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The Major Applied Project

to

Examine, Understand, and Address
the Attitudes the Fathers of St. John's Lutheran Church of Durand, Wisconsin
Have toward Worship

by

Rev. Daniel M. Pfaffe

April 26, 2006

Concordia Seminary

St. Louis, Missouri

Dr. David Peter, Advisor

04/28/06
DATE

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CHAPTER ONE

MEN IN THE FAMILY: WHAT GOOD ARE THEY?

The Problem this Major Applied Project Addresses (Hereafter Referred to as MAP)

The importance of the leadership role of the man of the family is well documented in Scripture from Adam on, and was recognized within the American culture over most of our nation's history. However, it is my observation that men have been effectively taught by today's society that they are no longer necessary as leaders (spiritual and otherwise) within the family structure. As a result, the desire to put one's self first causes many men today to justify their abrogation of what is their God-given responsibilities as spiritual leaders of their home. Since the primary need of every member within the family is to know Jesus Christ as Savior and Lord, it should be, in my opinion, the concern of every Christian father to do everything he can to lead his family to the Means of Grace, which is to worship God, in a consistent fashion for their eternal good. However, what should be done (fathers demonstrating this godly concern), and what happens (fathers not leading their families to worship) are often not the same thing.

The Purpose of this MAP

Therefore, the purpose of this MAP is to examine, understand, and address the attitudes the fathers of St. John's Lutheran Church of Durand, Wisconsin have toward worship.

The Presuppositions by Which this MAP is Conducted

The first part of the process for conducting this MAP is to clarify its underlying presuppositions. I am a parish pastor enrolled in the Doctor of Ministry program at Concordia Seminary – St. Louis, an institution of the Lutheran Church - Missouri Synod, of which I am a member. In order for the reader to have confidence that this MAP is in harmony with the confessional position of the LCMS, it is important that its presuppositions demonstrate such harmony.

Theological Presuppositions

The first group of presuppositions are *theological*. These include the doctrines of Justification, Law and Gospel, the Order of Salvation, the Order of Creation, the Duties Scripture Ascribes to Husband and Father, and the Means of Grace. Each of these doctrines lay the theological foundation upon which this MAP is built.

Justification

As Lutheran Christians, we maintain that we are justified – declared innocent in God's sight – by God's *undeserved* grace alone, through faith alone (apart from works), for Christ's sake (Ephesians 2:8-9; Romans 3:28). The Augsburg Confession declares:

Furthermore, it is taught that we cannot obtain forgiveness of sin and righteousness before God through our merit, work, or satisfactions, but that we receive forgiveness

of sin and become righteous before God out of grace for Christ's sake through faith when we believe that Christ has suffered for us and that for his sake our sin is forgiven and righteousness and eternal life are given to us. For God will regard and reckon this faith as righteousness in his sight, as St. Paul says in Romans 3[:21-26] and 4[:5].¹

Justification is relevant to this MAP in that this doctrine serves as the lens through which all other teachings of Scripture are understood; hence, we could not begin to understand the duties Scripture assigns to husbands and fathers without first knowing how the entire human race is justified (declared righteous) in God's sight for Christ's sake by faith alone.

Law and Gospel

C.F.W. Walther, the first president of the Lutheran Church – Missouri Synod and former president of this Seminary was quoted from his first evening lecture on the Subject of the Proper Distinction between Law and Gospel on September 12, 1884:

Now, of all doctrines the foremost and most important is the doctrine of justification. However, immediately following upon it, as second in importance, is this, *how Law and Gospel are to be divided.*²

There are two great doctrines of which comprise the entire Scriptures: the Law and the Gospel. The Law (or the Ten Commandments) shows us our sin and the wrath of God toward sinners. It tells us what we are and are not to do. There is no salvation through performing the works of the Law. Rather, through the Law comes the knowledge that we are sinners, incapable of pleasing God on our own. The Gospel is the Good News of our salvation through the perfect life, and suffering and death of our Lord Jesus Christ on the

¹ Robert Kolb and Timothy J. Wengert, ed. *The Augsburg Confession – Article IV, The Book of Concord – The Confessions of the Evangelical Lutheran Church* (Minneapolis: Fortress Press, 2000), 38, 40.

²C.F.W. Walther, W.H.T. Dau, ed. *The Proper Distinction Between Law and Gospel* (St. Louis: Concordia Publishing House, 1928), 5.

cross for the sin of the world, and His resurrection from the dead which guarantees our own bodily resurrection on the last Day to eternal life for all of us who trust in Christ as Savior from sin. These two doctrines – the Law and the Gospel – must remain distinct from one another as each are taught, lest by commingling the two, both are lost. The proper distinction between Law and Gospel is essential to this MAP because, without it, the Biblical motivation for husbands and fathers to take an active role in the spiritual nurture of their families (gratitude to God) would be lost to the unbiblical motivation of works-righteousness (attempting to earn heaven by works).

The Order of Salvation

Extending from the doctrine of justification is the doctrine of the *order of salvation*. Simply put, Scripture teaches that every human – male and female, slave and free, Jew and Gentile – is equally precious in God’s sight through faith in Jesus Christ (Galatians 3:28).

Francis Pieper states regarding this order:

A clear conception of this fact is necessary for due appreciation of the “order of salvation.” Since the remission of sins is not a partial but a complete remission, complete “order” has been restored in the relationship between God and man. “Being justified by faith, we have peace with God” (Rom. 5:1 ff.)... (“And peace shall reign on earth again”). Now God is for man (Rom. 8:31)! But if God now be for us, the floodgates of heavenly blessings are opened to us; we are under the “order of salvation.”³

This equality in God’s sight means – for the purpose of this MAP – that God has bestowed upon *every* Christian such a value on his or her service to the Lord that it remains the joy of each child of God simply to be about the business of the Lord in whatever office (father, mother, husband, wife, etc.) each Christian holds.

³Francis Pieper, *Christian Dogmatics, Vol. II* (St. Louis: Concordia Publishing House, 1951, 1975), 405-406.

The Order of Creation

Yet, while we remain in this world, our relationship to one another is subject to the *order of Creation*. This order, as expressed by God to Eve following the fall into sin that “*Your desire shall be for your husband, and he shall rule over you.*” (Genesis 3:16c) places the husband as head over his wife for her (and the family’s) well being. H.C. Leupold writes:

The third part of the penalty is: “he shall rule over thee.” She sought to control him by taking control into her own hands (II Timothy 2:14) and even by leading him on in the temptation. As a result her penalty is that she shall be the one that is controlled. Man’s position in reference to woman now is fixed: he bears the rule. When all is done in the spirit of Christ, such rule is not harsh or unnatural; nor is it cancelled. There it expresses itself in such a way that it is not to be felt as a burden. But where sin prevails, such rule may be degraded into a miserable domination, such as the East has particularly experienced. God did not ordain this harshness, but man transcended his rights, and sin poisoned a necessary restriction. This word, then, does not reflect the narrowness of the East but is a wholesome restraint and reminder for womankind.⁴

Leupold demonstrates the point that even man’s abuse of God’s good order does not negate the order God has established between husband and wife on this side of the grave.

The *Order of Creation* has a particular importance to this MAP in that this doctrine presents the husband uniquely as leader to his wife and children. The tendency of our society today to down play or ignore this Biblical order is a major premise which this MAP seeks to address.

The Duties of Husband and Father

A concern of this MAP is that the reader not misunderstand what the spiritual leadership of the husband and father means. If one fears that extolling the man in the family as leader encourages men to become haughty and domineering, the point this MAP seeks to stress is that the man of the family is *under* God’s authority to love and care for the needs of

his wife and children. He is to put his wife and children ahead of his own needs and wants – just as Christ loved the Church and gave Himself up for her (Ephesians 5:21-33). R.C.

Lenski affirms:

It is the wisdom of this world to dominate others, to stoop below others only when one is compelled to stoop. This paragraph is written regarding wisdom, regarding understanding the Lord's will, and thus in spirit singing our happy gratitude to God our Father. This we are to do in happy harmony. No rivalry, no self-exaltation, no divisive pride is to interfere. Rich and poor, learned and simple, high and low are to be one, and that is accomplished by "submitting themselves to each other in Christ's fear," not in false humility, in sycophancy, or the like. None is to subject another, each is to be subject himself, voluntarily, freely. This is to be mutual, reciprocal all around... What a wise thing, and how fine when none lords it over another, when each serves the other!...⁵

Lenski's concludes with the thought that, within this proper order where both husband and wife remain by faith under Christ "The songs that arise to God from such hearts will be sweet."⁶

The Means of Grace

The Word of God, Holy Baptism, the Lord's Supper, and Holy Absolution (the Word and Sacraments) are the Means of Grace through which God the Holy Spirit creates and preserves saving faith in Jesus Christ in the hearts of those whom God calls through these Means. The Apology of the Augsburg Confession declares in Article XIII:

If we call Sacraments *rites which have the command of God, and to which the promise of grace has been added*, it is easy to decide what are properly SacramentsTherefore *Baptism, the Lord's Supper, and Absolution*, which is the Sacrament of Repentance, are truly Sacraments. For these rites have God's command and the promise of grace, which is peculiar to the New Testament. For when we are baptized, when we eat of the Lord's body, when we are absolved, our hearts must be firmly assured that God truly forgives us for Christ's sake. And God, at the same time, by

⁴H.C. Leupold, *Exposition of Genesis, Volume I* (Grand Rapids, Baker Book House, 1958), 172-173.

⁵R.C. Lenski, *The Interpretation of St. Paul's Epistles to the Galatians, Ephesians, and Philipians* (Minneapolis: Augsburg Publishing House, 1961), 623-624.

⁶Ibid.

the Word and by the rite, moves hearts to believe and conceive faith, just as Paul says, Rom. 10, 17: *Faith cometh by hearing*. But just as the Word enters the ear in order to strike our heart, so the rite itself strikes the eye, in order to move the heart. The effect of the Word and of the rite is the same, as it has been well said by Augustine that a Sacrament is a *visible word*, because the right is received by the eyes, and is, as it were, a picture of the Word, signifying the same thing as the Word. Therefore the effect of both is the same.⁷

This presupposition is perhaps the most significant to this MAP. Since the ability of children to know their Lord and Savior comes only through the Means of Grace, it is of the highest necessity that parents in general – and fathers in particular – take an active role in leading their children to the fount of salvation (Baptism) and continue to feed this saving faith first created by the Holy Spirit through the hearing of the God’s Word, Confessing their sins and receiving Holy Absolution, and later in the Holy Supper.

Sociological Presuppositions

It is my desire to learn how the role of men within these most recent decades of American history – particularly that of my fellow Lutheran males - has changed. Therefore, the second group of presuppositions are *sociological*.

The Feminist Movement

Ever since the advent of the feminist movement of the 1960s and 1970s, many men are faced with an identity crisis. This crisis leaves many of these men wondering today how they are to think and behave - not only toward women - but about *themselves* as well. In chapter two, I will perform a comparative study which will first examine how Martin Luther sees the role of husband and father. I will then examine what more recent Lutheran scholars

⁷ Apology of the Augsburg Confession, Article XIII, Of the Number and Use of the Sacraments, *Triglott Concordia, The Symbolical Books of the Ev. Lutheran Church* (St. Louis: Concordia Publishing House, 921), 309.

have written concerning the role of husband and father. Following that, I will examine what some modern evangelicals – including authors such as James Dobson – have to say concerning the role of husband and father. The next part of this comparative study will be to examine what feminist and other secular writers have to say regarding their perceptions of the role of husbands and fathers. Through these sources, I hope to gain a better understanding of the attitudes husbands and fathers have in general - and toward worship in particular - as the title of this MAP declares.

Psychological

Under the umbrella of sociological presuppositions for this MAP is my desire to gain a better understanding of the way men think and behave as it relates particularly to their attitudes toward worship. This presupposition is *psychological*.

My father relates the story of when he served as an officer for the National Accounting Association. He states that back in the 1960's and early 1970's, the participation of men was tremendous. There was no problem getting people to serve, and the meetings were well attended. In the later years that he was a member, all of the officer positions were held by women, and it was not long before there were hardly any men at all in attendance. His point? Psychologically speaking, when the men are displaced in the leadership positions, they lose interest and let the women do the “whole thing”.

A case can be made for this phenomenon playing itself out in the local congregation and the family as well. This does not speak nearly as much about women as it does men. It is my presupposition that men rise to the occasion when they believe they are needed, and

their masculine input is important. Therefore wives need to encourage their husbands to “be a godly man” in this very special regard.

What do I mean by being “a godly man”? A “godly man” is one, who in my estimation, is baptized, confesses Jesus Christ as His Savior, and knowing His own personal need for faithfully feeding on God’s Word and His Sacraments in worship, takes into daily account serious consideration for the same needs of his wife and children. To that end, he makes sure that, not only do his wife and children attend worship, but that he attends *with them* on a weekly basis; and that God’s word is present in their home devotional life as well as in the words that are said and the conduct that is displayed by he and his family. This is what I mean when I refer to “The Family’s Man”.⁸ This statement is a critical concept driving the purpose of this MAP, which is to examine, understand, and address the attitudes fathers have toward worship. The following points explain this presupposition:

I have frequently witnessed during pre-Baptism counsel visits fathers who are clearly ‘going through the motions’, and who have demonstrated by their lack of worship attendance that what is being said to them is ‘going in one ear and out the other’. This - half-hearted at best, antagonistic at worst - attitude on the part of many men within Christian congregations is the principle problem I desire to see changed for the better.

I have also observed that, among the catechumens of such fathers, there is a high ‘drop out’ rate of church attendance – in many cases beginning the very next Sunday after confirmation! Though one may claim that such an observation is highly subjective and

⁸ In my devotional resource *The Family’s Man*, the appeal is made to men to consider that their role as a “family man” begins with faithfulness to the Word of God both for themselves and their families. Daniel Pfaffe, *The Family’s Man*, (St. Louis: Concordia Publishing House, 2001).

anecdotal in nature, this problem makes up the stuff of many laments shared between Pastors throughout the Christian denominations. It is for this reason I want to examine and understand the attitudes the men of my congregation, St. John's, have toward worship in order that I may address pastorally what I find for their benefit and that of their loved ones.

The Parameters of this MAP

The specific objective of this project is defined by these parameters: to investigate historically, sociologically, and psychologically the attitudes and habits men have toward worship. I will also examine the theological implications of the father's responsibility as the spiritual head of the household. This research will then be used to help the men of St. John's and the church at large be more aware of their personal need to be active in the spiritual leadership of their children.

The methodology which will be followed in my study of this project is as follows: to perform a study of Martin Luther's commentaries on the role of the man within the family, including comments on the doctrines of vocation, and the order of creation in order better to understand the relationship between husband and wife in marriage, and the duties and spiritual obligations the father has toward his family – with special reference to the father and his children. I will then perform a theological study, setting forth historically and systematically, the Church's witness to the truth that God has placed upon the man of the family the role of leading his family spiritually. Having accomplished that, I will perform a sociological study from existing research that points to the necessary involvement of the father in the leadership role of his family (spiritually and otherwise). The next stage will be

to perform a psychological case study through the preparation of a series of interview questions with the help of my advisor which will provide the basis for case studies from a *Systems Theory* perspective. Known of as *Genogram* interviews, the questions asked of a limited number of fathers representing varying degrees of faithfulness in worship habits will seek to gain a perspective of how worship habits and the attitudes revealed in the interviews were “passed down” from those fathers to their sons (who are now fathers themselves).

A brief explanation of *Systems Theory*⁹ may be useful here: Unlike the Freudian *intrapsychic* (i.e. ‘within one’s self’) view of psychology, *Systems Theory* is a wholistic approach in the psychological discipline which teaches that the way human beings interact with one another affects the whole group system. Systems Theory lends itself to biblically orthodox pastors because systemic thinking originates from First Article (that is, the created order) observations of human inter-relational behavior, to which biblical and theological doctrine can be applied within the pastoral counseling setting.

A simple example of how Systems Theory operates is to be able to predict what will happen to the entire family when an alcoholic father suddenly stops drinking. This one change can have a dramatic impact on the *whole* family which has been used to the behavior associated with alcoholism. In other words, change one part of the system, and the whole system changes. This wholistic principle is vital to my MAP since the study of the activity

⁹Among the major works which treat of *Systems Theory* are the following: Dorothy Stroh Becvar and Raphael J. Becvar’s reference work *Family Therapy – A Systemic Integration* (Boston: Allyn and Bacon, 2000), Monica McGoldrick along with Randy Gerson and Sylvia Shellenberger’s foundational resource *Genograms – Assessment and Intervention, Second Edition* (New York: W.W. Norton & Company, 1999), John L. Walter, and Jane E. Peller’s *Becoming Solution-Focused in Brief Therapy* (New York: Brunner/Mazel Publishers, 1992), and Michele Weiner-Davis’ *Divorce Busting – A Step-by-Step Approach to Making Your Marriage Loving Again* (New York: A Fireside Book published by Simon & Schuster, 1992).

level of husbands and fathers regarding their spiritual leadership will (hopefully) provide insight as to the way men think regarding worship.¹⁰

Once I gather, interpret, and summarize the research from these different sources (the scholarly study and genogram interviews) in the MAP, I will prepare a presentation of sufficient length designed to be used for a multi-session retreat setting, *adaptable* for a speaking engagement, or a multi-session Bible study based on the research of this MAP which will be conducted with the men who participated in the case study interviews and all others who accept the invitation to participate. This study will reveal insights gained to be shared with present and future participants in the congregations I serve and any other possible retreats or workshops throughout the church at large.

The next step following the multi-session presentation / Bible study will be to invite the participants to join a men's group at St. John's where the husbands, fathers, and single men can enjoy growth in the Word and prayer, fellowship, recreational activities, and "the mutual conversation and consolation of brethren".

The process by which the findings of this research will be tested and verified I will assess the fathers who participate in the multi-session Bible Study by way of survey to determine how effective this study was. Among the questions I will seek to answer from them are: "Has your awareness of your need to be in worship increased, and if so, what

¹⁰Dorothy and Raphael Becvar, in their work *Family Therapy – A Systemic Integration*, compare and contrast *intrapsychic* theories of therapy with family systems therapy by stating:

Throughout the first half of the twentieth century, theories based either on Freudian notions or on reactions to them proliferated. As a result we have a variety of individual psychologies, intrapsychic theories, learning theories, and therapies that combine elements of these psychologies and theories, all of which, through they may look different on the surface, have basically the same world view. Although some of these theories and therapies are clearly more humanistic than scientific or mechanistic, they all focus on the individual and share similar fundamental beliefs....Systems theory directs our attention away from the individual and individual problems viewed in isolation and toward relationships and relationship issues between individuals.

caused this awareness to be increased? Is there any areas in your worship life you wish to see change, and if so, how would you describe what those changes in your worship life would look like to your wife and / or children?"

The findings and conclusions that are believed to result from this study are the following; I will gain insight into how men think and why they behave with respect to their position in the family structure regarding worship habits and attitudes. Fathers, likewise, will gain insight into their own need to take seriously and act as the spiritual leaders within their homes. Other acts of participation will be observed of these participants including attendance with their son or daughter in our required parent attendance in confirmation (titled "Family Style Confirmation"), Bible Study participation, willingness to participate in men's fellowship activities, Choir, and other opportunities for involvement at St. John's.

(Dorothy Stroh Becvar and Raphael J. Becvar, *Family Therapy – A Systemic Integration* (Boston: Allyn and Bacon, 2000), 5, 8).

CHAPTER TWO

A COMPARATIVE STUDY ON THE ROLE OF THE HUSBAND AND FATHER FROM THE PERSPECTIVE OF MARTIN LUTHER AND SELECT LUTHERAN SCHOLARS, WITH THAT OF MODERN EVANGELICALS, AND WITH THAT OF MODERN FEMINIST AND OTHER SECULAR WRITERS

In order to gain a better insight regarding the role of husband and father, I will perform in this chapter the following comparative study: I will cite comments made by Martin Luther and select Lutheran scholars to see how they understand the role of husband and father. I will then cite comments made by noteworthy representatives from modern evangelicalism – especially that of author James Dobson. In the next part of this comparative study I will examine what modern feminist writers have to say regarding their perspective on the role of husband and father. I will then synthesize and summarize my observations in the final part of this chapter, drawing conclusions which will yield insights for this purpose of this MAP.

Martin Luther's Perspective on the Role of Husband and Father

Since I am a Lutheran pastor, and the application of this MAP is to the fathers of the Lutheran congregation I serve, it is of great importance to my theological research that I draw from the fathers of my Christian faith, beginning with Martin Luther. It is my intention that the subheadings will follow a progression of logical thought leading the reader to see the

importance Scripture places on the man of the family in his two great offices as husband and father.

Martin Luther's Prospective on the Role of Husband

In this first of two sections which quote Martin Luther, I will focus on Biblical doctrines that have special reference to marriage. I begin by setting forth the Biblical foundation for marriage itself.

The Circumstances that Created the Need for Marriage

We read from the account of Genesis chapter two:

Then the Lord God said, "It is not good that the man should be alone; I will make him a helper fit for him." [19] So out of the ground the Lord God formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. [20] The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him.¹¹

In the paradise that God created for man to glorify God through worshipping Him, working in, and enjoying, we find in this section a problem that needed correcting. That problem was "for Adam there was not found a helper fit for him" (וְלֹא־מָצָא עֹזֵר כְּגֵדוֹ). As with any "problem", when God sets about to address it, it is corrected perfectly.

The Biblical Foundation for the Relationship between Husband and Wife

Continuing with the second chapter of Genesis, we will now examine the relationship God has established for man and wife:

So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. [22] And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. [23] Then the man said, "*This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.*" [italics mine] [24] Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. [25] And the man and his wife were both naked and were not ashamed.¹²

In verse twenty-two we find the purpose for which God gave Adam a wife: that he would have a companion for life with whom to establish his home and raise children.

Luther on the Relationship of “Bone of My Bone And Flesh of My Flesh”

Martin Luther, in his excellent and prolific *Lectures on Genesis*, makes some key observations from which we will be drawing here. The relationship between “man” and “woman” as husband and wife is described by Adam in verse twenty-three as a lasting testament to the fact that woman was created by God *from* the man, *for* the man. This “bone of bones – flesh of flesh” relationship describes the interdependency and equality that once existed in paradise. This interdependency, even after the fall into sin, is still a precious gift that God has given to both man and woman as Adam’s own words describe: “for this reason she shall be called woman because (she was taken) from man” (לִיזאת יקרא אשה כי מאיש).

Luther comments:

Moreover, this designation carries with it a wonderful and pleasing description of marriage, in which, as the jurist also says, the wife shines by reason of her husband’s rays. Whatever the husband has, this the wife has and possesses in its entirety. Their partnership involves not only their means but children, food, bed, and dwelling; their purposes, too, are the same. *The result is that the husband differs from the wife in no other respect than in sex; otherwise the woman is altogether a man. Whatever the man*

¹¹ Genesis 2:18-20, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

¹² Genesis 2:21-25, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

has in the home and is, this the woman has and is; she differs only in sex [italics mine] and in something that Paul mentions 1 Tim. 2:13, namely, that she is a woman by origin, because the woman came from the man and not the man from the woman.¹³

Luther's comments will bear particular weight when the feminist writers are introduced in the last section of this comparative study. For now, we note that Luther points out what a grand world God had made for both man and woman together before the Fall of mankind into sin.

In verse twenty-three, Luther adds an exegetical insight to **עַתָּה** (translated "now", or "at last") which otherwise might go past the translator unnoticed for its theological weight.

The word **עַתָּה**, "now" or "this time" or "at last," is not superfluous, as it appears to be; it expresses most beautifully the affection of a husband who feels his need for a delightful and full relationship or cohabitation in both love and holiness. It is as if he were saying: "I have seen all the animals. I have carefully considered the females which were provided for the increase and the preservation of their kind, but they are of no concern to me. But this *at last* is flesh of my flesh and bones of my bones. I desire to live with her and to accede to God's will by procreating descendants." This little word indicates an overwhelmingly passionate love.¹⁴

This one flesh union in marriage gives glory to God as an expression of the kind of faithfulness the Lord has shown us, even as He patterned Christ's relationship to the Church as a Bridegroom loving His Bride.

God's *Original* Design for Marriage:
"Equality" between the Sexes

Luther next comments on the perfect conditions that existed before the Fall, remnants of which are still desired by the female sex:

¹³Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1 : Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 2:24). Saint Louis: Concordia Publishing House.

¹⁴Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1 : Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 2:23). Saint Louis: Concordia Publishing House.

But Moses wanted to point out in a special way that the other part of humanity, the woman, was created by a unique counsel of God in order to show that this sex, too, is suited for the kind of life which Adam was expecting and that this sex was to be useful for procreation. Hence it follows that if the woman had not been deceived by the serpent and had not sinned, *she would have been the equal of Adam in all respects* [italics mine]Therefore Eve was not like the woman of today; her state was far better and more excellent, and she was in no respect inferior to Adam, whether you count the qualities of the body or those of the mind.¹⁵

Luther's perspective is valuable for the discussion dealing with the roles of men and women in modern culture. The fact that Luther came from the sixteenth century changes nothing about the truth of his position – namely, that God already had equality as a hallmark of His good creation in the beginning. Sin is to blame for the social inequities, unfair treatment, and self-seeking behavior so prevalent among humans throughout world history.

The Biblical Foundation for
the Order of Salvation

The greatest demonstration of God being the Author of equality, however, is found in the *order of salvation*. This biblical doctrine declares that all people are equally redeemed from sin, and therefore equally loved by God for the sake of His Son Jesus Christ who died for all.¹⁶ St. Paul declares: The *order of salvation* is that God truly is the Author of equality. He sees no distinction between people, as St. Paul declares: “There is neither Jew nor Greek,

¹⁵Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1 : Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 2:18). Saint Louis: Concordia Publishing House.

¹⁶ Paul declares in 2 Cor. 5:15: “...he [Christ] died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised.” (2 Corinthians 5:15, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, 2001)).

there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus.”¹⁷

Original Sin’s Impact on Marriage and the Family Structure

Luther now addresses what Adam and Eve would have had if they had not fallen into sin. He reveals how God continues to bestow His blessings and gives joy to His children while living in a fallen world. His comments invite both men and women to consider how “original righteousness” would have made spiritual leadership so much easier and pleasant in that perfect home:

And yet, in the presence of this antidote and in so wretched a state, the Lord fulfills His blessing; and people are begotten, though in sin and with sin. This would not have been the case in Paradise. The act of begetting would have been a most sacred one without any passion of lust such as there is now, *and children would have been in original righteousness and uprightness. Immediately, without any instruction, they would have known God; they would have praised Him; they would have given thanks to Him, etc.* (italics mine) All this has now been lost; and yet it serves a purpose to think of these things that we may gain some idea of the difference between that state in which we now are, that is, original sin, and that one in which Adam was, that is, original righteousness, for which we hope when all things are restored (Acts 3:21).¹⁸

It would be valuable to teach our men the eschatological view of God’s Kingdom of the “now and not yet”¹⁹, and include within this future hope Luther’s description as the goal for

¹⁷ Galatians 3:28, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, 2001).

¹⁸Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1 : Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 2:19). Saint Louis: Concordia Publishing House.

¹⁹ Lienhard, in discussing Luther’s 1531 *Commentary on Galatians*, notes the Reformer’s personal awareness (both in responsibility and joy) as he lived each day in anticipation of the eschatological coming of God’s Kingdom:

One also feels how often Luther is conscious of finding himself in an eschatological situation and having soon to appear before the throne of God. He lives and thinks in the perspective of the judgment to come. It is from this point of view that he would preserve the article of justification by faith alone. When Luther describes the tension...between judgment and grace, between law and gospel, he does not do so as an observer at some distance, nor as a theologian operating coldly with the help of more or less adequate formulae. He *lives* (italics mine) this tension in his own consciousness.

which we are to *now* strive in leading wife and children to Christ in faithful worship attendance through the Means of Grace.

Marriage and *Incurvatus in Se*

Another fact of human existence *post-Fall* deals with man's self-centeredness.²⁰ A major problem this MAP seeks to address is this self-centered attitude of men which prompts many to avoid worship and so neglect their duties as spiritual leader to their family. Luther states:

Now observe that when that clever harlot, our natural reason (which the pagans followed in trying to be most clever), *takes a look at married life, she turns up her nose and says, "Alas, must I rock the baby, wash its diapers, make its bed, smell its stench, stay up nights with it, take care of it when it cries, heal its rashes and sores, and on top of that care for my wife, provide for her, labor at my trade, take care of this and take care of that, do this and do that, endure this and endure that, and whatever else of bitterness and drudgery married life involves? [italics mine] What, should I make such a prisoner of myself? O you poor, wretched fellow, have you taken a wife? Fie, fie upon such wretchedness and bitterness! It is better to remain free and lead a peaceful, carefree life; I will become a priest or a nun and compel my children to do likewise."*²¹

Personal experience enters here to an astonishing degree into the theological exposition, without thereby reducing it to the level of mere autobiography.
(Marc Lienhard (Edwin H. Robertson, trans.), *Luther: Witness to Jesus Christ – Stages and Themes of the Reformer's Christology* (Minneapolis: Augsburg Publishing House, 1982), 274).

²⁰ A key phrase Luther uses to identify how man is by nature "turned in upon himself" is *incurvatus in se*, as he in his commentary on Romans cites:

...it is easy...to see the depravity of our will in our love of sensual evils and our flight from things that are good....it is easy, I say, to understand how in these things we seek our fulfillment and love ourselves, how we are *turned in upon ourselves* (italics mine) and become ingrown at least in our heart, even when we cannot sense it in our actions.

(Martin Luther, (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.) *Vol. 25: Luther's works, Lectures on Romans* (Saint Louis: Concordia Publishing House, 1972), 245).

²¹ Luther, M. (1999, c1962). *Vol. 45: Luther's works, vol. 45 : The Christian in Society II* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Vol. 45, Page 35-51). Philadelphia: Fortress Press.

I find this to be a most intriguing quote from Martin Luther. A favorite cliché of the modern feminist movement is to refer to the traditional male leadership model as “patriarchal”.²²

Luther’s quote makes it clear that household duties - including the tending of baby’s diapers – were performed by (at least some of) the men of the house going back to the sixteenth century.

The Protoevangelium: Adam and Eve’s Hope Fulfilled in Christ

Proof that God loves the whole world is found in His rapid response to our first parents when they ate of fruit of the tree of the knowledge of good and evil, thus bringing sin and death upon the human race.²³ Already in chapter three of Genesis, verse fifteen we see

²² We will see repeated references to “patriarchy” in a disparaging sense when we review article written by modern “second wave” feminists in the final section of this comparative study. For now, consider this quote from Elisabeth Carnell:

Romance, according to Steinem, is little more than a political ideology which reinforces the patriarchy. “Romance itself,” she writes, “serves a larger political purpose by offering at least a temporary reward for gender roles and threatening *rebels* [italics mine] with loneliness and rejection.” (Elisabeth Carnell, “Steinem finds ‘truth’ behind Valentine’s Day love fools,” *EquityFeminism.Com*, www.equityfeminism.com/gloria_steinem/valentine.html: 3.)

²³ Genesis 3:1-7 Describes how Satan, in the form of a serpent, deceived Eve and tempted her with a desire to be *like God*. Adam, in turn, listened to his wife, and they both ate of the forbidden fruit: Now the serpent was more crafty than any other beast of the field that the Lord God had made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden?'" [2] And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, [3] but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'" [4] But the serpent said to the woman, "You will not surely die. [5] For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." [6] So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. [7] Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths. (Genesis 3:1-7, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001)).

Genesis 3:13-15 relates the account that leads to God’s condemning of the Devilish serpent in a way that will secure his final defeat at the cross of Christ:

Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate." [14] The Lord God said to the serpent, "Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust

the very first Gospel promise – know of as the “Protoevangelium”. Here, man receives God’s good news that He will send a Savior by way of condemning the Devil who, as a serpent, tempted Eve. “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”²⁴

Luther summarizes the Protoevangelium to our first parents in this:

...we must be careful to preserve the real meaning of the Holy Scriptures and their truly wonderful light. When we are given instruction in this passage concerning the enmity between the serpent and the woman—such an enmity that the Seed of the woman will crush the serpent with all his powers—this is a revelation of the depths of God’s goodness. Satan understood this threat well; therefore he has continued to rage against human nature with such great hatred. Adam and Eve were encouraged by this promise. *Wholeheartedly they grasped the hope of their restoration; and, full of faith, they saw that God cared about their salvation, [italics mine] since He clearly declares that the male Seed of the woman would prostrate this enemy. The order of words in this sentence is very forceful.*²⁵

Since our only hope against the Devil’s rage is Christ, husbands and fathers play a unique role in leading their families to the source of our salvation: the Means of Grace (Holy Baptism, Scripture, and the Lord’s Supper) in worship and God’s Word at home around the family altar.

you shall eat all the days of your life. [15] I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel." (Genesis 3:13-15, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001)).

²⁴Genesis 3:15, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

²⁵Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1 : Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 3:15). Saint Louis: Concordia Publishing House.

Luther's Insight Regarding God's
Wisdom in Making Satan
"Afraid of All Women"

Luther adds a fascinating insight to this text which explains God's purpose in the gradual revelation of the messianic prophecies from the less-specific of Genesis 3:15 to the increasingly more specific and descriptive work the Messiah would do ala` Psalm 22, Isaiah 53²⁶ and the many other later Messianic prophecies:

Thus this promise and this threat are very clear, and yet they are also very indefinite. They leave the devil in such a state that he suspects all mothers of giving birth to this Seed, although only one woman was to be the mother of this blessed Seed. Thus because God is threatening in general when He says "her Seed," He is mocking Satan and making him afraid of all women.²⁷

Thus we see from Luther's explanation God's wisdom concerning *how* He planned for our salvation. In one respect, God has made women a key player in the salvation of mankind because God used all women to keep Satan ever guessing which woman would bear the Christ.

²⁶ The opening of Psalm 22 was quoted from Christ on the cross: "My God, my God, why have you forsaken me?" (Psalm 22:1, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001)). The fifty-third chapter of Isaiah's prophecy is devoted to God's "Suffering Servant" who is Christ. Written some seven to eight centuries before the birth of Christ, Isaiah is inspired to write in vivid detail the suffering our Lord endured, and for whose benefit He suffered: the forgiveness of all our sins:

He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. [4] Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. [5] But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed. [6] All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all. [7] He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth.

(Isaiah 53:3-7, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001)).

²⁷Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1 : Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 3:15-16). Saint Louis: Concordia Publishing House.

Marriage as an Antidote to Sexual Sin

While on the subject of the Devil, sexual sin is a key way in which Satan tries to lead humans away from God. As this paper addresses men and their leadership role for their families, sexual sin – begun in one’s youth - can easily extend into one’s adult years and pollute the way a man views women and marriage. In Luther’s day, there were many books and even cartoons casting marriage in a poor light.²⁸ Note how Luther warns the reader of how these “poisonous” books pose a great temptation to commit fornication:

For this reason young men should be on their guard when they read pagan books and hear the common complaints about marriage, lest they inhale poison. *For the estate of marriage does not set well with the devil*, [italics mine] because it is God’s good will and work. This is why the devil has contrived to have so much shouted and written in the world against the institution of marriage, to frighten men away from this godly life and entangle them in a web of fornication and secret sins. Indeed, it seems to me that even Solomon, although he amply censures evil women, was speaking against just such blasphemers when he said in Proverbs 18[:22], “He who finds a wife finds a good thing, and obtains favor from the Lord.”²⁹

Thus Luther identifies one strong benefit from marriage is that it provides a God pleasing outlet to sexual tension. Clearly, Luther associates a good and faithful wife with a divine blessing.

²⁸ Steven Ozment makes the following observation:

Three years before his own marriage, Martin Luther wrote a treatise, *Vomehelichen Leben* (On the estate of marriage, 1522), his first lengthy discussion of the subject, in which he complained that “marriage has universally fallen into awful disrepute,” that peddlers everywhere are selling “pagan books which treat of nothing but the depravity of womankind and the unhappiness of the estate of marriage” – a reference to classical misogynist and antimarriage sentiments and to the bawdy antifeminist stories that were popular among Luther’s contemporaries.

(Steven Ozment, *When Fathers Ruled: Family Life in Reformation Europe*, (Cambridge: Harvard University Press, 1983), 3). References cited here: *On the Estate of Marriage*, LW, 45, p.36; Eileen Power, *Medieval Women*, ed. M.M. Postan (Cambridge, 1975), pp.16, 30., Elizabeth Ahme, “Wertung und Bedeutung der Frau bei Martin Luther,” *Luther* 35 (1964): 61-68. “Ahme considers Luther’s influence a very positive one for women as a whole.” Also, *Womanhood in Radical Protestantism, 1525-1675*, ed. and trans. Joyce L. Irwin (New York, 1979), p.67.

²⁹ Luther, M. (1999, c1962). *Vol. 45: Luther's works, vol. 45 : The Christian in Society II* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Vol. 45, Page 35-51). Philadelphia: Fortress Press.

The Order of Creation and How this Order
is Expressed in a Wife Taking Her
Husband's Name

The *order of creation* is a doctrine drawn from Scripture which has been used to describe certain aspects of God's created order.³⁰ For the purpose of this MAP, however, we are concerned with the aspect focusing on the relationship God established between man and woman *before* as well as *after* the Fall into sin; namely, that of the woman's *subordination* to the man.

We see in the familiar tradition of a wife taking her husband's family name a happy picture (for most women) of the proper kind of subordination of the wife to her husband which the *order of creation* sets forth. Luther's words suggest that a larger theological issue is at stake when we see women today *not* desiring to follow this practice, but instead want to keep their own:

We heard above that the punishment of being under her husband's power was inflicted on the woman. An indication of that power is given here. It is not God who gives her a name; it is Adam, as the lord of Eve, just as he had previously given names to the animals as creatures put under him. No animal thought out a name for itself; all were assigned their names and received the prestige and honor of a name from their lord Adam. Similarly even today, when a woman marries a man, she loses the name of her family and is called by the name of her husband. It would be unnatural if a husband wanted to be called by his wife's name. *This is an indication and a confirmation of the punishment or subjection which the woman incurred through her sin.* [italics mine] Likewise, if the husband changes his place of residence, the woman is compelled to follow him as her lord. So manifold are the traces in nature which remind us of sin and of our misfortune.³¹

³⁰ Horace Hummel writes of two specific senses in which he employs the phrase: *order of creation* in his eisagogical work *The Word Becoming Flesh*. One is to make this *order* synonymous with "general revelation", as opposed to "specific (or Divine) revelation". The other is to make a general reference to this *order* as to the "cosmic" or "primordial" order of creation. (Horace D. Hummel, *The Word Becoming Flesh – An Introduction to the Origin, Purpose, and Meaning of the Old Testament* (St. Louis: Concordia Publishing House, 1979) 397, 456.)

³¹ Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1 : Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 3:15). Saint Louis: Concordia Publishing House.

The changing of a bride's name to that of her husband's symbolizes her willing submission to her husband; a beautiful picture of love and faithfulness to him as her protector.

The Order of Creation and Shared Misery between Husband and Wife

What can the modern Christian married couple, desiring to please their Lord, apply from the *order of creation* to their daily lives to avoid the Devil's snare of seeking self-glory? Children of God need to learn from the lessons written in our flesh and walk humbly before our God. Luther states:

When the heathen, who have no knowledge of God and of His works, see this [i.e. difficulties associated with married life], it displeases them. Because of these discomforts, they maintain that a prudent man should not marry. The female sex has been greatly humbled and afflicted, and it bears a far severer and harsher punishment than the men. For what is there of such things that a man suffers on his own body? But because through marriage the husband transfers, as it were, a part of those punishments upon himself (for he cannot without grief see those things in his wife), it has come about that wicked men prefer fornication to marriage.³²

The underlying problem to this MAP regards how many husbands and fathers within society today too often do not take seriously their role as spiritual leaders within the home. Luther indicates how Christian husbands and fathers naturally share, to a certain extent, their wives' distress when they see her going through such turmoil. This shared distress points to the *bearing* of which St. Paul writes in Galatians 6:2: "Bear one another's burdens, and so fulfill the law of Christ".³³ Thus this "burden bearing" is, in God's design, to be shared between husband and wife.

³²Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1 : Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 3:15). Saint Louis: Concordia Publishing House.

³³Galatians 6:2, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

The Curse of Sin, God's Promise, and
their Impact on Life between
the Sexes

Luther indicates that the curse which came upon the Devilish serpent was the greatest salvation to them who had sinned. As a result of their sinful desire to want to be like God, *grave* consequences invaded our first parents' life in this *temporal* realm. Yet, even in the midst of their afflictions under their fallen relationship with God, the Lord's faithfulness gave them hope:

Without a doubt, therefore, Eve had a heart full of joy even in an apparently sad situation. Perhaps she gave comfort to Adam by saying: "I have sinned. But see what a merciful God we have. How many privileges, both temporal and spiritual, He is leaving for us sinners! *Therefore we women should bear the hardship and wretchedness of conceiving, of giving birth, and of obeying you husbands.* [italics mine] His is a fatherly anger, because this stands: that the head of our enemy will be crushed, and that after the death of our flesh we shall be raised to a new and eternal life through our Redeemer. These abundant good things and endless kindnesses far surpass whatever curse and punishments our Father has inflicted on us." These and similar conversations Adam and Eve undoubtedly carried on often in order to mitigate their temporal adversities.³⁴

Related to this comment, is Luther's exegetical observation of Genesis 3:16³⁵ of the expression "I will surely multiply your pain in childbearing" (הַרְבָּה אֲרֵבָה עִצְבוֹנֶיךָ וְהָרַגְתִּי). Luther notes:

Moreover, the word בַּר appears here; it denotes a quantity which is both extensive and varied. This means that Eve's sorrows, which she would not have had if she had not fallen into sin, are to be great, numerous, and also of various kinds.³⁶

³⁴Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1 : Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 3:16). Saint Louis: Concordia Publishing House.

³⁵ Genesis 3:16 speak of the consequences Eve, and all women, would suffer as a result of her sin: "To the woman he said, 'I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you.'" (Genesis 3:16, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001)).

³⁶Ibid.

One can easily imagine Eve saying such words of encouragement to her husband Adam because the nature of men and women does not change.

Blessings in the Midst of Afflictions

The Christian is to see blessings even in the midst of afflictions. Knowing what we *deserve* (eternal damnation)³⁷, and seeing what God has done for us (everlasting life in the serpent head crusher – Christ)³⁸, we live by God’s grace and seek His help in both the difficult as well as the good days. Luther states:

...God is wont to distribute His blessings in such a way that there is always some misfortune mixed in with them. But the good and wise deck out their good fortunes and use them to bury the misfortunes that bother them, while they place their good fortunes in a well-lighted place to be seen.³⁹

In this next quotation, Luther identifies the gifts God has bestowed upon women:

To me it is often a source of great pleasure and wonderment to see that the entire female body was created for the purpose of nurturing children. How prettily even little girls carry babies on their bosom! As for the mothers themselves, how deftly they move whenever the whimpering baby either has to be quieted or is to be placed into its cradle! Get a man to do the same things, and you will say that a camel is dancing, so clumsily will he do the simplest tasks around the baby! I say nothing about the other duties which mothers *alone* [italics mine] can perform.⁴⁰

The fact that men can only perform certain biological function, just as the same is true with women should be enough to demonstrate that *sex* and *gender* are one and the same.

³⁷“For the wages of sin is death...”

(Romans 6:23a, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001)).

³⁸ “...but the free gift of God is eternal life in Christ Jesus our Lord.”

(Romans 6:23b, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001)).

³⁹ Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1: Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 3:16). Saint Louis: Concordia Publishing House.

⁴⁰ Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1: Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 3:16). Saint Louis: Concordia Publishing House.

Luther on Women's Difficulty Concerning the Burden of Being Subjected to the Rule of their Husbands

Luther sums up this discussion with what could be identified today as the difficulty wives face as they bear the burden of being subject to the rule of their husbands. He then points out the partial restoration of God's original plan for the Christian family when both exercise their distinctive roles faithfully:

If Eve had persisted in the truth, she would not only *not* [italics mine] have been subjected to the rule of her husband, but she herself would also have been a partner in the rule which is now entirely the concern of males. *Women are generally disinclined to put up with this burden, and they naturally seek to gain what they have lost through sin. If they are unable to do more, they at least indicate their impatience by grumbling.* [italics mine] However, they cannot perform the functions of men, teach, rule, etc. In procreation and in feeding and nurturing their offspring they are masters. In this way Eve is punished; but, as I said in the beginning, it is a gladsome punishment if you consider the hope of eternal life and the honor of motherhood which have been left her.⁴¹

Luther's term "gladsome punishment" is illustrative of God's continuing care for His human beings after the Fall. When God punishes His faithful children, He is really providing a discipline that combats the effects of sin and the chaos which results for the family.

Luther on the Burdens that Have Come upon Both Sexes as a Result of the Fall into Sin

It is important to add to this discussion, that men were not left an exemption from suffering as a result of the original fall into sin by our first parents. Luther states:

Because the husband sinned last, the punishment is also inflicted on him last. But here the Lord's threats do not concern procreation or pains in procreation. The husband has a raging lust kindled by the poison of Satan in his body, without pain. *But his*

⁴¹Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1 : Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 3:16). Saint Louis: Concordia Publishing House.

position is burdened with a definite punishment, since it is the husband's duty to support his family, to rule, to direct, and to instruct; and these things cannot be done without extraordinary trouble and very great effort. [italics mine] On the woman obedience to her husband was imposed, but how difficult it is to bring this very condition about! I say nothing about the rule over others, who do not belong to the household.⁴²

Luther's comments on the burdens placed upon both man and woman have the ring of truth.

Common sense can apprehend this.

Scripture on the Need for Husbands to Treat their Wives as the "Weaker Vessels", and Luther's Comments

It is important to note, however, that God never intended for women to be alone in bearing of their burdens. God loves His females of all ages. The Apostle Peter addresses the husband's role as the wife strives to be submissive to her husband. Within the realities of married life, being *simultaneously saint and sinner (simul justus et peccator)*⁴³, understanding and consideration of the personal weaknesses of his wife are a requirement God places upon the husband for the sake of both their eternal souls as well as their temporal lives under Christ:

⁴² Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1 : Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 3:17-19). Saint Louis: Concordia Publishing House.

⁴³ Martin Luther addresses this critical doctrine in many locations throughout his works. In his *Lectures on Galatians 1535*, he summarizes *simul justus et peccator*:

Thus a Christian man is *righteous and a sinner at the same time* [Italics mine], holy and profane, an enemy of God and a child of God. None of the sophists will admit this paradox, because they do not understand the true meaning of justification. This was why they forced men to go on doing good works until they would not feel any sin at all. By this means they drove to the point of insanity many men who tried with all their might to become completely righteous in a formal sense but could not accomplish it. And innumerable persons even among the authors of this wicked dogma were driven into despair at the hour of death, which is what would have happened to me if Christ had not looked at me in mercy and liberated me from this error.

(Luther, M, (J. J. Pelikan, W. A. Hansen, Ed.). *Vol. 26: Luther's works, Lectures on Galatians 1535: Chapters 1-4* (Saint Louis: Concordia Publishing House, 1963), Gal. 3:6, 232-233).

Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered.⁴⁴

It is often too easy to put too much weight on thoughtless words or (often justified) frustrations uttered by their wives. The physical, mental, and emotional burdens wives carry – as detailed in the examination of Genesis chapter two - often contribute to words said which do not reflect their true love for their husbands. It is therefore essential that husbands listen to Peter’s admonition to remember that their wives are not without sin, and acknowledged by the Lord as “weaker vessels”. Such marital peace keeps the prayers between husband and wife from being hindered due to guilty consciences.

This refusal to “fuel the fire” is also a form of true spiritual leadership from which our sons and daughters will learn. Luther comments:

But this only the godly know and do. To their wives, as the weaker vessels, they grant their honor, inasmuch as they see that they are partakers of immortality and sharers in the inheritance in heaven (1 Peter 3:7). They see too that their wives are adorned with the blessing and glory of motherhood, namely, that we are all conceived, born, and nurtured by them.⁴⁵

Peter echoes Paul in Ephesians chapter five⁴⁶ by pointing out how God places upon the husband the requirement to love his wife as Christ loves His bride, the Church. This is a self-

⁴⁴ 1 Peter 3:7, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

⁴⁵ M. Luther. (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.) *Luther's works, Vol. 1: Lectures on Genesis: Chapters 1-5* (Saint Louis: Concordia Publishing House, 1999, c1958), Ge. 3:20.

⁴⁶ In the second part of this comparative study we will examine the exegetical work of select Lutheran scholars on Ephesians chapter five, in which Paul declares:

...submitting to one another out of reverence for Christ. [22] Wives, submit to your own husbands, as to the Lord. [23] For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. [24] Now as the church submits to Christ, so also wives should submit in everything to their husbands. [25] Husbands, love your wives, as Christ loved the church and gave himself up for her, [26] that he might sanctify her, having cleansed her by the washing of water with the word, [27] so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.

(Ephes. 5:21-27, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

sacrificing love which requires not only the husband to provide for his wife's physical needs but most importantly, her spiritual needs – leading her and their children to the Means of Grace in worship. Peter and Luther both stress an understanding and respectful heart on the part of the man towards his wife since she is equal to him before God (*order of salvation*) through the redemption won in Christ.

The Role of Marriage as Mission Work within the Home

The direct focus of this MAP is to gain an understanding of how men think regarding worship, and how their understanding impacts – not only their own personal worship habits and attitudes, but that of their children. Luther sets down the primary purpose for a man to exist as a father, which is, the salvation of the souls of his own children:

But the greatest good in married life, that which makes all suffering and labor worth while, is that God grants offspring and commands that they be *brought up to worship and serve him* [italics mine]. In all the world this is the noblest and most precious work, because to God there can be nothing dearer than the salvation of souls. Now since we are all duty bound to suffer death, if need be, that we might bring a single soul to God, you can see how rich the estate of marriage is in good works. God has entrusted to its bosom souls begotten of its own body, on whom it can lavish all manner of Christian works. *Most certainly father and mother are apostles, bishops, and priests to their children* [italics mine], for it is they who make them acquainted with the gospel. *In short, there is no greater or nobler authority on earth than that of parents over their children, for this authority is both spiritual and temporal. Whoever teaches the gospel to another is truly his apostle and bishop* [italics mine].⁴⁷

This most excellent commentary on the role both parents play establishes the desired direction I wish to proceed in discovering how this MAP can serve to further encourage fathers to take seriously their most important role as priest within the home.

⁴⁷Luther, M. (1999, c1962). *Vol. 45: Luther's works, vol. 45 : The Christian in Society II* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Vol. 45, Page 35-51). Philadelphia: Fortress Press.

Marriage and the Doctrine of Christian Vocation

Many men today feel pressure from friends and society⁴⁸ to be a so-called “real man”; but who defines what is a *real man*? It would seem that our culture encourages the image that a *real man* is some one who may pursue, for example, deer hunting, working on cars, or dangerous sports such as rock climbing or sky-diving. Generally, those who take time to help their wives with such mundane activities as doing laundry, cleaning the house, helping the children in their various needs does not qualify in today’s world image as a “real man”. Going with one’s family to church especially does not qualify one, by today’s standards, as a being a “real man”.

Luther encourages the Christian husband and father by pointing him to the *doctrine of Christian vocation* and demonstrating God’s delight in His children who perform even the lowliest tasks out of faith in Christ – regardless of how sinful man perceives them:

Now you tell me, when a father goes ahead and washes diapers or performs some other mean task for his child, and someone ridicules him as an effeminate fool—though that father is acting in the spirit just described and in Christian faith—my dear fellow you tell me, which of the two is most keenly ridiculing the other? God, with all his angels and creatures, is smiling—not because that father is washing diapers, *but because he is doing so in Christian faith* [italics mine]. Those who sneer at him and see only the task but not the faith are ridiculing God with all his creatures, as the biggest fool on earth. Indeed, they are only ridiculing themselves; with all their cleverness they are nothing but devil’s fools.⁴⁹

Luther provides a keen observation here under the *doctrine of Christian vocation*. Luther shows that, where the heart of Christ resides in men, their love for God and for their wives

⁴⁸ I am referring here to images on television – especially commercials – which seek to portray “real men” as sexually promiscuous, and certainly someone who is *not* interested in taking his family to church.

⁴⁹ Luther, M. (1999, c1962). *Vol. 45: Luther's works, vol. 45 : The Christian in Society II* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Vol. 45, Page 35-51). Philadelphia: Fortress Press.

and children induces them to take a responsible part in helping their wives around the house as they are able – often *without* compulsion.

Christ Makes Death a Kind Servant to
Relieve Us of these Burdens
We Now Carry

What applied to Adam, applies to all husbands and fathers who serve – at least – in the most foundational of all governments on earth – the family. We learn from Adam that the role faithful men play in the lives of their wife and children determines the course of the generations that follow us long after we die and “return to the earth”. Luther states:

And again, the situation of Adam, as the initiator of sin, was worse than ours, if we appraise it correctly. *Where we work hard, each one in his own station, Adam was compelled to exert himself in the hard work of the household, of the state, and of the church all by himself. As long as he lived, he alone held all these positions among his descendants. He supported his family, ruled it, and trained it in godliness; he was father, king, and priest.* [italics mine] And experience teaches how each one of these positions abounds in grief and dangers. . . .The statement we have before us points out this comfort. *It promises that all those misfortunes will surely come to an end,* [italics mine] and that this will happen after the head of the serpent has first been crushed and bruised. “Until,” He says, “you return אֶל-הָאָרֶץ —to the earth.”⁵⁰

It cannot be overstated that the mission of the husband and father to his family is one as spiritual leader within the home. All other duties (providing, protecting, and nurturing) pertain to the physical and emotional well being in this temporal realm. The spiritual care of both wife and children in leading his family to worship in addition to home devotions and prayer result in the feeding and strengthening of their faith in Christ which has benefits lasting eternally.

⁵⁰ Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1 : Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 3:17-19). Saint Louis: Concordia Publishing House.

Luther on Men Who Desert their Wives,
Refuse to Support their Children, and
the Need to Recognize Wives as a
Precious “Building of God”

In spite of how man’s self-centeredness has brought much pain into the relationship of husband and wife, the Christian husband and father must remain focused on the precious gift his wife is from God. Indeed, she is to him his very own “building”, as Luther describes:

But in addition to the countless other troubles which it has because of sin, this living-together is marred to an astonishing degree by wicked persons. There are not only men who think it is clever to find fault with the opposite sex and to have nothing to do with marriage but also men who, after they have married, *desert their wives and refuse to support their children* (Italics mine). Through their baseness and wickedness these people lay waste God’s building, and they are really abominable monsters of nature. Let us, therefore, obey the Word of God and recognize our wives as a building of God. Not only is the house built through them by procreation and other services that are necessary in a household; but the husbands themselves are built through them, because wives are, as it were, a nest and a dwelling place where husbands can go to spend their time and dwell with joy.⁵¹

Luther rightly calls those men who “desert their wives and refuse to support their children” “abominable monsters of nature”. Luther than extols what a precious gift of God our wives are and a source of joy in this life.

God Takes Divorce Personally

A sad disruption of God’s gracious design happens with divorce. When such forsaking of faithfulness between husband and wife occurs, we cannot but know that God takes this dissolution personally; even as He says through the prophet Malachi:

But you say, "Why does he not?" Because the Lord was witness between you and the wife of your youth, to whom you have been faithless, though she is your companion and your wife by covenant. [15] Did he not make them one, with a portion of the Spirit in their union? And what was the one God seeking? Godly offspring. So guard

⁵¹ Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1 : Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 2:23). Saint Louis: Concordia Publishing House.

yourselves in your spirit, and let none of you be faithless to the wife of your youth. [16] "For the man who hates and divorces, says the Lord, the God of Israel, covers his garment with violence, says the Lord of hosts. So guard yourselves in your spirit, and do not be faithless."⁵²

We witnessed in clearest terms from this text what God looks for in the marriage of His two children who have been given a portion of His (Holy) Spirit: "Godly offspring". Divorce not only affects the spiritual well being of husband and wife, but it most certainly has devastating effects upon the offspring of that couple.

Luther on Divorce

This discussion of divorce is highly pertinent to this MAP because the *unfaithfulness* of fathers is a major contributor to the spiritual ill health of so many of our children who will be the potential fathers of the next generation. Luther comments on the awful nature of divorce when he states:

Although sin has now brought about changes in other respects, there still remains this close bond between spouses, so that a man leaves father and mother rather than his wife. But where something different happens, as when married people mutually forsake each other, this is not only against this command; it is also an indication of the awful depravity which has come into human beings through sin and gets support from Satan, the father of all dissensions.⁵³

In the midst of this kind of depravity resulting in the break up of husbands and wives that leaves a trail of broken families and children having to accept as "normal" that which is very *abnormal* (divorce), we see that only God can bring hope into these broken homes and bring a healing which no man can produce by himself: the forgiveness of sins delivered through the Gospel.

⁵² Malachi 2:14-16, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, 2001).

⁵³ Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1 : Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 2:24). Saint Louis: Concordia Publishing House.

Summary of Martin Luther's Perspective On the Role of Husband

We have thus far examined Martin Luther's perspective on the role of the husband in a progression of thought from the origin of marriage to sin's impact to God's grace to the order of creation to the order of salvation to the doctrine of Christian vocation to a final word of warning concerning divorce.

Two initial observations from Luther at this point would include: The first observation is that Luther is concerned with what Scripture sets forth as God's proper *order* for husband and wife. This includes the *order of salvation* which demonstrates that God truly is the Author of equality. He sees no distinction between people⁵⁴, but loves all the same. Since the Fall of mankind into sin, the *order of creation* sets forth the order between husband and wife while we live here on earth, and means that the wife is to regard her husband as her God-given head.⁵⁵

The other primary observation is that Luther rejects what human reason deems as valuable if it contradicts Scripture. This point Luther made clear when he called sinful reason a "harlot".⁵⁶ These observations are sufficient for now. I will make a more thorough summary of observations at the conclusion of this chapter. We now continue with Luther's perspective on the role of father.

⁵⁴ As St. Paul declares: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus." (Galatians 3:28, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, 2001)).

⁵⁵ This *order* resembles its present form as a result of mankind's Fall into sin as we see God declare to Eve in Genesis 3:16: "...I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you." (Genesis 3:16, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, 2001)).

⁵⁶ As Luther previously declared: "Now observe that when that clever harlot, our natural reason (which the pagans followed in trying to be most clever), *takes a look at married life, she turns up her nose and says, 'Alas, must I rock the baby, wash its diapers...'*" (Luther, M. (1999, c1962). *Vol. 45: Luther's works, vol. 45 : The Christian in Society II* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Vol. 45, Page 35-51). Philadelphia: Fortress Press).

Martin Luther's Perspective on the Role of Father

We will now examine Luther's perspective on the role of father, beginning with another foundational doctrine of the Christian faith - the priesthood of all believers.

Luther on the Priesthood of All Believers

Luther emphasizes the possession all Christians have of this three-fold priestly office when he states:

Thus only those are the holy and spiritual priesthood who are true Christians and are built on the Stone. For since Christ is the Groom and we are the bride, the bride has everything that the Groom has, even His own body. When He gives Himself to the bride, He gives Himself entirely as what He is; and the bride, in turn, also gives herself to Him. Now Christ is the High and Chief Priest anointed by God Himself. He also sacrificed His own body for us, which is the highest function of the priestly office. Then He prayed for us on the cross. In the third place, He also proclaimed the Gospel and taught all men to know God and Him Himself. *These three offices He also gave to all of us.* [italics mine] Consequently, since He is the Priest and we are His brothers, all Christians have the authority, the command, and the obligation to preach, to come before God, to pray for one another, and to offer themselves as a sacrifice to God. Nevertheless, no one should undertake to preach or to declare the Word of God unless he is a priest.⁵⁷

Luther's emphasis on the word *all*, aptly describes the point of this MAP: that each member of the family - husband, wife, and children – together share (by virtue of their faith in Christ) in the responsibility to perform these three priestly functions. If this is the case - and it is - how much more, then, is it the responsibility of the husband and father to exercise this priestly function as the spiritual head of his household? Arguing from a position of lesser to the greater, I believe the answer is clear: The husband and father has a greater responsibility

⁵⁷ M. Luther (J. J. Pelikan, & W. A. Hansen, Ed.) *Luther's Works, Vol. 30: The Catholic Epistles* (Saint Louis: Concordia Publishing House, 1967), 53-54.

as part of the priesthood of all believers to a godly example in both word and deed to the fellow priests within his own household for the sake of his family.

Luther on Supporting One's Wife by Being a Faithful Father

All sin travels back to the First Commandment.⁵⁸ When selfish idolatry takes over, there is no end to the suffering that extends to women and countless children in society today because of man's refusal to see *through the eyes of faith* what God has so graciously given him in the estate of marriage. Luther begins by asking:

What then does Christian faith say to this? It opens its eyes, looks upon all these insignificant, distasteful, and despised duties *in the Spirit*, [italics mine] and is aware that they are all adorned with divine approval as with the costliest gold and jewels. It says, "O God, because I am certain that thou hast created me as a man and hast from my body begotten this child, I also know for a certainty that it meets with thy perfect pleasure. *I confess to thee that I am not worthy to rock the little babe or wash its diapers, or to be entrusted with the care of the child and its mother. How is it that I, without any merit, have come to this distinction of being certain that I am serving thy creature and thy most precious will?* [italics mine] O how gladly will I do so, though the duties should be even more insignificant and despised. Neither frost nor heat, neither drudgery nor labor, will distress or dissuade me, for I am certain that it is thus pleasing in thy sight."⁵⁹

Luther also writes much on the role women are to maintain in marriage⁶⁰ - which this MAP does not specifically address. However, there is a rich amount of material Luther contributes

⁵⁸ The First Commandment is: "You shall have no other gods." Martin Luther asks: "What does this mean?", and provides the answer: "We should fear, love, and trust in God above all things." (*Luther's Small Catechism with Explanation* (St. Louis: Concordia Publishing House, 1991), 9.)

⁵⁹Luther, M. (1999, c1962). *Vol. 45: Luther's works, vol. 45 : The Christian in Society II* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Vol. 45, Page 35-51). Philadelphia: Fortress Press.

⁶⁰ Luther states:
A wife too should regard her duties in the same light, as she suckles the child, rocks and bathes it, and cares for it in other ways; and as she busies herself with other duties and renders help and obedience to her husband. These are truly golden and noble works.
(Luther, vol. 45, 35-51) He further adds that this is one way in which mothers can be comforted while they face the pangs of childbirth.

to this subject that any modern husband would do well to apply to himself if he wishes to take seriously his role as spiritual leader in the home.

The Reciprocal Responsibilities of Children and Fathers

The last subject we will examine under this theological study are the responsibilities God has placed upon children to their parents, and what, in turn, God has directed the fathers to be aware of as they exercise the duties outlined in the texts studied previously.

What Children Owe their Parents

We begin with the Fourth Commandment:

Honor your father and your mother. *What does this mean?* We should fear and love God so that we do not despise or anger our parents and other authorities, but honor them, serve and obey them, love and cherish them.⁶¹

In connection with the Fourth Commandment, the Apostle Paul explains to children directly the importance of them obeying their parents. It is so important to God that He attaches a promise just as Paul writes in his sixth chapter of Ephesians: “[1] Children, obey your parents in the Lord, for this is right. [2] ‘Honor your father and mother’ (this is the first commandment with a promise), [3] ‘that it may go well with you and that you may live long in the land.’”⁶²

In his *Large Catechism*, Luther gives a most outstanding definition of “honor” regarding the children’s obligation to their parents under the Fourth Commandment:

God has given this walk of life, fatherhood and motherhood, a special position of honor, higher than that of any other walk of life under it. Not only has he commanded us to love parents but to honor them. In regard to brothers, sisters, and neighbors in general he commands nothing higher than that we love them. But he

⁶¹ *Luther’s Small Catechism with Explanation* (St. Louis: Concordia Publishing House, 1991), 72.

⁶² Ephesians 6:1-3, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, 2001).

distinguishes father and mother above all other persons on earth, and places them next to himself. *For it is a much higher thing to honor than to love.* (Italics mine) Honor includes not only love, but also deference, humility, and modesty directed (so to speak) toward *a majesty concealed within them.* (Italics mine) Honor requires us not only to address them affectionately and with high esteem, but above all to show by our actions, both of heart and body, that we respect them very highly, and that next to God we give them the very highest place. For anyone whom we are wholeheartedly to honor, we must truly regard as high and great.⁶³

By defining “honor as love, deference, humility, and modesty directed toward a majesty concealed within (our parents)”, Luther captures the essence of honoring our parents and other authorities⁶⁴ whom God has given us under the Fourth Commandment. This honoring is a reflection of the way we honor God Himself – Who gave us our parents and these other authorities.

What Fathers Owe their Children

The Apostle then presents an important word of warning, “[4] Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.”⁶⁵ We will hear more on this aspect of a father’s responsibility toward his children in the following section, but for now we consider the simple fact that it is entirely possible – and has happened all too often throughout human history (as we shall see in chapter three) – that fathers have exceeded the bounds of “discipline and instruction of the Lord” to the point of verbal and / or physical abuse. Such undisciplined venting of anger is not God-pleasing.

The “anger” of which Paul speaks in verse four suggests to me an anger that would embitter a child’s heart toward the Lord Himself as a result of cruelty on the part of his

⁶³ Martin Luther, R. Kolb and T.J. Wengert, ed., “The Large Catechism”, *The Book of Concord – The Confessions of the Evangelical Lutheran Church* (Minneapolis: Augsburg Fortress Press, 2000), 400-401.

⁶⁴ The explanation portion of *Luther’s Small Catechism* defines “parents and other authorities” as follows: “Parents are fathers, mothers, and guardians; other authorities are all those whom God has placed over us at home, in government, at school, at the place where we work, and in the church.” (*Luther’s Small Catechism with Explanation* (St. Louis: Concordia Publishing House, 1991), 71.)

⁶⁵ Ephesians 6:4, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, 2001).

earthly father. This is a grave sin of which our Lord addressed in the strongest possible terms when He said: "...but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea."⁶⁶

Summary of Martin Luther's Perspective On the Role of Father

The primary observation I would make concerning Luther's perspective on the role of the father stems off of the doctrine of *the priesthood of all believers*. As we consider the fact that God in Christ has given to all who trust in Jesus as Savior a unique standing in the world, that of Christian priest, *every* Christian (man, woman, and child) has the duty to exercise the three priestly functions of speaking God's Word, praying for one another, and to offer themselves as *living sacrifices*⁶⁷ before God. I observed that, if this is true with all Christians, the father in the home has a special burden of responsibility to see to it that he exercises his priestly duties faithfully for the sake of his family.

Another observation was expressed by Luther most eloquently concerning the humble attitude a husband and father must have as he exercises his headship in the home. As he conducts his duties out of faith in Christ and true Christian humility, he truly is the servant of all within his home.

The final observation concerns the reciprocal relationship that exists between parents and children. The Fourth Commandment establishes what children owe their parents –

⁶⁶ Matthew 18:6, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, 2001).

⁶⁷ This third office of Christian priest is taught by Paul when he proclaims: "I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship." (Romans 12:1, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, 2001)).

namely honor. The fathers, in turn, are commanded by God not to be abusive toward their children, especially with the result that they be driven away from the Lord.

Having examined Martin Luther's perspective on the roles of husband and father, we are now ready to move on to the perspective select Lutheran scholars have regarding the roles of husband and father.

A Perspective on the Role of Husband and Father from Select Lutheran Scholars

As I performed an examination of Martin Luther's perspective on the roles of husband and father in a logical progression of thought, I will perform the same type of examination of select Lutheran scholars' perspectives on the role of husband and father. I will attempt to follow as closely as possible the same order of major themes and doctrines as given with Luther in order to assist the reader by way of comparison. A more thorough comparison will be conducted at the conclusion of this chapter.

Select Lutheran Scholars' Perspective on the Role of Husband

We now turn to the select Lutheran scholars whose commentaries and theological works have been used by Lutheran pastors and other theologians and scholars for generations. Among the scholars from which I will draw is the early seventh century classical Lutheran scholar Johann Gerhard, the nineteenth century pair of Carl Friedrich Keil and Franz Delitzsch, and the twentieth century scholars of H.C. Leupold, R.C.H. Lenski, Francis Pieper, George Stoeckhardt, and a most recent contemporary of mine – my former

professor - Bryan Salminen. We begin with Keil and Delitzsch on the circumstances that created the need for marriage.

Keil and Delitzsch on the Circumstances that Created the Need for Marriage

In reference to the “problem” that existed within the perfect creation discussed under Luther’s comments that: “for Adam there was not found a helper fit for him” (לֹא־מָצָא עֹזֵר כְּגֵנְדוֹ) (וְלֹא־רָם), in Genesis 2:20. Keil and Delitzsch observe:

Of such a help the man stood in need, in order that he might fulfill his calling, not only to perpetuate and multiply his race, but to cultivate and govern the earth. To indicate this, the general word עֹזֵר כְּגֵנְדוֹ is chosen, in which there is an allusion to the relation of the sexes.⁶⁸

Keil and Delitzsch point out that God phrases the circumstances leading up to Adam receiving a wife in terms of “need”. In other words, it was *necessary* for the human race that Adam be given a wife. Ever since, man has had this same need.

H.C. Leupold on God’s Knowledge of Man’s Need Resolved in Marriage

God’s perfect answer for Adam’s problem was marriage. These verses make it clear that not “just any” mate would be sufficient from among God’s other living creatures. Since Adam was created in God’s image - with an eternal soul and reason so man could communicate with God, and love and trust in Him above all things as His own dear child - Adam’s mate would likewise need to be created in God’s image as he. Leupold comments on the knowledge of God regarding Mankind’s need for this kind of companionship given in marriage:

God did not create man an unsocial being. He, knowing better than man the social nature of man, voices it in a word for man's guidance. In every way the normal thing for man is to go through life in fellowship with a wife. Man needs her. Her position in reference to man is defined as first "a helper," literally, "a help," 'e`zer, abstract for concrete... If a man is to achieve his objectives in life, he needs the help of his mate in every way, from the propagating of his kind down through the scale of his varied activities.⁶⁹

Hence, a "problem" for us becomes an opportunity for God to do something for our good.

Johann Gerhard on the Relationship of Husband and Wife

Continuing with the second chapter of Genesis chapter two, we find in verse twenty-three⁷⁰ the purpose for which God gave Adam a wife: that he would have a companion for life with whom to establish his home and raise children. Johann Gerhard writes: "As God is the beginning and the end, the One by whom and for whom man was directly and immediately made, so the man is the beginning and the end of the woman, for she was made out of the man and for the man."⁷¹ Gerhard demonstrates what profound order exists within God's creation.

The Biblical Foundation for the Curse of Sin upon All Creation Resulting from Man's Sin

Any man tempted to blame the woman for the fall of mankind into sin needs to know that God makes it very clear in the following verses that the blame is to be shared equally:

⁶⁸C.F. Keil and F. Delitzsch, *Biblical Commentary on The Old Testament, Volume I. The Pentateuch* (Edinburgh: T. & T. Clark, 1878), 86-87.

⁶⁹H.C. Leupold, *Exposition of Genesis, Volume I, Chapters 1-19* (Grand Rapids: Baker Book House, 1958), 129-130.

⁷⁰"Then the man said, 'This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'" (Genesis 2:23, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001)).

And to Adam he said, "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life; [18] thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. [19] By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."⁷²
[20] The man called his wife's name Eve, because she was the mother of all living.⁷²

It is clear from this text that God holds Adam accountable for his own sin. There would now be grave consequences for his sin that impact all of creation through God's curse. Thorns, thistles, sweat and hard labor – all leading to physical death – is now the lot of mankind because Adam *listened* to the voice of his wife in reference to sin.

In stark contrast to this reality of sin and death, the name "Eve" (חַוָּה) was given to Adam's wife because she was the mother of all the *living* (כִּי הִיא הָיְתָה אִם כָּל-חַיִּים). Adam's choice for his wife's name suggests to me that he and she lived in confident trust in God's promise of deliverance from sin and death just given in the Protoevangelium of Genesis 3:15.

Leupold on the Improper Submitting of Adam to His Wife

With regard to the concept of *subordination* discussed under Luther's comments, Leupold observes that man's punishment will stem off of his own improper subordination to his wife with the ground itself refusing to subordinate itself to man as it once would have in paradise:

But man's punishment fits his particular misdeed. Because he submitted to his wife, whereas he should have ruled, therefore he shall experience insubordination on the part of the soil, whereas otherwise he would have exercised complete control. This involves, first of all, difficulty in the matter of securing his sustenance: "in

⁷¹ Johann Gerhard (Herman A. Preus and Edmund Smits, ed.) *The Doctrine of Man in Classical Lutheran Theology* (Minneapolis: Augsburg Publishing House, 1962), 53.

⁷²Genesis 3:17-20, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

misery shalt thou eat of it all the days of thy life.” It shall yield produce, but the winning of it shall always be attended by עֲצָבוֹן, “misery,” “toil,” “sorrow.” The former ease of tilling the soil shall be a thing of the past. . . . The immediate cause for this is the fact that “the ground is cursed.”⁷³

Leupold’s insight is keen. Just as God’s created order is perfect,⁷⁴ so does the punishment for man’s submitting to his wife follow God’s perfect order.⁷⁵ The ground itself will no longer submit to man, but rebel in the form of thorns and thistles, and the host of other difficulties the created world will now inflict upon man as a testament to his sin.

Leupold on How God’s Curse upon
the Earth Induced Mankind to be
Ready to Accept Salvation

Leupold also observes as to the appropriateness of this punishment that the world *should* be changed as a result of man’s disobedience to God:

There was a deep reason and a necessity for that. It was no longer fitting that an imperfect man dwell in the midst of a perfect dwelling place. Divine pedagogy makes the outward circumstances correspond to the inward state, so that man might the more keenly feel his wretchedness. Therefore the explanatory phrase says that it was done “on their account,” not by accident, not because God delights in blasting a perfect world, but for man’s sake: such a world would best tend to induce man to be ready to accept God’s salvation.⁷⁶

Man so often, as experience reveals, makes complaints against God with statements similar to this: “If God were truly good, why is there suffering in the world?” In order to understand

⁷³ H.C. Leupold, *Exposition of Genesis, Volume I, Chapters 1-19* (Grand Rapids: Baker Book House, 1958), 173.

⁷⁴ Recall once again Gerhard: “As God is the beginning and the end, the One by whom and for whom man was directly and immediately made, *so the man is the beginning and the end of the woman, for she was made out of the man and for the man.*” [italics mine] (Johann Gerhard (Herman A. Preus and Edmund Smits, ed.) *The Doctrine of Man in Classical Lutheran Theology* (Minneapolis: Augsburg Publishing House, 1962), 53).

⁷⁵ I had never considered this aspect of the curse as *insubordination* of the inanimate objects of the earth prior to reading Leupold.

⁷⁶ H.C. Leupold, *Exposition of Genesis, Volume I, Chapters 1-19* (Grand Rapids: Baker Book House, 1958), 174.

the true reason for the misery we see in the world, it is essential to understand the two great doctrines of Holy Scripture, which are the Law and the Gospel.⁷⁷

God's curse upon His creation was a function of His Law. Since man had lost the image of God⁷⁸, his natural inclinations are now toward evil. Man does not, by nature desire to know God, love God, nor obey Him.⁷⁹ The Law must act as a hammer and crush the rock-hard heart of unbelieving man before God can heal that crushed heart through the balm of the *Good News* – the Gospel.⁸⁰ Leupold's comments accurately assess the reason why God wisely chose curse the ground "on their account". If He hadn't, what incentive would there be for man to "accept God's salvation" won through the blood of His Son Jesus Christ on the cross?

⁷⁷ In the explanation section of the *Luther's Small Catechism*, Question number 85 asks: "What is the difference between the Law and the Gospel?" The answer is outlined as follows:

A. The Law teaches what we are to do and not to do; the Gospel teaches what God has done, and still does for our salvation. B. The Law shows us our sin and the wrath of God; the Gospel shows us our Savior and the grace of God. C. The Law must be proclaimed to all people, but especially to impenitent sinners; the Gospel must be proclaimed to sinners who are troubled in their minds because of their sins.

(*Luther's Small Catechism with Explanation* (St. Louis: Concordia Publishing House, 1991), 98).

⁷⁸ Question number 107 of *Luther's Small Catechism* asks: "Do people still have the image of God?" The answer is offered as follows:

No, this image was lost when our first parents disobeyed God and fell into sin. Their will and intellect lost the ability to know and please God. In Christians God has begun to rebuild His image, but only in heaven will it be fully restored.

(*Luther's Small Catechism with Explanation* (St. Louis: Concordia Publishing House, 1991), 112).

⁷⁹ As to man's natural *evil inclinations*, Moses records God's observation of mankind when He says: "...the intention of man's heart is evil from his youth." (Genesis 8:21, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001), and the Apostle Paul writes: "The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned." (1 Corinthians 2:14, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

⁸⁰ *Luther's Small Catechism* provides a succinct definition of what the *Gospel* is and what it does: God offers the forgiveness of sins only in the Gospel, the good news that we are freed from the guilt, the punishment, and the power of sin, and are saved eternally because of Christ's keeping the Law and His suffering and death for us.

(*Luther's Small Catechism with Explanation* (St. Louis: Concordia Publishing House, 1991), 98).

Keil and Delitzsch on the Protoevangelium

Keil and Delitzsch approach the *Protoevangelium* by denying that, exegetically, the case cannot be made that זרע (offspring) refers to “one solitary person, one individual only”:

As the woman is the mother of all living, her seed, to which the victory over the serpent and its seed is promised, must be the human race. But if a direct and exclusive reference to Christ appears to be exegetically untenable, the allusion in the word to Christ is by no means precluded in consequence. In itself the idea of the seed, is an indefinite one, since the posterity of a man may consist of a whole tribe or of one son only (iv. 25, xxi. 12, 13), and on the other hand, an entire tribe may be reduced to one single descendant and become extinct in him. The question, therefore, who is to be understood by the “seed” which is to crush the serpent’s head, can only be answered from the history of the human race.⁸¹

What cannot be established (they maintain) exegetically on the basis of the one word alone, Keil and Delitzsch proceed to come to the orthodox conclusion that the זרע is indeed the Christ. They suggest it is the “history of the human race” that proved the promise of the Protoevangelium to be none other than the Christ.

This spiritual seed culminated in Christ, in whom the Adamitic family terminated, Hence forward to be renewed by Christ as the second Adam, and restored by Him to its original exaltation and likeness to God. *In this sense* [italics mine] Christ is the seed of the woman, who tramples Satan under His feet, not as an individual, but as the head both of the posterity of the woman which kept the promise and maintained the conflict with the old serpent before His advent, and also of all those who are gathered out of all nations, are united to Him by faith, and formed into one body of which He is the head (Rom. Xvi. 20). On the other hand, all who have not regarded and preserved the promise, have fallen into the power of the old serpent, and are to be regarded as the seed of the serpent, whose head will be trodden under foot (Matt. Xxiii. 33; John viii, 44; 1 John iii, 8).⁸²

If I understand Keil and Delitzsch correctly, what they are saying is that the “seed” of the woman referred to in Genesis 3:15 is (in an exegetical sense) non specific. Rather, they maintain, it is “only from the history of the human race” that we can conclusively say that

⁸¹ C.F. Keil and F. Delitzsch, *Biblical Commentary on The Old Testament, Volume I, The Pentateuch* (Edinburgh: T. & T. Clark, 1878), 101.

Jesus indeed is the “seed” of Genesis 3:15. Though I understand linguistically the non specific nature of “seed”, I disagree with Keil and Delitzsch’s point.

The reason I disagree, is that hermeneutically, we let the Scriptures interpret themselves.⁸³ Since Scripture cannot be broken,⁸⁴ we must rely on the rest of the body of Scripture – which also was inspired by the same Holy Spirit – to reveal the answer to the question “Is ‘seed’ in Genesis 3:15 ‘a direct and exclusive reference to Christ?’”. The answer, I believe, has to be a resounding “yes”. The reason? God knew what He was doing when He uttered the words of the Protoevangelium. Luther has already commented in the first section of this chapter how God was purposefully vague in this verse to keep Satan guessing as to which woman would be the bearer of the Christ. Does that not prove – even exegetically (in light of this hermeneutical argument) that the “seed of the woman” in Genesis 3:15 is “a direct and exclusive reference to Christ”?

Leupold on the Protoevangelium

Before we draw from Leupold’s observations on this text, we first note his stinging denunciation of anyone who rejects its Christological promise:

...we cannot but marvel at the rationalistic exegesis which says on every hand in our day: “it is doubtful if the passage can be regarded in any sense a Protevangel” (Skinner). . . .Such a trite platitude would not have been worthy of recording. It stands about on the level of the astute observation that a man will slap at the

⁸²Keil and Delitzsch, 102.

⁸³ Robert Preus states under “Scriptura est sui ipsius interpres”: “That Scripture interprets itself means for Lutheran theology merely that the true sense of Scripture must be derived from Scripture itself. That the Holy Spirit, who is the author of all Scripture, must be allowed to be His own interpreter.” (Robert D. Preus, *The Theology of Post-Reformation Lutheranism, Volume I* (St. Louis: Concordia Publishing House, 1970), 329).

⁸⁴ In John 10:35, Jesus declares: “...and Scripture cannot be broken” (John 10:35, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

mosquito that bites him. Such commonplace reflections are not worthy of the Scriptures.⁸⁵

I agree with Leupold's assessment of such rationalistic exegesis. Considering that Leupold's work comes out of the late 1950's, we can only imagine what his assessment of the current state of the visible church throughout the world would be today regarding its rationalistic influences.

Keil and Delitzsch on the Role the Woman Played in the Fall and God's Plan of Salvation

Satan, for all his vaunted arrogance, does not possess omniscience. Dovetailing with Luther's observation that the woman was positioned against the Devil so as to bring fear upon him in the looming and "general" promise / threat of the coming Christ, are these observations of Keil and Delitzsch:

If then the promise culminates in Christ, the fact that the victory over the serpent is promised to the posterity of the woman, not of the man, acquires this deeper significance, that as it was through the woman that the craft of the devil brought sin and death into the world, so it is also through the woman that the grace of God will give to the fallen human race the conqueror of sin, of death, and of the devil.⁸⁶

Keil and Delitzsch make a profound observation here: though, indeed, woman was the first to be deceived by the devilish serpent, God will now use the woman to produce of her "seed" the "head crusher" of Satan – who is Christ Jesus. I ask: What greater honor could God bestow upon all women than that He would use a woman to "give the fallen human race the conqueror of sin, of death, and of the devil."?

⁸⁵H.C. Leupold, *Exposition of Genesis, Volume I, Chapters 1-19* (Grand Rapids: Baker Book House, 1958), 164.

⁸⁶Keil and Delitzsch, 102.

Leupold on the Relationship of Woman
to Her Husband as Common
Ancestry in Salvation

Leupold observes that the way in which God fashioned a woman *from* the man is not only rich in symbolism as to the relationship between husband and wife, but also a foundational doctrine for what will follow in God's plan to save the world through the common ancestry of one man:

Though no definite reason for this type of procedure in creating woman is assigned, we are able to see the most eminent fitness in this much ridiculed act. For one thing, the absolute unity of the human race in its descent from one ancestor is established – a vital doctrine of the Scriptures (cf. Rom. 5:18 ff). Besides, at the same time *the true dignity of womankind is guaranteed: woman is not of inferior substance. The truest of kinship with man is also established: she is of his bone and flesh.* [italics mine] Even the very part of the body from which she is taken is of deepest moment: woman is neither of the foot nor of the head, for she is neither superior nor inferior to man; she is exactly on the same level with him as far as being a creature of God is concerned.⁸⁷

As with Keil and Delitzsch, Leupold demonstrates that the role of woman within our salvation history is prominent throughout Scripture. The inequities between men and women, which – as Luther observed - cause some women to grumble,⁸⁸ cannot be blamed on one sex or the other. The root cause is sin. It is God who truly is the Author of equality. We shall see the greatest form of equality in the following section on *the order of salvation*.

⁸⁷H.C. Leupold, *Exposition of Genesis, Volume I, Chapters 1-19* (Grand Rapids: Baker Book House, 1958), 134-135.

⁸⁸ Once again, Luther states:

If Eve had persisted in the truth, she would not only *not* [Italics mine] have been subjected to the rule of her husband, but she herself would also have been a partner in the rule which is now entirely the concern of males. *Women are generally disinclined to put up with this burden, and they naturally seek to gain what they have lost through sin. If they are unable to do more, they at least indicate their impatience by grumbling.* [italics mine]

(Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1 : Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 3:16). Saint Louis: Concordia Publishing House.)

The Order of Salvation

Regarding the *order of salvation*⁸⁹, George Stoeckhardt explains how the relationship between male and female is one of complete equality (or “co-ordination”) as pertains to each sex’s relationship to God:

Of course, it is self-evident that the lordship of the husband and the subjection of the wife are confined to the natural realm, to which married life belongs. In the realm of Christianity and the Church we have the following direction and instruction: “There can be neither male nor female, for ye are all one man in Christ Jesus,” Gal. 3:28. In the latter realm, man and woman are co-ordinated and obligated to treat each other as Christians in general should treat each other.⁹⁰

This point becomes utterly apparent when the *order of salvation* is properly understood; namely, each Christian man and woman are to treat one another as brothers and sisters in Christ.

If that brother and sister in Christ shares the bonds of holy matrimony, it is the joy of each to exercise that office as husband and wife under the *order of creation* in selfless love: the husband demonstrating his love in a spiritual leadership for his wife and children to Christ through faithful worship attendance, devotional life in the home, and a Christian example through godly words and actions. For the wife, she gladly submits to her husband as to the Lord, supporting and encouraging his leadership through a spirit of cheerful co-operation in all he does for the welfare of the family – spiritual and otherwise. Where Christ

⁸⁹ We recall again from the section covering Luther’s comments that the *order of salvation* is the doctrine that all humans are equally redeemed by Christ and loved by God. For everyone who trusts in Jesus as Savior, God sees no distinction, regardless of man, woman, or child - Paul declares in Galatians chapter three: ...for in Christ Jesus you are all sons of God, through faith. [27] For as many of you as were baptized into Christ have put on Christ. [28] There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. [29] And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

(Galatians 3:26-29, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001)).

⁹⁰ G. Stoeckhardt, *Commentary on St. Paul’s Letter to The Ephesians* (St. Louis: Concordia Publishing House, 1952), 241.

is seen in such selfless love demonstrated in godly speech and actions, the children learn patterns of behavior which the Holy Spirit will use in furthering their own Christian life, preparing them for adulthood as God's people. The goal of this MAP is to encourage the activity of letting Christ be seen in word and action from husband and wife to their children.

The Biblical Foundation of the Order of Creation

We considered the doctrine of the *order of creation* in the first section of this chapter which examined Martin Luther's comments.⁹¹ The subordination of the wife to her husband within the *order of creation* has existed as a major point of contention between the sexes ever since the fall of mankind into sin. One of the foundational Scripture texts that support the *order of creation* post-Fall of man is Genesis 3:16:

To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you."⁹²

Another foundational text is 1 Timothy 2:11-15:

Let a woman learn quietly with all submissiveness. [12] I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. [13] For Adam was formed first, then Eve; [14] and Adam was not deceived, but the woman was deceived and became a transgressor. [15] Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.⁹³

In order to answer the comments made against a proper understanding of this Biblical *order* by those representing the modern feminist movement, it is important to understand the

⁹¹ We recall that the *order of creation*, for the purpose of this MAP, focuses on the relationship God established between man and woman *before* as well as *after* the Fall into sin; namely, that of the woman's *subordination* to the man.

