

The **LUTHERAN** **CLARION**



Lutheran Concerns Association
149 Glenview Drive, New Kensington, PA 15068-4921

November 2017
Volume 10, Issue 2

Stand Here Fathers

Rev. Paul Harris gave the presentation below at the 2017 Lutheran Concerns Association Conference on January 16, 2017, at Fort Wayne, IN.

"Most historians now accept that he [Luther] never branched his hammer..."¹ I never heard that before I read it this past year in a book review. I suspect the closer we get to 31 October 2017 the more we will hear of these challenges to the history passed down to us. To my knowledge, no one debates Luther saying before Charles V "Here I stand." People debate how loudly he said it or if he said more, but the fact that he said these three words seems secure. For now.²

It is also *not* debatable where Luther stood on the Order of Creation. As far as I know, ours is the only catechism, ancient or modern, that specifies it is the *head* of the house that is to teach his children the faith. Likewise, Luther specifically says in our *Large Catechism* that even in secular matters the father is the teacher. "Where a *father* is unable alone to educate his rebellious and irritable child, he uses a schoolmaster to teach the child" (LC, I, 141, *A Reader's Edition*).

Confessional Lutherans have always been forthright in marking out where they stand. At least we were up until circa 1940. Then we began to wobble, and we are wobbling still when it comes to the Order of Creation. Our trumpet is giving an uncertain sound particularly when it comes to the roles of men and women in society, and uncertainty in this area reflects uncertainty in the most basic unit of society, the home. When there is uncertainty about how men and women are to relate, there is uncertainty about what it means to be a man and therefore a father. So, whether or not Luther said, "Here I stand" in a squeak or a roar, I wish to state today if not loudly at least clearly where fathers are to stand.

The importance of the role of fathers is recognized in Scripture, taught by the church fathers, and even acknowledged by the secular world. While all of these recognize the importance of fathers in society, the secular world denies there is a divine order to creation. Though wrong on so many levels, the 1972 theme song for "All in the Family" did acknowledge the male-female polarity evident at one time throughout society was slipping away. There was a time when "girls were girls and men were men." It would not have been insulting but spot-on had the lyrics read "And you knew where you were then / *Women were women, and men were men.*" Another way of saying it would be

"you knew where you *stood*."

"Where everything used to be ordered male-female according to the divinely-ordered masculine-feminine polarity,³ now everything is ordered by group consensus, scientific efficiency, psychological models, or personal preferences. No one is sure what men or women are supposed to do, everyone tries to behave as a 'person'.⁴ But God did not create personhood apart from masculinity and femininity. This polarity was found at the moment of creation. Genesis 1:27 says, "And God created man in His own image, in the image of God He created *him*; male and female He created *them*." Out of one lump God created two and because they were originally one, God says they are irresistibly drawn to one another as opposite poles of a magnet are.⁵ Because she is taken out of man, *for this reason*, a man shall leave his father and mother and be joined to his wife.

This polarity runs throughout God's creation not only in the realm of the visible but the invisible. Angels are referred to only with masculine pronouns and the only two names we have in Scripture, Michael and Gabriel, are male names. Even in heaven this polarity is not lost. When our Lord says that in the resurrection people neither marry nor are given in marriage but are like the angels (Matthew 22:30), Jesus doesn't say they are neither male nor female. You don't lose your personhood at death or in the resurrection, and your personhood is attached to your being either male or female. Even the Persons of the Godhead are referred to with masculine pronouns. Yes, they are likened to a mother hen gathering her chicks, a woman giving birth, a woman looking for a lost coin, but they are never called or invoked as 'mother.'"

The Scriptures testify to the Order of Creation and to the importance of men being men and of fathers in particular. First, to the point of men being men: When there is trouble in Paradise, the Lord comes looking for Adam. Genesis 3:9 tells us the Lord called to the man, "Where are you

"...Paul closes his first letter to the troubled Corinthians with these words, 'Be on the alert, stand firm in the faith, act like men, be strong.' He doesn't say act like men and women or act like people but act like men."

In this Issue of the **Lutheran Clarion**

Stand Here Fathers	1
What Causes the Church to Grow?	5
Presenters at the 2018 LCA Conference	5
LCA Conference Registration	7

[singular]?” He holds him responsible. Even after the Fall, God still expects men to be men. In Isaiah 3:12 the Lord considers it just as reprehensible for a woman to rule over His people as to have infants as their oppressors. Do you think this is because Israel was a theocracy, not only State but Church? No, in Israel the king had no priestly, churchly duties. It was an objective shame for women to rule over men in the Old Testament even as 800 years later Paul will say women are not only not to teach men, they are not to exercise authority over them either. In Jeremiah 51:30 the Lord says of the fierce Babylonian warriors, “The mighty men of Babylon have ceased fighting. They stay in their strongholds; their strength is exhausted, they are *becoming women*.” Finally, Paul closes his first letter to the troubled Corinthians with these words, “Be on the alert, stand firm in the faith, *act like men*, be strong.” He doesn’t say act like men and women or act like people but act like *men*. Either God is a sexist or there are profound, objective differences between men and women, and you need not apologize or even explain when you exhort men to be men. And for fathers to be fathers they must first be men.

