



Concordia Catechetical Academy

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2019 Speakers and Topics

An Educated Exile in a Foreign Land: A Case Study in the Prophet Daniel

Rev. Peter C. Bender

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The call to serve in civil and spiritual leadership is directly connected to the call of the Gospel that we have neither earned nor deserved. This means that it is our highest privilege as Christians to serve an undeserving world. This includes offering ourselves and doing what we can for government, society, and culture, especially during times in which the Christian faith is being attacked in whatever country God has placed us. Luther said, "If we want qualified and capable men for both civil and spiritual leadership, we must spare no effort, time, and expense in teaching and educating our children to serve God and mankind" (LC 4th Commandment). Such service is not for ourselves but for the benefit of others. Daniel and his colleagues found themselves as exiles in a foreign land, and yet they served joyfully, fruitfully, and faithfully in the highest levels of government, and they considered it their privilege to do so.

How to train our youth aright: A Vision for Lutheran Education during the Reformation

Dr. Susan S. Mobley

Professor and Chair of History Dept., Concordia University Wisconsin

Lutheran education constitutes an indelible part of our Lutheran heritage. Nevertheless, Lutheran education is far more significant than as a mere historical legacy. Much of what Luther, Melancthon and other reformers envisioned and implemented in terms of education remains relevant today. But to understand what they did, why they did it, and what they hoped to accomplish, we need to know something about their historical context.

Luther, Melancthon, and other reformers had to address several questions in advocating for education. They had to explain why education was important, they had to articulate what kind of education they thought was best and why, and they had to expound upon what students were supposed to do with that education. In addition, they had to commend education to the joint care of the church and the state, and they had to exhort parents, pastors, and teachers to value and safeguard it. In order for us to understand their educational priorities, we need to consider their answers to these questions in their historical context.

Lutheran education was developed and implemented in a hostile environment of 16th-century Europe. Luther, Melancthon, and other reformers advocated tirelessly for Christian education, regarding it as vital for faith, vocation, and service. Their vision of education remains relevant and can still inspire Christians in the seemingly hostile world of today.

Hold On to Your Kids!

A Christological Understanding of the Authority of Father and Mother

Rev. Fredrik Sidenvall

Rector of L. M. Gymnasium, Gothenburg, Sweden

The issue of authority is central in the increasing clash between the Christian heritage of the Western world and modernist progressive values. Liberals accuse traditional Christianity of being authoritarian. What is the Lutheran response to that? Luther understood God's authority as relational. We see the importance of the parent-child relationship in the Little Catechism: "as the head of the family should teach it in a simple way to his household." Luther's biblical understanding of authority is being supported by the Psychology of Attachment which has been recognized in the last century. Pastor Sidenvall will discuss theological and psychological perspectives on authority and relationship in parental and parochial instruction of children.

No Family Is an Island: How Developing a Strong Church Community Helps You and Your children Keep the Faith

Nathaniel and Joy Pullman

Headmaster, Redeemer Classical School, Fort Wayne IN

Executive Editor, The Federalist

It is now clear that American popular culture is hostile to Christianity. Families who want to remain in the faith and pass it on to their children can not only expect no help from the broader culture, but should also expect active antagonism. Yet people need more than can be provided by a single nuclear family: happiness and spiritual development, as well as basic needs. So how can we develop churches and local communities that provide a local microculture fertile to faith? Nathaniel and Joy explore research, cultural trends, and experience to begin answering this crucial question for today's body of Christ in the Western world.

Parents in the Culture and Under the Cross

Rev. Dr. Alfonso O. Espinosa

Pastor, St. Paul's Lutheran Church, Irvine CA

Vice-chairman, Board for National Mission of the LC—MS

Confronted by the culture and its myriad assaults upon the Christian family, Christian parents do all they can to counter the disruptive influences of the world upon their children, but this is anything but easy. The second we seek to remedy the affects of the world upon us, we find that our own sin and the sin of our children bring frustrations we often cannot predict. The balm and salve for these painful worldly-wounds is to daily return to Christ and to trust in His law and gospel for the family. In this, we are not "results oriented," but "faith oriented," trusting the LORD to work in His way and in His time for the sake of the family. The LORD has not called us to save our children, but He has called us to be faithful in our parenting. The results are often hidden from us, but God is faithful and His Word will never return to Him void.