⁹² Genesis 3:16, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

⁹³ 1 Timothy 2:11-15, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

theology that is drawn from Genesis 3:16, 1 Timothy 2 and the other foundational Scriptures supporting the *order of creation*.

We will now consider certain theological aspects to this doctrine through the select Lutheran scholars, beginning with Francis Pieper, author of *Christian Dogmatics*, arguably the reference work for pastors within the Lutheran Church – Missouri Synod for generations.

Francis Pieper on the Order of Creation

Turning to Francis Pieper we see his thorough explanation as to *why* the *order of creation* is in place:

...Scripture teaches that woman in her relation to man occupied a position of subordination even before the Fall. This fact is expressed in the term used in Gen. 2:18: “an helpmeet for him.” The same thought is voiced in the New Testament. 1 Cor. 11:9: “Neither was the man created for the woman; but the woman for the man.” Hence woman is forbidden to exercise dominion over man. 1 Tim. 2:12: “I suffer not a woman to teach, nor to usurp authority over the man.” There are two reasons for this: a) Adam was created first, then Eve (v.13), and b) the woman introduced a disastrous innovation – sin (v.14: “Adam was not deceived, but the woman, being deceived, was in the transgression”). It is the plain teaching of Scripture that in relation to the man, the woman is in a position of subordination. Both the *order of creation* [italics mine] and the order established after the Fall assign her that position.⁹⁴

There is an important question answered by Pieper here. That question is: “Is the *order of creation* a result of the Fall of man into sin, or did this order exist prior to the Fall?” (That is, was Eve subordinated to Adam while still in the garden paradise?) The answer is: “Yes”. Pieper cites the scriptures above as proof.

To pose another question, “Does that suggest a contradiction, then, between Luther’s position of *equality* between Adam and Eve *before* the Fall, and Pieper’s position of *subordination before* the Fall?”, I answer “No”. There is not a contradiction here, because

⁹⁴ Francis Pieper, *Christian Dogmatics, Vol. 1* (St. Louis: Concordia Publishing House, 1950), 524.

this order does not violate equality in God's sight. The *order of salvation* describes the equal love God has for all who trust in His Son Jesus as their Savior.⁹⁵ The order of creation does not mean one sex is more loved or more important than another. Indeed, the words of Christ describing headship and authority apply here: "...whoever would be first among you must be slave of all."⁹⁶

Keil and Delitzsch on How the Order of
Creation Serves as the Pattern for
the Church's Relationship
with Christ

Keil and Delitzsch offer a similar observation as to the significance of the manner in which God created woman. God's *created* order demonstrates that the woman was made *for* man, while at the same time serving as the pattern for the relationship Christ will have for His Bride, the Christian Church:

The woman was created, not of dust of the earth, but from a rib of Adam, because she was formed for an inseparable unity and fellowship of life with the man, and the mode of her creation was to lay the *actual foundation* for the moral ordinance of marriage. As the moral idea of the unity of the human race required that man should not be created as a genus or plurality, so the moral relation of the two persons establishing the unity of the race required that man should be created first, and then the woman from the body of the man. By this the priority and superiority of the man, and the dependence of the woman upon the man, are established as *an ordinance of divine creation* [italics mine]. This ordinance of God forms the root of that tender love with which the man loves the woman as himself, and by which marriage becomes a type of the fellowship of love and life, which exists between the Lord and His Church...⁹⁷

⁹⁵ Recall the foundational text for the *order of salvation* - Galatians 3:27-28: "For as many of you as were baptized into Christ have put on Christ. [28] There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus." (Galatians 3:27-28, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

⁹⁶ Mark 10:44, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

⁹⁷ C.F. Keil and F. Delitzsch, *Biblical Commentary on The Old Testament, Volume I, The Pentateuch* (Edinburgh: T. & T. Clark, 1878), 89-90. We see here the doctrine of the *order of creation* in which man is

The fact that God created mankind in the beginning *with a view* toward the relationship He (that is, Christ) would have with His Holy Bride – the Christian Church – demonstrates that the *order of creation* was in the beginning, and remains today *post-Fall* a most precious order in God’s sight between man and woman. How this *order* has been impacted since the *Fall* into sin simply reflects how God had to adjust, by way of discipline through the Law, the relationship of man and woman who were now mortal.

The Biblical Foundation for the Doctrine of Submission

In verses twenty-two through twenty-four of Ephesians chapter five, St. Paul directs how *each* spouse is to think, feel, and behave:

Wives, submit to your own husbands, as to the Lord. [23] For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. [24] Now as the church submits to Christ, so also wives should submit in everything to their husbands.⁹⁸

From this text it is clear that Paul states it is the wife’s duty to submit to her husband as to the Lord, since he is her God-given head. This relationship is so important to God, it serves as the model of the relationship between Christ and His bride, the Church.

Stoeckhardt on the Biblical Doctrine of Submission

In George Stoeckhardt’s discourse on the parallels drawn between the relationship of husband and wife to Christ and His bride the Church, we learn the proper understanding of the word “submit”. Beginning with verse 21, St. Paul writes: “...submitting to one another

head of the woman while here on earth. As marriage is a type of the fellowship between Christ and His Church, we also see her displayed the *order of salvation* – since both male and female are equally redeemed by Christ.

out of reverence for Christ.”⁹⁹ Stoeckhardt explains the proper place of verse twenty-one in relationship to what will follow regarding who is to submit to whom:

It is very clear that the following participial phrase ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ, v.21, points to, and prepares us for, the admonitions which are contained in v.22, in which [ὑποτάσσεται] or [ὑπακούετε] is repeated. But this does not justify us in taking these words as a preliminary clause of that which follows: submitting yourselves one to another in the fear of Christ, so that the wives be subject to their husbands. Hofmann, Wohlenberg, and Ewald have done this. But that would be an awkward construction and express an erroneous thought, for in wedlock the submission is not mutual, but one sided. We therefore understand, as do most commentators, the participial modifier v.21 to be so-ordinated with what preceded, although only loosely joined and independent of πληροῦσθε ἐν πνεύματι.¹⁰⁰

Pieper’s discourse on the *order of creation* itself precludes any understanding of “dual submission” between husband and wife. It is the wife’s duty to submit to her husband. We recall Leupold’s earlier treatment on how the Fall into sin resulted when Adam *submitted* to his wife and ate the forbidden fruit.

R.C.H. Lenski on the Biblical Doctrine of Submission

Lenski agrees with Stoeckhardt’s understanding, that submission *in marriage* is not mutual. Ephesians 5:21, on the other hand, expresses a kind of submission that *all* Christians are to have for one another in a general way out of reverent fear for Christ:

...in what follows (v.22-6:9) we, indeed, have subjection but no reciprocal, no mutual subjection. Wives are to be subject to husbands, children to parents, slaves to masters, but not the reverse, and husbands and masters are not to be subject to other persons in the family. The whole of v.22 to 6:9 deals with the *family*, is thus distinct, mentions the classes concerned, and thus cannot be introduced by v.21....To let it mean: “while subjecting yourselves to each other, the wives to their own husbands,”

⁹⁸ Ephes. 5:22-24, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

⁹⁹ Ephesians 5:21, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

¹⁰⁰ G. Stoeckhardt, *Commentary on St. Paul’s Letter to The Ephesians* (St. Louis: Concordia Publishing House, 1952), 239.

is unwarranted because the wives are to subject themselves to their husbands and not as we are to subject ourselves to the rest of us.¹⁰¹

Does that mean, then, that the Biblical meaning of *submission* allows Christian husbands to exercise domination over their wives in a selfish way? Lenski states a negative answer:

It is the wisdom of this world to dominate others, to stoop below others only when one is compelled to stoop. This paragraph is written regarding wisdom, regarding understanding the Lord's will, and thus in spirit singing our happy gratitude to God our Father. This we are to do in happy harmony. No rivalry, no self-exaltation, no divisive pride is to interfere. Rich and poor, learned and simple, high and low are to be one, and that is accomplished by "submitting themselves to each other in Christ's fear," not in false humility, in sycophancy, or the like.¹⁰²

The way in which I have explained "submission" to premarital couples is *to voluntarily place one's self under the care of another*. No can "force" another to submit – at least, not in the sense that it is used here by Paul. Rather true submission is a God-pleasing *attitude of the heart* begun and completed out of faith and love for Jesus Christ through the Holy Spirit.

Lenski supports the concept that, for submission to glorify God, it must come from *freely* from the heart of the submitter:

None is to subject another, each is to subject himself, voluntarily, freely. This is to be mutual, reciprocal all around... What a wise thing, and how fine when none lords it over another, when each serves the other! Matt. 20:27, 28. The songs that arise to God from such hearts will be sweet.¹⁰³

As surely as our Lord came among us incarnate as "one who serves",¹⁰⁴ and "made himself nothing, taking the form of a servant, ...humbled himself by becoming obedient to the point

¹⁰¹R.C.H. Lenski, *The Interpretation of Paul's Epistles to the Galatians to the Ephesians and to the Philippians* (Minneapolis, Augsburg Publishing House, 1937, 1961), 623.

¹⁰²R.C.H. Lenski, *The Interpretation of Paul's Epistles to the Galatians to the Ephesians and to the Philippians* (Minneapolis, Augsburg Publishing House, 1937, 1961), 623-624.

¹⁰³R.C.H. Lenski, *The Interpretation of Paul's Epistles to the Galatians to the Ephesians and to the Philippians* (Minneapolis, Augsburg Publishing House, 1937, 1961), 624.

¹⁰⁴Luke 22:27, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

of death, even death on a cross”¹⁰⁵, so Christian husbands and fathers have a precious opportunity of demonstrating such godly *selflessness* in serving the needs of our wife and children. That kind of service which proceeds out of faith in Christ is true headship in God’s eyes.

The Biblical Foundation for the Domestic Table of Duties

We next direct our attention to Ephesians 5:25-32, which sets forth duties of the husband to his wife and the relationship the two have based on their mutual relationship to Christ and His Church:

[25] Husbands, love your wives, as Christ loved the church and gave himself up for her, [26] that he might sanctify her, having cleansed her by the washing of water with the word, [27] so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. [28] In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. [29] For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, [30] because we are members of his body. [31] "Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh." [32] This mystery is profound, and I am saying that it refers to Christ and the church.¹⁰⁶

This text expresses far more than simply a list of “domestic duties”. What is described here by Paul is the relationship Christ has to his Bride, the Christian Church. However, as the husband considers his primary responsibility to his wife based on this text, he learns from Christ what *selfless* love means.

¹⁰⁵ Philip. 2:7-8, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

¹⁰⁶ Ephes. 5:25-32, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

Stoeckhardt on the “Table of Domestic Duties”

Stoeckhardt nonetheless classifies these verses of Ephesians chapter five as the “Table of Domestic Duties”.¹⁰⁷ Regarding the Biblical teaching on *submission*, we find that the difficulty so many imagine with this word can evaporate if faith in Christ and love for His Word are allowed to guide human reason.¹⁰⁸ Stoeckhardt explains that what Paul is setting forth in these verses is a Christian wife’s opportunity to show love and obedience to her Lord:

To be in subjection, to be obedient, should not be so difficult for Christian wives if they consider that by it they exercise their obedience to the Lord. This is contained in the addition ὡς τῷ κυρίῳ, which is not to be translated by “like unto the Lord,” but “as unto the Lord.” This admonition is based upon the fact that the man is the head of the wife, and this relationship is compared to the relation of Christ to the Church. The fundamental thought of the entire Epistle, “Christ and this Church,” appears again and again. The head here is considered as *membrum regens*. Our natural head regulates all living movements of the body. Christ, the Head and Lord of the Church, leads, rules His Church according to His will. And just so in wedlock the man is lord and head, he decides, he determines, he commands. Naturally, then, it is the duty of the wife to hearken, to follow, and to submit to the man’s demands. The Apostle here confirms the right relation between husband and wife, which was ordained at creation.¹⁰⁹

It is interesting that back in 1952, when he published his commentary, Stoeckhardt is compelled to address this issue of “co-ordination” as a *demand* on the part of the woman to her husband. His textual insight sets forth the timeless, biblical teaching regarding the proper relationship a Christian husband has with his wife:

¹⁰⁷G. Stoeckhardt, *Commentary on St. Paul’s Letter to The Ephesians* (St. Louis: Concordia Publishing House, 1952), 240.

¹⁰⁸The proper use of the intellect is its *ministerial use*:
Holy Scripture is given in human language. To determine what it says we need to apply the rules of language, such as grammar and logic. It is right to use reason as a *servant* [italics mine] of the text, but the guidance of the Holy Spirit is essential for its proper understanding.
(*Luther’s Small Catechism with Explanation* (St. Louis: Concordia Publishing House, 1991), 50).

In speaking to women, who are also heirs of the same grace and may therefore be led to demand entire co-ordination with men, the admonition insists upon self-subjection. “Husbands, on the other hand, who are often very much inclined to be inconsiderate and tyrannical, are admonished to love their wives, to love them not only in word, but in deed. By ἀγαπᾶν the Apostle means active love, as is definitely proved by the entire context and especially also by his reference to Christ’s love for the Church.” (Hofmann.) V.25. In the modification καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν, “as Christ also loved the Church,” καθὼς does not introduce the motive, but the comparison, as ὡς and ὡςπερ, vv. 23-24. *The relation of Christ to the Church is not the foundation or cause for the right conduct of married persons to each other, which was established at creation, but the image as it were, of the relation of the husband to the wife.* [Italics mine] The chief demonstration of Christ’s love for the Church is this, that He gave Himself into death for her, He sacrificed Himself for her, for the atonement of her sins.¹¹⁰

If every Christian husband strove daily to imitate Christ in his own marriage, not only would these Christian women benefit, but such a desirable example could bring considerable pressure to bear on those who reject the Biblical doctrine of submission as “oppressive”.¹¹¹

We therefore understand that, in order for there to be lasting joy and a healthy relationship, *both* husband and wife must follow the pattern set for us by Christ Himself. This means the husband also must demonstrate the same voluntary attitude that his wife, yes, his own children – indeed, all people - are better than himself, as Paul says: “Do nothing from rivalry or conceit, but in humility count others more significant than yourselves.”¹¹² Husbands can – in all truth – think this way because they, too, are each the worst sinner they

¹⁰⁹G. Stoeckhardt, *Commentary on St. Paul’s Letter to The Ephesians* (St. Louis: Concordia Publishing House, 1952), 240-241.

¹¹⁰G. Stoeckhardt, *Commentary on St. Paul’s Letter to The Ephesians* (St. Louis: Concordia Publishing House, 1952), 241-242.

¹¹¹In the next major section, we will examine what modern feminist writers have to say regarding the role of husband and father. There will be an abundance of examples of those who espouse such an “oppressive” view of submission.

¹¹² Philip. 2:3, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

know, even as Paul said of himself: “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.”¹¹³

Stoeckhardt on Unconditional Love
between Spouses Reference
Ephesians 5:33

Stoeckhardt considers the last verse of Ephesians chapter five, “However, let each one of you love his wife as himself, and let the wife see that she respects her husband”¹¹⁴, to be Paul’s final emphasis on the essentials for husband and wife to remember before going on to the next topic for discussion:

Only see to it that you, you men, on your part, love your wives as yourselves, each of you without exception, even though one of you has a wife who does not classify as especially lovable or attractive; the wife, on her part, that she reverence her husband as her lord, so as to willingly submit to his wishes, even though she notes certain human weaknesses in him.¹¹⁵

To this, Stoeckhardt renders a professor’s admonition to his students serving in the Holy Ministry:

These words: “the two shall become one flesh,” “wives, be in subjection unto your own husbands as unto the Lord,” may not seem palatable to modern ears, but no pastor should stoop to surrender these words for the sake for pleasing the whims of our modern generation. Christian spouses and with them Christian congregations will reap blessings and advantages if holy wedlock is honored and held sacred in accordance with the manner here outlined by the Apostle. *On the other hand, all wholesome discipline, also that of the children, [italics mine]* which is dealt with in the following chapter, will fall and give way to disorder and worse if God’s order is disregarded.¹¹⁶

¹¹³ 1 Timothy 1:15, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

¹¹⁴ Ephes. 5:33, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

¹¹⁵ G. Stoeckhardt, *Commentary on St. Paul’s Letter to The Ephesians* (St. Louis: Concordia Publishing House, 1952), 247-248.

¹¹⁶ G. Stoeckhardt, *Commentary on St. Paul’s Letter to The Ephesians* (St. Louis: Concordia Publishing House, 1952), 248.

Stoeckhardt's admonition and warning expresses a key concern of this MAP regarding the interrelationship between order in marriage and order in the entire family (parents with children).

God loves order. Satan loves chaos. A significant number of homes within society today are suffering from a chaotic disorder of divorce, live-in boyfriends, and various forms of abuse. I believe that a significant number of these chaotic homes is a result of husbands who put little or no effort into leading their wives and children to worship. Where the family is ruled by selfish adults, the children lack "wholesome discipline" and – as Stoeckhardt predicts – the family gives way to disorder and even chaos.

**Byan Salminen on the Role Christian Husbands
and Fathers Play within the Family under
the Doctrine of Christian Vocation**

Parish pastors and clinicians often see couples whose marital problems begin with small problems that, unchecked, grew out of control to the point that divorce seems to them like the only option. What can the Christian man do to avoid these needless mistakes that can result in a big problem "down the road"? Bryan Salminen has an intriguing look at the components that make up a Godly man based on the metaphor of *The Wizard of Oz* in his book *No Ordinary Men*. Here he emphasizes the precious value of simple faithfulness which ties in well with the previous discussion on the doctrine of vocation:

The world desperately needs ordinary men to do extraordinary things on a *daily* (italics mine) basis – things such as keeping their word and loving their families. It is the little things we do for one another – a kind word, a small deed, a thoughtful gesture – that are indeed extraordinary. Lives are changed when we focus on the small things. Marriages need men who are able to do the "small" things; men who are able to make and keep promises. Many of us talk a great deal about character and moral courage. Yet, despite all the talk, our culture also presents an image whereby not keeping your word, sexual indiscretions, and moral laxity are simply part and

parcel of a man. The media make light of sexual liaisons between men and women, leveling the playing field by saying all men have affairs. No, they do not! All men do not lie repeatedly to their wives. All men do not cheat on their partners. All men do not quit so easily and walk out on their commitments to family, friends, and loved ones.¹¹⁷

The world in which we live searches for the least common denominator within society (men who lie and cheat) and then compares itself with that standard in order to claim “Well, at least I’m better than so and so”, or “Everybody does it”. Salminen stresses that a Godly man is the Christian who exercises his faith in doing “extraordinary” things, which on the surface does not appear all that “extraordinary”. Performed, however, in faithfulness to Christ, God regards “little” things as truly great if they are done through faith in Christ. The performance of the “little things” is what Luther spoke of earlier in washing diapers, or other lowly tasks that – when performed in faith in Christ – cause God to “smile”.¹¹⁸

¹¹⁷Bryan Salminen, *No Ordinary Men – Having the Heart, Brain, and Courage to Live as Godly Men* (St. Louis: Concordia Publishing House, 2000), 90-91.

¹¹⁸ Recall Luther’s comments under the doctrine of *Christian vocation*:

Now you tell me, when a father goes ahead and washes diapers or performs some other mean task for his child, and someone ridicules him as an effeminate fool—though that father is acting in the spirit just described and in Christian faith—my dear fellow you tell me, which of the two is most keenly ridiculing the other? God, with all his angels and creatures, is smiling—not because that father is washing diapers, *but because he is doing so in Christian faith* [italics mine]. Those who sneer at him and see only the task but not the faith are ridiculing God with all his creatures, as the biggest fool on earth. Indeed, they are only ridiculing themselves; with all their cleverness they are nothing but devil’s fools.

(Luther, M. (1999, c1962). *Vol. 45: Luther's works, vol. 45 : The Christian in Society II* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Vol. 45, Page 35-51). Philadelphia: Fortress Press.)

Summary of Select Lutheran
Scholars' Perspective on
the Role of Husband

In this section, I surveyed a number of leading Lutheran theologians¹¹⁹ - mainly from the nineteenth to mid-twentieth centuries, in addition to Johann Gerhard of the early seventeenth century, and Bryan Salminen for a contemporary perspective.

An effort was made to follow the same building progression of thought that was outlined in the first section focusing on comments of Martin Luther. That order was to begin with material from Keil and Delitzsch discussing the circumstances that created the need for marriage. Here we also examined the foundational texts of Genesis 2:18-20, and 2:21-25 in the light of Leupold and Gerhard.

The next major topic looks to Leupold for insight on how the Fall of man into sin resulted from an improper subordination of Adam to his wife Eve.¹²⁰ We then examined a key point from Leupold that demonstrates the benefit sinful man actually derived from God's cursing the ground on account of man. The curse – a specific application of Divine Law – “induced man to be ready to accept God's salvation”.¹²¹

That topic set the stage for a brief examination from the select Lutheran scholars on the very first Gospel announcement – the *Protoevangelium* – in Genesis 3:15.¹²² In addition

¹¹⁹ These eighteenth through mid twentieth century theologians were Keil and Delitzsch, Francis Pieper, R.C.H. Lenski, George Stoeckhardt, and H.C. Leupold. Hermeneutical insight was provided by Robert Preus via footnote. Horace Hummel provided insight on the *order of creation* via footnote.

¹²⁰ Recall Leupold's comment:
But man's punishment fits his particular misdeed. Because *he submitted to his wife*, [italics mine] whereas he should have ruled, therefore he shall experience insubordination on the part of the soil, whereas otherwise he would have exercised complete control.
(H.C. Leupold, *Exposition of Genesis, Volume I, Chapters 1-19* (Grand Rapids: Baker Book House, 1958), 173).

¹²¹ H.C. Leupold, *Exposition of Genesis, Volume I, Chapters 1-19* (Grand Rapids: Baker Book House, 1958), 174.

¹²² In Genesis 3:15, God announces the coming Savior through a word of condemnation to the Devil: “I will put enmity between you and the woman, and between your offspring and her offspring;

to the Good News this announcement brought to our first parents, Keil and Delitzsch, along with Leupold give added insight in this section concerning the way in which God chose to involve women in the plan to deliver the world from sin, death, and the power of the Devil.¹²³

Having discussed the *Protoevangelium*, I introduced the topic on the *order of salvation*.¹²⁴

The next section was examined in some length by Pieper, Keil and Delitzsch, and Stoeckhardt concerning the *order of creation*.¹²⁵ This subject naturally flows into a discussion on the Biblical doctrine of *submission*.¹²⁶ Here we also noted that both

he shall bruise your head, and you shall bruise his heel.” (Genesis 3:15, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

¹²³ Keil and Delitzsch state: “...as it was through the woman that the craft of the devil brought sin and death into the world, so it is also through the woman that the grace of God will give to the fallen human race the conqueror of sin, of death, and of the devil.” (C.F. Keil and F. Delitzsch, *Biblical Commentary on The Old Testament, Volume I, The Pentateuch* (Edinburgh: T. & T. Clark, 1878), 102).

Leupold’s stress that the common ancestry of man through the woman also gives insight to her importance in God’s plan to save the human race from sin. (H.C. Leupold, *Exposition of Genesis, Volume I, Chapters 1-19* (Grand Rapids: Baker Book House, 1958), 134-135).

¹²⁴ Recall Stoeckhardt’s treatment on the *order of salvation*:
Of course, it is self-evident that the lordship of the husband and the subjection of the wife are confined to the natural realm, to which married life belongs. In the realm of Christianity and the Church we have the following direction and instruction: “There can be neither male nor female, for ye are all one man in Christ Jesus,” Gal. 3:28. In the latter realm, man and woman are co-ordinated and obligated to treat each other as Christians in general should treat each other.
(G. Stoeckhardt, *Commentary on St. Paul’s Letter to The Ephesians* (St. Louis: Concordia Publishing House, 1952), 241).

¹²⁵ Recall Pieper’s summation of the *order of creation*:
Scripture teaches that woman in her relation to man occupied a position of subordination even before the Fall. This fact is expressed in the term used in Gen. 2:18: “an helpmeet for him.” The same thought is voiced in the New Testament. 1 Cor. 11:9: “Neither was the man created for the woman; but the woman for the man.” Hence woman is forbidden to exercise dominion over man. 1 Tim. 2:12: “I suffer not a woman to teach, nor to usurp authority over the man.” There are two reasons for this: a) Adam was created first, then Eve (v.13), and b) the woman introduced a disastrous innovation – sin (v.14: “Adam was not deceived, but the woman, being deceived, was in the transgression”). It is the plain teaching of Scripture that in relation to the man, the woman is in a position of subordination. Both the *order of creation* [italics mine] and the order established after the Fall assign her that position.
(Francis Pieper, *Christian Dogmatics, Vol. I* (St. Louis: Concordia Publishing House, 1950), 524).

¹²⁶ One of the foundational texts being Ephesians 5:22-24:

Stoeckhardt and Lenski agreed that submission is the role of the woman *under the order of creation*.¹²⁷ Under the *order of salvation*, all Christians are to submit to one another out of a heart that renders loving service to one another.¹²⁸

The last major portion of this section embraces different aspects of the doctrine of *Christian vocation*. We began by examining Ephesians 5:25-32¹²⁹ which leads us to understand what it is that God requires of husbands and wives in their marriages. This

Wives, submit to your own husbands, as to the Lord. [23] For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. [24] Now as the church submits to Christ, so also wives should submit in everything to their husbands. (Ephes. 5:22-24, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001)).

¹²⁷ Recall Stoeckhardt's exegesis:

It is very clear that the following participial phrase ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ, v.21, points to, and prepares us for, the admonitions which are contained in v.22, in which [ὑποτάσσεται] or [ὑπακούετε] is repeated. But this does not justify us in taking these words as a preliminary clause of that which follows: submitting yourselves one to another in the fear of Christ, so that the wives be subject to their husbands. Hofmann, Wohlenberg, and Ewald have done this. But that would be an awkward construction and express an erroneous thought, *for in wedlock the submission is not mutual, but one sided*. [italics mine] We therefore understand, as do most commentators, the participial modifier v.21 to be so-ordinated with what preceded, although only loosely joined and independent of πληροῦσθε ἐν πνεύματι.

(G. Stoeckhardt, *Commentary on St. Paul's Letter to The Ephesians* (St. Louis: Concordia Publishing House, 1952), 239).

¹²⁸ Recall Lenski's comment:

None is to subject another, each is to subject himself, voluntarily, freely. This is to be mutual, reciprocal all around... What a wise thing, and how fine when none lords it over another, when each serves the other! Matt. 20:27, 28. The songs that arise to God from such hearts will be sweet.

(R.C.H. Lenski, *The Interpretation of Paul's Epistles to the Galatians to the Ephesians and to the Philippians* (Minneapolis, Augsburg Publishing House, 1937, 1961), 624).

¹²⁹ Ephesians 5:25-32 reads:

[25] Husbands, love your wives, as Christ loved the church and gave himself up for her, [26] that he might sanctify her, having cleansed her by the washing of water with the word, [27] so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. [28] In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. [29] For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, [30] because we are members of his body. [31] "Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh." [32] This mystery is profound, and I am saying that it refers to Christ and the church.

(Ephesians 5:25-32, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001)).

Scripture Stoeckhardt referred to as the “table of domestic duties”.¹³⁰ I observed that this text is to be understood more than a mere list of “duties”¹³¹, but as the pattern Christ established for His relationship to His Bride, the Christian Church.

Under this text from Ephesians chapter five, Stoeckhardt touches on an important point for husbands and wives to understand concerning their relationship to one another – particularly where their expectations of one another are concerned. That is, the love between husband and wife must be *unconditional*.¹³²

The last writer under this section I referenced is my contemporary, and former professor Bryan Salminen. Drawing insights from his book *No Ordinary Men*, I connected one quote to support a key aspect of the doctrine of *Christian vocation*, the need for husbands to faithfully execute each day the important “little things”.¹³³ Salminen’s comments conclude this summary of the select Lutheran scholars’ perspective on the role of husband.

¹³⁰ G. Stoeckhardt, *Commentary on St. Paul’s Letter to The Ephesians* (St. Louis: Concordia Publishing House, 1952), 240.

¹³¹ Nor am I suggesting that Stoeckhardt is reducing this text to a mere list of duties either.

¹³² Recall Stoeckhardt’s comment:

Only see to it that you, you men, on your part, love your wives as yourselves, each of you *without exception*, [italics mine] even though one of you has a wife who does not classify as especially lovable or attractive; the wife, on her part, that she reverence her husband as her lord, so as to willingly submit to his wishes, even though she notes certain human weaknesses in him.

(G. Stoeckhardt, *Commentary on St. Paul’s Letter to The Ephesians* (St. Louis: Concordia Publishing House, 1952), 247-248).

¹³³ Recall Salminen’s explanation of how important the “little things” are to the needs of one’s family: The world desperately needs ordinary men to do extraordinary things on a *daily* (italics mine) basis – things such as keeping their word and loving their families. It is the little things we do for one another – a kind word, a small deed, a thoughtful gesture – that are indeed extraordinary. Lives are changed when we focus on the small things. Marriages need men who are able to do the “small” things; men who are able to make and keep promises. Many of us talk a great deal about character and moral courage. Yet, despite all the talk, our culture also presents an image whereby not keeping your word, sexual indiscretions, and moral laxity are simply part and parcel of a man. The media make light of sexual liaisons between men and women, leveling the playing field by saying all men have affairs. No, they do not! All men do not lie repeatedly to their wives. All men do not cheat on their partners. All men do not quit so easily and walk out on their commitments to family, friends, and loved ones.

(Bryan Salminen, *No Ordinary Men – Having the Heart, Brain, and Courage to Live as Godly Men* (St. Louis: Concordia Publishing House, 2000), 90-91).

Select Lutheran Scholars' Perspective
on the Role of Father

Having gained a sampling of what select Lutheran scholars have as their perspective on the role of father, we turn now to the subject of the role of father. The principle¹³⁴ Lutheran scholar I will cite is George Stoeckhardt.

The Biblical Foundation for the
Priesthood of All Believers

It is the public doctrinal position of The Lutheran Church – Missouri Synod that women are not to occupy the Pastoral Office.¹³⁵ Though women do not hold the Pastoral office, there is a special office which all Christians – male and female, child and adult - equally possess. That office is the Priesthood of all believers. St. Peter writes in his First Epistle, chapter two:

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. [10] Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.¹³⁶

¹³⁴ The reason I cite Stoeckhardt exclusively is because his comments coincide well with the topics of interest to this chapter on the role of father.

¹³⁵ In the 1985 Commission on Theology and Church Relations report titled *Women in the Church – Scriptural Principles and Ecclesiastical Practice*, we find this quote:

Although the Scriptures teach that women may not hold the pastoral office or perform its distinctive functions, the service of women to the Lord and His church in various other offices established to facilitate the proclamation of the Word has been longstanding in the history especially of The Lutheran Church – Missouri Synod.

(Report of the Commission on Theology and Church Relations of the LCMS, *Women in the Church – Scriptural Principles and Ecclesiastical Practice*, (St. Louis: Concordia Publishing House, 1985), 42).

¹³⁶ 1 Peter 2:9-10, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001). See also God's address to the churches in the Apostle John's opening to the Book of Revelation chapter one:

John to the seven churches that are in Asia: [italics mine] Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, [5] and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood [6] and made us a kingdom, priests to his God and Father, [italics mine] to him be glory and dominion forever and ever. Amen.

(Rev. 1:4-6, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

Just as the Priests of the Old Testament had three main tasks¹³⁷, so we, as members of the Priesthood of all believers, have three main tasks: 1) To speak God's Word (witness our faith); 2) To pray (make intercession) for one another; and 3) To offer ourselves as *living sacrifices*¹³⁸ in joyful service to our God all the days of our life.

Children and the Fourth Commandment

Turning to Ephesians chapter six, we see how the Apostle Paul applies an inspired commentary to the Fourth Commandment in this way:

[6:1] Children, obey (ὑπακούετε) your parents in the Lord, for this is right. [2] "Honor your father and mother" (this is the first commandment with a promise), [3] "that it may go well with you and that you may live long in the land."¹³⁹

We will now examine how Stoeckhardt uses this text to explain what children owe their parents.

Stoeckhardt on the Relationship Children Have with Their Parents under Both the Orders of Creation and Salvation

Stoeckhardt connects ὑπακούετε, "be subject to", with ὑποτασσόμενοι, "submit", of Ephesians 5:21 as a similar pattern of thought shifting through the familial relationships:

Closely joined to the proper relation between husband and wife is that of parents

¹³⁷Those three positions of priestly service are: first, to offer sacrifices; second, to proclaim the Word of God; and third, to offer intercessory prayer to God in behalf of others. In *Luther's Small Catechism* (St. Louis: Concordia Publishing House, 1991, 124-126), question 125 asks: "For what threefold office was Christ anointed?" The answer is three-fold: Prophet, Priest, and King. The Catechism's use of "prophetic office" highlights what was the duty of Old Testament Priests and of Christ's earthly ministry, which is the proclamation of God's Word; still performed today through the Pastoral Office. The Catechism defines the priestly office as addresses both His active and passive obedience to the Law, which includes His sacrifice for the sins of the world, and His priestly office also includes that He "...still pleads for us with His heavenly Father (intercession)."

¹³⁸In Romans 12:1, Paul urges the Church: "I appeal to you therefore, brothers, by the mercies of God, to *present your bodies as a living sacrifice*, [italics mine] holy and acceptable to God, which is your spiritual worship." (Romans 12:1, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

¹³⁹Ephesians 6:1-3, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

and children Therefore, the Apostle admonishes first of all the children to obey their parents in the Lord in order in this way to show in action their relation to their Lord. Such obedience is demanded and approved even by natural law, wherefore Paul here also confirms the order which was established at creation. But he also appeals expressly to the commandment which God has specifically given to children the Fourth Commandment....This honor includes both that the children recognize their parents as their superiors and that they also *gladly submit themselves to the will of their parents*. (Italics mine)¹⁴⁰

Clearly, the relationship God established for husband and wife in both the orders of Salvation and Creation has an orderly progression down to their children in this way: all are equally *heirs* and *heiresses* of the grace of God in Christ, all are equal *priests* within God's Kingdom, and all are *accountable* to the headship over which God has placed them (children to their parents, the wife to her husband, the husband to the Lord).

The Reciprocal Charge God Places on Fathers

The final Scripture text we will examine in this section is the reciprocal charge placed upon fathers in verse four of Ephesians chapter six: “[4] Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.”¹⁴¹

Stoeckhardt explains well the meaning of ἐν παιδείᾳ καὶ νοουθεσίᾳ κυρίου, “in the nurture and admonition of the Lord”:

The Apostle admonishes the Christian fathers that they are not to repel or embitter their children by unreasonable severity....The nurture and admonition is to be such *as the Lord Himself employs*. [italics mine] The meaning of the phrase remains the same whether one adopts Hofmann's preference, who takes κυρίου to be *genitivus subiecti*, or that of Haupt, who takes it to be the genitive of reference, or that of Ewald, the genitive of the characteristic. “The Lord's discipline does not irritate and work wrath, but gains the love of its object; that is also to be the discipline which

¹⁴⁰ G. Stoeckhardt, *Commentary on St. Paul's Letter to The Ephesians* (St. Louis: Concordia Publishing House, 1952), 249.

¹⁴¹ Ephesians 6:4, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

parents are to exercise.” (Hofmann.) Παιδεία differs from νοουθεσία as “to advance” differs from “to correct.” A Christian mother has, of course, the same duty toward her children, but also in this matter of the bringing up of children she is to remember that the man is the head of the household.¹⁴²

As I made comment under this similar section with the examination of Luther’s perspective on the role of father,¹⁴³ we see also from Stoeckhardt’s comments, that the goal every Christian father must have is the eternal salvation of his children.

Discipline, “to teach”, has as its root word, *disciple*. The concern, expressed here, is that discipline which is *unreasonable* in its severity – indeed abusive – may drive a child away from both parent and cause his or her young heart to grow cold toward the Lord in the process. This concern is not to deter fathers from loving discipline “in the nurture and admonition of the Lord” (ἐν παιδείᾳ καὶ νοουθεσίᾳ κυρίου). Rather, nurture and admonition in the Lord must be maintained, combined with a healthy attitude and consistent worship lifestyle. The hope is that the child’s memories of worship will be happy ones, encouraging him or her to maintain a pattern of weekly worship throughout his or her adult life.

Summary of Select Lutheran Scholars’ Perspective on the Role of Father

In this section I have touched on three main subheadings. The first concerned “Children and the Fourth Commandment”. Here we recalled the words of the Apostle Paul

¹⁴² G. Stoeckhardt, *Commentary on St. Paul’s Letter to The Ephesians* (St. Louis: Concordia Publishing House, 1952), 250-251.

¹⁴³ I stated in the section addressing what fathers owe their children:
The “anger” of which Paul speaks in verse four [of Ephesians 6] suggests to me an anger that would embitter a child’s heart toward the Lord Himself as a result of cruelty on the part of his earthly father. This is a grave sin of which our Lord addressed in the strongest possible terms when He said: “...but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea.”
(Matthew 18:6, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, 2001).

in Ephesians chapter six in which he admonishes children to “obey your parents in the Lord”¹⁴⁴.

In the following section, Stoeckhardt demonstrates how Paul’s admonishment to children to obey the Fourth Commandment really is their opportunity to show “their relation to the Lord”.¹⁴⁵ Stoeckhardt also adds that the honor required under the Fourth Commandment teaches children to both “recognize their parents as their superiors and that they also gladly submit themselves to the will of their parents”.¹⁴⁶

The final section treats the reciprocal charge which God places on fathers to the Fourth Commandment. Stoeckhardt’s comments emphasize the need for fathers to avoid “unreasonable severity”. Stoeckhardt then gives insight by making a comparison of the way a father *should* use discipline as the way the Lord lovingly employs discipline. It is worth noting that Stoeckhardt’s final comment applies to mothers the same way – only they also have a special role in remaining submissive to her husband as such discipline is practiced within the home.¹⁴⁷

Having completed this examination of quotations from select Lutheran scholars to gain their perspective on the role of husband and father, we now move on to an examination of modern evangelicals, putting particular weight on comments made by James Dobson.

¹⁴⁴ Ephesians 6:1, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

¹⁴⁵ G. Stoeckhardt, *Commentary on St. Paul’s Letter to The Ephesians* (St. Louis: Concordia Publishing House, 1952), 249.

¹⁴⁶ Ibid.

¹⁴⁷ Recall Stoeckhardt’s comments:

The Apostle admonishes the Christian fathers that they are not to repel or embitter their children by unreasonable severity....The nurture and admonition is to be such as the Lord Himself employs. A Christian mother has, of course, the same duty toward her children, but also in this matter of the bringing up of children she is to remember that the man is the head of the household. (G. Stoeckhardt, *Commentary on St. Paul’s Letter to The Ephesians* (St. Louis: Concordia Publishing House, 1952), 250-251.)

Modern Evangelicals' Perspective on the Role of Husband and Father

The goal of this section is to introduce the reader to a small sample of quotations that reflect the perspective of some prominent representatives of modern evangelicalism on the roles of husband and father. Admittedly, the sample is small, and special emphasis will be placed on author James Dobson, founder of *Focus on the Family* ministries.¹⁴⁸

Modern Evangelicals' Perspective on the Role of Husband

In this, first of two main sections, I will examine quotations from James Dobson that focus on the relationship between men and women. I will then examine a discussion lifted from Billy Graham's website concerning a question a reader posed concerning what the Bible says about the husbands being head of the home. The final quote I will examine from the modern evangelicals' perspective on the role of the husband contains excerpts from an article posted on the website for Saddleback family ministries on marriage.

Concerning James Dobson's Written Work

James Dobson has a writing style that appeals to the masses. It is light, and has the ring of common sense. His books, at least of the ones I have read, contain very good, useful

¹⁴⁸ It is reported on the "About Dr. Dobson" section of the *Focus on the Family* website: James C. Dobson, Ph.D., is founder and chairman of Focus on the Family, a non-profit organization that produces his internationally syndicated radio programs, heard on over 3,000 radio facilities in North America and in twenty languages in approximately 4,130 additional facilities in over 160 other countries.

Also, the website states:

Dr. Dobson's commentaries are heard by more than 220 million people by way of radio every day, including a translation of a program carried on state-owned radio stations in the Republic of China. He is seen on approximately 70 television stations daily in the U.S.

(James Dobson, *Focus on the Family*, "About Dr. Dobson",
<http://www.family.org/docstudy/aboutdrdobson.cfm>)

information, but are not academic in nature.¹⁴⁹ His academic background and years of experience as a licensed psychologist, and licensed marriage, family, and child counselor¹⁵⁰ gives him excellent credentials for the books he has written.

James Dobson on the Need for Men to Act Like Men

In his more recent book, *Bringing Up Boys – Practical Advice and Encouragement for Those Shaping the Next Generation of Men*, Dobson issues a *call to action* in the following quote:

It is time that men acted like men – being respectful, thoughtful, and gentlemanly to women, but reacting with confidence, strength, and certainty in manner. Some have *wiped out*, acting like whipped puppies. Others have boldly *spoken out* against feminist influence, refusing to be intimidated by the advocates of political correctness. Some have *lashed out*, reacting with anger and frustration. Some have *flamed out*, resorting to alcohol, drugs, illicit sex, and other avenues of escape. Some have *copped out*, descending into mindless TV, professional sports, and obsessive recreational activities. Some have *sold out*, becoming advocates of the new identity. Some have simply *walked out*, leaving their families in a lurch. Many, however, seem placidly unaware that they have lost their places in the culture. The result is a changing view of manhood with far-reaching implications for the future of the family.¹⁵¹

¹⁴⁹ Concerning the scope of books Dobson has written, the following list is offered:

Dr. Dobson's first book for parents and teachers, *Dare to Discipline*, has sold more than 4.5 million copies and was selected as one of 50 books to be rebound and placed in the White House Library. It has now been revised and updated as *The New Dare to Discipline*. He has now written 36 books, including: *The New Hide or Seek*, *What Wives Wish Their Husbands Knew About Women*, *Preparing for Adolescence*, *Straight Talk to Men*, *Emotions: Can You Trust Them?*, *Love Must Be Tough*, *Parenting Isn't for Cowards*, *Love for a Lifetime*, *Children at Risk*, *When God Doesn't Make Sense*, *Life on the Edge*, *Home With a Heart*, *Coming Home*, *In the Arms of God*, *NightLight: A Devotional for Couples*, *Bringing Up Boys*, *NightLight for Parents*, *Marriage Under Fire*, *The New Strong-Willed Child*.

(James Dobson, *Focus on the Family*, <http://www.family.org/docstudy/aboutdrdobson.cfm>)

¹⁵⁰ Concerning Dobson's academic credentials, the website gives the following information:

Dobson was for 14 years an Associate Clinical Professor of Pediatrics at the University of Southern California School of Medicine, and served for 17 years on the Attending Staff of Children's Hospital of Los Angeles in the Division of Child Development and Medical Genetics. He has an earned Ph.D. from the University of Southern California (1967) in the field of child development. He is a licensed psychologist in the state of California and a licensed marriage, family and child counselor in both California and Colorado. He is listed in *Who's Who in Medicine and Healthcare*.

(James Dobson, *Focus on the Family*, <http://www.family.org/docstudy/aboutdrdobson.cfm>)

Dobson clearly is lamenting what has become of men in our American culture since the advent of the modern feminist movement, of which I will focus in-depth in the following section.

Dobson's call is for men to "act like men". What does that mean for him? To be "respectful, thoughtful, and gentlemanly to women, but reacting with confidence, strength, and certainty in manner." These qualities seem identical to goals of the Promise Keepers (hereafter referred to as "PK") movement that began in the early 1990s by former Colorado University football coach Bill McCartney.¹⁵² To "act like men" is also in harmony with what we have considered thus far from Luther, and the select Lutheran scholars under the *order of creation*.

¹⁵¹ James Dobson, *Bringing Up Boys – Practical Advice and Encouragement for Those Shaping the Next Generation of Men* (Wheaton: Tyndale House Publishers, 2001), 171.

¹⁵² The PK movement will be documented well in the following section on feminist writers - particularly since the PK movement became a major target of the National Organization for Women (hereafter referred to as NOW). The PK movement is also representative of modern evangelical thought concerning the role of the man as leader in his family. Consider the "Seven Promises of a Promise Keeper":

1. A Promise Keeper is committed to honoring Jesus Christ through worship, prayer and obedience to God's Word in the power of the Holy Spirit.
2. A Promise Keeper is committed to pursuing vital relationships with a few other men, understanding that he needs brothers to help him keep his promises.
3. A Promise Keeper is committed to practicing spiritual, moral, ethical, and sexual purity.
4. A Promise Keeper is committed to building strong marriages and families through love, protection and biblical values.
5. A Promise Keeper is committed to supporting the mission of his church by honoring and praying for his pastor, and by actively giving his time and resources.
6. A Promise Keeper is committed to reaching beyond any racial and denominational barriers to demonstrate the power of biblical unity.
7. A Promise Keeper is committed to influencing his world, being obedient to the Great Commandment (see Mark 12:30-31) and the Great Commission (see Matthew 28:19-20). (*Promise Keepers*, <http://www.promisekeepers.org/faqscore24>)

James Dobson's on the Differences
between Men and Women

In his book *What Wives Wish Their Husbands Knew about Women* published in the mid 1970s,¹⁵³ Dobson addresses the differences between men and women. Though, at the time this MAP is written, thirty years have passed, this book is relative to the current cultural problems Dobson sought to address three decades ago. This particular quote attempts to explain *how* men are different from women:

A man derives his sense of worth primarily from the reputation he earns in his job or profession....The man who is successful in these areas does not depend on his wife as his *primary* shield against inferiority....By contrast, a housewife approaches her marriage from a totally different perspective....Therefore, the more isolated she becomes...the more vital her man will be to her sense of fulfillment, confidence, and well-being. He must be that "one person" of whom Dr. Glasser wrote, and if he is not, she is "unable to fulfill her basic needs." That spells trouble with a capital T. Let's reduce it to a useful oversimplification: *men derive self-esteem by being respected; women feel worthy when they are loved. This may be the most important personality distinction between the sexes.* [italics mine]¹⁵⁴

I cannot read the distinctions made here by Dobson without thinking back to our examination of Genesis chapters two and three, the doctrines of the *order of creation*, on *submission*, and on *Christian vocation* in the first two sections of this chapter.

Dobson indicates a man's primary sense of worth is derived "from the reputation he earns in his job or profession". If we consider that, when God cursed the ground *on account of Adam's sin*,¹⁵⁵ he would eat bread by the sweat of his face until he returned to the earth, it

¹⁵³ James Dobson *What Wives Wish Their Husbands Knew about Women*. (Wheaton: Tyndale House Publishers, 1975, 1978).

¹⁵⁴ James Dobson *What Wives Wish Their Husbands Knew about Women*. (Wheaton: Tyndale House Publishers, 1975, 1978), 64.

¹⁵⁵ Genesis 3:17, 18-19 declares the consequences of Adam's sin:
And to Adam he said...cursed is the ground because of you; in pain you shall eat of it all the days of your life; [18] thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. [19] By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."

seems clear to me that the labor men would be devoted to for the support of their families became a primary source of what made them feel good about themselves.¹⁵⁶

Wives, on the other hand, work just as hard as men. However, it seems clear to me by experience, and Dobson's words bear this out, that a woman's "worthiness" is derived by her man's love. This fact is established in Genesis chapter three when, after the Fall into sin, God tells Eve: "Your desire will be for your husband, and he will rule over you."¹⁵⁷ To me it seems that Eve's sense of worth was placed in her heart by God, as God directed her attention to her husband.¹⁵⁸

Billy Graham Evangelistic Association
Question and Answer about
Husband as Head of Home

When considering modern evangelicalism, one name that may come to mind even quicker than James Dobson would be Billy Graham.¹⁵⁹

(Genesis 3:17-19, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

¹⁵⁶ Consider that one of the excuses for some men not to attend worship is their work schedule.

¹⁵⁷ In Genesis 3:16 God declares: "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you."¹⁵⁷ (Genesis 3:16, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

¹⁵⁸ In light of these realities concerning a woman's desire for her husband, the modern feminist movement, which we shall examine in the next section, finds itself (as a movement, that is) in a perpetual struggle against human nature. Consider radical feminist Camille Paglia's comment addressing nature: However, my libertarian view, here as in regard to abortion, is that *we have not only the right, but the obligation to defy nature's tyranny* [italics mine]. The *highest human identity* [italics mine] consists precisely in such assertions of freedom against material limitation. (Camille Paglia, "Sexuality, Nature & Culture", <http://privat.ub.uib.no/bubsy/pagliaom.htm>: 3).

¹⁵⁹ The Billy Graham Evangelistic Association website provides the following bibliographic information on William (Billy) F. Graham:

Since the 1949 Los Angeles crusade vaulted Mr. Graham into the public eye, he has led hundreds of thousands of individuals to make personal decisions to live for Christ, which is the main thrust of his ministry.

On the *Billy Graham Evangelistic Association* (hereafter referred to as “BGEA”) website, is posted a question and answer section. A search revealed this question: “Does the Bible say that the husband is to be the head of the home?” The answer offered by one of the staff from BGEA is as follows:

A: The Bible teaches that the husband is the head of the home, but there is a considerable amount of misunderstanding over how that headship is to be expressed.

Born November 7, 1918, four days before the Armistice ended World War I, Mr. Graham was reared on a dairy farm in Charlotte, North Carolina. Growing up during the Depression, he learned the value of hard work on the family farm, but he also found time to spend many hours in the hayloft reading books on a wide variety of subjects.

In the fall of 1934, at age 16, Mr. Graham made a personal commitment to Christ through the ministry of Mordecai Ham, a traveling evangelist, who visited Charlotte for a series of revival meetings.

Ordained in 1939 by a church in the Southern Baptist Convention, Mr. Graham received a solid foundation in the Scriptures at Florida Bible Institute (now Trinity College in Florida). In 1943 he was graduated from Wheaton College in Illinois and married fellow student Ruth McCue Bell, daughter of a missionary surgeon, who spent the first 17 years of her life in China.

After graduating from college, Mr. Graham pastored the First Baptist Church in Western Springs, Illinois, before joining Youth for Christ, an organization founded for ministry to youth and servicemen during World War II. He preached throughout the United States and in Europe in the immediate post war era, emerging as a rising young evangelist.

The Los Angeles crusade in 1949 launched Mr. Graham into international prominence. Scheduled for three weeks, the meetings were extended to more than eight weeks, with overflow crowds filling a tent erected downtown each night.

Today, at age 87, Billy Graham and his ministry are known around the globe. He has preached in remote African villages and in the heart of New York City, and those to whom he has ministered have ranged from heads of state to the simple living bushmen of Australia and the wandering tribes of Africa and the Middle East. Since 1977, Mr. Graham has been accorded the opportunity to conduct preaching missions in virtually every country of the former Eastern bloc, including the former Soviet Union.

Mr. Graham founded the Billy Graham Evangelistic Association (BGEA) in 1950 which was headquartered in Minneapolis, Minnesota, until relocating to Charlotte, North Carolina in 2003. He conducts his ministry through the BGEA, including:

- the weekly “Hour of Decision” radio program broadcast around the world on Sundays for over 50 years.
- television specials featuring Billy Graham Crusades and Franklin Graham Festivals which are broadcast in prime time on an average of 150 stations across the United States and Canada five to seven times annually.

(*Billy Graham Evangelistic Association*, http://www.billygraham.org/Biographies_Index.asp)

While it is critically important that the husband shoulder the primary responsibility for leadership in the home—especially spiritual leadership—it is equally important that it be a leadership of love.

Mr. Graham has commented: "In Ephesians 5:23 it says that 'the husband is the head of the wife.' *Now being the head does not imply superiority.* [italics mine] But it means the role that you have in life. The Scripture says: 'Husbands, love your wives, as Christ loved the church' (Ephesians 5:25, RSV). How did Christ love the church? He loved the church so much that He died on the cross for all of those who were going to become members of His body, the church, and He gave Himself up for the church that He might sanctify her and present her to Himself in splendor (see verses 26,27). Now headship is seen in His care of the church, His sacrificial love for the church, His desire for her to grow into the fullness of her splendor."

Ephesians 5:28 also says that "husbands ought to love their wives as their own bodies. He who loves his wife loves himself." So, once again, the emphasis of headship is not upon power or control, but upon love and care. Headship focuses on nurture and protection, not domination—on self-sacrifice, not selfish demands. For the wife, submission to this kind of servant leadership becomes a joy, not a burden.¹⁶⁰

The staff person who answered this question gave, I think, a fine answer to this question. He or she gave the answer to the question "Does the Bible say that the husband is to be the head of the home?" in the affirmative.

The question of leadership was directed to emphasize "especially spiritual leadership". The writer then referenced Ephesians 5:23 and applied the "domestic duties of husband and wife"¹⁶¹ within the context of Christ, and His love for His Bride, the Christian Church.

The final comment made referencing *submission* also is very good: "Headship focuses on nurture and protection, not domination—on self-sacrifice, not selfish demands. For the wife, submission *to this kind of servant leadership becomes a joy, not a burden.*"

¹⁶⁰ *Billy Graham Evangelistic Association*, <http://www.billygraham.org>

¹⁶¹ Recall Stoeckhardt's point:

This admonition is based upon the fact that the man is the head of the wife, and this relationship is compared to the relation of Christ to the Church. The fundamental thought of the entire Epistle, "Christ and this Church," appears again and again.

[italics mine]¹⁶² This, perhaps, is the point to be stressed when talking to people who have a “domination” model in mind regarding the word *submit*.¹⁶³ For this reason, and those above, I regard this article from the BGEA as useful.

Saddleback Family Ministries
on Ephesians Chapter Five

The final organization from which I will draw a quote under the modern evangelical perspective on the role of husband comes from Saddleback Church of Lake Forest, California.¹⁶⁴

(G. Stoekhardt, *Commentary on St. Paul's Letter to The Ephesians* (St. Louis: Concordia Publishing House, 1952), 241-242).

¹⁶² *Billy Graham Evangelistic Association*, <http://www.billygraham.org>

¹⁶³ Recall Lenski's words:

None is to subject another, each is to subject himself, voluntarily, freely. This is to be mutual, reciprocal all around... What a wise thing, and how fine when none lords it over another, when each serves the other! Matt. 20:27, 28. The songs that arise to God from such hearts will be sweet.

(R.C.H. Lenski, *The Interpretation of Paul's Epistles to the Galatians to the Ephesians and to the Philippians* (Minneapolis, Augsburg Publishing House, 1937, 1961), 624).

¹⁶⁴ These are two of the sections from *SaddlebackChurch's* website concerning their beliefs.

ABOUT ETERNAL SECURITY Because God gives man eternal life through Jesus Christ, the believer is secure in salvation for eternity. Salvation is maintained by the grace and power of God, not by the self-effort of the Christian. It is the grace and keeping power of God that gives this security.

What does Saddleback believe about holy communion? What are considered sacraments at Saddleback? The only sacrament we have at Saddleback is that one would accept Jesus into their heart and confess him as Lord and Savior. Romans 10:9 "That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved." There are many scriptures on this. We do celebrate Holy Communion and believe it is one of the two ordinances Christ gave the church.

Water baptism would be the other. Since Jesus instituted Holy Communion on a Thursday night and then it was practiced in homes in the New Testament, we don't land on a certain day or time to take communion. We practice communion in our small groups and 3 to 4 times a year in our weekend services.

Here is what we believe about Holy Communion. This is also covered in our Class 101.

The Lord's Supper: Communion With God's Family

Jesus never asked His disciples to remember His birth. But He did instruct them to remember his death and resurrection. He gave the church two visible symbols (called "ordinances") as reminders of His death. These two ordinances are: Baptism and The Lord's Supper. The Lord's Supper is an object lesson that represents a great spiritual truth for believers.

What Is The Lord's Supper? (1 Cor. 11:23-26)

1. It is a SIMPLE ACT: The Lord Jesus, on the night He was betrayed, took bread..." (vs. 23)

On the *Saddleback* church's website, there is an article forum in which the topic of "marriage" appears. An excerpt from that article is given below:

The apostle Paul sets forth a concise discussion concerning the marriage relationship in his letter to the Ephesians. The Holy Spirit establishes the husband as the spiritual leader of the home, yet he is not to be domineering. The wife is to be respectful and submissive, but is not to be considered a door-mat. Unconditional love is foundational to the relationship...¹⁶⁵

This article expresses agreement with two specific Biblical doctrines we have outlined thus far. For example, the comment: "The Holy Spirit establishes the husband as the spiritual leader of the home, yet he is not to be domineering." expresses agreement with the *order of creation*, and *table of domestic duties* under Ephesians chapter five.

Summary of Modern Evangelicals Perspective on the Role of Husband

In this section I performed a brief sampling of quotations from modern Evangelical writers to gain a sense of their perspective on the role of husband. I am now ready to make the following observations.

From James Dobson, we observed his call to men that "It is time that men acted like men – being respectful, thoughtful, and gentlemanly to women, but reacting with confidence,

2. It is a REMINDER: ...and when He had given thanks, He broke it and said, "This is my body, which is for you; eat it in remembrance of me." (vs. 24)

3. It is a SYMBOL: In the same way, He took the cup, saying, "This cup is the new covenant in my blood; drink it to remember me." (vs. 25)

4. It is a STATEMENT OF FAITH: For whenever you eat the bread and drink the cup, you proclaim the Lord's death until He comes back." (vs. 26)

(*Saddleback Church*,

http://www.saddlebackfamily.com/membership/group_finder/faqs_smallgroup.asp?id=7509#q_01).

¹⁶⁵ *Saddleback Church*,

http://www.saddlebackfamily.com/membership/group_finder/faqs_resources.asp?id=7497.

strength, and certainty in manner.”¹⁶⁶ A strong message was conveyed for men to take seriously their leadership within the home, affirming the *order of creation*.¹⁶⁷

The second article by James Dobson addresses the differences between men and women. We read the pertinent quote from this article: “...*men derive self-esteem by being respected; women feel worthy when they are loved. This may be the most important personality distinction between the sexes.*”¹⁶⁸ The doctrine of *Christian vocation* stands out here as key to Dobson’s point. We also noted that Genesis chapter three in God’s cursing the ground on account of man¹⁶⁹, and God telling Eve that her desire shall be for her husband¹⁷⁰, substantiate Dobson’s premise that men and women are very different from one another indeed. We could add: “By God’s design”.

The next representative of modern evangelicalism is Billy Graham, and his *Billy Graham Evangelistic Association*. In their “question and answer” section, a reader asked “Does the Bible say that the husband is to be the head of the home?”¹⁷¹ The answer provided by the staff member related back to Ephesians chapter five, as we have repeatedly noted thus

¹⁶⁶ James Dobson, *Bringing Up Boys – Practical Advice and Encouragement for Those Shaping the Next Generation of Men* (Wheaton: Tyndale House Publishers, 2001), 171.

¹⁶⁷ Note that, whenever James Dobson or the PK movement speaks on such matters it is not directed toward the women (that is, *no one* is commanding women to “Submit!”), but rather the words are directed *to the men*. Here the correct nature of the admonition is preserved (that is, “Men, don’t be lazy! Do your God-given job, and lead your wife and children”).

¹⁶⁸ James Dobson *What Wives Wish Their Husbands Knew about Women*. (Wheaton: Tyndale House Publishers, 1975, 1978), 64.

¹⁶⁹ Recall in Genesis 3:17, 18-19 declares the consequences of Adam’s sin:

And to Adam he said...cursed is the ground because of you; in pain you shall eat of it all the days of your life; [18] thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. [19] By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."

(Genesis 3:17-19, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

¹⁷⁰ Recall in Genesis 3:16 God declares: “I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you.”

(Genesis 3:16, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

¹⁷¹ *Billy Graham Evangelistic Association*, <http://www.billygraham.org>

far. The answer set for a correct understanding of *submission*, and affirmed the Scripture's truth on these points. In that case, the article served its purpose.

The final quote I gleaned was from *Saddleback Church* of Lake Forest, California. The article taken from their website discussed the topic of marriage; and a point was made in reference to Ephesians chapter five stating that "the Holy Spirit establishes the husband as the spiritual leader of the home, yet he is not to be domineering. The wife is to be respectful and submissive, but is not to be considered a door-mat."¹⁷² As with the BGEA, both organizations addressed the issue in clear, and Scripturally supported terms regarding this issue.

With this summary complete, I will now proceed to the second part of this section, which is to gain an understanding of modern evangelicals perspective on the role of father.

A Modern Evangelical's Perspective on the Role of Father

In this section dedicated to the modern evangelicals' perspective on the role of father, I will cite exclusively from James Dobson.¹⁷³

Dobson on the Influence Fathers
Have on their Children

This quotation, as well as the one that follows, focus on a father's influence in the home. Note how Dobson seems to speak from experience:

...I must remind you that children miss nothing in sizing up their parents. If you are only half convinced of your beliefs, they will quickly discern that fact. Any ethical weak spot - any indecision on your part - will be incorporated and then magnified in

¹⁷² *Saddleback Church*,
http://www.saddlebackfamily.com/membership/group_finder/faqs_resources.asp?id=7497.

¹⁷³ The reason for this is that he has the most useful quotations I have found in my search focusing on the role of fathers.

your sons and daughters. Like it or not, *we* [italics mine] are on the hook. Their faith or their faithlessness will be a reflection of our own. As I've said, our children will eventually make their own choices and set the course of their lives, but those decisions will be influenced by the foundations we have laid. Someone said, "*the footsteps a boy follows are the ones his father thought he covered up.*" [italics mine] It is true.¹⁷⁴

Dobson's comments extend to all aspects of raising children. The often spoken phrase "Do as I say, not as I do" does not work. There is, however, a particular emphasis in Dobson's point that goes well with this MAP; and that is the influence fathers have on the *spiritual lives* of their children. Dobson makes that point when he states: "Their faith or their faithlessness will be a reflection of our own."¹⁷⁵ His comments support the *priesthood of all believers* doctrine outlined earlier in section one and two of this chapter.

Fathers Are a Great Influence on Shaping a Daughter's Expectation of Men

The second quote in this section before us also speaks to a father's influence on his children. Most notably, here, the father's influence on his daughter in one of the more important decisions she will be making on this earth: the kind of man she'll marry. Dobson states:

Most psychologists believe, and I am one of them, that all future romantic relationships to occur in a girl's life will be influenced positively or negatively by the way she perceives and interacts with her dad. If he is an alcoholic and a bum, she will spend her life trying to replace him in her heart. If he is warm and nurturing, she will look for a lover to equal him. If he thinks she is beautiful, worthy and feminine, she will be inclined to see herself that way. But if he rejects her as unattractive and uninteresting, she is likely to carry self-esteem problems in her adult years.¹⁷⁶

Dobson's words make, to me, perfect sense. If we consider the complaints the modern feminist movement has toward men,¹⁷⁷ there is a dilemma in their logic if Dobson's point is

¹⁷⁴ James C. Dobson. *Parenting Isn't for Cowards*. (Dallas: Word Publishing, 1987), 106.

¹⁷⁵ James C. Dobson. *Parenting Isn't for Cowards*. (Dallas: Word Publishing, 1987), 106.

true. That dilemma is this: If women try to marry a man who is a reflection of their father, and if a certain number of feminists do not think well of the leadership role of the man in the family,¹⁷⁸ then are they not creating a self-perpetuating condition for their own daughters by disparaging the men who shape their own future expectations in a man?

Why Mothers Need a Father for their Children

In the first of two articles, Dobson discusses rebellious teenagers, and the special discipline problems that makes for parents. As difficult as a rebellious teen is, how much more difficult when that burden is born by only one – the mother. Dobson now makes a case for the need mothers have for a man in the house – and not just “any man”, but the children’s father:

It is stating the obvious, I suppose, to say that fathers of rebellious teenagers are desperately needed at home during those years. In their absence, mothers are left to handle disciplinary problems alone. This is occurring in millions of families headed

¹⁷⁶ James C. Dobson. *Parenting Isn't for Cowards*. (Dallas: Word Publishing, 1987), 165.

¹⁷⁷ In the next section I will provide more on what is called “second wave” feminism. For now, to set an example of what I am talking about, I cite this quote from an article that quotes Gloria Steinem, founder of *Ms. Magazine*. Elisabeth Carnell, in her article, “Steinem finds ‘truth’ behind Valentine’s Day love fools,” writes:

Romance, according to Steinem, is little more than a political ideology which reinforces the patriarchy. “Romance itself,” she writes, “serves a larger political purpose by offering at least a temporary reward for gender roles and threatening *rebels* [italics mine] with loneliness and rejection.”

(Elisabeth Carnell, “Steinem finds ‘truth’ behind Valentine’s Day love fools,” *EquityFeminism.Com*, www.equityfeminism.com/gloria_steinem/valentine.html: 3).

If this Carnell’s attitude is even remotely representative of other mainstream “second wave” feminists, then my assertion of a self-perpetuating problem” for their daughters is bound to happen.

¹⁷⁸ Gloria Woods in her article for the *National NOW Times* titled “‘Father’s Rights’ Groups: Beware Their Real Agenda,” states her opposition to legislation that would result in more divorce cases ruling in favor of joint custody. Woods’ statement reflect the Michigan chapter of NOW’s opinion of joint custody, and I believe, the overall tenor of their attitude toward male leadership within the home:

Michigan NOW *opposes forced joint custody* [italics mine] for many reasons: it is unworkable for uncooperative parents; it is dangerous for women and their children who are trying to leave or have left violent husbands/fathers; it ignores the diverse, complicated needs of divorced families; and it is likely to have serious, unintended consequences on child support.

(Gloria Woods, “‘Father’s Rights’ Groups: Beware Their Real Agenda,” *National NOW Times*, <http://www.now.org/nnt/03-97/father.html>: 1).

by single mothers today, and I know how tough their task has become. Not only are they doing a job that should have been shouldered by two; they must also deal with behavioral problems that fathers are more ideally suited to handle. It is generally understood that a man's larger size, deeper voice and masculine demeanor make it easier for him to deal with defiance in the younger generation. Likewise, I believe the exercise of authority is a mantle ascribed to him by the Creator.¹⁷⁹

This "case" for having a father in the home with his children not only makes good sense, it emanates out of the *order of creation*. Though Dobson is not expressing as a Lutheran theologian would, his reference to the "mantle ascribed to [the father] by the Creator" certainly reflects the *order of creation*.

Fathers Are an Antidote to the Rebellious Years of Youth

The second of these two articles focusing on how to handle rebellious teens comes with a simple solution to the problem, which a father can often best implement with teenage boys. Dobson explains:

Not only are fathers needed to provide leadership and discipline during the adolescent years, but they can be highly influential on their sons during this period of instability....Someone has said, "Link a boy to the right man and he seldom goes wrong." I believe that is true. If a dad and his son can develop hobbies together or other common interests, the rebellious years can pass in relative tranquility. What they experience may be remembered for a lifetime.¹⁸⁰

As a father of three teenage boys and one teenage daughter, I can testify to the truth of Dobson's advice. No, life is not always calm and pleasant. However, our whole family loves to hunt and fish and go boating (including my wife), and the stories that we tell and re-tell in the winter about past exciting hunting trips bonds us together in a way that only enhances our Christian home.

¹⁷⁹ James C. Dobson. *Parenting Isn't for Cowards*. (Dallas: Word Publishing, 1987), 159.

¹⁸⁰ James C. Dobson. *Parenting Isn't for Cowards*. (Dallas: Word Publishing, 1987), 159.

Parents Most Important Work: Providing
for them an “Unshakable Faith in
Jesus Christ”

Dobson’s next quote certainly supports the desired outcome of this MAP, which is to encourage husbands and fathers to take seriously their spiritual leadership within the home.

His counsel is really in the form of a plea:

Finally, may I urge you as parents of young children, whether compliant or strong-willed, to provide for them an unshakable faith in Jesus Christ. This is your *most* important function as mothers and fathers. How can anything else compare in significance to the goal of keeping the family circle unbroken in the life to come? What an incredible objective to work toward!¹⁸¹

Dobson is addressing what we have examined under Luther and the select Lutheran scholars as the doctrine of the *priesthood of all believers*.

The only clarification I would make in Dobson’s expression of this important point concerns the phrase: “provide for them an unshakable faith”. It is not *we* who do the *providing* of an unshakable faith – that is the Holy Spirit’s work through the Means of Grace – the Word of God, and the Sacraments of Holy Baptism and the Lord’s Supper.¹⁸² What we do provide, however, is the home that goes to worship together, prays each day, reads and talks about God, and has examples set in word and action every day of our lives so that faith can grow through the work of the Holy Spirit.

¹⁸¹ James C. Dobson. *Parenting Isn’t for Cowards*. (Dallas: Word Publishing, 1987), 104.

¹⁸² Luther’s explanation to the Third Article of the Apostles’ creed says it best:

I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him. But the Holy Spirit has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith. In the same way He calls, gathers, enlightens, and sanctifies the whole Christian church on earth and keeps it with Jesus Christ in the one truth faith...

(*Luther’s Small Catechism – with Explanation* (St. Louis: Concordia Publishing House, 1991), 144).

James Dobson on the Influence of Feminist Ideology

I place this quotation from Dobson immediately before the next section for the purposes of contrast:

It is impossible to understand what is happening to our kids today, both male and female, without considering the influence of feminist ideology. Swirling out of it was an attack on the very essence of masculinity. Everything that had been associated with maleness was subjected to scorn. *Men who clung to traditional roles and conservative attitudes were said to be too “macho.”* [italics mine] If they foolishly tried to open doors for ladies or gave them their seats on subways, as their fathers had done, they were called “male chauvinist pigs.” Women presented themselves as victims who were “not gonna take it anymore,” and men were said to be heartless oppressors who had abused and exploited womankind for centuries. Divorce skyrocketed as a surprising number of women simply packed up and left their husbands and children.¹⁸³

I ask the reader to try and remember this quote from Dobson. In the section that follows, his words will bear validity.

Summary of a Modern Evangelical’s Perspective on the Role of Father

Having examined one modern evangelical – James Dobson, I will give a summary of his perspective on the role of father.

The first quote I cited testified to the great influence fathers have on their children. A notable quote from this section was “*the footsteps a boy follows are the ones his father thought he covered up.*”¹⁸⁴ Though this is true in every aspect of life, Dobson places special

¹⁸³ James Dobson, *Bringing Up Boys – Practical Advice and Encouragement for Those Shaping the Next Generation of Men* (Wheaton: Tyndale House Publishers, 2001), 161-162.

¹⁸⁴ James C. Dobson. *Parenting Isn’t for Cowards*. (Dallas: Word Publishing, 1987), 106.

stress on the faithfulness or faithlessness our children will inherit from the kind of priority we place on our own spiritual life with Christ.¹⁸⁵

The second quotation from which I cite follows in the same theme of the previous quote, which focuses on the father's influence on his children. This quotation, however, pays special attention to a father's influence – good or bad – on his daughter. Dobson's point is that it is an established fact that girls tend to marry a man with similar traits to that of their father. In other words, if a father wants his daughter to marry a good, moral, decent man, than that is the kind of man he must be.

The next quotation we examined addresses the point: "Why mothers need a father for their children." A subheading to this quotation is "The rebellious teen". Dobson's nicely explains that the child's father must be in that home. Where discipline becomes an issue, the larger stature, deeper voice – overall male presence – is a tremendous help for a mother.

This next quotation is actually a companion quote to the previous one, in that this quote also addresses rebellion and teenagers. Dobson points out in this quotation that a father has great influence on his teenagers – especially boys. "If a dad and his son can develop hobbies together or other common interests, the rebellious years can pass in relative tranquility. What they experience may be remembered for a lifetime."¹⁸⁶ Based on Dobson's point, the question could be posed: "Why not actually *enjoy* the years parents have with their children, if at all possible?"

¹⁸⁵ Recall the title of this MAP: "The Major Applied Project to Examine, Understand, And Address The Attitudes The Fathers...Have toward Worship". The purpose behind this MAP is to see how the worship habits and attitudes of fathers influence the same habits and attitudes in their children. Dobson's quote here goes to the heart of this MAP's concern.

¹⁸⁶ James C. Dobson. *Parenting Isn't for Cowards*. (Dallas: Word Publishing, 1987), 159.

The next quote was short, but is a most important one, summed up in this sentence: “A parents most important work: providing for them an “unshakable faith in Jesus Christ”. This quote struck to the heart of this MAP’s concern. The only clarification I made was to rephrase “provide...faith” to provide the home where Christ and His Word is present so that the *Holy Spirit* can provide that “unshakable faith in Jesus Christ”.

The last quotation addresses Dobson’s frustration over the influences – especially on our boys today of feminist ideology. He laments, among other things, the fact that today’s young man can no longer show courtesies to females without risking being called names. This climate influenced by feminist ideology is pervasive; but doctrines we have studied thus far never change, because they are drawn from God’s unchangeable Word.

This concludes this section on modern evangelicals’ perspective on the role of husband and father. This next and final section will provide the reader with enough quotations from feminist and other secular writers to establish an idea of the modern feminist perspective on the role of husband and father.

Feminist and Other Secular Writers’ Perspective on the Role of Husband and Father

When one examines, even briefly, some original sources of feminist writers, it is quickly apparent that the term “feminism” covers a very broad umbrella of concepts, and no one concept adequately describes all who subscribe to the title “feminist”. In the first part of this section, I will attempt to present a very brief definition of feminism followed by a brief but essential summary of the major movements in what is called the “feminist” movement today.

A Definition of Feminism

The online encyclopedia *Wikipedia*, defines Feminism as follows:

...a diverse collection of social theories, political movements, and moral philosophies, largely motivated by or concerning the experiences of women, especially in terms of their social, political, and economic situation. As a social movement, feminism largely focuses on limiting or eradicating gender inequality and promoting women's rights, interests, and issues in society. It also incorporates concern about the effect of gender roles on men, and encouragement for men to change and transcend traditional male roles and norms of masculinity.¹⁸⁷

It is the last component of this definition that applies so directly to the theological concerns of this MAP regarding the roles of husband and father in today's society. Before proceeding with quotations from a variety of feminist sources, a brief summary of the history of feminism would be useful here.

A Brief History of Feminism

One cannot consider the time periods of the feminist movement without simultaneously discussing the particular changes of focus through which feminism has "evolved".

It appears that The Enlightenment period of the eighteenth century in Europe served as the birthplace for the modern feminist movement.¹⁸⁸ This early period of feminism would be classed as the "first wave" of feminism. In the following quotation, we can observe that the many different forms of feminism develop after that "first wave":

Some forms of feminist theory question assumptions about gender, gender difference, and sexuality, including the category of "woman" itself as a holistic concept, further

¹⁸⁷"Feminism", *Wikipedia, the free encyclopedia*, <http://en.wikipedia.org/wiki/Feminism>, 1.

¹⁸⁸Among these early female thinkers included Lady Mary Wortley Montagu and the Marquis de Condorcet who worked to promote the education of women. "The first scientific society for women was founded in Middelburg, a city in the south of the Dutch republic, in 1785. Journals for women which focused on issues like science became popular during this period as well. Mary Wollstonecraft's *A Vindication of the Rights of Woman* (1792) is one of the first works that can unambiguously be called feminist." ("Feminism", *Wikipedia, the free encyclopedia*, <http://en.wikipedia.org/wiki/Feminism>, 2.)

some are interested in questioning the male/female binary completely (offering instead a multiplicity of genders). Other forms of feminist theory take for granted the concept of “woman” and provide specific analyses and critiques of gender inequality, and most feminist social movements promote women’s rights, interests, and issues. *Feminism is not a single ideology* [italics mine]. Over-time several sub-types of feminist ideology have developed. Early feminists and primary movements are often called the first-wave feminists, and feminists after about 1960 the second-wave feminists. More recently, a new generation of feminists have started third-wave feminism. Whether this will be a lasting evolution remains to be seen as the second-wave has by no means ended nor has it ceded to the third-wave feminists. Moreover, some commentators have asserted that the silent majority of modern feminists have more in common ideologically with the first-wave feminists than the second-wave. For example, many of the ideas arising from Radical feminism and Gender feminism (prominent second-wave movements) have yet to gain traction within the broader community and outside of Gender Studies departments within the academy.¹⁸⁹

Since the more famous issues of women’s suffrage (a first wave issue) and equal pay for equal work (at the beginning of the second wave) became part of the American cultural landscape, a great undertow now exists within “second wave” feminist thought. From these earlier feminist issues that could have been considered by mainstream America as “bread and butter” concerns for most Americans, there now exists an agenda on the part of those who subscribe to “Radical feminism”, which promotes concepts that an orthodox Lutheran Christian would consider unbiblical.

This comparative study will now focus on presenting a brief sampling of view points of writers who consider themselves within the mainstream of their particular segment of the modern feminist movement. I present these quotations in an effort to gain a better understanding for this MAP of what challenges Christian husbands and fathers face today in our modern culture.

¹⁸⁹ “Feminism”, *Wikipedi, the free encyclopedia*, <http://en.wikipedia.org/wiki/Feminism>, 3.

Quotations from Various “Second Wave” Feminist Writers on the Role of Husband

In this section I will attempt to isolate some quotations that impact directly on the relationship of men to women from the perspective of modern feminists. Some of these quotes focus on issues of marriage and divorce; others are more general in reference to male-female relationships.

Kathra Pollitt on the Fall of Man

Perhaps Kathra Pollitt, in her article “Subject to Debate” sets the tone of this research best when she begins her article with these words: “Women have been unfairly blamed for a lot of things over the years – the Fall of Man (sic), their own rapes and beatings, autistic children.”¹⁹⁰ To group the Biblical account of the Fall of Mankind into sin with rape and autistic children suggests to me that Pollitt invites the reader to disregard not only the account of Genesis chapter three, but *all* Biblical directives on husband and wife relationships as irrelevant to the feminist discussion where man and woman is concerned.

Gloria Steinem on Romance

The expectation remains for most husbands – at least in the United States – to make some kind of effort to show one’s wife that he “remembered” her on this day. A fascinating article titled “Steinem finds ‘truth’ behind Valentine’s Day love fools” is written by Elisabeth Carnell for the feminist website “EquityFeminism.Com”. This piece attacks traditionally held values of “romance” between the sexes celebrated on February fourteenth.

¹⁹⁰ Kathra Pollitt, “Feminism and Women’s Studies: Subject to Debate,” *Feminism.Eserver*, <http://www.feminism.eserver.org/theory/feminist/women-cause-poverty.txt/d...>

Note the opening paragraph of this article: “Millions of American women will celebrate Valentine’s Day Friday with their boyfriends, husbands and significant others, all the while completely oblivious to how oppressive, degrading and dangerous this holiday is.”¹⁹¹ The rest of the article draws from the famous “second wave” feminist pioneer, Gloria Steinem (of *Ms. Magazine* fame), whose 1992 book *Revolution From Within* Carnell references in order to explain what exactly is “oppressive, degrading and dangerous” about romance. Carnell further states:

Romance, according to Steinem, is little more than a political ideology which reinforces the patriarchy. “Romance itself,” she writes, “serves a larger political purpose by offering at least a temporary reward for gender roles and threatening *rebels* [italics mine] with loneliness and rejection.”¹⁹²

Steinem’s reference to “rebels” supports a point I would like to assert here: that the word “Radical” as describes this branch of second wave feminist thought is *not* a pejorative term to “Radical feminists”. We can also note that the anti-patriarchal position of many feminists explains much regarding feminist behavior when attempting to understand the general antipathy feminists seem to have toward men in general and husbands in particular.

With reference to the feminist perspective on the role of husbands, we now turn to a series of pieces produced by members of the National Organization for Women (hereafter referred to as the acronym NOW).

Loretta A. Kane on Sex Versus Gender

NOW publishes its own electronic quarterly news magazine titled *National NOW Times*. In the Fall, 2001 issue the former Vice President-Action Loretta A. Kane writes an

¹⁹¹ Elisabeth Carnell, “Steinem finds ‘truth’ behind Valentine’s Day love fools,” *EquityFeminism.Com*, www.equityfeminism.com/gloria_steinem/valentine.html: 3.

¹⁹² *Ibid.*

article under the Viewpoint section titled *Sex Versus Gender*. This article is helpful in that it provides the reader insight into the way some feminists who subscribe to NOW distinguish between one's *sex* and one's *gender*.¹⁹³ Kane states:

I have great concerns about the trend to embrace gender – both as a term and as the foundation of a political movement. My primary opposition is that gender is nothing more than an *arbitrary* [italics mine] social construct, the sole purpose of which is to keep women in subservient roles.¹⁹⁴

Kane is stating her concern in this article that the long term implications of referring to women's studies as *Gender* studies is that the term allows for men to introduce their own "men's studies" into a *Gender studies* curriculum in the name of "fairness". Kane states:

The patriarchy understands the power of women's studies. And one of the most effective weapons against women's studies is gender studies. Time after time, I have encountered women's studies professors who have been under attack because women's studies is "sexist." They are pressured to convert their programs to gender studies – which, of course, is alright because it includes men.¹⁹⁵

Even though it does not appear to me that men – even within academic circles - are as passionate about pursuing "men's studies" as feminists are in pursuing "women's studies", one still could ask Kane "What is the problem?" Kane answers this question thus:

If left unchallenged, gender studies programs will usher in the end of women's studies, as well as lesbian, gay, bisexual and transgender (LGBT) studies. And it will open the door for men's studies courses to be taught in the name of *fairness* [italics mine]. How long before we see Wade Horn or some other misogynist fathers' rights leader teaching gender studies courses? By embracing gender, academia is poised to weaken or annihilate already struggling women's studies programs throughout the country.¹⁹⁶

¹⁹³ I must personally admit that I always have considered the two words synonymous. It has also been my experience before reading Kane's article that every one else considered *sex* and *gender* as synonymous. There is a certain "shock value" feminist writers seem to thrive on. That is, feminists often make statements which are contrary to historically accepted norms of language in order to call attention to their cause.

¹⁹⁴ Loretta A. Kane, "Viewpoint: Sex Versus Gender", *National NOW Times*,

¹⁹⁵ Ibid.

¹⁹⁶ Ibid.

It is important to note that the concept of *fairness* does not mean “equal time” within the feminist mindset. Whereas the argument could be made that *fairness* and *equality* are terms compatible with one another, suggesting equal time, the feminist rationale is different. Kane’s article demonstrates that it would clearly be a bad thing for men’s studies to have equal time in gender studies courses along side of women’s studies. In addition, Kane’s inclusion of women’s studies with LGBT studies suggests to the reader that she, and many of her feminist colleagues, support LGBT lifestyles. As a former vice president within arguably the nation’s leading feminist organization, Kane’s article is evidence of the hostility those in leadership positions of the “second wave” feminist movement have toward the role of husband wherever they deem that role part of the *patriarchy*.

Barbara Burgos DiTullio on
No-Fault Divorce

Continuing with articles from the NOW website, we read from a January 1997 article from Barbara Burgos DiTullio – then Pennsylvania NOW President – titled “No-Fault Divorce Laws under Attack by Right”. DiTullio begins: “An emerging boilerplate issue in state legislatures is a right wing attempt to repeal or revise no-fault divorce laws.

Pennsylvania was one of the last states to pass no-fault divorce, and it is one of the first to reconsider it.”¹⁹⁷ This article is useful for this MAP because it provides insight into the way main stream feminists think regarding marriage as it has been traditionally viewed by society, that is, one man and one woman where the husband has been the primary provider. I say this because the efforts on the part of those who wish to “repeal” or merely to “revise” no-fault

¹⁹⁷ Barbara Burgos DiTullio, “No-Fault Divorce Laws under Attack by Right”, *National NOW Times*, <http://www.now.org/nnt/01-97/divorce.html>: 1.

divorce in an attempt to slow down the divorce rate is met with hostile opposition by feminists who share DiTullio's mindset.

DiTullio casts these efforts to slow down the divorce rate brought about by more easily obtained "no-fault divorce" statutes thus:

The right wing's rhetoric suggests we wouldn't have so many single-parent families if we changed divorce laws, thus keeping families together. This theme of returning to "traditional family values" is not a new *mantra* [italics mine]. We recognize this as religious, political extremist code for removing legal alternatives for women in bad or abusive marriages. Their goal is to erect barriers that *force* [italics mine] women to remain attached to men for financial security, while claiming it is necessary for the health and well-being of the children.¹⁹⁸

The phrase "traditional family values" was invented because it aptly described what American society typically was like only one generation ago.¹⁹⁹ For DiTullio to call traditional family values a "mantra", and "religious, political *extremist* code" demonstrates, by her own admission, that she stands opposed to these values. Ostensibly, the reason DiTullio gives for this opposition is that there exist women in today's culture who might be "forced" to "remain *attached* to men for financial security".

I see DiTullio's position problematic on at least two grounds: First, I am aware of no court that has ever "forced" anyone to stay married who absolutely could not exist in that state (in other words, if there are truly legitimate grounds why a woman cannot remain married to a man – adultery, desertion, abuse – abolishing "no fault divorce" would not prevent her from obtaining a legal divorce). Second, if DiTullio's position is that it is not right for *any* woman to be refused a divorce for *any* reason, especially if DiTullio views

¹⁹⁸ Barbara Burgos DiTullio, "No-Fault Divorce Laws under Attack by Right", *National NOW Times*, <http://www.now.org/nnt/01-97/divorce.html>: 1.

¹⁹⁹ By "one generation", I am referring to the generation that raised the "baby boom generation" (those born during the years 1946-1963) – many of whom are currently still alive. I do not mean by "one generation" in this context twenty year segments.

marriage as demeaning to women if a woman has to rely on a man to provide for her, then we have a problem of a very different nature. DiTullio states that:

Under current Pennsylvania law, if both parties agree to divorce, it can be granted within 90 days. However, if only one person files for divorce on the basis of irreconcilable differences, it takes two years before a divorce is granted. If we extend the waiting period for divorce, as suggested by [David] Blankenhorn, this heavily benefits the person with more financial resources, who in most cases is the man.²⁰⁰

This quote reflects more of the victim mindset so prevalent in feminist literature.²⁰¹

DiTullio's article serves to highlight the concerns the modern feminist movement has, not only toward the potential reduction or abolishment of "no-fault divorce", but also the antipathy feminists have toward "traditional family values" – especially the "value" of a husband providing for his wife and children, and the wife being happy to receive such provision.

NOW Writers React to the "Promise Keepers"

In this section I will quote from three articles spanning thirty months – from August of 1995 to January of 1998 – from the *National NOW Times* in which NOW reacts to the, then newly popular, "Promise Keepers" (hereafter referred to as "PK") movement.²⁰²

²⁰⁰ Barbara Burgos DiTullio, "No-Fault Divorce Laws under Attack by Right", *National NOW Times*, <http://www.now.org/nnt/01-97/divorce.html>: 1.