The great tragedy for a family in Scripture is not for children to be *orphaned* but *fatherless*. The Hebrew word *yathowm*, often rendered by modern translations as ‘orphan’ is by the KJV translated 41/42 times ‘fatherless’. The NASB uses both ‘fatherless’ and ‘orphan’, but often when translating ‘orphan’ they put ‘fatherless’ in the margin. However, they never put ‘orphan’ in the margin when translating ‘fatherless.’ The focus on fathers continues in New Testament times. The ministry of the latter-day Elijah would be specifically about fathers. The Lord’s last word for 400 years is: “He will restore the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and smite the land with a curse.”

Finally, fatherhood is the most overlooked divine qualification for a man to be a pastor. “He must be one who manages his own household well, keeping his children under control with all dignity. (But if a man does not know how to manage his own household, how will he take care of the church of God?)” (1 Timothy 3: 4-5). He must be a faithful, capable father. However, “manage” is too weak of a role for a father. The KJV ‘rule’ is better but “lead” is probably best. But translation is not the issue; behavior is. The misbehavior of pastor’s kids among us is infamous. And that indicates a failure in fatherhood.

When Patsy Leppien, the main author of *What’s Going on Among the Lutherans?* was touring the Midwest promoting her book, she stayed in homes of many Lutheran pastors. She was shocked to find that when it came to

leading family devotions the majority were led by the pastor’s wife, not the pastor. If pastors aren’t godly fathers in their own homes, they will have little hope of leading others to becoming men or fathers. Small wonder that when the latter-day Elijah came with his message about fatherhood his first cry was, “Repent!”

Our church fathers testify to the importance of the Order of Creation in general and fathers in particular. Pastor Heath Curtis in a 2007 article in the Lutheran journal *Logia* succinctly summarized what 16th century Lutherans concluded about the Order of Creation:

1. the subordination of women to men began at creation;
2. this law of subordination applies to all cultures and all times;
3. this law extends over home, state, and church;
4. no human being can abrogate this law without sin;
5. woman is still the good creation of God and she possesses the full rights of the heirs of Christ.⁶

He goes on to point out the 1985 *CTCR* document *Women in the Church* gave up the third point, i.e. that the Order of Creation applies in the state or society at large. This is also the conclusion of Evangelicals today and of liberal

Lutherans since 1969, right before the latter embraced the ordination of women. President J.A.O. Preus made this connection in June of 1970. In a statement in response to the LCA (Lutheran Church in America) resolving to ordain women which was done by substituting the word “person” for the word “man” in constitutions and bylaws, Preus said, “I just feel that the Biblical orders [*sic*] of creation differ between men and women, which has been the chief argument against this.”⁷

What did our church fathers prior to Luther teach about the Order of Creation? While not a father of the church per say, the first century Philo testifies to Jewish thought on this matter. The two areas in which the Law is transmitted are the syn-

agogue and home. The man is the point of contact between these two areas because neither women, children, nor slaves were members of the synagogue. So, it was the duty of the head of the house to instruct the members of the household.⁸

The fifth century Augustine in commenting on Colossians says, “Nor can it be doubted that it is more consonant with the order of nature that men should bear the rule over women than women over men. It is with this principle in view that the apostle says, ‘The head of the woman is the man’; and, ‘Wives submit yourselves to your own husbands.’”⁹

The late sixth century Gregory the Great is no less clear, and it’s as if he is writing for our times.

“The obfuscating and eventual loss of the male role and therefore of fatherhood has a long history. We see it in Eden where Adam followed Eve into sin; in Abraham who listened to his wife wrongly and then didn’t listen rightly; in the wisest man in the world foolishly following his wives into idolatry; in the “mama’s boys” of James and John, and finally in the church at Thyatira tolerating Jezebel who called herself a prophetess.”

Thank You Balance-Concord, Inc.

Balance-Concord, Inc., has been a most faithful contributor to *The Lutheran Clarion* in honor of the sainted **Rev. Raymond Mueller** and the sainted **Rev. Edgar Rehwaldt**, both of whom faithfully served the Synod and Balance-Concord, Inc., for many years.