²⁰¹ The "victim" theme is prevalent throughout feminist literature. Unlike what the word "victim" suggests (i.e. weakness), it becomes evident when reading feminist literature that the term "victim" is used by feminists for *empowerment* and furthering of their cause among their constituency (i.e. females and males sympathetic to the feminist cause). In the previously cited article written by Elisabeth Carnell ("Steinem Finds 'Truth' behind Valentine's Day Love Fools", http://www.equityfeminism.com/gloria_steinem/valentine.html), her opening quote is: "'You're just another victim.' – House of Pain". Her final statement in that article is: "So this Valentine's Day remember – you may think you're an independent woman and you may even think women have made enormous progress over the last 30 years, but as far as Steinem's concerned, you're just another victim."

²⁰² I would add at this point that I do not support, for theological reasons, the Promise Keepers movement. However, the reason why I am devoting this portion of the paper to this subject is because of the reaction the Promise Keepers movement faced from NOW as a result of their pro-husband, pro-family stand which supports the premise of this MAP. David Murrow, in his book *Why Men Hate Going to Church*,

Jena Recer's Article

The first article comes from Jena Recer, a NOW intern, titled "Whose Promise Are They Keeping?" Recer's opening comments set the tone for NOW's opinion of the PK movement:

The Promise Keepers is an all-male, evangelical organization founded by the notoriously *homophobic* [italics mine] Bill McCartney. McCartney is the former Colorado University football coach who used his name and position on fundraising letters for the Amendment 2 campaign, a measure banning civil rights laws for lesbians and gays.²⁰³

This quote demonstrates a particularly common trait found among feminist literature; that trait is name calling when describing those who intellectually and morally oppose the feminist cause. In describing the PK movement, Recer continues the same technique in this quote:

In 1995 the group will hold 300 weekend conferences or "Wake Up Calls" in cities across the country. *Claiming* [italics mine] to teach men to honor their wives and children, this group uses its narrow interpretation of the Bible to promote homophobia, patriarchy and *misogyny* [italics mine].²⁰⁴

addresses the changes that have occurred in the Promise Keepers (a.k.a. "P.K.") movement at the time Murrow's book was published in 2005:

Promise Keepers ads are becoming more masculine. In the 1990s, they featured photos of men singing, holding hands, hugging, and crying. Today those images are gone, replaced by pictures of men climbing rocks, men wielding swords, men covered head to toe in mud, with this caption: "If your idea of a men's accountability group is 'been there, done that, let's skip the hug today,' think again." The ad practically apologizes for past missteps: "We've learned a lot in 13 years. Come see the new face of men's ministry...Bold, dynamic, challenging, and a blast. Check out the PK Challenge conference near you."

This quotation came from a full page ad for Promise Keepers Men conferences in *New Man Magazine*, July/August 2003, 21. (David Murrow, *Why Men Hate Going to Church* (Nashville: Thomas Nelson Publishers, 2005), 229.) A recent look at the masthead of the Promise Keepers website, however, still shows men with hands held high. (<http://www.promisekeepers.org>)

²⁰³ Jena Recer, "Whose Promise Are They Keeping?", *National NOW Times*, <http://www.now.org/nnt/08-95/promise.html>.

²⁰⁴ Ibid. Webster defines misogyny as "a hatred of women" (*Merriam Webster Online Dictionary* (<http://www.m-w.com/dictionary/misogyny>)).

If one goes to the PK website, it is quite clear that this organization does not merely “claim” to teach men to honor their wives, they indeed teach the same.²⁰⁵ The use of “claim” suggests that the PK movement, according to NOW, does not teach such honor.

In addition to the name calling, there is also a pattern of misrepresentation of the words of their opponents to suit the aim of the feminist cause. Recer demonstrates this misrepresentation in the following quote:

In the group’s text, *Seven Promises of a Promise Keeper*, one author explains how men must *dominate* [italics mine] women, “Don’t misunderstand what I’m saying here,” the book says, “I’m not suggesting that you ask for your role back, I’m urging you to take it back...you must lead. Be sensitive. Listen. Treat the lady gently and lovingly. But lead.”²⁰⁶

One may ask: “Where did the word ‘dominate’ appear in that quote?” The answer is that “dominate” is not used in the PK quote. Recer is interpreting the PK quote in such a way to

²⁰⁵ The statement for which PK members stand is summarized in PK’s “Seven Promises” listed below:

1. A Promise Keeper is committed to honoring Jesus Christ through worship, prayer and obedience to God’s Word in the power of the Holy Spirit.
2. A Promise Keeper is committed to pursuing vital relationships with a few other men, understanding that he needs brothers to help him keep his promises.
3. A Promise Keeper is committed to practicing spiritual, moral, ethical, and sexual purity.
4. A Promise Keeper is committed to building strong marriages and families through love, protection and biblical values.
5. A Promise Keeper is committed to supporting the mission of his church by honoring and praying for his pastor, and by actively giving his time and resources.
6. A Promise Keeper is committed to reaching beyond any racial and denominational barriers to demonstrate the power of biblical unity.
7. A Promise Keeper is committed to influencing his world, being obedient to the Great Commandment (see Mark 12:30-31) and the Great Commission (see Matthew 28:19-20).

(*Promise Keepers*, <http://www.promisekeepers.org/faqscore24>)

²⁰⁶ Jena Recer, “Whose Promise Are They Keeping?”, *National NOW Times*, <http://www.now.org/nnt/08-95/promise.html>.

cast men's leadership within the home in the worst possible light through her own use of the word "dominate".

Thus through name calling and misrepresentation, Jena Recer demonstrates techniques commonly used by NOW to shape the arguments concerning men's leadership within the home in the way NOW perceives is to their favor.

The First of Two Articles by Beth Myers

We next turn to the first of two articles written by Beth Myers, NOW Field Organizer. This first article, written October 1997 for the *NOW National Times*, is titled "NOW Promises 'No Surrender' to Right-Wing Promise Keepers". This article's title is drawn from then NOW's President Patricia Ireland who vowed on the eve of Women's Equality Day NOW'S "No Surrender" campaign to defend the rights of women against "the radical right's newest star, the Promise Keepers".²⁰⁷

Myers reveals that Recer's fears stated in the previous article concerning the PK movement go all the way to the top leadership of NOW:

Ireland warns that while the Promise Keepers publicize their call for men to take responsibility for their families and in their communities, their less-public agenda is for men *to take control* [italics mine]. They openly call for wives to submit to their husbands and extol the "God-given" right of men to lead.²⁰⁸

If one thinks about how voice inflection can change the meaning of a sentence, Myers' rephrasing of Ireland's words takes PK's emphasis on a husband's leadership in the home –

²⁰⁷ Beth Meyers, "NOW Promises 'No Surrender' to Right-Wing Promise Keepers", *National NOW Times*, <http://www.now.org/nnt/10-97/pk.html>: 1.

²⁰⁸ Ibid.

drawn from Ephesians chapter five - and attempts to make the truth sound like something evil.²⁰⁹

The Second Article by Beth Myers

The second article authored by Beth Meyers looks to the future in an effort to meet the perceived threat the PK movement has toward the feminist movement. Her article titled “Fall 1997 through 2000: NOW, Allies Confront Promise Keepers’ Agenda” was published in January of 1998. The first quote I will cite demonstrates the feminist movement’s opposition to the Biblical doctrine of the Order of Creation. Myers states:

Feminist Majority President Eleanor Smeal urged people not to be fooled by the Promise Keepers feel-good rhetoric. “The Promise Keepers are preaching that men are ordained to lead – women to submit or follow. We have been there, done that. These *outmoded attitudes* [italics mine] have led time and time again to low pay, low status and the abuse of women.”²¹⁰

Though one could debate the veracity of Smeal’s claims, the point made clear by this quote is that Smeal herself does not regard the leading of men and submitting or following of women as a good thing. The Scriptural doctrine of the Order of Creation sets forth this order of leading and following. Smeal’s comments, therefore, are representative of “second wave” feminist beliefs that run contrary to this doctrine.

Perhaps the next quote cited from this article captures even better the view point of “second wave” feminist thinking on the role of the husband – including that of father: “The

²⁰⁹ [21]...submitting to one another out of reverence for Christ. [22] Wives, submit to your own husbands, as to the Lord. [23] For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. [24] Now as the church submits to Christ, so also wives should submit in everything to their husbands.[25] Husbands, love your wives, as Christ loved the church and gave himself up for her...
Ephesians 5:21-25, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

²¹⁰ Beth Myers, “Fall 1997 through 2000: NOW, Allies Confront Promise Keepers’ Agenda”, *National NOW Times*, <http://www.now.org/nnt/01-98/fall.html>: 1.

Promise Keepers' stated philosophy threatens to undermine decades of *progress*, [italics mine] said Pamela Coukos of the National Coalition Against Domestic Violence, 'because it emphasizes men *regaining rightful control of the family* [italics mine].'"²¹¹ The boldness with which Coukos declares that "men regaining rightful control of the family...threatens to undermine decades of progress" suggests to me that "second wave" feminism – in its present form – is opposed to men exercising leadership in the family for wife and children. This observation bears remembrance when listening to or reading the work of those sympathetic with "second wave" feminism in our culture today. For those desiring to defend the Scriptural doctrine of the Order of Creation, "second wave" feminism indeed opposes this Scriptural order.

Male Feminist Frank Pittman, and "Mascupathology"

One example of how the feminist movement is not made exclusively of women is found in the writings of family therapist Frank Pittman. His view termed "mascupathology" blames traditional male leadership as a major problem in society:

...qualities that were useful in protecting primitive societies from saber-toothed tigers have few practical functions these days. Cities full of men stomping around flexing their muscles and growling manly noises at one another have become our modern jungles. Men fight for turf and wrestle for control over people and things, whether through war, armed robbery, or corporate takeovers...Heavy doses of masculinity are unquestionably toxic, and no longer acceptable.²¹²

Undoubtedly, Pittman is not alone in his view that "heavy doses of masculinity are...no longer acceptable". One may ask, if masculinity freely expressed is no longer acceptable, then what is the alternative behavior for humans - both male and female – to express?

²¹¹ Ibid.

²¹² Frank Pittman, "The Masculine Mystique," *Networker* (May/June 1990): 40-41, 48.

Perhaps this concern over the perception of “mascupathology” is *one* contributor to the prominence of the acceptance of homosexuality in the main stream American society today.

Camille Paglia on Heterosexuality and Homosexuality

While on the subject of homosexuality, and its impact on male-female relations, we turn next to one of the prominent thinkers and prolific writers for the modern feminist movement, Camille Paglia. Though this first quote is not specific to marriage, Paglia’s views toward homosexuality, heterosexuality, and the obligation to challenge “nature’s tyranny” is relevant to understanding how some feminists regard male and female relationships:

Homosexuality is not “normal.” On the contrary, it is a challenge to the norm; therein rests its eternally revolutionary character. Note I do not call it a challenge to the *idea* of the norm. Queer theorists – that wizened crew of flimflaming free-loaders – have tried to take the poststructuralist tack of claiming that there is no norm, since everything is relative and contingent. This is the kind of silly bind that word-obsessed people get into when they are deaf, dumb, and blind to the outside world. *Nature exists, whether academics like it or not* [italics mine]. And in nature, procreation is the single, relentless rule. That is the norm. Our sexual bodies were *designed* [italics mine] for reproduction. Penis fits vagina: no fancy linguistic game – playing can change that basic fact. However, my libertarian view, here as in regard to abortion, is that *we have not only the right, but the obligation to defy nature’s tyranny* [italics mine]. The *highest human identity* [italics mine] consists precisely in such assertions of freedom against material limitation. Gays are heroes and martyrs who have given their lives in the greatest war of them all.” (Vamps & Tramps, 71)²¹³

The impression I get from reading Paglia’s quote is that she goes out of her way to remove the excuses of those who claim “no norm” (the “Queer theorists”) in order to establish their presumed “freedom” to pursue a homosexual lifestyle. The incipient expectation is that she is not in favor of homosexuality, for her argumentation is logical. (“And in nature, procreation is the single, relentless rule. That is the norm. Our sexual bodies were designed

²¹³ Camille Paglia, “Sexuality, Nature & Culture”, <http://privat.ub.uib.no/bubsy/pagliaom.htm>: 3.

for reproduction. Penis fits vagina: no fancy linguistic game – playing can change that basic fact.”)

Paglia then demonstrates why logic *cannot* be the ruling norm for the human soul. She justifies the very thing she previously admitted goes against nature by advocating the defiance of nature’s “tyranny”. (“However, my libertarian view, here as in regard to abortion, is that we have not only the right, but the obligation to defy nature’s tyranny. The highest human identity consists precisely in such assertions of freedom against material limitation.”)

When reading such a carefully thought out position from a leading feminist thinker and writer on the subject, it causes me to ask: “What can be done to persuade modern ‘second wave’ feminists to reconsider their positions that have been chronicled thus far?” The only answer I can produce is that such thinking emanates out of the spiritual condition of one’s heart, and that fact centers the discussion in the theological realm, from which any logical persuasion must be anchored to a faithful adherence to the Word of God.

Quotations from Various “Second Wave” Feminist Writers on the Role of Father

In this next section, I will attempt to cite pertinent quotes from a variety of feminist writers representing the mainstream of “second wave” feminist thought on the role of father. A particular focus of these articles address recent legislation drafted in an effort to promote “responsible fatherhood”. I begin by citing from writers of NOW.

NOW's Reaction to "Father's Rights" Groups

In March of 1997, then Michigan NOW President, Gloria Woods, published an article in the *National NOW Times* titled: "Father's Rights' Groups: Beware Their Real Agenda".

Note how Woods begins her article:

"Shared Parental Responsibility." In our work as women's advocates, how often have we heard custodial moms wish that their children's father would share the parental responsibility? Unfortunately, "shared parental responsibility" is the new doublespeak for joint physical custody by so-called "father's rights" groups.²¹⁴

Woods' own rhetorical question seems to contradict the point she wishes to make in the opening paragraph. One could legitimately ask, "If indeed it is 'often' that 'custodial moms wish that their children's father would share the parental responsibility', whose opinion on the matter bears more realistic weight – these custodial moms – or those who claim to be "women's advocates"? Is Woods presuming to know more on this matter than these custodial moms?

This article responds to 1997 proposed Michigan legislation which states that: "in a custody dispute the judge must presume that joint custody is in the 'best interests of the child' and 'should be ordered.' To make any other decision, a judge must make findings why joint custody is not in the children's 'best interest.'"²¹⁵ To this proposed legislation, Woods makes it clear that:

Michigan NOW *opposes forced joint custody* [italics mine] for many reasons: it is unworkable for uncooperative parents; it is dangerous for women and their children who are trying to leave or have left violent husbands/fathers; it ignores the diverse,

²¹⁴ Gloria Woods, "Father's Rights' Groups: Beware Their Real Agenda," *National NOW Times*, <http://www.now.org/nnt/03-97/father.html>: 1.

²¹⁵ Gloria Woods, "Father's Rights' Groups: Beware Their Real Agenda," *National NOW Times*, <http://www.now.org/nnt/03-97/father.html>: 1.

complicated needs of divorced families; and it is likely to have serious, unintended consequences on child support.²¹⁶

The observation I wish to draw from this quotation concerns the position “second wave” feminists have taken regarding the role of father – whether that father be married – or divorced. We have already observed from the previous section concerning the role of husband, that many main stream “second wave” feminists oppose any effort to end or even limit “no fault” divorce. (Which suggests at least these particular feminists encourage divorce whenever possible.)

Woods argues that “forced” joint custody is “unworkable for uncooperative parents”, and “dangerous for women and their children who are trying to leave or have left violent husbands/fathers”. Recalling from Woods’ own admission that a frequent complaint among custodial moms is that their children’s father does not share parental responsibility, we need to ask: “Is Woods’ attempting to make the *exception* the rule?” *If* the opposite were true, Woods and her allies would be the first to trumpet those facts – that the most common occurrence with custodial moms is fleeing from abusive ex-husbands, or frequently complaining about their “unworkable”, “oppressive” circumstances with their “uncooperative” ex-husband. But Woods cannot, because that is not (apparently) what she and others like her routinely hear. Civil government has already recognized that abuse is very real and an ongoing concern to be addressed – as best as government can do. As for “uncooperative” parents, that is a matter of the heart, and one which civil government can do

²¹⁶ Gloria Woods, “‘Father’s Rights’ Groups: Beware Their Real Agenda,” *National NOW Times*, <http://www.now.org/nnt/03-97/father.html>: 1.

little to cure (it is commonly understood that one of the most dangerous kinds of calls to which a police officer must respond involves domestic disputes).²¹⁷

Unlike what the title of Woods' article suggests, it appears to me that it is NOW which has the real agenda regarding the role of father in the family. That agenda is to minimize as much as possible the role and influence *any* father has on his family. By attempting to make the exception of domestic violence and "uncooperativeness" the rule by which all divorced couples must abide – in spite of the frequent complaints of current, real, custodial moms - NOW demonstrates that this agenda is truly more important than the reality voiced by moms who simply wish their ex-husbands would take more parental responsibility.

NOW's Reaction to "Fathers Count" Bill

This next section builds on the previous section by focusing on NOW's reaction to a particular piece of proposed legislation titled the "Fathers Count Act of 1999" (H.R. 3073). In this section, we will highlight two articles published simultaneously in the winter 2000 edition of the *National NOW Times*.

Jan Erickson's Article

The first article we will examine is by Jan Erickson who (during the winter of 2000) was Government Relations Director, and Government Relations Intern for NOW. In this first quote, Erickson explains the nature of this legislation:

The ostensible goals of H.R. 3073 are to teach parenting skills to poor, non-custodial fathers and to enhance their employability so they may obtain jobs and meet child

²¹⁷ An anecdotal – but useful – reference comes from my congregation's chairman who is a retired deputy sheriff. He has stated how, when the officer attempts to intervene, and especially when one of the spouses is arrested, the other spouse can quickly turn hostile on the officer. This defies logic, but such are matters where heart and emotion – not logic – reign.

support obligations. Other services offered would include: anger management training, family planning information, tips on relationship skills and money management techniques, plus encouragement for fathers to spend more time visiting their children.²¹⁸

One could legitimately ask: With all the government programs out there – Aid for Dependent Children (AFDC), Women Infants Children (WIC), and countless others which have grown out of the welfare state of our nation over the last forty – plus years, what is wrong with ‘one more’ government program? The objection, as we will see from NOW, lies – not in the fact that this legislation will add yet on more bureaucratic layer on an already strained federal budget – but on the segment within society who would receive the assistance: poor, divorced fathers.

Erickson gives her “second wave” feminist perspective on this proposed legislation:

Backers of the bill have *exploited* [italics mine] the image of the impoverished, unemployed African-American dads to gain support for “fatherhood” programs. *It is a false image, however, as four-fifths of non-custodial dads who must pay child support are white and are not impoverished.* [Italic mine] Some \$50 billion in unpaid child support is owed by non-custodial parents to 30 million dependent children, according to the Association for Children for Enforcement of Support, Inc. (ACES).²¹⁹

The first question I would ask in response to Erickson’s quote is this: Who is making the assumption that this bill is aimed at *African American* fathers? The language of the bill addresses “poor, non-custodial fathers”. It seems to me that, if this bill truly singled out African American fathers, if it became law, would eventually be struck down by the Supreme Court as racist and therefore unconstitutional. Erickson’s point of attack is on the “four-

²¹⁸ Jan Erickson, “Fathers Count Bill to Fund Men’s Custody Movement,” *National NOW Times*, <http://www.now.org/nnt/winter-2000/fathers-act.html>: 1.

²¹⁹ Jan Erickson, “Fathers Count Bill to Fund Men’s Custody Movement,” *National NOW Times*, <http://www.now.org/nnt/winter-2000/fathers-act.html>: 1.

fifths of non-custodial dads who must pay child support [who] are white and are not impoverished.”²²⁰

Viewpoint Article

The second of these articles focusing on “The Fathers Count” Bill is a “Viewpoint” piece, unsigned, published in the *National NOW Times* in the same issue that Erickson’s article appeared. This article is titled “Fathers Count Bill: Warm And Fuzzy Or Cold And Calculated?” Please note how the opening line of this article attempts to portray NOW as genuinely concerned about the importance of the role of fathers: “Who could disagree that in raising children fathers count? Certainly not the National Organization for Women.”²²¹ If a

²²⁰ David Blankenhorn addresses the subject of the “Deadbeat Dad” within our culture today as a primary *scapegoat* [my word, not Blankenhorn’s] for what is wrong in society today. The point is not to shift blame around, but to get at the real problem which no amount of money can cure: fatherless homes. Blankenhorn states:

The Deadbeat Dad has emerged as our principal cultural model for ex-fathers, for obviously failed fathers. As a cultural category, the Deadbeat Dad has become our primary symbol of the growing failure of fatherhood in our society. We demonize him in part because he reminds us of our fatherlessness. He represents loss. He forces us to reduce our expectations. Consequently, we vilify him, we threaten him – we demand that he pay – largely because he so clearly embodies the contemporary collapse of good enough fatherhood.

(David Blankenhorn, *Fatherless America – Confronting Our Most Urgent Social Problem*, New York: Basic Books, 1995, 127.)

Blankenhorn then explains the real problem in divorce, of which child support payments cannot cure:

Andrew Cherlin, then, muddles the issue completely. First, he imagines that, in the home, “a male income” and “a male image” are two separate things. Fundamentally, they are not. Consequently, his preference for the former over the latter is all but meaningless. But let us imagine, with Cherlin, that the two could be separated. He still gets the issue backward. The “major problem” in fatherless homes is not “the lack of a male income” (though that certainly is a problem). The major problem is “the lack of a male image” – that is, the lack of a father. *To pretend otherwise is simply to pretend that money is important, but fathers are not.* [Italics mine]
(Ibid.)

Blankenhorn’s last statement in this quote goes to the heart of the matter of Erickson’s article and a major thrust of this MAP. That “thrust” is, where fathers are not perceived of as important to the family – either by themselves, or society – all in the family (regardless of race) will suffer spiritually as well as physically and emotionally.

²²¹ “Fathers Count Bill: Warm And Fuzzy Or Cold And Calculated?,” *National NOW Times*, <http://www.now.org/nnt/winter-2000/viewpoint.html>: 1.

NOW member made such an assertion, and said nothing more, one would could make the assumption that NOW's position on fatherhood is not as radical as some of the "second wave" feminists we have chronicled thus far. However, the writer of this article quickly removes such a generous assumption in the next sentence: "We've been urging for more than thirty years that fathers take an *equal share of responsibility* [italics mine] in caring for their children. But you can't judge the so-called Fathers Count bill by its cover."²²²

The meaning of this "thirty years" of urging for fathers to "take an equal share of responsibility" is very clear – especially in the light of Erickson's article. To NOW, "responsibility" means *housework* if the man is married to his wife, and *on-time* child support payments *without* shared parental custody if the man and woman are divorced. That is NOW's version of "fathers count". To prove the second part of that statement, the article states:

The Fathers Count bill passed by the House of Representatives and the Responsible Fatherhood bill pending in the Senate would promote marriage as a one-size-fits-all solution to poverty and strengthen a fathers' rights movement whose goals *include* [italics mine] lowering or completely avoiding child support payments.²²³

Blankenhorn documents the problem of "vilifying" our modern society's scapegoat "the Deadbeat Dad". In so doing, society is attacking the *symptom*, but not treating the *cause* of why there are "Deadbeat Dads". In this last quote, NOW makes it clear that they have no desire to see any kind of "fathers' rights movement" gain traction in society. Even if there are those within the movement who are advocates for fathers paying less in child support

²²² "Fathers Count Bill: Warm And Fuzzy Or Cold And Calculated?," *National NOW Times*, <http://www.now.org/nnt/winter-2000/viewpoint.html>: 1.

²²³ "Fathers Count Bill: Warm And Fuzzy Or Cold And Calculated?," *National NOW Times*, <http://www.now.org/nnt/winter-2000/viewpoint.html>: 1.

payments²²⁴, one cannot consider such a topic without investigating the actual circumstances between mother, father, and children. NOW wants to limit that part of the discussion to the issue surrounding the “Deadbeat Dad”.

Another issue of particular note in this article is the justification NOW makes for their opposition to this proposed legislation on the grounds of domestic violence.²²⁵ The writer of this article first sets up the domestic violence case by attacking the logic behind the “Fathers Count” bill:

The senate must reject the *twisted* [italics mine] House logic that the best way to take care of poor children is to fund programs for fathers who do not have day-to-day responsibility for raising their kids and that the cure for poverty is marriage irrespective of family circumstances.²²⁶

²²⁴ NOW’s effort to vilify *any* reduction of child support payments supports Blankenhorn’s assessment of Andrew Cherlin in footnote 125 that focuses on male income as distinct from male image, and thus money becomes ultimately more important than the father’s presence in the home.

²²⁵ Blankenhorn gives evidence for a major consequence for society when some divorced fathers are perceived as worth nothing more than support payment. That consequence for society is a frustration that can sometimes erupt into domestic violence:

The deepest tragedy of the Deadbeat Dad is not the loss of money. It is the loss of fatherhood. Today’s cultural script notwithstanding, the loss of money, for children and for the society, is trivial compared to the loss of fathers. . . .

Consider for example, the disturbing fact that growing numbers of real-life estranged fathers – including many Deadbeat Dads – are, almost literally, going crazy. As their fatherhood decomposes, or is threatened, they lose control. Some pick up guns and start killing people. Typically, the people they kill are children, ex-spouses, and government officials who seem to stand between them and their former lives, especially social workers, judges, and child support-enforcement officers. As fatherhood fragments in our society, this species of violence is spreading.

As a result, across the country, a new type of crime story is popping up in newspapers and on local television news. Call it the story of the Crazy Ex-Dad. Or, more specifically, in many instances, the story of the Crazy Deadbeat Dad.

(David Blankenhorn, *Fatherless America – Confronting Our Most Urgent Social Problem*, New York: Basic Books, 1995, 141.)

The irony of this domestic violence – which we see before us on the news weekly – if not daily – is that NOW uses domestic violence as a primary reason for “no-fault divorce”, and their general opposition for a “fathers’ rights movement”. Blankenhorn’s evidence, and I heartily agree with him, suggests that our modern American culture contributes – at least in part, albeit unwittingly - to the very domestic violence under which it groans. One could even assert that “second wave” radical feminism contributes – again at least in part, albeit unwittingly - to “the story of the Crazy Deadbeat Dad” wherever this scenario results in domestic violence.

The point here is that it is a waste of tax dollar money to fund programs for non-custodial fathers. This point begs the question: “What fathers, then, should receive tax dollar funding?” To follow NOW’s argument, one might logically conclude that, if non-custodial fathers should not receive this government help, than it must be *custodial* fathers who should receive the help – correct? But that cannot be correct either, because we have chronicled in the previous section NOW’s opposition for “shared joint custody”. The only conclusion that one can draw from the writer of this article is that *no* father – custodial or non-custodial – should receive *any* governmental support through *any* legislation.

What follows next is the case NOW sets forth for why so many divorced women end up in poverty:

Many women end up in poverty *because they are forced to flee abusive husbands or partners* [italics mine]. A 1999 Taylor Institute report cites five major research studies which have found that between 20 and 30 percent of welfare recipients are currently experiencing domestic violence. Other studies reported by the Institute in 1996 concluded that from 50 to 71 percent of recipients currently face domestic violence, while an additional 19 to 32 percent faced it in the past.²²⁷

One could ask: “Does domestic violence cause divorce, and women “forced to flee” these “abusive husbands”, or does divorce cause some frustrated ex-husbands to resort to domestic violence?” No doubt the truth resides in both parts of this question. However, for NOW to structure the argument so that husbands bear the blame, *while at the same time* calling “twisted” the logic of the House of Representatives who are attempting to do something

²²⁶ “Fathers Count Bill: Warm And Fuzzy Or Cold And Calculated?,” *National NOW Times*, <http://www.now.org/nnt/winter-2000/viewpoint.html>: 1.

²²⁷ “Fathers Count Bill: Warm And Fuzzy Or Cold And Calculated?,” *National NOW Times*, <http://www.now.org/nnt/winter-2000/viewpoint.html>: 1.

about this obvious societal problem reveals the disingenuousness of the opening line of this article.²²⁸

The final quote gleaned from this article describes perhaps best the antipathy “second wave” radical feminism feels towards the institution of marriage:

Despite this record, Congress apparently thinks the best way out of poverty for poor women is a husband, *any husband* [italics mine]: the Fathers Count bill would only fund programs that “promote marriage,” without any exceptions for domestic violence. But *pressuring* [italics mine] a poor mother to marry – without regard to a man’s character or violent behavior – could do more harm than good. Besides, if marriage really were a cure for poverty, it would not take an act of congress to promote it.²²⁹

By their very name, NOW promotes themselves as an advocate *for* women. Based on this quote, it appears that NOW does not consider these women, for whom they claim to be advocates, smart enough to choose men of character to marry.

Perhaps the case could be made that congress *is* attempting through this legislation to “promote” marriage by encouraging men to be better quality fathers. But for NOW to employ words as “pressure” reveals that NOW is concerned about a regression in the supposed “progress” feminists have made over the last thirty – plus years. It appears the last thing NOW wants to see is for more young women to find happiness in marriage and raising children at home. I ask: “What other conclusion are we to take from this ‘Viewpoint’ article?”

²²⁸ Once again: “Who could disagree that in raising children fathers count? Certainly not the National Organization for Women.” (“Fathers Count Bill: Warm And Fuzzy Or Cold And Calculated?,” *National NOW Times*, <http://www.now.org/nnt/winter-2000/viewpoint.html>: 1.)

²²⁹ “Fathers Count Bill: Warm And Fuzzy Or Cold And Calculated?,” *National NOW Times*, <http://www.now.org/nnt/winter-2000/viewpoint.html>: 1.

Three Opinion Pieces on the National Debate
Regarding the Encouragement of
Responsible Fatherhood

The final part of this section addressing “second wave” feminist perspective on the role of father comes from three articles I will cite – of which each could be classed as “opinion pieces”. They each address the current national debate regarding the encouragement of what has come to be called “responsible fatherhood”. The interesting thing about these articles is that they reflect the diversity of opinions within modern feminism.

Brian Carnell’s Article

This first of three opinion pieces comes from a male feminist by the name of Brian Carnell, published in 2001 on a website called *EquityFeminism.com*. His article describes aptly his position which is titled “Responsible Fatherhood Programs? Thanks, But No Thanks”.

In an ironic twist, Carnell includes *fatherhood* in the same category with *abortion* when he complains of the federal government subsidizing it:

I feel the same way about fatherhood as I do about abortion – I don’t care what you do in private, just don’t make me subsidize it. But along comes a bipartisan coalition of Democrats and Republicans who think the solution to a myriad of social problems is to simply throw millions of dollars into fatherhood programs.²³⁰

Carnell’s complaint about the federal government throwing “millions of dollars into fatherhood programs” is, to me, transparently disingenuous. One gets the impression, based on what I have chronicled thus far regarding “second wave” radical feminism, that if the federal government wanted to “throw millions of dollars” into programs that support the

²³⁰ Brian Carnell, “Responsible Fatherhood Programs? Thanks, But No Thanks,” *EquityFeminism.Com*, <http://www.equityfeminism.com/archives/years/2001/000065.html>: 1.

feminist agenda, these same feminists would be all for it. I believe therefore that if Carnell was forced to be honest, he would admit that federal spending *per se* was not at the heart of his concern. Rather, I believe it is *what* the federal government wants to “throw millions of dollars” at that is bothering Carnell and many (not all) of his feminist sisters.²³¹

Cathy Young’s Article

The tenor of this next article is more encouraging to me than much of what we have read in this entire section on “second wave” radical feminism. It is written by Cathy Young for *Salon.Com*.²³² This article was written in July of 2000, and is titled “Team Players Or Tools of The Patriarchy?” with the subtitle: “Women Often Are Supplying The Muscle Behind The Fathers’ Rights Movement.” It is an intriguing piece that gives an honest look at one particular lawyer who has made it that person’s cause to defend father’s rights when it comes to divorce cases. What is noteworthy is that this lawyer is a *divorced mother*.

The article begins by describing how the life of the subject of the piece, Anne Mitchell, would fit a “made for T.V. movie” script. The outcome of her life, however, is anything but material for a channel devoted to women’s interests:

When Anne Mitchell talks about her life it sounds like the kind of “plucky woman succeeds against all odds” story that could get made into an inspirational movie for

²³¹ The other question I would have for Carnell is this: “Since when is fatherhood’s impact on society a ‘private’ matter?” It is not an innovative concept that is reflected in the saying: “As goes the family, so goes society”. When children lack the leadership and loving discipline within the home that a stable two parent home is supposed to provide, society is most publicly impacted – most notably by rebellious youth. Personally, I do not think another federal program will solve the problem of “fatherless America” for which Blankenhorn makes such an excellent case. However, the concern shown by that “bipartisan coalition” to somehow address the poor state of fatherhood in our nation today I readily applaud. Any public debate on the state of fatherhood in America I would like to encourage – if for no other reason than it raises the need for men to take seriously their Divinely ordained responsibilities as leaders in the home – a major premise for which this MAP seeks to gain an understanding.

²³² *Salon.Com* is a popular internet forum for news, with a special emphasis on opinion and editorials. When one reads a sampling of *Salon.com*, it is apparent to me that this site caters to a politically liberal mindset.

Lifetime, the women's cable TV channel. At the age of 22, our heroine flees an abusive marriage with a small child in tow. She works in a series of jobs, from selling wholesale pharmaceuticals to managing a dentist's office, while receiving little or no child support. She also goes to college, graduates summa cum laude and gets accepted into Stanford Law School. Upon getting her law degree, she chooses to forgo obscenely lucrative job offers in order to go into family law and become a crusader for those victimized by the system.²³³

Based on what I have chronicled thus far from "second wave" feminist writers, it would seem that Anne Mitchell would be the premier show piece for women's advocacy groups. She could serve well as an inspiration for career achievement, as well as a *tool* to incite more righteous indignation against "Deadbeat Dads", abusive husbands, and to support the overall antipathy toward marriage and men in general. Then Young adds: "There's only one catch: Mitchell's crusade is on behalf of fathers."²³⁴

What follows next in this short article describes how Mitchell refuses to allow herself to fall into the well-worn path of victim status which we noted earlier from Elisabeth Carnell's referencing of Gloria Steinem.²³⁵ In fact, she goes to the length of refusing to cast her ex-husband as a "villain": "...in her view, he was a troubled young man with a drinking problem who has since done a great deal to turn his life around."²³⁶ The major points of concern we have seen "second wave" feminist writers raise in this paper seem to be deliberately avoided by Mitchell:

She is careful to point out that *she gave up child support voluntarily* [italics mine], because at the time she was doing much better than her ex-husband – who was remarried with two kids and a third on the way, and had been laid off from his job. Mitchell also stresses that her ex is a loving father who has always had a strong

²³³ Cathy Young, "Team Players Or Tools of The Patriarchy," *Salon.Com*, <http://www.salon.com/mwt/feature/2000/07/06/crusade/index.html>: 2.

²³⁴ Ibid.

²³⁵ Elisabeth Carnell, "Steinem finds 'truth' behind Valentine's Day love fools," *EquityFeminism.Com*, http://www.equityfeminism.com/gloria_steinem/valentine.html.

²³⁶ Cathy Young, "Team Players Or Tools of The Patriarchy," *Salon.Com*, <http://www.salon.com/mwt/feature/2000/07/06/crusade/index.html>: 2-3.

relationship with their daughter, and that she has always encouraged this relationship.²³⁷

I get the impression from what I have read of “second wave” feminists that, for any woman to “voluntarily” give up child support payments, they would deem it *wrong* - regardless of which party is doing better financially. Neither would many “second wave” – especially “radical” - feminists be quick to compliment changes for the better scene in a formerly abusive ex-husband. Based on Erickson’s article and the “Viewpoint” article focusing on the “Fathers Count” bill, I gather that the only kind of “encouragement” given to this ex-husband regarding his relationship to his daughter would be to keep up the child support payments.

This article is well written. Unlike the writers chronicled thus far, I cannot tell if Young is for, or against, what Mitchell is doing. When Mitchell is asked: “Why are you, a divorced mother, an advocate for fathers’ rights?”, Young reports Mitchell’s answer: “The only answer I can give is that I feel the system is unfair to fathers, and I want to correct it.”²³⁸ Part of that “correction” she seeks is in her establishment of a group called FREE, which stands for Fathers’ Rights and Equality Exchange. FREE provides information and support for non custodial fathers.²³⁹

Young then states:

As quirky as her personal and professional trajectory may seem, Mitchell is not the only woman leading the charge for fathers’ rights. Her sisters-in-arms run the gamut from veterans of the women’s movement to second wives who give a new twist to the feminist slogan “The personal is political.” Together with the men of the *burgeoning movement*[italics mine], they battle a legal system that they believe not only favors mothers in custody disputes but promotes a winner-take-all approach in which one

²³⁷ Cathy Young, “Team Players Or Tools of The Patriarchy,” *Salon.Com*, <http://www.salon.com/mwt/feature/2000/07/06/crusade/index.html>: 3.

²³⁸ Ibid.

²³⁹ Ibid.

parent, usually the *father*, is left with limited access to the children and virtually no say in how they are raised [italics mine].²⁴⁰

If it is true that there is a “burgeoning movement” in recognition of fathers’ rights that include women from the ranks of “second wave” feminism, then perhaps that may mean more favorable circumstances within the *socio-political* realm to encourage more fathers to take an active role in the lives of their children. That would be a good start.

Young concludes the article by commenting on these women who have united to battle the very legal system the “second wave” feminist movement has relied upon to seek their version of social justice chronicled in the articles previously discussed:

Their gender throws people for a loop – and may make them especially effective advocates for their cause. There is indeed a certain shocking incongruity in hearing women vow to change a cultural mind-set that they say *values fathers primarily for their financial contributions to their children* [italics mine] and focuses on irresponsible “runaway dads” rather than *disenfranchised* [italics mine] “throwaway dads” who are cut off from their children through no fault of their own.²⁴¹

This last quote sounds remarkably familiar to Blankenhorn’s research on what he calls within his “cultural script” the “Deadbeat Dad”.²⁴²

²⁴⁰ Cathy Young, “Team Players Or Tools of The Patriarchy,” *Salon.Com*, <http://www.salon.com/mwt/feature/2000/07/06/crusade/index.html>: 3.

²⁴¹ Ibid.

²⁴² Blankenhorn casts his entire discussion of the problem of “Fatherless America” within the context of a narrative in which the men play different roles within the “social script”:

The main character in this book is not a real person. As befits a book about shared narratives, he is a cultural model, or what Max Weber calls an ideal social type – an anthropomorphized composite of cultural ideas about the meaning of paternity. I call him the Good Family Man. As described by one of the fathers interviewed for this book, a good family man “puts his family first.”

(David Blankenhorn, *Fatherless America – Confronting Our Most Urgent Social Problem*, New York: Basic Books, 1995, 4-5.)

Within this “cultural script”, Blankenhorn outlines several categories, or “roles”, that society has, by default, assigned to men within our culture today. They include: “The Unnecessary Father”, “The Old Father”, “The New Father”, “The Deadbeat Dad”, “The Visiting Father”, “The Sperm Father”, “The Stepfather”, and “The Nearby Guy”. Each of these positions – though filled by men - fall short of being “The Good Family Man” Blankenhorn points to as the “protagonist” within this social script. (David Blankenhorn, *Fatherless America – Confronting Our Most Urgent Social Problem*, New York: Basic Books, 1995, v, 5.)

Young's article is valuable for two reasons. First, this article reveals that "second wave" feminism is not monolithic in its opposition to "fathers' rights". If there was ever something resembling a "monolith", then that stone appears to be developing some cracks within "second wave" feminism itself – albeit not within its radical wing. The second reason for the value of Young's article is found in the *location* of where her article was published – *Salon.Com*. Had Young's article appeared in some Christian periodical, it could be accused of as lacking objectivity by some. Young admits that Mitchell's position, and those who share her beliefs concerning the "disenfranchisement" of divorced fathers, is a "shocking incongruity". For these reasons I find Young's article a valuable piece from within the writings the modern feminist movement.

Martha Burk Opinion Piece

The final article in this investigation of feminist writers on the role of father comes from Martha Burk, President of the Center for Advancement of Public Policy in Washington, D.C. This article is titled "Father Figures", and is an opinion piece carried by the *Feminist Daily News Wire*, and appeared on the website titled *Feminist Majority Foundation – Working for Women's Equality*, dated September 26, 2000.

The sense I take from this article is that Burk is a strong advocate for what we have identified as "second wave" feminism. She holds to its tenets – one of which she identifies in this article when she states: "One of the core tenets of feminism is that women can never achieve equality with men until men do their part in the family. And that means doing what we can to encourage responsible fatherhood, in and out of marriage."²⁴³ It is *because* of her

²⁴³ Martha Burk, "Opinion: Father Figures," *Feminist Daily News Wire*, <http://www.feminist.org/news/newsbyte/uswirestory.asp?id=6156>: 1.

principles that she cautions the feminist reader to beware of falling into certain behaviors that may have a short – term satisfaction because they hurt men, but in the long run hurt children and women – including the feminist cause itself.²⁴⁴

This article uses the – then – current story of Juan Miguel Gonzalez gaining custody of his little son Elian, who was picked out of the Atlantic from an inner tube after his mother drown while she and Elian fled Cuba. Burk first makes this observation:

...as Elian’s Miami relatives continued to fight for custody of the boy, the silence from feminists was deafening. Fathers’ rights organizations – which range from *reasonable* [italics mine] men wanting to share their children’s lives to militant feminist-haters – showed vocal and visible support for Gonzalez in his custody battle with the Miami relatives. *Why weren’t we more vocal in our support of the father?* [italics mine] To use one of our own techniques, turn the situation around. If Elian’s mother were left in Cuba fighting for her son after the father had taken him out of the country, we’d be screaming from the rooftops.²⁴⁵

Burk then connects this event and the question she poses to the issue of the “Fathers Count” bill that had passed through the House of Representatives. She expresses her discontent with that passing, while attempting to recast the issue of fathers’ rights in terms that she believes feminists should embrace:

Groups working to end domestic violence point out that such a law could be dangerous because some men are batterers, and it would be wrong to codify practices that perpetuate abuse of wives and children. *On the other hand* [italics mine], with close to half of all marriages ending in divorce, it’s impossible to believe that the majority of divorcing fathers are violent, and it would be wrong to base public policy on the notion that they are. Indeed, Juan Miguel Gonzalez is a perfect example. He had no record of abuse to disqualify him from maintaining custody.²⁴⁶

While I disagree with Burk’s assessment that the “Fathers Count” bill would be “dangerous” legislation, she *does* use logic and some common sense to arrive at her conclusion that it

²⁴⁴ This explanation is made using my words, not Burk’s. The sense, though, is the same.

²⁴⁵ Martha Burk, “Opinion: Father Figures,” *Feminist Daily News Wire*, <http://www.feminist.org/news/newsbyte/uswirestory.asp?id=6156>: 1.

²⁴⁶ Martha Burk, “Opinion: Father Figures,” *Feminist Daily News Wire*, <http://www.feminist.org/news/newsbyte/uswirestory.asp?id=6156>: 1-2.

makes no sense to assume that “a majority of divorcing fathers are violent”. I also appreciate the fact that Burk includes within the ranks of Fathers’ rights organizations “reasonable men wanting to share their children’s lives”.

The final thrust of Burk’s opinion piece is to give warning to her fellow feminists that, in their efforts to push the pendulum away from the *historic inequality* that was in favor of men, they have now gone *past the midway point* of equality for both sexes, to a position which shifts the inequality now in favor of women.²⁴⁷

Martha Burk is faithful to her “second wave” feminist beliefs, which is equality for *both* sexes; so much so that she now readily accuses her feminist sisters of sexism by their “reverting” to the “mother-caretaker/father-provider stereotype”:

In fact, it’s all the more reason for feminists to try to erase the *sexism* [italics mine] against men found in family courts. Too often judges hand out visitation agreements that don’t work for fathers, and *we look the other way* [italics mine] when the father is denied time with the kids or the mother moves them far away, effectively ending contact. *But we’re first off the block* [italics mine] when that same father misses a

²⁴⁷ These are my words, not Burk’s; however, they aptly describe her concern. Regarding *historic inequality*, Burk writes:

In the eighteenth and nineteenth centuries, a man, by law, owned his wife and children. Feminists at the first women’s rights convention in Seneca Falls in 1848 petitioned for shared domain over children – joint custody, if you will.
(Ibid., 2.)

The actions of this first women’s rights convention in Seneca Falls in 1848 is a very good example of “*first wave*” feminism. Burk continues:

But somewhere on the path to equality in the family, many feminists bought into the polar opposite of father ownership, presuming mothers to be the rightful caretakers of kids. Though both sides claim bias in the courts, mothers get custody 85 percent of the time – probably because men do not assume equal responsibility for child rearing. However, when men do challenge custody orders, the patchy studies that are available suggest that fathers get custody or joint custody 50 to 55 percent of the time. In the case of custody disputes, feminists revert to the mother-caretaker/father-provider stereotype all too readily. If more men did share custody, women would have more time to pull themselves up economically after divorce.

(Martha Burk, “Opinion: Father Figures,” *Feminist Daily News Wire*, <http://www.feminist.org/news/newsbyte/uswirestory.asp?id=6156>: 2.)

child-support payment. It is any wonder that some men join militant fathers' rights groups whose purpose is to bash feminists and duck child support?²⁴⁸

While maintaining her opposition to the "Fathers Count" bill, Burk acknowledges the gross inequities that exist for men which, in the long term, are counter-productive for the feminist cause. She *seems* to agree in part with Blankenhorn's premise (as documented in this chapter) of the vilified "Deadbeat Dad"; that such frustrated men can try to get relief – either politically - or in some cases, violently.

The last paragraph of Burk's article relates efforts by "The NOW Legal Defense and Education Fund" which, in her estimation, was "trying to shape ill-conceived fatherhood initiatives into something positive for women, as well as men."²⁴⁹ It appears to me that this "NOW Legal Defense and Education Fund" was created with the realization that the "Fathers Count" bill was gaining momentum in Congress and was likely to pass. Based on the Erickson's article and the "Viewpoint" article earlier chronicled, there was not a word of such a fund established. I ask: "Was this fund assembled quickly in an effort to cast the debate in favor of the feminists?"

As for the value of this article, Martha Burk is an example of how much more productive public debate would be if all parties involved could be intellectually honest and consistent with their beliefs. Though I do not agree with Burk's opposition in promoting

²⁴⁸ Martha Burk, "Opinion: Father Figures," *Feminist Daily News Wire*, <http://www.feminist.org/news/newsbyte/uswirestory.asp?id=6156: 2>.

²⁴⁹ Those "ill conceived fatherhood initiatives", according to Burk, are as follows: Promoting marriage as a cure-all – as these initiatives do – is just as wrongheaded as a belief in mother ownership, which is not only antifeminist but harmful to the cause of women's equality. Until feminist groups and fathers' rights groups reach an understanding, women, men, and children all will be the losers.
(Martha Burk, "Opinion: Father Figures," *Feminist Daily News Wire*, <http://www.feminist.org/news/newsbyte/uswirestory.asp?id=6156: 2>.)

marriage,²⁵⁰ and her general position as a “second wave” feminist, I appreciate her efforts to remain consistent with her beliefs of gender equality. These efforts reflect her stated desire to see equality applied also for fathers in divorce situations.

A Synthesis of Observations

Having completed an examination of the perspective of four broad categories of thought concerning the role of husband and father, the last step in this comparative study of Martin Luther, select Lutheran scholars, modern evangelicals, and feminist and other secular writers is pull everything together. In order to accomplish this objective, I will synthesize this material by way of comparing and contrasting and summarizing these four categories of writers. I will begin by comparing the *similarities* of these writers’ perspectives on the role of husband and father. The next step is to contrast the differences between these four categories with one another. After I summarize both these similarities and differences, I will conclude this chapter with some brief final comments of this comparative study on the role of husband and father.

A Comparison of *Similarities* of these Writers’ Perspectives on the Role of Husband and Father

Since this last portion is intended to “pull everything together”, I am now going to joint together into one section the perspectives on husband and father of each of these writers in one section in order to display the salient points of their similarities. I will do the same when discussing each writer’s differences.

²⁵⁰ In clarifying my own position, I do not think legislation *by itself* can truly “promote” marriage. I strongly disagree with Burk’s comments in the previous footnote, and maintain that the effort put forth by H.R. 3073 (Fathers Count Act of 1999) to encourage and raise the level of appreciation for marriage (in the limited way as only government can do), is laudable.

Luther's Perspective on the Role of Husband and Father

Martin Luther was guided by his Biblical hermeneutics (principles of Biblical interpretation) of, among others, *Scripture interprets Scripture*.²⁵¹ This means that Luther let the Bible (and its Author, the Holy Spirit) be its own interpreter. Luther and those who follow these hermeneutics, let the clear passages always shine light on the less clear and more difficult passages of Scripture. The interpretation of the scriptures examined in this section, as with every where else, follow this principle. Therefore, what is addressed is not mere opinion of Luther, but an opinion *drawn from* Holy Scripture itself.²⁵²

As pertains to his perspective on the role of husband, Luther was strongly in favor of the institution of marriage.²⁵³ That is a significant point, considering the Papacy was

²⁵¹ Recall Luther's call to preserve the real meaning of Scripture in his comment on this text from Genesis 3:15 (which is to be applied to all Scripture):

...we must be careful to preserve the real meaning of the Holy Scriptures and their truly wonderful light. When we are given instruction in this passage concerning the enmity between the serpent and the woman—such an enmity that the Seed of the woman will crush the serpent with all his powers—this is a revelation of the depths of God's goodness. Satan understood this threat well; therefore he has continued to rage against human nature with such great hatred. Adam and Eve were encouraged by this promise. *Wholeheartedly they grasped the hope of their restoration; and, full of faith, they saw that God cared about their salvation, [italics mine] since He clearly declares that the male Seed of the woman would prostrate this enemy. The order of words in this sentence is very forceful.*

(Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1 : Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 3:15). Saint Louis: Concordia Publishing House).

Add to Luther what Robert Preus states under "Scriptura est sui ipsius interpres": "That Scripture interprets itself means for Lutheran theology merely that the true sense of Scripture must be derived from Scripture itself. That the Holy Spirit, who is the author of all Scripture, must be allowed to be His own interpreter." (Robert D. Preus, *The Theology of Post-Reformation Lutheranism, Volume 1* (St. Louis: Concordia Publishing House, 1970), 329).

Also, in John 10:35, Jesus declares: "...and Scripture cannot be broken" (John 10:35, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

²⁵² As opposed to being superimposed, or forced upon, Scripture.

²⁵³ Recall how Luther takes Adam's words and builds upon them a strong description of the importance of God's institution of Marriage for mankind in this comment:

The word הַעַתָּה, "now" or "this time" or "at last," is not superfluous, as it appears to be; it expresses

encouraging young men and women to join the monasteries and nunneries.²⁵⁴ Luther saw marriage as an antidote to sexual sin.²⁵⁵

Luther honored women and gave them great praise as precious gifts from God to their husbands.²⁵⁶ He called those men who deserted their wives and refused to support their

most beautifully the affection of a husband who feels his need for a delightful and full relationship or cohabitation in both love and holiness. It is as if he were saying: "I have seen all the animals. I have carefully considered the females which were provided for the increase and the preservation of their kind, but they are of no concern to me. But this *at last* is flesh of my flesh and bones of my bones. I desire to live with her and to accede to God's will by procreating descendants." This little word indicates an overwhelmingly passionate love.

(Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1 : Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 2:23). Saint Louis: Concordia Publishing House).

²⁵⁴ Consider this quote from Luther, and the atmosphere in the church of his day which would lead one to consider taking vows of celibacy:

Now observe that when that clever harlot, our natural reason (which the pagans followed in trying to be most clever), *takes a look at married life, she turns up her nose and says, "Alas, must I rock the baby, wash its diapers, make its bed, smell its stench, stay up nights with it, take care of it when it cries, heal its rashes and sores, and on top of that care for my wife, provide for her, labor at my trade, take care of this and take care of that, do this and do that, endure this and endure that, and whatever else of bitterness and drudgery married life involves?* [italics mine] What, should I make such a prisoner of myself? O you poor, wretched fellow, have you taken a wife? Fie, fie upon such wretchedness and bitterness! It is better to remain free and lead a peaceful, carefree life; I will become a priest or a nun and compel my children to do likewise."

(Luther, M. (1999, c1962). *Vol. 45: Luther's works, vol. 45 : The Christian in Society II* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Vol. 45, Page 35-51). Philadelphia: Fortress Press).

²⁵⁵ Recall Luther's comment:

For this reason young men should be on their guard when they read pagan books and hear the common complaints about marriage, lest they inhale poison. *For the estate of marriage does not set well with the devil,* [italics mine] because it is God's good will and work. This is why the devil has contrived to have so much shouted and written in the world against the institution of marriage, to frighten men away from this godly life and entangle them in a web of fornication and secret sins. Indeed, it seems to me that even Solomon, although he amply censures evil women, was speaking against just such blasphemers when he said in Proverbs 18[:22], "He who finds a wife finds a good thing, and obtains favor from the Lord."

(Luther, M. (1999, c1962). *Vol. 45: Luther's works, vol. 45 : The Christian in Society II* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Vol. 45, Page 35-51). Philadelphia: Fortress Press).

²⁵⁶ Recall in this quote, which captures Luther's sense of humor while making a serious point, how the Reformer describes the essential and distinctive qualities God has given to the female sex that complements man in marriage:

To me it is often a source of great pleasure and wonderment to see that the entire female body was created for the purpose of nurturing children. How prettily even little girls carry babies on their bosom! As for the mothers themselves, how deftly they move whenever the whimpering baby either has to be quieted or is to be placed into its cradle! Get a man to do the same things, and you will say that a camel is dancing, so clumsily will he do the simplest tasks around the baby! I say nothing about the other duties which mothers *alone* [italics mine] can perform.

children “abominable monsters of nature”. In contrast to those “monsters”, Luther praised women, referring to the wife as a “building of God” in which a man could dwell, and raise his family.²⁵⁷ Luther also spoke of the burdens and sorrows shared between husband and wife *together* as God so ordained in marriage after the Fall of man into sin. He asserted that in these difficult circumstances, Eve must have been a great source of encouragement to her husband Adam as they, in faith, persevered as God’s forgiven children.²⁵⁸

Concerning the role of father, Luther saw the man of the family as *the first line of defense* (my words, not Luther’s) in teaching the Gospel to the next generation. It was

(Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1 : Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 3:16). Saint Louis: Concordia Publishing House).

²⁵⁷ Recall within the context of calling husbands who desert their wives and refuse to support their children “abominable monsters of nature”, Luther sets forth the precious gift of God wives truly are to their husbands in this quotation:

But in addition to the countless other troubles which it has because of sin, this living-together is marred to an astonishing degree by wicked persons. There are not only men who think it is clever to find fault with the opposite sex and to have nothing to do with marriage but also men who, after they have married, *desert their wives and refuse to support their children* (Italics mine). Through their baseness and wickedness these people lay waste God’s building, and they are really abominable monsters of nature. Let us, therefore, obey the Word of God and recognize our wives as a building of God. Not only is the house built through them by procreation and other services that are necessary in a household; but the husbands themselves are built through them, because wives are, as it were, a nest and a dwelling place where husbands can go to spend their time and dwell with joy.

(Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1 : Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 2:23). Saint Louis: Concordia Publishing House).

²⁵⁸ Recall how Luther explains what would have likely been the day-to-day reminder of support Eve gave to her husband Adam as they struggled with the burdens of living in a fallen world:

Without a doubt, therefore, Eve had a heart full of joy even in an apparently sad situation. Perhaps she gave comfort to Adam by saying: “I have sinned. But see what a merciful God we have. How many privileges, both temporal and spiritual, He is leaving for us sinners! *Therefore we women should bear the hardship and wretchedness of conceiving, of giving birth, and of obeying you husbands.* [italics mine] His is a fatherly anger, because this stands: that the head of our enemy will be crushed, and that after the death of our flesh we shall be raised to a new and eternal life through our Redeemer. These abundant good things and endless kindnesses far surpass whatever curse and punishments our Father has inflicted on us.” These and similar conversations Adam and Eve undoubtedly carried on often in order to mitigate their temporal adversities.

(Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1 : Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 3:16). Saint Louis: Concordia Publishing House).

essential, therefore, that fathers took their leadership role in the home seriously because they truly were “Apostles and Bishops” to their children in the home.²⁵⁹

As part of the doctrine of *Christian vocation*, Luther calls the reader’s attention to how important the office of husband and father are. Everything that a child of God does through faith in Jesus Christ is God pleasing and praiseworthy in God’s sight. The noble office God has assigned to husbands and fathers translates into an attitude of humble joy God wants men to possess when doing even the most mundane and unpleasant tasks in service to their families.²⁶⁰

²⁵⁹ Recall how Luther elevates the *priestly* work of both father and mother to their children within the home:

But the greatest good in married life, that which makes all suffering and labor worth while, is that God grants offspring and commands that they be *brought up to worship and serve him* [italics mine]. In all the world this is the noblest and most precious work, because to God there can be nothing dearer than the salvation of souls. Now since we are all duty bound to suffer death, if need be, that we might bring a single soul to God, you can see how rich the estate of marriage is in good works. God has entrusted to its bosom souls begotten of its own body, on whom it can lavish all manner of Christian works. *Most certainly father and mother are apostles, bishops, and priests to their children* [italics mine], for it is they who make them acquainted with the gospel. *In short, there is no greater or nobler authority on earth than that of parents over their children, for this authority is both spiritual and temporal. Whoever teaches the gospel to another is truly his apostle and bishop* [italics mine].

(Luther, M. (1999, c1962). *Vol. 45: Luther's works, vol. 45 : The Christian in Society II* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Vol. 45, Page 35-51). Philadelphia: Fortress Press).

²⁶⁰ Recall how, in contrast to the way human reason often despises menial tasks, God instills in his godly husbands and fathers a very different understanding as to the purpose of these tasks:

What then does Christian faith say to this? It opens its eyes, looks upon all these insignificant, distasteful, and despised duties *in the Spirit*, [italics mine] and is aware that they are all adorned with divine approval as with the costliest gold and jewels. It says, “O God, because I am certain that thou hast created me as a man and hast from my body begotten this child, I also know for a certainty that it meets with thy perfect pleasure. *I confess to thee that I am not worthy to rock the little babe or wash its* diapers, or to be entrusted with the care of the child and its mother. How is it that I, without any merit, have come to this distinction of being certain that I am serving thy creature and thy most precious will? [italics mine] O how gladly will I do so, though the duties should be even more insignificant and despised. Neither frost nor heat, neither drudgery nor labor, will distress or dissuade me, for I am certain that it is thus pleasing in thy sight.”

(Luther, M. (1999, c1962). *Vol. 45: Luther's works, vol. 45 : The Christian in Society II* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Vol. 45, Page 35-51). Philadelphia: Fortress Press).

The last section on Martin Luther's perspective on the role of husband and father focuses on the Fourth Commandment, and Luther's comments in his *Large Catechism*. His superb definition of what it means to *honor* father and mother assists the reader in developing a richer understanding of the importance of serving and obeying our parents and other authorities *as long as we live*; not only when we are young children.²⁶¹

Martin Luther's comments serve as the standard by which the following three perspectives will be compared – both in similarities and differences. In the following section which addresses the perspective of select Lutheran scholars on the role of husband and father, I will set forth what I see as some key similarities with the Luther's perspective.

Select Lutheran Scholars' Perspective

The Lutheran Scholars (Gerhard, Keil and Delitzsch, Pieper, Lenski, Leupold, Stoeckhardt, and Salminen) examined in this study took their own specific area of interest, and - for the most part - supported with additional comments what Martin Luther expressed previously. A sample of key similarities is outlined below.

²⁶¹ Recall Luther's comments on what it means to *honor* our fathers and mothers: God has given this walk of life, fatherhood and motherhood, a special position of honor, higher than that of any other walk of life under it. Not only has he commanded us to love parents but to honor them. In regard to brothers, sisters, and neighbors in general he commands nothing higher than that we love them. But he distinguishes father and mother above all other persons on earth, and places them next to himself. *For it is a much higher thing to honor than to love.* (Italics mine) Honor includes not only love, but also deference, humility, and modesty directed (so to speak) toward *a majesty concealed within them.* (Italics mine) Honor requires us not only to address them affectionately and with high esteem, but above all to show by our actions, both of heart and body, that we respect them very highly, and that next to God we give them the very highest place. For anyone whom we are wholeheartedly to honor, we must truly regard as high and great.
(Martin Luther, R. Kolb and T.J. Wengert, ed., "The Large Catechism", *The Book of Concord – The Confessions of the Evangelical Lutheran Church* (Minneapolis: Augsburg Fortress Press, 2000), 400-401).

Gerhard's Perspective on the Role of Husband and Father

Johann Gerhard was quoted once for his comment which reflects God's perfect order in creation through His creation of a wife for Adam: "As God is the beginning and the end, the One by whom and for whom man was directly and immediately made, so the man is the beginning and the end of the woman, for she was made out of the man and for the man."²⁶²

Gerhard's point is that, because woman "was made out of the man and for the man", her relationship to her husband is one of belonging. Luther certainly makes the same point in his commentary on Genesis chapter two.²⁶³

Keil and Delitzsch's Perspective on the Role of Husband and Father

Carl Friedrich Keil and Franz Delitzsch's perspective on the role of husband and father affirms Luther's perspective. The way in which Keil and Delitzsch perform this affirmation, is quite different, however. Their writing, as with scholarly commentaries, is much more *cerebral* than Luther's style.²⁶⁴

²⁶² Johann Gerhard (Herman A. Preus and Edmund Smits, ed.) *The Doctrine of Man in Classical Lutheran Theology* (Minneapolis: Augsburg Publishing House, 1962), 53.

²⁶³ Luther's comment on Genesis chapter two relates to Gerhard's above, establishing the "overwhelmingly passionate love" a husband has for his wife:

The word עַתָּה, "now" or "this time" or "at last," is not superfluous, as it appears to be; it expresses most beautifully the affection of a husband who feels his need for a delightful and full relationship or cohabitation in both love and holiness. It is as if he were saying: "I have seen all the animals. I have carefully considered the females which were provided for the increase and the preservation of their kind, but they are of no concern to me. But this *at last* is flesh of my flesh and bones of my bones. I desire to live with her and to accede to God's will by procreating descendants." This little word indicates an overwhelmingly passionate love.

(Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1 : Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 2:23). Saint Louis: Concordia Publishing House).

²⁶⁴ What I mean by this comment is that Keil and Delitzsch treat doctrines quite dispassionately in appearance compared to Luther's almost sermonic quality in his treatment of the same doctrines being discussed. For example, consider Keil and Delitzsch's comments dealing with the *order of creation*:
The woman was created, not of dust of the earth, but from a rib of Adam, because she was formed for an inseparable unity and fellowship of life with the man, and the mode of her creation was to lay the

Pieper's Perspective on the Role of Husband and Father

Francis Pieper affirms and builds upon Luther's Biblically faithful position in support of the role of both husband and father.²⁶⁵

Lenski's Perspective on the Role of Husband and Father

As with Keil and Delitzsch and Pieper, R.C.H. Lenski supports Luther and provides his own unique commentary on the role of husband and father.²⁶⁶

actual foundation for the moral ordinance of marriage. As the moral idea of the unity of the human race required that man should not be created as a genus or plurality, so the moral relation of the two persons establishing the unity of the race required that man should be created first, and then the woman from the body of the man. By this the priority and superiority of the man, and the dependence of the woman upon the man, are established as *an ordinance of divine creation* [italics mine]. This ordinance of God forms the root of that tender love with which the man loves the woman as himself, and by which marriage becomes a type of the fellowship of love and life, which exists between the Lord and His Church...

(C.F. Keil and F. Delitzsch, *Biblical Commentary on The Old Testament, Volume I, The Pentateuch* (Edinburgh: T. & T. Clark, 1878), 89-90).

Next, compare this last quotation from Keil and Delitzsch to this quotation from Martin Luther treating the same subject, *the order of creation*:

We heard above that the punishment of being under her husband's power was inflicted on the woman. An indication of that power is given here. It is not God who gives her a name; it is Adam, as the lord of Eve, just as he had previously given names to the animals as creatures put under him. No animal thought out a name for itself; all were assigned their names and received the prestige and honor of a name from their lord Adam. Similarly even today, when a woman marries a man, she loses the name of her family and is called by the name of her husband. It would be unnatural if a husband wanted to be called by his wife's name. *This is an indication and a confirmation of the punishment or subjection which the woman incurred through her sin.* [italics mine] Likewise, if the husband changes his place of residence, the woman is compelled to follow him as her lord. So manifold are the traces in nature which remind us of sin and of our misfortune.²⁶⁴

(Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1: Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 3:15). Saint Louis: Concordia Publishing House).

²⁶⁵ Note how Pieper uses the texts of Paul to defend the position that the *order of creation* existed not only after the Fall of man into sin, but before in the garden paradise as well:

...Scripture teaches that woman in her relation to man occupied a position of subordination even before the Fall. This fact is expressed in the term used in Gen. 2:18: "an helpmeet for him." The same thought is voiced in the New Testament. 1 Cor. 11:9: "Neither was the man created for the woman; but the woman for the man." Hence woman is forbidden to exercise dominion over man. 1 Tim. 2:12: "I suffer not a woman to teach, nor to usurp authority over the man." There are two reasons for this: a) Adam was created first, then Eve (v.13), and b) the woman introduced a disastrous innovation – sin (v.14: "Adam was not deceived, but the woman, being deceived, was in the transgression"). It is the plain teaching of Scripture that in relation to the man, the woman is in a position of subordination. Both the *order of creation* [italics mine] and the order established after the Fall assign her that position.

(Francis Pieper, *Christian Dogmatics, Vol. 1* (St. Louis: Concordia Publishing House, 1950), 524).

Leupold's Perspective on the Role of Husband and Father

H.C. Leupold is an excellent witness to the Lutheran faith of the more recent era. Not only does Leupold stand alongside his fellow Lutheran scholars in support of Luther's Scriptural perspective on the role of husband and father, but Leupold gives insight to specific aspects of the doctrines we have covered in this chapter.²⁶⁷

Stoeckhardt's Perspective on the Role of Husband and Father

It would be difficult to decide which of the select Lutheran scholars was of more assistance to me in gaining insight on the role of husband and father, H.C. Leupold or George Stoeckhardt. I drew much from both. Along with Leupold, Stoeckhardt's teaching is consistent with Luther, and adds insight to the discussion as a good scholar must provide. What was of particular importance to me, however, is the time Stoeckhardt spent in

²⁶⁶ Note the unique way in which Lenski describes godly *submission* as the opposite of the "worldly wisdom" that assumes submission to mean "dominate":

It is the wisdom of this world to dominate others, to stoop below others only when one is compelled to stoop. This paragraph is written regarding wisdom, regarding understanding the Lord's will, and thus in spirit singing our happy gratitude to God our Father. This we are to do in happy harmony. No rivalry, no self-exaltation, no divisive pride is to interfere. Rich and poor, learned and simple, high and low are to be one, and that is accomplished by "subjecting themselves to each other in Christ's fear," not in false humility, in sycophancy, or the like.

(R.C.H. Lenski, *The Interpretation of Paul's Epistles to the Galatians to the Ephesians and to the Philippians* (Minneapolis, Augsburg Publishing House, 1937, 1961), 623-624.

²⁶⁷ Consider Leupold's treatment of how Adam's punishment relates to his *improper submission* to his wife:

But man's punishment fits his particular misdeed. Because he submitted to his wife, whereas he should have ruled, therefore he shall experience insubordination on the part of the soil, whereas otherwise he would have exercised complete control. This involves, first of all, difficulty in the matter of securing his sustenance: "in misery shalt thou eat of it all the days of thy life." It shall yield produce, but the winning of it shall always be attended by עֲצָרָה, "misery," "toil," "sorrow." The former ease of tilling the soil shall be a thing of the past. . . . The immediate cause for this is the fact that "the ground is cursed."

(H.C. Leupold, *Exposition of Genesis, Volume I, Chapters 1-19* (Grand Rapids: Baker Book House, 1958), 173).

explaining the reciprocal duties parents, and especially fathers, owe their children as Ephesians 6:1-4 sets forth.²⁶⁸

Salminen's Perspective on the Role of Husband and Father

Bryan Salminen, my former professor, put the doctrine of *Christian vocation* into concrete terms that address the faulty assumptions made within modern society about men in general and husbands in particular.²⁶⁹

Salminen's work concludes the comparison of similarities for the select Lutheran scholars' perspective on the role of husband and father. I now proceed to the perspective of the modern evangelicals I selected on the role of husband and father.

²⁶⁸ Recall how clearly Stoeckhardt explains verse four of Ephesians chapter six which states: "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord." (Ephesians 6:4, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001)):

The Apostle admonishes the Christian fathers that they are not to repel or embitter their children by unreasonable severity....The nurture and admonition is to be such *as the Lord Himself employs*. [italics mine] The meaning of the phrase remains the same whether one adopts Hofmann's preference, who takes κυρίου to be *genitivus subiecti*, or that of Haupt, who takes it to be the genitive of reference, or that of Ewald, the genitive of the characteristic. "The Lord's discipline does not irritate and work wrath, but gains the love of its object; that is also to be the discipline which parents are to exercise." (Hofmann.) Πατὴρ differs from νοουθεσία as "to advance" differs from "to correct." A Christian mother has, of course, the same duty toward her children, but also in this matter of the bringing up of children she is to remember that the man is the head of the household. (G. Stoeckhardt, *Commentary on St. Paul's Letter to The Ephesians* (St. Louis: Concordia Publishing House, 1952), 250-251.

²⁶⁹ Recall Salminen's point that the "small", seemingly insignificant things that a man routinely does for his family have far more impact on the well being of that family (when performed in faith in Jesus Christ): Recall Salminen's explanation of how important the "little things" are to the needs of one's family: The world desperately needs ordinary men to do extraordinary things on a *daily* (italics mine) basis – things such as keeping their word and loving their families. It is the little things we do for one another – a kind word, a small deed, a thoughtful gesture – that are indeed extraordinary. Lives are changed when we focus on the small things. Marriages need men who are able to do the "small" things; men who are able to make and keep promises. Many of us talk a great deal about character and moral courage. Yet, despite all the talk, our culture also presents an image whereby not keeping your word, sexual indiscretions, and moral laxity are simply part and parcel of a man. The media make light of sexual liaisons between men and women, leveling the playing field by saying all men have affairs. No, they do not! All men do not lie repeatedly to their wives. All men do not cheat on their partners. All men do not quit so easily and walk out on their commitments to family, friends, and loved ones. (Bryan Salminen, *No Ordinary Men – Having the Heart, Brain, and Courage to Live as Godly Men* (St. Louis: Concordia Publishing House, 2000), 90-91).

Modern Evangelicals' Perspective on the Role of Husband and Father

There were three major sources within modern evangelicalism from which I drew quotations to gain their perspectives on the role of husband and father. The most notable of the three *concerning this subject* is author James Dobson. Though Billy Graham has more renown for his evangelistic “crusades”, his BGEA website yielded their position on the subject of husbands and headship within the family. The third source is Saddleback Church of Lake Forest, California, from whose website I procured a quotation stating their beliefs and their position on the role of husband.

Dobson's Perspective on the Role of Husband and Father

James Dobson's background as a licensed psychologist and marriage and family counselor²⁷⁰ gives this author the experience to present his opinions on matters relating to the role of husband and father with credibility. So much of what he writes has the ring of truth.

It would be difficult to compare Dobson with Luther and the select Lutheran scholars theological loci by loci because that is not how Dobson approaches his subject when writing on husbands and fathers. What Dobson *does* that I can compare to Luther and the Lutheran scholars, however, is the salient point from each of his topics that were surveyed in this section. Where this subject of husbands and fathers is concerned, Dobson overwhelming

²⁷⁰ Concerning Dobson's academic credentials, the website gives the following information: Dobson was for 14 years an Associate Clinical Professor of Pediatrics at the University of Southern California School of Medicine, and served for 17 years on the Attending Staff of Children's Hospital of Los Angeles in the Division of Child Development and Medical Genetics. He has an earned Ph.D. from the University of Southern California (1967) in the field of child development. He is a licensed psychologist in the state of California and a licensed marriage, family and child counselor in both California and Colorado. He is listed in *Who's Who in Medicine and Healthcare*. (James Dobson, *Focus on the Family*, <http://www.family.org/docstudy/aboutdrdobson.cfm>)

support of the institution of marriage and the family supports Luther and the Lutheran scholars presented here.

It is clear that James Dobson stands opposed to the modern feminist movement. His concerns are largely that the cultural shift being witnessed in our country over the last three to four decades has impacted the family in a most negative way.²⁷¹

A particular subject Dobson excels in is his treatment on the role parents have in raising their children. When it comes to fathers specifically, Dobson has much to say about the unique contributions a father brings to the family for relief to the mother in matters of

²⁷¹ In two quotations I cite Dobson explains the problems that have resulted for men since the modern feminist movement has changed the way males and females in our culture are told they are supposed to behave. Dobson gives his perspective on this problem as it relates to “men being men”, and what he means by that: It is time that men acted like men – being respectful, thoughtful, and gentlemanly to women, but reacting with confidence, strength, and certainty in manner. Some have *wimped out*, acting like whipped puppies. Others have boldly *spoken out* against feminist influence, refusing to be intimidated by the advocates of political correctness. Some have *lashed out*, reacting with anger and frustration. Some have *flamed out*, resorting to alcohol, drugs, illicit sex, and other avenues of escape. Some have *copped out*, descending into mindless TV, professional sports, and obsessive recreational activities. Some have *sold out*, becoming advocates of the new identity. Some have simply *walked out*, leaving their families in a lurch. Many, however, seem placidly unaware that they have lost their places in the culture. The result is a changing view of manhood with far-reaching implications for the future of the family.

(James Dobson, *Bringing Up Boys – Practical Advice and Encouragement for Those Shaping the Next Generation of Men* (Wheaton: Tyndale House Publishers, 2001), 171).

The other quotation that reveals Dobson’s opposition to the modern feminist movement addresses the damage Dobson sees happening to the children – not only boys, but girls as well as a result of the impact “feminist ideology” has on the divorce rate, in addition to other societal ills:

It is impossible to understand what is happening to our kids today, both male and female, without considering the influence of feminist ideology. Swirling out of it was an attack on the very essence of masculinity. Everything that had been associated with maleness was subjected to scorn. *Men who clung to traditional roles and conservative attitudes were said to be too “macho.”* [italics mine] If they foolishly tried to open doors for ladies or gave them their seats on subways, as their fathers had done, they were called “male chauvinist pigs.” Women presented themselves as victims who were “not gonna take it anymore,” and men were said to be heartless oppressors who had abused and exploited womankind for centuries. Divorce skyrocketed as a surprising number of women simply packed up and left their husbands and children.

(James Dobson, *Bringing Up Boys – Practical Advice and Encouragement for Those Shaping the Next Generation of Men* (Wheaton: Tyndale House Publishers, 2001), 161-162).

discipline.²⁷² A father can assist the mother by sharing interests with their teens – especially sons - to help make those rebellious years not so tumultuous.²⁷³ A father has a special influence on the self-esteem of their teenage daughters preparing the pathway – good or bad – for what kind of man she will likely marry.²⁷⁴

Dobson’s overall point is that parents influence their children.²⁷⁵ If this is true, then it has been demonstrated that fathers have a particularly crucial role in that influence. The

²⁷² In the following quote, Dobson makes a practical case for a father’s presence in the home based on the physiological features that make him uniquely different from mom:

It is stating the obvious, I suppose, to say that fathers of rebellious teenagers are desperately needed at home during those years. In their absence, mothers are left to handle disciplinary problems alone. This is occurring in millions of families headed by single mothers today, and I know how tough their task has become. Not only are they doing a job that should have been shouldered by two; they must also deal with behavioral problems that fathers are more ideally suited to handle. It is generally understood that a man’s larger size, deeper voice and masculine demeanor make it easier for him to deal with defiance in the younger generation. Likewise, I believe the exercise of authority is a mantle ascribed to him by the Creator.

(James C. Dobson. *Parenting Isn’t for Cowards*. (Dallas: Word Publishing, 1987), 159).

²⁷³ Recall Dobson’s encouragement for fathers to simply spend one of their most valuable assets on their sons, which is *time*:

Not only are fathers needed to provide leadership and discipline during the adolescent years, but they can be highly influential on their sons during this period of instability....Someone has said, “Link a boy to the right man and he seldom goes wrong.” I believe that is true. If a dad and his son can develop hobbies together or other common interests, the rebellious years can pass in relative tranquility. What they experience may be remembered for a lifetime.

(James C. Dobson. *Parenting Isn’t for Cowards*. (Dallas: Word Publishing, 1987), 159).

²⁷⁴ Dobson’s point that fathers *do* influence their daughters – whether for good or ill – is crucial to the discussion regarding the influence men have on their families as the below quote indicates:

Most psychologists believe, and I am one of them, that all future romantic relationships to occur in a girl’s life will be influenced positively or negatively by the way she perceives and interacts with her dad. If he is an alcoholic and a bum, she will spend her life trying to replace him in her heart. If he is warm and nurturing, she will look for a lover to equal him. If he thinks she is beautiful, worthy and feminine, she will be inclined to see herself that way. But if he rejects her as unattractive and uninteresting, she is likely to carry self-esteem problems in her adult years.

(James C. Dobson. *Parenting Isn’t for Cowards*. (Dallas: Word Publishing, 1987), 165).

²⁷⁵ Dobson makes the point that a parent’s influence is not always necessarily good:

...I must remind you that children miss nothing in sizing up their parents. If you are only half convinced of your beliefs, they will quickly discern that fact. Any ethical weak spot - any indecision on your part – will be incorporated and then magnified in your sons and daughters. Like it or not, *we* [italics mine] are on the hook. Their faith or their faithlessness will be a reflection of our own. As I’ve said, our children will eventually make their own choices and set the course of their lives, but those decisions will be influenced by the foundations we have laid. Someone said, “*the footsteps a boy follows are the ones his father thought he covered up.*” [italics mine] It is true.

major underlying premise of this MAP is to examine, understand, and address the attitudes men have toward worship. One of the last points I cited from Dobson concerns the thrust of this MAP; that is Dobson's plea to parents to use this influence to ²⁷⁶

Billy Graham Evangelistic Association's
Perspective on the Role of
Husband and Father

The perspective of the BGEA on the role of husband was revealed when a question sent in to their staff by a reader asked if the Bible taught that the husband is the head of the home. The answer the BGEA gave was in keeping with the Biblical truth which Luther, the select Lutheran scholars, and Dobson have stated; that, indeed, the husband is the head of the home²⁷⁷

(James C. Dobson. *Parenting Isn't for Cowards*. (Dallas: Word Publishing, 1987), 106).

²⁷⁶ The main purpose for this MAP is summarized nicely as Dobson speaks of the most important gift we can give our children: rearing them in the fear and knowledge of salvation through faith in Jesus Christ:

Finally, may I urge you as parents of young children, whether compliant or strong-willed, to provide for them an unshakable faith in Jesus Christ. This is your *most* important function as mothers and fathers. How can anything else compare in significance to the goal of keeping the family circle unbroken in the life to come? What an incredible objective to work toward!

(James C. Dobson. *Parenting Isn't for Cowards*. (Dallas: Word Publishing, 1987), 104).

²⁷⁷ To the question posed in the Question and Answer portion of the BGEA website, "Does the Bible say that the husband is to be the head of the home?" The answer offered by one of the staff from BGEA is as follows:

A: The Bible teaches that the husband is the head of the home, but there is a considerable amount of misunderstanding over how that headship is to be expressed. While it is critically important that the husband shoulder the primary responsibility for leadership in the home—especially spiritual leadership—it is equally important that it be a leadership of love.

Mr. Graham has commented: "In Ephesians 5:23 it says that 'the husband is the head of the wife.' *Now being the head does not imply superiority*. [italics mine] But it means the role that you have in life. The Scripture says: 'Husbands, love your wives, as Christ loved the church' (Ephesians 5:25, RSV). How did Christ love the church? He loved the church so much that He died on the cross for all of those who were going to become members of His body, the church, and He gave Himself up for the church that He might sanctify her and present her to Himself in splendor (see verses 26,27). Now headship is seen in His care of the church, His sacrificial love for the church, His desire for her to grow into the fullness of her splendor."

Saddleback Church's
Perspective on the Role
of Husband and Father

One of the very large evangelical churches with an online ministry today is Saddleback Church of Lake Forest, California. On Saddleback's website there appeared a discussion on marriage in which the subject of headship in the home was addressed.²⁷⁸ The answer was in the affirmative that the husband is the head of the home, and for Scriptural proof, Ephesians chapter five was referenced. On this issue Saddleback stated a position that was consistent with what I have outlined thus far from the previous perspectives on the role of husband.

This concludes the examination of similarities on the perspective of the role of husband and father from the modern evangelical sources. We will now proceed to a comparison of similarities between the perspectives of Luther, select Lutheran scholars, and modern evangelicals to the final group in this study: modern feminist and other secular writers.

Ephesians 5:28 also says that "husbands ought to love their wives as their own bodies. He who loves his wife loves himself." So, once again, the emphasis of headship is not upon power or control, but upon love and care. Headship focuses on nurture and protection, not domination—on self-sacrifice, not selfish demands. For the wife, submission to this kind of servant leadership becomes a joy, not a burden.

(*Billy Graham Evangelistic Association*, <http://www.billygraham.org>)

²⁷⁸ In the following quotation, the staff of Saddleback Church give this answer regarding the husband as the spiritual head of the home:

The apostle Paul sets forth a concise discussion concerning the marriage relationship in his letter to the Ephesians. The Holy Spirit establishes the husband as the spiritual leader of the home, yet he is not to be domineering. The wife is to be respectful and submissive, but is not to be considered a door-mat. Unconditional love is foundational to the relationship...

(*Saddleback Church*,

http://www.saddlebackfamily.com/membership/group_finder/faqs_resources.asp?id=7497).

Modern Feminist and Other Secular Writers’
Perspective on the Role of Husband
and Father

As we consider modern feminism and other secular writers’ perspective on the role of husband and father, it is important to define what exactly we mean by “feminists”. This study attempted to answer that question as succinctly as possible in the preliminary material before the main body of feminist articles were referenced. It was acknowledged there that there were certainly *two* “waves” of feminism, and feminists still debate within themselves if the touted “third wave” of feminism is a legitimate.²⁷⁹ It is “second wave” feminists that this comparative study focuses on to draw a modern view of the overall feminist perspective on the role of husband and father.

²⁷⁹ “First wave” feminism reflects the early movements of feminism from the eighteenth century through to the early 1960s. Famous early feminists such as Susan B. Anthony, and the entire women’s suffrage movement in the first part of the nineteenth century all represent “first wave” feminism. “Second wave” feminism began in the mid to late 1960s and continues to this day. Often associated with “radical” feminism, “second wave” comprises the body of literature reviewed in this chapter. It is important to note that not all “second wave” feminists are “radical”. Some of these “second wave” feminists are more fair in their assessment of the importance concerning the role of husband and father in the family (such as Martha Burk in the last article of this section). Many, however, have developed a reputation (as with the National Organization for Women – NOW) for often coming down quite strongly on the side that opposes the invested role of both husband and father in the family – especially if that man is divorced (we will examine documentation that supports that assertion). The following quote supports this assessment I have just summarized:

Some forms of feminist theory question assumptions about gender, gender difference, and sexuality, including the category of “woman” itself as a holistic concept, further some are interested in questioning the male/female binary completely (offering instead a multiplicity of genders). Other forms of feminist theory take for granted the concept of “woman” and provide specific analyses and critiques of gender inequality, and most feminist social movements promote women’s rights, interests, and issues. *Feminism is not a single ideology* [italics mine]. Over-time several sub-types of feminist ideology have developed. Early feminists and primary movements are often called the first-wave feminists, and feminists after about 1960 the second-wave feminists. More recently, a new generation of feminists have started third-wave feminism. Whether this will be a lasting evolution remains to be seen as the second-wave has by no means ended nor has it ceded to the third-wave feminists. Moreover, some commentators have asserted that the silent majority of modern feminists have more in common ideologically with the first-wave feminists than the second-wave. For example, many of the ideas arising from Radical feminism and Gender feminism (prominent second-wave movements) have yet to gain traction within the broader community and outside of Gender Studies departments within the academy.

(“Feminism”, *Wikipedi, the free encyclopedia*, <http://en.wikipedia.org/wiki/Feminism>, 3).

The first part of this synthesis seeks to examine *similarities* of perspective within “second wave” feminism to that of Luther, select Lutheran scholars, and modern evangelicals. Though, admittedly, the material from which to draw is small, there are some general points of concern that “second wave” feminists have which are legitimate. Throughout the body of this chapter, I have attempted to highlight those similarities where they occurred. I will now present those findings.

I have determined that Martin Luther’s perspective on the role of husband and father is consistent with Scripture in a very positive and supportive view of the institutions of marriage and the family, and the absolute necessity of the family’s man taking leadership in both the affairs of the spiritual and temporal realms. I have also determined that, generally speaking, there exists little if any difference in position *concerning the perspectives held on the role of husband and father* between Martin Luther, the select Lutheran scholars, and even the modern evangelicals.²⁸⁰ It is for that reason that I will compare – both in this section, and the section that follows on *differences* – only two parties: Martin Luther and the body of selected modern “second wave” feminist and other secular writers.

As for these similarities on perspective consider the legitimate criticism “second wave” feminists have with men who desert or abuse their wives (or women in general), and especially those who refuse to support their children (through failing to pay child support) in this article written for the *NOW National Times* by Barbara Burgos DiTullio:

The right wing’s rhetoric suggests we wouldn’t have so many single-parent families if we changed divorce laws, thus keeping families together. This theme of returning to

²⁸⁰ The words “even modern evangelicals” reflect the fact that – outside of the discussion on the role of husband and father, marriage and family, and headship of the man within the family – there exists great differences in theological positions between the Lutheran faith and that of the modern evangelicals who embrace a reformed theology.

“traditional family values” is not a new *mantra* [italics mine]. We recognize this as religious, political extremist code for removing legal alternatives for women in bad or abusive marriages. Their goal is to erect barriers that *force* [italics mine] women to remain attached to men for financial security, while claiming it is necessary for the health and well-being of the children.²⁸¹

This quotation is one sample of a repeated refrain throughout the body of this section.

Though the language is strong and, in my opinion, inaccurate, one must “read between the lines” of Burgos DiTullio comments and sense her anger. Not knowing what motivates Burgo DiTullio *personally*, I can certainly agree with one part of what she *implies* through her words. That implication is that it is wrong – horribly wrong – for any man to abuse his wife and / or children. Luther agrees with this *implication* when he states:

But in addition to the countless other troubles which it has because of sin, this living-together is marred to an astonishing degree by wicked persons. There are not only men who think it is clever to find fault with the opposite sex and to have nothing to do with marriage but also men who, after they have married, *desert their wives and refuse to support their children* [italics mine]. Through their baseness and wickedness these people lay waste God’s building, and they are really abominable monsters of nature. Let us, therefore, obey the Word of God and recognize our wives as a building of God. Not only is the house built through them by procreation and other services that are necessary in a household; but the husbands themselves are built through them, because wives are, as it were, a nest and a dwelling place where husbands can go to spend their time and dwell with joy.²⁸²

What Luther does that Burgos DiTullio does not is to present the positive side of marriage. Since Luther ties his opinion and comments to Scripture *and not raw emotion*, or other unknown personal motives, the institution of marriage and the family is not sacrificed in his teaching as it is (at best) diminished in Burgos DiTullio’s article.

²⁸¹ Barbara Burgos DiTullio, “No-Fault Divorce Laws under Attack by Right”, *National NOW Times*, <http://www.now.org/nnt/01-97/divorce.html>: 1.

²⁸² Luther, M. (1999, c1958). *Vol. 1: Luther's works, vol. 1 : Lectures on Genesis: Chapters 1-5* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Ge 2:23). Saint Louis: Concordia Publishing House.

The other article I would like to point to as an example of similarity in perspective – even remotely - comes from the online news source *Salon.Com*. The piece is written by Cathy Young, and is titled “Team Players Or Tools of The Patriarchy?” with the subtitle: “Women Often Are Supplying The Muscle Behind The Fathers’ Rights Movement.” Here, there is generous consideration for the case of supporting joint custody in divorce situations.²⁸³ This article really serves as additional material to support Luther’s comment that it is wrong for a father not to support his wife and children. Young’s article, however, speaks favorably of the worth men have in the family – even if they are no longer married to their former wives.

These articles from “second wave” feminist perspective stand out to me as worthy of noting regarding their *similarities* of perspective with Luther on these particular points. We now continue with the differences in perspective on the role of husband and father between “second wave” feminists and that of Luther’s.

²⁸³ Recall how Young is willing to report the injustices that have occurred on the male side of divorce court, and how a divorced mother not only refuses to cast herself as a “victim”, but is fighting for the rights of fathers *for the welfare of the children*:

As quirky as her personal and professional trajectory may seem, Mitchell is not the only woman leading the charge for fathers’ rights. Her sisters-in-arms run the gamut from veterans of the women’s movement to second wives who give a new twist to the feminist slogan “The personal is political.” Together with the men of the *burgeoning movement* [italics mine], they battle a legal system that they believe not only favors mothers in custody disputes but promotes a winner-take-all approach in which one parent, usually the *father*, is left with limited access to the children and virtually no say in how they are raised [italics mine].

(Cathy Young, “Team Players Or Tools of The Patriarchy,” *Salon.Com*, <http://www.salon.com/mwt/feature/2000/07/06/crusade/index.html>: 3).

A Comparison of Differences of between Luther and Modern “Second Wave” Feminist and Other Secular Writers’ Perspectives on the Role of Husband and Father

I have already in the previous portion of this comparison with “second wave” feminists revealed a key theme in their perspective on the role of husband and father. That perspective is that the society’s traditionally viewed role of husband as the head of his family (the Scripture’s position ala’ Ephesians chapter five) is wrong and representative of the old, “outmoded” *patriarchy*.²⁸⁴

Whereas in the previous section focusing on similarities with Luther, I emphasized “reading between the lines” to sense the anger of Burgos DiTullio. Though it is impossible to know any person’s *personal* motives (because only God can read the heart), we can get a sense of where a person is at in their thought process by what they say and write. We can recall from an earlier quote from a March 1997 article written by Gloria Woods for the *National NOW Times* titled “Father’s Rights’ Groups: Beware Their Real Agenda” the

²⁸⁴ Recall in Beth Meyers’ 1997 article for the *National NOW Times* her antagonistic view toward the Promise Keepers’ call for men to “take responsibility for their families and in their communities” as a *rouse* (my word) for another “agenda”:

Ireland warns that while the Promise Keepers publicize their call for men to take responsibility for their families and in their communities, their less-public agenda is for men *to take control* [italics mine]. They openly call for wives to submit to their husbands and extol the “God-given” right of men to lead.

(Beth Meyers, “NOW Promises ‘No Surrender’ to Right-Wing Promise Keepers”, *National NOW Times*, <http://www.now.org/nnt/10-97/pk.html>: 1).

In Meyers’ second article, she gives her perspective on the role of husband and father as traditionally held by society in no uncertain terms:

Feminist Majority President Eleanor Smeal urged people not to be fooled by the Promise Keepers feel-good rhetoric. “The Promise Keepers are preaching that men are ordained to lead – women to submit or follow. We have been there, done that. These *outmoded attitudes* [italics mine] have led time and time again to low pay, low status and the abuse of women.”

(Beth Myers, “Fall 1997 through 2000: NOW, Allies Confront Promise Keepers’ Agenda”, *National NOW Times*, <http://www.now.org/nnt/01-98/fall.html>: 1).

Meyers’ articles both are an affront to the Scriptural doctrine of the *order of creation* treated in many and various ways by Martin Luther.

declaration of the Michigan chapter of NOW concerning “*forced* joint custody”. (The word *forced* is NOW’s interpretation of the proposed Michigan legislation.):

Michigan NOW *opposes forced joint custody* [italics mine] for many reasons: it is unworkable for uncooperative parents; it is dangerous for women and their children who are trying to leave or have left violent husbands/fathers; it ignores the diverse, complicated needs of divorced families; and it is likely to have serious, unintended consequences on child support.²⁸⁵

Though Martin Luther and the other groups and organizations examined thus far in the previous sections oppose “violent husbands and fathers”. That does not suggest that preventing divorced husbands and fathers from having at least joint custody with their former wives is a solution to domestic violence. Once again, “reading between the lines”, I get the sense – not only from this article, but from what has been detailed thus far – that NOW and a sizeable portion of modern “second wave” feminists would just assume not allow any men to have custody following divorce.²⁸⁶

In this we have viewed a sample of the different perspectives existing between modern “second wave” feminists and other secular writers and that of Martin Luther on the role of husband and father. Upon reviewing the remainder of articles that was not cited in this comparative study of differences, the body of literature simply adds to the same points I

²⁸⁵ Gloria Woods, “‘Father’s Rights’ Groups: Beware Their Real Agenda,” *National NOW Times*, <http://www.now.org/nnt/03-97/father.html>: 1.

²⁸⁶ Having made this point before, I wish to stress one final time Martha Burk’s own admission that a double standard is being applied within the courts today that is causing feminists to play the role of *hypocrite* (my word):

In fact, it’s all the more reason for feminists to try to erase the *sexism* [italics mine] against men found in family courts. Too often judges hand out visitation agreements that don’t work for fathers, and *we look the other way* [italics mine] when the father is denied time with the kids or the mother moves them far away, effectively ending contact. *But we’re first off the block* [italics mine] when that same father misses a child-support payment. It is any wonder that some men join militant fathers’ rights groups whose purpose is to bash feminists and duck child support?

(Martha Burk, “Opinion: Father Figures,” *Feminist Daily News Wire*, <http://www.feminist.org/news/newsbyte/uswirestory.asp?id=6156>: 2.)

have just made. I will now prepare to end this section with a brief summary of this synthesis and state a final conclusion.

A Summary of *Similarities* and *Differences*
of these Writers' Perspectives on the
Role of Husband and Father

Regarding the *similarities* that exist in the perspectives between these four distinct individuals and groups of writers, I would like to make the following observations: First, it is abundantly clear to me that the role of husband and father as a leader – in spiritual matters as well as temporal affairs – within the home is held high for all who regard Scripture as authoritative. Second, it is also clear to me that the one thing all four individuals and groups of writers can all agree on is that men who abuse or desert their wives and refuse to support (the very least financially) their children are – to quote Luther – “abominable monsters of nature”.

As to the differences - *limited to the discussion* - on the role of husbands and fathers, we are left with Martin Luther and representatives from modern “second wave” feminism. It is clear by the statements here recorded that a sizeable number of this class of feminist do not regard Scripture as authoritative in their lives as evidenced by their disparaging comments of whom they have referred to as the *radical Christian right*.²⁸⁷ The tone of the articles cited in this chapter also suggest strong antipathy on the part of many (again, not all feminists)

²⁸⁷ Recall Jena Recer’s comments in her article referencing the PK movement titled “Whose Promise Are They Keeping?”:

In 1995 the group will hold 300 weekend conferences or “Wake Up Calls” in cities across the country. *Claiming* [italics mine] to teach men to honor their wives and children, this group uses it *narrow interpretation of the Bible* to promote homophobia, patriarchy and *misogyny* [italics mine]. (Jena Recer, “Whose Promise Are They Keeping?”, *National NOW Times*, <http://www.now.org/nnt/08-95/promise.html>).

toward the role of husband and father in any meaningful way of influence on wife or family beyond a child support payment.²⁸⁸ With these observations recorded, I am now ready to conclude this synthesis.

Conclusion

Having examined the perspectives on the role of husband and father from the comments gleaned by Martin Luther, the select Lutheran scholars, the modern evangelicals, and the modern “second wave” feminist and secular writers, I have gained much insight for myself on the importance the role a man plays as husband and father. The Scriptures lay the foundation, the orthodox scholars explain and apply the meaning of the Scripture’s truth, and witnesses such as James Dobson reinforce these truths pertinent to the discussion on the role of husbands and fathers. The “second wave” feminists even contribute to the discussion through their general opposition by leading the reader to see what is at stake of being lost:

²⁸⁸ Recall the discussion at length between David Blankenhorn’s “Deadbeat Dad”, and the point he outlined in detail about how divorced husbands who fail to pay child support have become the *scapegoat* (my word) of societies ills. Blankenhorn gives evidence for a major consequence for society when some divorced fathers are perceived as worth nothing more than support payment. That consequence for society is a frustration that can sometimes erupt into domestic violence:

The deepest tragedy of the Deadbeat Dad is not the loss of money. It is the loss of fatherhood. Today’s cultural script notwithstanding, the loss of money, for children and for the society, is trivial compared to the loss of fathers. . . .

Consider for example, the disturbing fact that growing numbers of real-life estranged fathers – including many Deadbeat Dads – are, almost literally, going crazy. As their fatherhood decomposes, or is threatened, they lose control. Some pick up guns and start killing people. Typically, the people they kill are children, ex-spouses, and government officials who seem to stand between them and their former lives, especially social workers, judges, and child support-enforcement officers. As fatherhood fragments in our society, this species of violence is spreading.

As a result, across the country, a new type of crime story is popping up in newspapers and on local television news. Call it the story of the Crazy Ex-Dad. Or, more specifically, in many instances, the story of the Crazy Deadbeat Dad.

(David Blankenhorn, *Fatherless America – Confronting Our Most Urgent Social Problem*, New York: Basic Books, 1995, 141.)

the spiritual and physical leadership of husband and father for the overall safety and health of the wife and children.

CHAPTER THREE

THE HISTORICAL PERSPECTIVE

In the first part of this chapter I will investigate the historical context by presenting selected portions of secular as well as church history to see the way men in general, and Christian men in particular, have fulfilled their duties in exercising leadership in their role as fathers. I will next perform a synthesis of these periods by first comparing the similarities and then contrasting the differences between each of these periods. The final portion of this chapter is to perform a summary of each of these periods followed by some concluding observations.

The Historical Context

In this section, I will examine as my primary source, the author David B. Lynn to gain an understanding of the context in which husbands and fathers interacted with their wives and children throughout specific periods of history.

David B. Lynn's Observations

As we turn our discussion to a broader historical context of fathers and husbands, we find a helpful summary of historical observations from David B. Lynn's *The Father: His Role in Child Development*. In his effort to gain understanding of the contemporary role of the American father, Lynn delves into data on fatherhood from several ancient, medieval, and

early American historical samples. We will survey briefly from each of Lynn's categories to help us gain a deeper understanding, from a sociological perspective, how men have thought and exercised their role as father throughout the ages.

Ancient Fatherhood

Lynn gives an intriguing summary of ancient fatherhood in comparison to today's father:

The generally benign father of today is heir to the authority of perhaps the most powerful patriarchs known to man: early Greek, Hebrew, and Roman fathers; but despite an occasional resurgence of his authority from time to time, the father has experienced a fairly steady waning of paternal power, with a sharp decline during the Industrial Revolution. The power of the Greek, Hebrew, and Roman patriarchs was firmly fixed in their religions and was buttressed by law. The father had the power of life and death over his children. Under Mosaic law, for example, a child who struck or cursed his father or mother should be put to death. The admonishment "honor thy father and thy mother" was no empty plea for good filial conduct but a stern command with penalty attached. Even the word for "father" in the Greek, Hebrew, and Roman tongues carried far different connotations than it does today. It fundamentally signified not the paternal relationship but dignity, authority, and power.²⁸⁹

The picture Lynn here portrays of ancient fatherhood within the Greek, Hebrew, and Roman cultures establishes, for me, a stark contrast to what has become of the role of husband and father in our twenty-first century American culture.

The Greek Patriarchs

Beginning with the Greek patriarchs and the role of the father within the family structure, Lynn notes that the "power" was owned by the family. In this way the father was viewed as the trustee of the family's assets and functioned as priest to the family in their

²⁸⁹ David B. Lynn. *The Father: His Role in Child Development*. Monterey: Brooks/Cole Publishing Company, 1974, 63.

worship of household gods.²⁹⁰ The fact that the father derived his authority from the family did not mean, however, that he did not wield great authority over the family members.

Among his rights as father included:

...the right to reject a child at birth by condemning it to death by exposure. . . .the father also had the right to sell his son or daughter, although he probably could sell only his child's labor, not his person, which remained under the father's authority. The Greek patriarch continued to exercise authority over his son as long as he lived. The only way he could release his son from paternal authority was to emancipate him, thus also excluding him from the family.²⁹¹

Clearly harsh by modern standards, the ancient, pagan Greek culture gives us an insight into the mixture of sin (i.e. idolatry, and the "right" to murder) and the natural knowledge of the Law [i.e. order within the family] inherent in fallen mankind.

The Hebrew Patriarchs

Regarding the Hebrew patriarchs, Lynn makes some valuable points of comparison with other cultural roles fatherhood played in the ancient world:

The Hebrew patriarch not only held awesome power but had grave responsibilities as well. He must bring up his children in the fear of Jehovah and in the knowledge of Hebrew law. It was his duty to either teach his son a trade or employ an artisan master to do so. The mother assisted until the boy was 5; when he reached that age, the father was responsible for teaching him the Torah and those portions of the Talmud that each good Israelite should know.²⁹²

It is very interesting that one thing the pagan Greek fathers shared with the Hebrew fathers was their specific role as priest *within the family context*. This underscores the main thesis of this MAP – to gain an understanding of how men think regarding their place within the family structure as participants in worship for themselves, as well as for their family

²⁹⁰ David B. Lynn. *The Father: His Role in Child Development*. Monterey: Brooks/Cole Publishing Company, 1974, 63.

²⁹¹ Ibid.

²⁹² Lynn, 64.

members. The extension to which we Christians can point beyond the anecdotal nature of the Greeks is the Scriptural proof of God's desire and design that the fathers are charged with the responsibility to be the spiritual leaders of the home.

The Roman Patriarchs

The role of father within the ancient Roman world was superlative by today's standards. His authority was virtually unlimited. He could determine matters of life and death over wife, children, and slaves. When the Roman father's son was married, his authority extended over his daughter-in-law and grandchildren as well. The arrangement of marriages and divorces and transferring of family member to other families was done by the father *without their consent*. Emancipation was given the son if the father desired it, but property rights remained solely the father's as long as he was alive. Lynn also makes the interesting observation that following his early education from his mother, the Roman boy was placed under the constant supervision of his father as his helper and companion in all the daily (*field or forum*) routines of his father.²⁹³

Fatherhood in the Anglo-Saxon and Germanic Tribes of the Middle Ages

We now direct our attention to the role of fathers in the Anglo-Saxon and Germanic Tribes. While these fathers still wielded a tremendous amount of paternal authority – the

²⁹³ David B. Lynn. *The Father: His Role in Child Development*. Monterey: Brooks/Cole Publishing Company, 1974, 64-65. This last observation gives some measure of temper to the total dominance of the ancient Roman father. It may make a valuable area of future study to see what the normal level of "harshness" that existed between the ancient Roman father and his son. If the amount of contact between father and son was almost constant, the will of the father was no doubt unmistakably communicated – thus perhaps contributing to a like-mindedness between father and son, and maybe thus reducing some of the natural level of conflict born out of misunderstanding and the lack of communication.

right to oversee and have a say in the affairs of children's marriages, as well as the right to chastise their children freely²⁹⁴ - there existed among these tribes more limitations than the free reign given to Roman fathers. Lynn states:

Although the father had the power of life or death over a child before the newborn had tasted food, once milk or honey had touched the child's lips the father was obligated to admit him to membership in the kin of both mother and father. No such restriction had been placed on the Greek or Roman father. Moreover, the kindred could intervene to protect the rights of any child who had once been acknowledged. Another restriction on the Anglo-Saxon father was that he could not sell his child into slavery after it had reached 7 years of age, and a younger child could be sold only out of necessity – that is, dire poverty. In contrast, on the continent, even as late as the thirteenth century, a German could sell both wife and child in time of famine.²⁹⁵

We normally associate the Germanic tribes with barbaric behavior. It is interesting – in comparison to the “civilized” Roman culture – that within these German tribes (associated with Atilla the Hun) there was actually a softening of patriarchal dominance.

Fatherhood in Eighteenth Century France

We will now briefly examine the role of fathers within eighteenth century France during the time of the French Revolution.

Lynn highlights stunning evidence from an unintended social experiment that took place during the French Revolution, and what impact the lack of involvement of fathers had on society as a whole:

The French revolutionaries identified the family with the older traditional institutions of the aristocracy and the church, which they opposed. One law made divorce as easily obtainable as marriage; another withdrew the power of fathers to discipline children. Another law, which would have removed children from the custody of parents and made them wards of the state, was discussed but never enacted. Paris became a city of license as a consequence of these actions and the general loosening

²⁹⁴ Lynn notes that the Germanic Jute tribe “permitted a man to beat his children with a heavy staff, provided he broke no bones”. [!] (David B. Lynn. *The Father: His Role in Child Development*. Monterey: Brooks/Cole Publishing Company, 1974, 65).

²⁹⁵ Lynn, 65.

of political, religious, and customary controls. In whole sections of society, fathers disappeared, abandoning wives and children. Divorce, illegitimacy, and juvenile crime became commonplace. These laws were stricken and the more stringent original ones reintroduced. In thinking about this period in France, consider. . . .“Are cultures with families in which fathers participate a great deal in child rearing more cohesive and stable than those in which fathers participate little?” During this period in Paris, the absence of the father from he family and the loss of his authority were associated with a loss of cohesion, if they did not actually cause it (Mogey, 1957).²⁹⁶

What makes Lynn’s observations even more noteworthy is that his research was published in 1974, at the time when our nation was experiencing its own period of social experimentation which began in the 1960’s with regard to the changing roles of men and women, and an increase of promiscuity.²⁹⁷

Fatherhood in Colonial and Pre-Civil War America

We next move across the ocean to the colonial and pre-civil war periods and note the role fathers played in our nation’s early history. With the early arrival of the Puritans, the austere view of fatherhood which John Calvin imposed on this group had a strong influence in shaping the family within the colonial period. Lynn states:

In general, the colonial father was the supreme authority, the wife administered his will, and the children obeyed without question. But the ideal of Calvinist severity was mollified by fatherly love and by the limits to the patience of wife and children. An example of sternness gentled by love is expressed in John Adams’ letters to his wife in 1774. He longed to see his children run to him and climb upon him under the “smiles of their mother,” but insisted that she teach them hardiness, activity, and industriousness as their only resources in life. The privileges of the patriarch are accompanied by obligation, and the colonial father was no exception. He took seriously his responsibility for the salvation of his children’s souls. To this end he encouraged them to study the scriptures and punished them for sinful neglect.²⁹⁸

²⁹⁶ David B. Lynn. *The Father: His Role in Child Development*. Monterey: Brooks/Cole Publishing Company, 1974, 67.

²⁹⁷ One could ask how much more has the problem of the withdrawal of fatherly involvement in a significant number of American families grown in the last thirty to forty years?

²⁹⁸ Lynn, 68-69.

Amid the changing degrees of authority that fathers exerted over these vast time periods, one common thread that reappears (even in pagan cultures) is the presumed position of father as *priest* within the family structure – that is, his role as spiritual leader within the home.

Fatherhood in America During and Following the Civil War

The last historical period in this survey of fatherhood from ancient times is the American Civil War to our present.²⁹⁹ Through the death of so many fathers within our nation, the Civil War caused a shift within a vast number of American homes of practical involvement from fathers to the surviving spouse – the mother.

The industrial revolution continued to widen the gap of involvement of fathers in the lives of their families due to long hours away from home in factory work.

The journey of millions of European and Russian immigrants to the shores of America, the “American Dream” of “doing better” than one’s father, and subsequent repudiation of “the old ways” only exacerbated the generation gap between father and son and further diminished the traditional role of fatherly authority of a man over his family in this “new world”.³⁰⁰

A Synthesis of Lynn’s Observations

Having recorded some of the key observations of David B. Lynn on fatherhood throughout human history, I will now attempt to synthesize these observations. The purpose of this synthesis is to gain an historical perspective that will illuminate the significant role

²⁹⁹ David B. Lynn. *The Father: His Role in Child Development*. Monterey: Brooks/Cole Publishing Company, 1974, 68-69.

³⁰⁰ Having considered the historical roots of how the roles of father have changed throughout millennia to the present day, I offer for the reader in the Appendix 2 selections from a paper I composed titled “Christian

fathers have played, and the contributions they have made throughout human history to their families. This role and contribution is a major focus of this MAP. I will proceed by first comparing the similarities of each of these periods of human history and then contrasting the differences that exist.

The Similarities of the Father's Role throughout these Periods of History

Perhaps the greatest similarity that runs through all of these periods is the prominent leadership role the father played in the life of his children. He was protector, provider of basic physical needs, administrator of discipline, career trainer, and spiritual leader of the home.

The Greek, Hebrew, and Roman Patriarchs

We recall, in the ancient world, that the Greek patriarchs viewed the father “as the trustee of the family’s assets and functioned as priest to the family in their worship of household gods”.³⁰¹ The Hebrew patriarchs knew that it was the father’s responsibility to “bring up his children in the fear of Jehovah and in the knowledge of Hebrew law”,³⁰² and “It was his duty to either teach his son a trade or employ an artisan master to do so.”³⁰³ Though the father served as an unquestioned potentate, the Roman patriarchs recognized that, “following his early education from his mother, the Roman boy was placed under the

Betrothal and Marriage throughout Three Periods of Church History: The Early Church, The Medieval Period, and The Reformation Era”.

³⁰¹ David B. Lynn. *The Father: His Role in Child Development*. Monterey: Brooks/Cole Publishing Company, 1974, 63.

³⁰² Lynn, 64.

³⁰³ Ibid.

constant supervision of his father as his helper and companion in all the daily (*field or forum*) routines of his father”.³⁰⁴

The Anglo-Saxon and Germanic Tribes of the Middle Ages

During the Middle Ages, the Anglo-Saxons and Germanic tribes also wielded great authority over their families, albeit with limitations compared to the sweeping authority over life and death that existed among the patriarchs. For “...once milk or honey had touched the child’s lips the father was obligated to admit him to membership in the kin of both mother and father....Moreover, the kindred could intervene to protect the rights of any child who had once been acknowledged.”³⁰⁵

Colonial and Pre-Civil War America

During the colonial and pre-civil war period within America, certain similarities remained for the role of father from the past. Lynn noted that “In general, the colonial father was the supreme authority, the wife administered his will, and the children obeyed without question.”³⁰⁶

...But the ideal of Calvinist severity was mollified by fatherly love and by the limits to the patience of wife and children. An example of sternness gentled by love is expressed in John Adams’ letters to his wife in 1774. He longed to see his children run to him and climb upon him under the “smiles of their mother,” but insisted that she teach them hardiness, activity, and industriousness as their only resources in life. The privileges of the patriarch are accompanied by obligation, and the colonial father was no exception. He took seriously his responsibility for the salvation of his children’s souls. To this end he encouraged them to study the scriptures and punished them for sinful neglect.³⁰⁷

³⁰⁴ David B. Lynn. *The Father: His Role in Child Development*. Monterey: Brooks/Cole Publishing Company, 1974, 64-65.

³⁰⁵ Lynn, 65.

³⁰⁶ Lynn, 68-69.

This “mollification” is significant because it notes the cultural *shift* that occurs in the role of husband and father from colonial America to the present. According to Lynn, as American culture continues to develop throughout history, the American husband and father tends to display an increasingly less “severe” disposition in dealing with his wife and children.

The Differences of the Father’s Role throughout these Periods of History

The differences that exist between the periods of history Lynn outlines focus primarily on that of culture. Between the ancient patriarchs and the relatively more recent periods, the differences in the father’s role are demonstrated - not in the *measure* of authority - but rather in the specific *applications* of that authority relative to the expectations placed upon the father from each of those cultures. I will now demonstrate.

The Greek, Hebrew, and Roman Patriarchs

Among the differences between these three patriarchal systems we note the following: The Greek patriarch derived his authority from the family, which possessed the power, and for whose sake he acted as trustee of the family’s assets – including the family’s household *gods* (polytheism). The Hebrew patriarchal system differs from that of the Greeks in that the Hebrew father derived his authority from the Torah, and his priestly function was to teach his family to know and fear and love the *one* (monotheistic) true God Jehovah (Yahweh).³⁰⁸ Though the similarities are especially strong between the Greek and Roman patriarchal systems (both were polytheistic as opposed to the monotheism of the Hebrews), a

³⁰⁸Lynn states: “He must bring up his children in the fear of Jehovah and in the knowledge of Hebrew law...the father (at age 5) was responsible for teaching him the Torah and those portions of the Talmud that each good Israelite should know.” (David B. Lynn. *The Father: His Role in Child Development*. Monterey: Brooks/Cole Publishing Company, 1974, 64).

striking difference found in the Roman patriarchs is that the Roman father apparently derived his “virtually unlimited” authority from the Roman culture itself. This was a power over life and death itself – as well as the property rights of his wife, children, and slaves – extending even to his daughter-in-law and grandchildren³⁰⁹.

The Anglo-Saxon and Germanic Tribes of the Middle Ages

As for the differences that existed for the role of father between the ancient patriarchs and our next group of investigation – the Anglo-Saxon and Germanic tribes of the Middle Ages – I noticed something I considered ironic, given my characterizations of ancient Greeks and Romans versus their barbarian counterparts in northern Europe. That irony was found in the limitations placed upon the Anglo-Saxon and Germanic fathers over life and death issues in their families than the free reign model employed by the more civilized Greeks and Romans.³¹⁰ We recall from Lynn:

Although the father had the power of life or death over a child before the newborn had tasted food, once milk or honey had touched the child’s lips the father was obligated to admit him to membership in the kin of both mother and father. No such restriction had been placed on the Greek or Roman father. Moreover, the kindred could intervene to protect the rights of any child who had once been acknowledged.³¹¹

In light of these larger differences between the northern and southern Europeans, Lynn mentions one particular difference between the Anglo Saxons and the Germans themselves:

Another restriction on the Anglo-Saxon father was that he could not sell his child into slavery after it had reached 7 years of age, and a younger child could be sold only out of necessity – that is, dire poverty. In contrast, on the continent, even as late as the thirteenth century, a German could sell both wife and child in time of famine.³¹²

³⁰⁹ Compare to the Greek Patriarch, whom Lynn states: “the father also had the right to sell his son or daughter, although he probably could sell *only his child’s labor, not his person...*” (Italics mine) (Lynn, 63)

³¹⁰ Before I read Lynn, I would have assumed that the Anglo-Saxon and Germanic fathers would have had more free reign over life and death issues than the ancient Greeks or Romans – given the reputation of Atilla the Hun, and other famous Barbarians.

³¹¹ David B. Lynn. *The Father: His Role in Child Development*. Monterey: Brooks/Cole Publishing Company, 1974, 65.

As harsh as this practice of selling family out of dire necessity was, given the literal “life and death” conditions that existed in those days (danger of death by plague, famine, pestilence, or marauding bandits), one gets the impression that if such action was necessary, it was not at all relished by the father.

Eighteenth Century France (during the Revolution)

Moving closer to modern history, we examine briefly the differences that existed in eighteenth century France. We noted in the first part of this synthesis the discipline employed by French fathers tempered with affection. The main similarity with their ancient counterparts was the prominent role fathers played as leaders in their homes. This situation existed in France *prior to* the French Revolution. We now consider the impact the French Revolution had on the role (or rather, the lack thereof) fathers had on their families. The ensuing chaos underscores *the* major difference from all the previous models of fatherhood we have studied thus far.

We recall Lynn’s description of detrimental change eighteenth century French families underwent as the role of the father was altered *after* the French Revolution. Those who rebelled against the aristocracy viewed fathers who exercised authority over their families as holding on to the old institutions (church and state) that represented domineering aristocratic behavior. We recall that the attempted “remedy” to the perceived problem of fathers exercising authority over their families was to introduce new laws which would change the foundational role men played in marriage and the family:

One law made divorce as easily obtainable as marriage; another withdrew the power of fathers to discipline children. Another law, which would have removed children

³¹²Lynn, 65.

from the custody of parents and made them wards of the state, was discussed but never enacted.³¹³

The important position fathers occupied for the good of their families became quite apparent.

The opinions of those who sought to minimize the role of the father were exposed as erroneous:

Paris became a city of license as a consequence of these actions and the general loosening of political, religious, and customary controls. In whole sections of society, fathers disappeared, abandoning wives and children. Divorce, illegitimacy, and juvenile crime became commonplace. These laws were stricken and the more stringent original ones reintroduced.³¹⁴

It was apparent that a new remedy was needed to fix the first “remedy”. This kind of disorder, immorality, and even lawlessness is what can happen when a culture embraces a general rebellion against the institutions God has set as His representatives over us for our good.³¹⁵

Colonial and Pre-Civil War America

As we move closer to modern times, the differences in the role fathers play becomes increasingly stark in comparison to their ancient counterparts. Though what for us in twenty-first century America still seems very “traditional”, by previous standards the colonial and pre-civil war father’s authority was greatly curtailed. Whereas in times previous to colonial America, the father had largely unquestioned authority, now the influence of wife and

³¹³ David B. Lynn. *The Father: His Role in Child Development*. Monterey: Brooks/Cole Publishing Company, 1974, 67.

³¹⁴ Ibid.

³¹⁵ Under the study of the Fourth Commandment, Lutherans recall that “Honor your father and your mother” means “We should fear and love God so that we do not despise or anger our parents and other authorities, but honor them, serve and obey them, love and cherish them.” In the 1991 edition of *Luther’s Small Catechism*, we also find the answer to the question “Who are parents and other authorities?” which states: “Parents are fathers, mothers, and guardians; other authorities are *all* (italics mine) those whom God has placed over us at home, in government, at school, at the place where we work, and in the church.” (*Luther’s Small Catechism with Explanation*, St. Louis: Concordia Publishing House, 1991, 71.)

children was felt more by the father³¹⁶ – with the result that he showed some deference to his wife and children in the exercise of his authority. This thought is captured by Lynn’s comment that the father’s authority was essentially “allowed” by the “patience” of wife *and* children.³¹⁷

America During and Following the Civil War

The entire recounting of the period in human history from the American Civil War to the present is itself a discussion of how the role of fathers has changed unlike any period before (except for the chaos of the French Revolution). We recall three chief historic factors that changed the role fathers play in America to this day: The first factor was how the death of husbands and fathers on a massive scale in the Civil War shifted the practical involvement of fathers more and more to the mother. The second factor was how the industrial revolution continued to widen the gap of involvement of fathers in the lives of their families due to long hours away from home in factory work. The third historic factor involved the immigration of millions of Europeans and Russians to America leading to a repudiation of “the old ways”. This repudiation only exacerbated the generation gap between father and son and further

³¹⁶ *Why* the influence of wife and children was felt more is uncertain. However, based on the study of feminism in chapter two, I recall that “first wave” feminism can be traced back to eighteenth century European feminist writers, in which I commented and produced the following quotation:

Among these early female thinkers included Lady Mary Wortley Montagu and the Marquis de Condorcet who worked to promote the education of women. “The first scientific society for women was founded in Middelburg, a city in the south of the Dutch republic, in 1785. Journals for women which focused on issues like science became popular during this period as well. Mary Wollstonecraft’s *A Vindication of the Rights of Woman* (1792) is one of the first works that can unambiguously be called feminist.” (*Wikipedi*, <http://en.wikipedia.org/wiki/Feminism>, 2.)

Perhaps this early feminist influence had more impact in America with our cultural atmosphere that promotes freedom of thought.

³¹⁷ We recall Lynn’s comments summarized below:

But the ideal of Calvinist severity was mollified by fatherly love and by the limits to the patience of wife and children. An example of sternness gentled by love is expressed in John Adams’ letters to his wife in 1774. He longed to see his children run to him and climb upon him under the “smiles of their mother,” but insisted that she teach them hardiness, activity, and industriousness as their only

diminished the traditional role of fatherly authority of a man over his family in modern America.³¹⁸

The Summary of Chapter Three

Having now briefly highlighted the similarities and differences between these select portions of human history, we conclude this synthesis – and this chapter – with the following summary:

The Greek, Hebrew, and Roman Patriarchs

The differences between the three classes of ancient patriarchs amounted to what God or gods were worshipped, and the source from which fathers derived their familial authority. The common thread between the Greek, Hebrew, and Roman patriarchs was a responsibility to lead the entire family as priest in the knowledge and worship of the family's God or gods. This responsibility also included the father either personally, or through arrangement, training his son in a particular trade or skill. The authority a father possessed over his family was for the purpose of protecting and providing for the family's welfare, as the father deemed necessary.

The Anglo-Saxon and Germanic Tribes of the Middle Ages

The differences of these northern European tribes of the Middle Ages from the patriarchs include a recognized input from the tribe itself when it came to a father's authority,

resources in life. (David B. Lynn. *The Father: His Role in Child Development*. Monterey: Brooks/Cole Publishing Company, 1974, 68-69)

³¹⁸ Having considered the historical roots of how the roles of father have changed throughout millennia to the present day, I offer for the reader in the Appendix 2 selections from a paper I composed titled "Christian

particularly in life and death matters, over the offspring. When it came to the sale of family members during times of famine - unlike the Anglo-Saxons who could actually sell the *person* of wife, children, or slave – the Germanic father could only sell the physical labor of these family members.

Eighteenth Century France

Eighteenth century France ushered in extreme changes for the role of father both before and after the French revolution, albeit in different forms. Before the Revolution fathers appear to have exercised their authority and maintained discipline in a way tempered by a certain amount of affection not emphasized in Lynn’s discussion of previous portions of history. Following the Revolution, the extreme change for the role of fathers came when their position as father *per se* was rebelled against since fathers were associated with the authoritarianism of the aristocracy. The chaos that was introduced when the state passed laws discouraging fathers to be active leaders in the home resulted in legislative reversals; but not before widespread damage had been done in many marriages and the lives of many children.

Colonial and Pre-Civil War America

The colonial and pre-Civil War American father typically was regarded as the “supreme authority”, whose “wife administered his will”, and whose children “obeyed without question”³¹⁹, this authority was also tempered with affection. It was noted by Lynn

Betrothal and Marriage throughout Three Periods of Church History: The Early Church, The Medieval Period, and The Reformation Era”.

³¹⁹ David B. Lynn. *The Father: His Role in Child Development*. Monterey: Brooks/Cole Publishing Company, 1974, 68-69.

that the extent to which fathers exercised this authority also ran to the limits of the patience of both wife and children³²⁰. Vestiges of the priestly role of father are maintained in this era as many fathers exhibited a concern for the souls of their children, encouraging their reading of the Scriptures and punishing “sinful neglect”.³²¹

America During and Following the Civil War

The role of father in America changed dramatically following the massive male casualties of the Civil War and the onset of the Industrial Revolution, which removed the father from a predominantly active role of leadership and discipline in the typical American home, which was replaced by the mother. This displacement of the traditional role of father was exacerbated at the end of the nineteenth and beginning of the twentieth centuries when many European and Russian immigrants repudiated the “old ways” of their fathers whom they left on the other side of the ocean.

Conclusion

There are some key observations that can be made as a result of examining the role fathers have played throughout these periods of human history.

The first observation is that fathers have always born the burden of expectation by their families in particular and the society in which they live in general. This expectation involves the discipline of their children, the moral and spiritual instruction of the family and children in particular. There is also the expectation that it is the father’s duty to see (one

³²⁰ David B. Lynn. *The Father: His Role in Child Development*. Monterey: Brooks/Cole Publishing Company, 1974, 68-69.

³²¹ Ibid.

way, or another) that his children (at least the sons) learn a skill or trade for the perpetuity of the family survival.

The second observation is that, when the role of father is rebelled against, society first suffers for it, then that society appears “forced” to take measures to reverse the rebellion – as demonstrated in the case of post-revolution France – for the overall survival of society.

The third observation is that the overall health of the family increases when fathers are encouraged by their wives to exercise their role as leader within the home. Among the many duties of a faithful husband and father is his duty to maintain discipline tempered with affection.³²²

This third observation bears particular weight for this MAP as I continue in chapter four to find support for the role of father as leader - especially in spiritual matters - of his home.

³²² Recall George Stoeckhardt’s comments under the discussion in chapter two about the “reciprocal” duties of the Fourth Commandment as presented by Ephesians 6:4:

The Apostle admonishes the Christian fathers that they are not to repel or embitter their children by unreasonable severity....The nurture and admonition is to be such *as the Lord Himself employs*. [italics mine] The meaning of the phrase remains the same whether one adopts Hofmann’s preference, who takes κυρίου to be *genitivus subiecti*, or that of Haupt, who takes it to be the genitive of reference, or that of Ewald, the genitive of the characteristic. “The Lord’s discipline does not irritate and work wrath, but gains the love of its object; that is also to be the discipline which parents are to exercise.” (Hofmann.) Παιδεία differs from νοουθεσία as “to advance” differs from “to correct.” A Christian mother has, of course, the same duty toward her children, but also in this matter of the bringing up of children she is to remember that the man is the head of the household.
(G. Stoeckhardt, *Commentary on St. Paul’s Letter to The Ephesians* (St. Louis: Concordia Publishing House, 1952), 250-251).

CHAPTER FOUR

THE LITERATURE REVIEW

In this chapter I will sample a small portion of the extensive body of writing on this subject in the literature review. There are two primary roles in which I address the “Family’s Man”: that of husband, and that of father. In this literature review, I will survey three bodies of literature: 1) regarding the role of husband; 2) the role of father; and 3) the role of Christian Catechist for the family.

“The Family’s Man” in the Role of Husband

Since the order God has established for the family begins with the Divine institution of marriage *followed by* procreation, the order of this literature review begins with a survey of key works on men as husbands. We will begin with the insights of David Murrow.

David Murrow’s Observations

Since the principal area of investigation of this MAP is to understand the attitudes of men toward worship, David Murrow’s work *Why Men Hate Going to Church* is a fitting book with which to lead off this literature review. In Murrow’s introduction he recalls sitting in church one Sunday morning during the sermon and remembering a quote from the business “guru” W. Edwards Deming: “Your system is perfectly designed to give you the

results your getting.”³²³ He had been observing for some time how the women in his congregation outnumbered the men, and that the men who were there often seemed either “passive, bored, or uneasy”.³²⁴ The purpose his book is summarized with the question: “What is it about modern Christianity that is driving men away?”³²⁵, and the plea: “For years we’ve called men back to the church. *Now it’s time to call the church back to men.*”³²⁶

Murrow lays out his book in six main parts: (1) “Why Men Hate Going to Church”, (2) “The Three Gender Gaps”, (3) “Understanding Men and Masculinity”, (4) “The Straws That Break Men’s Hearts”, (5) “Restoring the Masculine Spirit in the Church”, and (6) “Meeting Men’s Deepest Needs”.

In chapter one Murrow points out a most basic problem sinful mankind faces: “Men Have a Religion: Masculinity”. The problem is not masculinity *per se*, for masculinity is the good way in which God differentiated men from women. The problem comes in where there is a clash between what Murrow calls the “masculine spirit” and the “feminine spirit”.³²⁷ In

³²³ David Murrow, *Why Men Hate Going to Church* (Nashville: Thomas Nelson, Inc., 2005),vii.

³²⁴ Murrow, vii. Murrow states:

The truth is, most men in the pews grew up in church. Many of these lifers come not because they desire to be transformed by Christ but because they enjoy participating in comforting rituals that have changed little since their childhood. There are also millions of men who attend services under duress, dragged by a mother, wife, or girlfriend. Today’s churchgoing man is humble, tidy, dutiful, and above all, nice. (Murrow, 6)

Murrow cites as a resource for this information Barna Research Online, “Adults Who Attended Church as Children Show Lifelong Effects,” 5 November 2001, www.barna.org. I would only caution that, unless the respondent indicates these are his personal beliefs and motives, we cannot know, and therefore judge, the hearts of the men who come into our congregations on any given Sunday, unless by their words or actions we have some indication that their motives are less than pure.

³²⁵ Murrow, 8.

³²⁶ Murrow, viii.

³²⁷ Murrow states:

What do I mean by feminine spirit and masculine spirit? Here’s an example: the world of sports is steeped in the masculine spirit. The core values of sports are competition, achievement, and victory. On the other hand, elementary education is steeped in the feminine spirit. Its core values are harmony, cooperation, and nurture. The feminine spirit is a wonderful thing. A healthy church has to have it. But most churches today are out of balance, brimming with the feminine spirit while short on the masculine spirit. Men sense this and withdraw. (Murrow, 25-26)

other words, the modern church caters to this “feminine spirit” in so many ways – from the language used in describing a Christian’s life³²⁸ to the way Jesus is portrayed³²⁹ to the songs that are sung³³⁰ to prayer posture³³¹ to interior decorations³³² to the female dominated

³²⁸Murrow highlights familiar words used in evangelical circles that exude the feminine spirit which repel men who feel their masculinity may be called into question by their peers if they admit they go to church: ...the only thing worse than being lost is being saved. The term drips with passivity. Although Jesus used the term *saved* a number of times in the Gospels, only twice did He pronounce someone *saved* (Luke 7:50; 19:9). But He called many to *follow Him*. Hear the difference? *Follow* gives a man something to do. It suggests activity instead of passivity. But *being saved* is something that happens to damsels in distress. It’s the feminine role. So why not use the descriptor that Jesus preferred? By calling men to follow Jesus, we put Christ’s offer in active terms that appeal to everyone – especially men. (Murrow, 136)

³²⁹Murrow presents the following commonly used words and phrases related to God in a unique light: Nowadays it’s not enough to have a personal relationship with Jesus; many of today’s top speakers encourage men to have a passionate relationship with Him. These teachers have chosen a very *uncomfortable metaphor* to describe discipleship! Speaking as a man, the idea of having a passionate relationship with another man is just plain gross. Then we have the ever-popular *intimacy with God*. When men hear the word *intimacy*, the first thing that comes to mind is *sex*. Those dirty-minded guys! But guess what? Whenever the words *passionate* and *intimate* appear in the Bible, they always refer to sex or lust. When a man loves another man, he uses terms such as *admire*, *look up to*, and *respect*...

Murrow then adds this strong caution for how we describe our relationship with Christ: It gets worse. More than once, I’ve been exhorted by a prominent men’s minister to *have a love affair with Jesus*. I just saw a new book for Christian men: *Kissing the Face of God*...Yikes! With the spotlight on homosexuality in the church, why do we increase men’s doubts by using language of romance to describe the Christian walk? Conservative churches may oppose homosexuality, but their imagery is sending another message entirely. The more we describe Christianity as a passionate, intimate, face-kissing relationship, the more nervous men become. (Murrow, 136-137)

³³⁰The warlike imagery captured in hymns such as “Onward Christian Soldiers”, have been replaced with more feminine themes in going back nearly one hundred years. Now more popular with the praise contemporary format of Christian music. Murrow:
...by the turn of the twentieth century, hymns had taken a decisive move toward the feminine. In 1913, C. Austin Miles wrote “In the Garden.”... Praise music has accelerated this trend. Not only are the lyrics of many of these songs quite romantic, but they have the same breathless feel as top forty love songs. “Hold me close, let your love surround me. Bring me near, draw me to your side.” “I’m desperate for you, I’m lost without you.” “Let my words be few. Jesus I am so in love with you.” ...Think of the mental gymnastics that must take place inside a man’s subconscious mind as he sings lyrics like these. (Murrow, 138-139)

³³¹Murrow comments that women feel safer in close proximity to others. Men feel safer when their personal space is respected. That must be considered when involved with group prayer. Regarding posture: Men need to adopt whatever prayer postures they feel comfortable with. The predominant model today is hands folded, head bowed, eyes closed. This is a picture of meekness and passivity. I’m told this, too, is a product of the Victorian era. Before that time Christians prayed with outstretched hands, palms up, face to God with eyes open! I’ve begun praying this way, and it has revolutionized my communication with God. *It just feels more masculine*. I feel more like a soldier communicating with my commanding officer.

attendance³³³ and leadership³³⁴ all with the exception of the Pastor himself – these and many more Murrow describes as the reasons why so many men hate going to church.

(Murrow, 192)

³³²As Murrow suggests that churches should decorate with men’s tastes in mind, he cites the example of one church’s prayer room:

I heard a story of a church whose prayer room was seldom used by men. It was painted a soft lavender with silk flowers, lace curtains, candles, and boxes of Kleenex everywhere. The pastor asked his men why they rarely used the room. “Because it’s so feminine!” they replied. The pastor challenged the men to redecorate. They stripped the place and put up swords, shields, Celtic banners, and tomahawks! Now the guys go in there. Not surprisingly, the young women also love it. Decorators, consider the needs of men when adorning the church. It makes a difference!

(Murrow, 190)

³³³In Chapter 7 titled “The Gap of Presence”, Murrow describes the disparity between male and female attendance in church:

The typical American churchgoer is a woman. The U.S. Congregational Life Survey pegged her as a fifty-year-old, married, well-educated, employed female. An ABC News/ Briefnet poll found that a worshipper is most likely an older, black female who lives in the South. Figures from Census 2000 and a study by Barna Research estimate a weekly gender gap of more than 13 million in America’s churches... Today 20 to 25 percent of America’s married, churchgoing women regularly attend without their husbands... To my knowledge, there is no Christian sect or denomination in America that attracts more men than women...

(Murrow, 53-54)

³³⁴In Chapter 8 titled “The Gap of Participation, Murrow highlights the disparity in involvement between male and female attenders in worship:

Howard Hendricks of Dallas Theological Seminary sees two kinds of people in the church: the *pillars* and the *caterpillars*. The *pillars* uphold the church with their prayers, their work, and their donations. They build the kingdom of God by the sweat of their brows. The *caterpillars* crawl in on Sunday morning, sing a few songs, listen to a sermon, and crawl out again, not to be seen for a week. If your church is typical, most of the pillars who uphold it are female. Women are much more likely than men to devote themselves to Christianity beyond simple church attendance. Researcher George Barna found women are

- 100% more likely to be involved in discipleship. [Discipleship is defined by Murrow as “people leading each other to maturity in Christ” (Murrow, 33)]
- 57% more likely to participate in adult Sunday School.
- 56% more likely to hold a leadership position at a church (not including the role of pastor).
- 54% more likely to participate in a small group.
- 46% more likely to disciple others.
- 39% more likely to have a devotional time or quiet time.
- 33% more likely to volunteer for a church.
- 29% more likely to read the Bible.
- 29% more likely to attend church.
- 29% more likely to share faith with others.
- 23% more likely to donate to a church.
- 16% more likely to pray.

(Murrow, 64-65)

The point is *not that men do not want to know God*³³⁵; it is that the masculine spirit inside each man is uneasy, and even fearful of losing his masculinity by attending worship as it is conducted in so many churches currently. Murrow continuously returns to his plea – often to the lady readers themselves – that the church respect this “masculine spirit” in men by encouraging the men in their congregations in ways far beyond merely asking men to be involved. The heart of this book is aimed at showing *how* the church can make its congregational life – beginning with worship – respectful of man’s masculinity so he is eager to be part of the life of the church.

In Part 6 “Meeting Men’s Deepest Needs”, Murrow offers numerous concrete suggestions predicated on the points previously given. Under Chapter 23 “Every Man Needs a Spiritual Father”, Murrow states:

Men need a *sacred role*, one only they can fulfill. Fortunately, God gave men such a role. God calls every man to become a *spiritual father*. This may be a new concept to you. It’s a role that’s not well understood because, like the Trinity, it’s more implied than spelled out in Scripture. But the example of Jesus and the apostle Paul are clear; spiritual fathering is the only way to bring believers to maturity in Christ.³³⁶

Murrow then proceeds to discuss the devastating problem fatherlessness is to men. (We will discuss more thoroughly this subject in reviewing David Blankenhorn’s *Fatherless America*.)

Asking “Why are our churches filled with spiritually immature men?”, Murrow answers: “Because we are not fathering them.”³³⁷ Citing 1 Corinthians 4:14-15, Murrow demonstrates how spiritual fathering was and is an essential part of the church’s ministry -

³³⁵Murrow:

In addition, 38 percent of men described themselves as *spiritual but not religious* compared with just 28 percent of women, suggesting “traditional religious institutions may be somewhat less equipped to fulfill the spiritual needs of men.” This is further evidence that men are interested in God, but uninterested in Christianity as it’s currently practiced.

(Murrow, 65)

³³⁶Murrow, 215.

³³⁷Murrow, 215-216.

particularly of men. Our Lord was certainly a spiritual father to the Twelve. Paul called Timothy and Titus his “sons”, and the Scriptures admonish the church to be there for one another with the goal of maturity in Christ:

They [Paul, James, and the writer of Hebrews] repeatedly begged believers to grow up – to move beyond milk to solid spiritual food. Tell me, how are children to mature without the guidance of a father? No one expects babies to raise themselves, yet this is what we expect of babes in Christ.³³⁸

Murrow then describes that a spiritual father is a “living example”. A key point repeated throughout his book is that “Men follow men”. This is now applied to spiritual fathering in that “Boys imitate their dads”.³³⁹

The direction Murrow heads with spiritual fathering is not that this is exclusively the pastor’s job. Indeed, the pastor is a spiritual father to his flock, but he tells the reader that it is unrealistic to expect your pastor to serve as a spiritual father to every man in the congregation. Murrow’s vision is that of encouraging every man within the congregation to eventually become a spiritual father to other new converts or spiritually immature brothers in the church.

Not only does every man need to have a spiritual father, but he needs to become a spiritual father. I’ve said it before: a man’s strongest urge is to reproduce. He wants to leave a lineage and legacy. God’s first command in the Garden was *be fruitful and multiply*. Jesus’ last command in the Gospels was *make disciples*. A man will never be fulfilled in church until he is reproducing spiritual sons.³⁴⁰

Unlike the “feminine spirit” which has had the effect of making men feel emasculated if they become active in the church, this “spiritual fathering” includes 1) an ongoing relationship with their children; 2) teaching by example; 3) teaching how to release their masculine energy in healthy ways; 4) not being “mothers” (directing away from self-absorption); 5)

³³⁸Murrow, 216.

³³⁹Ibid.

disciplining their children (since the child is now accountable to his spiritual father through the bond of friendship established); 6) naming the child (helping his son find his true identity as a Christian); 7) giving the boy his sacred role in life; and 8) preparing his boys to become fathers themselves.³⁴¹ Murrow stresses that this “spiritual fathering” must not be viewed as “one more thing we cram into an already overstuffed church calendar”.

Spiritual fathering must become the foundation of the church. It’s time consuming, so other church activities will have to fall by the wayside. It may require a complete rethinking of how we organize our ministry. But it is the future. It’s Discipleship 101.³⁴²

Though I must insist that Christ, not “spiritual fathering”, is the foundation of the church, this kind of spiritual mentoring – provided that it is based upon a steady diet of Word and Sacrament ministry, ongoing catechesis, and genuine Pastoral supervision – appears to me to be an outstanding way to encourage our men to embrace an active life of discipleship in Christ’s church.

This “spiritual fathering” leads to one other key component in Murrow’s book, and that is what he calls in Chapter 24 “a band of brothers”:

A band of brothers. Though he may not realize it, every man longs to be part of one. It’s the model Jesus left us. If the church was offering this kind of fellowship – united in purpose, mutually supportive, and accomplishing great things - you would not be able to blast men out of the church.³⁴³

Since the problem of getting men into church is primary, Murrow anticipates the question “how do we get men into platoons if they don’t even like to go to church?” with three directions:

First, fight the Lone Ranger mentality in our churches. Christianity has evolved

³⁴⁰ Murrow, 217

³⁴¹ Murrow, 219-221.

³⁴² Murrow, 221.

³⁴³ Murrow, 222.

into a me-and-God pursuit: read your Bible (alone), pray (alone), come to church (alone in a crowd). This spiritual individualism is killing men. Second, see little platoons as the basic unit of the church rather than a desirable add-on. Small discipleship groups must become the cells that form the body rather than appendages to the existing body. Ideally, Sunday morning church should be a gathering of little platoons to form the larger redemptive community. Finally, create an environment where men can form meaningful relationships.³⁴⁴

As for my assessment of David Murrow's book, I find it a valuable resource for this

MAP's theme in helping me to understand the way men think and their attitudes regarding worship. Murrow is highly involved layman in the Presbyterian Church (USA), and therefore speaks in Reformed language, laced heavily with decision theology. His premise, however, of the necessity for male leadership in the church, and the problems the church currently faces with what he calls the "gender gap" due to the over emphasis of what he calls the "feminine spirit" is a universal problem in the visible church today.³⁴⁵

³⁴⁴Murrow, 223. Actually, the word "relationship" is itself a major point of discussion in Murrow's book. Murrow is careful to point out that "Though men want and need relationships, they rarely use the term or think relationally" (Murrow, 223). Women think relationally, men tend to think of a relationship as something strictly between a man and a woman. To speak of a relationship with another man is threatening to a man's masculinity. When men engage in a relationship with other men, it is not "face to face" – as with women – but "side by side" while doing something together, such as fishing, working, or some other activity. Hence a man has a "fishing buddy", a "fellow soldier", a "friend at work". (Murrow, 223-224)

³⁴⁵I *strongly disagree* with some of Murrow's points including the following:

- "Stop thinking of [your pastor] as the minister. You are the minister; he is your coach." (Murrow, 154) Under the section for pastors, Murrow echoes Lee Stobel who maintains that unchurched men "prefer down-to-earth" pastors. Included is the recommendation here that pastors give up wearing the ministerial robe which "...smack of elitism and, in some cases, arrogance." (Murrow, 171)
- Under the guise that men need the unpredictable, Murrow states: "Men need to be amazed by God, but our liturgies and rituals have made Him utterly predictable. No wonder men find church so boring. My advice: when teaching men, do the unexpected. Break something. Pretend something's going wrong. Do a card trick. Take them outside. Light something on fire...Play part of a video. Challenge the party line. Astonish men, and watch them lock in. (Murrow, 178-179) *Note: I have no problem with these "unexpected" teaching devices outside of the Divine Service; but I suspect that Murrow is referring to these employed during the worship service in place of "boring" liturgies.
- Under the subject of using masculine imagery and language to attract men, Murrow suggests: "We no longer live in a monarchy, so the word *Lord* is meaningless to men (ten lords-a-leaping?)." Murrow then cites David James who "invites men to relate to God as Wildman, King, Son, Warrior, Judge, and Brother. Calling God by a more relevant name can breathe new life into a man's prayer." (Murrow, 183)
- In discussing how "men need a relationship with God", Murrow reveals a key difference between his reformed thought and Lutheran theology in emphasizing practice (works) over status (baptized). (Murrow, 225)

Aware of Murrow's Reformed bias and these disagreements, indeed strong disagreements, the reader will still benefit greatly from his research and detailed endnotes on the whole subject of men's specific needs in the life of the church. I would highly recommend Murrow's book to anyone interested in this subject as much of his suggestions are adaptable and useful to Lutheran congregations.

Another important statistical reference of David Murrow appeared as an article titled *In Spiritual Matters, Kids Take Their Cues from Dad*. As I proceed in this MAP to gain an understanding of the impact the worship habits and attitudes fathers have on their children's worship habits and attitudes, I would invite the reader to keep these statistics of a study performed in Switzerland in mind.

Murrow states in his article:

You've heard it said that fathers are the spiritual leaders of the home. Now there's a study to prove it. Researchers from Switzerland examined whether parents' religious habits were transmitted to their offspring. They studied different variables,

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- Along side of these, perhaps the most insidious error in Murrow's righteous zeal for attracting men back to Christ, is his willingness to allow men to "worship" Christ away from the church proper, as men separate from the congregation or even away from the church itself, as in para-church organizations. His justification is pragmatic, but deeply flawed and counterproductive to the case he has otherwise so excellently made elsewhere in his book when he states:

...The sad truth is, certain men will never come to church. Maybe they don't have to... These irreligious men have a hunger for God, but see no need to waste their time with that irrelevant bore called Sunday worship. These unchurched men are turning to small groups to give them what the modern church system cannot – a genuine connection to God, and the camaraderie of a band of brothers. Are unchurched men really finding God without the help of a local church? Absolutely. I know a number of men who are intensely devoted to Jesus, but who do not attend organized worship services. Robert Lewis estimates that his Men's Fraternity meetings regularly draw 100 to 150 men who do not attend church. Men are taking a Costco approach to faith, going factory direct, cutting out the middleman. (Murrow, 228)

As a Lutheran, such thinking shocks the conscience. If a man calls himself a Christian, yet does not wish to be baptized, gather with God's people around His Word, nor feeds on the Lord's Supper, one would have to ask such a person, "Friend, what kind of faith do you have?" Indeed, the church should make an effort to do its very best to teach and practice the Christian faith so that the inactive and/or non-believer desires to be part of our fellowship in Christ. But if we settle for small groups as a *substitute* for congregational worship, the doctrine of the Church is turned upside down. It is comments such as Murrow's, here, that should remind Lutheran clergy not to "swallow" advice from the Reformed "hook, line, and sinker".

but one critical factor towered above the rest: the practices of the father determine whether children grow up attending church or not. And here's the shocker: the habits of the mother have almost no influence over their kids' future devotion.

Consider these findings:

- When Mom is a regular churchgoer but Dad attends infrequently, just 3 percent of their kids go on to become regular church goers.
- When Mom is regular but Dad never attends, just 2 percent become regular attenders.

Now, let's flip the chart. What if Dad is faithful?

- When both Mom and Dad attend church regularly, 33 percent of kids grow up to attend regularly.
- When Dad is regular but Mom only goes once in a while, the figure jumps to 38 percent.
- Here's the real bombshell: when Dad is faithful but Mom never attends, 44 percent of the kids end up as regular church attenders!³⁴⁶

Clearly, as Murrow comments, this data should make any Christian father who wants his children in heaven, but is luke-warm in attending, to reconsider the impact he has – good or bad – on his children's future relationship with their Savior Jesus.

Peter DeJong and Donald Wilson's Observations

In contrast to Murrow's insistence that men have great and unique influence on the spiritual nurturing of their children, Peter DeJong and Donald Wilson downplay this important role in their book, *Husband & Wife: The Sexes in Scripture and Society*. DeJong and Wilson set Scripture within a sociological perspective on the changing roles of husband and wife within modern society. Though they offer some very helpful statistical data, I disagree with their hermeneutic which is to interpret Scripture according to the perceived cultural – an approach which has allowed for many within the modern visible church to interpret Scripture in any way one *wants*. Here is an example:

It is clear from our earlier discussion of the relationship of males and females in Creation, in the Fall, and in redemption that such a conception of male authority is

³⁴⁶ David Murrow, "In Spiritual Matters, Kids Take Their Cues from Dad", *Rick Warren's Ministry Tool Box*, <http://www.pastors.com/RWMT/printerfriendly.asp?issue=210&artID> (24 January 2006).

without scriptural basis. That the male is the final authority in the marriage relationship is an idea that is foreign to the Bible. Paul does speak of husbands as possessing a headship or representative role in the family, but this is a functional role that fell to husbands because of two factors: the created reproductive differences between men and women, and the conditions under which people lived in nonmodern societies.³⁴⁷

The assumption is, that since our modern society has overcome the ancient need for the husband to be the primary “bread winner” (hunter-gatherer-defender of the home), there is nothing Scriptural to require men to maintain a role of headship – a modern misinterpretation which exacerbates the problem of men not taking seriously their God given role as spiritual leaders within the home.

Dean Merrill’s Observations

In contrast to DeJong and Wilson, Dean Merrill approaches the subject of being a husband with the acceptance of the Biblical order for husbands and wives, and does so in a pragmatic way:

This book is an attempt to help you think about your job as the head of your household. It is, quite simply, a husband’s job description.³⁴⁸

In posing the question, *What is a husband?*, Merrill sets forth the key biblical principle of servanthood for the family:

It is with this understanding that we must now begin to define what Paul meant when he called the husband “the head.” We must not allow secularist management consultants or family psychologists to write our definitions. We must not succumb to the prevailing haphazard opinions of our society. . . . The head of a Christian household is the man who has given himself to serve his wife and his children, if any. Why? Because he loves them. He is the guy who enables things to succeed. He is the guy who plans ahead so schedules mesh. He is the guy who figures out what’s causing tension and then moves to relieve it. He is solution-oriented.³⁴⁹

³⁴⁷Peter DeJong and Donald R. Wilson. *Husband & Wife: The Sexes in Scripture and Society*. (Grand Rapids, MI: Zondervan Publishing House, 1979), 167.

³⁴⁸Dean Merrill, *The Husband Book – A Job Description for the Married Man*. (Grand Rapids, MI: Zondervan Publishing House, 1977), 11.

Merrill embraces, rather than makes excuses for, Paul's admonition in Philippians 2:3-8. In this way, Merrill makes it clear that he accepts the Biblical order of husband and wife.

Fred Renich's Observations

We next consider Fred Renich's work *The Christian Husband*. Despite the fact that Renich comes from a synergistic, Reformed background³⁵⁰, there is much sound and practical information on the essentials of what makes up a Christian marriage.

Of interest to this MAP is Fred Renich's treatment on the subject of leadership within the home. He indicates why sometimes things go wrong between husband and wife:

God created woman with an inner demand for leadership. Her whole nature cries out for it. She wants strength to surrender to, and love in that strength to make her surrender a safe experience....Where she sees weakness in her husband a woman will not and cannot surrender. She despises weakness in men, and most of all in the man to whom she is married.³⁵¹

Included within his chapter on leadership are three objectives: 1. To know each member of your family, beginning with your wife; 2. To encourage the development and use of the gifts God has given each member of your family; and 3. To pace yourself as leader to the capacity of those you lead. Although he does not go where such a topic would naturally *lead* for a Christian leader – God's Word – his treatment is thought-provoking.

³⁴⁹Merrill, 28-29.

³⁵⁰ As an important aside to understanding Fred Renich's reformed theological position, this quote is offered: "The way you became a Christian was to come to Christ just as you were, lost and undone, with no ability to save yourself, but WITH THE CONFIDENCE THAT CHRIST WOULD SAVE YOU *IN THE ACT OF YOUR COMING.*" The capitalization and italicized print are the authors. Fred Renich, *The Christian Husband – How to Become The Husband God Wants You to Be*. (Montrose: Living Life Publications, 1976), 32.

³⁵¹ Renich, 82

James Dobson's Observations

When speaking of husbands and fathers, it is difficult to avoid James Dobson, the author of many books on Christian marriage and family. Pertinent to husbandly concern is his work *What Wives Wish Their Husbands Knew about Women*. Among the many insights Dobson offers in this book, one which seems particularly useful for this literature review deals with the emotional differences between men and women:

A man derives his sense of worth primarily from the reputation he earns in his job or profession....The man who is successful in these areas does not depend on his wife as his *primary* shield against inferiority....By contrast, a housewife approaches her marriage from a totally different perspective....Therefore, the more isolated she becomes...the more vital her man will be to her sense of fulfillment, confidence, and well-being. He must be that "one person" of whom Dr. Glasser wrote, and if he is not, she is "unable to fulfill her basic needs." That spells trouble with a capital T. Let's reduce it to a useful oversimplification: men derive self-esteem by being *respected*; women feel worthy when they are *loved*. This may be the most important personality distinction between the sexes.³⁵²

Since so many conflicts arise between husband and wife due to a misunderstanding of how each thinks and feels from day to day, this quote bears an insight that a Godly man would do well to remember as he seeks patience and understanding from the Lord as God directs husbands in 1 Peter 3:7: "Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered."³⁵³

Summary of the "Family's Man" in the Role of Husband

Murrow led the review by establishing statistically the value of the husband – not only to his wife – but to his children as well in all three roles (husband, father, and especially

³⁵²James Dobson *What Wives Wish Their Husbands Knew about Women*. (Wheaton: Tyndale House Publishers, 1975, 1978), 64.

family catechist). The reason why Murrow was placed under this section was to serve as a back drop for what follows, since (I believe) his contributions are some of the most valuable for the purposes of this MAP under the Literature Review.

DeJong and Wilson, serve little more than an example of higher criticism's influence on contemporary Christian thought regarding marriage.

Merril, was of much more worth than DeJong and Wilson on the subject of the Christian husband's role. I especially appreciated his definition of "headship" ("...the man who has given himself to serve his wife and his children...")

Renich's explanation of how God designed the woman to "demand leadership" from her husband and, conversely, to despise weakness in her husband, was insightful.

Dobson's summary of the emotional differences between men and women shed light on the reason husbands do not often understand why their wives become so upset over what the husbands perceive as "little things" around the home; things that are viewed not so "little" by their wives.

Each of these authors (with the exception of DeJong and Wilson) contributed to the different aspects which make a Christian marriage function – in attitude, leadership, understanding, and devotion – to God, and to one another.

The "Family's Man" in the Role of Father

Having reviewed the role of husband, we now continue in this literature review, to direct our attention particularly to how a survey of authors address the role the father has toward his family. In order to do this, we will first examine secular authors on this subject.

³⁵³ 1 Peter 3:7, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, 2001).

Following that review, we will then proceed to a look at how Christian authors have presented the role of father within the family.

Secular Authors on the Role of Father within the Family

What defines a *secular* author from a *Christian* author is the presented purpose of the author's writing. This designation is not an attempt to ascertain whether or not each author has faith in Jesus Christ (an impossible task, since this would require the ability to read one's heart). The observations which follow are classed as *secular* based on the sociological or psychological emphasis of the author's with no effort made to present a Christian premise.

Fitzhugh Dodson's Observations

In his self-admitted "How to" book³⁵⁴, Fitzhugh Dodson embraces the clichéd and increasingly rejected philosophy of the '70's era in his introduction on "Fathering" when he states: "And remember! Being a good father is determined by the quality rather than the quantity of time you spend with your children."³⁵⁵ The actual amount of time we men spend with our wife and children may vary greatly, but it is one thing to admit the lack thereof while striving to do better; it is quite another to soothe our guilty consciences by saying that the *amount* does not matter, only some vague concept of "quality".³⁵⁶

As for the rest of Dodson's book, he follows fatherhood from infancy through to late adolescence covering a surprisingly comprehensive list of topics for such a small handbook.

³⁵⁴ Fitzhugh Dodson. *How to Father*. (New York: The New American Library, 1974).

³⁵⁵ Dodson, 5.

³⁵⁶ Even the concept of "quality time" strikes the senses as self-agrandizing. (As to suggest that it is a privilege for our loved ones to be "graced" by our presence!) This attitude "flies in the face of" the Biblical teaching of servanthood husbands and fathers are to have toward their families.

He includes a chapter on divorced and “blended” families. There is a rich appendix section that features suggestions for age appropriate toys – even suggestions for the “handy-man” dad who would like to construct wooden toys. *How to Father* would have value if read with a critical and discriminating eye, realizing that the author is not pretending to come from a Scriptural, but rather a psychological and sociological perspective.

David Blankenhorn’s Observations

We will now turn to a review of David Blankenhorn’s seminal work which will reveal that, cultural more’s aside, children’s desire of their father’s time has not changed.

Fatherless America - Confronting Our Most Urgent Social Problem addresses what can truthfully be called the crisis which is the current state of withdrawal of men from the modern American family structure. He contrasts the modern cultural scene with the past this way:

...over the past two hundred years, fatherhood has lost, in full or in part, each of its four traditional roles: irreplaceable caregiver, moral educator, head of family, and family breadwinner. As the historian Peter N. Stearns put it: “An eighteenth-century father would not recognize the distance contemporary men face between work and home . . . or the parental leadership granted to mothers or indeed the number of bad fathers.”³⁵⁷

Blankenhorn then proceeds to identify three key ways in which fatherhood in America has been “radically diminished”. Fatherhood, according to Blankenhorn, has become 1) smaller, 2) devalued, and 3) decultured. Regarding becoming smaller, he states: “There are simply fewer things that remain socially defined as a father’s distinctive work.”³⁵⁸ Regarding its devaluation:

³⁵⁷ David Blankenhorn. *Fatherless America – Confronting Our Most Urgent Social Problem*. (New York: BasicBooks, A Division of Harper-Collins Publishers, 1995), 16.

³⁵⁸ Ibid.

Within the home, fathers have been losing authority; within the wider society, fatherhood has been losing *esteem* (Italics mine). Many influential people in today's public debate argue that, when all is said and done, fathers are simply not very important.³⁵⁹

The most significant of these three is that fatherhood has been decultured:

...denuded of any authoritative social content or definition. And decultured paternity is a minimalist paternity. It is biology without society. As an extreme example, consider the phenomenon of the sperm bank: fatherhood as anonymous insemination. No definition of fatherhood could be tinier.³⁶⁰

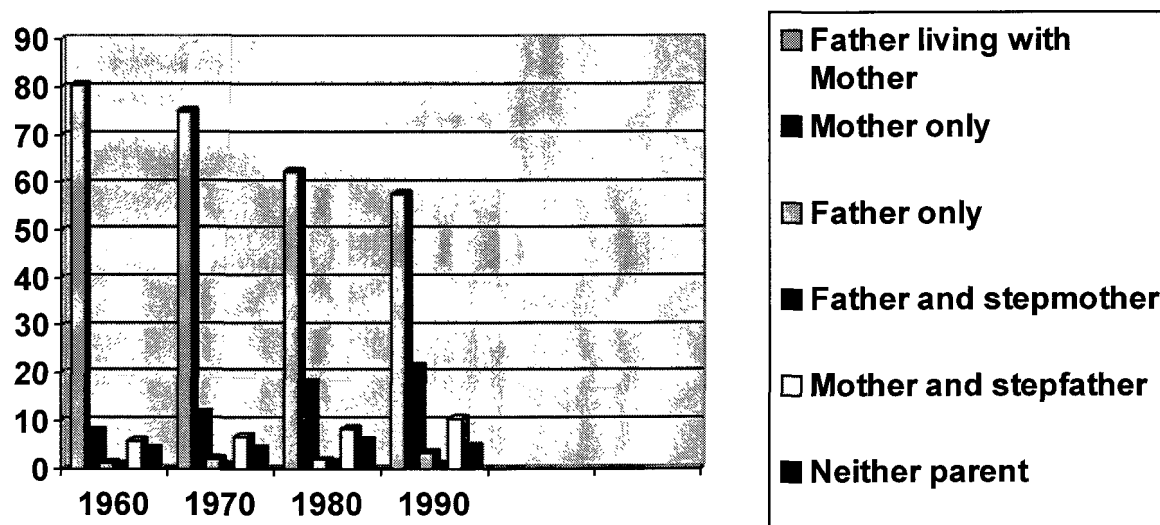
A fascinating look in how things have changed regarding the diminishing role fathers are playing in the lives of their children is displayed in this statistical chart Blankenhorn presents on the percentage of U.S. children in various family arrangements, a bar graph has been produced to make the data more visually comparable in figure 1.

As we can see, there was a steady decline over the three decades from 1960 to 1990 of the traditional family arrangement of the father living with the mother. Conversely, there was a steady and significant *increase* over that same period of time of the mother raising those children alone. Arrangements in which a father raised the children alone increased from a very low percentage in 1960 over those three decades with the smallest of percentage points. The percentage of father with a stepmother was so low and seemingly unchanged that it was eclipsed by the rate of *neither* parent raising the children. We can only assume that an extrapolation of these figures to the present would remain consistent.

³⁵⁹ David Blankenhorn. *Fatherless America – Confronting Our Most Urgent Social Problem*. (New York: BasicBooks, A Division of Harper-Collins Publishers, 1995), 16.

³⁶⁰ Ibid.

Figure 1 The Percentage of U.S. Children in Various Family Arrangements³⁶¹



What can we gather from these statistics? As with the increase of *mother only* family arrangements (in which is included single mothers through divorce, separation, never married, and widowed), we see demonstrated that the father is less prominent from decade to decade. Blankenhorn’s premise throughout his book is to conduct a thorough analysis of *why* this decrease in father involvement is occurring, while offering a picture at the end of the book of what is needed to correct this downward spiral – not only for the sake of the immediate family, but for society as a whole.

To get at the problem, Blankenhorn identifies today’s principle cause of fatherlessness is paternal choice:

Over the course of this century, the declining rate of paternal death has been matched, and rapidly surpassed, by the rising rate of paternal abandonment. The shift began quite early. Even for parents and children born as early as 1910 through 1930, according to the demographer Peter Uhlenberg, “the increase in voluntarily broken

³⁶¹ David Blankenhorn. *Fatherless America – Confronting Our Most Urgent Social Problem*. (New York: BasicBooks, A Division of Harper-Collins Publishers, 1995), 18.

marriages greatly exceeded the decline in marriages broken by death.”³⁶²
This “volitional fatherlessness”, as Blankenhorn calls it has many contributing factors to which he goes into great detail. Before we consider those details, however, it is important to understand that – even from a sociological perspective – the impact men have on their children:

Fatherhood is a social role that obligates men to their biological offspring. For two reasons, it is society’s most important role for men. First fatherhood, more than any other male activity, helps men to become good men; more likely to obey the law, to be good citizens, and to think about the needs of others. Put more abstractly, fatherhood bends maleness – in particular, male aggression – toward prosocial purposes. Second, fatherhood privileges children. In this respect, fatherhood is a social invention designed to supplement maternal investment in children with paternal investment in children.³⁶³

This “paternal investment”, Blankenhorn goes on to say, enriches children in four ways:

First, it provides them with a father’s physical protection. Second, it provides them with a father’s money and other material resources. Third, and probably most important, it provides them with what might be termed paternal cultural transmission: a father’s distinctive capacity to contribute to the identity, character, and competence of his children. Fourth, and most obviously, paternal investment provides children with the day-to-day nurturing – feeding them, playing with them, telling them a story that they want and need from both of their parents. In virtually all human societies, children’s well-being depends decisively upon a relatively high level of paternal investment.³⁶⁴

Interestingly enough, when dealing with this third most important part of paternal investment – cultural transmission – this sociologist references the first Biblical book of our exegetical / theological study, Genesis. He writes:

In many respects, the single most consequential development in the story of human fatherhood, powerfully portrayed in classic texts such as the Bible’s Book of Genesis, is the movement of males toward understanding their paternity not simply as biological insemination, nor even primarily as providing resources and warding off danger, but also- and perhaps most important – as “manhandling” their offspring:

³⁶² Blankenhorn, 22.

³⁶³ David Blankenhorn. *Fatherless America – Confronting Our Most Urgent Social Problem*. (New York: BasicBooks, A Division of Harper-Collins Publishers, 1995), 25.

³⁶⁴ *Ibid.*

making sure not only that the child survives, but also that the child grows up to be a certain kind of person.³⁶⁵

This “manhandling” itself is a fascinating insight into the unique role fathers play in the healthy mental and emotional growth of their children.³⁶⁶

Before we arrive at the final section of the book offering hope and a new direction for society via a new appreciation for what we once had in recognizing fatherhood, Blankenhorn fills much of the remaining pages of his book on what he calls “a fair representation of

³⁶⁵ David Blankenhorn. *Fatherless America – Confronting Our Most Urgent Social Problem*. (New York: BasicBooks, A Division of Harper-Collins Publishers, 1995), 45.

³⁶⁶ In order to support Blankenhorn’s point of the necessity of *manhandling*, we reference one of the Christian authors, James Dobson, and his excellent book, *Bringing Up Boys*. Dobson relates this story and comment about his youth:

I also remember the delightful times I roughoused with my father. *Many moms fail to understand why that kind of foolishness is important, but it is* (Italics mine). Just as wolf cubs and leopard kittens romp and fight with each other, boys of all ages love to rumble. When I was five years old, my dad and I used to horrify my mother by having all-out kick fights. That’s right! *Kick fights!* ...He would entice me to kick his shins and then, inevitably, he would block my thrust with the bottom of his foot. That made me go after him again with a vengeance. Then dad would tap me on the shin with his toe. Believe it or not, this was wonderful fun for me. We would end up laughing hysterically, despite the bumps and bruises on my legs. My mother would demand that we stop, having no clue about why I loved this game. *It was just a guy thing* (Italics mine). Child-protection officers today would throw the book at a man who had kick fights with his kids. Some might say that this “violence” at home could lead to criminal behavior. Likewise, many have concluded that corporal punishment, even when administered in a loving environment, teaches kids to hurt others. They are wrong. It isn’t roughhousing or measured discipline that predisposes boys to misbehavior. It is often the *absence of a father who can teach them how to be men and correct them authoritatively when they are wrong* (Italics mine).

James Dobson. *Bringing Up Boys – Practical Advice and Encouragement for Those Shaping the Next Generation of Men*. (Wheaton: Tyndale House Publishers, 2001), 59.

Dobson uncovers a major reason for the problems within our culture today which Blankenhorn addresses in the following pages: The fact that Dobson’s mother – nor most dear women for that matter – do not understand the value of “roughhousing” is why a father is needed to complement and complete the mother’s valuable contribution for the child’s *total* mental and emotional well being.

Speaking of mental and emotional well being, another key point is regarding the crucial role fathers play in the lives of their daughters:

Deprived of a stable relationship with a nonexploitative adult male who loves them, these girls can remain developmentally “stuck,” struggling with issues of security and trust that well-fathered girls have already successfully resolved. Judith Musick observes: “The self’s voice in these young women may remain fixed on one basic set of questions. . . .What do I need to do, and who do I need to be, to find a man who won’t abandon me, as the men in my life and my mother’s life have done?” (Blankenhorn, 47)

contemporary elite discourse on fatherhood in the United States”. He proposes to set forth this discourse in the way a movie script is laid out with the character of a story:

There are eight characters in this script. Three are leading characters: the Unnecessary Father, the Old Father, and the New Father. . . . The script also features five minor roles, or parts for what might be termed fatherhood understudies. These five almost-fathers are the Deadbeat Dad, the Visiting Father, the Sperm Father, the Stepfather, and the Nearby Guy. The first three are biological fathers, but do not live with their children. The latter two are not biological father, but can play fatherly social roles, albeit murky ones. They embody the contemporary dispersal of fatherhood: the growing detachment of social from biological paternity.³⁶⁷

A major presentation on what Blankenhorn calls “the unnecessary father”, addresses the findings of Frank L. Mott, a senior research scientist at Ohio State University, which appeared on a front-page article in the September 21, 1992 *Washington Post* titled “Conventional Family’s Value Is Being Reevaluated”. This article coincided with the now famous episode of *Murphy Brown* aired that same night in which the star of the show purposefully chose to give birth as a single mother, and the response of Vice President Dan Quayle who rebuked the episode on the basis of its deriding fatherhood sparked a controversy that was played out on the nation’s stage regarding something which before had never been so questioned: “Were fathers *really* as important as we use to think?” Mott’s conclusions, along with others have attempted to answer that question in the negative.³⁶⁸

The final section is titled *Fatherhood*. In the lead-off chapter, *The Good Family Man*, Blankenhorn summarizes his research with many fathers with whom he conducted meetings arriving at this narrative-like definition:

The Good Family Man is a necessary father without portfolio. As a cultural

It would seem to me, concerning the main purpose of this MAP that it would be challenging to extremely difficult for a young lady caught in this dilemma to be able to focus on learning God’s Word – even when her mother would be a faithful child of God doing her best to fill the void of an absent (or worse yet) abusive father.

³⁶⁷ David Blankenhorn. *Fatherless America – Confronting Our Most Urgent Social Problem*. (New York: BasicBooks, A Division of Harper-Collins Publishers, 1995), 68.

³⁶⁸ Blankenhorn, 69-70.

model, he is largely missing from our current scholarly and expert discourse on fatherhood. In today's prevailing script, he is a character without a name, unheralded, often unrecognized. He plays his part off to the side, out of the spotlight, barely visible, increasingly over shadowed by others. Despite this cultural imperceptibility, millions of men in the United States are Good Family Men. Yet their ranks are rapidly thinning. With each passing year, the Good Family Man represents an increasingly smaller proportion of actual men in our society. As a father, the Good Family Man is not perfect, but he is good enough to be irreplaceable. He is married. He stays around. He is a father on the premises. His children need him and he strives to give them what they need, every day. He knows that nothing can substitute for him. Either he is a father or his children are fatherless. He would never consider himself "not that important" to his children.³⁶⁹

This description fits exceedingly well with the Scriptural principles outlined from Genesis to Ephesians chapter five and the rest. In short, a godly Father knows his place in the family structure and will not suffer his position to be removed because the eternal welfare of his wife and children are at stake.

To round out David Blankenhorn's excellent book, I relate twelve "proposals" he makes in the hope that those who care as deeply as he does over this modern crisis to the family and society will take seriously and act upon them. They are:

First, every man in the United States should be requested to take the following pledge: *Many people today believe that fathers are unnecessary. I believe the opposite. I pledge to live my life according to the principle that every child deserves a father; that marriage is the pathway to effective fatherhood; that part of being a good man means being a good father; and that America needs more good men. . . .* Second, the president of the United States, acting through the White House Domestic Policy Council, should issue a brief annual report to the nation on the state of fatherhood. Third, a few good men should start creating Fathers' Clubs in their local communities. Fourth, the U.S. Congress could provide valuable assistance to community organizers, clergy, and other local leaders who are serious about creating higher standards of male responsibility. Fifth, ask married fathers to transform public housing in the in the United States. Sixth, a few good community organizers, veterans of the civil rights and poor people's movements and professional practitioners of Saul Alinsky's philosophy of "comforting the afflicted and afflicting the comfortable," could build the infrastructure for a broad new populist movement to empower families and strengthen community life. Seventh, an interfaith council of religious

³⁶⁹ David Blankenhorn. *Fatherless America – Confronting Our Most Urgent Social Problem*. (New York: BasicBooks, A Division of Harper-Collins Publishers, 1995), 201.

leaders could speak up and act on behalf of marriage. Eighth, the U.S. Congress should pass, and the president should support, a resolution stating that the first question of policy makers regarding all proposed domestic legislation is whether it will strengthen or weaken the institution of marriage. Ninth, local and county officials from across the nation should follow the example of the Hennepin County Board of Commissioners in Minnesota. In 1994, these county commissioners drafted a “vision statement” to identify local priorities and to plan for the future. In the document, the commissioners called upon themselves and the citizenry to move toward a community “where healthy family structure is nurtured and fewer children are born out of wedlock.” Tenth, state legislatures across the nation should support fatherhood by regulating sperm banks. New laws should prohibit sperm banks and others from selling sperm to unmarried women and limit the use of artificial insemination to cases of married couples experiencing fertility problems. Eleventh, a few well-known professional athletes should organize a public service campaign on the importance of fatherhood. Twelfth, a few prominent family scholars could write new textbooks for high school students about marriage and parenthood.³⁷⁰

These twelve proposals may or may not be received favorably by the general public – many of the proposals involving the government would likely be opposed by the American Civil Liberties Union (ACLU) simply because the ACLU tends to perceive many such “family value” issues as religious, and thus a violation of “church-state separation”. However, his offering of constructive, concrete suggestions lays a groundwork for others to “pick up the ball” and make some real positive contributions to the problem of fatherlessness in America.

Carlyle Marney’s Observations

A truly delightful little book from the same era as the previous one is Carlyle Marney’s *Dangerous Fathers, Problem Mothers, and Terrible Teens*. Each subchapter (more like a vignette) expresses a sage and wholesome generally accepted truth born of experience. The topics addressed include: *Family training never can rise above family character*, *Time is the enemy* to a family, *Self-discipline* is an obligation, and *Inconsequential Gods* (related to the idolatrous priority of possessions). Revealing how the passage of time

does not diminish the contemporary nature of truth, the subchapter titled *Everybody's Doing It* brings the subject of this paper into a clear focus: "Least of all is the phrase 'everybody is doing it' a fit motto to determine whether or not a family worships together. There is in our time still room and also deep need in this world for family individualities."³⁷¹ It is gratifying to know that *the old days* had much more in common with the *real* problems human families face today than were different.

Bryan E. Robinson and Robert L. Barret's Observations

A topic that will serve as the basis of the implementation of the Genogram interviews with the fathers of my congregation is identified in Bryan Robinson and Robert Barret's helpful book to those care givers in the counseling profession titled *The Developing Father – Emerging Roles in Contemporary Society*. This book, the authors assert, came into existence after encountering more and more fathers who became *househusbands* either out of economic necessity (unemployment), or other circumstances in which their wives entered the workforce in the classic role reversal such as that portrayed in the comedy *Mr. Mom*. Each chapter ends with a section directing professional caregivers to helpful resources for further study in dealing with the challenges these men face. That topic of interest to me is *Family Systems Theory and Fatherhood*. Robinson and Barret explain:

In the mental health professions there is a current emphasis on treating the entire family, which is seen as more effective than simply treating the individual who has been identified as "having problems." This family treatment emphasis grew out of the experience of several practitioners in the 1950s and 1960s with patients in mental institutions. It was noticed that in some cases a highly disturbed individual would respond to treatment, return home, and then in a short period of time, would be

³⁷⁰ David Blankenhorn. *Fatherless America – Confronting Our Most Urgent Social Problem*. (New York: BasicBooks, A Division of Harper-Collins Publishers, 1995), 226-233.

³⁷¹ Carlyle Marney. *Dangerous Fathers, Problem Mothers, and Terrible Teens*. (New York: Abingdon Press, 1958), 23.

brought back to the hospital as dysfunctional as before treatment (Bronfenbrenner, 1979; Carter & McGoldrick, 1980; Jackson, 1965a, 1965b; Nichols, 1984).³⁷²

The authors go on to state that when the therapists, who were curious about this reoccurring phenomena, brought in the families of these patients for consultation in order to smooth out the transition home, it was discovered that the way in which the families members communicated, it was required there exist at least one (usually the patient him or herself) that behave in a dysfunctional manner. “The patient’s ‘sickness’ served a purpose in the family context.”³⁷³ Amazingly, in some circumstances where the patient was able to receive help and become well, another family member showed new signs of stress created in that void of “wellness” and had to be hospitalized.

In searching for a theoretical explanation for this situation, researchers turned to the work of Bertalanffy (1968), who suggested that systems are characterized as sets of elements interacting in such a way that there is a hierarchical order among them that maintains a balance, or *homeostasis*, so that unity is maintained. The system functions in such a way that it has a wholeness which transcends the qualities of its parts and is more than the simple sum of them. When a couple joins together a system is created that is made up of dynamics contributed by both; as children are born, the system changes, readjusting itself and its dynamics to maintain homeostasis. These family systems have a past and a future that affect whatever is seen at any given moment. In order for the systems to function well, there must be equilibrium, which is achieved through family rules, roles, and characteristic patterns of reaction to stress. Some families demand high levels of stress and turmoil; others collapse if too much pressure is applied.³⁷⁴

Family Systems Theory (FST) is useful for the parish pastor since this theory is based on merely observing what already is happening instead of inventing a whole new reality based on weird and unbiblical assumptions, such as Sigmund Freud’s *intrapsychic theory*. FST

³⁷²Bryan E. Robinson and Robert L. Barret. *The Developing Father – Emerging Roles in Contemporary Society*. (New York: The Guilford Press, 1986), 11.