The Clarion is most appreciative of such continued support from Balance-Concord, Inc., as well as the wonderful support of our readers. These contributions make it possible to bring you substantive articles by respected and qualified authors on issues affecting YOUR Synod. Please continue your support. It is both appreciated and needed.

Duly representative order is regularly preferred to absolute egalitarian fantasies: "That creation cannot be governed, or live, in a state of absolute equality, we are taught by the examples of the heavenly hosts, since, there being angels and also archangels, it is manifest that they are not equal, but in power and rank, as you know, one differs from another. If then among these who are without sin there is evidently this distinction, who of men can refuse to submit himself willingly to this order of things which he knows that even angels obey?"¹⁰

It is not surprising that men of faith through the centuries have been concerned about the Order of Creation, men being men, and fatherhood. What is surprising is the extent the world understands the importance of this. Aristotle said, "Again, the male is by nature superior, and the female inferior; and the one rules, and the other is ruled; this principle, of necessity, extends to all mankind."¹¹ Bolder still are these words: "The rule of the household is a monarchy, for every house is under one head."¹²

The war on fatherhood began in the 19th century, reached a fevered pitch in the 20th, and now in the 21st has all but written the role out of the world's stage. The 19th century put manly men and fathers outside the church and it became the domain of women and what the world considered to be weak men; the 20th century went from fathers who knew best, to bigots who domineered all their family, to buffoons who ruined their families and were anything but a family guy. In the 21st century the role of father is optional.

This didn't happen without a struggle. From dissonant places in the 20th century we were warned. Feminist leader, Gloria Steinman, said "Most American children suffer from too much mother and too little father."¹³ Humorist Erma Bombeck said, "When I was a little kid, a father was like the light in the refrigerator. Every house had one, but no one really knew what either of them did once the door was shut..."¹⁴ Anthropologist Margaret Mead said the recurrent problem of civilization has always been to define the male role. The female role did not need defining; it was outlined by biology.¹⁵ Until modern times Christians would have unashamedly said that God had outlined male roles too by biology. Already in 1968 when homosexuality, let alone transgenderism was not accepted, Mead said, "The worry that boys will not grow up to be men is much more widespread than the worry that the girls will not grow up to be women..." The latter fear is almost non-existent.¹⁶

The obfuscating and eventual loss of the male role and therefore of fatherhood has a long history. We see it in Eden where Adam followed Eve into sin; in Abraham who listened to his wife wrongly and then didn't listen rightly; in the wisest man in the world foolishly following his wives into idolatry; in the "mama's boys" of James and John, and finally in the church at Thyatira tolerating Jezebel who called herself a prophetess. But manhood and fatherhood weathered these storms and survived. The Renaissance and then the Enlightenment chipped away major pieces of the Biblical foundation of fatherhood. But it took the grand hubris of the 19th century to be so bold as to put them outside of the church.

According to a 20th century historian, in 16th and 17th child-rearing literature the father is depicted as an important figure in rearing children as well as the ultimate authority in family matters. Most literature was in fact directed towards fathers. By the 18th century mothers were being seen as the primary rearers of children, but anxiety was expressed about it. By the early 19th century the mother was frankly and with no reservations identified as the prime rearer of children.¹⁷ It was only in the mid-19th century that mothers formally took over the task of conducting family prayers.¹⁸ A 20th century sociologist agrees: "The ground work for the 20th century fatherless home was set. By the end of the 19th century for the first time it was socially and morally acceptable for men not to be involved with their families."¹⁹

Grave concerns and real fears were expressed historically about the end result. The 18th century political philosopher Rousseau feared "masculine domineering, immodest women; he saw the fall of civilization in the rule of increasingly masculine women over increasingly feminine men."²⁰ The 20th century psychiatrist, Joshua Bierer, made a survey in 1964 and he judged the women to be at fault for the men being "lily-livered sissies." In 1982, he changed his mind. "Before, I thought that the women wanted to rule the country. I changed that opinion. Women are compelled to take over, not fighting to take over.... It's still the fatherless society. The husbands are not husbands. All the women are crying out for a strong man and he's just not there."²¹

The cascading effects of the fatherless home and the male-less society are shown in a 2010 video documentary entitled "Father Figure – A Video Documentary about Fatherlessness." Here are a few quotes from the transcript of the 99-minute documentary:

Every society that wants to remain civilized has got to

The Lutheran Clarion—Ten Years!

We are into our 10th year of the *Clarion*. We continue to strive to present and uphold the truth of God's Holy Word.