³⁷³ Robinson and Barret, 11-12.

³⁷⁴ Robinson and Barret, 12.

lends itself to pastoral counseling as well because Biblical counseling (the application of Law and Gospel) involves the most fundamental system we humans have – our (vertical) relationship with God, and our (horizontal) relationship with our neighbor – beginning with our family.

The Genogram questions, which will be presented in Chapter Five, are designed with a view to helping me understand how the family system of the fathers I interview impacts the way each of these men perceive their role as spiritual leaders within their own families based on the views their own fathers held toward worship and their personal need (or lack thereof) to feed on God’s Word.

Christian Authors on the Role of Father within the Family

As distinguished from *secular* authors, those authors classed as *Christian* present their material from a theological perspective. This *theological perspective* does not mean that their observations are devoid of sociological or psychological references, nor are the authors which follow necessarily orthodox. These authors do comment on, and draw from, their own theological backgrounds in order to address what they consider to be the correct Christian response to the question regarding the role of the father within the family.

Earl S. Rudisill’s Observations

Earl Rudisill’s book *For Fathers Only* is a fascinating look – not only culturally at the way father’s appeared in 1953 America - but also a theological preview into what was to come for American Lutheranism. Published by the once stalwart Muhlenberg Press, Rudisill

goes out of his way to convince the reader that he is not from the conservative Lutheran tradition, but rather exudes with an almost “giddy” quality rationalistic liberalism..³⁷⁵

Considering these grave concerns, Rudisill’s book offers some very true advice for the father, to which the credit belongs more to traditional values of the era than (as is his claim) “science and Christianity” joined:

In the little world of home children learn to live by living. The sense of belonging and having a secure place grows, poise increases, adjustments to persons and conditions improve, and a feeling of general well-being moves toward independent but responsible activity. When children see their father restrain himself in times of tress, respect their time and projects, stand for the right, and take spiritual and moral principles seriously, they are easily and unconsciously receiving inspiration and direction of the greatest value.³⁷⁶

Since Rudisill prides himself on his blending of science with Christianity, it is at least helpful that he mentions some statistical data:

An investigation of the desires of 369 boys and 415 girls revealed that 61.5 per cent of the boys and 66.5 per cent of the girls rated the most desirable fatherly trait as “spending time with his children, reading, talking, and playing with them.” They

³⁷⁵Already in chapter one Rudisill demonstrates a higher-critical understanding of Scripture that will continue to question and disregard the traditionally accepted historicity of the Biblical text:

According to the first creation story in Genesis man and woman were equal. But in the second account there appears an Asiatic idea – that woman had her origin in man. Acutal practice took its direction from the seond version – perhaps because it accorded better with man’s preference. [Earl S. Rudisill. *For Fathers Only*. (Philadelphia: Muhlenberg Press, 1953), 7.]

Rudisill closes chapter one with this “insight”: “In the last two centuries, however, science and Christianity have joined in the discovery of woman’s true worth and in the recognition of her personality.” (Rudisill, 20)

On final insight into Rudisill’s “giddy” view of Christianity’s role among “intelligent” [i.e. thinking people] is found in the last sentence of his book: “Among the factors which help us move adventurously but confidently into the future, no other is so steadying and inspiring as an intelligent Christian faith.” (Rudisill, 168). One wants to ask the author, What is an *intelligent* Christian faith in light of our Lord’s admonition through St. Paul:

Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? [21] For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. [22] For Jews demand signs and Greeks seek wisdom, [23] but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, [24] but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. [25] For the foolishness of God is wiser than men, and the weakness of God is stronger than men. 1 Cor. 1:20-25 (ESV)

³⁷⁶Rudisill, 54-55. Even this quote, while true, is not expressed as one would expect a Christian to do, but rather a secular writer (or scientist) who can refer to Christianity only in the most sterile generalities of “religious principles” and moralisms.

want the companionship of their dads – a comradeship of which they are so often robbed by the father’s concern about earning a living and having his own forms of recreation.³⁷⁷

This quote is of special interest in that it provides a snapshot of 1953 era youth in what they want from their fathers.³⁷⁸

Gordon MacDonald’s Observations

The next work we examine is Gordon MacDonald’s *The Effective Father*.³⁷⁹

MacDonald relates that the origin of this book was born out of a counseling session in which

³⁷⁷ Rudisill, 86.

³⁷⁸Based on my own experience as a father, it appears to me that the youth of today differ little in what they would like to have – that is, a meaningful relationship with their fathers.

³⁷⁹For background on Gordon MacDonald, an internet search yielded this website from *Biblical Discernment Ministries*, Rick Miesel, editor. Miesel is a conservative pre-millennialist who presents this information on MacDonald:

Gordon MacDonald was pastor of Grace Chapel in Lexington, Massachusetts for 12 years. He left in 1984 to go with World Vision (a neo-evangelical, social gospel relief agency), and then became president of a college-age missions organization, InterVarsity Christian Fellowship (another neo-evangelical, para-church, charismatic group). MacDonald also regularly teaches at Bethel Theological Seminary in St. Paul, Minnesota, and the neo-evangelical Gordon Conwell Theological Seminary in New England.

In 1987, while president of IVCF, he publicly admitted to an adulterous affair. Though that should have stopped him forever from returning to the pulpit as a spiritual leader (since he was no longer Biblically qualified -- see note), in 1989 he became pastor of Trinity Baptist Church in Manhattan. Then, as of 3/25/93, he took up the pastorate once again at Grace Chapel in Lexington, a church with 2,300 members and weekly attendance ranging from 2,500 to 3,000. (This shows how far down the spiritual ladder that particular church had fallen to bring back a fallen minister to the place of leadership! Nevertheless, the decision to call MacDonald back to Grace Chapel was hotly debated when members met on 1/10/93 -- about 26% of the 950 members attending a congregational meeting that evening opposed MacDonald's return as senior minister.)

- MacDonald is best known as an author, particularly for *Ordering Your Private World* (1984/1985), *Renewing Your Spiritual Passion* (1986/1989) (the latter [revised edition] being published subsequent to his public disgrace), and *Rebuilding Your Broken World* (1990). However, all his books indicate, to one degree or another, a significant reliance upon the psychological ideas of men rather than the pure Word of God (cf. 2 Peter 1:3). **For example, in a less well-known book, *The Effective Father* (specifically the chapter entitled, "Please Show Me That You Care"), MacDonald clearly indicates his adherence to Freud's teachings on psychic determinism:**

(a) Gives an example of a lady who had an "addiction" to promiscuity ("an addiction like alcohol"), which was allegedly caused by her father's lack of affection toward her during her teen years.

his counselee was desperately frustrated by his perceived failure as a father. MacDonald assembles his book around six principles he considers key to being an “effective father”:

1) “If I am an effective father...it is because I have deliberately set as one of my life’s highest priorities the creation of conditions in my home that will stimulate my children to grow to their full human potential.”³⁸⁰

2) “If I am an effective father...it is because I have devoted myself to become an instrument and model of human experience to my children.”³⁸¹

3) If I am an effective father...it is because I have sharpened my sensitivity to my family’s needs, committed my inner being to God’s laws, and fixed a foresightful eye on opportunities and hazards ahead. I want to make sure that every family experience builds my children up and matures them.³⁸²

4) “If I am an effective father... it is because I am filling my children’s lives with perspectives and patterns which produce wisdom; I am lovingly purging their lives of unwholesome influences and tendencies that impede their progress toward maturity.”³⁸³

5) “If I am an effective father...it is because I accept and affirm my children for who they are, appreciate them for what they are accomplishing, and cover them with affection because they are mine.”³⁸⁴

6) “If I am an effective father...it is because I am aware that I always live on the edge of ineffectiveness and must continually reach out to God for wisdom and skill to accomplish my task.”³⁸⁵

(b) Makes the statement that women who become promiscuous in early adulthood are likely to have grown-up with an unaffectionate father in the home. (Bold print mine)

- At the height of President Clinton's sex scandal in 1998, it was announced that Gordon MacDonald was one of the President's "spiritual advisors," so designated to help Clinton through his so-called spiritual crisis. (Clinton's other advisors included liberal, social radical Tony Campolo, apostate Robert Schuller, and church growth guru Bill Hybels.) In addition to supporting the abominations of homosexuality and the murder of unborn children, former President Clinton is a serial adulterer, a habitual liar, and a man who used the highest office of the land to obstruct justice. In a letter of explanation written to his congregation in September of 1998, MacDonald shrugged-off Clinton's immoral positions on homosexuality and abortion (deeming them "political" positions), and claimed that Clinton was a genuine repentant sinner worthy of our prayers and our fellowship.

(Miesel, www.rapidnet.com/~jbeard/bdm/exposes/macdonald/general.htm)

³⁸⁰ Gordon MacDonald. *The Effective Father*. (Wheaton: Tyndale House Publishers, 1977), 27.

³⁸¹ MacDonald, 57.

³⁸² MacDonald, 137.

³⁸³ MacDonald, 181.

³⁸⁴ MacDonald, 215.

³⁸⁵ MacDonald, 237.

I quoted each of these six principles to give the reader an impression of how MacDonald's book is written. MacDonald admits that his "key principles" are ideals to which he fears he has not himself achieved. In reading his book, I would prefer to see more Biblical constructions for these "key principles", and less first person singular products of brainstorming.

James Dobson's Observations

One of the more *enjoyable* books I have read in this literature review is James Dobson's *Parenting Isn't for Cowards*. I have already referenced in the comparative study of this MAP this book, along with a small sample of Dobson's other work. In this literature review, however, I intend to revisit the quotations shared previously from Dobson's book in order to highlight the first of two particular sections that are relevant to this MAP. In chapter six, we find the title *Suggestions for Parents of Young Children*. Suggestion number five is *The Establishment of Faith*:

Finally, may I urge you as parents of young children, whether compliant or strong-willed, to provide for them an unshakable faith in Jesus Christ. This is your *most* important function as mothers and fathers. How can anything else compare in significance to the goal of keeping the family circle unbroken in the life to come? What an incredible objective to work toward!³⁸⁶

Dobson stresses in this section the need for parents to teach their children (with special reference to the "strong-willed child") not only the comforting message of God's love in Christ, but also "acquainting children with God's judgment and wrath while they are young". He adds: "Nowhere in the Bible are we instructed to skip over the unpleasant scriptures in

³⁸⁶ James C. Dobson. *Parenting Isn't for Cowards*. (Dallas: Word Publishing, 1987), 104.

our teaching. The wages of sin is death, and children have a right to understand that fact.”³⁸⁷ He cites from his own personal experience as a teen how often he could have done bad things without his parents’ knowledge, but he knew that the Lord, to Whom one day he would have to give an account, was watching him.

As for the major presupposition of this MAP – that of the importance placed by fathers on their own personal need to be in worship having a direct impact on the habits and attitudes of their children – Dobson comments:

...I must remind you that children miss nothing in sizing up their parents. If you are only half convinced of your beliefs, they will quickly discern that fact. Any ethical weak spot - any indecision on your part – will be incorporated and then magnified in your sons and daughters. Like it or not, we are on the hook. Their faith or their faithlessness will be a reflection of our own. As I’ve said, our children will eventually make their own choices and set the course of their lives, but those decisions will be influenced by the foundations we have laid. Someone said, “the footsteps a boy follows are the ones his father thought he covered up.” It is true.³⁸⁸

This fatherly “influence” of which Dobson speaks is what I hope to substantiate in my Genogram interviews along with uncovering any other information relevant to my pastoral concern in ministering to fathers – not only for their sake, but that of the entire “family system”.

A truth universal to parents of all cultures of all time periods has been that raising teenagers is a difficult task. These half-children, half-adults do not often know why they behave the way they do or feel the way they feel. It is at such a time like this when hormones are driving, and the pull of the sinful flesh is strong that a consistent feeding in God’s Word and Sacrament and the faithful guiding of both father and mother in Christ are necessary more than ever. Therefore, the second section of this book relevant to this MAP is found in

³⁸⁷ James C. Dobson. *Parenting Isn’t for Cowards*. (Dallas: Word Publishing, 1987), 106.

³⁸⁸ Dobson, 106.

chapter nine titled *Suggestions for Parents of Adolescents*, under the subchapter named *The Desperate Need for Fathers*. In what follows, Dobson expresses a self-evident truth that our “politically correct” ethos seems to want to often suppress; namely, that fathers have a unique role in the raising of children which not only complements mothers, but makes the man necessary to the over all health of the family structure:

It is stating the obvious, I suppose, to say that fathers of rebellious teenagers are desperately needed at home during those years. In their absence, mothers are left to handle disciplinary problems alone. This is occurring in millions of families headed by single mothers today, and I know how tough their task has become. Not only are they doing a job that should have been shouldered by two; they must also deal with behavioral problems that fathers are more ideally suited to handle. It is generally understood that a man’s larger size, deeper voice and masculine demeanor make it easier for him to deal with defiance in the younger generation. Likewise, I believe the exercise of authority is a mantle ascribed to him by the Creator.³⁸⁹

There are then two very excellent discussions which follow. The first is addressed to the unique role fathers play in the lives of their *sons*:

Not only are fathers needed to provide leadership and discipline during the adolescent years, but they can be highly influential on their sons during this period of instability....Someone has said, “Link a boy to the right man and he seldom goes wrong.” I believe that is true. If a dad and his son can develop hobbies together or other common interests, the rebellious years can pass in relative tranquility. What they experience may be remembered for a lifetime.³⁹⁰

The other discussion is addressed to the unique role fathers play in the lives of their *daughters*:

Most psychologists believe, and I am one of them, that all future romantic relationships to occur in a girl’s life will be influenced positively or negatively by the way she perceives and interacts with her dad. If he is an alcoholic and a bum, she will spend her life trying to replace him in her heart. If he is warm and nurturing, she will look for a lover to equal him. If he thinks she is beautiful, worthy and feminine, she will be inclined to see herself that way. But if he rejects her as unattractive and uninteresting, she is likely to carry self-esteem problems in her adult years.³⁹¹

³⁸⁹ James C. Dobson. *Parenting Isn’t for Cowards*. (Dallas: Word Publishing, 1987), 159.

³⁹⁰ Dobson, 159.

³⁹¹ Dobson, 165.

The point from these two examples is that the role God has assigned to the father within the family structure is crucial. Not only – but by far most importantly – in the realm of spiritual leadership, but also in the overall mental and emotional well being of both sons and daughters.

Bruce D. Lockerbie's Observations

In his introduction to *Fatherlove – Learning to Give the Best You've Got*, Bruce Lockerbie states:

This is the secular age; ours is a secular culture, given over to our obsession with temporal and material concerns. In such a culture, the things of the spirit are largely ignored, if not outrightly denied. In addressing our culture, writers...may accurately assume that the majority of their readers, as [Robert] Coles observes, will “regard religion as a joke, as inconsequential, or as a mere ritual.” It runs contrary, therefore, to the age and its culture to suggest that the remedy for our national malaise and our individual loss of self-confidence – the remedy for the collapsing of family structure and the melting away of a father's influence – lies in a return to the roots of our religion. But faith in God leads to respect for the institution of the family and recognition of God's special benediction upon fatherhood.³⁹²

Lockerbie packs a lot into his little book regarding the matters that Christian fathers should bear in mind in order to define for the reader what he calls “fatherlove”. Through the examples of real people we see such concepts reinforced as “the toughest job is building character”, and setting “a sure foundation” – which is the Word of God, “setting the standard” of what it means to be a father (avoiding hypocrisy). Ultimately, Lockerbie directs the reader to the relationship between God the Father and His Son as the pattern which we, who are redeemed by Christ, are to imitate in our own relationships – that of unselfish love and walking in the image renewed for us through the blood of Christ.

³⁹²Bruce D. Lockerbie, *Fatherlove – Learning to Give the Best You've Got* (New York: Doubleday & Company, 1981), 17.

One insightful chapter is titled *Faith of Our Fathers*. He begins with a startling admission by the notorious cult leader and mass murder Charles Manson. In response to the hundreds of letters he had received from young people wanting to know how they could join his “family”, Manson says he does not know why they write to him. Manson supposed that “parents aren’t giving their children anything to believe in, and so these children are looking desperately for something to commit themselves to”.³⁹³ In response to the common statement made by parents who do not wish to force religion on their children, but say that they want their children to “make up their own mind”, Lockerbie aptly compares that to letting a child loose in a supermarket to shop for groceries. Most children would fill their cart with candy bars and jelly beans. No, children require the spiritual guidance and leadership of their parents, and in this regard, Lockerbie maintains that the Christian father has a special burden of responsibility:

As fathers, the first gift we must give our children is a loving family. Our sons and daughters need assurance that their mother is the most important woman in the world; and long with this assurance, the certainty that they are loved equally and unfailingly. This is the keystone to a child’s security. But growing directly from an environment of family love and stability must come another gift supremely necessary, the gift of faith....The only kind of faith that counts, the only real faith possible, is faith in God. The product of a loving, caring Christian family should be the faith we hold in common; a believing trust in the One who made us, who redeems us from sin, who wants to claim us for himself through all eternity. Children should learn about this faith primarily at home from their parents, secondarily at church, and possibly at school, but a father must be the priest in his own home, [underlining mine] setting an example of faith for his entire household.³⁹⁴

Something I have observed to which I would heartily welcome the reader’s response, is this:

I find it intriguing that among the pagan cultures, such as that of the ancient Greek and Roman, the father held the role of *priest* for his family. Of course in these homes it was

³⁹³ Bruce D. Lockerbie, *Fatherlove – Learning to Give the Best You’ve Got* (New York: Doubleday & Company, 1981), 203.

idolatrous; but there appears a pattern here of a *universally recognized role* of paternal leadership regarding spiritual (as well as other) matters. Since the natural man has the Divine Law written on his heart which reveals itself in the conscience, is it possible that the uniquely male role of spiritual leadership is imparted to mankind as well through the natural law, albeit more perfectly revealed in the written Word?

Lockerbie further defines qualities he sees as essential to being a Christian father-priest within the home:

To be a Christian father, a man's life must bear witness to his faith in the place where it counts most, his own home. His example must include a living lesson in what it means to be a man of faith wherever and whenever; at home as well as a church, in the community, or at a distant resort; in momentary excitement or in dull routine, in times of joy, in times of sorrow.³⁹⁵

Lest a father conveniently use Lockerbie's emphasis on the home and assert that he is doing his "job" by being this "spiritual leader" in whatever way he considers "spiritual leadership", and uses these words to justify *not* going to church, Lockerbie immediately follows with this admonition:

Of course, the Christian father sees to it that his family attends church regularly to receive the benefits of instruction, the encouragement of fellowship, the inspiration of worship, the blessing of service. Through the church's inculcation – by preaching, teaching, and ritual – his children may form patterns of thought and behavior which later find expression in their own personal faith. But at home, by prayer and Bible study together as a family, a father reinforces the preaching, teaching, and ritual of the church. Furthermore, by the daily living out of those doctrines and creeds, a father teaches much more. His children learn that the Christian faith is a day-by-day adventure with God, not just a weekly observance in a sanctuary.³⁹⁶

This paternal, *priestly* "reinforcement" is what this MAP seeks to address. Lockerbie's book falls under the role of father for the three-fold division of this literature review. It would,

³⁹⁴ Lockerbie, 204.

³⁹⁵ Bruce D. Lockerbie, *Fatherlove – Learning to Give the Best You've Got* (New York: Doubleday & Company, 1981), 205-206.

³⁹⁶ Lockerbie, 206.

however, serve just as well for the next and final section; that of the “Father as Christian Catechist for the Family”.

Summary of the “Family’s
Man” in the Role of Father
in the Secular Authors

Dodson (not to be confused with James Dobson), approached his “how to” father book with the perspective of a 1970’s social scientist (quality time vs. quantity time). His suggestions were helpful at best, somewhat benign at worst, but not bad considering he made no claims to be coming from a Christian background.

Blankenhorn’s seminal work on the fatherlessness problem that only grows in our nation occupied the largest section of this review. Demonstrating how fatherhood has become 1) smaller, 2) devalued, and 3) decultured, Blankenhorn serves to awaken the reader to what desperate circumstances the our nation – and the children of this nation face. This MAP was driven to a significant extent by the concerns echoed in Blankenhorn’s material.

Marney’s work, *Dangerous Fathers...*, contained vignettes of sage truths that guided the reader through points to consider while raising teenagers.

Robinson and Barret’s application of Family Systems Theory and Fatherhood presented the wholistic approach to counseling which prepared the coming discussion on the spiritual genogram of my eight subjects.

Summary of the “Family’s Man”
in the Role of Father in
the Christian Authors

Rudisill’s only redeeming value was where he reflected the socially conservative values of his time – no thanks to his theologically liberal, higher critical view representative of Lutheran Academia in the 1950s.

Dobson’s *Bringing Up Boys* had the usual tremendous observations, humor, and statistical insights on unique differences between boys and girls, as well as the value a father has in the life of both.

MacDonald’s six principles on being an “effective father”, was thought provoking, but would be difficult to remember in any practical sense for the average man of the family.

Dobson returns with another one of his gems *Parenting Isn’t for Cowards*. Dovetailing with the theme of this MAP, Dobson stresses in this book the need for one’s children to grow up with “an unshakable faith in Jesus Christ”. Among all the good things we want to give our children, nothing can compare to this top priority.

Lockerbie’s *Fatherlove* completes this second part of the Literature Review. A key component to his book is setting up the relationship between the Heavenly Father and His Son Jesus as the pattern of unselfish love which we are to imitate in our own relationships. When it comes to spiritual leadership, Lockerbie echoes Dobson in putting the responsibility right on the father as spiritual leader within the home.

As one considers the work and responsibility placed on “the family’s man”, the Christian husband and father remembers from where he received this happy burden: the Lord Himself. Each of these authors (with exception to Rudisill) gave insights that, for the

most part, complemented each other. Clearly, to be a Christian Father is not (to quote Dobson) for cowards.

The Role of Father as Christian Catechist for the Family

Of all the offices the *family's man* possesses which has the longest lasting effects, it is that of the role of Christian catechist for his family. We remember the quote from Martin Luther on page 29 in which he declares:

Most certainly father and mother are apostles, bishops, and priests to their children, for it is they who make them acquainted with the gospel. In short, there is no greater or nobler authority on earth than that of parents over their children, for this authority is both spiritual and temporal. Whoever teaches the gospel to another is truly his apostle and bishop.³⁹⁷

This third section of the Literature Review will examine observations made by authors who will treat of the subject of Catechesis (or Christian instruction) within the home. In particular, as it relates to the father.

Henry F. Cope's Observations

A work published in 1915 from the Chicago University Press titled *Religious Education in the Family*, reveals the same fascination with “modernism” – that is, the blending of religion with science³⁹⁸ - which we witnessed in Rudisill's 1953 work *For Fathers Only*. Though this book is an advice giver in many spheres of family life, it is clear from the author that Christianity is viewed by him with an evolutionary existence from

³⁹⁷Luther, M. (1999, c1962). *Vol. 45: Luther's works, vol. 45 : The Christian in Society II* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). Luther's Works (Vol. 45, Page 35-51). Philadelphia: Fortress Press.

³⁹⁸ Henry F. Cope (*Religious Education in the Family*. Chicago: The University of Chicago Press, 1915, 1929) states in his preface: “The church has always realized its duty to exhort parents to bring up their

Judaism, and whose purpose is for “social betterment”³⁹⁹ through the elevation of the importance of the family structure. Less emphasis is placed on the salvation of the soul as it is on the things pertaining to this earthly life. In essence, moralism exudes from Cope’s book.

This background is important to take into consideration when reading this next quote under the chapter titled *The Home As A School*. Here, Cope exhorts the parents to involve their children in most every decision made within the home to give them a sense of ownership in the overall welfare of the home. From discussing the family involvement of the purchase of a piece of furniture, Cope applies the same rationale to the family altar:

The same plan could be pursued in relation to almost every interest of the family – as the planning of the annual vacation and outing, the holidays, picnics, and birthday celebrations, the church and religious exercises. Above all, in the last mentioned, this social spirit may be cultivated. The father may cease to be the “high priest” for his family and become a worshiper along with the other members. The effect will be that his children are more likely to stay as worshipers with him than if they *gazed on him as on some lonely elevation, unrelated to them* [italics mine] in his religious exercises.⁴⁰⁰

Cope goes on to describe how the invited participation of the youngest “lisper” child who can recite nothing more than counting to ten, can offer to the “Most High” this offering. In the stereotypical view we in the 21st Century have of family life in the early 1900’s, this advice comes to me as a surprise. However, I believe Cope and his colleagues did not

children in the nurture and admonition of the Lord, but very little has ever been done to enable parents to study systematically and *scientifically* [italics mine] the problem of religious education in the family.” (Cope, vii.)

⁹⁰Cope states:

Christianity is essentially a religion of ideal family life. It conceives of human society, not in terms of a monarchy with a king and subjects, but in terms of a family with a great all-Father and his children, who live in brotherhood, who take life as their opportunity for those family joys of service and sacrifice. It hopes to solve the world’s ills, not by external regulations, but by bringing all men into a new family life, a birth into this new family life with God, so securing a new personal environment, a new personality as the center and root of all social betterment.

(Henry F. Cope (*Religious Education in the Family*. Chicago: The University of Chicago Press, 1915, 1929), 43).

⁴⁰⁰ Cope, 89-90.

foresee the wholesale spiritual *disengagement* of the father as “High Priest” (obviously meant in mocking tone by the author) that began to develop following the second world war and became exacerbated in our lifetime. The problem today, as stated in chapter one of this MAP, is not that fathers are too often the “high priest”; the problem rather is that too many fathers *have ceased* to act in any priestly function whatsoever in the interests of their families. The last three books in this literature review lend consistent support to the view that parents in general – and men in particular do indeed serve a crucial priestly role as catechist for the family.

William A. Koppe’s Observations

William A. Koppe’s seminal work published just over thirty years ago titled *How Persons Grow in Christian Community* was designed and written by him in a research thesis form which he calls “The Lutheran Longitudinal Study”. The primary concern of Koppe’s work is the “problem of describing the nature of learners and the processes by which they learn”.⁴⁰¹ He then states that it would be difficult to relate the major findings of this study – which are descriptions of *change phenomena* among children as they live and grow within church congregations – unless these findings are seen in the perspective of a “systematic statement of how children grow in Christian community”. There are two requirements this “systematic statement” must fulfill: First, Koppe notes, “it must be directly relevant to growth within the Christian Community”; and second, “it must be consistent with other well-documented positions”.⁴⁰² The excerpts that follow are intended to apply the findings of

⁴⁰¹ William A. Koppe, *How Persons Grow in Christian Community* (Philadelphia: Fortress Press, 1973), 7.

⁴⁰² William A. Koppe, *How Persons Grow in Christian Community* (Philadelphia: Fortress Press, 1973), 7-8.

Koppe's study to the purpose of this MAP by relating *how* children grow within the Christian community (the life of the congregation) to the role the father has as Christian Catechist in the home.

A key concept of Koppe's is the *Pragmatic Life Perspective* (PLP) which he maintains everyone has. The PLP is defined this way: "At any period in life, any person interacts with his world in terms of his personal interpretation of that world..."⁴⁰³ Each person, it is said, goes through periods in which they enter a "perspective-applying phase" – that is, drawing from personal experience and experimentation to learn about be comfortable with one's "predictable world". There is then the time in which "dissonance" occurs which disturbs the comfort of this predictability, and a person is then said to be in the "perspective-building phase". This period is when an outside authority is consulted for guidance and knowledge in order to bring that person's Pragmatic Life Perspective back toward the more comfortable predictability.⁴⁰⁴ This happens every time an adult begins a new task or begins work with a new employer. It most certainly happens in the life of the youngest child who is constantly absorbing new stimuli and processing it with what he or she already knows. That which is unfamiliar makes up the stuff of a thousand "Why?"s.

The first finding that caught my attention regards the general summary placed ahead of the statistical details of the longitudinal study. To help understand the way children think, Koppe reveals:

In general, children seek to learn more about the nature of their congregation and church and how one expresses himself as a member until about age twelve. He then seems to look upon his congregation as a place where he is trained for his grownup life. He no longer feels personal ownership in his own congregation. His

⁴⁰³ William A. Koppe, *How Persons Grow in Christian Community* (Philadelphia: Fortress Press, 1973), 9.

⁴⁰⁴ Koppe, 8-9.

congregation is classified with the institutions of the school and his home in which he is a member and in which he is also being prepared for adulthood. Thus, his Christian contribution is not in his congregation but beyond it.⁴⁰⁵

As a Parish Pastor, I often see what could be considered evidence of this, but it saddens me, because this is not how I felt about my home congregation. It is one of the goals of this MAP to learn if the performance of the father as Christian Catechist (good or bad) within the home contributes to this view of the twelve year old mentioned here by Koppe.

Koppe maintains that the Lutheran children who served as subjects in his study “lived in a world with particular characteristics”:

For the most part, it is from this world that he must find the raw materials to build his Pragmatic Life Perspectives. If this world supplies him with cues that promote success experiences, he will actually extend himself to learn what is available to learn.⁴⁰⁶

He then cites a list of twelve factors drawn from Wayne Jarvis of many activities associated with high (or low, due to the lack thereof) church participation of post-confirmation youth:

1. High level of parent activity
2. Consistency in parents' personality and action
3. Parent's education
4. High level of extra-curricular activity
5. Meaning found in worship
6. Relationship between daily life concerns and religious teaching
7. Sense of belonging to congregation
8. Approachable pastor
9. Positive and meaningful social experiences in the congregation
10. View of religion as being practical
11. Positive family relationships
12. A feeling of personal relationship with Christ.⁴⁰⁷

⁴⁰⁵ William A. Koppe, *How Persons Grow in Christian Community* (Philadelphia: Fortress Press, 1973), 17.

⁴⁰⁶ Koppe, 17.

⁴⁰⁷ Koppe, 89.

Though the father *per se* is not specified, but is included under the title *parents*, note in the top three of this list the role parents played in the child's actual participation, post-confirmation.

An interesting note bears light on the value of the man to his wife who takes his role as spiritual leader within the home seriously (albeit found more rarely in 1973):

There is a striking difference in mother's attitude depending on whether or not father teaches. Mothers who teach (36% did so) do seem more secure and to be concerned with application of religion in life. When a father teaches (14% were teachers), however, there is a sharp reversal in a mother's attitudes. She tends to take the role of seeking authoritative sources of truth, clarifying Christian principles, participating in the routines of the church, and placing an emphasis on deviations from righteousness as sinful. Although it may be stretching a point, mothers appear to take the more aggressive role *except when their husbands become more actively involved* (italics mine). At these times one might even speculate that mothers act as a counterbalance under these conditions.⁴⁰⁸

The example given in chapter one under the psychological presupposition of my own father's experience as an officer for the National Accounting Association (NAA) bears witness to Koppe's findings. My father used to recall how robust male attendance and participation in the NAA leadership was in the 1960's and early 1970's. Once the women began to serve in these leadership positions, the attendance of men dropped to nearly zero. My father used that as an illustration to describe what often happens within congregations when the dear ladies begin to take leadership positions there as well: many men simply lose interest when they do not feel they are important to the cause. People can argue whether that logic on the part of these men is right or wrong. It simply does not matter. The truth is that many men need to feel their contribution is important for them to participate in such leadership. As it was for

⁴⁰⁸ William A. Koppe, *How Persons Grow in Christian Community* (Philadelphia: Fortress Press, 1973), 97.

men in the NAA, so it is in the local congregation, and so it also seems to be (ala' Koppe) within the family leadership position as well.

Observations from The Department of Education
of The United States Catholic Conference

We next turn to a resource from the Department of Education of the United States Catholic Conference titled *Beginning The Journey – From Infant Baptism to First Eucharist* (1994). This collection of essays has a unified theme addressed to Catholic parents – that of raising their awareness to the awesome responsibility they have to their children. Pertinent to the overall theme of this MAP is the title of the first essay titled: *The Original And Irreplaceable Catechist: The Parent!* As with Koppe's book, fathers were more often grouped under the inclusive address of *parent*. That *parental* address is understandable – considering the majority of households today that have either one parent, or a father who is disengaged from the religious activities of the family, and so the leadership duties must fall to the mother by default.

In writing this first essay, Lorraine P. Amendolara makes some salient points regarding spiritual leadership within the home. Among them are the following:

What our Church in all her wisdom is saying, over and over, is that there is a great drama being played out in the midst of daily life. The parents are, in a sense, the playwrights of that drama. They are creating the script for their children. They are catechizing their children informally, but powerfully, often providing a witness that is without words. As Robert Fulgum advises parents: "Don't worry that your children never listen to you. Worry that they are always watching you." The parent, because of his or her intimate and matchless relationship with the child, is indeed the "original and irreplaceable catechist."⁴⁰⁹

⁴⁰⁹ Department of Education, United States Catholic Conference. *Beginning the Journey – From Infant Baptism to First Eucharist*. (Washington, D.C.: United States Catholic Conference, 1994), 16.

A happy affirmation coming from the Roman position, first heralded by Dr. Martin Luther, is now echoed by Amendolara regarding the doctrine of Christian Vocation for the parent:

Parents must hear, repeatedly and unmistakably, from the Church that they have a sacred and heroic vocation. Perhaps then, they will come to believe it. Unfortunately, there are still remnants of the influence of monasticism that have negatively influenced the development of a spirituality of all baptized persons. . . Parents' call to holiness involves, not renouncing their families, but embracing their families as the locus of God's presence. Not escaping the noise and the din of the world to find God in solitude, but finding God in the midst of the noise and din; in the midst of the cuddling and hugging; in the midst of the temper tantrums and sleepless nights; in the midst of unpaid bills and bursting pipes. This is a tremendous challenge – to probe beneath the surface of daily life and discover the Lord in our midst.⁴¹⁰

We can only rejoice that the Roman Catholic Church is recognizing the value of the spiritual leadership that must take place within the home.

A profound essay written by Jerome W. Berryman is titled *The Young Child and Scripture*. As with the positive view on the doctrine of Christian Vocation, so there is an emphasis on the need for Scripture to be so clearly present in the home that any Lutheran family would do well to put into practice Berryman's suggestions. He begins by recalling the original way in which God's Word – "The Great Story"⁴¹¹ – was told likely around a campfire where children were nestled into the arms of their parents long before the Scriptures were penned by Moses. Berryman makes the connection of how children absorb these stories so well at such an early age that parents need to take advantage of that natural gift in order to teach them God's Word right away, and not wait until the later grades. Some of these golden suggestions are as follows:

Buy a big family Bible. Keep it in a special and visible place. When the stories are to be told or read, go get the Bible from its important place with an air of

⁴¹⁰ Department of Education, United States Catholic Conference. *Beginning the Journey – From Infant Baptism to First Eucharist*. (Washington, D.C.: United States Catholic Conference, 1994), 20.

⁴¹¹ Department of Education, United States Catholic Conference, 50.

ceremony. Open it and keep it on your lap or nearby as you tell or read the stories from it. Whether the stories are read or told, the children need the closeness of the storytellers and the circle of safety against the cold and chaos of the night as part of the stories.⁴¹²

Another outstanding suggestion to parents is to make the connection between the family altar and the Lord's House itself:

The church building is the sensorial embodiment of the Christian journey. It is God's house of stories and traditions. They are worked into the wood, glass, metal, leather, cloth, and the shape of the building itself. Like the illiterate adults of the Middle Ages, children learn from those images....Children also need to come with their parents to take walks around the church when worship is not in process. They need to wonder together about such things as the colors and kinds of the vestments. They can ask together how the table is prepared for eucharist. The parents and children can come close to the baptismal font and wonder why it is where it is in the church and why it has the shape it does. The parents can show the children how to understand and *love* (italics mine) their church.⁴¹³

The problem addressed by Koppe of children age twelve and older essentially losing their initial love for their church and viewing it as one more representation of authority in their lives can be combated by faithful parents (hopefully, the father taking leadership in this regard) employing these hands-on discoveries *together* with their children.

Berryman gives helpful guidance to the family's devotional life by giving concrete suggestions to preserving prayers and time in God's Word as a *ritual*. The purpose of ritual being, like the time of worship in God's house, to set apart that time with the family in God's Word in a way which shows its solemnity and importance. Lest that ritual be divorced in the minds of the children from the rest of their life activities, Berryman warns parents that this impression must continually be fought off by a lifestyle which reinforces, and does not detract from, doctrine and practice.

⁴¹² Department of Education, United States Catholic Conference, 51.

⁴¹³ Department of Education, United States Catholic Conference. *Beginning the Journey – From Infant Baptism to First Eucharist*. (Washington, D.C.: United States Catholic Conference, 1994), 52-53.

Shirley K. Morgenthaler's Observations

The final book in this literature review is the revised edition of Shirley K. Morgenthaler's *Right from the Start*. This Lutheran book goes exceedingly well with the previous Roman Catholic collection of essays. Nancy A Lass, M.D. provides insight to Morgenthaler's background and the purpose behind *Right from The Start*:

Dr. Shirley K. Morgenthaler, Distinguished Professor of Education, is the director of the Center for the Study of Children's Ethical Development (CenSCED) and, within CenSCED, the Children in Worship (CIW) project at Concordia University, River Forest. CenSCED is a research center whose objective is to learn about children's spiritual development. Their work has been pivotal in understanding faith development in early childhood. It has also been instrumental in shaping how we, as a church, can include children in worship and help nurture the faith already implanted in their hearts by the Holy Spirit. Even with all of this research, it's not enough to know that foundations for faith development are laid before birth and in the very early years. It's not enough to know that the brain is particularly receptive to learning in the first four years. We need to know how to bring these two disciplines together to optimize faith development.⁴¹⁴

The value of this field of research to this MAP is to assist the discovery process of verifying the presupposition that fathers do indeed make an impact on the *faith development* of their children through their active spiritual leadership within the home.

Two key terms I am focusing on in this MAP are the words "attitude" and "habit" – with regard to fathers in worship – but for the benefit of their children in these same "attitudes" and "habits". In the first chapter titled *New-Parent Jitters*, Morgenthaler echoes Amendolara's "parent as 'original catechist'" concept by offering direction using these terms to describe the goal for Christian parents:

You are your child's *first teacher* (italics mine). You introduce her to all of the wonders in the world around her. You also introduce her to Jesus and His love. What happens during these first three years helps form lifelong attitudes and dispositions. You want your child to have a disposition toward prayer, or in other

⁴¹⁴ Shirley K., Morgenthaler, *Right from the Start – A Parent's Guide to the Young Child's Faith Development*. (St. Louis: Concordia Publishing House, 2001), 12.

words, an attitude and habit of prayer. You also want your baby to have disposition toward praise, toward trust, toward hope, and toward confidence in God's promises.⁴¹⁵

A consistent message from the essayists of *Beginning the Journey – From Infant Baptism to First Eucharist* as well as Koppe's book is the prime importance of utilizing the earliest opportunity to teach our children the Faith. Fathers need to know that their contribution to the spiritual nurture of their children begins even before that child is born, while *in utero*:

Begin at the beginning – prayer. The time to begin is immediately. Pray with and for your child from the moment of birth *and before* (italics mine). Pray aloud. Pray where your baby can hear your prayer. Remember that your unborn child can hear six months before he or she is born. Hearing prayer and the Word are important before birth as well as after.⁴¹⁶

Once the child is born, it is essential that there be certain family atmospheric conditions which the father has a crucial role in providing along with his wife for the healthy spiritual (as well as physical and emotional) development of their children:

Your child's sense of security is important to your child's development in a number of ways. If she has to expend energy to feel secure, there is less energy for growing synapses. If she has to be watchful to feel secure, there is little attention given to absorbing an understanding of God. If she has to be vigilant to be secure, she will have difficulty leaning on God for her security.⁴¹⁷

Along these same lines, *reliability* is a key component the father can provide to add to a child's own sense of personal security as well as paving the way for a robust worship life as his son or daughter develops into older children and into adulthood themselves:

Reliability is the task of the adult. It is, in fact, the foundation upon which security is built. Reliability means that the child *knows* for a fact that the adult is available to meet his needs. It means that the child can confidently depend on the adult for nurture, for encouragement, and for care.⁴¹⁸

⁴¹⁵ Morgenthaler, 28.

⁴¹⁶ Shirley K., Morgenthaler, *Right from the Start – A Parent's Guide to the Young Child's Faith Development*. (St. Louis: Concordia Publishing House, 2001), 169.

⁴¹⁷ Morgenthaler, 94.

⁴¹⁸ Morgenthaler, 95.

As we fathers demonstrate to our sons and daughters that they can always come to us – no matter what need they have – they experience first hand, not just in words but in action, what it means to have confidence. This translates to our teaching them what God means in His Word when He commands us to be confident in Him. In ways such as this we are to our children what Luther called “Little Christs”.

The last portion of Morgenthaler’s book we can summarize as *worshipping with our children*. Since the central focus on this MAP is examine, understand, and address the attitudes men have in general – and the men of my own congregation in particular – toward worship, I highlight the following key topics Morgenthaler addresses as follows.

As with the need for their to be security and reliability provided by both father and mother, so also the same can be said of satisfying these basic needs while in the House of the Lord:

Children (and adults) learn to be comfortable in worship. They learn to sense what comes next. . . . If you flip-flop between styles or schedules of worship, you sacrifice predictability. There is – or needs to be – a sense of predictability and familiar expectation in worship.⁴¹⁹

As a parish pastor, I teach a class to our sixth graders called *Lutheran Worship*. One of the goals is to familiarize these pre-confirmation youth with the elements of our liturgy, showing them that it simply is – for the most part - God’s Word set to music. I want them to *embrace* the repetition from week to week as building within them familiarity of God’s Word, which they will need and draw from for the rest of their lives.

This *familiarity* brings us back to the value of *ritual* which *Beginning the Journey...* emphasized so often. Morgenthaler repeats this refrain:

⁴¹⁹ Shirley K., Morgenthaler, *Right from the Start – A Parent’s Guide to the Young Child’s Faith Development*. (St. Louis: Concordia Publishing House, 2001), 103.

By now you are beginning to understand that you have a powerful influence on your baby's attitude and reactions to both the commonplace and the profound. As you build routines and *rituals* (italics mine) that are pleasant and pleasurable, you are imprinting happy memories in your child's storehouse of remembrances. Those happy memories will affect your child's openness to new experiences for a lifetime.⁴²⁰

Of what make these "happy memories" for the child in worship? Among the earliest memories made familiar through faithful worship attendance, Morgenthaler comments:

Even before your child was born, the sounds and movements of worship became familiar to her. The sounds of singing, of the organ playing, and of the congregation responding became familiar to her, even before she was physically born into the world.⁴²¹

It has always amazed me, that for every time worship is put down as "boring", we can ask ourselves: "Is there really anything in our daily routine (school, extra curricular activities, work) that resembles the Divine Service?" It has been encouraging to hear students from my Lutheran Worship class express that they pay closer attention to what is happening in the Divine Service now that they understand more about why we do what we do during worship. Perhaps fathers can "take the lead" also in this regard: to explain to their children why the *flow* (standing, sitting, singing, speaking the responses) of the liturgy is the way it is. (The father's don't know themselves? Perhaps the Pastors can offer to teach parents so they can in turn explain to their children!)

Often a pastor hears young couples make excuses for not coming to worship, claiming that they are afraid their little one will disturb the rest of the congregation.

Morgenthaler's response may be predictable by now:

Bringing a three-year-old into church becomes a successful event only if that three-year-old has had repeated experiences being in the worship services of the church....Even if a child has been included in worship from infancy onward, the

⁴²⁰ Shirley K., Morgenthaler, *Right from the Start – A Parent's Guide to the Young Child's Faith Development*. (St. Louis: Concordia Publishing House, 2001), 110.

⁴²¹ Morgenthaler, 176.

years between two and four will not be totally smooth when it comes to worshipping. But it will be smoother than if that child had not been included from the early months onward. Many parents (and church leaders) want to wait until the child is able to *get something out of it* before bringing a child to the weekly worship service. But what is the *something* we want the child to get out of worship? Does God welcome a child before the child is able to understand the meaning of that welcome? Absolutely! Does God want little children to be brought to Him? Definitely!⁴²²

Two of the three most important women in my life (the third being my daughter) agree whole-heartedly that children *must* be in attendance with their parents in worship – through good and difficult Sundays alike – from infancy on. In fact, my dear wife has made it a practice (contrary to conventional Lutheran thought!) to sit *up front* with the children so they can see what is happening in the Divine Service. It has helped our own children stay engaged during the time of worship.

To tie this previous discussion together, something unique from Morgenthaler is what she calls the “three Rs of worship”: Ritual, Repetition, and Relational Contextualization. Not only are these three foundational for worship, but for all learning, she states.⁴²³

In her explanation of each of these, she defines Ritual as:

The security of an infant is built on the rituals of life. Rituals are the physical acts and actions that accompany all of caregiving. Rocking your infant is a ritual. There may be feeding, cuddling, talking, or playing accompanying the rocking...When does an activity become a ritual? When it has the same pattern and cadence time after time. When it comes to be expected at a certain time or in a certain place.⁴²⁴

Could there be a better explanation as to why the liturgy’s familiar pattern and cadence from week to week is a positive and not a negative?

As for the second “R” – Repetition, Morgenthaler explains:

Repetition implies predictability. With predictability comes security. It is the

⁴²² Shirley K., Morgenthaler, *Right from the Start – A Parent’s Guide to the Young Child’s Faith Development*. (St. Louis: Concordia Publishing House, 2001), 177.

⁴²³ Morgenthaler, 179.

⁴²⁴ Ibid.

security of sameness and familiarity that allows young children to risk the effort involved in learning and discovery. It is that security that also gives the child a glimpse of God through the adults who care for the child and provide predictability.⁴²⁵

To this, Morgenthaler applies predictability to worship:

In worship, the predictability is the liturgy. In liturgy, we find the security of repetition. As children experience both the dynamics of liturgy and the repetitious nature of liturgical practice, they are encountering the security of predictability. The repetition allows and encourages the child to join in, long before knowing just what each liturgical response means. And it is repetition that creates ritual.⁴²⁶

In our hectic and chaotic world, all of us need the security of coming each week to God's House for the familiar and repeated assurance of forgiveness delivered to us in His Word and Sacraments.

The final "R" – Relational Contextualization – requires some explanation:

Learning happens in relationships. For the young child to be energized for learning requires an attachment to an important, caregiving adult. For the young child to be stimulated for discovery, the connection to the experience and to the adult hovering over the event is critical. Adults in relationship with children make learning happen.⁴²⁷

This relationship emphasis reminds the parish pastor of what we teach in confirmation regarding the vertical (us and God) and the horizontal (us and our neighbor) dimensions each time we gather in fellowship (κοινωνία) with one another in the Divine Service.

Morgenthaler adds:

In worship, this means that it is not only the experience of worship that matters, but also the relationship with others involved in the worship. The context is defined not simply by the experience itself, but also by the relationship of the child to the adults involved and participating in that worship.⁴²⁸

⁴²⁵ Shirley K., Morgenthaler, *Right from the Start – A Parent's Guide to the Young Child's Faith Development*. (St. Louis: Concordia Publishing House, 2001), 180.

⁴²⁶ Morgenthaler, 181.

⁴²⁷ Morgenthaler, 181.

⁴²⁸ Ibid.

Here I would like to incorporate my own “happy memories” of my earliest years which were sitting in the safety and repeated security of the church pew between my mother *and* my father. I remember how proud I was when my dad sang a solo in the church choir, how I could nestle under his arm during the sermon, how sometimes he would let me play with his wristwatch, and how other times he would not. These (and many more) memories form the relational contextualization that provided me a happy childhood in relationship to my own congregation. As a parish pastor today, I draw from these happy memories in an earnest desire for my own sheep – and their little lambs to have the same joy with which I was so richly blessed.

As a brief post-script, I want to cite Morgenthaler in a comment I made back when reviewing Dodson’s book. I took issue with him in his comment that quantity of time does not matter, as long as it is *quality* time. I felt that this was proven to be a false premise that neither our wives, nor our children should have to accept. Morgenthaler seems to agree:

Quality vs. quantity. Sounds reasonable: yes and no. While quality time is very important to your relationship with your baby, the quantity of that time is equally important. As you struggle to set priorities for your new and busier life, you have to struggle with the same amount of quantity. God gives each of us exactly the same amount of time – 24 hours in each day. The struggle is to *wisely apportion* (italics mine) that time. It’s important to make sure there is time for God, for family, for job, and for relaxation.⁴²⁹

With the completion of this literature review – and Chapter Three, it is my fervent hope that the fathers with whom I will have the pleasure interviewing in the project design of Chapter Four will benefit with me in such a way that we can all learn how best to apportion our very busy lives to the glory of God, and the overall spiritual welfare of our families in Christ.

⁴²⁹ Shirley K., Morgenthaler, *Right from the Start – A Parent’s Guide to the Young Child’s Faith Development*. (St. Louis: Concordia Publishing House, 2001), 232-233.

Summary of the Role of Father
as Christian Catechist
for the Family

Cope's 1915 work was a sign of things to come...and go. The fascination of "modernism" which presumed to elevate human reason at the expense of faith in Scripture was thought to be "cutting edge" in its day. If only the father who was ridiculed by Cope for acting as "high priest" to his family would represent the men today in exercise such duties.

Koppe's "Lutheran Longitudinal Study" sheds light on the how children grow in their Christian community. His *Pragmatic Life Perspective (PLP)* was an innovative way of describing the growth process all human beings undergo in their learning development.

An enjoyable document to read *Beginning the Journey* from the United States Catholic Conference. This collection of essays promoted the importance of parent as catechist in the home as well as extolling the importance of reading Scripture at home with great ceremony to elevate its use before the eyes of little children. This was indeed encouraging coming from the Roman Catholic Church.

The concluding work for this third section and that of the Literature Review was Morgenthaler's *Right from the Start*. For the purposes of this MAP, I especially appreciated her emphasis on the three R's: Ritual, Repetition, and Relational Contextualization. Unlike Murrow's derogatory use of *ritual* as "boring" to men, Morgenthaler lifts up ritual as a necessary part of a child's own security in life. Whether speaking of the comfort pattern of rocking or the cadence of the familiar in the words and sounds of the liturgy, there truly is a life long security in the familiar when it comes to God's Word. I know Murrow prized the "unpredictable and the dangerous" as attractive to men; but in order for there to occur the

kind of growth in the Word, and Spiritual maturity Murrow prized, Morgenthaler's three R's would speak best to those very goals.

CHAPTER FIVE

THE VALUE OF THE FAMILY'S MAN DEMONSTRATED

In chapter two I first performed a Scriptural and Theological study on the Divine role assigned to the man as husband and father within the Christian home. I then investigated in chapter three the role husband and father played from ancient cultures down to our own nation's history. The prior chapter concluded with a literature review spanning an eclectic list of authors encompassing Christian as well as more secular – sociological / psychological backgrounds.

Having laid down a review of just a small portion of the voluminous work that has already been written on the subject of husbands and fathers, I seek in this chapter to 'set the stage' for chapters six and seven. In other words, I intend in chapter five to describe the *how?* of the research in seeking to examine, understand, and address the attitudes fathers have toward worship; that is, a presentation of the design and research methodology of this project. Chapter six will address the *what?*; that is, the presentation of the project findings. Chapter seven will address the *why?*; that is, a presentation of the project's rationale.

The Design of this MAP

The design of this MAP is first, to gather, interpret, and summarize the bibliographic research I have performed in chapter two (Scriptural and Theological), and chapter three (The Historical Perspective), and chapter four (The Literature Review).

The second phase in this MAP's design is to gather, interpret, and summarize the data I have gained from the field research. This is taken from the sociological realm; that is, from live subjects – husbands and fathers – who agreed to meet with me for sixty to ninety minutes in my office as I performed what I call a “*spiritual* genogram interview” (I will explain more fully what this *genogram* is in parts two and three.)

The third phase of this MAP is that I will prepare a presentation of sufficient length that is intended for use in a multi-session retreat setting, that is also adaptable for a speaking engagement, as well as a multi-session Bible study. This phase will be unveiled for the men of my congregation - St. John's Lutheran Church of Durand, Wisconsin. The anonymity of the eight men who participated in the *spiritual* genogram interviews will be preserved as they mix in with the rest of the men who accept the invitation to attend this presentation.

All of these participants will contribute their vital feedback in the fourth phase of this MAP, which is to fill out a survey to determine how effective the presentation / study was for their own spiritual growth and gaining of knowledge in God's design for them as spiritual leaders within the home, as well as to provide further information for me to examine, understand, and address the attitudes the men of my congregation have toward worship. Among the questions I will seek to answer from them are: “Has your awareness of your need to be in worship increased, and if so, what caused this awareness to be increased? Is there any areas in your worship life you wish to see change, and if so, how would you

describe what those changes in your worship life would look like to your wife and / or children?”

The fifth phase of this MAP will be to invite the participants to join a men’s group at St. John’s where the husbands, fathers, and single men can enjoy growth in the Word and prayer, fellowship, recreational activities, and “the mutual conversation and consolation of brethren”.

For the long term, after this MAP is officially concluded, I will remain very interested pastorally observing the many other ways in which the husbands and fathers of my congregation participate - including attendance with their son or daughter in our “Family Style Confirmation” program which requires parent participation. (Will more dads come in addition to moms?) I will also be watching for these men to come to Bible Study, as well as future participation in our newly formed “Brothers in Christ”, Choir, as well as the service opportunities afforded at St. John’s.

The findings and conclusions that I believe will result from this MAP are that I will gain an insight into how men think and why they behave with respect to their position in the family structure regarding worship habits and attitudes. *Lord willing*, the men of my congregation will likewise gain an insight into their own need to take seriously, and therefore adopt an active lifestyle in which they see themselves as the spiritual leaders within their own homes.

The Research Tools and Methodology

The principle research tool in this MAP to examine, understand, and address the attitudes the men of St. John’s Lutheran Church of Durand Wisconsin have toward worship

is the *spiritual* genogram interview. The secondary tool is the survey instrument that will be administered to the participants of the multi-session presentation, *adaptable* for use as a Bible study, workshop, or retreat setting. The research methodology follows a *qualitative* rather than the *quantitative* research model. I will proceed with describing both these research tools and this *qualitative* methodology.

Comparing and Contrasting Quantitative with Qualitative Research

When it comes to sociological research, the average person imagines statistical studies, random samples of a specific targeted population, control groups, and a lot of numbers. These kinds of components describe *quantitative* research. In order to appreciate the methodology I have selected, it would help first to be able to contrast *qualitative* with *quantitative* research. Glesne states:

The two modes of inquiry are frequently contrasted. Quantitative and qualitative researchers, however, use similar elements in their work. They state a purpose, pose a problem, or raise a question, define a research population, develop a time frame, collect and analyze data, and present outcomes. They also rely (explicitly or implicitly) on theory and are concerned with rigor. Nonetheless, how researchers go about putting these elements together makes for distinctive differences in both the research process and final product.⁴³⁰

I will begin by setting forth what is unique to *quantitative* research design.

Quantitative is a research methodology that follows a scientific or positivist paradigm. Some basic assumptions of quantitative research are first of all, that social facts have an objective reality expressed by the thought “I can be removed from affecting whatever it is I’m studying”. While this might be true to a certain extent, there can be real risks. For example, the danger of applying psychological “labels” to people that may not be

true can result in self-fulfilling prophecies. Another assumption of quantitative research is that two kinds of variables can be identified: *independent* and *dependent*. The dependent variable changes because of what has happened to the independent variable. It is important to note that the role of the quantitative researcher is to remain *detached* and *always perceived as objective*.

As for the *purpose* of quantitative research, the first goal is *generalize* by identifying what is considered to be an accurate *representative* of the total population. The next purpose is to look for *causal expectations*. The researcher needs to remember that *correlation* is not the same as *causation*. These first two move to the third purpose and value of quantitative research, and that is to gain the researcher the ability to *predict* future outcomes or performance of whatever it is that is being studied.

The third sphere of differentiation between quantitative and qualitative research is that, in *quantitative* research, the approach is different. One begins with a *hypothesis* or *theory*. Next the quantitative researcher must employ a *formal instrument*. If there is not such an established instrument, the researcher must come up with one on his or her own. The next stage is *experimental*; the next *deducted*; the next *component analysis*. Throughout this work the researcher is always looking for an established *norm*. The researcher must then reduce the data to numbers. The final stage in the quantitative research approach is to write up the findings using *abstract language*.

In contrast to quantitative research, the *qualitative* research methodology is very different in many respects. Unlike quantitative's scientific or positivist design, *qualitative* research rests on a postmodern, *wholistic design*. This means that the research is concerned

⁴³⁰Corrine Glesne, *Becoming Qualitative Researchers -An Introduction* (New York: Longman, 1999),

with observing *all* key variables within the study. Some of the assumptions of *qualitative* research are that *reality is socially created*. This means that the researcher “finds out what truth is” based on his or her research. (Now clearly, in the theological sense, Truth *is* absolute – *not* created by man. As part of the *discovery process* for the less important issues of life, of special interest to the researcher, I take this to mean that one must be open to where the research leads the researcher.)⁴³¹

The next assumption in *qualitative* research is that *variables are complex*. Corrine Glesne, in her excellent book *Becoming Qualitative Researchers*⁴³², makes this point. Her point is that we understand the *qualitative* research process itself – unlike the desired objectivity of *quantitative* research – draws the researcher into a woven relationship with the subjects being researched. It is imperative, therefore, that the researcher look at all the factors that impact his or her research.

As to the *purpose* of qualitative research, three points stand out: First, there is *contextualization*. Unlike *quantitative* research that purposefully seeks to *generalize*, the *qualitative* researcher wants to obtain a research sample that has a *specific* purpose for his or her study. One can also ask: “What is the *appropriate context* of the subject I am studying to obtain the information about which I am seeking to learn?” As for this MAP, the specific

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⁴³¹One particular value of this first assumption to me is found in *Solution-Focused Brief Therapy* (SBT) ala’ Walter and Peller⁴³¹, Weiner-Davis’ *Divorce Busting*⁴³¹, and others who have contributed to the counseling approach that is much simpler, *brief*, and much more adaptable to Law-Gospel pastoral ministry than any other approach about which I have read over the years. One specific application of the properly understood use of this *reality* as being *socially created* is SBT’s “miracle question”. To help an individual or couple see where they would like to see *change for the good* in their relationship, the counselor can employ a question similar to this: “If you were to wake up tomorrow, and the Lord performed a miracle in your relationship so that what you had always hoped for now *became reality*, what would that “miracle” look like?” The very exercise of the counselee describing that “miracle picture” helps articulate what usually are some pretty good and wholesome things that the other spouse really needs to hear in a context separate from the language of hostility or excessive emotion.

context from which I drew a sample of subjects was the men of my congregation – St. John’s Lutheran Church of Durand, Wisconsin – who satisfied four important criteria: 1) They were men; 2) They were husbands currently married; 3) They were fathers; and 4) Members in good standing at St. John’s. A “fifth” criteria which I did not want to publicize in my letter to these men was to draw a sample of *eight* men which was close to fifty percent active and fifty percent either semi-active or nearly non-active participants in worship.

The second purpose of *qualitative* research is to gain an understanding in the nature of *depth* as opposed to *breadth*. It is much more desirable in this type of research to know much about one specific question than a little about many questions. When my initial work began in settling on a problem question, it was excessively broad. It was also painful to “whittle” down the question to a manageable size confined to a project of this length. “Painful” because there are so many other questions related to *examining, understanding, and addressing the attitudes men have toward worship*.

The third purpose of *qualitative* research is *interpretation*. Unlike the *quantitative* researcher who wants much to separate him or herself from the subject being studied, the *qualitative researcher* has the role of “*empathic understander*”. This means he or she is very much involved in the interaction with the subject studied. It is a challenge to walk that fine line of seeking to draw information from the subject that is valuable to the course of study at hand while at the same time not *answering for the subject* the questions being asked or *interpreting* the answers given in an inaccurate way. The *spiritual genogram* interviews are my way of attempting to show pastoral empathy and understanding, while at the same time asking questions of the subjects which are normally difficult and quite uncomfortable and

⁴³²Corrine Glesne, *Becoming Qualitative Researchers—An Introduction* (New York: Longman, 1999).

intensely personal, but still very important; not only for the information the questions yield in this research, but also (Lord willing) an opportunity to give the subject himself pause to consider where he is in life as spiritual leader within his own home.

The *qualitative* research approach involves eight elements: The first element is that of *Grounded Theory*. That means the theory itself is developed from the data itself. This is a superior approach to research because the theory that develops accurately reflects the data. People view life through their own theories. The problem with this tendency is that human beings are much too complex to be reduced to *a` priori* theories that generalize what cannot be generalized. The research itself may begin to focus or shape the kind questions I, as the researcher, ask.

In the case of my MAP, my quest to “examine, understand, and address” the attitudes the fathers of my congregation have toward worship” is *grounded* in another sense of the word: in the Word of God which sets forth God’s command that we worship Him. In the sense of *grounded* currently under discussion, it was an enjoyable experience to see where the spiritual genogram interview “took us” as the answers given by the subject yielded new insights that *spontaneously* prompted new questions I wanted to ask. In this way, *qualitative* research takes on a “life of its own”. This process within qualitative research is called *emergent design*. The design of the research itself *emerges* as the research progresses. Qualitative research always begins with a very tentative design, and develops from there.

The second element in the *qualitative* research approach is the *researcher* him or herself. Since a principal component of *qualitative* research is the interview process, the researcher is the largest instrument in the study itself. The main idea behind this element is that no *non-human* instrument is flexible enough to understand. As such, the ability of the

human to observe, record, and process the data he or she is taking in is of prime importance as *the* information gathering instrument in qualitative research. One cannot neglect to mention the important role the *subject* him or herself plays in interpreting the outcomes as well. Much can be learned from humans simply by asking them for their perceptions on things. My genogram interviews yielded a wealth of information by the follow-up questions seeking the subject's perceptions as to *why* they thought this or that occurred.

There are a few crucial things of which the researcher needs to master to the best of his or her ability. First, he or she should know how to conduct an interview very well. In order to conduct an interview well, the researcher needs to be aware of his or her own particular biases so as not to "skew" the results by "leading" the interviewer. Other ways to guard against this "skewing" is to resist the temptation to answer questions asked if there is an uncomfortable period of silence, avoid non-verbal gestures, or verbal feedback which suggests approval or disapproval. As a parish pastor working with one's own sheep, I found it difficult having to resist these urges out of instinctive pastoral care. I would like to think that it would be easier if the subjects were more unfamiliar to me. One of the great values, however, in maintaining this clinical approach is the ability to ask very searching questions for the purpose of gathering research that would otherwise be difficult to bring up in normal conversation. One of the prerequisites to conducting these spiritual genogram interviews is a letter given to each of the eight subjects along with a statement of informed consent that we read together and sign (appendices 5 and 6).

The third element in the *qualitative* research approach is that the field research is almost always conducted within a *naturalistic setting* – that is, where the inquiry takes place.

By working with one's subjects where they live or work, a more relaxed and hopefully less distracted response to the questions asked will be achieved.

The fourth element in qualitative research is *inductive data analysis*. The researcher interacts with his or her subject through the interview process *to reveal understanding of the outcomes* in the area of study. The irony between quantitative and qualitative research is that with quantitative's *deductive* data analysis, research always begins with a theory; whereas with qualitative's *inductive* data analysis, the development of a theory *may end the research* right there. To be sure, "hunches" drive the qualitative researcher's curiosity and desire to learn, but since the theory within qualitative research is *grounded*, the theory actually develops as a result of the data being gathered.

Regarding these "hunches", it is important to note that qualitative research *utilizes intuitive insights*. Michael Polanzi, of Oxford University, emphasizes what he calls "Tacit knowledge".⁴³³ In other words, we know how something works, but do not know how to express it. This we call a "hunch". Hunches are not to be discounted for lack of initial proof. Rather, they are of great value because they drive the entire research process. It has been proven throughout human existence that this intangible "gut reaction" is often mysteriously an accurate predictor of reality.

The fifth element of the *qualitative* researcher is that he or she looks for *patterns* or *trends* which give credence to the "hunch" the researcher has at the outset. Sometimes these patterns may actually yield surprising answers for which the researcher was not prepared. These surprises are to be embraced as the value of the discovery process that is qualitative research.

⁴³³From class notes of DM-995, Project Research and Writing, Dr. Bryan Salminen, June, 2002.

The sixth element in this approach is that *qualitative* research *seeks pluralism or complexity*. Since people are complex in their opinions, attitudes, values, and beliefs, it is to be expected that that data arrived at from the interview process also will be diverse in regard to these things. The *qualitative* researcher's task is to observe these qualities in his or her subject and to gain understanding that will make these observations usable for the purpose of his or her study.

The seventh element in this research approach is that, in contrast to *quantitative* research, which employs surveys with large sample sizes as a primary design, *qualitative* research makes only minor use of statistics. Unlike the emphasis on random sampling in quantitative research, *qualitative* research utilizes *purposive* sampling, by selecting a wide range of possibilities of reality. One wishes to target the deviant. An example for this MAP is to ask "Why do fathers who don't go to church regularly, *don't go to church regularly?*" Through participant-observer interaction, qualitative research provides the researcher a kind of flexibility which quantitative research does not allow.

The final element of *qualitative* research also contrasts well with *quantitative* research in how the *write-up* of findings is carried out: Whereas in *quantitative* research the write-up of findings use *abstract language*, in *qualitative* research, the emphasis is on a much more lengthy and involved *description* for the write-up phase.

A Brief Discussion on Family Systems Theory (FST)

As was referenced in the literature review of chapter two, Robinson and Barret's *The Developing Father – Emerging Roles in Contemporary Society*, provided a helpful explanation to the discovery of what sociologists now refer to as "Family Systems Theory":

In the mental health professions there is a current emphasis on treating the entire family, which is seen as more effective than simply treating the individual who has been identified as “having problems.” This family treatment emphasis grew out of the experience of several practitioners in the 1950s and 1960s with patients in mental institutions. It was noticed that in some cases a highly disturbed individual would respond to treatment, return home, and then in a short period of time, would be brought back to the hospital as dysfunctional as before treatment (Bronfenbrenner, 1979; Carter & McGoldrick, 1980; Jackson, 1965a, 1965b; Nichols, 1984).⁴³⁴

The authors go on to state that when the therapists, who were curious about this reoccurring phenomena, brought in the families of these patients for consultation in order to smooth out the transition home, it was discovered that the way in which the families members communicated, it was required there exist at least one (usually the patient him or herself) that behave in a dysfunctional manner. “The patient’s ‘sickness’ served a purpose in the family context.”⁴³⁵ Amazingly, in some circumstances where the patient was able to receive help and become well, another family member showed new signs of stress created in that void of “wellness” and had to be hospitalized.


In searching for a theoretical explanation for this situation, researchers turned to the work of Bertalanffy (1968), who suggested that systems are characterized as sets of elements interacting in such a way that there is a hierarchical order among them that maintains a balance, or *homeostasis*, so that unity is maintained. The system functions in such a way that it has a wholeness which transcends the qualities of its parts and is more than the simple sum of them. When a couple joins together a system is created that is made up of dynamics contributed by both; as children are born, the system changes, readjusting itself and its dynamics to maintain homeostasis. These family systems have a past and a future that affect whatever is seen at any given moment. In order for the systems to function well, there must be equilibrium, which is achieved through family rules, roles, and characteristic patterns of reaction to stress. Some families demand high levels of stress and turmoil; others collapse if too much pressure is applied.⁴³⁶

⁴³⁴Bryan E. Robinson and Robert L. Barret, *The Developing Father – Emerging Roles in Contemporary Society* (New York: The Guilford Press, 1986), 11.

⁴³⁵ Robinson and Barret, 11-12.

⁴³⁶ Robinson and Barret, 12.

Dorothy and Raphael Becvar summarize the basic concepts of Systems Theory in this way:

In the world of systems theory, linear causality does not exist. Instead we find an emphasis on reciprocity, recursion, and shared responsibility. *A* and *B* exist in the context of a relationship in which each influences the other and both are equally cause and effect Of each other's behavior:  or "I am with you as you are with me as I am with you."

Over time, *A* and *B* establish patterns characteristic of their particular relationship. If we wish to understand the events of their relationship, we do not ask *why* something happened. Rather we ask *what is going on* in an effort to describe these patterns. Our perspective is wholistic, and our focus is on the processes, or context, that give meaning to events instead of only on the individuals or the events in isolation...⁴³⁷

It bears repeating from chapter four that Family Systems Theory (FST) is useful for the parish pastor since this theory is based on merely observing what already is happening instead of inventing a whole new reality based on weird and unbiblical assumptions, such as Sigmund Freud's *intrapsycic theory*. FST lends itself to pastoral counseling as well because Biblical counseling (the application of Law and Gospel) involves the most fundamental system we humans have – our (vertical) relationship with God, and our (horizontal) relationship with our neighbor – beginning with our family.

The *Spiritual Genogram Interview* questions are designed with a view to helping me understand how the family system of the fathers I interview impacts the way each of these men perceive their role as spiritual leaders within their own families based on the views their own fathers held toward worship and their personal need (or lack thereof) to feed on God's Word.

⁴³⁷Dorothy and Raphael Becvar, *Family Therapy – A Systemic Integration* (Boston: Allyn and Bacon, 2000), 10.

A Description of the Theory and Process
of the Genogram Interview
and Mapping

Since the central tool of this MAP is the genogram interview, it is essential that the next step in laying out the methodology is to describe the theory and process of the genogram itself. We turn to the seminal work of Monica McGoldrick, Randy Gerson, and Sylvia Shellenberger (the team from henceforth shall be referred to by “McGoldrick”), *Genograms – Assessment and Intervention*.

McGoldrick describes the value of genograms to the clinicians this way:

Genograms appeal to clinicians because they are tangible and graphic representations of complex family patterns. They allow the clinician to map the family structure clearly and to note and update the family picture as it emerges. For a clinical record, the genogram provides an efficient summary, allowing a clinician unfamiliar with a case to grasp quickly a large amount of information about a family and to have a view of potential problems. While notes written in a chart or questionnaire may be lost in a record, genogram information is immediately recognizable and can be added to and corrected at each clinical visit as more is learned about a family.⁴³⁸

It is my intent in this MAP to adapt this clinical instrument, using the already established system and its symbols, to a “spiritual” format. I will “invent” additional symbols that, hopefully, those who practice pastoral care will find useful in “mapping” family systems under their care.

Some other key components of the genogram are that “the genogram is a subjective, interpretive tool that enables the clinician to generate tentative hypotheses for further evaluation in a family assessment.”⁴³⁹

Genograms help a clinician get to know a family. They thus become an important way of “joining” with families in therapy. By creating a systemic perspective that

⁴³⁸ Monica McGoldrick, Randy Gerson, and Sylvia Shellenberger, *Genograms – Assessment and Intervention* (New York: W.W. Norton & Company, 1999), 1-2.

⁴³⁹ McGoldrick, 2.

helps to track family issues, through space and time, they enable an interviewer to reframe, detoxify, and normalize emotion-laden issues. Also, the genogram interview provides a ready vehicle for systemic questioning, which, in addition to providing information for the clinician, begins to orient the family to a systemic perspective.⁴⁴⁰

Of particular interest to me as a parish pastor is the “hunch” I have that men’s attitudes toward worship were shaped at an early age by their fathers, which in turn, were shaped by the fathers before them. This multi-generational view goes “hand-in-hand” with genogram theory and practice:

Thus, the genogram usually includes at least three generations of family members, as well as nodal and critical events in the family’s history, particularly as related to the life cycle. When family members are questioned about the present situation in relation to the themes, myths, rules, and emotionally charged issues of previous generations, repetitive patterns become clear. Genograms “let the calendar speak” by suggesting possible connections between family events over time.⁴⁴¹

I think of our Lord’s own involvement with our families from one generation to the next – whether that family is faithful or not - as He declares in Exodus 20:5-6: “You shall not bow down to them or serve them, for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children *to the third and the fourth generation* of those who hate me, [6] but showing steadfast love *to thousands of those* who love me and keep my commandments. (ESV)” It is the joy of knowing our gracious God that wherever that downward spiral of unbelief occurs from one generation to the next within a family, God’s wrath at that unbelief ends for that son who is brought to saving faith in Jesus Christ.

The major premise behind the genogram is an assumed knowledge of family systems theory. McGoldrick presents the connection between FST and the genogram this way:

A family systems perspective views families as inextricably interconnected. Neither people nor their problems or solutions exist in vacuum. All are inextricably

⁴⁴⁰ Monica McGoldrick, Randy Gerson, and Sylvia Shellenberger, *Genograms – Assessment and Intervention* (New York: W.W. Norton & Company, 1999), 2.

⁴⁴¹ McGoldrick, 3.

interwoven into broader interactional systems, the most fundamental of which is the family. The family is the primary and, except in rare instances, most powerful system to which we humans ever belong. In this framework, “family” consists of the entire kinship network of at least three generations, both as it currently exists and as it has evolved through time (Carter & McGoldrick, 1998b).⁴⁴²

With all of this discussion on “family systems” it may be very useful to actually have

McGoldrick’s definition of “family”:

Family is, by our definition, those who are tied together through their common biological, legal, cultural, and emotional history and their implied future together. The physical, social, and emotional functioning of family members is profoundly interdependent, with changes in one part of the system reverberating in other parts. In addition, family interactions and relationships tend to be highly reciprocal, patterned, and repetitive. *The existence of these patterns allows us to make tentative predictions from the genogram.* (Italics mine.)⁴⁴³

McGoldrick refers to the pioneer in systems theory, Murray Bowen, in order to explain

another key point in FST:

Families repeat themselves. What happens in one generation will often repeat itself in the next; that is, the same issues tend to be played out from generation to generation, though the actual behavior may take a variety of forms. Bowen termed this the “multigenerational transmission” of family patterns. The hypothesis is that relationship patterns in previous generations may provide implicit models for family functioning in the next generation. On the genogram, we explore patterns of functioning, relationship, and structure that continue or alternate from one generation to the next.⁴⁴⁴

When it comes to attitudes toward worship which are then played out in activity or inactivity, family systems would suggest that we can expect to see with some kind of relative consistency, the same attitudes and behavior demonstrated in (at the very least) the generation that follows. In chapter four, we will see if this *multigenerational transmission* “plays itself out”.

⁴⁴² Monica McGoldrick, Randy Gerson, and Sylvia Shellenberger, *Genograms – Assessment and Intervention* (New York: W.W. Norton & Company, 1999), 6-7.

⁴⁴³ McGoldrick, 7.

⁴⁴⁴ McGoldrick, 8.

How Are Genograms Performed?

McGoldrick next addresses the process by which a genogram is performed on a particular family system:

Genogram information can be obtained by interviewing one family member or several. Clearly, getting information from several family members increases reliability and provides the opportunity to compare perspectives and observe interactions directly. By interviewing several family members, we get many points of view, and together these versions become a whole story.⁴⁴⁵

Since the principle subjects of my genogram interviews were men from my congregation who were both husbands and fathers, these interviews by definition (in keeping with the qualitative research purpose of *depth, not breadth*) were limited to one family member – the man from that family. McGoldrick leaves room for these circumstances, stating:

Of course, seeing several family members is not always feasible, and often the genogram interview is used with one person. The time required to complete a genogram assessment can vary greatly. While the basic information can usually be collected in 15 minutes, a comprehensive family assessment interview involving several family members may take one to two hours. Clinicians often prefer to spread the interviewing over a number of sessions or to develop the genogram as they go along in their work with families.⁴⁴⁶

As I will repeat in the implementation of this project in the next section, the length of my genogram interviews lasted between forty-five minutes and one hour, not including pre and post interview “small talk”.

Below is the exact list of questions that were distributed to the genogram subjects and were asked of them. Due to the fluid nature of the qualitative research process, the reader will note that the actual transcribed notes (located in appendix 7) will have many other

⁴⁴⁵ Monica McGoldrick, Randy Gerson, and Sylvia Shellenberger, *Genograms – Assessment and Intervention* (New York: W.W. Norton & Company, 1999), 13.

⁴⁴⁶ Ibid.

questions imbedded within the transcript, set off by brackets, the name “Pfaffe” followed by a colon. The subject’s response will appear in bold type face with quotation marks.

Spiritual Genogram Interview Questions

Based on the “Outline for a Brief Genogram Interview”, McGoldrick, 193-195

I. Start with the presenting problem:

Say: **“I am seeking to examine, understand and address the attitudes fathers have toward worship.”**

II. Move to questions on household context:

Q¹: Who are the members within your household and their ages?

Q²: If there are any other members of your immediate family living outside the home, who are they, what is their marital status, and where do they live (city & state)?

Q³: What religions are represented in your immediate family? Is your wife and children all LCMS, or are there any other denominations represented? Have any of these changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

Q⁴: Who, among the members of your immediate family (wife and children), attend worship services at least twice a month?

III. Gather information on parents’ birth families:

Q⁵: Could you tell me about your parents? Did your father attend worship regularly, rarely, or none at all? Your mother?

Q⁶: What religions are represented among your parents? Is your mother or father both LCMS, or are there any other denominations represented? Were either at one time members of another Christian denomination or a non-Christian religion? Has either parent changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

Q⁷: What value was placed within your home while you grew up on...

- **Knowing God?**
- **On the importance of attending worship regularly?**
- **On attending Sunday School?**
- **Reading the Bible?**
- **Having home devotions? If so, what was used? Who led them? How frequently were they conducted? What time of the day?**

- **The Church? – I mean, was the congregation to which you belonged a place you loved? Do you have happy memories of your church while growing up?**

Q⁸: Did your parents actively serve in leadership positions, serve on the altar guild, usher, sing in the choir, volunteer time in whatever needed to be done for the church?

Q⁹: What influence did your parents' religious beliefs, their attitude and habit of worship have on your own beliefs, attitude and habit of worship today? Who do you think influenced you more: your mother or your father?

IV. Inquire about other generations

Q¹⁰: Along these same lines, what religions were represented among your grandparents? Were both of your grandmothers and grandfathers LCMS, or were there any other denominations represented? Were any at one time members of another Christian denomination or a non-Christian religion? Had any grandparents changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

Q¹¹: Did your grandfather(s) attend worship regularly, rarely, or none at all? Your grandmother(s)?

Q¹²: To the best of your knowledge, did your grandparents actively serve in leadership positions, serve on the altar guild, usher, sing in the choir, volunteer time in whatever needed to be done for the church?

Q¹³: Did any of your grandparents ever talk with you about God when you grew up?

Q¹⁴: What influence did your grandparents' religious beliefs, their attitude and habit of worship have on your own beliefs, attitude and habit of worship today? Who do you think influenced you more: your grandmother(s) or your grandfather(s)?

V. Probe ethnic / cultural variables

Q¹⁵: How would you describe your family's attitude toward dying?

Q¹⁶: What are the beliefs your family holds about what happens to humans after death?

VI. Elicit Attitudes about Gender

Q¹⁷: Who within your family takes the lead in handling major life events?

Q¹⁸: Who within your family sees to it that the family attends worship, praying together, and holding family devotions?

Q¹⁹: Does your wife support you when you act as family leader or “head”, or does she frequently contradict or challenge you?

VII. Ask about Major Life Events

Q²⁰: Where there any crises in your family that affected your, or any of your family’s attitude toward God and/or worship?

VIII. Inquire about family relationships

Q²¹: How would you describe the way in which members of your family relate to one another? For example, when arguments break out, is forgiveness verbally expressed and the people involved “get on with life”, or are grudges carried on for long periods of time?

Q²²: Have members of your immediate family been known to “feud” with one another?

IX. Inquire about family strengths

Q²³: Who within your family (your wife, your children, parents, grandparents, a close and influential uncle, aunt, or cousin) would you say has (or had when they were alive) a strong Christian faith?

X. Include questions on individual functioning

Q²⁴: If your children were interviewed after you died just as I have interviewed you, what do you think they would say about the strength of *your* faith?

Q²⁵: What do you think they would say about *your* influence on them as a spiritual leader within the home?

Q²⁶: How does that thought impact your own personal attitude and habit of worship? That is, do you want to keep doing the same things regarding worship as you are now, or do you want to change anything in any way?

Q²⁷: Finally, since this project aims to gain an understanding of men’s attitudes regarding worship, what is your own personal attitude toward the worship service here at St. John’s? I mean, what do you think about the worship service (the liturgy, the sermon, the hymns, the way in which the service is conducted, the length of the service, or anything else that comes to mind? What would you like to see changed, if anything?

+ + +

As one can see, there are ten main sections into which this genogram interview is divided. The actual section titles are drawn from McGoldricks sample pattern for Genogram interviews on pages 193-195. The first draft I submitted to my advisor comprised fifty questions and resembled McGoldrick's form which included such questions as:

VII. Ask about Major Life Events

Q³²: Is there anything you would like to tell me about major life events within your family regarding...

...Marriages?

...Births?

...Deaths, illnesses, or disabilities?

...Geographical Moves?

...Job changes?

...Traumatic events such as natural disasters or wars?

Or this one:

Q⁴¹: Are there notable "Caretakers"?

...People who are quite often sick?

...People who you would describe as having outstanding problems?

...People who are particularly "good"?

...People who are particularly "bad"?

...People who are noteworthy as "successful"?

...People who are noteworthy as "failures"?

...People who are especially "nice"?

...And people who are especially "cold" and/or "distant"?

It became apparent to me that this form of the clinical interview was not, in many ways appropriate to a pastor-parishioner interview for two reasons: First, for as much time as it took to go through twenty-six questions per the revised form, there would be *no* time to let the qualitative research process spontaneously produce additional questions based on subject responses; and second, these questions may evoke from volunteers the reaction of: "Is this *really* necessary for what I was told we are here to discuss?".

Yet, McGoldrick's form was superb as an adaptable guide for the kinds of questions I really wanted to ask. Here is one example. McGoldrick's:

Q⁴²: Who, within your family, would you say has the following character strengths:

...Loyalty?
...Courage?
...Hope?
...A good sense of humor?
...Intelligence?
...Wisdom?
...Faith?

My adaptation:

IX. Inquire about family strengths

Q²³: Who within your family (your wife, your children, parents, grandparents, a close and influential uncle, aunt, or cousin) would you say has (or had when they were alive) a strong Christian faith?

The final part of the genogram process is the mapping of the data which is the hallmark of the genogram. McGoldrick explains in words what the symbols mean, and I will follow with one sample genogram in barest terms to illustrate just a few of the main symbols:

The backbone of a genogram is a graphic depiction of how different family members are biologically and legally related to one another from one generation to the next. This map is a construction of squares and circles representing people and lines delineating their relationships. Each family member is represented by a box (male) or circle (female), depending on his or her gender. For the index person or identified patient (IP) around whom the genogram is constructed, the lines are doubled....For a person who is dead, an X is placed inside the symbol....Birth and death dates are indicated to the left and right above the symbol. The person's current age or age at death is usually indicated within the symbol....The figures representing family members are connected by lines that indicate their biological and legal relationships. Two people who are married are connected by lines that go down and across, with the husband on the left and the wife on the right...followed by a date indicates when the couple was married. Sometimes only the last two digits of the year are shown...when there is little chance of confusion regarding the appropriate century. The marriage line is also the place where separations or divorces are indicated. The slashes signify a disruption in the marriage one slash for separation...and two for a divorce....In extended genograms that go back more than three generations, symbols for individuals in the distant past are not usually crossed out, since they are presumably dead. *Only relevant deaths are indicated on such genograms.* (Italics mine.)⁴⁴⁷

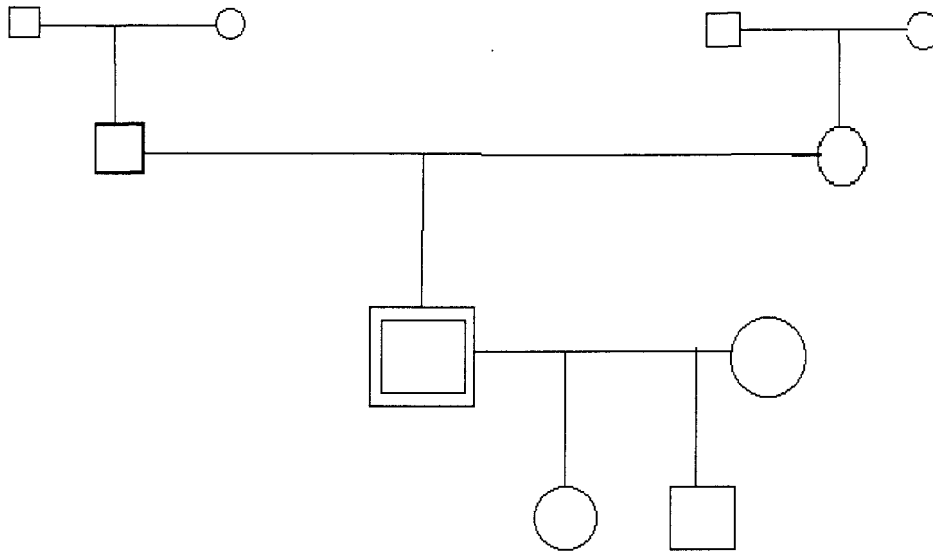
⁴⁴⁷Monica McGoldrick, Randy Gerson, and Sylvia Shellenberger, *Genograms – Assessment and Intervention* (New York: W.W. Norton & Company, 1999), 14-15.

In addition to the symbols verbally described here, there is a host of many more expressing various relationship of family members such as twins – both identical and fraternal. Infant mortality – from miscarriage, to still born, to abortion. Symbols address sexual preference, estranged relationships, and many other factors that arise within the sinful human condition. There are simply too many symbols that are not relevant for the purposes of this *spiritual* genogram; and so they will not be introduced here.

There is, however, one other important aspect to genogram mapping that must be described; and that is the *order* in which the symbols appear:

Whenever possible it is preferable to show children from different marriages in their correct birth order (oldest to the left, youngest on the right). But sometimes, when there are many partners, this becomes impossible...If a couple has children, each child's symbol hangs down from the line that connects the couple. Children are drawn left to right, going from the oldest to the youngest...with the index person shown lower than the others, to distinguish him or her. If there are many children in a family, an alternate method...may be used to save space. Parents of the index person are also depicted larger and lower than their siblings to clarify their importance...⁴⁴⁸

⁴⁴⁸ Monica McGoldrick, Randy Gerson, and Sylvia Shellenberger, *Genograms – Assessment and Intervention* (New York: W.W. Norton & Company, 1999), 18.



Depicted above is a bare sample of one of the subject genogram family systems that will be given more detail in chapter four. Some of the information is not as complete from one subject to another because that missing information was not obtained for various reasons.

In this example, we see a four generation family system. The double bordered square in the center is the *male* index person (IP). For the purposes of this MAP, I will refer to him as “subject”. The line drawn straight to the right of the subject is the subject’s wife. Notice the two lines drawn straight down off of the horizontal line connecting husband and wife. Clearly the circle indicates the next generation, their daughter and their son to the daughter’s right. The fact that the daughter (circle) is to the left of the son (square) indicates that she is older than her brother. Going up from the subject, are the parents of the subject – father to the left, mother to the right. Going straight up from father and mother are the subject’s grandparents. For the purposes of simplicity and consistency between subjects’ family systems, the subject’s siblings will not be depicted on their respective genograms (though they may be referred to in the interview transcripts). The full depiction of pertinent family details – including the new symbols I will offer as use for a *spiritual* genogram - will be displayed in chapter six.

The Implementation of the Project

The implementation of the project portion of this MAP was mixture of nervous anticipation and bits of relief as each small step was completed. I intend in this section to lay before the reader how the project was actually planned and carried out.

First, there was the criteria by which the purposive sample was to be drawn. I needed to ask myself: *Who exactly are you wanting to talk to?* I settled on four criteria: My subject needs to be 1) a man; 2) a husband *currently married*; 3) a father – whether of young or grown children, it does not matter; and 4) a member *in good standing* at St. John’s Lutheran Church of Durand, Wisconsin.

I define a “member in good standing” to be one who is not under any form of church discipline – whether public (as in excommunication), or private (as when the pastor advises the member to abstain from the Sacrament until a particular sin issue is repented for, and the necessary lifestyle change is amended). It is the responsibility of the Pastor to inform his parishioner in these cases of such discipline; therefore, if the Pastor has not taken such steps, the parishioner has the right to assume he or she is in “good standing”. Naturally, there are many members within my own congregation who have varying levels of activity and inactivity in worship attendance. Since it is the goal of this MAP to understand and address the attitudes of men toward worship, I want to draw my sample from a wide range of men in my congregation for the purpose of developing a strategy to help encourage the less active to become more active in their feeding on the Means of Grace in worship.

The next issue in drawing a sample is *how many* subjects do I need for this project to have any real meaning? St. John’s is a congregation with less than two hundred baptized,

about one hundred communicants, and a weekly attendance on average of about sixty-five members. I serve St. John's along with Immanuel Lutheran Church of Plum City as part of a dual parish. When this question was posed to my original Advisor, Bryan Salminen, he recommended a sample size of eight subjects.

The next stage in creating a roster of potential subjects was to look over my membership. I wanted to select men who represented this broad range of activity. Ultimately, I wanted as close to a 50-50 division between men who regularly worship (three or more times a month) and those who I would consider range from "semi-active" (one to two times a month) to *nearly* non-active (once a quarter or less). I compiled a list of eight with three alternates in case any of my "A" list men could not schedule an interview with me. Four of my subjects are in worship nearly every Sunday. One is in worship slightly less due to some extraordinary circumstances that do not reflect subject's great desire to be in worship every Sunday. The remaining three are not in worship regularly for various reasons. The reasons given will serve to highlight what is hopefully the value of this research.

Once the subject roster was drafted, I personally contacted the subjects, explaining verbally what I am doing through Concordia Seminary, St. Louis. I asked them if they would be willing to assist me in my research, and to my happy surprise, not one of them even hesitated. I told them at that time that I would quickly deliver to them an envelope containing a letter that more fully explains the details of my research and the interview itself. There would also be a consent form that we will sign together. (Both the letter detailing the research, and the "Statement of Informed Consent" are included as appendix 3 and appendix 4.) When the subjects arrived in my office for the interview, I read both the letter and the statement of informed consent to make sure that they understood what was involved with the

interview, and asked them if they had any questions. We then signed together in my office the “Statement of Informed Consent”. At that time, I also made sure if it was permissible for me to tape record our interview so that I may insure accuracy. Confidentiality was also stressed before the statement was signed.

The genogram interview was conducted, tape recorder running, anywhere from forty-five minutes to an hour. The questions were asked according to the format outlined in the “research tools and methodology” section of this chapter. Only one time did I miss a portion of toward the end of the interview because I did not see the tape stop – that was subject number six. Along with recording the interview by tape, I also asked for permission to jot down occasional notes, explaining to the interviewee my memory needs some assistance. The notes were made to also record non verbal expressions that were of weight to the words said.

Once the interview was complete, I began as quickly as possible to transcribe the audio tape *verbatim*. That was a long, sometimes arduous, process; but its value was priceless for the researcher. First, it was valuable because I don’t know how else I could have analyzed the data days later with only sketchy notes or highlighted occasional quotes. I had to see the entire conversation as a unit in order to have the context behind each pertinent statement. Second, the process was valuable to me because the very exercise of playing and replaying the tape a few words at a time really forced me to listen carefully, *literally*, to every word. Those eight subject verbatim transcriptions are located in appendix 7.

A further need for distillation of the data was needed before the final destination of the genogram. That intermediary document is called the *Subject Analysis Table*. I wanted to

lay side-by-side the responses of each of the eight subjects by way of pithy quotes that captured the essence of the subject's response to the given question of the genogram interview. It is truly fascinating to see each of the subjects' answers, not only horizontally with each of the different subjects, but also vertically, in seeing the *pattern* of answers develop for each of the subjects. (This *Subject Analysis Table* is found in appendix 8.)

The final destination for the data is the spiritual genogram. As mentioned earlier, it is my hope that the efforts displayed – including some original symbols highlighting the attitudes the sample group of men from St. John's have toward worship will be useful to the church at large in pastoral care situations. It is from the patterns resulting from the easily recognizable depiction that examination will lead to understanding, and finally to a better ability to address the attitudes the men of my congregation, and Christian men in general have toward worship; not only for their own benefit, but that of their wife and children.

Phase one of this MAP was the scholarly and literature review of chapters two, three, and four. Phase two was the genogram interview and recording of that data. Phase three is what I will discuss next; which is, the multi-session presentation *adaptable* for use as a Bible Study, presentation as a guest speaker for a retreat, or as a topic at a workshop dealing with men's issues in the Christian home and worship.

On Sunday, January 16th 2005, the following announcement ran for the first of two weeks in the church calendar of St. John's of Durand, and Immanuel of Plum City,

Wisconsin:

****6:00-8:00 p.m. Our First Men's Group Get-Together will take place next Sunday evening in the Church Basement of St. John's, Durand. A light supper will be provided, following a presentation related to Pastor Pfaffe's Doctoral work on fathers and husbands. Pastor needs all of you men to assist him in what will be the "kick-off"**

to some fun and fellowship in the coming years. PLEASE SET ASIDE THESE TWO HOURS NEXT WEEK AND COME! --Pastor Pfaffe

This presentation is located as Appendix 3 and is titled: “‘Husbands and Fathers: What Good Are They?’ *How God’s Word Answers This Question Differently from the Way Our World Would Answer*”. The presentation includes both the speaker’s copy, and packet to be passed out which includes parts two, three, and four, and closing prayer. This presentation would normally last at least three hours, and longer if breaks were taken between the four parts. Due to the chilliness of our church’s basement in January, and well, football season in Wisconsin, my desire to get as many men as possible to attend prompted me to limit the length of the time they would need to commit for my presentation: two hours. I also enlisted the help of the St. John’s Ladies Aid who prepared a spread of hot sandwiches, salads, and other good things. One of the factors that concerned me was the recent snow storm we had the day before.

What joy filled my heart when the men began to show up. Fourteen! Of the eight subjects that I interviewed, only two of those eight were in attendance. That means that the pastoral “quality time” I had with these men were mainly in addition to those already interviewed. What was even better was the age range of men who attended – each decade was represented: young twenties, thirties, forties, fifties, sixties, seventies, and eighties. Without trying to make excuses, there were other very active individuals who were not in worship that Sunday due to the flu which is going around.

Since I was already running short on time with two hours, I invited the gentlemen to pray which included our table prayer. I urged them to “not worry about being polite since the ladies aren’t here[!]”, and to help themselves to the food. When they were seated and eating,

I began Part One of my fourteen page presentation titled: “Modern Society’s Problem with Traditional Manhood”. In this section I quote extensively from David Blankenhorn’s *Fatherless America* and attempt to demonstrate how current society views the role of the man in the family which, of course, is to devolve from men whatever traditionally was viewed as the strengths of manhood for the benefit of the family.

Once part one was concluded, I broke briefly to hand out the packets (a sample of which follows the presenter’s guide in appendix 3) which contain parts one through four. The reason I want the attendees to have these packets is to involve their participation in reading the Scriptures – many of which served as the basis of the exegetical presentation in chapter two. (The men utilized the break to get more food.)

Part two is titled “Next, the Solution: In Order for Us to Learn How God Answers the Question ‘What Good are Husbands and Fathers?’, We Need to First Understand God’s Created Design for Men and Women”. The presentation flowed quite well. All I needed to do was ask if someone could read the next passage I gave, and someone joined right in reading it. The wonderful thing was that everybody seemed to take a turn reading – no one appeared shy. Likewise, when the many questions were asked relevant to the Scriptures, I did not lack for someone to offer an answer, that kind of a response makes it much more comfortable for the presenter to *ad lib* a little in the direction of the question or comment made, which is what I enjoyed so much about the genogram interview as well as Bible Studies in general. Sometimes it’s the “side roads” that yield some real good discussion for that session.

Though there was Law and Gospel in both Part Two as well as part three, there was a general effort to move from Law to Gospel in these two sections. Part three is titled: “Now,

We May Understand God's Saving Design for Men and Women". We had an opportunity in this presentation to state the difference between the order of creation and the order of salvation, which I believe helped the men make the distinctions necessary in understanding the roles God has assigned to each male and female *post Fall*, as well as the equality we possess as redeemed by Christ the Crucified.

Part four, titled "What Does This Mean for My Life? – Some Practical Suggestions", is an attempt to tie together the points discussed in the previous three sections and leave the men with some evangelical guidance as they return home to their wife and/or children. The ten suggestions offered are both seriously important (for example, point (2) "Attend worship with your wife and children *every week*"), and encouragements for fun and fellowship (for example, point (5) "Take 'a guy's night out' with other men at church and get to know some fellow members better as brothers in Christ, and not only as people you see from a distance or across a table at council meetings.").

The last section of this presentation is question and answer time. By the time we arrived here, it was approaching eight o'clock. I opened it up for questions, and one a couple of questions and comments were made. One of which dealt with clarification on Ephesians chapter five and the concept of *submit*. I explained that showing the attitude of service to our wife does not mean saying 'Yes, dear' under all circumstances. True leadership means being responsible for the consequences of the decisions we make, but that also means, I think, that we want to discuss all important matters with our wife before such a decision is reached. (The group of men of all ages readily agreed.)

Following a reading of a devotion from the devotional resource Concordia Publishing Houses published for me, *The Family's Man*⁴⁴⁹, the presentation ended with joining in the prayer printed on the last page at 8:05 p.m.

Phase four was distributed following the presentation. That is the survey instrument indicated in the project design (the copy of this survey is also located in appendix 4). The survey questions are presented below. The compiled data will be reported in chapter six.

1) Age Group

_____ 18-25, _____ 26-36, _____ 37-47, _____ 48-58, _____ 59-69, _____ 70-up

2) How often do you attend worship services?

_____ Nearly every week, _____ About half the month, _____ About once a month,
_____ About once every two months, _____ About once every three months,
_____ Less

**3) My own father attended worship throughout my life: _____ regularly,
_____ infrequently, _____ rarely, or unknown**

**4) This presentation provided information to me that was helpful in understanding my role as the man within my family: _____ a great deal, _____ somewhat,
_____ very little, _____ none at all**

5) Has your awareness of your need to be in worship increased? _____ Yes, _____ No

If so, what caused this awareness to be increased?

6) Is there any areas in your worship life you wish to see change? _____ Yes, _____ No

If so, how would you describe what those changes in your worship life would look like to your wife and / or children?

⁴⁴⁹Daniel Pfaffe, *The Family's Man – Devotions for Husbands and Fathers* (St. Louis: Concordia Publishing House, 2001), 111.

Please note that the last question is slightly modified than what was submitted originally in chapter one. Instead of its original form that asked for noticed changes *since* worship life has increased, I posed the question according to a *Solution Focused Brief Therapy* format:

“...how would you describe what those changes in your worship life would look like to your wife and / or children?”

Since there has not been time to affect that change, I think the same import can be conveyed if the men are *required* to think about their answer.

Phase five was also accomplished by our evening together, where the men enjoyed each other's fellowship, laughs were had, and I received some good comments and expressions of agreement that we should get together more often (when it's warmer!) for some horseshoes, or perhaps the possibility of a fishing trip up north in the future. The crucial follow-up component to this last phase is the ongoing pastoral care and encouragement for these men to *spread the word*, if they enjoyed it.

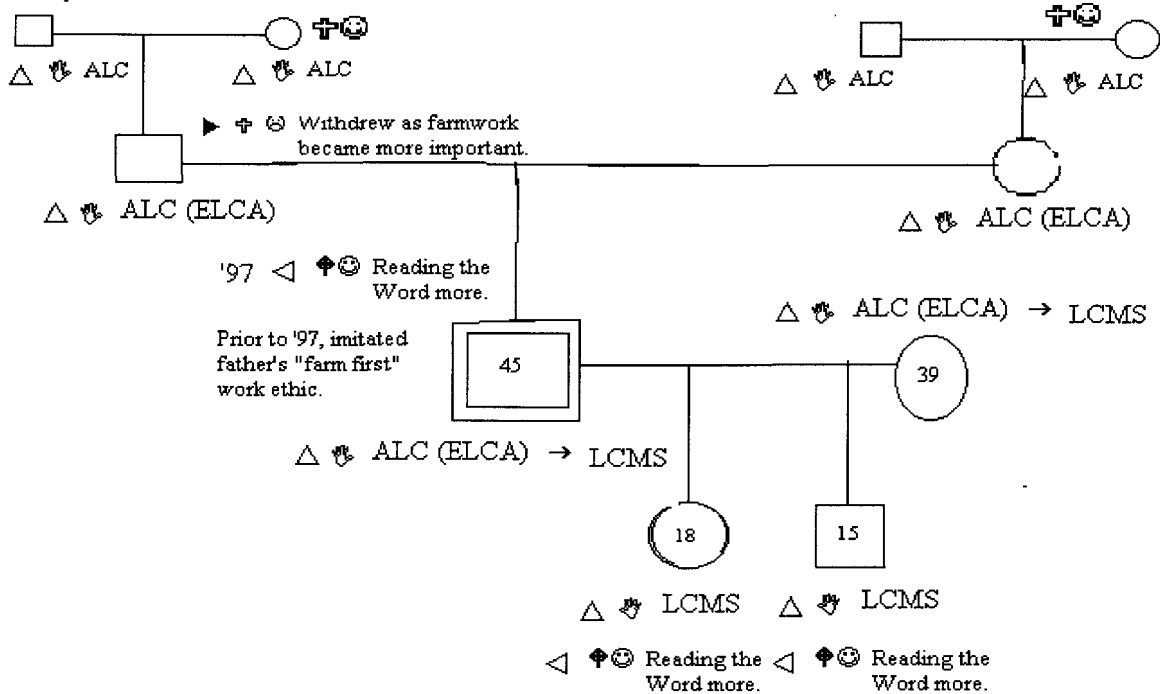
I will be pastorally watching to see what changes I notice in Bible Study attendance and participation in other service activities, choir, and our *Family Style* Confirmation Program in which at least one parent is required to come with their son or daughter. I will also be seeking opportunities to build on what was started with this first men's group get-together. The fact that I had some men come out on a cold night from as far as forty minutes away (members of the Plum City congregation), was of great encouragement to me that the men of my congregation see a value in being their *family's man*.

CHAPTER SIX

THE VALUE OF THE FAMILY'S MAN IN RETROSPECT

In chapter six I will reveal my findings of the eight *spiritual genogram* subjects. Once these findings are presented, I will proceed to give my analysis of the data in light of this MAP's hypothesis. The purpose of this analysis is to set forth for the reader some usable conclusions which may be applied for future research in the matter of husbands and fathers as spiritual leaders within their homes.

SUBJECT #1 Spiritual Genogram



The Findings of this MAP

Subject number one's spiritual genogram is depicted above. In addition to the explanation of the general genogram symbols given in chapter three, the additional symbols that appear on this, and the ones to follow I'll explain now:

The triangle \triangle (type font Wingdings 3 – lower case “r”) symbolizes Trinitarian Baptism.

The hand ✋ (type font Wingdings - capital “I”) symbolizes the blessing at Confirmation.

The church body into which the individual was baptized or confirmed is stated after those symbols.

The arrow \rightarrow (type font Wingdings 3 – lower case “g”) indicates a change from one church body to another.

The Celtic cross ✚ (type font Wingdings – capital “W”) symbolizes the LCMS per the cross that appears on *Lutheran Worship*.

This cross ✠ (type font Wingdings – capital “X”) symbolizes the Roman Catholic church as it is the sign used by the church for their *imprimatur* on books approved for reading.

A standard cross ✝ (type font Wingdings – capital “U”) represents any other Christian church or Lutheran denomination other than LCMS.

A happy face ☺ (type font Wingdings – capital “J”) represents that individual's joy or strength in his or her faith.

If a *crescendo* shaped white triangle \triangleleft (type font Wingdings 3 – lower case “v”) appears, that means spiritual growth has occurred for that person (usually followed by a smiling face and a cross).

A black *decrecendo* shaped triangle ► (type font Wingdings 3 – lower case “u”) indicates the sad opposite – a withdrawing or decline in spiritual growth and worship attendance – usually followed by a non smiling face ☹ (type font Wingdings – capital “L”).

A pastor or clinician might find several other symbols useful that appear within the fonts *Wingdings*, *Wingdings 2*, and *Wingdings 3* which can be assigned special meaning.

The Findings from the *Spiritual Genogram* Interview of Subject One

Returning to subject one’s spiritual genogram, we can see that he is forty-five years old married to a thirty-nine year old wife with two children - a daughter, age eighteen, and a son age fifteen. Both he and his wife were baptized and confirmed in a congregation of the American Lutheran Church which has since become ELCA. At some point in time they became members of St. John’s of Durand (LCMS). The subject’s parents were both baptized and confirmed ALC and are now ELCA. The subject’s grandparents were also baptized and confirmed “old ALC”.

The cross with the happy face by both grandmothers indicate the subject’s identifying them as each having a strong faith. The black *decrecendoing* arrow at the cross and unhappy face symbol indicate that the subject’s father withdrew from worship attendance and church involvement as the farm business became increasingly important. This became a reoccurring theme in the genogram interview as the subject expressed what a poor influence his own father’s work ethic *at the expense of his Christian faith* had on him when he was younger. The following dialogue sums up well the reasons why the subject was not in the Word as a young man, but how it came about that he was brought back to a hunger for God’s

Word. Interestingly enough, it was a Roman Catholic friend that was instrumental in reacquainting this Lutheran with the need to be in Scripture:

I attended a couple, 2 or 3 times a year. When I grew up it wasn't that important. [Pfaffe: Would you like to elaborate on that a little bit?] Well, what I saw growing up...my mom always went to church, but with my dad – work was more important, and I could run horrendous hours, like, I believed in Jesus, but going to church was not that big a deal, because that's what I saw from him. [Pfaffe: So would you say your father had a impact on that?] I found out how lost I really was until '97 I started reading the Bible and that – there was a hunger spot – nothing else would fill, and that's when it started filling me up and I got deeper in the Word, and that filled the void. I wish I had did that right in the beginning! (mutual laughter) [Pfaffe: How was it that you got into the Word?] Umm, it was like a hunger – well actually it was the Jehovah's Witnesses were coming around and, uh, testing me, technically, and...I could feel something was wrong, they were taking words out of context out of the Bible. At the time I could feel it was wrong. That drove me more to figure out "This don't sound right!", and the more I read it myself, it made more sense, and it drove me more in that direction. [Pfaffe: So the Jehovah's Witnesses actually sparked a...] Well I guess a step before that, I had a Roman Catholic friend who said when everything else was going bad, he had a bad day, wife-everybody was on his case and he started reading the Bible, and he said "That calmed me down"; and that was maybe ten years before that. And I never thought nothing more of that, and I thought back to that, and then the Jehovah's Witnesses were jabbing me and trying to fill me with their ideas, and I thought, "Well, I'll find out for myself." And that drove me deeper into the Word...finally get back on track to coming to church more often. [Pfaffe does some reflective listening on what was just said. subject responds:] "I wish it was my own father that did it [referring to the parties above that helped to instigate subject's getting into the Word] ...he didn't know any better, because back in his day they had like a circuit pastor to come around once a month when he was growing up, and if they had church once a month – six weeks – whatever – that was good. He was more worried about the money of the church than the worship of the God...that's what I kind of sensed out it. It was kind of different...but the benefit now I can see is that I can change the opinions of my own kids.¹

Q²⁷: Finally, since this project aims to gain an understanding of men's attitudes regarding worship, what is your own personal attitude toward the worship service here at St. John's? I mean, what do you think about the worship service (the liturgy, the sermon, the hymns, the way in which the service is conducted, the length of the service, or anything else that comes to mind? What would you like to see changed, if anything?

The best thing, to me, about this church here, is that it is tied close to the Bible. Everything is Scriptural to back it up. And, the more I'm from reading the Bible, and

¹Appendix 5, Subject #1.

hearing what other churches do, it's a real treat. To see that, I mean, if your doing church, doing Bible study, it all connects. It's what it should be. I see the church's guide book is the Bible, not man's doctrine. That how I feel on that. But, as far as changing stuff, I would leave it alone. I wouldn't worry about some of these new trends, stuff coming on, the temporary stuff. I've heard, seen it, but it's like – get focused on God and His Word. I see the other stuff – as contemporary worship and all this other stuff – focuses more on man instead of God. That's what I observe. And it should be focused on God. Like, reading out of the Bible, you gotta come from a “servant” attitude, not a “me” attitude. **[Pfaffe reflects on the answers just given, and asks about the length of the service.]** Uh, that's fine. Very little time on a week do you do worship in a church. But the bigger thing – what I have to learn some days is to focus every day on it. Keep it in the back of your mind. It's important to come to church, but its also important to carry it with you through the rest of the week. In a world that's soo...paranoid if you say anything about God or Jesus Christ. I mean, to me if you carry it out, whatever the Devil tosses at you, you can toss it right back. It doesn't chew you up so bad.

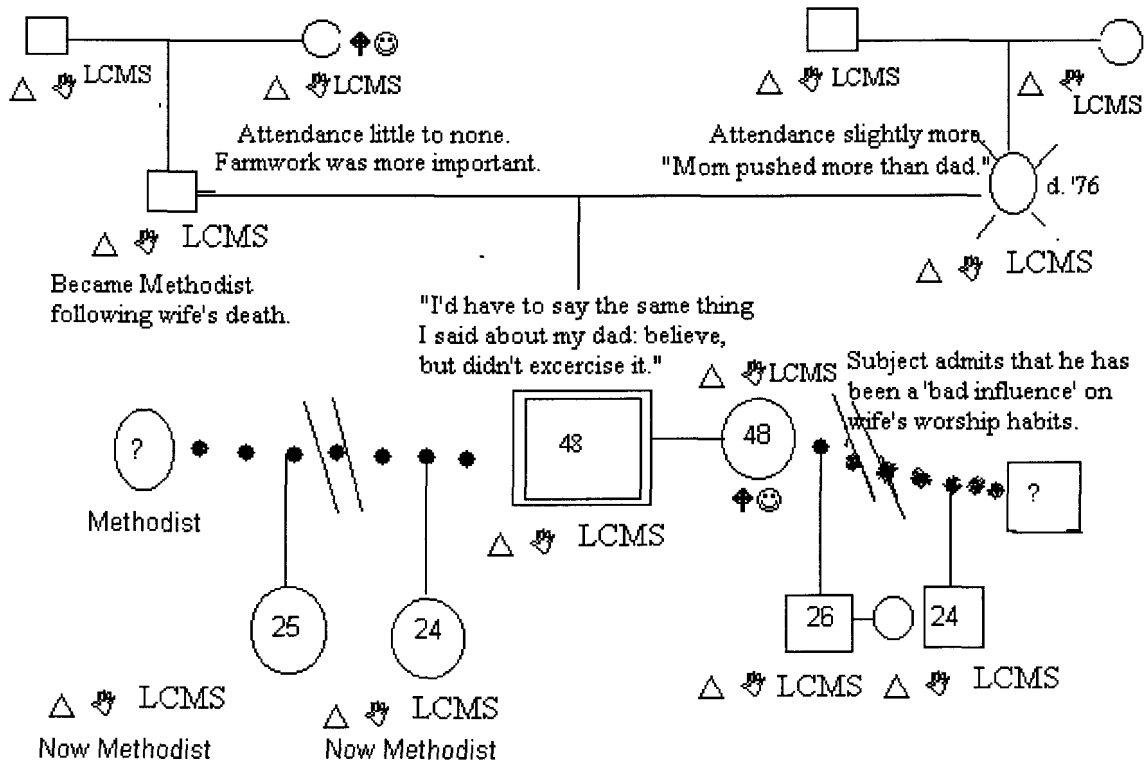
Summary of Subject One

If there is something special that stands out about subject one it is his concern not to repeat the mistakes of his father spiritually. He repeatedly mentioned how things would have been so much different for him had his father encouraged him (to be in the Word). His number one concern now is to set an example for his own son and daughter about the need to be in worship and (his own special emphasis) to read through the Bible at least once. The first part of his life he indeed followed his father's example with putting the farm chores first. Now this same man gets up at 2:00 a.m. in order to get the chores done so that he can come to Bible Study on Wednesday mornings. His personal attitude toward the worship services at St. John's is positive (“The best thing, to me, about this church here, is that it is tied close to the Bible. Everything is Scriptural to back it up.”), and claims not to desire any changes.

At the conclusion of the eighth spiritual genogram subject, is the *Subject Analysis Table* which compares each of the eight subject's answers to the twenty-six spiritual

genogram questions side-by-side by way of a pithy quote. From this combined data I will then render my analysis. We continue next with subject number two:

SUBJECT #2 Spiritual Genogram



The Findings from the *Spiritual Genogram* Interview of Subject Two

Subject number two has quite a different spiritual genogram. As we can see, for both the subject and his wife, this is their second marriage. The subject's wife brought two sons into the marriage, of whom the twenty-six year old is married, and the twenty-four year old is single. From his previous marriage, the subject brought two daughters who are now ages twenty-five and twenty-four. All four of the children were baptized and confirmed LCMS. Following the divorce, the subject's ex-wife joined the Methodist church and brought their two daughters into membership there. All four of the subject's grandparents were baptized

and confirmed LCMS. The subject's wife was baptized and confirmed LCMS, and is regarded by the subject as having a strong Christian faith. In fact, the subject admits that she attended faithfully when they first came together, but over the years his own inattentance was a "bad influence" on her. The subject is a very kind, fine man who by his own admission learned from his father to put the farm work ahead of worship attendance:

Q⁵: Could you tell me about your parents? Did your father attend worship regularly, rarely, or none at all? Your mother?

I'd say practically identical to me to none at all. It wasn't that he didn't believe or nothing, he was just with the chores and farming and all that goes with it. [Pfaffe: For your father, how much of a role did the work of the farm played in his attendance habits?] I'd say an awful lot. When I was – my brother and sister – were young, we were made to go every Sunday to Sunday School, Bible School during the summer, uhh, the Christmas program, confirmation, confirmed, but he was never there. Like I say, it wasn't that he didn't believe any of it just... The times conflicted, and he didn't go much (chuckles). [Pfaffe: Would you say, did he go at all any year?] I would say just a few times a year. [Pfaffe: Okay, like Christmas and Easter, or something like that?] Yeah, it didn't have to be a holiday – whenever it worked out, I suppose; but just a few times a year. [Pfaffe: Would you say he had a positive attitude about the church even though he didn't attend?] Oh yeah. Because it was the last years that he left Zion and went to Methodist too and for a while he was on the board of elders, directors, or something like that for a few years. Kind of like he came into it more the last eight to ten years. He retired and had the time now, and he got more interested in church and with what was going on. [Pfaffe: I see. Is your father still alive?] "No, just about a year ago now." [Pfaffe: So, toward the end of his life, he kind of 'reconnected'?] He did. He did. In fact, the last three to five years probably there weren't too many Sundays he didn't miss. The pastor at the Methodist Church is an older fella I suppose a little more old fashioned – stuck in the old ways – as any older person in his day was, and I think they kind of connected. [Pfaffe: How about your mom? What was her attendance habits like?] She went more. Umm, she wanted dad to go, always, of course. And she did all the carten' of us back and forth. Umm, I'd say...she passed away in '76. As far as how many times a year, I couldn't even put a number on it. It was only a few more times a year, but she was not only took us to all this other stuff, she was there for the program, confirmation ceremony, for anything that involved us.²

Q²⁷: Finally, since this project aims to gain an understanding of men's attitudes regarding worship, what is your own personal attitude toward the worship service here at St. John's? I mean, what do you think about the worship service

²Appendix 5, Subject #2.

(the liturgy, the sermon, the hymns, the way in which the service is conducted, the length of the service, or anything else that comes to mind? What would you like to see changed, if anything?)

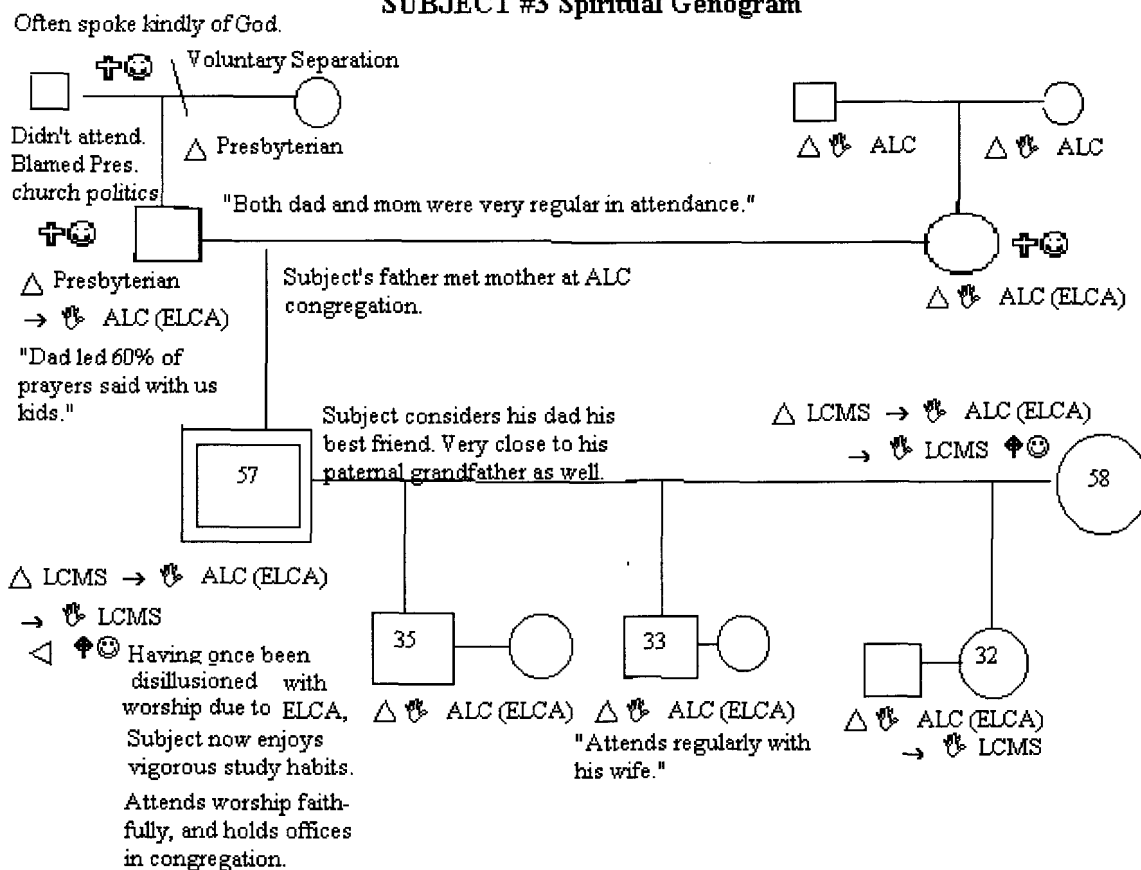
Oh, well my personal opinion [laughs], um – you know like we talked about in our last meeting – I don't come real often. When I do come, my personal opinion, I wouldn't change a thing. None of it – you do not dwell on any one thing for a long period of time. You do this, then you do this, and you kind of keep it moving, but you take enough time, ah, I guess that's my personal opinion. Ah, as far as any changes, I'm not a real big one – I appreciate what they do, but I'm not a real big one on all the hymns...ah, like if there was one less hymn [chuckles]. But again, that don't effect my coming, or not coming in the least. No. As far as the services, I've been to here, there is nothing whatsoever I would change – I would want changed. It all just seems to blend and work together greatly. And yet there's a couple of minutes at the end to make announcements before anybody goes and stuff. No, I guess, I have no complaints whatsoever. **[Pfaffe reflects on the point made concerning the hymns – seeking clarification.]** The hymns don't, uh, bother me much. It's just how things are – it's the same in every church, in any denominations, there's like ten verses to them [chuckles], and the music is slow [laughs]...time consuming. No, it's not that I don't like hymns, or don't like any particular ones. I just...

Summary of Subject Two

Clearly, when the subject's father returned to attending faithfully, the subject was a grown man. (His worship patterns had already been formed.) It is also noteworthy that when the subject's father returned to worship, it was not to the Lutheran Church, but rather the Methodist. One has to wonder if this reinforced the subject's own inattendance. As for the subject's personal attitude toward worship, he is complimentary of the service in general (“When I do come...I wouldn't change a thing. None of it – you do not dwell on any one thing for a long period of time..you kind of keep it moving, but you take enough time...”) Murrow's comments about masculine desires for movement seem to *hold water* here.

We now consider the spiritual genogram of subject number three:

SUBJECT #3 Spiritual Genogram



The Findings from the *Spiritual Genogram* Interview of Subject Three

Subject three makes an interesting contrast from the previous two subjects in that the spiritual relationship from father to his son (the subject) is very strong. First though, we consider the family of the subject. The subject is fifty-seven years of age, his wife fifty-eight. They have three children, all married. All three were baptized and confirmed ALC (ELCA). Their daughter underwent adult catechesis and became a member of St. John's shortly after her parents joined. Both the subject and his wife were baptized LCMS. Both were confirmed "old ALC", and retained membership in congregations of the ALC into its becoming the ELCA.

The subject's father was baptized Presbyterian as was the subject's paternal grandmother. By the time the subject's father met the subject's mother he had already become a member of an ALC congregation for it was in church that the two were introduced. The subject's mother was "old ALC" as were her parents – baptized and confirmed. The subject's paternal grandfather – voluntarily separated from his wife – is an interesting figure of influence for the subject:

My grandfather...he...I guess you might say he was Presbyterian, but he was unchurched...he had a vision of church different than I enjoy. He was real special. So to say he was unchurched was wrong. He believed very much in God. He didn't care for some of the...haa...if politics is the right word to use in the Presbyterian church he was mad at that, and so he was quiet and would go for walks in the woods...uh...very close to nature in the sense that God made it, that it was in its respects wonderful. He looked at animals and stuff from the perspective that my father did that they were given to us for our use, but they were also beautiful, they were good. Well, I know tigers aren't very good if they grab you, or grizzly bears – but still that's more our fault than theirs...I got to know my grandfather extremely well, and I really value that. My brother did not, and he missed a part of his life, because there was a heritage there – my grandfather was probably the finest wing shot there ever was. And he could shoot an unscoped rifle beyond anybody's imagination...He had an ability about him to read your mind almost. At times I thought he was weird. I suppose because we thought a lot alike. He could almost be answering the question before you asked it. And he was somewhat philosophical. His name was Orrin. Just a real wonderful guy. Pretty harmless. You know he wouldn't harm a fly. But, boy, if you got him riled up the wrong way, I wouldn't want to tackle that man!³

This man was classed by the subject as one within his family who had a strong Christian faith. As for the subject's parents, the verbatim transcripts do not "do justice" to the emotion conveyed by the subject regarding his love and gratitude for his parents in his spiritual upbringing. As it is in so many Christian households, mom has her role, and dad has his:

Q⁹: What influence did your parents' religious beliefs, their attitude and habit of worship have on your own beliefs, attitude and habit of worship today?

I would say maybe conservative. Conservative Lutheran. I appreciated the old ALC

³Appendix 5, Subject #3.

worship. I still remember the services – almost could still probably recite them...without the book – the old red hymnal the ALC had. Uh, it was fun! I never did dislike church. It was kind of fun to go and of course you had your friends that you could have there. Most of my friends I went out with were either in choir, band, or church.

Who do you think influenced you more: your mother or your father?

My father. Very much so. [Pfaffe: Would you like to elaborate on that just a little bit?] My father was my best friend when he was alive. He still is. Fourteen years, [since subject's father died] and I still think of it as yesterday.⁴

[If you were to ask your mother who she thought was the spiritual head of the home, who do you think she would say?] Well, she'd probably say that 'I was the one who got you ready to go to church', which is very, very true. But I think she would also agree that it was the presence of my father in church. [Pfaffe: You did indicate that dad did so a significant amount...of the prayers, and kind of that leadership. So often it does happen where the moms, because dad may be out of the home doing something, that they actually implement a lot of the day-to-day things, still the presence of the father in the home would you say is significant?] Very much so. In fact I read a study many years ago, and I feel the study is true today 'As the father goes to church, so does the children.' I firmly believe that. And when I figured that out eventually, I tried to live that as best I could. And since that time which was down in [area], that's what I was trying to do to the best of my ability. Sometimes it's frustrating when I had to work every other weekend.⁵

Q²⁷: Finally, since this project aims to gain an understanding of men's attitudes regarding worship, what is your own personal attitude toward the worship service here at St. John's? I mean, what do you think about the worship service (the liturgy, the sermon, the hymns, the way in which the service is conducted, the length of the service, or anything else that comes to mind? What would you like to see changed, if anything?

Well, let's start with a confession. If it wasn't for you, Dan, I wouldn't be in the position I am in regards to the theology of Christ and the cross. You have put me on a track that, although my sinful self at times deviates, it is a wonderful track of study. And, uh, it's been a joy to be a part of your studies, and to be a part of studying myself of the Lord's Word, and to do His work in the positions for which I hold, and have held. Of course, you know my fondest position is an elder, even though at the present time I'm not. As to the worship services, I am very, very, very Lutheran, confessional oriented. I enjoy the traditional service.... Is the service too long? I do not believe so. I, uh, certainly, like everybody else, meetings and length of meetings are a concern. I do not feel that one should meet for idle purposes. This is not a

⁴Appendix 5, Subject #3.

⁵Ibid.

meeting. This is a worship of my God. It is He giving to me His grace, His blessings, and His reward in the service as I worship Him with His own words. Not with some made up thing that I think is “gushy”, or “nice”, or “tweeks” my emotions. I prefer a more technical service which the Lutheran Liturgy is. It is straight-forward. It is something that, to go back, is very reminiscent of my ALC days. Very traditional. Uh, I could walk back into, I’m sure, an old ALC church as well as I was baptized Missouri Synod, and with that, feel I am comfortable. God does not change. Why do we have to change Him to fit some emotional pattern? In the process of being here many years, and, of course, have gotten to know you very personally, waking up till we both have an awful like character, and being able to read you better than most, I would have to tell you that my greatest joy is also seeing you grow in the pulpit. Your sermons have become very straight-forward. Very Law and Gospel oriented, and if it was up to me, you could talk for two hours, even though I’m sure the majority of the congregation would not appreciate that as I would. But we are talking about a subject that is dear to me, and that is Holy Scripture. To change, uh, my change, if we would look at the Blue Hymnal, or heard what was coming out in the new one is more Luther written hymns. We don’t throw something away because it is old. If we do, we throw away Scripture. That is the oldest that is. Because it is old, we don’t discard it. We don’t grab something purely because it is new. That doesn’t mean that maybe we don’t grasp more modern technology as in an educational standpoint, power point, multi-media. But this, to me, has no place in the church if it obscures the reason we’re there.” **[Subject at this point shares a personal story regarding his frustration with attending his wife’s brother’s son’ church at a funeral in which a screen was lowered in front of the altar.]** ...So no, I don’t really see any changes that really should be done.

Summary of Subject Three

Subject three’s father *and* paternal grandfather played a crucial role in applying both the love for God and other good things a father can and should pass on to his son. Indicated by his responses to the interview, this subject is well grounded in a love for God’s Word and enjoys thoroughly his study of Scripture and the Lutheran Confessions. Regarding the worship practices at St. John’s, he is staunchly supportive of liturgical worship (“It is He giving to me His grace, His blessings, and His reward in the service as I worship Him with His own words.”)

which there was no LCA, but only an LCMS congregation. The subject's father was a traveling salesman who was baptized Presbyterian, but was catechized LCMS under most interesting circumstances. During the liberation of Paris from the Nazis, the subject's father was catechized by an LCMS (presumably) military chaplain. This, while he had a young Lutheran bride at home. The subject's mother was baptized and confirmed LCA and later became LCMS. In this spiritual genogram I was privileged to obtain an additional generation's information – the subject's great grandparents. This is of value because we see two things: first the great grandparents passed down their faith by virtue of *church affiliation* (the paternal great grandparents and grandparents were all baptized Presbyterian – the maternal great grandparents and grandparents were all baptized and confirmed LCA); and second these passed down their faith by virtue of their *worship habits*:

Q¹¹: Did your grandfather(s) attend worship regularly, rarely, or none at all?

They attended every, *every* Sunday, whether they were alive and well, or half-dead through sickness, or a horsekick – it didn't matter. They were going to be there. [Pfaffe: Both grandfathers?] Both grandfathers, it didn't matter. Yeah, they were very...diligent about it. They were going to be in church *every* Sunday! Every Sunday and every Sunday!

[Pfaffe: How about Your grandmother(s)?] Yeah, they were going to be in church whether they'd tripped and fallen or were healthy. It didn't matter what. They were going to be in church. No matter what! [Pfaffe: Do you know anything about your great-grandparents?] Very little. All eight of the great-grandparents were born in Germany. And, ah, oddly enough, they didn't know each other in Germany – I tell you, I don't even know the towns they came from, but seven of them moved to [says town], and one moved to [town of subject's mother]. [Subject talks more on these kinds of details.] [Pfaffe: So you do remember your great-grandparents?] Yeah, just a little...six or seven years old... [Pfaffe: Do you remember your grandparents talking about the faith of your great-grandparents...Do you have any recollection at all...?] No, not of them. But the grandparents talking of their parents, yeah, they were the same way. They had to get it some place. Apparently, all eight grandparents went to Church Sunday after Sunday whether the horses were sick or not. [Pfaffe: So, to your knowledge the great-grandparents also attended

faithfully?] Every Sunday and every Sunday. Just by listening to grandparents.⁶ That powerful testimony continues on for his own parents. Notice the response

dealing with the question on devotions within the home as the Subject grew up:

- **Reading the Bible?**

Again, first place. If you're busy, you want to go pheasant hunting, you want to go out with the guys, forget it. Put it off till tomorrow after school, something. But we're going to have devotions at home. And, ah, parents didn't have to say that twice. They didn't have to get cross either. And, ah, mom would always read the *Portals of Prayer*, and dad would start, uh, well, take his turn around. And then it could come to me, being the oldest of the kids, and then we would pass it off to those who could read. [Pfaffe: So you would involve the whole family?] Yeah, just pass the Bible around, and mom would say 'Well, it comes from Isaiah', or Matthew, or whatever it was you know, read such and such number of verses. Okay. For the second reading, why we would read and pass the Bible on to the next one. So... [Pfaffe: What time of the day did you do this?] It was right after supper. 'No *Gunsmoke*, no *Bonanza*, no *Rebel*, no Abbot and Costello, nothing. You sit, and we're going to have devotions first. Then you can go to your T.V.'" [Pfaffe: You know a lot of times people complain about, uh, we'll hear some people say 'I had religion crammed down my throat when I was a kid. How would you describe what you experienced with such happy memories – did you ever feel like religion was being 'crammed down' your throat?] I don't remember it like that. No, it was offered to me, and parents gave me advice that they thought it was best for everybody. Not just one or two or the older generation, and the younger ones can just throw it away. No, that's not right. It's good for everybody. God's Word is good for you because God created you and, above all, they gave me one verse, the central verse of the Bible to listen to: 'Because God gave His Son to die for you...' 'Okay, that's why you're saved. Okay. That's why it's good for you.' Well, you can either listen or go off on your own. And life was just *miserable* for the people who'd go off on your own. Well, you didn't have to tell me that.⁷

How has this legacy displayed itself in the life of our subject? When the question is posed to our subject regarding home worship, his attitude and habits are so:

Q⁴: Who, among the members of your immediate family (wife and children), attend worship services at least twice a month?

All of us attend as many times as possible. They've been told that from little on up. In order to live according to God's rules and get to know God, we must go to church and find out about Him. And hear it. So, let's go. You may not feel like it some mornings, especially after being out with your buddies all night at a movie or

⁶Appendix 5, Subject #4.

⁷Appendix 5, Subject #4.

whatever, a rollerskating party – whatever the case may be. You may not feel like going to church – I know, I was the same way when I was a teenager – but my parents gave me that idea too, and I can see the genius behind it. Well, I shouldn't say that...the *inspiration* behind it. It's the Holy Spirit working in generation after generation right down the line. [Pfaffe: Your parents certainly had an influence on you?] “Oh yeah! You bet! Well, it never took any ‘donk’ over the head, never go to the woodshed with dad over church...never did. After being raised that way, going to church with the parents and grandparents, we had some uncles and cousins, *I wanted to go to church*. Granted, I'm not related to anybody in this church, but it's about the same size as the church I grew up in. Maybe the other church may have had two or three hundred members – communicant members – but that's all it was, it certainly wasn't bigger than that. In a town of four hundred people, it was most of the town. The rest were Roman Catholic down the street. So...(laughs)...” [Pfaffe: When you talk about those mornings that you are kind of tired, would it be fair for me to reflect on that, when you look at your week's activities whether it's work, or school, or fun time, that it kind of revolves around worship?] “Yeah. Of course. Church was always the center of my life. And I insist that the kids go to church, and some day they're going to realize that the church is the center of their life too. That's another thing that transcends generations...”⁸

For the attitude and habit of regular home devotions:

Q¹⁸: Who within your family sees to it that the family attends worship, praying together, and holding family devotions?

I do most of the time, and, ah, the wife – some evenings she comes home just dragging, and -‘Well, she's not saying anything this evening. She better go to bed.’ And she'll come to me and say ‘Where's the Bible...Kids! Come on!’ I didn't figure she felt like devotions this evening...” [Pfaffe: How often do you have devotions?] Almost every night. [Pfaffe: About what time?] Well, the nights she has to work at the [place of business] it's, ah, eleven o'clock at night before we have devotions. If she has off, then it's right after supper – 7:00 – 8:00. [Pfaffe: So, again, the influence...what got you into that habit...who would you attribute that to?] My parents. Right after supper. [Pfaffe: It just probably wouldn't seem like ah, the day without devotions?] Yeah. That's right. [Pfaffe: And what do you use for your devotions?] “*Portals of Prayer* most of the time. Once and a while – I don't know where she gets these things – but she'll come up with a thing called *Daily Bread*.” [Pfaffe: I think I've seen those. Umm, Do you use the Bible then too along with this?] The same King James I bring with to Bible Class. Yeah. I'm the one who does the reading of the Bible, ‘till the days I'm not feeling worth all that much, then the girls take over. [Pfaffe: So the girls are involved too?] Oh yeah, definitely. We pass the Bible around (chuckles) now and then.” [Pfaffe: Your girls seem to enjoy it?] Yeah. Yes, and, ah, they still have some questions about this and that and the other thing. But then mostly they figure the answers out...then read through the

⁸Appendix 5, Subject #4.

Bible...read so much a night – a chapter a night – we start to study in different places go around and around and read. A lot of those things are explained to them. Sometimes you have to go and refresh their memories. That was a classic point. It must have been Monday, the oldest daughter came out of something with a sheet of paper she had gotten from someplace, and her mind just drew a blank. The person she had come to was *me*. She said ‘Dad, I’m having trouble remembering who this is. The guy’s name is Ham. Who is he?’ I knew that guy. I think he is the father of the Canaanites, and I think they were called the alien trash of Canaan because of a sin Ham had committed when he was young. He walked in on his father, and his father was laying naked in the tent, and he went and laughed about it to his brothers. And he drew a curse from God because of that. Did he tell you who his father is? ‘Nooo.’ I said, well, maybe this’ll help you. His father was something like 500 years old when the Lord told him to start building a *yacht* [we both break into a good belly laugh]. [Pfaffe: Did she get it then?] Yeah, then she got it!⁹

Interestingly enough, when the question is posed to the subject who did he think influenced him more, his mother or father, his answer was wholistic – across generational boundaries:

Not really...I think I would call it a joint effort. A full way joint effort. Mom and dad, and grandma and grandpa...Because I always wanted to talk guns and hunting with grandpa, as he was a gunsmith too, and grandma because she knew so much of the Bible – of course, she was a terrific old woman...I never expected to live as old as her – she was 60!...“Anyway, it was a joint effort on the four of them. And all I could do was lead the way, of course, they started telling me I was ‘the oldest of the seven kids, and you have to lead the way, and show some responsibility.’ Yeah, and then wouldn’t you know it I think it was in that same stretch of the woods what Pastor Nierman and I was sitting, and said something about ‘If you lead somebody wrong and away from the Word of God, your judgment is going to be worse’...on that order. [Pfaffe: To him who has been given much, much more will be expected.] Yeah. [Pfaffe: ...We are accountable to Him for how we raise our children.] Yeah, that’s right!¹⁰

Q²⁷: Finally, since this project aims to gain an understanding of men’s attitudes regarding worship, what is your own personal attitude toward the worship service here at St. John’s? I mean, what do you think about the worship service (the liturgy, the sermon, the hymns, the way in which the service is conducted, the length of the service, or anything else that comes to mind? What would you like to see changed, if anything?

I’ll run it in reverse order. If we changed anything, you would have to double the

⁹Appendix 5, Subject #4.

¹⁰Ibid.

length of the sermon. Ah, when I grew up, we had most of the Sunday in Church, and the only time we got out was an hour or so for lunch, and that was it. After the main service, come back and sing and worship some more – socialize with the rest of the congregation later. Ah, as for the liturgy, it's just fine. It's based in Scripture, and that's where it ought to be. The hymns are based in Scripture, and that's just fine. But the reason I'm coming, is I'm intending to do a lot of sitting there and listening, because over the years, I've had a lot of problems cured. A lot of problems that have come up, and I was going to corral the Pastor regardless of what church I was in. And I was going to – sounded like I was crying on his shoulder – but the Lord is involved directly in this church, I'm sure, absolutely sure, because most times, all but once, the Lord cured the problems through the sermon. And, all I had to do was to keep the bulletin and reread the Scripture lessons after I got home to make sure I caught everything that was said there, and remember the best I could from what the Pastor said in the sermon. So, that's mostly what I'm in church for, is to learn something of God, and to learn how to live according to God's will. After all, I keep telling my wife, "Who's perfect, God or me? Okay, I guess we'll follow His will first." And, as far as I'm concerned the service is just fine. It just isn't long enough. So, I hear a lot of people complaining 'Well, I don't want to sit in these hard pews all day' – Well, baloney! What's the question here? Eternity? Or the disciplinary section? Yeah, well, anyway. **[Pfaffe: Is there anything else you would want to add to that?]** Well, maybe I shouldn't say this, but if anybody comes around and wants to change the service, and change the basis or the use of the service and use something else, maybe they deserve a good lecture or good talking to. My garsh, it's running just fine now. The truth is there. So...

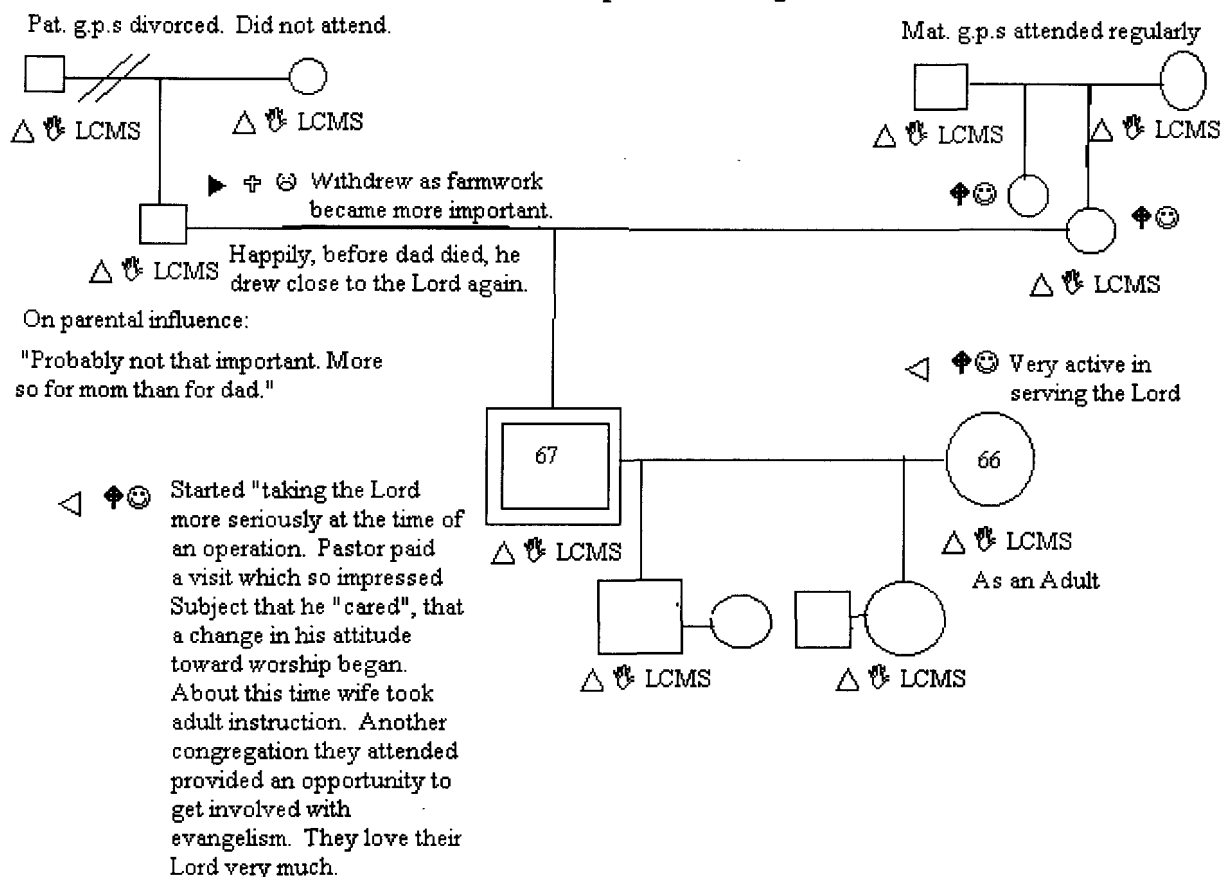
Summary of Subject Four:

It is quotations like these that are rich in demonstrating the value generations of influence play in the life of a child spiritually. This subject is particularly concerned about believing the truth and obeying God's Word. He maintains a disciplined lifestyle in which he and his family hold nightly devotions, as did his family during his youth. His comments on the worship service at St. John's certainly were in the opposite direction of Murrow's statements regarding many men. He would fit Murrow's classification of a "Lifer". ("If we changed anything, you would have to double the length of the sermon.")¹¹

We now turn to the spiritual genogram of subject number five:

¹¹On a personal note, I would like to thank the Lord for such "Lifers".

SUBJECT #5 Spiritual Genogram



The Findings from the *Spiritual Genogram* Interview of Subject Five

Subject five is a case study, similar to subject two, of another father who was inactive while his children were young only to become faithful after they were grown – hardly ever missing a Sunday – *in the last few years of his life*. It is interesting that when the subject was asked about what his children would say about his own spiritual leadership, he responded: “I would guess that, when it counted the most, I did the least.”¹ The good news is that subject five was brought to a closer relationship with the Lord much sooner than his own father, and did have some time to talk about the faith before his father died.

Subject five is sixty-seven and his wife, sixty-six. He was baptized and confirmed LCMS. His wife's family came from no religious background – what so ever. Though the subject attended worship up until the time he went into the Service, he knew that their son and daughter should be baptized, go to Sunday school, and confirmation instruction. When the children began to ask questions about the Faith which the subject's wife was unprepared to answer, this good mother agreed with her husband's suggestion that she take adult catechesis. She was baptized at that time. How the subject's life was returned to the Lord is also a fascinating example of the role pastor's play doing what so often appears as *routine* duties:

I was a heavy smoker, and I got a coughin' and, you know, I had a lump in my throat I couldn't get rid of, and I went to the Doctor, and they discovered a growth on my throat that was causing me to cough. And it was no big deal. The Doctor even said 'All we're gonna do is go in there and scoop it off of there. You probably won't be able to talk for 24 hours, of course we don't want you to talk for 24 hours.' And, ah, guess who seemed like the only guy that ever cared, besides my wife... [Who?] Pastor [name]. And I mean he was 'Johnny up there on the spot'. He read the Bible, he offered communion, of course – in them days – that didn't mean a whole lot, but it sure did coming up there to see me, pray with me before that operation. And, guess, ah, I suppose my wife was there first thing, but – boy – he was up there a close second. After, I was out of surgery, you opened up your eyes and saw my wife, and turned my head, and Pastor [name] come through the door. Did he have much influence on me? (chuckling) That young buck sure did! You bet! I can remember telling her 'You know what? He *really* cared! He really cared! And, I got to listening to him more, probably that's when I started being some officer in the church. And then, when I got over to [name of another church], Pastor [pastor of this other church], I would say if any man ever had an influence on my life, he did. Pastor [of first church mentioned here] ain't no doubt inspired it, but Pastor [of second church mentioned here] really built on it.²

¹Appendix 5, Subject #5.

²Appendix 5, Subject #5.

How many times have pastors down-played the importance of a visit due to fatigue, or some other seemingly important reason at the time? May remembering this account prompt us to seek the Lord's strength in being faithful to *all* our sheep.

Both parents of the subject were baptized and confirmed LCMS. Subject includes his wife and mother and an aunt on his mother's side – in addition to himself – as people he knows with a strong Christian faith. As for parental spiritual influence:

(long pause) My parents? Probably not important. No, um, that's not right. Ah, I can't think of a good word for it...I think to mom it was really important, but she never pushed it. Never said anything. I'd like to say dad – he never cared one way or another. [Pfaffe: Did your dad ever ah, do you recall him ever attempting to give you any kind of spiritual guidance...?] Not that I can recall. [Pfaffe: ...or refer to the Lord in any way?] “Swore at Him...Dad had a problem (makes drinking motion with hand). It [i.e. the bottle] dictated a lot of his life...until later years too.” [Pfaffe: So, he never really got of that...?] No. [Pfaffe: Even up until the time of his death?] Oh yeah. He was dry then, and going to church, and ah...Oh, the pastor that buried him, Pastor [name], said dad had made a declaration with him about Christ...everything. But dad never had a problem with belief. I *know* dad believed. The only this is that the bottle got into the way. That, you know, was a big problem for him. But in later years, he made a commitment – even though the bottle stood in the way on occasion – but he started going to church, Bible study.” [Pfaffe: How old would you say he was – how many years ago (well, he died twelve years ago) – how many years before his death would you say made that commitment and, ah...?] “Oh, ah, I would guess...ten years before his death.” [Pfaffe: Do you recall any event that would have triggered his desire to get back with the Lord?] (long pause) I couldn't put my finger on it, but maybe...maybe ah, when he had his open heart surgery. He had a valve put in his heart. You see, they lived in [Town], and we lived in [State]. So, answers to them kind of questions I have no idea. But I just know all of a sudden he started going to church and bible class...stuff like that. He had his own Bible – he read the Bible at home. Even after he was a Christian he had his problems with the bottle. So he fell off it, he'd get dry again, back in it again...” [Pfaffe: Did you have opportunity to talk with your father at all about the Lord those ten years, especially as an adult – *man to man*? Did you seek out opportunities at all like that to talk with him?] Oh yeah. [Pfaffe: And what kind of a reaction did you get from him from those kind of conversations?] Always positive. [Pfaffe: It was.] Yeah. Always. [Pfaffe: It must have been a happy ah, in the face of your memories growing up, a happy set of circumstances...] Satisfying. The thought of going to hell...it just bugs the liver out of me, and I wouldn't want anybody to go there. And especially my dad. When he wasn't drinking he was a super guy, but when he was drunk I wouldn't spit on the best part of him. And the way I read it, the only chance he had

was to quit drinking. That he did, and I think the last five years I doubt if he ever took a drink before he died. I doubt it.³

When subject was asked the following question, his response is insightful for all fathers to consider...an act:

[Pfaffe: Do you think dads have a lot of influence on their boys – either good or bad?] “Oh, I have no doubt! I have no doubt. Boy, when I was more involved in the church, you could see it. You could see it. Who was doing the disciplining? Too many times I see dad sit there like a knot on a log and never move a finger. And mom was doing all the disciplining. Mom’s one that sees to it that the kids are in church. Mom does this. Mom does that. Dad just kind of wanders around like a sick duck. I’m sorry to say, I hate to say that about my...but somewhere along the line. *Somewhere along the line we lost it. We didn’t lose it – we gave it up! Why? It’s easier to let the woman take charge? Less responsibility? I’m thinking so. And then all of a sudden I don’t think now a days the young folks – I hate to say it, but – I don’t think anybody’s in charge! Kids – no discipline. Very little responsibility dedicated to the kids. I just thank the Lord that I grew up when I did because responsibility we had. We had to do...when we were done there was no time to get into trouble because you were so cotton pickin’ tired, you were ready to go to bed!*⁴

Q²⁷: Finally, since this project aims to gain an understanding of men’s attitudes regarding worship, what is your own personal attitude toward the worship service here at St. John’s? I mean, what do you think about the worship service (the liturgy, the sermon, the hymns, the way in which the service is conducted, the length of the service, or anything else that comes to mind? What would you like to see changed, if anything?

Well, to start off with at the beginning, one of the things, one of the reasons why we came to St. John’s instead of Immanuel is that it was quiet when we came in to worship. That I really liked. And over at Immanuel, it wasn’t. And, as far as liturgy, uh, everything is pretty much the way we’re used to worshipping, pretty much. Uh, the sermons are always basic, simple. Anybody can’t catch the drift there, they need to go home [chuckles]. Uh, I like that, and I’ve had friends with me that, just, really like that too. So the sermons are fantastic. Uh [long pause], I can’t think of anything right off hand that I would drastically change. It’s good, uplifting, worshipful service [long pause]. No, I think, uh, I think I’m well satisfied with the worship service here at St. John’s. [Pfaffe reflects on the questions out loud and asks subject regarding the length of service.] You, know what? Back at [name of a former congregation subject was a member at] the length of the service probably was hassled more than anything in this...about the service. But I always said ‘As long as it is good, worshipful, interesting, I never notice how long the service is. I never noticed.

³Appendix 5, Subject #5.

⁴Appendix 5, Subject 5.

Some days, 'might preach ten minutes and another a half an hour, and if I hadn't looked at my watch, I wouldn't tell you how long it was. Most of the time I couldn't tell you how long it was anyway. And uh, I made the comment once after the service was over, I looked at my wife and say 'He's going to be late for Immanuel', but uh...until then, it don't bother me. It don't bother me.

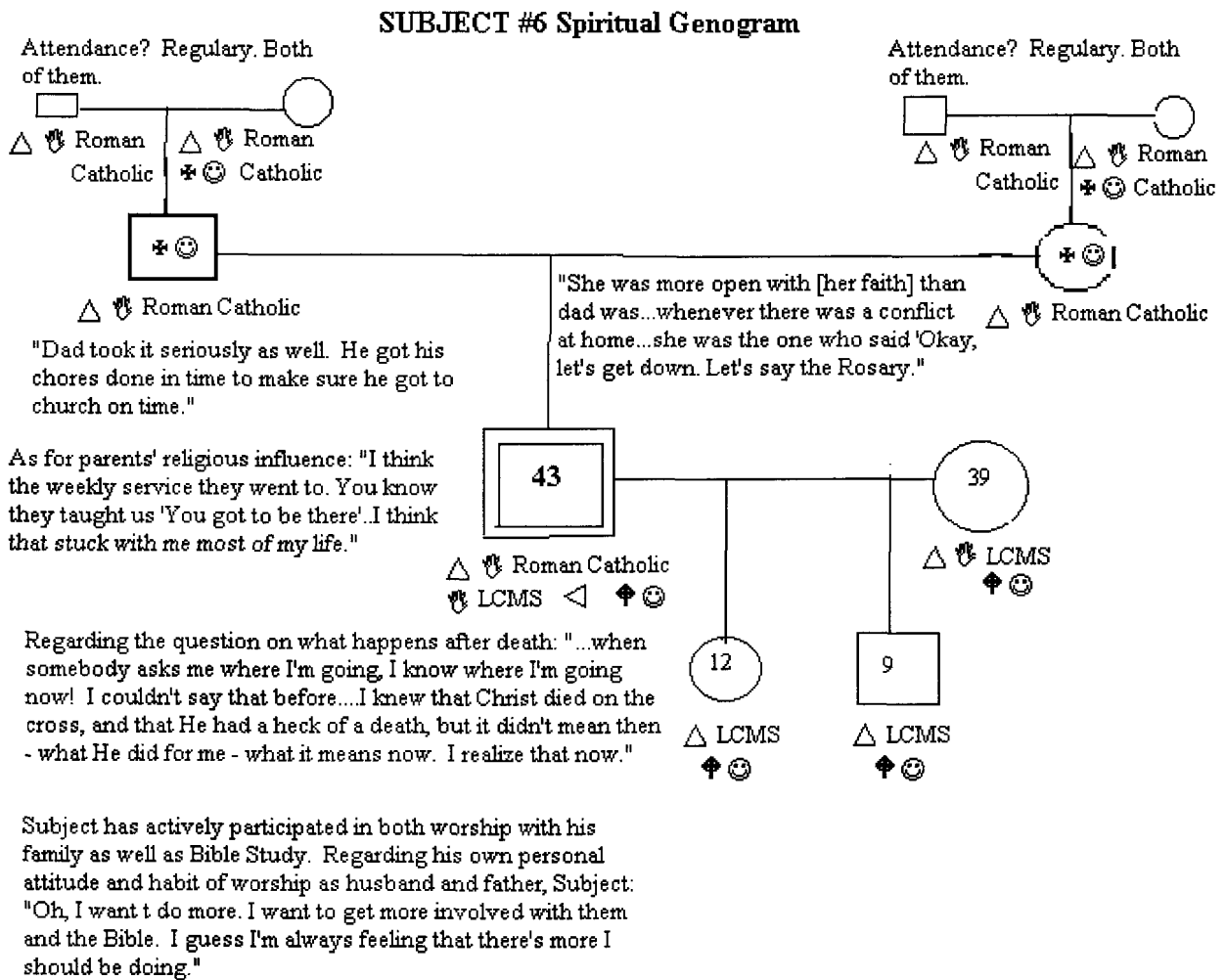
Summary of Subject Five

Subject five and his wife are very involved in our congregation's worship life, Bible study, and many important service opportunities. Due to the subject's father being a poor spiritual influence as the subject grew up, he himself by his own admission did not take Christianity too seriously until much later in life as a result of one pastor who visited him promptly. That communication of caring made such an impression that he and his family returned to an active worship life which at least he and his wife still maintain. The subject's own children now lag behind the parents in attendance – suggested by the late return of subject to an active worship life. The subject is positive in attitude toward the worship services at St. John's ("I can't think of anything right off hand that I would drastically change...It's good, uplifting, worshipful service.")

The Findings from the *Spiritual Genogram* Interview of Subject Six

We now focus on subject number six. Subject six is forty-three years old. His wife, age thirty-nine, was baptized and confirmed LCMS as were their daughter age twelve, and son age nine. An interesting aspect to this subject is his Roman Catholic upbringing and the value of worship that his parents instilled in him at an early age which carried into his adulthood as a very active LCMS member.

Both of the subject's parents were baptized and confirmed Roman Catholic as were this subject's paternal and maternal grandparents. Worship attendance has been strong and regular throughout all the generations depicted on this spiritual genogram. Also included on this genogram are pertinent comments dealing with father's attitude and habit of worship. It is of interest to me that, among all the farmers I have interviewed, or subject's whose father



was a farmer, that the one thing they all have in common is the incredible amount of work that must be performed daily on the farm. What also is seen is the level of commitment or priority placed upon worship between these different subjects. Listen to this subject as he speaks of his father's level of commitment to worship:

**Q⁷: What value was placed within your home while you grew up on...
- Knowing God?**

Yeah. My mom and dad both – I think I my mom was pretty deep in her faith. She was basically the one who directed us all. Dad definitely went to church, and I know he prayed. I think mom was the backbone when it came to our religion though. She was the one that made it see we'd come to church. Dad took it seriously as well. ***He got his chores done in time to make sure he got to church on time.*** He made sure we went as well. [Pfaffe: Your dad was a farmer?] Correct. [Pfaffe: Is he currently serving as a farmer?] No. He retired. [Pfaffe: How many siblings did you have?] I had three brothers, and one sister. There was five of us...I'm third down the line." [Pfaffe: So, your dad went.] Correct. [Pfaffe: And your dad made the effort, was he a dairy farmer?] Correct, yeah. [Pfaffe: As a kid who grew up in Minneapolis and only has learned about farming since becoming a pastor, I'm beginning to see now what a tremendous effort it is...] True. [Pfaffe: ...for any parent to make church a priority – especially when you're dairy farming – because you have to move your schedule around to get the chores done, and...] "Know what time service was, and made sure you got there." [Pfaffe: So, the fact that your dad attended church regularly, even though your mom, kind of got everybody together, ah, ah...] She was one that...how do I say this?...She was more open with it than dad was. Whenever things, whenever there was a conflict at home, or problems, or whenever there was a storm coming, she was the one who said 'Okay, let's get down. Let's say the Rosary. That was the big thing with the Catholics, you know. Um, but that was mom that did that. That part. Dad wouldn't ever, if mom wasn't there, I don't think dad would have ever done it. *Still, dad, I think, took it seriously. Um, like I said, he got the chores done. He made sure he got the chores done and made it in the house and made it to church with mom.*⁵

It seems to me that, when we want excuses for missing worship, there are many seemingly legitimate things we can claim. The question is, does it *matter* to a child of God?

As for the subject's own impressions on how his personal awareness for his own need (and that of his family's) to be in worship was passed down each generation, consider these comments:

Q¹⁴: What influence did your grandparents' religious beliefs, their attitude and habit of worship have on your own beliefs, attitude and habit of worship today?

I think basically it was again, like mom and dad, that they went to church every Sunday. Um, I think that had that, you know, kind of bleed over on mom and dad,

⁵Appendix 5, Subject # 6.

and mom and dad on us. So I think eventually somehow there was the connection that, going to church was very important, that we...⁶

What the subject volunteered in his surmising of how he learned the need to be in worship every Sunday is a key premise of this MAP – that there is indeed a “bleed over” from one generation to the next as the faithful instruct their children and their children instruct their children.

The subject attributes his comfort of knowing what will happen to him at death to his LCMS spouse, as well as his LCMS pastors. He is a LCMS layman who has taken the pearls he received from his parents and grandparents regarding his own personal need to be in worship weekly, and the unique role he has as husband and father to be spiritual leader within the home. He also has a *proper* sense of inadequacy (as is fitting for Christian humility) in that he realizes he needs to learn so much more if he is going to be a fit teacher in the home for his growing family. A few of these comments will help give an idea of this subject’s position:

Q¹⁸: Who within your family sees to it that the family attends worship, praying together, and holding family devotions?

I’ll tell you right now that, we don’t hold devotions as much as near what I’d like to do. And this is something I’d like to sit down and talk about sometime (chuckles) too ‘how do you start this...’ As far as getting to church, and maybe rearing the children towards ‘okay now, let’s say our prayers...’, I would have to say it’s me. And I don’t mean that boastfully, or anything like that. Um, ‘Cause I just don’t see a lot of that come from her. I mean, I’m the one who’s always got to set the alarm if we’re going to get up for church in the morning... [Pfaffe: Do you think though, if you fell off the face of the earth today, would your family stop going to church?] No. Definitely not. Definitely not.” [Pfaffe: So, in other words, the fact that you’re having to set that alarm clock is not indicative of – without you, she would be a different person. It’s just that, as the way the family works, you know how one gear turns another gear in a machine?, you’re the gear that sets the alarm clock! (I start to laugh here)] Yeah. [Pfaffe: And she’s gotten comfortable do you think maybe...] I think so. I know that she would set the alarm clock if I wasn’t there. If something

⁶ Appendix 5, Subject # 6.

happened to me. I know she would. I mean, she was brought up in a very strong faith. [Pfaffe: What faith are her parents?] Lutheran. [Pfaffe: Missouri Synod?] Yeah...But like I said, no, she wouldn't stop. She would make sure the kids got there, got to church, got to daily devotions, whatever.⁷

Q²⁶: How does that thought impact your own personal attitude and habit of worship? That is, do you want to keep doing the same things regarding worship as you are now, or do you want to change anything in any way?

Oh, I want to do *more*. I want to get more involved with them and the Bible. I guess I'm always feeling that there's so much more I should be doing. I should be *reading* the Bible with them, and I should be teaching them more. You know, and, I guess, I think that just getting them to church on Sundays and Sunday school is, you know, *not enough*. I want to...the family devotions thing I want to develop. So, there is more I want to do, but I'm not sure how to get it started. I'm not sure how to go about it, maybe.⁸

Q²⁷: Finally, since this project aims to gain an understanding of men's attitudes regarding worship, what is your own personal attitude toward the worship service here at St. John's? I mean, what do you think about the worship service (the liturgy, the sermon, the hymns, the way in which the service is conducted, the length of the service, or anything else that comes to mind? What would you like to see changed, if anything?

Ah...I don't know. The length...I think, you know, if you can't afford, if you can't be in church about an hour out of week, something's not right there. And I think we hold that pretty close there to an hour. Um, I guess when I was growing up I always thought it was nice to get it over with as soon as possible [chuckles] – get in and get out, but, um...Obviously I've changed since then, and have grown quite a bit since then, and ah...So I guess I don't feel the length is nothing wrong with that. The liturgy, um...I don't really see that there's anything that I would really...really change about it. The only thing maybe I could think of, some of the hymns that we do out of the "Red Hymnal", um, are a little bit hard to follow; you know, some of them I'm not used to. Some of them are very nice hymns, uh, but there are some I have a hard time singing to I guess I should say. I just don't think they – I don't know if they don't flow, or if they just – they don't have a good rhythm for me to keep my interest maybe – I don't know if that's the way you want to put it, or not, but um...You know I can't really think of anything else that I would...not really happy with...at the service at all. I don't really think...[Pfaffe reflects on the question again to see if there are any other thoughts by the subject to this question. Pfaffe then asks if there are any thoughts about the sermon, or the sermon length.] No, I honestly can say, you know, I can follow the sermon. There were times in the past when I was growing up that um... Well, obviously there are good speakers and

⁷Appendix 5, Subject #6.

⁸Appendix 5, Subject #7.

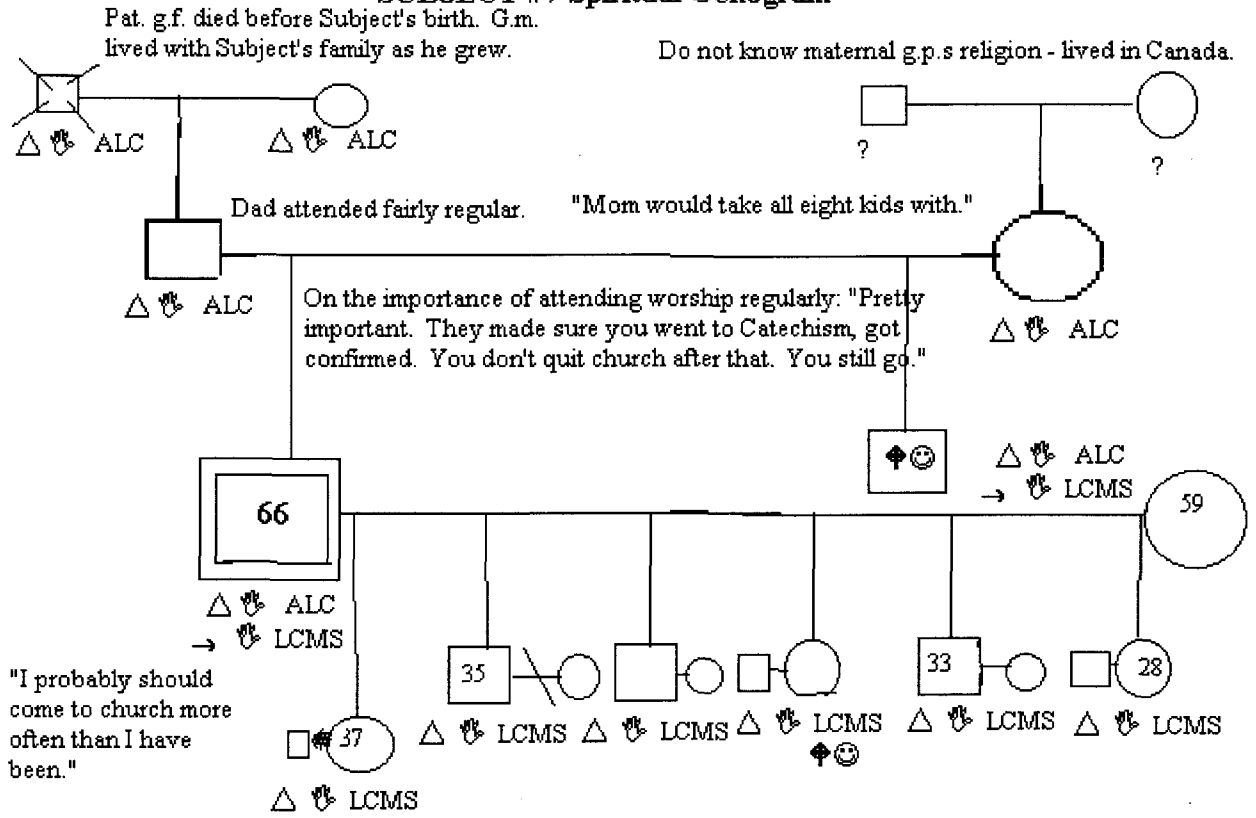
not so good speakers, you know, and... There's a lot of times growing up when we had different Fathers that were doing the service, you know... They could take all day to say something, and you really couldn't get nothing out of it, and there was other ones who could say it in, like, about ten minutes and you could really get the message. And I guess that's what I'm getting from your sermons up there. I can follow it. It has to do with me. I look at myself as I'm...as you're talking to me. You know what I mean? I guess I don't really find anything bad with the sermon. No, I think it's good. I really do. I don't know what else...

Summary of Subject Six

Subject six is his "family's man". He actively serves St. John's as an officer, is faithful in worship with his family, and attends Bible study whenever work does not prevent him. His attitude toward the worship services at St. John's are very positive with one exception: some of the hymns from The Lutheran Hymnal are difficult to sing ("I just don't think they – I don't know if they don't flow, or if they just – they don't have a good rhythm for me to keep my interest maybe – I don't know if that's the way you want to put it, or not")

We now turn to subject number seven. His spiritual genogram is depicted as this:

SUBJECT #7 Spiritual Genogram



The Findings from the *Spiritual Genogram* Interview of Subject Seven

Subject number seven is sixty-six years old with his wife who is fifty-nine. They have six children – four who are married, one whose marital status is unclear (living at home with parents), and a daughter who is engaged. All were baptized and confirmed LCMS. The subject, as was his wife, baptized and confirmed ALC, and later became LCMS. Both of the subject's parents were baptized and confirmed ALC. The religious faith of the subject's maternal grandparents is unknown due seeing them only four times in his life. They lived in Canada. The subject's paternal grandmother lived in their home while he grew up, so there was much contact.

The subject recalls some special memories of his own mother's expressing her faith as she did housework:

- Reading the Bible?

Ah, mom did quite a bit of it, and dad didn't. He understood a lot of it, but he didn't read much of it. [Pfaffe: Did mom read it to herself, or did she ever share it with you guys?] She shared it with the kids. She knew just about every hymn in the hymn book. She just loved to sing. She'd be doing house cleaning, a pretty soon you'd hear a hymn would come up. She'd keep on doing whatever she was doing and keep on singing. [Pfaffe: Did that leave an impression on you?] Well, it makes a believer.⁹

As another farm family from Wisconsin, we hear once again how a family with many daily chores responds to the challenge of taking care of work with their need to be in worship and hear God's Word:

Q⁹: What influence did your parents' religious beliefs, their attitude and habit of worship have on your own beliefs, attitude and habit of worship today?

(Pause)...[asks for question to be repeated. After question is rephrased, subject responds:] I think it did. (i.e. parental influence making an impact on subject). Sometime when the chores can wait, we're gonna go to church. We'll do the chores when we get back.

[Pfaffe: If you had to choose, and this might be difficult, Who do you think influenced you more: your mother or your father?] That's a tough one. Because they were both firm believers. Sometimes, we couldn't make it. When one or the other said 'We're going to church', there was no argument from the other one. Everybody got ready, and we went to church." [Pfaffe: So they were a unit then?] Yeah.¹⁰

The reason offered by the subject for his parent's commitment to worship in the face of household and farm chores had to do with faith ("they were both firm believers").

When asked the last spiritual genogram question, this subject responded:

Q²⁶: How does that thought impact your own personal attitude and habit of worship? That is, do you want to keep doing the same things regarding worship

⁹Appendix 5, Subject #7.

¹⁰Appendix 5, Subject #7.

as you are now, or do you want to change anything in any way?

I probably should come to church more often than I have been. [Pfaffe: Would you like to expand on that thought a little bit? Anything you'd like to add to that? What makes you think about that?] Well, we've got the grandkids every weekend. And mom kind of hesitates in bringing them to church." [Pfaffe: Why is that?] Well, [in the voice of his wife] what if the little one gets cranky?' I'll take him out in the hallway. I'll take him down in the basement. There's no big deal. We're in the building. God knows we're here. Like that old minister said in [town], fifty some years ago. Before they had them speakers, ya know. Dad asked him, he said 'Doesn't that bother you when them little guys are cryin', and wailin' away back here?' He said 'It don't bother me a bit, Mr. [name]', he says 'I just talk a little louder.' He said 'I know that if there's a kid back here bawlin', mom or dad has to be here in the building with him.' There you go.¹¹

Q²⁷: Finally, since this project aims to gain an understanding of men's attitudes regarding worship, what is your own personal attitude toward the worship service here at St. John's? I mean, what do you think about the worship service (the liturgy, the sermon, the hymns, the way in which the service is conducted, the length of the service, or anything else that comes to mind? What would you like to see changed, if anything?

Well, I don't get here real regular, you know that. But, all the sermons I have been to sounded good; and the hymns and stuff. They usually go along with what the service is about. The length of it is fine. I don't have any problem with it. [Pfaffe **reflects upon original interview in which subject shared experiences of worship with parents while growing up. When asked to compare present worship at St.**

John's with the services of his youth, subject answers:] I think they run pretty much the same.

Summary of Subject Seven

I think it is important for us who are the shepherds of the sheep to not "jump to conclusions" as to the *why* one of our sheep or members of their family have not come to worship recently. As demonstrated by the prior response, clearly the grandpa wanted to come (as he had been doing so with his wife until the last few months when they mysteriously stopped coming). What could have been easily interpreted by me as something

¹¹Ibid.

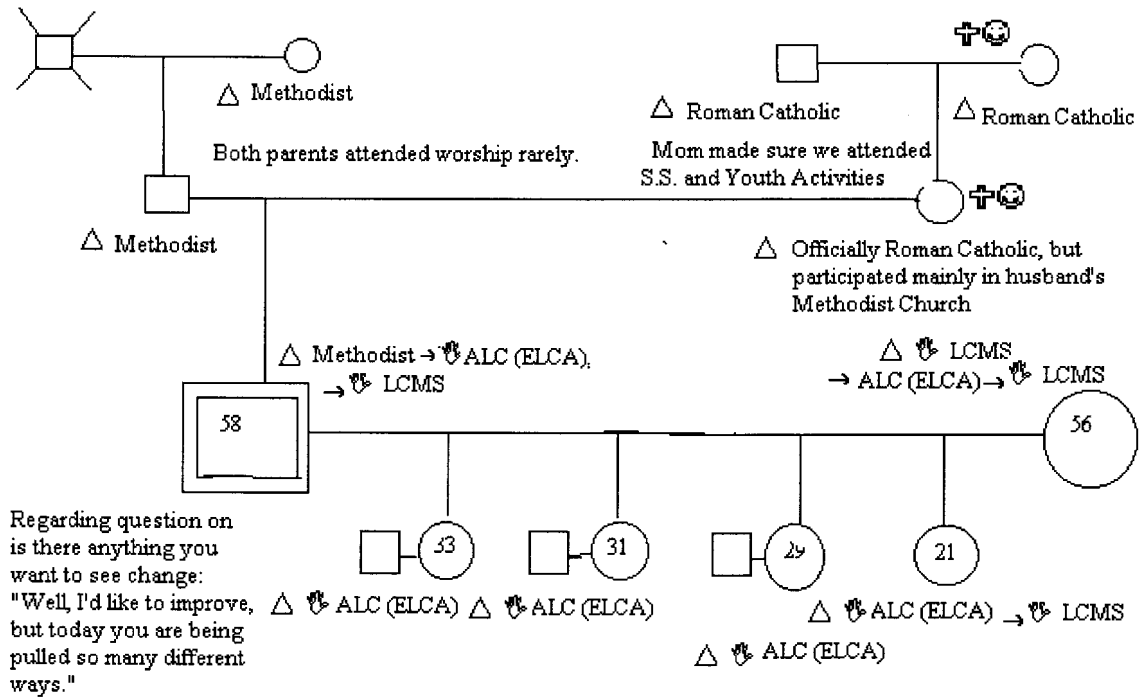
else, turned out to be a concern about grandkids crying in church. Of course, all this only has value if the ensuing discussion results in a change in behavior and the family resumes worship, but it does underscore the need for pastors to find out what is wrong and not to make any assumptions. Knowing those kinds of details has a lot to do with the approach we take with our sheep in trying to get them back. (Following the interview of question 27, this subject was in worship with his wife the next Sunday.)

The Findings from the *Spiritual Genogram*
Interview of Subject Eight

The last subject (number eight) is fifty-eight years of age and his wife is fifty-six. They have three daughters who are married – ages thirty-three, thirty-one, and twenty-nine. Their youngest daughter, who is not married, is twenty-one. All four daughters were baptized and confirmed ALC (ELCA). The youngest was catechized along with her parents when they joined St. John's.

The subject himself was baptized Methodist where he was raised. His wife was baptized and confirmed LCMS. Upon marriage, they joined an ALC congregation which eventually became ELCA. By the time they sought adult instruction and membership at St. John's, their youngest daughter was the only left in the home. Below is depicted their spiritual genogram:

SUBJECT #8 Spiritual Genogram



Something interesting about this subject is that his mother was baptized (and confirmed?) Roman Catholic, but she did not attend her church. Rather, she participated to a certain extent in the church of her husband – the Methodist church. The subject’s maternal grandparents were baptized (and confirmed?) Roman Catholic. The subject’s paternal grandfather died before subject could know him, but he did know his paternal grandmother.