If you would like to help with the cost of publishing a solid, confessional Lutheran periodical, there's an enclosed envelope so you can mail your check to Lutheran Concerns Association, 149 Glenview Drive, New Kensington PA 15068-4921. Do it now. **Thank you!!**



persuade its young men to become fathers and providers for families. Otherwise you have female-headed households which produce ¾ of the prison population. And most runaways, most dope addicts, most of the real losers come from female-headed households... The male role is the weak link in the family. The human male is an interloper in the area of reproduction. Society doesn't have to provide children with mothers, biology does that, but society has got to provide them with fathers,²² and our society is kicking fathers out of 60 percent of their homes... Most fatherless children do not become educational failures, but most educational failures are fatherless children. Most rapists...[m]ost gang members...[m]ost child molesters and abusers. Most unwed parents are fatherless children. Society has got to be based on the general case. In the general case, a fatherless child is far more likely to be a troublemaker... [F]rom 1932 to 1957, black students led all other students in academic standing in the city of Los Angeles. We are including wealthy whites, we are including the Asian population, we're including the Latino population... We have found from 1967 to the present that motherhood and mothers have been in charge of the American-African household in Los Angeles. To wit, today the black child's academic standard is below everyone in the state. [Despite these undeniable facts,] [t]he image of father has gone from father knows best to fathers molest... If you look at the statistics, even the media reports, you will note the people that are beating, abusing, and molesting children are almost always not fathers. They are boyfriends and stepfathers.²³

The facts in this documentary are well known to researchers and probably even to casual observers. Every big-name assassin or serial killer has two things in common. They are male and they grew up with no fathers in their daily lives.²⁴ According to a 1979 study by the National Institute for Mental Health, poverty is not as important a factor in juvenile delinquency as the absence of a competent and loving father is.²⁵ But for there to be fathers there have to be men, not homosexual, bisexual, or transsexual males. Margaret Mead concluded after observing primitive cultures: "Women, it is true, make human beings, but only men can make men."²⁶ "The degree of the father's active, involved affection toward his children is the most important factor related to normal heterosexual role development in his child,"²⁷ so say two Evangelical theologians. Psychiatrist Ross Campbell agrees. In "all his reading and experience he has never known of one sexually disoriented person who had a warm, loving, and affectionate father."²⁸

Rev. Paul Harris

Pastor, Trinity Lutheran Church, Austin, TX

Rev. Harris' presentation will continue in a future *Clarion*. You won't want to miss it as he continues with the importance of the Order of Creation, the sexual boundaries that have been crossed, leading to a plethora of abnormal sexual practices. He will show how more "small" changes in the LCMS have been chipping away at the Order of Creation.

1 Stanford, Peter, 14 August 2016, Review of *A Little History of Religion* by Richard Holloway. Retrieved from www.theguardian.com.

- 2 It would seem that my "For now" was almost 30 years too late. Dr. Richard Strickert sent this to me. "In the English translation of his book, *Luther: Man Between God and the Devil* (English edition, Yale, 1989, p. 39), Heiko Oberman gives this version of Luther's speech:
"Unless I am convinced by the testimony of the Holy Scriptures or by evident reason-for I can believe neither pope nor councils alone, as it is clear that they have erred repeatedly and contradicted themselves-I consider myself convicted by the testimony of Holy Scripture, which is my basis; my conscience is captive to the Word of God. Thus I cannot and will not recant, because acting against one's conscience is neither safe nor sound. God help me. Amen."
 However, on p. 40, Heiko Oberman notes: *"In the Bishop's Court in Worms sat the whole of Germany [thanks to the media of the time, the pamphlets and private letters written for publication], not just the emperor and the imperial estates. In fact, the nation heard the final impressive statement that can be found only in the published version of Luther's confession: 'Here I stand, I cannot do otherwise. God help me. Amen.'"*
- 3 Electricians, mechanics, and plumbers still use male-female terminology in their trade, and there would be chaos in these fields if these terms suddenly became arbitrary.
- 4 Harris, P.R., *Why is Feminism So Hard to Resist?*. Bynum, TX: Repristination Press, 1997, 61.
- 5 The male-female polarity is subtler than most realize. In studying the physical movements of men and women it has been found that male movement consists of countless endings. There is a beat-like form to them. The movements of females are endlessly continuous. There is a rhythmical form of movement. Hauke, M., *Women in the Priesthood?*. San Francisco: Ignatius, 1988, 89. The millennials and the technologically savvy will recognize that what is being described is that men are digital and women are analog. In the same way that light can be composed of both waves and particles, so mankind can be both digital and analog. However, the distinction in humanity speaks to how we learn, how we think, how we relate to others and how we use technology.
- 6 Curtis, H., "The Order of Creation, the Role of Women, and the Missouri Synod". *Logia*, Trinity, 2007, 8.
- 7 "Lutherans Okay Lady Ministers." (1970, June 30). *The Austin American Statesmen*, n. pag.
- 8 Crouch, J. E., *The Origin and Intention of the Colossian Haustafel*. Gottingen: Vandenhoeck & Ruprecht, 1972, 82.
- 9 As quoted in Gorday, P.J., *Colossians, Ancient Christian Commentary on Scripture*, IX. Downer Grove, IL: IVP, 50-51.
- 10 Letters, LIV, NPNF 2, XII, 183.
- 11 *Politics*, I, V. 8.
- 12 *Ibid.*, VII, 11.
- 13 As quoted by Hardenbrook, W. M., *Missing from Action*. Nashville: Thomas Nelson, 137.
- 14 Bombeck, E., "Daddy Doll Under the Bed," *Reader's Digest*, June 1985, 49-50.
- 15 By Friedan, B., *The Feminist Mystique*. New York: Dell, 1983, 142.
- 16 Mead, Margaret, *Male and Female: A Study of the Sexes in a Changing World*. New York: Dell, 1968, 123.
- 17 Degler, C. N., *At Odds – Women and the Family in American from the Revolution to the Present*. New York: Oxford, 1980, 73
- 18 Douglas, A., *The Feminization of American Culture*. New York: Macmillan, 1977, 75
- 19 Fuchs, Lawrence as quoted by Piper, J and Grudem, W in *Recovering Biblical Manhood & Womanhood*. Wheaton: Good News, 1991, 379.
- 20 Durant, W & A, *Rousseau and Revolution*. New York: MJF Books, 1986, 43.
- 21 By Green, M. P., *Illustrations for Biblical Preaching*. Grand Rapids: Baker, 1989, 146.
- 22 Fifteen years before this video David Blankenhorn made this same argument in his book *Fatherless America: Confronting Our Most Urgent Social Problem*.
- 23 Szabo, N, <http://www.fatherfigurevideo.com>
- 24 Hardenbrook, 90.
- 25 *Ibid.*, 114.
- 26 As quoted by Friedan, B., *The Feminine Mystique*. New York: Dell, 1963/1983, 141.
- 27 Piper and Grudem, 303.
- 28 In Smalley, G., *The Key to Your Child's Heart*. Nashville: Thomas Nelson, 1984, 24.

What Causes the Church to Grow?

Church growth is always on the mind regardless of who you are. The debate of course is not over church growth as a concept but rather what causes the church to grow. For the Seeker Driven crowd you just need to make the message of Scripture appeal to the felt needs of the unchurched. This tactic has worked well as we see record numbers of baptisms in these churches. The failure of this tactic is also well documented as converts burn out rapidly due to the dumbed down version of Scripture they are fed, if they get any Scripture at all.

Our Lord, however, provides the true solution to church growth:

¹⁸ And Jesus came and said to them, "All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age." (Matthew 28:18-20)

It is clear from this text that the only thing that grows the church is baptizing and teaching. Lest we think that this is our work let us recall the work of the Holy Spirit:

"I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith; in which Christian Church He forgives daily and richly all sins to me and all believers, and at the last day will raise up me and all the dead, and will give to me and to all believers in Christ everlasting life. This is most certainly true." (Small Catechism Apostles' Creed Third Article)

The call of the Holy Spirit comes not through some enthusiastic vision, but rather through the application of the Word of God. This is the means the Holy Spirit has chosen to grow the church both quantitatively and qualitatively. He grows the quantity of Christians by Baptism. He grows the quality of those Christians by catechesis. Baptism makes us little children of God the Father, catechesis makes us full adult brothers of Christ (1 Corinthians 3:2, Hebrews 5:12, Ephesians 4:13-14).

This is the true growth of the church both in numbers and in strength. We need to once again heed the wisdom of Christ and of Luther in his Introductions to the Small and Large Catechisms. We need to go back to the basics of what our Lord has taught us. We should set about this simple work of baptizing and catechizing confident that our labor is not in vain.

Dr. Paul Edmon
ITC Research Computing Associate
Harvard University, Boston, MA

Mrs. Eunice Helmreich Meyer

Eunice Meyer, 96, died in the Lord on September 12, 2017. She was the wife of the late Scott J. Meyer, longtime LCA Board Member and contributor to the *Lutheran Clarion*.



Mr. and Mrs. Meyer raised two sons, William and Richard. They lived most of their lives in the Saint Louis area. In addition to working as a secretary for several years, Eunice served in many volunteer positions at her church, her sons' schools, and other organizations such as Concordia Historical Institute. She was a kind and gentle soul and a woman of prayer who remained calm in a crisis. This greatly influenced those around her.

The LCA is thankful to God for both of the Meyers; they generously contributed their time and talent to the confessional Lutheran cause.