If there was one thing the subject stressed repeatedly throughout a number of questions was that his mother made sure that he attended Sunday school and youth activities at the Methodist church. As for the subject’s parents’ attendance habits:

Q⁵: Could you tell me about your parents? Did your father attend worship regularly, rarely, or none at all? Rarely. Your mother? About the same. [Pfaffe: Did mom go with dad?] Most of the time if he didn’t go, she didn’t go.¹

¹Appendix 5, Subject #8.

This last comment is reminiscent of the admission made by subject number two that he was a “bad influence” on the worship habits of his previously faithfully attending wife.

The subject was able to render a very clear explanation for his hope of heaven which is the forgiveness of his sins through the death of Jesus Christ. His own perception of his spiritual leadership is as follows:

Q²⁵: What do you think they would say about *your* influence on them as a spiritual leader within the home?

I would hope that I had some influence on them. And I think they would definitely say that I did. [Pfaffe: If you would like to elaborate. Why do you think they might say that?] Well, again, we tried to get them to go to church with us, and participate when they were younger...of course they’ve moved away, but we still show up for Baptisms, associate that with it...²

The issue of time (or lack thereof) seems to be a reoccurring theme when missed worship occurs, as it is brought up here:

Q²⁶: How does that thought impact your own personal attitude and habit of worship? That is, do you want to keep doing the same things regarding worship as you are now, or do you want to change anything in any way?

Well, I’d like to *improve*, but, it just seems like today, you are being pulled so many different ways, so many different things going on it’s just... And I got...working six days a week, it just does not seem like you have any time. Ah, you just put in a tremendous amount - like you – a tremendous amount of hours... [Pfaffe: Yeah, it’s – time is – We always kind of laugh about it because people talk about this, ah, time and time again about how everybody has the same 24 hours a day, and yet, ah, the pace at which we live today, gets to be ah...My grandpa used to talk about ‘puttin’ ten pounds of crap into a five pound bag’...] That’s what I think I’m doing every single day! [Pfaffe: I don’t doubt that a bit.] It’s just – and you gotta be the same way! I’ve seen the hours you put in. [Pfaffe: Well, I tell ya – it’s, what I think about with *your* business, you know...There has to be so many facets I can’t imagine. Would you agree with me that, like you said so beautifully here a while go about, death, and to know that our sins are forgiven in Christ, ahh...You know, I think about this with the dairy farmers, for example. What kind of a commitment they have to make in order to make sure – especially this time of the year with things freezing up – to be able to go to church takes a heck of a lot of effort, you know, to ah...But, would you agree with me that comes down to a *priority*

²Ibid.

issue?] Yeah...yeah [Pfaffe: ...Balancing work, and...]
Yeah...[unintelligible]...she likes to be with the girls. They want to do something?
Sunday's the only time to do it!...³

Q²⁷: Finally, since this project aims to gain an understanding of men's attitudes regarding worship, what is your own personal attitude toward the worship service here at St. John's? I mean, what do you think about the worship service (the liturgy, the sermon, the hymns, the way in which the service is conducted, the length of the service, or anything else that comes to mind? What would you like to see changed, if anything?

I can't see whether there would be a lot I would like to see changed. Ah, I think you do an excellent job out on the sermons, ah, I enjoy those, ah. The songs...I'm not like my wife [chuckles] she'd be able to tell you more maybe about that, but I think, you know, we always seem to have a few new ones once and a while...which is good, I think. So, I don't think there'd be anything that way I'd suggest any changes on. Ah, I think everything's going pretty smoothly in my opinion, so I don't know if you have any other feedback from other people differently, but ah, I don't hear too many people grumbling about anything like that, which is always good, I think.

Summary of Subject Eight

This subject has many things competing for his Sunday morning worship time – many of which are family demands out of town. This subject's attitude toward the worship services at St. John's was very positive. ("I can't see whether there would be a lot I would like to see changed...I think you do an excellent job out on the sermons...I enjoy those".)

Synthesis of All Eight Subject Summaries

All eight of these subjects speak positively of the worship services at St. John's. The only negative comment was echoed by subjects two and six – both dealing with the hymns. For subject two, it was "ten verse", slow (moving) hymns. For subject six the "flow" and "rhythm" of some of the TLH hymns were difficult to hold subject's interest. These comments are noted, and will be taken into consideration for future hymn selection.

³Appendix 5, Subject #8.

A pattern here shared with subjects two, seven, and eight is the claim of busy-ness or family demands which have kept them from regular weekly worship. Whereas subjects one, three, four, five, and six also remain busy (even for those who are in retirement), an effort is put forth by these to be regular in worship attendance.

The Findings from the Survey on the Presentation
Husbands and Fathers: What
Good are They?

The total number of men who participated in the presentation was fourteen. Ten were members of St. John's, three were members of Immanuel Lutheran, Plum City (our sister congregation and other half of this dual parish), and one non-member who is a young man of Roman Catholic background currently involved in wedding preparations with me and expressed a desire to go through adult instruction with his fiancé. Eleven surveys were completed and turned in. The results of the survey are as follows:

Of the age group 26-36, two were completed. Regarding the question "How often do you attend worship services?", one answered "Nearly every week"; the other "About half the month".

To the question "My own father attended worship throughout my life: ___ regularly, ___ infrequently, ___ rarely, or unknown", *both* respondents answered "rarely, or unknown".

The question: "This presentation provided information to me that was helpful in understanding my role as the man within my family: ___ a great deal, ___ somewhat, ___ very little, ___ none at all" received two checks under the response "a great deal".

Both answered "Yes" to the next question: "Has your awareness of your need to be in worship increased?"

Both answered the follow up question “If so, what caused this awareness to be increased?” with these answers: #1: “The information helped and it showed how worship helps a relationship.”, and #2: “To better understand my role in life with my family, friends, and church.”

The last question was another one with two-parts. Part one asked: “Are there any areas in your worship life you wish to see change?” To this, both answered “No”. The follow up “If so, how would you describe what those changes in your worship life would look like to your wife and/or children?” was left unanswered by both.

There were no men who fell in the category of age 37-47 (just like there were no younger men than age 26).

Of the age group 48-58, two were also completed.

Regarding the question “How often do you attend worship services?”, one answered “Nearly every week”; the other “About half the month” – with a penciled in “lately” above the “X”.

To the question “My own father attended worship throughout my life: __ regularly, __ infrequently, __ rarely, or unknown”, the respondent who answered the previous question about his own worship attendance “Nearly every week” answered this question about his father “regularly”. The other answered the first question “Nearly every week (lately)”, answered this question regarding his father as “rarely, or unknown”.

As for the question: “This presentation provided information to me that was helpful in understanding my role as the man within my family: __ a great deal, __ somewhat, __ very little, __ none at all”, the respondent who answered “Nearly every week” and “regularly”

regarding his father, indicated that this presentation provided helpful information: “a great deal”. The other respondent indicated “somewhat”.

For the next question: “Has your awareness of your need to be in worship increased?” Both answered “Yes”.

To the follow up question “If so, what caused this awareness to be increased?”, the respondent who attended “Nearly every week” answered “Comment about some biblical passages that were read.” The respondent who attended “About half the month (lately)” answered “My pastor + his constant friendship + love of the Word of God!”

The last question was another one with two-parts. Part one asked: “Are there any areas in your worship life you wish to see change?” Unlike the last age category (26-36) which both answered “No”, to this question, both in the 48-58 category answered “Yes”.

To the follow up “If so, how would you describe what those changes in your worship life would look like to your wife and/or children?”, the respondent who first answered about his own attendance “Nearly every week” stated: “Home family devotions”. The respondent who first answered “About half the month (lately)”, stated: “My struggle to juggle a Christian life & fatherhood w/ a effort to provide for them.”

Of the age group 59-69, five were completed.

Regarding the question “How often do you attend worship services?”, all five answered “Nearly every week”.

To the question “My own father attended worship throughout my life: __regularly, __infrequently, __rarely, or unknown”, three respondents answered “regularly”, the other two answered “infrequently”.

To, the question: “This presentation provided information to me that was helpful in understanding my role as the man within my family: ___ a great deal, ___ some-what, ___ very little, ___ none at all”, the three who responded to the last question “regularly” all answered “a great deal”. Of the other two who both had answered “infrequently”, one answered “somewhat”, the other did not respond at all.

Regarding the next question: “Has your awareness of your need to be in worship increased?”, the three who responded to the earlier question on father’s attendance, two answered “Yes”, one answered “No”. The remaining two who had indicated that their father worshipped “infrequently”, did not answer the question. Though he did not answer the question, one of these two offered a written response on the follow-up question that asked: “If so, what caused this awareness to be increased?”. That response read: “Heard this before. Trying to live it is the hard part.” The only other written response to that follow-up question came from the “regularly” group which read: “Need to hear the Word.”

Interestingly enough, the last question with two-parts was left unanswered by three men – two from the group whose father attended “infrequently”, and one from the group whose father attended “regularly”. Among the two who did respond to this two part question, both answered the “No” to “Are there any areas in your worship life you wish to see change?”. Neither responded to the follow-up “If so, how would you describe what those changes in your worship life would look like to your wife and/or children?”.

The final category of men, 70-up, was made up of two men.

Both indicated that they attended worship nearly every week.

Both indicated that their fathers attended worship throughout the subject’s life “regularly” (one wrote “unable” in the *regularly* spot).

Both indicated that the presentation was helpful to them “a great deal”.

One answered the question on his awareness to be in worship increased? “No”. The other answered “Yes”.

Neither answered that follow-up, nor the follow-up to the final question that reads “Are there any areas in your worship life you wish to see change?” The one who answered “No” to the previous question answered “No” to this one as well. Conversely, the one who answered “Yes” to the previous question answered “Yes” to this one as well.

This completes the reporting of the findings for this MAP.

The Analysis of the Data in Light of this Project’s Hypothesis

With the reporting of the findings completed, I will now begin the analysis of this data in the light of this project’s hypothesis which is examine, understand, and address the attitudes the fathers of St. John’s of Durand, Wisconsin have toward worship. I do this in the hope that, by gaining an understanding of *why* the attitudes the men of St. John’s are the way they are, it may further assist me in applying the Word of God to these spiritual heads (whether they recognize their role or not) for the sake of their families as well as themselves.

The first part of this analysis is to list the observations I have made. Following that, I will perform a summary of my observations on each unique subject, and his value to the analysis of men’s attitudes toward worship based on their own family backgrounds.

Data Analysis from the Spiritual Genogram Interviews

1) Every genogram follows a trend in which the religious affiliation of the grandparents is passed down to the parents and on to the subject and on to the subject’s

children. The only changes to this observation occurred through a different affiliation from either spouse.

ANALYSIS: Denominational loyalty tends to remain preserved from one generation to the next, unless one spouse exerts a stronger loyalty over the weaker loyalty of the other spouse. This denominational loyalty, however, is no indicator of how weak or how strong the faith of the individuals are from one generation to the next. That “strength factor” is most likely determined by the father’s level of faithfulness in worship attendance – as indicated by Murrow’s article “In Spiritual Matters, Kids Take Their Cues from Dad”.⁴

2) Among the two subjects who attended the least (two and eight), Sunday school was more important in the family upbringing than actual worship attendance. Mom was usually “cartin’ off the kids” on a typical Sunday morning for Sunday school – only to pick them up when it was over. Actual worship was not part of those families’ regular Sunday routine.

ANALYSIS: Sunday school is a low-level commitment for parents who wish not to participate (for whatever reason), yet desire to have their children be exposed to a certain level of religious instruction. When that child reaches adulthood, the lesson learned – based on the adult’s story – is that the pattern will either be repeated for his children (Sunday school only), or no genuine effort will be made to attend worship with one’s family.

3) It does not seem to matter which church affiliation the family has, if the father took an active role in attending worship, the son (subjects three, four, six, seven) also actively attended.

ANALYSIS: My observations concur with what David Murrow states in his book *Why Men Hate Going to Church*:

...when a mother comes to faith in Christ, the rest of her family follows 17 percent of the time. But when a father comes to faith in Christ, the rest of the family follows 93 percent of the time. I've seen it time and again. When a man encounters Christ, his family follows.⁵

4) Those whose father did not attend during the subject's formative years (subjects one, two, five, eight) did not continue attending once given the freedom to choose whether to attend or not.

ANALYSIS: "When Mom is a regular churchgoer, but Dad attends infrequently, just 3 percent of their kids go on to become regular churchgoers."⁶

5) Only some external action (outside of the family) directed subjects one (a Roman Catholic friend's advice to read the Word and the antagonism of some Jehovah's Witnesses) and five (a well-timed Pastoral visit following subject's surgery) back to an active worship life and a reinvigorated attitude toward worship.

ANALYSIS: Murrow's point concerning spiritual mentoring is demonstrated in subject one's life: "...spiritual fathers are men who are walking with God and leading men by example to maturity in Christ."⁷

6) ANALYSIS: When it comes to excuses for not attending worship, as far as the subjects themselves were concerned, it was never due to a bad attitude toward the church to which they belonged (the only exception was the paternal grandfather to subject three who, it was said, blamed the "politics" of the Presbyterian church). Rather, the number one excuse

⁴ David Murrow, "In Spiritual Matters, Kids Take Their Cues from Dad", *Rick Warren's Ministry Tool Box*, <http://www.pastors.com/RWMT/printerfriendly.asp?issue=210&artID> (24 January 2006).

⁵ David Murrow, *Why Men Hate Going to Church* (Nashville: Thomas Nelson, Inc, 2005), 47.

was *time* – or lack thereof to go to church (subjects two and eight). The underlying problem for this excuse was, that within these individual’s personal *priorities*, worship was not as important as #1 *work* (the father of subject one and subject himself in earlier years prior to ’97), and #2 *leisure time* (subject eight’s admission that the only time to see the daughters is on Sunday).

7) ANALYSIS: There was a clear trend that developed in which those who were not attending faithfully *knew* this to be the case. They claimed they hated how it sounded, “*but...*” then came the excuses. They expressed an attitude of desiring to change their habits...but not yet (subject two’s “I plan on changing in time, once things slow down a little for me years later.”, or subject eight’s “Well, I’d like to *improve*, but today you are being pulled so many different ways.”).

8) ANALYSIS: Along the lines of the previous point, it was interesting that for two of the subjects (two and five), their fathers did return to an active church attendance prior to death. Subject five himself – along with his wife – “returned to the Lord” mostly after their children were already grown. In these situations, even though (to be sure) it is joyous news that “one sinner repents”, it is also a sobering reality that, for the children of these repentant parents, the life pattern of worship has already been established. (Subject five’s comment on his own father’s influence: “Probably not important...”, and regarding his own leadership: “...when it counted the most, I did the least”, and his thoughts on how his *daughter* would describe her father’s return to the Lord: “...didn’t have much when we were little...now he probably went overboard.”).

⁶ David Murrow, “In Spiritual Matters, Kids Take Their Cues from Dad”, *Rick Warren’s Ministry Tool Box*, <http://www.pastors.com/RWMT/printerfriendly.asp?issue=210&artID> (24 January 2006).

⁷ Murrow, 218.

Analysis of Eight Subjects

Subject one is a case study in a man who will not give up, and whose attitude is determination, with the help of the Lord, to take everything bad handed him spiritually, and turn it (again, fully acknowledging by the help of the Lord) for the good of his children. His number one goal is to set a good example for them in being faithful in worship, and doing whatever he can to place in their hands the Holy Scriptures – whether in print, or by audio CD – and the example by which he hopes they will imitate him and stay in the Word. His often repeated lament was that “I didn’t get any encouragement when I was young.”, and how he wished his father had given him the right kind of encouragement – to be in the Word. This subject’s willingness to get up and do the same farm chores every other dairy farmer in Wisconsin must do at 2:00 a.m. in order to make it to worship or Bible Study exposes all the excuses about time for what they are – a poor set of priorities on the part of those who make them.

As for Subject two, the attitude his father had toward worship appears in many ways to be a mirror image of the subject today: “I’d have to say...the same thing I said about my dad...believe, but didn’t exercise it.”, and “I’m not a spiritual leader...Once confirmed...they’re old enough to make up their own mind.” Even the subject’s father’s return to worship seems to be part of the plan for the subject, recalling his quote on “changing in time, once things slow down a little for me years later.”

Subject three stands right along side of subject four in his appreciation for the treasure of spiritual leadership exhibited by his father, who taught his family that “God was first in your life, your family second, your job third. And you can add the rest of your toys and things after that.” Subject three’s deep love for his paternal grandfather who taught him so

many things about integrity and expressed to the subject in his youth about his love for God points to a reoccurring theme among the other subjects when so often a grandparent is mentioned as having a strong Christian faith. His own personal “crisis” in watching his once faithful “old ALC” turn into the ELCA caused his worship attitude at one time to become disillusioned with *all* worship attendance. Through the encouragement of his faithful wife, he attended our LCMS congregation and heard a stand on God’s Word which reminded him of what he used to hear in the old ALC. He now cannot read enough Scripture – along with Luther and Walther, and other church fathers – and is now a source of encouragement and strength for his own Pastor.

Subject four’s attitude is a shining example of the strength of solid spiritual leadership being passed down from one generation to the next. Indeed, it was humbling as this man’s Pastor to be in the presence of such a righteous man who truly walked humbly before God and men; to see his commitment to home devotions on an every day basis, applied in that beautiful and loving parental pressure that is met with expectation by the children as their own habits have been formed by their consistent repetition.

Subject five is a man who knew the Lord as a youth, loved to be involved with his friends at church and whose Christian upbringing was mainly facilitated by his mother. Upon his entry into the military he stopped going regularly to worship, as his father had stopped when he became an adult. This fellow’s attitude grew callous toward the need of regular worship in his life. Not until his own pastor showed up as he was waking from surgery and with a simple devotion communicated to this Subject that “He really cared!”, did his entire life turn around to the Lord. He and his wife have a passion and zeal for missions

and evangelism, are active in service to our congregation, faithfully attend worship and he attends Bible studies throughout the week.

Subject six reminds me in some ways of my own father's religious experiences growing up. Both this subject and my father came from non-Lutheran backgrounds. Both had a solid Christian influence and a positive attitude established for consistent worship by their mothers especially. Both, having been instructed in the truth of the Lutheran doctrine have found joy in knowing salvation comes as a free gift by grace alone through faith alone in our Lord Jesus Christ. Both have an attitude which drives their whole life and that is: Worship comes first. Worship is for them personally, and worship is their lifestyle – participated with their wife and children.

Subject six's attitude – again, like that of my father's – is to not be content with a little knowledge of God's Word, but to *continue* growing in the faith through attending Bible study (as he does) and in improving his own consistent home devotional practice with his wife and young children. Subject six is the paradigm I would like to see expand within my congregations: A younger father whose attitude is good toward the church, who appreciates the need to be in worship, and who realizes there is so much to learn that he does not want to delay for the spiritual well being of his *entire* family.

Subject number seven demonstrates knowledge of his need to be found faithfully attending worship with his wife and his grandchildren. There is that distraction, however, which competes heavily for his attendance time; namely, the drag of new habits formed by missing only a few Sundays. Where does a good intentioned *self-less* personal sacrifice (not going with the little ones so as not to disturb the entire congregation's worship) become just one more convenient *selfish* excuse for missing worship? His attitude is "I probably should

come to church more often than I have been.” His parents had attempted to lay a good foundation in attendance habits by working chores *around* worship. However, when it comes to worship, actions must be present instead of mere intention.

Subject eight is on the order of subject number two. If there is a difference, it is that subject eight was able to articulate very well his reason for his hope of heaven – the forgiveness of sins through the death of Christ. The subject is, like all the men interviewed here, a very kind and gentle man. In his repeated answers pointing to his *mother* taking him to Sunday school and youth activities is revealing of a major observation to be made within this MAP: In all the subjects who lacked a solid, consistent worship life from infancy to the present, the role of what little spiritual influence that came, was played in that person’s life by the *mother alone*. This observation is true in comments made by subject one’s comment regarding his parent’s influence on worship “...more my mom...more now my mom’s mom”, subject two’s comment: “Mom pushed it more than dad” (regarding worship), and subject five’s comment “If not for mom, we’d never went”.

Synthesis, Conclusions, and Implications

Where the father was present *and* actively attending with his family, the subjects are actively attending and aggressively hungering for God’s Word today. Consider subject three whose father prayed at least sixty percent of the prayers with his children as well as faithfully attended worship and held offices within the congregation. Consider subject four whose very busy father – a traveling salesman – could have used fatigue as an excuse for not holding devotions, but insisted that God’s Word came first every day in family time together. Consider subject six whose father made sure the chores were done in time so he could

worship *with his family* every Sunday. Even though mom took the lead in saying prayers, it was clear to this subject that dad believed and “took it seriously”. It seems to me if we fathers can communicate *at least* that much – that we believe and demonstrate the genuine attitude that worship is important - *not just for the wife and kids*, but specifically *for us as well* – then a major blow has been dealt against Satan’s kingdom and his efforts to steal another family from Christ.

This is clear: It is a *both - and* (father *and* mother, husband *and* wife) situation that God wants employed within the home regarding spiritual nurture, not an *either - or* (husband *or* wife, father *or* mother). Where one partner is lacking, naturally the one remaining must carry the full load; but because those situations exist, does not for that reason mean we should settle for the lowest common denominator, any more than that because divorce exists in society we who are married should run our homes as if we too were divorced. Among the subjects who had a faithful father leading spiritually within the home, these subjects (three, four, and six) all independently gave “credit to” (properly understood here to mean out of gratitude to God) not only their fathers *but their mothers as well*. In fact, the grandparents were also given much of the credit. Where, however, the father is not present, the whole family suffers and damage is done that may take years to repair, if repair comes at all.

The Data from the Survey on the Presentation
Husbands and Fathers: What
Good are They?

In light of the analysis given on the largest portion of data in this MAP, the spiritual genogram interviews, what insights did we gain from the men of St. John’s who attended the presentation “*Husbands and Fathers: What Good are They?*”

Though the sample size is admittedly small, yet, for a congregation whose average worship attendance is somewhere between fifty-five and seventy throughout the year (taking out days like Easter and Confirmation Sunday), and if one realizes that the number of men in the congregation on any given Sunday is around twenty, then the eleven from St. John's (the other three came from our sister congregation Immanuel of Plum City), is a respectable representation (just over half) of the men actively involved in worship here.

One thing that pleased me was the *attitude* of the younger men who came to my presentation. They were smiling, listening intently, and frequently nodding with agreement at some of the important points I was trying to make. In other words, it seemed to me just by their non-verbal expressions that this subject of God's intentions for them as husbands and fathers *mattered* to them as a thing of importance. While one of the two respondents in the 26-36 year age category indicated he attended "Nearly every week" while the other "About half the month", both identified their own father's worship attendance habits as "rarely, or unknown". Both of these men are fathers of very young children right now. Their positive attitude, demonstrated by their unanimous response "a great deal" to the question: "This presentation provided information to me that is helpful to me understanding my role as the man within my family" indicates to me that these are men who appreciate (at least in theory) the important role they have as a husband and father to their family.

Even without the benefit of a solid fatherly example in spiritual leadership to follow, these men indicate by their answers to this survey the desire to be good husbands and fathers. However, in a culture (as Blankenhorn discussed) which seeks to lower the value of husbands and fathers, these men along with their peers, are caught in an awkward and frustrating dilemma: "What do I do? Should I even care?" In chapter seven, I will offer

some recommendations as to *what* we can do as pastors of men who fall into this category as young husbands and fathers. As for the remaining questions, in which both answered “Yes” to the question posed “Has your awareness of your need to be in worship increased?”, their follow-up answers only support my premise that this is an age category within our Synod that needs some special attention.

The next age category available, 48-58, is also very revealing. The trend I have been discussing at length – that where the father’s worship attitude and habit is good and consistent, there the son can be expected to follow – is witnessed here as well. The “Nearly every week” attender’s father also attended regularly, where as the “About half the month (lately)” attender had a father whose worship habits were either “rarely, or unknown”. The one who attended more regularly seemed to derive more benefit (answering “a great deal”) than the other individual (who indicated “somewhat”). Yet both felt that the presentation helped their own personal awareness for their need to be in worship. As for the final question - “Are there any areas in your worship life you wish to see change?” - the difference between this group and the previous group is that, when the ages were doubled, they both indicated “Yes”. Unlike the 26-36 category, who did not follow-up any answers, the 48-58 group offered reflection based on their own personal background. (Is that because the younger men have not had the benefit of time to reflect on such experiences?)

The next group, 59-69, was the largest demographic in this survey – doubling the number of respondents. Recalling the comments made by subject five who surprised me by expressing the kind of change he would like in worship – not focusing on himself, but on the church – that he would “...like to see more emphasis put on the younger guys, bring their families to worship (*including* discipline instead of it being placed solely on the mother’s

shoulders).” I wrote earlier of life patterns already established. Perhaps some, if not all, of these older gentlemen consider their own *life patterns* established in their lives already; and, since all five respondents indicated that they attend worship “Nearly every week”, would share the view of subject five that we need to put an emphasis on encouraging our younger men to take seriously their unique role they have as spiritual leaders within their homes. That is not a message they will get from society. The written response to the follow-up question “...what caused this awareness to be increased?” which read: “Heard this before. Trying to live it is the hard part” reminds us all that, regardless of age, the Christian cross is always upon us.

The last age category is seventy on up. As noted earlier their opinion matched with a strong and positive attitude toward worship and appreciation for the presentation. Even when their answers on the last two-part questions differed, their consistency “yes – yes”, and “no-no” could very well have meant the same thing, just understood differently (i.e. “awareness increased?”, A “no” response may simply mean that awareness did not *need* increasing. The same would apply to “wishing to see change”).

In summary to this analysis, I would offer: The men of St. John’s – all of them – who participated both in the spiritual genogram interviews as well as the presentation and survey, demonstrated to me a consistent *positive attitude* toward worship. I did not come across one man whose attitude was what I would consider negative. Indeed, if one were to have performed a comprehensive random sample unlike the purposive sample I performed under the qualitative research methodology employed, it is possible and even likely that I, as any parish pastor would, find men whose attitude toward worship was negative in varying

degrees. With the twenty men of whom I personally worked (two of the subjects also participated in the presentation), however, their attitude was consistently positive.

Thus I have *examined* the attitudes the men of St. John's have toward worship. My own *understanding* of their attitude is richer due to a much better acquaintance with each of their own life backgrounds – whether those backgrounds are healthy, racked with spiritual dysfunction, or something between the two. In chapter seven, I will seek to perform the third part of my hypothesis, which is to *address* the attitudes these husbands and fathers have toward worship, not only for their own benefit, but for the benefit of their families, and the many families to come.

CHAPTER SEVEN

WHERE DOES THE FAMILY'S MAN GO FROM HERE?

The number one benefit I think I gained personally by this research is the application of the methodology itself. What I mean by that is the spiritual genogram. It is quick and easy to learn. The interview questions are objective on the part of the interviewer in that he can ask the questions without it “coming off” as a personal attack or insult, though the answers themselves are purely subjective. To be honest, I was growing increasingly nervous about this portion of the research. I was concerned about interviewing my own members as their pastor. I was really concerned about interviewing inactive or even semi-active members using such straightforward and rather personal (albeit appropriately personal) questions. As each interview was conducted, however, I was amazed at how comfortable I was, how well the subject responded, even during the most personally difficult kinds of questions. I kept thinking to myself: “If only I could have this opportunity with all the inactive men of our Synod!” (The reader may recall that, for the purposes of this MAP, the criteria of a member in good standing, was not defined by measure of attendance, but as one not currently under some form of church discipline – either public or private.)

This MAP's Contribution to Ministry

True, not enough time has passed to know the full impact these interviews will have on the lives of those who need some real encouraging to return to an active life with the Lord

before it is too late. However, one of the subjects was in worship for the first time in a little while immediately following his interview. I was certainly happy to see that. The long-term goal of this project, the ongoing supervision of my sheep with a special view toward their husbands and fathers as spiritual leaders, will remain my life-long enrichment resulting from this MAP.

One has to know that when the question is posed, in essence, “I am seeking to understand what your attitude is toward worship”, the receiver of that question will hear that question through his own perceived filter. If he knows he attends faithfully and is leading his family to worship and the Word, there is no perceived threat. In fact, he is quite happy and even enthusiastic in telling his pastor things about his background that he wants him to know.

If on the other hand, the person is very delinquent, and is not “carrying his own load” as spiritual leader within his own home, he’ll know that too. Indeed, his conscience will be pricked (Is that not, after all, what we want in applying the Law?). Hopefully though, throughout the spiritual genogram interview, the series of questions asked will educate and not merely frustrate the inactive member. What I mean by educate and not frustrate is this: The genogram interview takes the interviewee through ten stages: I. Presenting Problem; II. Household Context; III. Parents’ Birth Families; IV. Other Generations; V. Ethnic/ Cultural Variables; VI. Attitudes about Gender; VII. Major Life Events; VIII. Family Relationships; IX. Family Strengths; and X. Individual Functioning. As we witnessed in the case of the eight subjects, there was an overall progression of thought that warmed up and prepared the subject to answer what was for this pastor and researcher the ultimate goal:

Q²⁶: How does that thought impact your own personal attitude and habit of worship? That is, do you want to keep doing the same things regarding worship as you are now, or do you want to change anything in any way?

When we think about it, is not that usually the question – in some form – that we ask someone when they are not “making it to church”? Asked without any family context, without recalling any family history, such a direct question can often throw a person straight into a defensive mode.

Sometimes we pastors or concerned lay people are left with no choice. There is a time for “cutting to the chase”, and asking the tough questions when the souls of people are in danger. Certainly, our Lord did not tell us to “Go, and conduct genogram interviews”! He commanded us to “Preach the Word!”, to instruct, admonish, rebuke - in season and out of season. That we must do. I only offer this observation as a possible tool for pastors in counseling or clinicians who have the setting “handed to them” with the time to conduct such an interview for the purpose of gathering information to assist the counselor. What the interviewee will discover, however, is something about his own family background, and hopefully begins to see what’s wrong; perhaps even before the counselor is able to make his own comments.

I look very much forward to seeing in the years to come how the men’s ministry that we have begun between the men of St. John’s of Durand , Wisconsin will grow through fellowship activities, devotions, and (of special interest to me) opportunities to “hang out” and talk about whatever questions come to the gentlemen’s minds. The evidence to support that men’s ministry helps support men in their worship life and the overall health of the entire congregation has been documented by David Murrow:

Don’t overlook the obvious. Nothing brings a man to church or to a ministry event like a personal invitation from a man he respects. Gallup Polls report that 60 to 90 percent of church members first attended the church because of an invitation from someone they knew. According to Man in the Mirror Ministries, you can triple your

attendance at men's events by forming a call team responsible for phoning and inviting ten men each.¹

Murrow also states:

It's time to face the truth: if we're going to pass a lifelong faith to our children, we must re-engage men. No amount of Sunday School, VBS, or youth group will do the trick. We might as well fold up our flannelgraphs and go home. In fact, we might reach more kids by canceling the entire children's ministry and focusing our efforts on men. This strategy would, in the long run, produce more lifelong followers of Jesus.²

The vision I hold for this type of men's ministry is similar to that I have experienced with High School Youth on retreats, or with members with whom our families went camping: When we are not engaged in a specific topic of discussion, simply sitting around a campfire, enjoying God's First Article gifts, and talking casually about the questions that spontaneously come to mind regarding Scripture, or life in general.

This MAP's Contribution to Personal and Professional Growth

As I conducted these interviews, this research process had a profound personal impact on me as a husband and father. First, I was filled with gratitude for the spiritual upbringing I received from my own parents and was reminded of the responsibility I have to pass on to my own children that which was passed on to me. Second, I was also humbled to learn that there were men in my congregation who had similar family backgrounds that were propelling them by the Spirit's power to daily devotion in the Word, and weekly worship. Had I not embarked on these interviews, I would never had the joy of knowing these men as I do now.

¹ David Murrow, *Why Men hate Going to Church* (Nashville: Thomas Nelson, Inc., 2005), 210.

² David Murrow, "In Spiritual Matters, Kids Take Their Cues from Dad", *Rick Warren's Ministry Tool Box*, <http://www.pastors.com/RWMT/printerfriendly.asp?issue=210&artID> (24 January 2006).

As a Christian Husband and Father

What left me wanting to do better for my wife and children was my contact with subject four. His commitment to home devotions – whether tired or not – filled this (often tired) parish pastor with a healthy dose of shame and a feeling of unworthiness to have such precious sheep under my care. However, I was “up to the challenge”. I have seized that precious few minutes of family time while the kids linger around the table as the meal is concluded, grabbed a devotional resource such as the Portals of Prayer, or on occasion the one their daddy wrote, or my personal favorite *Faith Alone* – a collection of devotions throughout the year from the writings of Martin Luther.³ We take turns, just as subject four’s family did, in reading the Bible and reading the meditation, and the prayers. The wonderful joy is that my seventeen, fifteen, fourteen, and twelve year olds enjoy that time with my wife and me around God’s Word.

As a Pastor

This research also had a profound impact on the way I view my sheep. It has given me a renewed sense of appreciation for the complexities of what may be “going on behind the scenes” in their lives. If they are not attending worship, this does not mean giving them “a pass”, or making excuses for them; but it does help, I think, to have an understanding of what may be the reason(s) for their repeated absenteeism so I know which is better to apply – Law? or Gospel? If Law, how much pressure to apply the “boot”? If I have to apply the “boot”, may my sheep feel it with the same loving “sting” that their own father (hopefully) applied loving discipline when they were children. May they respond with a heartened

acknowledgement that their Pastor “really cares!”, and not with raw irritation that he’s “on my case again”.

The point is, when dealing with such complex and diverse backgrounds as a congregation, it could be deadly to make simplistic generalities just for the sake of ease. What if we assumed that the inactivity of a husband was due to his own recalcitrance – only to find out that no one informed you he was suffering from some malady, and therefore was unable to come to worship? If at the very least, we can demonstrate to our sheep that we love them enough to make the effort to find out why “so and so” is not coming to church, then that ice has been broken. Perhaps the close loved one of that truly recalcitrant member may begin the conversation with excuses. Well, then, at least a conversation has begun – has it not? The presentation I gave before these fourteen men provided me an opportunity to reveal to them what they may have already heard in a sermon (husbands and fathers as spiritual leaders in the home) in a different, more concentrated setting. I hope that this different context gave us men a special time of bonding upon which we can build in the years to come as we participate together in the newly formed men’s group of St. John’s and Immanuel (I would like to call it “Brothers in Christ”).

Recommendations Based on this MAP

The first recommendation I would make refers to what was discussed in part of this chapter concerning the encouragement to consider implementing spiritual genogram interviews wherever the pastor or clinician would see its value and appropriateness. Again, the genogram interview is definitely not a substitute for Law – Gospel pastoral care. It may

³James C. Galvin, Ed., *Through Faith Alone – 365 Devotional Readings from Martin Luther* (St. Louis: Concordia Publishing House, 1999).

be one way, however, of implementing Law and Gospel in a way that takes a person with super high defenses and by “opening up” with his family’s background, enable the pastor to gain rapport, which in turn, may make it a little easier to discuss spiritual matters.

The second recommendation I would make regards the findings of the survey results. I truly believe we pastors should take our young men – from confirmation age and up – “under our wing” - spiritually speaking – and keep them in mind throughout every sermon, every word of encouragement we give, every Bible study or retreat we host, and show them (in the words of subject five) “We really care!”. In light of the literature review of chapter four – especially Blankenhorn and Dobson – our young men today have really taken a societal “beating”. It always has been difficult for young men to let go of the immaturity while not the innocence, and grab on to maturity without falling headlong into moral degradation. In an age where so many young men do not even have good examples of spiritual leaders – if they even have a father at all – it is crucial that God’s people do what we can to help fill that void by welcoming them in worship, and keep this age group in mind when planning activities around God’s Word and fellowship.

The third recommendation is to explore ways in which Murrow’s *spiritual father – mentor* concept could be employed at St. John’s. To a limited extent, I have already seen some of this mentoring naturally occur. If it could be implemented with purpose, it should have a great benefit to the men in our congregation over the long term in the congregation’s Divine Service, service projects, and men’s ministry retreats.

The fourth and final recommendation I would make based on the findings of this MAP is to encourage the men of our congregations throughout the LCMS to put into practice the suggestions I offered to the men of my congregations following my presentation.

These recommendations are, once again:

- (1) Remember that in your Baptism, you remain a child of your heavenly Father, and so you need to hear God's Word and receive the Lord's true Body and Blood in His Holy Supper faithfully;
- (2) Therefore, attend worship with your wife and your children every week.
- (3) Pray faithfully for your wife and children and yourself;
- (4) Talk to your friends at church and "get on the same page together", acknowledging your desire and need to get together with one another in Christian fellowship (include this as part of your prayers together).
- (5) Take "a guys night out" with other men at church and get to know some fellow members better as brothers in Christ, and not only as people you see from a distance or across a table at council meetings.
- (6) Encourage your Pastor to take an active part in the men's ministry of your congregation
- (7) Show your love and respect for wife and children by talking about the faith with them outside of worship, Bible Study and Sunday School, lead home devotions, hear the memory work of your son or daughter.
- (8) How we men feel about ourselves is a powerful thing. By God's grace and with His Holy Spirit's help, define your self-respect in a God-pleasing way by taking an active role as the spiritual leader in your home.
- (9) Remember, your children are learning what a man is from you. If we confess Jesus as our Savior, but see no need to go to church, that faith deserves a good, hard look for where the Holy Spirit is, the fruits of that faith are also present.
- (10) Finally, remember, that only the Holy Spirit can change someone's heart and mind toward bringing about the necessary change of our lifestyle for loving and hungering for God's Word and leading our families to Christ. He does this through His Word. That is why we need to be in worship!

Areas for Future Study

Finally, as a result of this MAP's findings, what are other areas that should be pursued in the future for study?

First, the exegetical study lent itself naturally to a study on marriage. In as much as this MAP addressed the role of the family's man as husband, marriage applies to this study. One aspect of marriage that did not fit within the narrow scope of this study is the role that wives and mothers play in the spiritual upbringing of their sons and daughters. For example, how is their role as part of the support structure within spiritual leadership best executed? In those homes where there is no father present, what can women do to most effectively lead their children to the arms of Jesus? How can the pattern of quiet service in 1 Peter 3:1-7 be applied to today's busy woman in a way that resounds to God's glory and the joy of the entire family?

Second, the setting of these spiritual genogram interviews was a Lutheran congregation in rural west central Wisconsin. A follow-up study should address what differences exist in men's attitudes toward worship in a congregation situated in a major urban center of the United States.

Third, since my subjects were all men, the obvious counterbalance to this MAP would be to study the impact fathers' attitudes toward worship have on their daughters as they grow to be adult women, Christian wives and mothers.

A fourth and final area of future pursuit would be to study the implications of gay unions and marriage on the subject of husbands and fathers. In other words, what impact would such unions make – not only on those children directly affected, but on the children of heterosexual parents due to the societal accommodations such legalization would bring?

I sincerely hope and pray that those who read this MAP will find the study to be of interest, the findings to be useful, and the contributions to be valuable for the church in its efforts to encourage each Christian husband and father to be his "Family's Man".

APPENDICES

SUPPORT MATERIALS, PRESENTATION, AND VERBATIM TRANSCRIPTS DESIGNED TO CARRY OUT THIS MAP

Appendix 1

THE BIBLICAL AUTHORITY

Among the presuppositions which address Lutheran hermeneutics (principles of Biblical interpretation) are *verbal inspiration*, and the relationship between the Scriptures and the Lutheran Confessions through the *Norma Normans* (ruling norm) and the *Norma Normata* (derived norm).

Verbal Inspiration

All Scripture is God-breathed (*verbal inspiration*) and without error. Robert Preus writes:

The dogmaticians make their appeal to Scripture in support of their doctrine of inspiration. This is in accordance with the *sola scriptura* principle, and the dogmaticians insist that this is the proper way to prove their doctrine. One proves God from God, the sun from the sun, colour from colour, and one must prove the divine origin of Scripture from Scripture itself. Their *locus classicus* is 2 Tim. 3.16.

Calov begins his discussion of this passage with the assertion that it is impossible to speak of the inspiration of Scripture unless we mean the inspiration of words, since Scripture consists of words. Because all Scripture, according to 2 Tim. 3.16 was given by divine inspiration, each and every word must be inspired.¹

Preus goes on to demonstrate, following this principle, that even if one word were to be regarded as uninspired, then “it cannot be said that *πασα γραφη, all Scripture, is θεοπνευστος.*”²

Scripture as the *Norma Normans* and the Lutheran Confessions as the *Norma Normata*

Scripture is the *Norma Normans* (the ruling norm) of all Christian Doctrine. The Lutheran Confessions are the *Norma Normata* (derived norm), which means the Symbols derive their authority from Scripture in that they are the correct exposition of what the Scriptures teach. Preus writes:

To place the Confessions above Scripture was a repudiation of the Confessions. Time and gain the Lutherans maintained that Scripture was the source of all tradition and of all confession. Scripture is the *norma normans* of theology, tradition and the Symbols a *norma normata*. In controversy the appeal must be made from the Symbols to the higher authority of Scripture.³

The Perspicuity of Scripture

God’s Word is clear, and does not *require* the interpretation of the Church to be given first before it can be understood. Preus states:

The orthodox teachers hold that the Church is the interpreter of Scripture, but in such a way that each Christian searches and interprets Scripture himself. The Bible does

¹Robert Preus, *The Inspiration of Scripture – A Study of the Theology of the Seventeenth Century Lutheran Dogmaticians* (Edinburgh: Oliver and Boyd, 1957), 41-42.

²Robert Preus, *The Inspiration of Scripture – A Study of the Theology of the Seventeenth Century Lutheran Dogmaticians* (Edinburgh: Oliver and Boyd, 1957),

³Robert Preus, *The Theology of Post-Reformation Lutheranism, Volume I* (St. Louis: Concordia Publishing House, 1970), 38.

not require the interpretation of others. It is not clear merely implicitly: it clearly set forth all we need know to be saved. The perspicuity of Scripture consists not merely in the fact that it enlightens the person who already understands its literal meaning; Scripture is itself a light, it is inherently clear, making wise the simple, namely, those who allow themselves to be persuaded.⁴

This principle does not *replace* the role the Christian Church has in interpreting Scripture, which is a main function of the pastoral ministry, but rather demonstrates the freedom given to each Christian to “read, mark, learn, and inwardly digest”⁵ God’s Word, therefore equipping the lay person to judge the teaching he or she hears from others.

Scripture Interprets Scripture

Dovetailing with the previous principle is that *Scriptura est suiipsius interpres*

(Scripture is its own interpreter). Preus declares:

The Holy Spirit, who is the author of all Scripture, must be allowed to be His own interpreter. Any compromise of this principle turns Scripture into an inanimate skeleton or mute image that must be animated by the church. The Scriptures themselves offer sufficient light for us to read them correctly. One therefore cannot and must not interpret Scripture according to foreign thought forms or norms.⁶

One cannot but think of our Lord’s own words in this matter as He binds Himself to the Scriptures for our benefit and ventures not to speak on His own initiative:

I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me. [31] If I alone bear witness about myself, my testimony is not deemed true. [32] There is another who bears witness about me, and I know that the testimony that he bears about me is true ...[38] and you do not have his word abiding in you, for you do not believe the one whom he has sent. [39] You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, [40] yet you refuse to come to me that you may have life.⁷

⁴ Robert Preus, *The Interpretation of Scripture – A Study of the Theology of the Seventeenth Century Lutheran Dogmaticians* (Edinburgh: Oliver and Boyd, 1957), 156.

⁵ The Evangelical Lutheran Synodical Conference of North America, *The Lutheran Hymnal* (St. Louis: Concordia Publishing House, 1941), 14.

⁶ Robert Preus, *The Theology of Post-Reformation Lutheranism, Volume I* (St. Louis: Concordia Publishing House, 1970), 329.

This principle gives comfort and confidence as to the accuracy of our Church's interpretation because it rests on God's promise, and not on the sin-tainted opinion or reason of man.

Sensus Literalus Unus est

A key Lutheran hermeneutic is that the Scriptures are to be interpreted literally, given the context of the literature genre and the surrounding passages, and that there is only one intended sense of the passage in question. Preus states:

The rule is stated concisely by Gerhard: "There is only one proper and legitimate sense to each Scripture passage, a sense intended by the Holy Spirit and derived from the natural meaning of the words; and only from this one literal sense can any valid argumentation be brought forth. Allegorical, tropological, and anagogical interpretations are not different meanings but different inferences drawn from the one meaning or different adaptations to the one meaning and sense that the writings express."⁸

Preus goes on to say how encouraging this principle is to the interpreter: "Watching the context, the scope, and the intention of the text, as well as the analogy of faith, often aids the theologian in arriving at the true sense of passages that at first seem dark and obscure."⁹

The beauty of these hermeneutics is that they allow God's Word to speak clearly, thus giving God's people the confidence to state "Thus saith the Lord" at such a time when the pressures of *post-modernism* reduce the *absolutely* true Word of God to a relativistic interpretation which is not binding to anyone who wishes to embrace *a truth of their own making*.¹⁰ This MAP will underscore the need of fathers to take God's Word *seriously* –

⁷ John 5:30-32, 38-40, *The Holy Bible, English Standard Version* (Wheaton: Crossway Bibles, A Division of Good News Publishers, 2000; 2001).

⁸ Robert Preus, *The Theology of Post-Reformation Lutheranism, Volume I* (St. Louis: Concordia Publishing House, 1970), 326.

⁹ *Ibid.*

¹⁰ Veith addresses the characteristics of post-modernism as a fundamental shift in the way our current society thinks, not just in the way it behaves:

This postmodernist ideology is more than simple relativism. Whereas modern existentialism teaches that meaning is created by the *individual*, postmodern existentialism teaches that meaning is

reflecting these hermeneutical principles – in such a way that *post modern relativism* does not dull the senses of a father’s urgent need to lead his wife and children to the means of grace.¹¹ The impact this presupposition has on this MAP means that the Biblical teachings presented are binding and authoritative in spite of any social pressures to the contrary.

created by *a social group and its language*. . . . Liberation comes from rebelling against existing power structures, including oppressive notions of “knowledge” and “truth.”

(Gene Edward Veith Jr., *PostModern Times – A Christian Guide to Contemporary Thought and Culture* (Wheaton: Crossway Books, 1994), 48).

¹¹ Veith addresses the poisonous effect postmodernism has on the Christian faith when he contrasts classical Christian teaching against postmodernism “spirituality”:

The new model reflects a number of postmodernist tenets: downplay of absolutes; distrust of transcendence; preference for “dynamic change” over “static truth”; desire for religious pluralism so that people of other cultures and religions are saved; the downplay of God’s authority over us; the tone of tolerance, warm sentiments, and pop psychology. For all its nice thoughts, however, megashift theology strikes at the very foundation of any faith that can call itself evangelical – the good news that Jesus Christ died on the cross to atone for our sins and to offer us the free gift of salvation. At stake is the gospel itself.

(Gene Edward Veith Jr., *PostModern Times – A Christian Guide to Contemporary Thought and Culture* (Wheaton: Crossway Books, 1994), 214-215).

Appendix 2

EXCERPTS FROM MY PAPER TITLED: “CHRISTIAN BETROTHAL AND MARRIAGE THROUGHOUT THREE PERIODS OF CHURCH HISTORY: THE EARLY CHURCH, THE MEDIEVAL PERIOD, AND THE REFORMATION ERA”

The first excerpt from this paper I wrote for my professor Timothy Dost seeks to gain an understanding of how the early church regarded the role of marriage in the Christian’s life.

How Did the Early Church Understand the Role of Marriage in the Christian’s Life?

The early Christian church was influenced to a significant degree from ideals held in the Greco-Roman world. Among those ideals were that a stable family contributed to a strong and unified empire. David Hunter states:

Marriage in ancient cultures was, as a rule, closely linked to the aim of producing children, and the Romans were no exception. Procreation was regarded as a civic duty, and all citizens of marriageable age were expected to contribute.¹²

Hunter’s assertion is that stoicism was the philosophy that supported a strong family in the Roman Empire. He also maintains that the early Christian fathers sought to “bridge” this morality of the Greco-Romans culture with the Church of their day. Quoting Musonius Rufus, a stoic philosopher of the first century read with appreciation by the early fathers, Hunter cites:

In marriage...husband and wife come together for the purpose of making a life in common and to procreate children: “They should regard all things as common between them, and nothing peculiar or private to one or the other, not even their bodies” (frag. 13A). Children alone, however, do not constitute a marriage: “But in marriage there must be above all perfect companionship (*symbiosis*) and mutual affection (*kedemonia*) of husband and wife, both in health and sickness and under all conditions, since it was with desire for this as well as for having children that both entered upon marriage.”¹³

¹² David G. Hunter. *Marriage in the Early Church*, Minneapolis: Fortress Press, 1992, 7.

Lutherans have long understood that moral statements reflecting the Decalogue issued by pagan philosophers are not wholly surprising, since God first wrote His law on the heart of mankind.¹⁴

Among the second century Christian writers who comment on marriage are Clement of Rome (ca. 96), Ignatius, bishop of Antioch (ca. 110). Both condemn any arrogant boasting on the part of those who chose to remain celibate, as well as affirming the goodness of marriage. These two also express a desire to maintain the role of bishops in giving their approval to those who marry.¹⁵

Whereas Clement of Rome and Ignatius address marriage incidentally, the second century does see the start of a concentrated focus on issues related to marriage within the Christian church in such writers as Hermas and Tertullian. Hunter notes that what drew the church to the question of marriage came from issues concerning divorce and remarriage following the death or divorce of a spouse.¹⁶ Tertullian is regarded as a complex writer due to the development of his thought over his career. In his first of three treatises on the subject of remarriage, *To His Wife* (200-206), Tertullian stops short of calling remarriage a sin, but counsels his wife not to remarry in the event of his death. In his second treatise, *An Exhortation to Chastity* (208-210), Tertullian's tone toward remarriage has hardened and advocates the view that God's "positive will" is opposed through this act. Since Tertullian

¹³ Hunter, 8.

¹⁴ While not disputing the historical record, I personally question the premise that the early fathers drew much of their moral foundation regarding marriage from pagan philosophers and not Scripture, as if Ephesians 5 and other related texts did not speak clearly to God's intended designs for the Christian home.

¹⁵ David G. Hunter. *Marriage in the Early Church*, Minneapolis: Fortress Press, 1992, 9. Texts referenced include: *1 Clement* 33.4-8; 38.2; Ignatius, *Polycarp* 5.1-2.

¹⁶ Hunter, 9.

believes God prefers single marriage, he maintains that it is a sin to remarry.¹⁷ By the time he writes his third treatise, *On Monogamy* (ca. 217), Tertullian:

...has rejected the possibility of remarriage altogether. All second marriages are regarded as adultery, and those who defend the traditional teaching of the church are rejected as “sensualists.”¹⁸

What accounts for such a degenerative view toward marriage in the short span of years within Tertullian’s career? Tertullian became increasingly attracted to the “New Prophecy” called “Montanism”. This prophetic movement that began in Asia Minor during the middle portion of the second century by Montanus and his colleagues Priscilla and Maximilla proclaimed:

...a new age of the Paraclete or Holy Spirit had begun. They prophesied that a literal resurrection of the flesh and a thousand-year reign of the saints was imminent. The Montanists held rigorous positions regarding marriage and martyrdom, encouraging the latter and discouraging the former. Their uncompromising morality appealed to the mentality of Tertullian, who became the most famous convert to Montanism.¹⁹

At this time within the Roman Empire, the Christian Church faced stiff persecution stemming from accusations that Christians were treasonous by their refusal to offer incense to Caesar (an act of worship) to accusations that Christians were guilty of “contempt for the human race”.²⁰

In response to these accusations, Apologists began to emerge during the second century to answer these baseless charges and explain why Christians behaved the way they did. Some of these defenders were orthodox; some were heretical. Perhaps the most familiar heresy – with roots traced back already to the time of the Apostles – was Gnosticism.

¹⁷ David G. Hunter. *Marriage in the Early Church*, Minneapolis: Fortress Press, 1992, 10. Text cited is *Exhortation 2*.

¹⁸ Hunter, 11.

¹⁹ Ibid.

²⁰ Hunter, 11. Text cited is Tacitus, *Annals* 15.44.

Gnostics denied that Christ had a human nature on the basis that anything of this world is inherently evil. They therefore maintained that marriage was inappropriate for Christians:

Teachers such as Valentinius and Marcion, despite their differences shared several characteristically Gnostic perspectives: a belief that the God who created the material world (the Demiurge) was other than the true heavenly Father; a conviction that salvation, understood as escape from this material world, was effected by a savior, the Christ, who did not partake fully of human, physical nature; and a belief that human sexual activity (as a prominent aspect of physical existence) was something to be transcended or repudiated.²¹

At this time certain New Testament Apocryphal works began to emerge from among those called *Encratite* Christians. From the Greek *ενκρατει*, sexual continence, this sect took a strong position against marriage:

Works such as the Greek *Acts of Paul* and the Syriac *Acts of Thomas* portray the apostles as missionaries not only of Christ, but also of sexual renunciation. In the *Acts of Paul*, for example, the apostle enters the house of a Christian, Onesiphorus, and begins to preach “The word of God concerning continence...and the resurrection” (*Acts of Paul* 5). A virgin named Thecia, hearing Paul’s voice, decides to repudiate her fiancé and to follow Paul as a missionary.²²

If it is ever wondered why the Roman Catholic church has for so many centuries prized celibacy among the clergy, the roots of thinking that celibates live a holier life than common married folk can easily be traced back to these first Gnostic sects beginning at the close of the first century.

Orthodox Christianity, on the other hand, did not hold the same opposition to marriage. In fact, the antignostic writers Irenaeus (ca. 180) and Tertullian:

...made a point of defending the goodness of marriage, especially against the views of Marcion and Tatian. Appealing to the Creator’s original commandment that Adam and Eve should “increase and multiply” (Gen. 1:28), the antiheretical writers argued that marriage and procreation were part of God’s original intention for the human race and that sexual relations were not a result or symptom of the sin of Adam and Eve.²³

²¹ David G. Hunter. *Marriage in the Early Church*, Minneapolis: Fortress Press, 1992, 12-13.

²² Hunter, 13.

The most prolific defender of Christian marriage at the close of the second century, however, was Clement of Alexandria.

...Clement develops the view found previously in Musonius and the Greek apologists, that sexual relations exist only for the purpose of procreation. He rejects marital intercourse during pregnancy or the menstrual period because it involves the illegitimate wasting of seed. Like contemporary medical writers...Clement seems to have regarded the loss of semen during ejaculation as a drain of the body's vial energy.²⁴

Even though Clement of Alexandria down plays sexual relations for any other purpose than procreation, he is still a strong advocate for the blessed estate of Christian marriage – both as a sacred institution of God as well as a necessary civic function. Clement often referred to Genesis 1:28 and the Lord's command to “*be fruitful and multiply*” as an act of “co-creation” in which humans participate with God.

Clement attacked the Gnostic and Encratic heresies in his *Miscellanies* by using the doctrine of creation to reject these who reject marriage as blasphemers “both of the creation and the holy Creator, the almighty and only God”. As for the Encratic that they were already living the resurrected life and thus no longer needed marriage and sexual relations, Clement aptly supposed that these teachers should also cease to eat and drink as well, “since these bodily functions will also be obsolete in the next life.”²⁵

As for celibacy within the Church, Clement referred to both Old and New Testament saints who enjoyed the estate of marriage as a perfectly good example that there is in God's

²³ David G. Hunter. *Marriage in the Early Church*, Minneapolis: Fortress Press, 1992, 13. Works cited are Irenaeus, *Against Heresies* 1.28.1; 4.11.1; and Tertullian, *Against Marcion* 1.29.1-9.

²⁴ Hunter, 14. Works cited of Clement include here: *The Instructor (Paedagogos)* 2.94, and *Miscellanies*.

²⁵ Hunter, 15. Works cited of Clement here are: *The Instructor* 2.10.83, *Miscellanies* 2.23.140-41, 3.6.45, 3.6.47.

sight no difference between a “self-controlled marriage” and a life of service in Christ’s Kingdom.

Both celibacy and marriage offer distinctive forms of service and ministry to the Lord. Indeed, Clement is even capable of regarding marriage as, in some respects, superior to celibacy. The celibate who is concerned only for his salvation is “in most respects untried.” By contrast, the married man who must devote himself to the administration of a household is a more faithful reflection God’s own providential care.²⁶

This early appreciation of marriage from this Church Father will soon become an isolated one as the Church moves into the third century.

During the third century, the pendulum swings back toward many Christian writers espousing the ascetic ideal in contrast to marriage. The Syrian church especially produced literature of the apocryphal nature that depicted a radical form of continence that came very close to a Gnostic and Encratic view.²⁷ This radical view of asceticism took such a firm hold upon third century Christianity that, in one form or another, has never left the Church to this day.²⁸

It is important to understand, however, that supporting asceticism did not automatically mean a rejection of marriage. During this same period, other Christian writers came to the fore in defense of marriage. Among those were Methodius and Lactantius.

Methodius’ *Symposium* is an obvious inversion of Plato’s *Symposium*. Whereas Plato portrayed a gathering of aristocratic Athenian males who discuss “the virtues and varieties of

²⁶ David G. Hunter. *Marriage in the Early Church*, Minneapolis: Fortress Press, 1992, 15. The translation “service” is from λειτουργία, and “ministry” from διακονία. Clement’s work is cited from *Miscellanies* 7.12.70.

²⁷ Hunter, 16. The Syriac work titled the *Acts of Thomas* (ca. 220) is from a genre of hellenistic-oriental romance novels, in which a newly married couple renounces sexual relations following a vision of the Lord Jesus to maintain a life of total continence.

²⁸ On a more personal note, my own child was once told by classmates within the Roman Catholic community in which we live: “You shouldn’t even be alive.” When asked why, my child was told: “Your dad is a priest, and priests are not allowed to get married!”

eros”, Methodius substitutes ten virgins who praise Christian virginity.²⁹ What follows next, however, signals a change from the expected praise of continence at the expense or even degradation of marriage. A virgin named Theophila makes a speech in defense of marriage.

The very presence of such a speech in a treatise devoted to virginity is significant. It indicates Methodius’ awareness that Christian enthusiasm for asceticism often led to the repudiation of marriage. To guard against this interpretation of his work, Methodius includes a vigorous defense of the goodness of marriage and procreation, and to this extent his work can be regarded as “a handbook against Encratism and Gnosticism”.³⁰

Like Methodius, the North African born Lactantius (ca. 250-326) vigorously defended Christian marriage. Lactantius’ work *Divine Institutes*, is considered the first real attempt at a Latin summa of Christian theology.³¹ Contained within seven volumes and written between 304 and 313, *Divine Institutes* is presented as an apology of the Christian Faith. In book six the subject of marriage is broached under the larger discussion of passions and senses; namely, the sense of touch.

Lactantius focuses on sexual desire (*libido*), which he considers a God-given capacity, but one liable to be distorted by the devil....Lactantius regards sexual relations as given for the purpose of procreation, and the enjoyment of pleasure as legitimate when it accompanies the proper use of sex....Lactantius concludes his discussion by acknowledging that complete chastity is “the peak and summit of all virtues,” although he points out that it is no requirement.³²

Clearly, a trend is seen among the early orthodox Christian sources that even among those who hold chastity in high favor, marriage and even sexual pleasure is not to be condemned, but rather regarded as one of God’s good gifts to man.

Following Emperor Constantine’s conversion to Christianity in the early fourth century, and the establishment of the Faith as the only legal religion in the Roman Empire by

²⁹ David G. Hunter. *Marriage in the Early Church*, Minneapolis: Fortress Press, 1992, 17.

³⁰ Hunter, 17. Quote is from H. Musurillo.

³¹ Hunter, 18.

380, the issue of marriage became a prominent concern. The tension between increasing numbers of converts from other cultures, each with their divergent beliefs and practices regarding marriage, and the rise of monasticism which signaled a reexamination of asceticism not unlike that of the Gnostics and Encrates, required a thorough study and response by the Church on a Christian theology of marriage.

In the 380's, as Christianity dominated the Roman empire, a certain monk by the name of Jovinian taught that all Christians were equal in God's sight by virtue of their Baptism – whether they were celibate or married. Many opposed Jovinian and his teachings such as Jerome and Ambrose, who maintained that celibacy was a more virtuous life for the Christian. By the early 390's, Jovinian and his followers were condemned at both the synod of Rome (under Bishop Siricius) and the synod of Milan (under Bishop Ambrose).³³

A decade after Jovinian's condemnation, Augustine, Bishop of Hippo, weighed in on the issue of marriage for the Christian Church. His treatise titled *The Good of Marriage* was the first major systematic treatment of the subject and has stood throughout Christian Church history as a seminal contribution influencing the generations that followed.³⁴

...composed in 401, Augustine lays the foundation for what will become the classic Catholic teaching on the three "goods" of marriage: offspring (*proles*), fidelity (*fides*), and the sacramental bond (*sacramentum*). Beginning with the affirmation that human nature is itself a "social reality," Augustine locates the primary good of marriage, which is procreation, squarely within the larger purpose: "Therefore, the first natural union of human society is the husband and wife"....The bonding of society, which results from and requires the procreation of children is the "one honorable fruit" of sexual intercourse.³⁵

³² Hunter, 18. Lactantius' work cited is *Divine Institutes* 6.23.

³³ David G. Hunter. *Marriage in the Early Church*, Minneapolis: Fortress Press, 1992, 20-21.

³⁴ Hunter, 22.

³⁵ Hunter, 22. Referenced text is: *The Good of Marriage*, 1.1.

It is important to understand that Augustine does not concede the value of marriage (as others have done) merely for the purpose of procreation; but rather extols marriage as “good” for other reasons including companionship and mutual fidelity, which each spouse owes the other – particularly regarding sexual intercourse.³⁶

Having examined witnesses from the Early Church period, we will now move on to the Medieval period, asking the question:

How Did the Medieval Church Understand Betrothal and Marriage?

In part I (the Early Church), we examined several different figures who rendered opinions – some more recognizable with currently accepted views of sex and marriage, others based on a view of human sexuality that is strictly utilitarian or one that resembles more of a “necessary evil” – on the subject of the role marriage played in the Christian’s life. In this section we will now take a different approach, examining marriage within the broader context that includes the *preparation* for marriage called *betrothal* in what will be referred to as “the Nuptial Process”.³⁷

Reynolds summarizes the questions and uncertainties the Christian Church of the Middle Ages had to answer regarding the nuptial process:

The spouses initiated their marriage by their betrothal, and they consummated it by sexual intercourse. Other elements, such as customs of courtship and the nuptial liturgy, might occur at various points between these terms or before the betrothal. The state of partners after their betrothal but before they began to live together or

³⁶ David G. Hunter. *Marriage in the Early Church*, Minneapolis: Fortress Press, 1992, 22. Hunter: Augustine has no sympathy for any unilateral rejection of sexual relations, such as that undertaken by the matron Celantia...Even if one or both spouses should make immoderate demands, beyond what is necessary for procreation, intercourse is still allowed; Augustine argues that such acts fall under the “concession” granted by the apostle Paul (cf. 1 Cor. 7:6).

³⁷ Philip Lyndon Reynolds, *Marriage in the Western Church: The Christianization of Marriage During the Patristic and Early Medieval Periods*. (Leiden: E.J. Brill, 1994), 313.

before they consummated their marriage was intermediate and in some respects uncertain, for they were neither single nor married.³⁸

In today's culture, the modern equivalent to betrothal is *engagement*. Pastors see more couples requesting marriage who are already living together, obviously having already "consummated" their relationship, and – in many cases – already begun a family. The Christian Church's understanding that Betrothal is virtually the same thing as marriage, only without the rights and privileges sexually, goes back to the earliest Biblical times. It is clear, however, that by the time of Tertullian many of the practices which are recognized as integral to betrothal were used within the Christian Church.

Von Hormann, who was the first to draw attention to the manner in which the Christian and classical notions of betrothal differed, suggested that betrothal and marriage coalesced in the marital rites of the Western Church, and that this process had already taken place by Tertullian's time. In this ritual, he maintained, elements that had originally belonged to the *sponsalia* [act of betrothal], such as the ring, the *arrha* and the kiss, must have occurred along with the joining of right hands...and the dotal document..., which properly belonged to the nuptial.³⁹

The roots of that weighty view of betrothal extend for the Christian Church into Old Testament history:

Christianity may have inherited something of the Jewish notion of betrothal. It is possible that Jewish nuptial rituals survived in the early Church, but the chief medium of this influence as far as the Western Church was concerned was the Hebrew Scriptures and the gospels. Some texts in the Old Testament indicate that a betrothed woman...was in some respects already a wife....⁴⁰

Examples cited include the law of Deuteronomy 22:23-24 that punishes with death a betrothed girl and the man who violates her within the city because she did not cry out and

³⁸ Reynolds, 315.

³⁹ Philip Lyndon Reynolds, *Marriage in the Western Church: The Christianization of Marriage During the Patristic and Early Medieval Periods*. (Leiden: E.J. Brill, 1994), 324.

⁴⁰ Reynolds, 324-325.

that the man humiliated his neighbor's *wife*. The most familiar example is the Virgin Mary who, while betrothed to Joseph, was called by the angel Gabriel his *wife*.⁴¹

The next stage in the “nuptial process” is the *consummation*. It has always been presumed within the church that marriage involves sexual intercourse. Tertullian euphemistically referred to sexual intercourse as *matrimonii res* – loosely translated “what goes on in marriage.”⁴² It is therefore not the historical question *if* husband and wife will have sexual relations, but rather *how they are to view the role and purpose* sexual relations have in their marriage.

One major issue as to the value of sexual union in the nuptial process was in determining a valid marriage, or the grounds under which a valid marriage could be dissolved.

The evidence of early medieval canonical sources regarding divorce on the grounds of non-consummation leads to the following two conclusions. First, the principle that non-consummation was a valid ground for divorce and remarriage was familiar but not entirely certain and established. Thus Rabanus Maurus admits that he cannot pronounce with authority on the subject. Second, the status of a marriage that could not be consummated remained undetermined, and opinions varied. Gregory II (if this was a case of non-consummation) permitted divorce and remarriage but preferred the spouses to stay together and to practice continence.⁴³

Since what was first promised in betrothal has been consummated, marriage is recognized.

Yet there is a crucial question for the people of Christ's Church: What role does the Church have in making what is common to all humans (marriage) a *Christian* marriage? This leads us to the third part of the Nuptial process, *Benediction*.

⁴¹ Matthew 1:20.

⁴² Philip Lyndon Reynolds, *Marriage in the Western Church: The Christianization of Marriage During the Patristic and Early Medieval Periods*. (Leiden: E.J. Brill, 1994), 331.

⁴³ Reynolds, 352.

The *Benediction* spoken by the priest was accompanied by two acts: First, the veiling (*velatio*) and second, the joining of the right hands (*dexterarum iunctio*). The significance of these two acts, rich in symbolism, come from the Scriptures.

Both nuptial benediction and nuptial joining commemorate or re-enact things that God did in the beginning. Joining reenacts God's bringing of Eve to Adam in Genesis 2:22, Benediction re-enacts the original blessing of Genesis 1:28: "So God created man in His own image...male and female he created them. And God blessed them, and God said to them, 'Increase and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth'."⁴⁴

By the time of the Medieval period, the Christian benediction had begun to develop into some well constructed liturgies. Among the existing liturgies, one stands out as particularly beautiful from Pope Gregory, known as the *Gregorian form*. In addition to a prayer asking blessings upon the bride that is quite remarkable, the scriptural basis of Ephesians five for the liturgy is noteworthy:

The Gregorian form incorporates...a reference to the mystery of Ephesians 5:32: the compact of marriage prefigured the sacrament of Christ and the Church (that is, their mysterious union). The addition might seem inevitable, but in fact the use of Ephesians 5:32 is rare in the nuptial liturgy of the Latin West. Only rarely, likewise, was the Epistle of the nuptial mass taken from the fifth chapter of Ephesians.⁴⁵

Having examined briefly the three components that made up marriage within the medieval church: betrothal, consummation, and benediction, we now consider the ramifications of the asceticism of the Early Church period with the long established marriage customs of the Medieval Period as believed and practiced in the Reformation era.

⁴⁴ Philip Lyndon Reynolds, *Marriage in the Western Church: The Christianization of Marriage During the Patristic and Early Medieval Periods*. (Leiden: E.J. Brill, 1994), 362.

How Did the Church During the Reformation Era Understand Marriage and the Christian Home?

Recalling that the purpose of historical inquiry is the *interpretation* of historical data, and not merely the recording of dates, lists, and activities of the past,⁴⁶ it is intriguing to see an historian make an honest effort to express his own biases before laying out his interpretation of the data. Such occurs in Steven Ozment's work *When Fathers Ruled: Family Life in Reformation Europe*.

I have attempted in this book to avoid both a history that holds unconscious demographic and economic forces in such awe that we learn little more about the human family than what is common with herding animals, and a history so preoccupied with man's self-transcendence and self-control that the family is treated as if its true home were that of the angels. All scholars have deep convictions in this matter – my own bias is that humankind is more the master of its fate than mastered by it – and I do not expect to make converts on so personal an issue. I do, however, mean to argue that historians best understand the early modern family at the crossroads of values and structures, where freedom meets necessity, ideals confront nature, and minds self-consciously choose.⁴⁷

Ozment begins by stating that the patriarchal nuclear family was at its “heyday” in Reformation Europe. Many writers sympathetic with the modern feminist movement have denounced that “little genuine affection existed in the early modern family, either between husband and wife or between parents and children, that for wives and children the traditional family was a kind of bondage that stifled self realization.”⁴⁸ The value of Ozment's historical inquiry is to set forth a context which seeks to “reconstruct contemporary attitudes toward marriage and parenthood in Reformation Europe, primarily in Germany and

⁴⁵ Reynolds, 380.

⁴⁶ DM-912 class notes from January 6, 2004.

⁴⁷ Steven Ozment, *When Fathers Ruled: Family Life in Reformation Europe*, (Cambridge: Harvard University Press, 1983), vii.

⁴⁸ Ozment, 2. Among the recent studies Ozment cites are: Philippe Aries's *Centuries of Childhood* (1960), and Lawrence Stone's *The Family, Sex and Marriage In England 1500-1800* (1977).

Switzerland, and to illumine something of the rationale behind the early modern family as here represented.”⁴⁹

In Part One, we saw the tension between church leaders who wanted to praise marriage and the family, yet had a fondness for the ascetic lifestyle. The Gnostics and Encrates who heretically twisted the very doctrine of salvation to hold up asceticism left their mark on the orthodox Church for centuries which came to fruition in the deplorable state of marriage and family life in the Reformation era.

Three years before his own marriage, Martin Luther wrote a treatise, *Vom ehelichen Leben* (On the estate of marriage, 1522), his first lengthy discussion of the subject, in which he complained that “marriage has universally fallen into awful disrepute,” that peddlers everywhere are selling “pagan books which treat of nothing but the depravity of womankind and the unhappiness of the estate of marriage” – a reference to classical misogynist and antimarriage sentiments and to the bawdy antifeminist stories that were popular among Luther’s contemporaries. The connection between the celibate ideal and misogyny was revealed in Sebastian Franck’s collection of popular German proverbs (1541), which preserved a proverb used by St. Jerome to defend the single life: “If you find things going too well, take a wife” – a proverb Franck paired with another: “If you take a wife, you get a devil on your back.” Parents, said Luther, were buffeted by such sentiments and by the religious propaganda in praise of celibacy; in response they turned their children away from marriage and encouraged them to enter the cloister.⁵⁰

Clearly, whatever good intentions Jerome and the other pro-ascetics had in the ancient world for the sake of the church, degenerated for many to nothing more than an excuse of self convenience and illicit sexual activity (as demonstrated in the sexual abuse reported of priests – even to this day). The hypocritical lifestyle of clergy who were forced to be celibate, yet could not contain their sexual urges made for an awkward relationship with their

⁴⁹ Ozment, 2.

⁵⁰ Steven Ozment, *When Fathers Ruled: Family Life in Reformation Europe*, (Cambridge: Harvard University Press, 1983), 3. References cited here: *On the Estate of Marriage*, LW, 45, p.36; Eileen Power, *Medieval Women*, ed. M.M. Postan (Cambridge, 1975), pp.16, 30., Elizabeth Ahme, “Wertung und Bedeutung der Frau bei Martin Luther,” *Luther* 35 (1964): 61-68. “Ahme considers Luther’s influence a very positive one for women as a whole.” Also, *Womanhood in Radical Protestantism, 1525-1675*, ed. and trans. Joyce L. Irwin (New York, 1979), p.67.

laity, who were expected to live rightly before God. Many priests dealt with following personal dilemma:

Thus am I entangled: on the one hand, I cannot live without a wife; on the other, I am not permitted a wife. Hence, I am forced to live a publicly disgraceful life, to the shame of my soul and honor and to the damnation of many who have taken offense at me [that is, by refusing to receive the sacraments from his hands]. How shall I preach about chasteness and against promiscuity, adultery, and knavish behavior, when my own whore goes to church and about the streets and my own bastards sit before my eyes?⁵¹

What were the clergy to do? Martin Luther and his colleagues knew: have the monks and nuns who so desired, get married. They maintained that clergy who dropped the lie of *forced* celibacy and were joined to their wives under the institution that God created for honorable and wholesome living before God and man, and who raised children in the fear of the Lord, brought praise to Christ for the entire church.

As for the stereotypes of domineering husbands, suppressed women, and overhaul dysfunction to the home under patriarchy promoted by modern day feminist writers, Ozment observes:

Contrary to the impression often given by modern historians, paternal authority in Reformation Europe did not necessarily mean that a man was free to dominate his household as he pleased. Enormous moral and legal pressure was brought to bear on housefathers who flagrantly abused their mandate. Among neither Protestants nor Catholics was the ordered and disciplined home a tyrannized home. In a popular mirror for the nobility of Hesse, the Lutheran Antonius Corvinus urged noblemen to treat all subordinates in such a way that they would win their love as well as instill fear.... Marriage counselors dwelt on this point when they instructed husbands in the treatment of their wives, a subject of such frequent commentary that the reader suspects a determined campaign against an abuse.⁵²

Experience alone bears out the truth that modern characters of abusive patriarchy could only

⁵¹ Steven Ozment, *When Fathers Ruled: Family Life in Reformation Europe*, (Cambridge: Harvard University Press, 1983), 6. References cited: *Syben frumm aber trostloss pfaffen klagen ihre not* (Basel, 1521), in *Johann Eberlin von Gunzburg. Samtliche Schiften*, 2.ed. Ludwig Enders (Halle, 1900), pp. 60-63.

⁵² Ozment, 51. References cited: "Especially Stone", *Family, Sex and Marriage*, pp. 126, 138, 141.

endure with the worst possible consequences and unhappy lives for all involved – including husbands (let alone for Christian homes).

Observations and Applications to the Modern Church Regarding the Christian Home

The purpose of this part of the historical study was to seek an answer to the guiding question: “How has marriage been understood within the Christian Church during the three time periods of the Early, Medieval, and Reformation Era?” We witnessed the tension in the first few centuries of the Church between praising marriage and holding in high regard the ascetic life. The heresies of Gnosticism and Encratism supported a radical asceticism that left such a stain on the orthodox church and upon her clergy that by the reformation period, the immorality had become so entrenched that the familiar allegations of clergy sex abuse continue to this day. Even while forced celibacy caused these problems for the clergy, there were positive strides made in providing pastoral oversight for the laity in the medieval period and especially the Lutheran Reformation as marriage liturgies and catechesis extolled the Christian teaching on the relationship God’s desires for husbands and wives to share (as seen in the Gregorian liturgical form based on Ephesians 5 and Luther’s writings on this subject, as well as his efforts to wed monks with nuns). The efforts made by the Reformation leaders to teach husbands that true spiritual leadership begins with a heart of love and service and faithfulness as opposed to the kind of domestic tyranny falsely portrayed by modern feminists is desperately needed to be taught in today’s culture where fathers are too often nothing more than sperm donors.⁵³

⁵³ David Blankenhorn, *Fatherless America: Confronting Our Most Urgent Social Problem*. (New York: Basic Books, 1995), 171.

Based on the information gathered so far, I propose the following for the benefit of the Christian Church today: First, that pastors teach the importance of Betrothal (engagement) and using this time prior to the actual wedding day as a time reserved for *chaste* spiritual, mental, emotional, and even financial planning. Second, that pastors encourage the couples who come to them to be married to review the Christian Faith for the nurture and preparation of the roles each will serve in the family as husband / father and wife / mother. Third, that the local congregations and the Church at large develop ways to encourage the men within their membership to take seriously the God-given responsibilities they have as spiritual leaders within their home, and that young men be prepared by God's Word, and the fellowship of faithful brothers to do the same as they approach that phase of their lives.

Appendix 3

HUSBANDS AND FATHERS: WHAT GOOD ARE THEY? HOW GOD'S WORD ANSWERS THIS QUESTION DIFFERENTLY FROM THE WAY OUR WORLD WOULD ANSWER

Rev. Daniel M. Pfaffe

A Presentation before the Men's Group of St. John's
and Immanuel Lutheran Churches

of Durand and Plum City, Wisconsin

January 23, 2005

Introduction:

In the name of our Lord, Greetings dear brothers. First of all, I want to thank you all sincerely for the privilege of being able to speak to you today. I am deeply humbled, excited, and a little nervous about addressing such a crucial issue which impacts our congregations, the Christian Church as a whole, and certainly society today. That issue is the role we men have within their families – wherever we serve, in whatever way.

The subject of husbands and fathers is for me (as I hope the same with you) an important one. I am grateful to God for both the father and mother he gave me, who raised me in a loving Christian family. My dear wife Debbie, to whom I have been married nearly nineteen years, and our four children Mark, Andrew, Carissa, and Jonathan were God's gracious way of expanding my role from being simply a son to now husband and father.

PART I: MODERN SOCIETY'S PROBLEM WITH TRADITIONAL MANHOOD

From our earliest memories we are the child of our parents. We learn from our father the way to be a husband and father, and daughters learn from their mothers how to be a wife and mother. This simple fact has always been understood going back to Creation, and therefore should not be [quote] “rocket science”; but sadly today, our society sees the traditional roles of husband and father, and wife and mother as anything but clearly understood. What I hope to do in the time I will spend with you today is to pose a question as the theme of my presentation, and that question is: “Husbands and Fathers: What Good Are They?” I hope each of you here think that this is a ridiculous question due to the fact that you already know what good husbands and fathers are for their wife and children. However, we will get a brief glimpse into the mainstream American culture's view of husbands and fathers which will then be followed by the opinion of One whose view matter's more than anyone in the whole world: Our Triune God's view of husbands and fathers.

I. FIRST, THE PROBLEM: HOW MANY WITHIN MODERN SOCIETY WOULD ANSWER THE QUESTION “WHAT GOOD ARE HUSBANDS AND FATHERS?”

David Blankenhorn, in his excellent book *Fatherless America – Confronting Our Most Urgent Social Problem*⁵⁴, identifies that the problem of so much violence today against women from men and teen violence in general along with teen pregnancy, poverty, and dysfunctional families stems – not from a lack of government programs, or some other economic factor, but one underlying common problem: the degrading of the role of father in our culture today.

⁵⁴ David Blankenhorn, *Fatherless America – Confronting Our Most Urgent Social Problem* (New York: Basic Books, 1995).

It is an amazing thing to learn that it is well documented in our own country that from colonial times up through the civil war era that fathers were the primary responsible party in raising children. If there was a divorce for example the courts more often gave custody to the father as opposed to the mother. The praise (as well as the blame) for what kind of behavior children exhibited was given to the fathers. A large reason for the fathers being so connected to their children's daily lives in the 1700's through the middle of the 1800's was due to the fact that father's largely worked at home – as farmers or tradesmen.

The start of the Civil war already began to signal a shift in the roles fathers played in their children's lives. Blankenhorn points to a study of letters by Union soldiers in the civil war by Stephen M. Frank which showed how fathers torn away from their families were greatly concerned for their welfare, proving the historic role fathers played in the parenting of their children. He states:

...these absent fathers struggled to remain involved in their children's lives, questioning and advising their wives on everything from diet to discipline. These men worried about their children's safety – one soldier told his wife to sell his pistol, fearing that his small son would try to play with it – and that their children might forget them.⁵⁵

With the coming of the industrial revolution immediately following the Civil war, the shift of primary nurturing role of children from father to mother occurred as more and more fathers left the homestead to work in the factories within cities and towns. Yet there was for the next one hundred years a clearly defined place in the home for the father and husband for him to exercise authority and leadership.

With the start of World War II, many of the same basic concerns regarding the welfare of children when their fathers were taken from them to fight resulted in initial

attempts by the government to only draft single men. But as the demand rose for more and more soldiers, many reluctant politicians had to authorize the drafting of husbands without children to finally husbands with families.

Following the Second World War, the social changes and moral decline of the turbulent 1960's along with the rise of feminism led to a radical rejection by many of the intellectual elite of the value the role traditional fatherhood played in society. Couched in intellectual speech, one can find much evidence that the opponents of traditional fatherhood were carrying personal resentment and bitterness against their own personal experience with a poor father, or perhaps a good father who maintained discipline which was never appreciated. As a result there arose an all-out assault on the traditional view of men as masculine role models for their children.

One such example of the anti-traditional view of fathers comes from a family therapist named Frank Pittman. Just listen how his view called "mascupathology" blames traditional male leadership within the family structure as a major problem in society:

...qualities that were useful in protecting primitive societies from saber-toothed tigers have few practical functions these days. Cities full of men stomping around flexing their muscles and growling manly noises at one another have become our modern jungles. Men fight for turf and wrestle for control over people and things, whether through war, armed robbery, or corporate takeovers...Heavy doses of masculinity are unquestionably toxic, and no longer acceptable.⁵⁶

Honestly guys, how many of you constantly "stomp around, flexing your muscles, and growling manly noises" – except when you want to be laughed at by your wife and kids?! Yet this is a very serious portrayal of what is said to be wrong with masculinity in general.

⁵⁵ David Blankenhorn, *Fatherless America – Confronting Our Most Urgent Social Problem* (New York: Basic Books, 1995), 50.

⁵⁶ David Blankenhorn, *Fatherless America – Confronting Our Most Urgent Social Problem* (New York: Basic Books, 1995), 84.

The hatred against traditional male and female roles is disturbingly portrayed by many feminist scholars – both male as well as female -in leading academic centers today. Among the critics of the traditionally understood role of father is Jessica Benjamin who, in her book *The Bonds of Love*, states her belief that “gender polarity” – the splitting of human potentiality into male and female – is “the deep source of discontent in our culture”.⁵⁷ In other words, the modern feminist movement has very little to do with “equal pay for equal work”. Many of the leading thinkers in modern feminism have as their goal the removal of all differences between male and female.

A final voice serving to give us a sample of how many within society today would answer the question “What good are husbands and fathers?” comes from a political scientist named Susan Moller Okin. Listen to how she would urge us to accept a “genderless model of marriage and parenting”:

A just future would be one without gender. In its social structures and practices, one’s sex would have no more relevance than one’s eye color or the length of one’s toes. No assumptions would be made about “male” and “female” roles; childrearing would be so conceptually separated from child rearing and other family responsibilities that it would be a cause for surprise, and no little concern, if men and women were not equally responsible for domestic life or if children were to spend much more time with one parent than the other.⁵⁸

In Ms. Okin’s world view there should be no difference between male and female. It is only when such beliefs are allowed to be institutionalized by society – such as through movies, television, and other easily digestible places of instruction in our society that traditional areas of male responsibility become so unimportant that men are convinced they are no longer necessary to the family. Only then, when men are not grounded by a solid sense of being

⁵⁷ Blankenhorn, 90

⁵⁸ David Blankenhorn, *Fatherless America – Confronting Our Most Urgent Social Problem* (New York: Basic Books, 1995), 91

needed by their wives or children that the basic qualities of masculinity become expressed in ways which result in people becoming hurt (e.g. uncommitted “boyfriends” beating up their girlfriends, abusing their children physically and sexually, contributing to teen pregnancy, etc.).

It is your pastor’s firm belief based on what you are about to hear from God’s Word that the very “blame game” being waged by those who feel traditional male leadership is the problem, is really the opposite. In other words, it is the sinful *despising* of the good gifts God has given both male and female – husband and wife, father and mother – that is the root cause of so much of our society’s ills and the solution as Ms. Okin and her like minded colleagues would suggest.

PART II: NEXT, THE SOLUTION:

IN ORDER FOR US TO LEARN HOW GOD ANSWERS THE QUESTION “WHAT GOOD ARE HUSBANDS AND FATHERS?”,

We Need to First Understand God’s Created Design for Men and Women (The Word - Law)

We start (where else?) but at the beginning, in Genesis chapter 2:

Genesis 2:18-20 18 And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him." 19 Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name. 20 So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

We can then ask: “What problem existed in God’s perfect creation?”

{There was no helper suitable for the man. God had made man in His own image – perfect, with an eternal soul and reason with which man could communicate with God and to love and trust God above all things as His own dear child.}

Now please consider, what solution God give to this problem of Adam's in the garden paradise?

Genesis 2:21-25 21 And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. 22 Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man. 23 And Adam said: "This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man." 24 Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.

{God provided Adam with a wife, Eve, whom He fashioned out of one of Adam's ribs. The very way in which God specially made the first woman is a beautiful picture of the 'one flesh' union upon which all marriages are based.}

In Genesis 3:15 we have the very first Gospel promise immediately made by God, which was actually a word of condemnation to the Devilish serpent:

Genesis 3:15 15 And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel."

After promising that the Savior of the world would come from the woman's own body, what consequence for sin did God bring upon Eve and her female offspring in verse 16?

Genesis 3:16 16 To the woman He said: "I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire *shall be* for your husband, And he shall rule over you."

{Child birth would be full of great pain, Her life would be under the headship of her husband. (Question: Does modern society agree with this decree of God?)}

Unless we men would ever be tempted to blame the woman for the fall of man into sin, God made it very clear that the blame is to be shared equally in verses 17-19:

Genesis 3:17-19 17 Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': "Cursed is the ground for your sake; In toil you shall eat of it All the days of your life. 18 Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field. 19 In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you *are*, And to dust you shall return."

What 2-part charge did God bring before Adam in vs. 17?

{First, Adam listened to the voice of his wife when he ate of the fruit. Second, the ground was cursed because of Adam's sin.}

What consequences followed for mankind as a result of their sin?

{This cursed ground meant that mankind's work would constantly be met with toil and frustration instead of the joyful satisfaction God intended for man in paradise.}

From Genesis we move to St. Paul's Epistle to the Ephesians where we learn some precious things about what makes a marriage work for husband and wife, and it starts with God being the focus of each spouse's attention:

Ephesians 5:21 21 submitting to one another in the fear of God.

What do you think the word "submit" means?

{It means to voluntarily place one's self under the needs of another. No can "force" another to submit. Rather true submission is a God-pleasing attitude of the heart begun and completed out of faith and love for Jesus Christ through the Holy Spirit.}

Now, let's hear how God directs each partner in the marriage to think, feel, and behave:

Ephesians 5:22-24 22 Wives, submit to your own husbands, as to the Lord. 23 For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. 24 Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything.

What responsibility does God place upon the wife?