Presenters at the 2018 LCA Conference

- **Rev. John C. Wille** - *LCMS Ecclesiastical Supervision and Dispute Resolution—Current State of Affairs*

Dr. John C. Wille has served as president of the South Wisconsin District LCMS since 2006. As part of the Council of Presidents, he presently serves as the chairman of the Clergy Call and Roster Committee, on the Board of Regents at Concordia University Wisconsin, and on the Board of Regents for Concordia Seminary St. Louis.

Rev. Wille has served congregations in Ohio, Central Illinois and South Wisconsin. Immediately prior to being elected President of the South Wisconsin District, he served as the church planter and founding pastor of Good Shepherd Lutheran Church, Tomah, Wisconsin, where he served for 16 years. He has served the church as a parish pastor, circuit counselor, District Vice-President, trained synod reconciler, as a church planter, and as part of the Critical Incident Stress Management team from South Wisconsin that was deployed to Alabama and Mississippi following Hurricane Katrina.

As the president of the South Wisconsin District he is responsible for ecclesiastical oversight of 214 congregations, multiple schools, high schools, Concordia University Wisconsin, along with the ordained and commissioned church workers that reside in South Wisconsin. As SWD district president Rev. Wille is also part of a unique partnership that is working to establish a new Lutheran church body in the Dominican Republic.

Want to Read the *Clarion* Online?



If you would rather receive a digital version of the *Clarion* in your electronic mailbox, please send your email address to Ginny Valleau at gzolson2000@yahoo.com. We will remove your name from the hard copy mail list and add it to the email list.

• **Rev. Dr. Lawrence R. Rast Jr. - Lutheran Ecclesiastical Supervision and Dispute Resolution—500 Year Historical Perspective**

Rev. Dr. Lawrence R. Rast Jr. serves as the sixteenth president of Concordia Theological Seminary, Fort Wayne, IN, and professor of American Christianity and American Lutheranism. Dr. Rast joined the Department of Historical Theology in the fall of 1996 after serving as pastor of Ascension Lutheran Church, Madison, TN (1992-96).

He received his B.A. in Theological Languages with a minor in Theology from Concordia College (now University), River Forest, Illinois (1986), and his M.Div. (1990) and S.T.M. (1995), from Concordia Theological Seminary, Fort Wayne. In 2000 he received the M.A. degree, and in 2003, he successfully defended his dissertation, "Joseph A. Seiss and the Lutheran Church in America," and earned his Ph.D. in American Church History from Vanderbilt University, Nashville, TN.

Dr. Rast is a member of the Board of Directors for the journal *Lutheran Quarterly*. He is the chairman of The Lutheran Church—Missouri Synod Commission on Theology and Church Relations on which he has served since 2006.

In addition to serving at the Seminary, Dr. Rast regularly presents at workshops, retreats and conferences around the United States. He has represented the Seminary and Synod at numerous international conferences and he has taught worldwide.

The greatest joy of Dr. Rast's life comes from the time he spends with his family. He and his wife, Amy, have three children: Lawrence III, Karl and Joanna.

• **Dr. Thomas Korcok - Forward to the Past: Preparing Minds to Receive the Word in a Hostile Culture**

Dr. Thomas James Korcok has a B.A. in History and Political Science from Concordia College, Ann Arbor, MI; an M.Div. from Concordia Lutheran Theological Seminary, St. Catharines, Ontario; an M.Phil. from the University of Glasgow in Scotland; and a Ph.D. from the Vrije University in Amsterdam. In addition to being a parish pastor for over 20 years, Dr. Korcok developed the journal *Word and Deed* in 1994 and acted as its editorial chair from 1994 to 2005.

In 2001, Dr. Korcok developed Grace Evangelical Lutheran School in Pembroke, Ontario, and taught Logic to the upper grades. He has taught at Concordia Lutheran Theological Seminary in St. Catharines, Ontario, and Niagara University in Lewiston, New York. He currently is an Associate Professor of Theology at Concordia University Chicago where he has taught since 2013.

Dr. Korcok's wife, Doreen, teaches at Brock University. He has two sons. Andrew works as a communications specialist with the Niagara Regional government, and Mark is a commercial pilot with Air Canada.

• **Rev. Dean O. Wenthe - Plans for Enhancing the Theological Education of Future Professional Church Workers**

The Rev. Dean O. Wenthe attended and graduated from Concordia College, Milwaukee, WI, in 1965; from Concordia Senior College, Ft. Wayne, IN, in 1967; and Concordia Seminary, St. Louis, MO, in 1971. His first call was to teach Hebrew and the Old Testament on the faculty of Concordia Theological Seminary in Springfield, Illinois. While teaching

at the seminary, he earned a Th.M. degree in the Old Testament from Princeton Theological Seminary in 1975. In 1977, he accepted a call to serve as pastor of Zion Lutheran Church, Atlantic, Iowa. In 1980, he was called back to the seminary as Associate Professor of Old Testament and earned degrees (M.A., 1985; Ph.D., 1991) in the Hebrew Scriptures with minors in Judaica and ethics from the University of Notre Dame. He also served as pastoral assistant at Emanuel Lutheran Church, New Haven, Indiana, from 1990 to 1996.

In 1996, Dr. Wenthe was elected president of Concordia Theological Seminary, Ft. Wayne, Indiana. After serving three five-year terms, Dr. Wenthe retired in 2011. In the same year, the faculty of Concordia Theological Seminary bestowed the Doctor of Divinity-*Honoris Causa* on Dr. Wenthe. In 2012, he was called to serve as President of the Concordia University System and continues in that office currently. He was an associate editor of the *Concordia Self-Study Bible* (1986) and General Editor of the *Concordia Commentary Series* (1996-2016). He also edited the volume on *Jeremiah and Lamentations* in the *Ancient Christian Commentary*, InterVarsity Press, 2009.

Dr. Wenthe married Linda Marie Arnholt on July 26, 1969. They have been blessed with four sons and eight grandchildren. Linda Wenthe is a registered nurse and practiced for thirty years at the Townhouse Retirement Home.

• **Rev. Rolf David Preus - The Pastor's Role in Catechizing the Faithful in His Congregation**

Pastor Rolf David Preus was born on August 7, 1953, in Cambridge, Massachusetts, and was baptized on August 16, 1953, at Harvard Square Lutheran Church in Cambridge. He was confirmed on March 19, 1967, at Bethel Lutheran Church in University City, Missouri. God has blessed his marriage to Dorothy Felts with twelve children: Daniel, David, Paul, John, Mark, Stephen, Christian, Andrew, James, Mary, Samuel, and Peter.

Pastor Preus attended parochial and public schools in Clayton, Missouri, Sandvika, Norway, and Strasbourg, France. He graduated from Concordia College in St. Paul in 1975, received his M. Div. from Concordia Theological Seminary in 1979, and received his Master of Sacred Theology degree from Concordia Theological Seminary in 1987. His thesis topic was, "An Evaluation of Lutheran/Roman Catholic Conversations on Justification." Pastor Preus has taught courses in theology for Concordia Theological Seminary in Ft. Wayne, Concordia University Wisconsin, and St. Sophia Lutheran Theological Seminary in Ternopil, Ukraine. He has lectured in Latvia, Indonesia, Norway, and in the United States on a variety of theological topics. Most of his essays are available on www.christforus.org.

Pastor Preus was ordained on July 1, 1979, at Trinity Lutheran Church in Clean Lake, Minnesota. He served Trinity Lutheran Church in Clear Lake (1979-82), First Lutheran Church in East Grand Forks, Minnesota (1982-89), St. John's Lutheran Church in Racine, Wisconsin (1989-97), River Heights Lutheran Church in East Grand Forks, Minnesota (1997-2006), First American Lutheran Church in Mayville, North Dakota and Grace Lutheran Church in Crookston, Minnesota (2006-2015), and is presently the pastor of Trinity Lutheran Church in Sidney, Montana, and St. John Lutheran Church in Fairview, Montana.

LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE

Monday, January 15, 2018

...[T]hy Word is truth. [John 17:17]

All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness... [2 Timothy 3:16-17]

[T]he Word of the Lord endures forever. [1 Peter 1:25]

6:40 a.m. - Registration Opens
7:00 a.m. to 7:45 a.m. - Bible Study based on Ephesians 4:1-6
8:00 a.m. to 8:15 a.m. - Rev. Dr. William Weinrich, Concordia Theological Seminary
8:15 a.m. to 8:30 a.m. - Welcome and Greetings from the LCA (Mr. Walter Dissen, Esq.) and the LCMS Indiana District
8:30 a.m. to 9:15 a.m. - Guest Speaker - Rev. Dr. John Wille, "LCMS Ecclesiastical Supervision and Dispute Resolution—Current State of Affairs"
9:15 a.m. to 9:30 a.m. - Questions and Answers
9:30 a.m. to 9:45 a.m. - Break
9:45 a.m. to 10:30 a.m. - Guest Speaker - Rev. Dr. Lawrence Rast, "Lutheran Ecclesiastical Supervision and Dispute Resolution—500 Year Historical Perspective"
10:30 a.m. to 10:45 a.m. - Questions and Answers
10:45 a.m. to 11:30 a.m. - Guest Speaker - Rev. Dr. Thomas Korcok, "Forward to the Past: Preparing Minds to Receive the Word in a Hostile Culture"
11:30 a.m. to 11:45 a.m. - Questions and Answers
11:45 a.m. to 12:00 noon - Break
12:00 noon to 1:00 p.m. - Lunch Served in the Meeting Room with Additional Welcomes
1:00 p.m. to 1:45 p.m. - Guest Speaker - Rev. Dr. Dean Wenthe, "Plans for Enhancing the Theological Education of Future Professional Church Workers"
1:45 p.m. to 2:00 p.m. - Questions and Answers
2:00 p.m. to 2:15 p.m. - Break
2:15 p.m. to 3:00 p.m. - Guest Speaker - Rev. Rolf Preus, "The Pastor's Role in Catechizing the Faithful in His Congregation"
3:00 p.m. to 3:15 p.m. - Questions and Answers
3:15 p.m. to 4:30 p.m. - Panel Discussion with All Presenters
4:30 p.m. to 5:00 p.m. - Closing Remarks and Closing Prayer
5:15 p.m. - LCA Annual Business Meeting (Paid Members Only)

The conference will be held at Don Hall's Guest House. The rates are **\$89.00** + taxes for a standard room or **\$99.00** + taxes for a king room; rates include two breakfast vouchers/day. When making your reservation, mention that you are attending the **Lutheran Concerns Annual Conference, Group Code 0114**. To be guaranteed a room, reservations must be made by December 14, 2017. There is free airport shuttle service from the airport to Don Hall's. At the time of check-in, breakfast and dinner coupons (free breakfast and free dinner) will be given for each room (maximum two of each per room). A free lunch will be served in the meeting room (if registration is post-marked by 12/16/2017). You must make your own Guest House reservation.



REGISTRATION FORM

LCA Annual Conference · January 15, 2018

Don Hall's Guest House · 1313 West Washington Center Road · Fort Wayne, IN 46825

260-489-2524 · 800-348-1999 · www.donhallsguesthouse.com

Annual LCA Membership: \$35.00

I will attend the meeting:

Name _____

Address _____

Phone Number _____

Email Address _____

LCMS District _____

Annual membership fee (\$35) enclosed _____.

Paid LCA member conference registration fee: \$70 if post-marked by 12/16/2017; \$75 if postmarked thereafter. Enclosed _____.

Non-member conference registration fee: \$80 if postmarked by 12/16/2017; \$85 if postmarked thereafter. Enclosed _____.

Half day (AM or PM) registration fee is 50% less of above fee. If lunch is desired, add \$10; must be postmarked by 12/16/2017. Enclosed _____.

Seminary students and personnel will have the registration fee waived, but to receive **lunch for \$10**, registration must be postmarked by 12/16/2017.

I will pay at the door _____.

A free lunch will be served to early registrants who pay the applicable registration fee by 12/16/2017, or at the door.

Lunch Preference: Swiss Steak Chicken [If you have special dietary needs, please indicate on your registration form.]

Make check payable to **LUTHERAN CONCERNS ASSOCIATION**. Please detach this registration form and send to Lutheran Concerns Association · 149 Glenview Drive · New Kensington, PA 15068-4921

The Lutheran Clarion

The official publication of the Lutheran Concerns Association, a non-profit 501(c)(3) organization.
Circulation: 6,000



Published regularly to support issues and causes in The Lutheran Church—Missouri Synod which build faithfulness to true Confessional Lutheranism and to be a clear voice of Christian concern against actions and causes which conflict with faithfulness to the One True Faith. LCA consents to readers reproducing articles provided the entire article, plus footnotes, is included in the reproduction and full attribution given.

The address for all matters pertaining to the LCA is:
149 Glenview Drive
New Kensington, PA 15068-4921

Editorial Board: Mr. Walter Dissen (Chairman)
Rev. Jerome Panzigrau
Dr. John F. Lang

Mrs. Ginny Valleau: Layout, Printing & Mailing

Faithful Lutherans who are members of LCMS congregations are invited to submit articles of approximately 500 words for consideration. Inquiries are welcome. Manuscripts will be edited. Views and judgments expressed in articles are the author's own and do not necessarily represent those of LCA. Please email articles to Mr. Walter Dissen (wdissen@aol.com; 757-436-2049).

The Board of Directors for the LCA:

Mr. Walter Dissen (Chairman)
Mr. Mark Franke (Vice-Chairman)
Rev. Jerome Panzigrau (Secretary-Treasurer)

Rev. Dr. Kristian Kincaid Dr. John Rahe
Dr. John F. Lang Rev. David Ramirez
Rev. Dr. Martin Noland Mr. Leon L. Rausch
Rev. Andrew Preus Mr. Winfried K. Strieter

<http://www.lutheranclarion.org>

Lutheran Concerns Association
November 2017



Lutheran Concerns Association
149 Glenview Drive
New Kensington, PA 15068-4921