{To submit to her husband as to the Lord, since he her God-given head. This relationship is so important to God, it serves as a the model of the relationship between Christ and His bride, the Church.}

Marriage in God's eyes is not "lop sided"! In order of there to be lasting joy and a healthy relationship, both husband and wife must follow the pattern set for us by Christ Himself. In other words, God is not asking us to do anything which He has not already done perfectly for us:

Ephesians 5:25-29 25 Husbands, love your wives, just as Christ also loved the church and gave Himself for her, 26 that He might sanctify and cleanse her with the washing of water by the word, 27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. 28 So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. 29 For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church.

and **1 Peter 3:7** **7 Husbands, likewise, dwell with *them* with understanding, giving honor to the wife, as to the weaker vessel, and as *being* heirs together of the grace of life, that your prayers may not be hindered.**

What responsibility does God place upon the husband?

{The emphasis God places upon the husband is to love his wife patterned after Christ's love for His bride, the Church. This is a self-sacrificing love of total commitment. This type of love requires not only the husband to provide for his wife's physical needs but most importantly, her spiritual needs – leading her and their children to the Means of Grace (Word and Sacrament) in worship. Peter stresses an understanding and respectful heart on the part of the man towards his wife since she is equal to him before God through the redemption won in Christ.}

Why does God place these responsibilities upon us? Listen to...

Ephesians 5:30 **30 For we are members of His body, of His flesh and of His bones.**

{Because we belong to the Body of Christ – His Church. We are to treat each other with the same care we would show our own bodies as Christ did for us.}

Does the world agree with this design for the family?

{Rarely today do we find agreement with the world toward this mutual submission. Man by nature is focused on him and herself. Squabbles over money and personal freedoms usually rule instead of postponing personal wants for the sake of spouse and children.}

So much of what we heard in Part I of today's presentation which opposes Scripture is basic sinful selfishness. Listen to the world's alternative view which is 180 degrees out of phase with God's wonderful plan for us in:

2 Timothy 3:1-7 **1 But know this, that in the last days perilous times will come: 2 For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, 4 traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, 5 having a form of godliness but denying its power. And from such people turn away! 6 For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, 7 always learning and never able to come to the knowledge of the truth.**

{Bad news – right?! The misery and evil cataloged by St. Paul in these verses is all around us today. Perhaps we may be suffering from some of these evils ourselves. God loves us so much He does not want us to fall and/or stay in this evil mess. We need desperately what our Savior has to give us to us and our family!}

What is the God-pleasing way to this evil alternative? See 2 Timothy 3:12-17 12 Yes, and all who desire to live godly in Christ Jesus will suffer persecution. 13 But evil men and impostors will grow worse and worse, deceiving and being deceived. 14 But you must continue in the things which you have learned and been assured of, knowing from whom you have learned *them*,

15 and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. 16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,

17 that the man of God may be complete, thoroughly equipped for every good work.

{“...as for you, continue in what you have learned and become convinced of...the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.”}

We cannot turn on a radio without hearing the word “love” in a song. What does God say are qualities He wants to see in “true love”?

See 1 Corinthians 13:4-7 4 Love suffers long *and* is kind; love does not envy; love does not parade itself, is not puffed up; 5 does not behave rudely, does not seek its own, is not provoked, thinks no evil; 6 does not rejoice in iniquity, but rejoices in the truth; 7 bears all things, believes all things, hopes all things, endures all things.

{Qualities characterizing godly love are: patience, kindness, without envy (jealousy), nor boasting and bragging, nor improper pride, rudeness, nor selfish interests, neither grudge-bearing nor is godly love easily angered. Godly love, rather, seeks to protect, trust, hope, and is there for “the long haul”.}

What three things define us as children of God? See 1 Corinthians 13:13 13 And now abide faith, hope, love, these three; but the greatest of these is love.

(1) Faith in Christ ; (2) Hope in Christ ; (3) Love for God and Neighbor

PART III: NOW, WE MAY UNDERSTAND GOD’S SAVING DESIGN FOR MEN AND WOMEN (The Word - Gospel)

All the talk about “love” in the world is worthless if its power to deliver rests on us! By nature we humans automatically degenerate into the selfish filth we read in 2 Timothy 3:1-7. It is in those things we are natural experts!

God Loved us first and loves us perfectly! Thanks be to God that our Lord came to our rescue and performed for us and in us His own perfect love in the gift of His Son!

See 1 John 4:10. *From where* does our own love come? **10 In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.**

{John stresses that love does not begin in us, but rather comes from outside of ourselves from God whose true love sent His Son to suffer and die for our sins on the cross.}

See Jeremiah 31:33-34 **31 " Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah -- 32 "not according to the covenant that I made with their fathers in the day *that* I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. 33 "But *this is* the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. 34 "No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."**

As a result of God's *New Covenant* (Luke 22:20), what special knowledge is made ours (Jeremiah 31:34)?

Luke 22:20 – 20 Likewise He also *took* the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you.

{This knowledge come through saving faith in Jesus Christ as we know for His sake God forgives our wickedness and remembers our sins no more!}

Upon what is this blessed knowledge based (v.34)?

{This knowledge of the Lord is created in the heart by the Holy Spirit through the Means of Grace – God's Word and Sacraments – our Baptism, the Written Word of God, and the Holy Supper of our Lord.}

See Isaiah 53:3-6 **3 He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, *our* faces from Him; He was despised, and we did not esteem Him.**

4 Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. 5 But He *was* wounded for our transgressions, He *was* bruised for our iniquities; The chastisement for our peace *was* upon Him, And by His stripes we are healed.

6 All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.

The *suffering Servant* (Isaiah 52:13) to whom Isaiah refers is Christ. How did God the Holy Spirit describe some 700 to 800 years *before* the birth of our Lord how our Savior would demonstrate His love for us?

{Notice how God put all of us ahead of His own needs when He “was pierced for our transgressions” and was “crushed for our iniquities”. The love of our Savior fills us with eager joy to “submit to one another” out of love for our Savior, doesn’t it?}

As you listen to the “Gospel in a nutshell” from John 3:16, ask yourself: “Why did God send His “one and only Son” into the world (v.17)?”

See John 3:16-17 **16 "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. 17 "For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.**

{“...not to condemn the world, but to save the world through [Christ].”}

The *gift* of eternal life won for us by Jesus’ death and resurrection is not something we could have even begun to earn. As you hear Ephesians 2:8-9, consider how God delivers this gift to us?

See Ephesians 2:8-9 **8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, 9 not of works, lest anyone should boast.**

{By God’s undeserved grace – through faith – not of ourselves – it is a gift from God – not by works – so that no one can boast [brag]}

According to the created order, the husband is the God-given head to his wife. That fact, however, does not mean that the wife is any less loved, precious, or important to God. Indeed, when it comes to our place in the Kingdom of God, what does St. Paul say concerning male and female?

See Galatians 3:26-29 **26 For you are all sons of God through faith in Christ Jesus. 27 For as many of you as were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. 29 And if you *are* Christ’s, then you are Abraham’s seed, and heirs according to the promise.**

{Through faith in Jesus Christ we are all “sons [children] of God through faith in Christ Jesus”. Our Baptism is what unites us into one family where all social distinctions are removed in God’s sight – “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.”}

God's Love shown us in Christ is our reason and strength to reflect God's love in our lives.

Sinful human pride deceives man into thinking his or her good works earn heaven. What glorious news does St. Paul tell us which reveals the true *source* of our good works?

See Ephesians 2:10 **10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.**

{Even our good works are God's works in us! – “For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.”}

Consider the scuffles in which married folk become involved. What practical guidance does God provide us in verse 31? *Why* should we listen and obey those words (v.32)?

Ephesians 4:31-32 **31 Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. 32 And be kind to one another, tenderhearted, forgiving one another, just as God in Christ forgave you.**

“Get rid of all bitterness, rage and anger, brawling and slander...” Instead, we should be “kind and compassionate... forgiving each other” WHY? “Just as in Christ GOD FORGAVE YOU.”}

Likewise, the Apostle John provides good reason for us to “love one another”. What is that reason (v.11)? How is our invisible God made a little more visible (v.12)?

1 John 4:11-12 **11 Beloved, if God so loved us, we also ought to love one another. 12 No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us.**

{That reason is because God loved us first and still loves us. Though we cannot see God right now, other people can see God at work in our hearts and lives as we show the kind of love that is unique to God in our love for one another. This has special meaning within the marriage setting, doesn't it?}

Though women do not hold the Pastoral office, there is a special office which all Christians – male and female, child and adult - equally possess. What blessed office is that? What are the joyful duties of that office?

See 1 Peter 2:9-10 **9 But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; 10 who once *were* not a people but *are* now the people of God, who had not obtained mercy but now have obtained mercy.**

{That office is the Priesthood of all believers. Just as the Priests of the Old Testament had three main jobs, so we have three main jobs: 1) To speak God's Word (witness our faith); 2) To pray (make intercession) for one another; and 3) To offer ourselves as living sacrifices in joyful service to our God all the days of our life (Romans 12:1).}

PART IV: WHAT DOES THIS MEAN FOR MY LIFE?

Some Practical Suggestions

Living in the Light of Christ, Here are some practical things we men can do – with the help of the Holy Spirit, and as members of the Priesthood of all Believers - to exercise our responsibility to our wife and children as spiritual leaders within our homes:

- (1) Remember that in your Baptism, you remain a child of your heavenly Father, and so you need to hear God's Word and receive the Lord's true Body and Blood in His Holy Supper faithfully;
- (2) Therefore, attend worship with your wife and your children *every week*.
- (3) Pray, pray, pray for your wife and children and yourself;

See 1 Thessalonians 5:16-18: 16 Rejoice always, 17 pray without ceasing, 18 in everything give thanks; for this is the will of God in Christ Jesus for you. And James 5:16: 16 Confess *your* trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.

- (4) Talk to your friends at church and “get on the same page together”, acknowledging your desire and need to get together with one another in Christian fellowship (include this as part of your prayers together).
- (5) Take “a guys night out” with other men at church and get to know some fellow members better as brothers in Christ, and not only as people you see from a distance or across a table at council meetings.
- (6) Encourage your Pastor to take an active part in the men's ministry of your congregation
- (7) Show your love and respect for wife and children by talking about the faith with them outside of worship, Bible Study and Sunday School, lead home devotions, hear the memory work of your son or daughter.

- (8) How we men feel about ourselves is a powerful thing. By God's grace and with His Holy Spirit's help, define your self-respect in a God-pleasing way by taking an active role as the spiritual leader in your home. (The Devil has used the modern day feminist movement effectively to teach men that they are no longer *needed* in the home. A man's sinful nature is often happy to oblige, letting the woman "fend for herself"!)
- (9) Remember, your children are learning what a man is from you. If we confess Jesus as our Savior, but see no need to go to church, that faith deserves a good, hard look for where the Holy Spirit is, the fruits of that faith are also present.
- (10) Finally, remember, that only the Holy Spirit can change someone's heart and mind toward bringing about the necessary change of our lifestyle for loving and hungering for God's Word and leading our families to Christ.

See Philippians 2:13 **3 for it is God who works in you both to will and to do for His good pleasure.**

Therefore, as you continue to put these suggestions into practice *never* stop praying for yourselves, your wife, and your children! God loves to answer such prayers with a big "Yes!" *Never* stop praying!

QUESTIONS AND ANSWERS TIME

DEVOTION: Page 111 from *The Family's Man*⁵⁹

CLOSING PRAYER:

Let us pray to the Lord,

Dear Heavenly Father: Thank you for the family and friends in my life who are truly my brothers and sisters in Christ. Give me, as a member of the Priesthood of all believers, the strength to "Declare the praises of Him who called us out of darkness into His wonderful Light" among these dear people. Please help me to lead and encourage my wife, children, or anyone else in my life to know and love you more. Forgive me for all the times that I have failed to be an example of Christ in my life, and through Your Holy Word and precious Sacraments strengthen my faith and help me to live each day in the joy of your forgiveness and salvation along with all these precious people you have given me. In the name of our crucified and risen Savior, Jesus Christ. Amen.

⁵⁹Daniel Pfaffe. *The Family's Man – Devotions for Husbands and Fathers* (St. Louis: Concordia Publishing House, 2001), 111.

[Study Guide – Handout] **PART II: NEXT, THE SOLUTION:**

IN ORDER FOR US TO LEARN HOW GOD ANSWERS THE QUESTION “WHAT GOOD ARE HUSBANDS AND FATHERS?”,

We Need to First Understand God’s Created Design for Men and Women (The Word - Law)

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(1) _____; (2) _____; (3) _____

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6 All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all.

The *suffering Servant* (Isaiah 52:13) to whom Isaiah refers is Christ. How did God the Holy Spirit describe some 700 to 800 years *before* the birth of our Lord how our Savior would demonstrate His love for us?

As you listen to the “Gospel in a nutshell” from John 3:16, ask yourself: “Why did God send His “one and only Son” into the world (v.17)?”

See John 3:16-17 **16 "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. 17 "For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.**

The *gift* of eternal life won for us by Jesus’ death and resurrection is not something we could have even begun to earn. As you hear Ephesians 2:8-9, consider how God delivers this gift to us?

See Ephesians 2:8-9 **8 For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, 9 not of works, lest anyone should boast.**

According to the created order, the husband is the God-given head to his wife. That fact, however, does not mean that the wife is any less loved, precious, or important to God. Indeed, when it comes to our place in the Kingdom of God, what does St. Paul say concerning male and female?

See Galatians 3:26-29 **26 For you are all sons of God through faith in Christ Jesus. 27 For as many of you as were baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. 29 And if you *are* Christ's, then you are Abraham's seed, and heirs according to the promise.**

God’s Love shown us in Christ is our reason and strength to reflect God’s love in our lives.

Sinful human pride deceives man into thinking his or her good works earn heaven. What glorious news does St. Paul tell us which reveals the true *source* of our good works?

See Ephesians 2:10 **10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.**

Consider the scuffles in which married folk become involved. What practical guidance does God provide us in verse 31? *Why* should we listen and obey those words (v.32)?

Ephesians 4:31-32 **31 Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. 32 And be kind to one another, tenderhearted, forgiving one another, just as God in Christ forgave you.**

Likewise, the Apostle John provides good reason for us to “love one another”. What is that reason (v.11)? How is our invisible God made a little more visible (v.12)?

1 John 4:11-12 **11 Beloved, if God so loved us, we also ought to love one another. 12 No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us.**

Though women do not hold the Pastoral office, there is a special office which all Christians – male and female, child and adult - equally possess. What blessed office is that? What are the joyful duties of that office?

See 1 Peter 2:9-10 **9 But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; 10 who once *were* not a people but *are* now the people of God, who had not obtained mercy but now have obtained mercy.**

PART IV: WHAT DOES THIS MEAN FOR MY LIFE?

Some Practical Suggestions

Living in the Light of Christ, Here are some practical things we men can do – with the help of the Holy Spirit, and as members of the Priesthood of all Believers - to exercise our responsibility to our wife and children as spiritual leaders within our homes:

- (1) Remember that in your Baptism, you remain a child of your heavenly Father, and so you need to hear God's Word and receive the Lord's true Body and Blood in His Holy Supper faithfully;
- (2) Therefore, attend worship with your wife and your children *every week*.
- (3) Pray, pray, pray for your wife and children and yourself;

<p>See 1 Thessalonians 5:16-18: 16 Rejoice always, 17 pray without ceasing, 18 in everything give thanks; for this is the will of God in Christ Jesus for you. And James 5:16: 16 Confess <i>your</i> trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.</p>
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- (4) Talk to your friends at church and “get on the same page together”, acknowledging your desire and need to get together with one another in Christian fellowship (include this as part of your prayers together).
- (5) Take “a guys night out” with other men at church and get to know some fellow members better as brothers in Christ, and not only as people you see from a distance or across a table at council meetings.
- (6) Encourage your Pastor to take an active part in the men's ministry of your congregation
- (7) Show your love and respect for wife and children by talking about the faith with them outside of worship, Bible Study and Sunday School, lead home devotions, hear the memory work of your son or daughter.
- (8) How we men feel about ourselves is a powerful thing. By God's grace and with His Holy Spirit's help, define your self-respect in a God-pleasing way by taking an active role as the spiritual leader in your home. (The Devil has used the modern day feminist movement effectively to teach men that they are no longer *needed* in the home. A man's sinful nature is often happy to oblige, letting the woman “fend for herself”!)
- (9) Remember, your children are learning what a man is from you. If we confess Jesus as our Savior, but see no need to go to church, that faith deserves a good, hard look for where the Holy Spirit is, the fruits of that faith are also present.

- (10) Finally, remember, that only the Holy Spirit can change someone's heart and mind toward bringing about the necessary change of our lifestyle for loving and hungering for God's Word and leading our families to Christ.

See Philippians 2:13 3 for it is God who works in you both to will and to do for *His* good pleasure.

Therefore, as you continue to put these suggestions into practice *never* stop praying for yourselves, your wife, and your children! God loves to answer such prayers with a big "Yes!" *Never* stop praying!

QUESTIONS AND ANSWERS TIME

DEVOTION: Page 111 from *The Family's Man*⁶⁰

CLOSING PRAYER:

Let us pray to the Lord,

Dear Heavenly Father: Thank you for the family and friends in my life who are truly my brothers and sisters in Christ. Give me, as a member of the Priesthood of all believers, the strength to "Declare the praises of Him who called us out of darkness into His wonderful Light" among these dear people. Please help me to lead and encourage my wife, children, or anyone else in my life to know and love you more. Forgive me for all the times that I have failed to be an example of Christ in my life, and through Your Holy Word and precious Sacraments strengthen my faith and help me to live each day in the joy of your forgiveness and salvation along with all these precious people you have given me. In the name of our crucified and risen Savior, Jesus Christ. Amen.

⁶⁰Daniel Pfaffe, *The Family's Man – Devotions for Husbands and Fathers* (St. Louis: Concordia Publishing House, 2001), 111.

Appendix 4

SURVEY FOR PRESENTATION: “HUSBANDS AND FATHERS: WHAT GOOD ARE THEY?”

Please take a few moments to complete this survey. Answer as honestly as you can. The results of this survey will be used by Pastor Pfaffe in his Doctor of Ministry Program’s Major Applied Project, which seeks to examine, understand, and address the attitudes men have toward worship. Your thoughtful responses will provide a valuable piece of data in helping Pastor Pfaffe understand how the attitudes husbands and fathers have toward worship benefit their wife and / or children. Thank you so much!

1) Age Group

_____ 18-25, _____ 26-36, _____ 37-47, _____ 48-58, _____ 59-69, _____ 70-up

2) How often do you attend worship services?

_____ Nearly every week, _____ About half the month, _____ About once a month,
_____ About once every two months, _____ About once every three months,
_____ Less

**3) My own father attended worship throughout my life: _____ regularly,
_____ infrequently, _____ rarely, or unknown**

**4) This presentation provided information to me that was helpful in understanding my
role as the man within my family: _____ a great deal, _____ somewhat,
_____ very little, _____ none at all**

5) Has your awareness of your need to be in worship increased? _____ Yes, _____ No

If so, what caused this awareness to be increased?

6) Is there any areas in your worship life you wish to see change? _____ Yes, _____ No

**If so, how would you describe what those changes in your worship life would look
like to your wife and / or children?**

Appendix 5

LETTER TO GENOGRAM INTERVIEW SUBJECTS

Rev. Daniel M. Pfaffe
608 3rd Ave. E.
Durand, WI 54736

[Date]

Dear [Subject],

Greetings in the name of our Savior, Jesus Christ.

I am writing to you for your help in a study that I am completing for my Doctor of Ministry (D.Min.) degree at Concordia Seminary, St. Louis. As your pastor, I have chosen a topic that, God willing, will help the church in an important way. The research is titled: "The Major Applied Project to Examine, Understand, and Address the Attitudes the Fathers of St. John's Lutheran Church of Durand, Wisconsin Have toward Worship".

The importance of the leadership role of the man of the family is well documented in Scripture from Adam on, and was recognized within the American culture over most of our nation's history. However, it is my observation that men (at the very least) from the (so called) WASP (White, Anglo-Saxon, Protestant) culture, have been effectively taught by today's society that they are no longer necessary as leaders (spiritual and otherwise) within the family structure. As a result, the desire to put one's self first causes many men today to justify their abrogation of what is their God-given responsibilities as spiritual leaders of their home. Since the primary need of every member within the family is to know Jesus Christ as Savior and Lord, it should be, in my opinion, the concern of every Christian father to do everything he can to lead his family to the Means of Grace, which is to worship God, in a consistent fashion for their eternal good. However, what should be done (fathers demonstrating this godly concern), and what happens (fathers not leading their families to worship) are often not the same thing. Therefore, it is the purpose of this Major Applied Project to examine, understand, and address the attitudes the fathers of St. John's Lutheran Church of Durand, Wisconsin have toward worship.

I am anxious to develop information leading to programs which assist men in dealing with many of their issues which will hopefully benefit, not only the men of St. John's of Durand, but their wives, children, the future generations of St. John's, and also these groups throughout the congregations of our Lutheran Church-Missouri Synod, and perhaps beyond.

Your name was picked because you satisfied four important criteria: You are 1) a man; 2) a husband currently married; 3) a father; and 4) a member in good standing at St. John's Lutheran Church of Durand, Wisconsin.

What I am requesting is a meeting of *no more* than one and one-half hours of your time, of which I know you have little. We will meet in my office at a time that is convenient to you. The interview is a semi-clinical interview, where I have specific areas for you to think about and discuss, that is, your personal experiences growing up spiritually, your parents and grandparents influence on you spiritually, and what impact your own relationship with the Lord has (you believe) on your wife and children. It is my goal to make the interview as interesting for you as possible.

To insure accuracy, I am asking permission to tape record our conversation. Once the information is entered, the tape will be erased. The information gathered from our interview will be gathered with that of the other interviews and become data to be processed. Once the study is completed, those notes will be destroyed.

I will be happy to answer any questions that you might have about the study. If for any reason you decide you wish not to participate, I appreciate your time in reading this letter. I would also appreciate your prayers for guidance on the direction that God would give us to assist fathers in being faithful servants of Him as they serve their families in carrying out the important duties of being spiritual leaders in the home.

Below is a consent form that enables us to proceed with the interview. I will be happy to answer any questions about this form, and recommend that you spend the time to read it. When we meet, we will sign it together.

As always, I can be reached at 672-8787 (office), or 672-5616 (home). Thank you for your time. May our gracious Lord and Savior strengthen and bless your family and your service in His Kingdom.

In Jesus' name,

Pastor Daniel M. Pfaffe

Appendix 6

CONSENT FOR PARTICIPATION IN RESEARCH ACTIVITIES

**Rev. Daniel M. Pfaffe, Graduate Student,
Doctor of Ministry Degree Program
Concordia Seminary, St. Louis**

Statement of Informed Consent

The research in which you are about to participate is designed to examine, understand, and address the attitudes the fathers of St. John's Lutheran Church of Durand, Wisconsin have toward worship, and is being conducted by the Rev. Daniel M. Pfaffe. In this research you will participate in a series of interview questions lasting no longer than one and one-half hours. Some time after all the interviews with the participants are completed, you will be invited to participate in a Bible Study designed for this research dealing with the important role God has assigned to Christian men who are husbands and fathers. Please be assured that any information that you provide will be held in strict confidence. At no time will your name be reported along with your responses. Please understand that your participation in this research is totally voluntary and you are free to withdraw at any time during the study without prejudice. I acknowledge that I have been informed of, and understand, the nature and purpose of this study, and I freely consent to participate.

Printed Name of Subject

Date

Signature of Subject

I certify that I have explained to the above individual the nature and purpose in this research study, have answered any questions that have been raised, and have witnessed the above signature.

I have provided the subject with a copy of this signed consent document.

Signature of Investigator

Date

Appendix 7

VERBATIM TRANSCRIPTS OF THE EIGHT SUBJECTS INTERVIEWED FOR THE SPIRITUAL GENOGRAM STUDY

SUBJECT #1

Spiritual Genogram Interview Questions

Based on the "Outline for a Brief Genogram Interview", McGoldrick, 193-195

I. Start with the presenting problem:

Say: **"I am seeking to examine, understand and address the attitudes fathers have toward worship."**

II. Move to questions on household context:

Q¹: Who are the members within your household and their ages?

[Subject's wife – 39, Daughter – 18, Son – 15]

Q²: If there are any other members of your immediate family living outside the home, who are they, what is their marital status, and where do they live (city & state)?

[No others]

Q³: What religions are represented in your immediate family? Is your wife and children all LCMS, or are their any other denominations represented? Have any of these changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

[All LCMS]

Q⁴: Who, among the members of your immediate family (wife and children), attend worship services at least twice a month?

"As of right now, it would be my son and daughter, and myself...but before it was my wife and kids, and I wasn't there. So it was kind of a turn around...midpoint through the game here, I guess (chuckle). I attended a couple, 2 or 3 times a year. When I grew up it wasn't that important." [Pfaffe: Would you like to elaborate on that a little bit?] "Well, what I saw growing up...my mom always went to church, but with my dad – work was more important, and I could run horrendous hours, like, I believed in Jesus, but going to church was not that big a deal, because that's what I saw from him." [Pfaffe: So would you say your father had a impact on that?] "I found out how lost I really was until '97 I started reading the Bible and that – there was a hunger spot – nothing else would fill, and that's when it started filling me

up and I got deeper in the Word, and that filled the void. I wish I had did that right in the beginning!” (mutual laughter) [Pfaffe: How was it that you got into the Word?] “Umm, it was like a hunger – well actually it was the Jehovah’s Witnesses were coming around and, uh, testing me, technically, and...I could feel something was wrong, they were taking words out of context out of the Bible. At the time I could feel it was wrong. That drove me more to figure out ‘This don’t sound right!’, and the more I read it myself, it made more sense, and it drove me more in that direction.” [Pfaffe: So the Jehovah’s Witnesses actually sparked a...] “Well I guess a step before that, I had a Roman Catholic friend who said when everything else was going bad, he had a bad day, wife-everybody was on his case and he started reading the Bible, and he said ‘That calmed me down’; and that was maybe ten years before that. And I never thought nothing more of that, and I thought back to that, and then the Jehovah’s Witnesses were jabbing me and trying to fill me with their ideas, and I thought, ‘Well, I’ll find out for myself.’ And that drove me deeper into the Word...finally get back on track to coming to church more often.” [Pfaffe does some reflective listening on what was just said. Subject responds:] “I wish it was my own father that did it” [referring to the parties above that helped to instigate subject’s getting into the Word] “...he didn’t know any better, because back in his day they had like a circuit pastor to come around once a month when he was growing up, and if they had church once a month – six weeks – whatever – that was good. He was more worried about the money of the church than the worship of the God...that’s what I kind of sensed out it. It was kind of different...but the benefit now I can see is that I can change the opinions of my own kids.”

III. Gather information on parents’ birth families:

Q⁵: Could you tell me about your parents? Did your father attend worship regularly, rarely, or none at all? Your mother?

“When he was growing up, he would go to that country church every six weeks, that was good enough...but then it got to be that my mom would go all the time...but when I was younger, we would go all the time...in the farming occupation – as that got bigger, the church stuff got less. I mean going to church got less. I was a seed sown in the thorns, technically, and that choked me right out!” (chuckles)

Q⁶: What religions are represented among your parents? Is your mother or father both LCMS, or are their any other denominations represented? Were either at one time members of another Christian denomination or a non-Christian religion? Has either parent changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

“Lutheran...well, let’s see...it was the ALC that became the ELCA.”

**Q⁷: What value was placed within your home while you grew up on...
- Knowing God?**

“Well going to church is where you are supposed to get your stuff from God, but if we had a gathering we would thank God for our meal, but at home I didn’t see much. Really, I had no encouragement – it’s like everything else I’ve done in my life I had to learn on my own. A

lot of do it yourself to learn it...it was challenging in that respect. But my mom used to do Ladies Aid, and did a lot of stuff for the church.”

- **On the importance of attending worship regularly?**

“When I was younger it was important, but as I got older it kind of faded, faded off.”
[Pfaffe: If there was an age in your life at which you saw a transition take place from attending regularly, when did it begin to curtail?] “Teenager. I’d say 15, 16, 17 – after confirmation.” [Pfaffe: Did your mother...?] “She kept going to church, but I kind of followed what dad did. I thought ‘this looked good, this is what you’re supposed to do, provide, and stuff like that. But I was missing a big component of what I should be doing – the spiritual end.” [Pfaffe: If you could crawl back into that fifteen year old head, what influence did your father have...?] “Work.” [Pfaffe: So the emphasis was on work...?] “Work and money.” [Pfaffe: Did it shape the way that you viewed the importance of worship based on the way you saw the patterns of behavior and habits that your father had...?] “Well, the work had the order screwed up. Work came ahead of everything. His dad went through the depression, and nobody had nothing. And my grandpa’s dad...he was pretty laid back, and they didn’t have hardly nothing, and they never put much effort into it. My grandpa said: ‘I don’t care what day it is. We got this to do and this to do. It’s going to get done. And my dad took it a step further. Very, very, very ambitious. Morals were excellent, but the worship part on God was kind of on the back burner.” [Pfaffe: So work became such a dominant priority, so that everything else took a secondary role...?] “The whole generations on my father’s side were strong headed people and were pretty much all business type people and were driven...very driven.”

- **On a attending Sunday School?**

“Pretty much hand-in-hand with worship. I had the basics down...I believed in God, but it was more of a Sunday thing. What I’m trying to do is turn myself inside out and make it an everyday thing. And try at the same time to instill that while the kids are young enough yet onto them...and that’s very challenging.” (chuckles)

- **Reading the Bible?**

“I think I saw them, other than my mom did the Ladies Aid, I didn’t see the Bible read at home.”

- **Having home devotions? If so, what was used? Who led them? How frequently were they conducted? What time of the day?**

“No.”

- **The Church? – I mean, was the congregation to which you belonged a place you loved?**

“A lot of people that were of my age or older were very nice. But we ran into more trouble usually when they had the women’s side bickering, and that kind of stuff, and it’s like ‘let it go’, you know?”

- **Do you have happy memories of your church while growing up?**

“Pretty much, yeah...I was good, but I look back now, the only thing I question is my confirmation. The first half of confirmation I loved, the second half I did not like at all. [Pfaffe: Could you elaborate on that at all?] “The first half we did on Genesis – that was fine, and then we did one book out of the New Testament, and the rest of it’s...the Pastor came in and told us that we were going to be drug addicts and alcoholics when we grew up. And I got to thinking ‘What does this have to do with confirmation? Everybody was just...it was like when Jesus was being on judgement day for him, He didn’t say much, and the whole class didn’t say nothing. It just ticked me off, and my brother...he, like, three years before that got into the 10 Commandments, the Creeds, all that stuff – and I didn’t get none of that....”

Q⁸: Did your parents actively serve in leadership positions, serve on the altar guild, usher,

sing in the choir, volunteer time in whatever needed to be done for the church?

“My dad served on the church council, and he ushered – back when I was younger. It was like ‘77 or ‘78 when he started buying more and more and more farms and this got – it was like we grew up among the thorns. We had a good start and we got into the thorns and the church kind of went into the back seat. I fell right along with it, unfortunately.” [Pfaffe: When that began to take place...did he begin to withdraw from serving?] “He was on the council, and then let somebody else do it, and he just kept falling into his work deeper and deeper. And I kind of fell in right along the work path – what was most important? Work is still important, but I got to balance it with God, and try to balance it with the family and kids.” [Pfaffe: Now, is he still alive?] “Yeah.” [Pfaffe: Is he still a member with this church on the books?] “Yep. He goes every now and then – I think. More my mom still goes some. He never got rooted as deep as I got rooted now. Even now, church is a hard thing for me to make. It’s not like getting up - ‘Wellll, I don’t feel like that’. I got to get up real early in the morning and I got a pile of stuff I got to get done to even make it...If I oversleep a half hour – beyond 2:30 (a.m.) I’m in trouble to even make it. (chuckles) [I express some amazement over the early time subject has to wake up and do chores to enable him to attend worship and Wednesday Bible Study. Subject responds:] “It’s something that fills you up. It’s not a ‘have to’; it’s a ‘want to’. That makes it different.”

Q⁹: What influence did your parents’ religious beliefs, their attitude and habit of worship

have on your own beliefs, attitude and habit of worship today? Who do you think influenced you more: your mother or your father?

“Probably more my mom. And then what I’m finding out more now probably is my mom’s mom. She’s ninty-something now. She never talked about it much...I could tell she was different; she was always on the ‘serve-side’. I always look at people on the serve side tend to live a lot longer. The more I found out she would go to Bible Studies and she’s ninty-some and she knew it all. Somebody’s got to know this at these Senior Centers when she goes. [Pfaffe: When the time came for you to get back into the Word, did memories of her tap into your frame of reference...did you want to have a knowledge like her?] “Uh yeah, I

didn't know that she was into the Word that deep but she was always different. She was always worried about someone else. She was always more like on the Christ side being a servant to all versus worried about herself.”

IV. Inquire about other generations

Q¹⁰: Along these same lines, what religions were represented among your grandparents? Were both of your grandmothers and grandfathers LCMS, or were there any other denominations represented? Were any at one time members of another Christian denomination or a non-Christian religion? Had any grandparents changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

“The one in Colfax was ALC...my mother's parents. [Paternal grandparents] They were always on the Lutheran side. In her family, either her dad's either brother...was a circuit pastor...he traveled on a horse. That's how I get affected on my mom's side...It affected my grandma very deeply because she knew the Word.”

Q¹¹: Did your grandfather(s) attend worship regularly, rarely, or none at all? Your grandmother(s)?

“Grandmothers on both sides always attended regularly. The grandfathers...on my dad's side, they only attended four or five times a year because that is as often as they had church.”

Q¹²: To the best of your knowledge, did your grandparents actively serve in leadership positions, serve on the altar guild, usher, sing in the choir, volunteer time in whatever needed to be done for the church?

“My grandmother on my dad's side also she was very involved. Actually we used to help mow the cemetery. She offered Ladies Aid...”

Q¹³: Did any of your grandparents ever talk with you about God when you grew up?

“All I remember were prayers at meals...at my mom's side, she could say it in Norwegian (chuckles). But other than that, no – and that's something I want to change. Not for my own kids, but whoever I get my hands on...because society's dragging everybody the wrong way.”

Q¹⁴: What influence did your grandparents' religious beliefs, their attitude and habit Of worship have on your own beliefs, attitude and habit of worship today? Who do you think influenced you more: your grandmother(s) or your grandfather(s)?

“It would be my grandma on my mom's side...I never saw a person with more patience. I'm thankful I got some of my mom's and her patience...On my dad's side, she was very on the

serving side too. But she would be outspoken at times too. Sometimes that needed to be done.”

V. Probe ethnic / cultural variables

Q¹⁵: How would you describe your family’s attitude toward dying?

“They view it as a big loss, which it is. But, to me, they think I need help but I’m looking forward to it. And it’s a good point to start with some people that don’t really get...understand what God’s all about and its something to look forward to because you only want to die once, not twice.” [Pfaffe: Could you elaborate on that?] “I’m looking forward to dying...it’s just like changing neighborhoods.”

Q¹⁶: What are the beliefs your family holds about what happens to humans after death?

“Umm, that I’d go to heaven.” [Pfaffe: Do you think they’d all say that?] “Yeah, but what I see now how easily you can be mislead from the [away] from the Word of God, I mean you can go to church and not know Christ even.”

VI. Elicit Attitudes about Gender

Q¹⁷: Who within your family takes the lead in handling major life events?

“Usually we can discuss it a little bit, but a lot of times, she takes the lead on that.”

Q¹⁸: Who within your family sees to it that the family attends worship, praying together, and holding family devotions?

“There was a time when she would go to church with the kids when they were younger. And then things got rough, and then she kind of headed away from the church. When she started heading away, then I woke up, and started heading to church (chuckles), but got the kids back into it a little deeper now. But...church is a battle for me at the present moment. When you don’t keep the other half happy, nothing works. But, for the home devotions, I can’t get that off the ground, other than reading the Bible and showing them an example – to the kids. With praying together, that’s very hard. I can’t get that off the ground either. [I reflect on these comments with subject, and then ask: Have you ever read the Bible to them (children)?] “Umm, I pull Scripture out for them, sentences, but as far as reading to them...I don’t sit down and read the Bible to them but if they ask questions, I can pull it out of different parts of the Bible...Because it makes the other half very uneasy when I start reading...they would never have married me if I had read the Bible to begin with. So that’s where my challenge is now. If I had done this from day one, it would have been a lot easier. But now I’m half way through it, and changing – going into the Word hasn’t gone over the best. That’s how I got to watch it, so I don’t get caught up and taken out of it.” [Pfaffe: If that obstacle were removed, and there were freedom for you to do what you would like to do,

how would you describe that, what do you envision what you would like to do with your family if those obstacles were gone?] “Uhh, to have the kids from their own hearts to want to read it. The biggest thing I notice influence in kids wanting to read it myself...not sitting there and saying ‘you’ve got to read it’. It’s got to come from their own heart.” [Pfaffe: Do you see that you have an influence on your children in terms of spiritual things?] “Oh yeah.” [Pfaffe: Could you elaborate on that a little?] “Umm, mostly my son wanted a study Bible like I got, and now I got the CDs of that so if he wants to – I got to compete with what they bring home – this Harry Potter stuff – and this way they’d have the CD and listen to the CD and follow through right in the Bible if they wanted to do that. And my daughter asked me about getting the Bible in CD so when she drives to high school she can listen to that on the way, so – I told them ‘You can’t do much else until you get through the whole Bible’. You always try to encourage that. And that would have helped me more at that time, because they got so much stuff that’s jammin’ in their head at that age, and every little bit would help. But I don’t want to sit there – its got to come from their own heart. Otherwise, its just going to be lip service. [I reflect on what he is doing, and ask if his children see what he is doing as something positive in their life. Subject answers:] “Yeah. The only regret, I wish I would have known that sooner, but it’s never too late to apply that into their spare time.”

Q¹⁹: Does your wife support you when you act as family leader or “head”, or does she frequently contradict or challenge you?

“On the challenge side. It goes back to her growing up on some of that where her mother told her dad to raise her – she was done raising kids, and she had to be very strong willed. She was like seven years younger than anybody else in her family. Which is kind of like an only child in a way. And that, the worst thing you can do to a kid is their mother saying ‘Dad, you raise her. I’m done.’ [I reflect on that. Subject mentions that this was at the time of the ‘60’s, ‘70’s womens’ lib ‘garbage’. He then adds that her confirmation instruction was almost worst than his own.] “What would have helped is if someone would have grabbed me to read the Word. I got a Bible on confirmation, but I never had no encouragement – the biggest encouragement would have come from my own dad. That would have really, really, set. Even though we were working to get back into the Word, that would have really influenced me. That’s what I perceive in my own kids – to get them to look into the Word.” [Pfaffe: What do you see as a father, what is the number one gift you can give to your children?] “Umm, for me, to be in the Word. I mean...to be in the Word, to at least get through the Bible once, ‘cause eternity’s a long time. I never had that spelled out to me. But I know now I’m trying to transfer onto them.”

VII. Ask about Major Life Events

Q²⁰: Where there any crises in your family that affected your, or any of your family’s attitude toward God and/or worship?

“Uhh, growing up, not much. But what really got me in the Word when I got threatened with divorce because of over work and my own situation. And I had a lot of encouragement to get a divorce and maybe one person – a couple of people that encouraged me not to get a

divorce. There's more things to finish it off than to say that – what I found – peace and comfort is being in the Word, and more grace and patience – that really helped a lot – which drove me further into the Word, which I realized a lot of mistakes I had made, it gave me a chance from this point on I know what I want to do different.” [Pfaffe: So the impending threat of a divorce spurned you one (then subject joins in) “even further”] “There was a lot of stuff I wasn't doing right, and that they weren't doing right either. So it was kind of on both sides. But I, as the so-called being the head of the family, I should have been more into the Word more. That would have helped, but umm, I caught it at the right time, I listened to certain people, very few left (chuckled) wanted to make it right...”[I reflect with subject.]

VIII. Inquire about family relationships

Q²¹: How would you describe the way in which members of your family relate to one another? For example, when arguments break out, is forgiveness verbally expressed and the people involved “get on with life”, or are grudges carried on for long periods of time?

Q²²: Have members of your immediate family been known to “feud” with one another?

“With my own brother, my wife and his wife, they don't see ‘eye to eye’ – can't let things from the past go. That's made it hard for my own kids and their kids to see ‘eye to eye’. On that, you've got to let that stuff go. Uhh, technically, I point out to the kids ‘When you grow up and get families, just learn how to forgive and let it go. You're seeing a fine example now of what happens – what the ramifications are. Because you can't change nobody. It's only themselves or God that can change.” [I reflect back these points with subject as making positive use of difficult circumstances.]

IX. Inquire about family strengths

Q²³: Who within your family (your wife, your children, parents, grandparents, a close and influential uncle, aunt, or cousin) would you say has (or had when they were alive) a strong Christian faith?

“Uhh, both of my grandmas believed in Christ, and are very strong.”

X. Include questions on individual functioning

Q²⁴: If your children were interviewed after you died just as I have interviewed you, what do you think they would say about the strength of *your* faith?

“Well, I'd hope they say it is strong now. At one time it was weak. But until I started reading the Bible that's when I – the turning point. I always believed in God, believed in Jesus, but I guess you'd call it a personal relationship. It's like there's some days there's a lot of stuff to get done – even to keep up on. This world's got so much stuff to monkey that up. But I'd hope they'd say I'm in the Word.”

Q²⁵: What do you think they would say about *your* influence on them as a spiritual leader within the home?

“As of right now, all I can really show is by reading the Word. And encouraging. The biggest thing I have been doing is praying for them. And that’s something that man can’t touch.”

Q²⁶: How does that thought impact your own personal attitude and habit of worship? That is, do you want to keep doing the same things regarding worship as you are now, or do you want to change anything in any way?

“Well, coming to church and worship, one thing I like to change is stay awake (chuckles). Physically, some days I am just tired. But, I mean, my heart is with God, but some days my body just falls asleep. I’m deep in the Word now than I have ever been. The biggest thing is to influence the kids. Stay on that program. I read the Word.” [I then reflect back to subject on what he is saying.]

Q²⁷: Finally, since this project aims to gain an understanding of men’s attitudes regarding worship, what is your own personal attitude toward the worship service here at St. John’s? I mean, what do you think about the worship service (the liturgy, the sermon, the hymns, the way in which the service is conducted, the length of the service, or anything else that comes to mind? What would you like to see changed, if anything?

“The best thing, to me, about this church here, is that it is tied close to the Bible. Everything is Scriptural to back it up. And, the more I’m from reading the Bible, and hearing what other churches do, it’s a real treat. To see that, I mean, if your doing church, doing Bible study, it all connects. It’s what it should be. I see the church’s guide book is the Bible, not man’s doctrine. That how I feel on that. But, as far as changing stuff, I would leave it alone. I wouldn’t worry about some of these new trends, stuff coming on, the temporary stuff. I’ve heard, seen it, but it’s like – get focused on God and His Word. I see the other stuff – as contemporary worship and all this other stuff – focuses more on man instead of God. That’s what I observe. And it should be focused on God. Like, reading out of the Bible, you gotta come from a “servant” attitude, not a “me” attitude.”

[Pfaffe reflects on the answers just given, and asks about the length of the service.]

“Uh, that’s fine. Very little time on a week do you do worship in a church. But the bigger thing – what I have to learn some days is to focus every day on it. Keep it in the back of your mind. It’s important to come to church, but its also important to carry it with you through the rest of the week. In a world that’s soo...paranoid if you say anything about God or Jesus Christ. I mean, to me if you carry it out, whatever the Devil tosses at you, you can toss it right back. It doesn’t chew you up so bad.”

SUBJECT #2

Spiritual Genogram Interview Questions

Based on the "Outline for a Brief Genogram Interview", McGoldrick, 193-195

I. Start with the presenting problem:

Say: **"I am seeking to examine, understand and address the attitudes fathers have toward worship."**

V. Move to questions on household context:

Q¹: Who are the members within your household and their ages?

"Myself and [Subject's wife] at 48."

Q²: If there are any other members of your immediate family living outside the home, who are they, what is their marital status, and where do they live (city & state)?

"[Son] – 24 Chicago (engaged), [Son] – 26 married, // [Daughter] – 25 (N.C.), [Daughter] – 24 Eau Claire"

Q³: What religions are represented in your immediate family? Is your wife and children all LCMS, or are there any other denominations represented? Have any of these changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

"[Subject's wife], myself, [Son], [Son] – all LCMS. [Daughter] and [Daughter] both grew up LCMS, but their mom changed to Methodist. Technically they're members of the Methodist Church in [Town], but they grew up Lutheran."

Q⁴: Who, among the members of your immediate family (wife and children), attend worship services at least twice a month?

"Probably nobody (chuckles). The girls I guess I have no idea how often they go there. As far as [Son], [Daughter], [Subject's wife] and I don't come as often as we should."

VI. Gather information on parents' birth families:

Q⁵: Could you tell me about your parents? Did your father attend worship regularly, rarely, or none at all? Your mother?

"I'd say practically identical to me to none at all. It wasn't that he didn't believe or nothing, he was just with the chores and farming and all that goes with it." [Pfaffe: For your father,

how much of a role did the work of the farm played in his attendance habits?] “I’d say an awful lot. When I was – my brother and sister – were young, we were made to go every Sunday to Sunday School, Bible School during the summer, uhh, the Christmas program, confirmation, confirmed, but he was never there. Like I say, it wasn’t that he didn’t believe any of it just... The times conflicted, and he didn’t go much (chuckles).” [Pfaffe: Would you say, did he go at all any year?] “I would say just a few times a year.” [Pfaffe: Okay, like Christmas and Easter, or something like that?] “Yeah, it didn’t have to be a holiday – whenever it worked out, I suppose; but just a few times a year. [Pfaffe: Would you say he had a positive attitude about the church even though he didn’t attend?] “Oh yeah. Because it was the last years that he left Zion and went to Methodist too and for a while he was on the board of elders, directors, or something like that for a few years. Kind of like he came into it more the last eight to ten years. He retired and had the time now, and he got more interested in church and with what was going on.” [Pfaffe: I see. Is your father still alive?] “No, just about a year ago now.” [Pfaffe: So, toward the end of his life, he kind of ‘reconnected’?] “He did. He did. In fact, the last three to five years probably there weren’t too many Sundays he didn’t miss. The pastor at the Methodist Church is an older fella I suppose a little more old fashioned – stuck in the old ways – as any older person in his day was, and I think they kind of connected.” [Pfaffe: How about your mom? What was her attendance habits like?] “She went more. Umm, she wanted dad to go, always, of course. And she did all the carten’ of us back and forth. Umm, I’d say...she passed away in ’76. As far as how many times a year, I couldn’t even put a number on it. It was only a few more times a year, but she was not only took us to all this other stuff, she was there for the program, confirmation ceremony, for anything that involved us.”

Q⁶: What religions are represented among your parents? Is your mother or father both LCMS, or are their any other denominations represented? Were either at one time members of another Christian denomination or a non-Christian religion? Has either parent changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

“Mom passed away way before that (in 1976)[i.e. his dad becoming a Methodist]. They were members at Zion Lutheran Church, Mondovi (LCMS). Growing up the whole time. It was probably eighteen years ago that dad went to the Methodists. My daughter’s mom went to Methodist when they were juveniles – that’s where they went.”

**Q⁷: What value was placed within your home while you grew up on...
- Knowing God?**

“I’d have to say a lot of value. It wasn’t backed up...by church attendance, or a lot of that stuff. But it was there – it was around all the time. We didn’t read out of the Bible at night or anything like that. We grew up with it, we respected it. It was a part of our life, but...”
[Pfaffe: Was God brought up as part of the conversation whenever it was appropriate?]
“Seldom, but yeah, seldom, but sometimes.”

- On the importance of attending worship regularly?

“That was - mom pushed it more than dad. Dad was basically...you know, when we were little, he come in for meals...out to do the work. I mean, he backed her up – ‘Yeah, you got to go to Sunday School, yeah you got to...all of that stuff.’ It was just that he couldn’t participate much.”

- **On a attending Sunday School?**

“You didn’t miss it. I mean maybe if you had a severe cold, possibly (chuckles).” [Pfaffe: So in actual terms of time, Sunday School held a more prominent role than worship attendance?] “Right.” [Pfaffe: You’d be taken, on those Sundays that your parents didn’t attend, you would basically be dropped off at Sunday School and when Sunday School was over, be picked up...?] “Yep.”

- **Reading the Bible?**

“No. There wasn’t any part of that.”

- **Having home devotions?** [If so, what was used? Who led them? How frequently were they conducted? What time of the day? – These follow up questions became moot after the initial response.]

“No...no.”

- **The Church? – I mean, was the congregation to which you belonged a place you loved? Do you have happy memories of your church while growing up?**

“Ahh, definitely. I learned...I learned it all there, but we didn’t do it, we didn’t have it at home. Ah, so I learned it all there between the Sunday School, Bible School, Confirmation.” [Pfaffe: Did you have a good relationship with your pastor?] “Oh yeah...with several of them over the years.” [Pfaffe: Sunday School teachers?] “Yep. Always.”

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Q⁸: Did your parents actively serve in leadership positions, serve on the altar guild, usher, sing in the choir, volunteer time in whatever needed to be done for the church?

“None of that. Mom helped some with the Ladies Aid. Other than that...” [Pfaffe: You mentioned dad, in his later years...] “Yeah, he got more involved.”

Q⁹: What influence did your parents’ religious beliefs, their attitude and habit of worship Have on your own beliefs, attitude and habit of worship today? Who do you think influenced you more: your mother or your father?

“I guess I’d have to say I’m practically identical (chuckles).” [Pfaffe: As mom or dad?] “Combination of. I like to go, I want to go more, but it’s just...a mental thing, by this I mean: Okay, if I go non-stop, I go probably...I mean it’s a poor excuse...but if I go from

5:30 in the morning 'till 11:30-12:00. Then I'm done...for the day. Then I have a few hours to myself on Sunday to do whatever. Then 4:30ish I start in again. Okay, when I come to church during the winter months I do all I can, then a break, come to church; now, I'm dressed up, I go home, get back into my dirty clothes, and go pick up where I left off. Now it's 1:00-2:00 until I come in, but 4:30 still comes in at the same time. From 11:00-12:00 to 4:30, now I'm 1:00-2:00 till 4:30. It's just...(chuckles)" [I briefly reflect, showing appreciation for subject's candid answers.] "During the summer months it's easier. You know, things are simpler. There isn't a quarter of the chore load, manual labor." [Pfaffe: Is that right?] "Yeah, 'cause I can take a round bale of hay down to the pasture, kick 'em out the door, do some scrapin', and I'm done. Now [in the winter] everything's done by hand. Feeding the silage, the hay, turn 'em out, bed, scrape, line, get 'em back in, and tie 'em up, haul manure out, and you can't do more than one job at a time because with the severe cold, once the last of the manure hits the...it's freezing as it's loaded. Once that's stopped, you plug the barn cleaner doors and take off...in the summer you can do two or three things at once. For now the cows can't go out until..." [I do more reflection on how difficult a job dairy farming is.]

VII. Inquire about other generations

Q¹⁰: Along these same lines, what religions were represented among your grandparents? Were both of your grandmothers and grandfathers LCMS, or were there any other denominations represented? Were any at one time members of another Christian denomination or a non-Christian religion? Had any grandparents changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

"They were Lutheran too...along time ago...I guess I really don't know what they were besides [LCMS]. I don't know what to say."

[Pfaffe: Who were alive when you grew up?] "Grandpa and Grandma on dad's side, and Grandma on mom's side."

Q¹¹: Did your grandfather(s) attend worship regularly, rarely, or none at all?

"No. (Not unless it was a wedding, funeral, or something special.)"

Your grandmother(s)? "They only went when grandpa did (chuckles)."

Q¹²: To the best of your knowledge, did your grandparents actively serve in leadership positions, serve on the altar guild, usher, sing in the choir, volunteer time in whatever needed to be done for the church?

"There just wasn't a big history of attending church. Everybody believed, nobody believed otherwise." [Pfaffe: They were baptized?] "Yeah."

[Pfaffe: Did you know your grandparents? Did you ever have any contact with them on a regular basis?] "Oh yeah. All the time. They all lived nearby."

Q¹³: Did any of your grandparents ever talk with you about God when you grew up?

“They really believed in it stronger than mom and dad. To listen to them talk, and how – the weather – or whatever – they were...but no formal – that I knew of...no reading the Bible at night, or no...”

Q¹⁴: What influence did your grandparents’ religious beliefs, their attitude and habit Of worship have on your own beliefs, attitude and habit of worship today?

“(Chuckles) Oh boy, that’s a tough one. I guess it would be the fact that He’s always here, always around us. Ah, that’s what I got out of it. You know, I was pretty small. He’s with us all the time, kind of like the wind. You know, it’s always there, but you don’t feel it, or see it, or touch it. I guess that’s what I got...”

Who do you think influenced you more: your grandmother(s) or your grandfather(s)?

“I’m sure grandmother. They did...because I’ve seen the Bible laying around more with them than any other time. I never actually seen them reading it, but it was always there.”

V. Probe ethnic / cultural variables

Q¹⁵: How would you describe your family’s attitude toward dying?

“Ah, I guess I have yet to see anybody with fear of it. In my family it’s...how’s the saying? I’m not afraid of dying, it’s the thought of being dead (chuckles). Nobody’s scared of death, of it happening, it’s just, you know, we’ll all say different things I would imagine if we ever feel it coming. But that’s the opinion I have of all of us. We know it can happen at any time, but nobody’s changing their lifestyle because I’m afraid I might because this might happen or that might happen. If it happens, it happens.”

Q¹⁶: What are the beliefs your family holds about what happens to humans after death?

“I’d say pretty much universal – we know we all go to heaven...things are much better than they are down here.” [Pfaffe: If somebody were to press you, saying ‘Why do you know you are going to heaven, what would you say about that?’] “Because I’m a Christian, and I believe. Simple (Chuckles).”

VI. Elicit Attitudes about Gender

Q¹⁷: Who within your family takes the lead in handling major life events?

“I guess its kind of, with a...how do you say...not a divided family...a...you know where I have the two girls, Sherri has the two boys...We are one, but one of us might tend to help a

little more, like I might tend to help a little more if it's one of my daughters, she might tend to help a little more if its one of her sons. We are both there if we are needed, we both care, but, as far as roll up your sleeves, wade in and help, I would probably go more for the girls, and she would go first to the boys."

Q¹⁸: Who within your family sees to it that the family attends worship, praying together, and holding family devotions?

"I guess to be honest, nobody does."

Q¹⁹: Does your wife support you when you act as family leader or "head", or does she frequently contradict or challenge you?

"Nope. No, she supports me. There's a lot of friendly hassling going on, but (chuckles)...when it comes time to get serious and deal with it, we are one."

VII. Ask about Major Life Events

Q²⁰: Were there any crises in your family that affected your, or any of your family's attitude toward God and/or worship?

"Nope. Because even when a...my mom died, dad was...it took like three and a half years for cancer. You know, there's a lot of...you know, 'why somebody should get down?', and this type of stuff...but it was...No, it was all...accepted...nobody was blaming the Lord...It was hard, but we knew that stuff like that happened."

VIII. Inquire about family relationships

Q²¹: How would you describe the way in which members of your family relate to one another? For example, when arguments break out, is forgiveness verbally expressed and the people involved "get on with life", or are grudges carried on for long periods of time?

"Nope. It's all dealt with at that time."

Q²²: Have members of your immediate family been known to "feud" with one another?

"Nope. No, nobody has ever feuded...there's some minor feelings coming up as we speak to do with a...the estate, but nothing was...all simple, cut and dried, 'You got this, I got this'...nothing to fight over..." [more discussion over father's estate situation with family]

IX. Inquire about family strengths

Q²³: Who within your family (your wife, your children, parents, grandparents, a close and influential uncle, aunt, or cousin) would you say has (or had when they were alive) a strong Christian faith?

“[long pause] Probably my grandmother on my dad’s side. She was really strong. And ah, I’d have to say Sherri. She’s real strong. She’s said to me many times that she’s gotten lazy. She’s said, ‘Even though you can’t, I could still go to church. You know, once you get into the habit of not, its easier to...I’d say those are the two people who stick out in my mind....She [Sherri] went every Sunday faithfully...She’d tease me sometimes...I’m a bad influence (chuckles), she went...before I came along, before we met, every Sunday her and the boys – Sunday School, Church, they did it all. When we got married, by me not going because of farm stuff, well then, ‘I’ll go next Sunday.’ It became a little less...”

X. Include questions on individual functioning

Q²⁴: If your children were interviewed after you died just as I have interviewed you, what do you think they would say about the strength of *your* faith?

“Hmm. They’d probably shrug a little like I did, because I don’t go to church very often. And they don’t either...boy...that would be a tough one, because I...you know I’m not one...because I don’t know the Bible to quote Scriptures and verses, and stuff like that. But I know they know I believe 100 percent, because I was the one who was behind it when they were little. Sunday School, Bible School, confirmed, ahh...I don’t know if they can answer that one as far as the strength of my...I’d have to say practically the same thing I said about my dad. My parents. You know, they believe, and all that went with it, but they just didn’t exercise it (chuckles). I’m guessing (more chuckling).”

Q²⁵: What do you think they would say about *your* influence on them as a spiritual leader within the home?

“Ohh, probably very similar...yeah, I’d have to say...I – I’m not a spiritual leader, but I – I wanted them to at least have that much. Once they’re confirmed, uh, then they’re old enough to make up their own mind...now, the young people make up their own mind, you know, like you said once “confirmed doesn’t mean you’re graduated...it’s just a stepping stone...That’s what gives me a hint as to what they’d say, yeah, they did it all up until then, then I didn’t push it any farther.”

Q²⁶: How does that thought impact your own personal attitude and habit of worship? That is, do you want to keep doing the same things regarding worship as you are now, or do you want to change anything in any way?

“I plan on changing in time, once things slow down a little for me years later. You know, the few times I have been to church uh, doing this on a Sunday afternoon, Bible classes during the night. It’s just – whatever – six o’clock, seven o’clock or whatever – it’s just impossible. Well, maybe not come on a regular basis, but attend...see what it is...I don’t know the Bible

real well anymore...But I'll learn. And, its just way too early to try get done early and come. It isn't just the time...seven o'clock, I can do that, but as long as I walk out of the barn, I shower, get dressed, get ready, drive, get down here, and yet I'll be in the barn till midnight if I come to that. Then come home and do all that...I want to partake a little more when I can, and I will. It's just right now it's hard." [I reflect on what subject says and restate one of the purposes of this research is to assist fathers in their feeding on God's Word...that I would welcome input as to the best time for Bible Study to accommodate farmers schedules. Subject says not necessary just for him. There's getting 'fewer of us'...]

Q²⁷: Finally, since this project aims to gain an understanding of men's attitudes regarding worship, what is your own personal attitude toward the worship service here at St. John's? I mean, what do you think about the worship service (the liturgy, the sermon, the hymns, the way in which the service is conducted, the length of the service, or anything else that comes to mind? What would you like to see changed, if anything?

"Oh, well my personal opinion [laughs], um – you know like we talked about in our last meeting – I don't come real often. When I do come, my personal opinion, I wouldn't change a thing. None of it – you do not dwell on any one thing for a long period of time. You do this, then you do this, and you kind of keep it moving, but you take enough time, ah, I guess that's my personal opinion. Ah, as far as any changes, I'm not a real big one – I appreciate what they do, but I'm not a real big one on all the hymns...ah, like if there was one less hymn [chuckles]. But again, that don't effect my coming, or not coming in the least. No. As far as the services, I've been to here, there is nothing whatsoever I would change – I would want changed. It all just seems to blend and work together greatly. And yet there's a couple of minutes at the end to make announcements before anybody goes and stuff. No, I guess, I have no complaints whatsoever." [Pfaffe reflects on the point made concerning the hymns – seeking clarification.] "The hymns don't, uh, bother me much. It's just how things are – it's the same in every church, in any denominations, there's like ten verses to them [chuckles], and the music is slow [laughs]...time consuming. No, it's not that I don't like hymns, or don't like any particular ones. I just..."

SUBJECT #3

Spiritual Genogram Interview Questions

Based on the "Outline for a Brief Genogram Interview", McGoldrick, 193-195

I. Start with the presenting problem:

Say: **"I am seeking to examine, understand and address the attitudes fathers have toward worship."**

VIII. Move to questions on household context:

Q¹: Who are the members within your household and their ages?

"Myself – 57, my wife – 58"

Q²: If there are any other members of your immediate family living outside the home, who are they, what is their marital status, and where do they live (city & state)?

"Oldest [Son], Minot, ND – 35, [Son] – 33, Dossman, WI, [Daughter] – 32 Durand"

Q³: What religions are represented in your immediate family? Is your wife and children all LCMS, or are there any other denominations represented? Have any of these changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

Subject and wife are both LCMS, Daughter is LCMS, Subject's mother is ELCA, [Son] & wife ELCA, [Son] ELCA

Q⁴: Who, among the members of your immediate family (wife and children), attend worship services at least twice a month?

"Ah, I think my boy... does. Wish my daughter did, and my other son – I don't think that they do. And of course [Subject's wife] and I attend considerably more than that (slight chuckle)."

IX. Gather information on parents' birth families:

Q⁵: Could you tell me about your parents? Did your father attend worship regularly, rarely, or none at all? Your mother?

"My father was very regular in his attendance in church as well as my mother."

Q⁶: What religions are represented among your parents? Is your mother or father both LCMS, or are their any other denominations represented? Were either at one time members of another Christian denomination or a non-Christian religion? Has either parent changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

“I was baptized Missouri Synod, and they were Missouri Synod in Wisconsin Rapids when they were living there, and they moved to Eau Claire they were ALC. Grace Lutheran Church, of which my mother still a member of. Which has subsequently become ELCA.” [Pfaffe: Now, were they in their upbringing ALC originally?] “I think my mother was ALC in Black River Falls. Uh, I don’t know about my father as a child. I think he was Presbyterian. That’s because his mother was. But, uh, he was ALC in Black River because he met my mother at church.”

Q⁷: What value was placed within your home while you grew up on...
- Knowing God?

“That was number one. Always was told, or advised that God was first in your life, your family second, your job third. And you can add the rest of your toys and things after that. That’s what’s supposed to be first. Sometimes work didn’t quite work out that way, depending upon your definition of working on weekends.” [Pfaffe: What, by the way did you do for a career?] “Law enforcement officer, almost thirty-four years.”

- On the importance of attending worship regularly?

“Very, very important. That was a regular attendance of all my folks – my father was a chairman, President of the congregation, member of the Board many years. Always served on the, uh, Board for their, uh, Severson Home for many years. He was very active, as well as my mother – sang in the choir, as well as I did. Of course, confirmation, Sunday School, it was just the whole – it was what was part of the routine of the family – going to church.”

- On a attending Sunday School?

[I acknowledge this question was addressed in previous answer. Move on to next question:]

- Reading the Bible?

“I wouldn’t wish to say we were high at reading the Bible in the home. We certainly all had one, and we were certainly encouraged to read it. Uh, I don’t remember specifically any time that we had any specific set aside time for Bible Study, but my father and mother weren’t ever afraid to grab the Bible and use it to, uh, instruct, to use it to show us something, that they felt was important.”

- Having home devotions? If so, what was used?

“Prayer was a function of every evening meal for sure. And depending upon if the family sat as a whole on the rest. Prayer was also a function at going to bed.”

- **Who led them? How frequently were they conducted? What time of the day?**

“Dad.” [Pfaffe: Did he?] “Most of the time. I would say sixty percent of the time he was the forerunner. Mom may certainly add something, but dad, dad...dad did. [spoken with affection]”

[Pfaffe: Including the bedtime prayers?] “Umhm” [indicating “yes!”] “I remember him coming to see me more at night than my mother.”

- **The Church? – I mean, was the congregation to which you belonged a place you loved? Do you have happy memories of your church while growing up?**

“Oh, lovely memories. I...it was just fun. All the standard stuff. In the church at the time, Sunday School, confirmation, to singing in various choirs, of course as I progressed in age, I was on a couple of committees, involved with some extra Bible Study that I did as a High School student – mine happened to be sex education – I don’t know why they picked me for that (clears throat) I got chosen for that. In fact, the other person with me became a pastor. Now he’s not anymore. But...I enjoy thinking back to those times, and eras of church which was like a second home. We’d go in there, walk in and I knew all the...it was a big church – Grace Lutheran was – and, uh, I knew all the janitors and knew the office people. They had a Senior Pastor, two Assistant Pastors. I knew both of them. I could walk into their offices. I ran the radio room for them for quite a few years. We had three services every Sunday, and one of the services I would run the radio broadcast when I got old enough. The activity was there, it was just...I can remember when they put in a new organ that came from Holland, the fellas that put it in could not speak English. I was there, I think it cost 250,000 dollars – that was so many years ago probably today it’s a couple million. It was a gift. They had the little wood tubes, they would bend them as they did their work. Very friendly people, but I couldn’t speak Holland so...”

Q⁸: Did your parents actively serve in leadership positions, serve on the altar guild, usher, sing in the choir, volunteer time in whatever needed to be done for the church?

“Both of them. My mother still is president of her women’s group...”

Q⁹: What influence did your parents’ religious beliefs, their attitude and habit of worship have on your own beliefs, attitude and habit of worship today?

“I would say maybe conservative. Conservative Lutheran. I appreciated the old ALC worship. I still remember the services – almost could still probably recite them...without the book – the old red hymnal the ALC had. Uh, it was fun! I never did dislike church. It was

kind of fun to go and of course you had your friends that you could have there. Most of my friends I went out with were either in choir, band, or church.”

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Who do you think influenced you more: your mother or your father?

“My father. Very much so.” [Pfaffe: Would you like to elaborate on that just a little bit?]

“My father was my best friend when he was alive. He still is. Fourteen years, and I still think of it as yesterday.”

X. Inquire about other generations

Q¹⁰: Along these same lines, what religions were represented among your grandparents? Were both of your grandmothers and grandfathers LCMS, or were there any other denominations represented?

“My mother’s side would have been ALC. They were old Norwegians. They came in Milwaukee and moved in to the Hixton – Black River Falls area...they were old ALC. On my dad’s side, uh, I think she was Presbyterian. My grandfather...he...I guess you might say he was Presbyterian, but he was unchurched...he had a vision of church different than I enjoy. He was real special. So to say he was unchurched was wrong. He believed very much in God. He didn’t care for some of the...haa...if politics is the right word to use in the Presbyterian church he was mad at that, and so he was quiet and would go for walks in the woods...uh...very close to nature in the sense that God made it, that it was in its respects wonderful. He looked at animals and stuff from the perspective that my father did that they were given to us for our use, but they were also beautiful, they were good. Well, I know tigers aren’t very good if they grab you, or grizzly bears – but still that’s more our fault than theirs...I got to know my grandfather extremely well, and I really value that. My brother did not, and he missed a part of his life, because there was a heritage there – my grandfather was probably the finest wing shot there ever was. And he could shoot an unscoped rifle beyond anybody’s imagination...He had an ability about him to read your mind almost. At times I thought he was weird. I suppose because we thought a lot alike. He could almost be answering the question before you asked it. And he was somewhat philosophical. His name was Orrin. Just a real wonderful guy. Pretty harmless. You know he wouldn’t harm a fly. But, boy, if you got him riled up the wrong way, I wouldn’t want to tackle that man! (we laugh together)”

Q¹¹: Did your grandfather(s) attend worship regularly, rarely, or none at all? Your grandmother(s)?

[This question was acknowledged to be largely answered with the previous question.]

Q¹²: To the best of your knowledge, did your grandparents actively serve in leadership positions, serve on the altar guild, usher, sing in the choir, volunteer time in whatever needed to be done for the church?

“No, I don’t think so. My grandmother and her husband were separated...voluntary separation...and he didn’t live in Black River anymore, and uh, I don’t think they really went. I know my grandmother on my dad’s side wasn’t. She might have been at one time, but in my memory, they’re not.”

Q¹³: Did any of your grandparents ever talk with you about God when you grew up?

“Well, my grandfather did on my dad’s side. Uh, we’d go out hunting, or trapping fox...of course, He’d come in to the conversation, [grandpa] would talk very kindly about God. Today as I’m going and he’s gone, you kind of wish I had got him in the right church because I think he would have been good. He would have fit in. It was just not...he wasn’t going to grandmas – I know that (chuckles)!

Q¹⁴: What influence did your grandparents’ religious beliefs, their attitude and habit of worship have on your own beliefs, attitude and habit of worship today? Who do you think influenced you more: your grandmother(s) or your grandfather(s)?

“Ahh, I would suspect it would be my dad’s father. Who, I suspect I got my deal in my face (laughs)...and tended to stand his point. He was not afraid to stand up for what he believed, and he ah – I never heard the man swear, never any of my grandparents ever sware. Maybe a couple of times my dad swore, but it was rare. Rare...just really rare. Mainly only when he got hurt. It was just like one word, then he would catch himself...My dad’s dad, he was...say it and mean it. Measure it once, you don’t need to measure it twice. Do it right the first time. Don’t do it the second time. If that’s what you believe, don’t be afraid to stand up and say so. If you’re wrong, you’re wrong, but don’t be afraid to say it. Sometimes saying that you’re wrong is difficult, but...it may take you a few times to get it out, but...the worst stand you can make is no stand at all.” [Pfaffe: Integrity was very, very important.] “Yeah.”

V. Probe ethnic / cultural variables

Q¹⁵: How would you describe your family’s attitude toward dying?

“Ah, doorway to the future. A better future. Both my folks attended the death and dying classes, did not wish to burden their children, what they had foreseen in their family, so obviously there were parts of the family that didn’t wish to deal with it, and when you’re dead your kids have to deal with all the separation, the Wills, all the saying you want done, hooking you up to every machine you can find – trying to make some of the decisions for your kids so they don’t have to [Pfaffe: health care directive] - yeah, yeah, that kind of stuff. So they don’t have to do it. My mother at the present time is trying to take some of the property that she has, stuff that she’s got in storage she wants to keep in the family, dispose of it to the two boys so that they have it now, and it saves us less that we have to deal with in the future. You look forward to it [i.e. death] as a double-edged sword. First of all you miss what you love here on earth, on the secular side of the ray, but you have a longing to be of course to see God on the other side. And then, of course, seeing your children, hopefully, and I think that’s what we want at the moment.”

Q¹⁶: What are the beliefs your family holds about what happens to humans after death?

“Well, we wait for resurrection and meet Christ.”

VI. Elicit Attitudes about Gender

Q¹⁷: Who within your family takes the lead in handling major life events?

“I do.”

Q¹⁸: Who within your family sees to it that the family attends worship, praying together, and holding family devotions?

“I would say probably [subject’s wife]. Really not by much, but I’m thinking of over a lifetime.”

Q¹⁹: Does your wife support you when you act as family leader or “head”, or does she frequently contradict or challenge you?

“She will never contradict or challenge me. She supports me one hundred percent...She will not contradict me, and I will not contradict her.”

VII. Ask about Major Life Events

Q²⁰: Were there any crises in your family that affected your, or any of your family’s attitude toward God and/or worship?

“I would say there would be the position of the ELCA church. And they...we switched, I was down here at [local ELCA church], that was still ALC when we first got down here I found out. Then they switched to ELCA, and when I found out...I guess it worked out when old [previous pastor] was there. He was pretty good. But when he left, we got a new pastor, and we found out that ninety percent of the ELCA pastors don’t even believe in the crucified and risen Lord Jesus Christ. This guy was a fruitcake as far as I was concerned. It reminded me of a guy who was doing a job who didn’t believe in it. And...I just had that feeling he wasn’t genuine. That served me well in law enforcement. And, ah, I got real disillusioned. I’ve been disillusioned a lot of times with religion. We moved. [Former ALC church]. I loved [Former ALC church]. We lived down south when I worked for the State Patrol. [Subject’s wife] got us into church down there. I didn’t, and that’s why I say she is a leader in probably that area. She dragged me all the way, got me involved, we weren’t real active. Came back up here, and joined [another ELCA church] in Menomonie when we went to live up there. Was very active in that. Very active in that, and chairman of the worship and evangelism committee, church council for many years, and in fact – as I told you before – did services for the pastor. Many times I would function under...assisted with communion. Very active, and of course coming down here I was active at [local ELCA church], under old

[pastor], council, and choirs – in fact [subject’s wife] was choir director in both places. So, in the long run I would say [subject’s wife] is. When I get on with something, I go. And she does too. So involve me, and I’ll be active. I hate to use involve as a quantitative figure because you say ‘We’ll you’re eighty percent involved, ninety percent involved’, and that’s not the case. Each parishioner’s involved to what they feel are their limits. And in each case that could be one hundred percent.” [Pfaffe: What had happened in the ELCA was a major – what you would consider a crisis in your...] “I felt so, I just felt that we were looking at our little church that had gone the wrong way. I was used to a very positive, very confessional stand as the old ALC...ah, when we started hearing that we weren’t saved by faith anymore, that started to come filtering out. I think the new pastor they got here, who replaced [previous pastor] was a little bit into – now that I think back – to works righteous. When people come and tell me ‘Well, you should do this...’ there’s something wrong with this picture.”

[Pfaffe: Could you, as a member of the old ALC, describe for me what your confirmation instruction was made up of?] “Luther’s Small Catechism, and Luther’s Large Catechism as a reference. Plus the Bible. And we would show up after school, and we would go ‘til I think seven o’clock at night. With a lecture by...we would have questions and answers...and then you would come in next week and be questioned. And basically you would memorize it because he was looking for wrote on it. Then he questioned you, and uh, that [former old ALC pastor]. ‘Fire and brimstone’ preacher. He was an old staunch man. Unfortunately he chased another woman and left the cloth, but he...[Pfaffe: His catechesis...] “His catechesis was – I’ll tell you – down by Luther. My confirmation, when we had individually, and then as a group standing in front of the whole congregation to be examined. [Pfaffe: Did that foundation contribute, do you, think, to your love for the Word and...] “I think what it did is that it did something for me that, at the time, I didn’t appreciate. It gave me a foundation that maybe I can’t go back and quote chapter and verse as I could right up in front of the congregation, that was my mother’s doing. Boy, she drummed that into me. Dad, of course, he was busy, and she was out to make sure I didn’t miss anything. Thanks to her I didn’t. I felt sorry for some of those who got up there again, but I haven’t had a big trouble standing up in front of people and talking. But, it gives you a solid footing. A solid footing sometimes doesn’t necessarily come because of the written word in front of you. It comes because what you look at is the character and integrity of the person standing in front of you teaching. And does that come through? Does their fervor, does their determination, and does their conviction come through? So that when they are talking about something you’re convinced *they* believe it. I’ve been there places where somebody you know that they’re reading out of some book that they’ve been taught that they don’t even believe it....That’s were power comes. Power comes from believing thoroughly what you are saying. Doesn’t mean you have to shout. Doesn’t mean you have to scream or threaten. But what it means is that you begin to project, and all of a sudden you can see where a person’s focus changes from almost talking to the group – which is where they’re talking to – but the projection is now talking to a larger group of individuals.”

[Pfaffe: Taking that and applying that back to the family context, did you see that kind of projection taking place in your father?] “Yes.” [And your grandfather?] “Yes.” [If you

were to ask your mother who she thought was the spiritual head of the home, who do you think she would say?] “Well, she’d probably say that ‘I was the one who got you ready to go to church’, which is very, very true. But I think she would also agree that it was the presence of my father in church.” [Pfaffe: You did indicate that dad did so a significant amount...of the prayers, and kind of that leadership. So often it does happen where the moms, because dad may be out of the home doing something, that they actually implement a lot of the day-to-day things, still the presence of the father in the home would you say is significant?] “Very much so. In fact I read a study many years ago, and I feel the study is true today ‘As the father goes to church, so does the children.’ I firmly believe that. And when I figured that out eventually, I tried to live that as best I could. And since that time which was down in [area], that’s what I was trying to do to the best of my ability. Sometimes it’s frustrating when I had to work every other weekend.”

VIII. Inquire about family relationships

Q²¹: How would you describe the way in which members of your family relate to one another? For example, when arguments break out, is forgiveness verbally expressed and the people involved “get on with life”, or are grudges carried on for long periods of time?

“There are no grudges carried out here. There might be some sore spots because you had [unintelligible] dad, or maybe dad found out he was wrong, and he was going to have to admit he’s wrong, but, uh, my daughter always said: ‘You’ve got an awful loud bark, but you don’t have much of a bite you old pussycat!’ (laughter). But they all knew when dad barked, he barked. The thing my dad I knew about was when he said it, he meant it. When he said it, he was going to do it. Same with my grandfather. But then you knew it. It always got to be a challenge with my father when I got older when I did something wrong, he disciplined me. And let’s take the example: He said ‘Steve, you can’t drive the car for a week.’ And I got to know him well enough to know about midway through that he would come to me and say: ‘Steve, you’re doing real good’ – because I made sure I did good – ‘you can go back to driving the car’, I refused to – nicely. ‘No dad, you melted out the punishment. I intend to follow it through.’ He was always proud of me for that. And every time you knew it! But he would have no qualms of me saying ‘Thank you!’ Funny thing. My kids are the same way. They fulfill the obligations that were melted out to them even though they understood they didn’t have to....[more discussion to this effect]”

Q²²: Have members of your immediate family been known to “feud” with one another?

[Previous discussion renders this question moot.]

IX. Inquire about family strengths

Q²³: Who within your family (your wife, your children, parents, grandparents, a close and influential uncle, aunt, or cousin) would you say has (or had when they were alive) a strong Christian faith?

“My mother and my father, very much so. [Subject’s wife]. She came from a good ALC...I think my grandfather was but from a whole different sense of the word....He really had a foundation of honesty, Christian love.”

X. Include questions on individual functioning

Q²⁴: If your children were interviewed after you died just as I have interviewed you, what do you think they would say about the strength of *your* faith?

“I think they would probably say it was like a rollercoaster at times, if they go back in their memory. But when I got on it, it was usually awful strong.”

Q²⁵: What do you think they would say about *your* influence on them as a spiritual leader within the home?

“Well, I don’t think it was – I don’t think they would surprise me if - as much as they surprise me and not go to church - but I think they would say ‘great’. My daughter’s already told me that.”

Q²⁶: How does that thought impact your own personal attitude and habit of worship? That is, do you want to keep doing the same things regarding worship as you are now, or do you want to change anything in any way?

“I really think that in a sense of Christianity you have to go. Which means you have to be in study as much or as limited as you can. You have to be willing to admit that you don’t know it all. I think you also have to – I don’t like to use the word ‘challenge’ the system, but I think you have to be ready to push the system, in the sense of more knowledge. Which means reading some books. Being willing to read not only the orthodox, confessional Scriptures, but orthodox writings of the masters if you wish to speak who have spoke so proficiently about our Lutheran faith such as Martin Luther, or Walther – this kind of thing. You have to study. You have to stay in the Word. You know, it’s just like drinking water which I find kind of unique. If you don’t drink water, your body will die. It’s surprising how fast. If you don’t ‘drink in’ the Word of God, your faith will die about as fast too...I think you also have to be willing to take a stand...”

Q²⁷: Finally, since this project aims to gain an understanding of men’s attitudes regarding worship, what is your own personal attitude toward the worship service here at St. John’s? I mean, what do you think about the worship service (the liturgy, the sermon, the hymns, the way in which the service is conducted, the length of the service, or anything else that comes to mind? What would you like to see changed, if anything?

“Well, let’s start with a confession. If it wasn’t for you, Dan, I wouldn’t be in the position I am in regards to the theology of Christ and the cross. You have put me on a track that, although my sinful self at times deviates, it is a wonderful track of study. And, uh, it’s been

a joy to be a part of your studies, and to be a part of studying myself of the Lord's Word, and to do His work in the positions for which I hold, and have held. Of course, you know my fondest position is an elder, even though at the present time I'm not. As to the worship services, I am very, very, very Lutheran, confessional oriented. I enjoy the traditional service.... Is the service too long? I do not believe so. I, uh, certainly, like everybody else, meetings and length of meetings are a concern. I do not feel that one should meet for idle purposes. This is not a meeting. This is a worship of my God. It is He giving to me His grace, His blessings, and His reward in the service as I worship Him with His own words. Not with some made up thing that I think is "gushy", or "nice", or "tweeks" my emotions. I prefer a more technical service which the Lutheran Liturgy is. It is straight-forward. It is something that, to go back, is very reminiscent of my ALC days. Very traditional. Uh, I could walk back into, I'm sure, an old ALC church as well as I was baptized Missouri Synod, and with that, feel I am comfortable. God does not change. Why do we have to change Him to fit some emotional pattern? In the process of being here many years, and, of course, have gotten to know you very personally, waking up till we both have an awful like character, and being able to read you better than most, I would have to tell you that my greatest joy is also seeing you grow in the pulpit. Your sermons have become very straight-forward. Very Law and Gospel oriented, and if it was up to me, you could talk for two hours, even though I'm sure the majority of the congregation would not appreciate that as I would. But we are talking about a subject that is dear to me, and that is Holy Scripture. To change, uh, my change, if we would look at the Blue Hymnal, or heard what was coming out in the new one is more Luther written hymns. We don't throw something away because it is old. If we do, we throw away Scripture. That is the oldest that is. Because it is old, we don't discard it. We don't grab something purely because it is new. That doesn't mean that maybe we don't grasp more modern technology as in an educational standpoint, power point, multi-media. But this, to me, has no place in the church if it obscures the reason we're there."

[Subject at this point shares a personal story regarding his frustration with attending his wife's brother's son' church at a funeral in which a screen was lowered in front of the altar.]

"....So no, I don't really see any changes that really should be done."

SUBJECT #4

Spiritual Genogram Interview Questions

Based on the "Outline for a Brief Genogram Interview", McGoldrick, 193-195

I. Start with the presenting problem:

Say: **"I am seeking to examine, understand and address the attitudes fathers have toward worship."**

XI. Move to questions on household context:

Q¹: Who are the members within your household and their ages?

[Subject – 60, Subject's wife – 48, Oldest daughter – 15, Youngest daughter – 13]

Q²: If there are any other members of your immediate family living outside the home, who are they, what is their marital status, and where do they live (city & state)?

[No others outside of household]

Q³: What religions are represented in your immediate family? Is your wife and children all LCMS, or are there any other denominations represented? Have any of these changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

"Yeah, they're all member of the Missouri Synod, but the wife is attending the Assembly of God church." [Pfaffe: What would like to, perhaps, elaborate a little on that? Why does she do that?] "She grew up in Manilla, in the Assembly of God church, and, ah, she relates back to that although she commented that this church here isn't like the church in Manilla. A lot of them had dancers, very 'holy roller' type services. All kinds of young women going around, twirling... [Pfaffe: That was in Manilla?] "In Manilla, yeah. This church is nothing like that, and the pastor there seems to be, well, in the Word, I guess, but I have never gone there to listen to him teach. Never been in there. [Pfaffe: So its from being in Manilla that she was a member of the Assemblies of God?] "Yeah." [Pfaffe: So that's where the connection comes in?] "Yeah." [Pfaffe: Does her heart...Has she expressed to you her belief and agreement with what we teach "Yes" in the Lutheran Church?] "Several times, yes!" [Pfaffe: Is there a reason why she still feels a need to go to the Assemblies of God?] "Mostly for the singing. She goes a lot for the singing, and she likes to play guitar, and, ah, she said she doesn't miss the dancing at all. Because she sees no connection between dancing and the Word of God. So, I guess it's just for the singing, and additional friendships...she's the outgoing type." [Pfaffe: She doesn't commune there?] "No, no."

Q⁴: Who, among the members of your immediate family (wife and children), attend worship services at least twice a month?

“All of us attend as many times as possible. They’ve been told that from little on up. In order to live according to God’s rules and get to know God, we must go to church and find out about Him. And hear it. So, let’s go. You may not feel like it some mornings, especially after being out with your buddies all night at a movie or whatever, a rollerskating party – whatever the case may be. You may not feel like going to church – I know, I was the same way when I was a teenager – but my parents gave me that idea too, and I can see the genius behind it. Well, I shouldn’t say that...the *inspiration* behind it. It’s the Holy Spirit working in generation after generation right down the line. [Pfaffe: Your parents certainly had an influence on you?] “Oh yeah! You bet! Well, it never took any ‘donk’ over the head, never go to the woodshed with dad over church...never did. After being raised that way, going to church with the parents and grandparents, we had some uncles and cousins, *I wanted to go to church*. Granted, I’m not related to anybody in this church, but it’s about the same size as the church I grew up in. Maybe the other church may have had two or three hundred members – communicant members – but that’s all it was, it certainly wasn’t bigger than that. In a town of four hundred people, it was most of the town. The rest were Roman Catholic down the street. So...(laughs)...” [Pfaffe: When you talk about those mornings that you are kind of tired, would it be fair for me to reflect on that, when you look at your week’s activities whether it’s work, or school, or fun time, that it kind of revolves around worship?] “Yeah. Of course. Church was always the center of my life. And I insist that the kids go to church, and some day they’re going to realize that the church is the center of their life too. That’s another thing that transcends generations...”

XII. Gather information on parents’ birth families:

Q⁵: Could you tell me about your parents? Did your father attend worship regularly, rarely, or none at all? Your mother?

“He was insistent on going to church, even if he was dying, or felt like he was dying, he was going to church. Always. Never, never miss. Never.” [Pfaffe: What did he do for a living?] “He was a salesman. A traveling salesman...He sold feeds, or he sold seed corn at one time; sold this or that or the other thing. He’d put on 10,000 miles over the week in his car – he’d even have to trade twice a year. ‘Cause the cars would just wear out. And, I’m wondering why dad just didn’t wear out! He was always on the go. But he insisted on going to church. And, of course, mom was the same way. She was raised in a strict old German family. The whole bunch of them went to church together. [Pfaffe: Did that leave an impression upon you at a very young age about the importance of worship?] “It sure did. It sure did. Boy, they went for a reason. And now that I’m getting older, I’m realizing what it is: the truth is in church. And, the only way you’re going to find out what that truth is just go and listen. Sit there quietly, and be all ears. Ah, if you have any questions, grab pastor later if he’s not too busy. Or grab hold of dad or somebody. But, ah, there is a reason for there is a reason for this that I’ve noticed on my own: If you have any problems, just start listening to the sermons. Sooner or later, the pastor’s going to come on to what your problem

is, and he's going to tell you what kind of an answer, he's going to tell you the answer, and provide for you the reference material too. [I reflect with the subject how true that is, and how amazing the preset list of Scriptures we follow – the lectionary, the church year – How God will move 'heaven and earth' to make our lives fit with these preset readings. Subject responds:] "Yeah. There's been just a million times when the pastor, regardless of which church, the pastor has just hit the nail 'on the head'. Even you, time after time, 'Hey, I had that problem this week, I found out what the answer was, so I don't have to worry about it.' We know what to do about it. And keep that bulletin too, and get those Scripture readings so you can go through 'em." [I express agreement with that point – of the bulletin's devotional value for later that week. Subject adds:] "Yeah."

Q⁶: What religions are represented among your parents? Is your mother or father both LCMS, or are their any other denominations represented? Were either at one time members of another Christian denomination or a non-Christian religion? Has either parent changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

"Both of them are Missouri Synod now. Yes. Mom started off with Baptism until 1956, she was Baptized in – what, 1921, - LCA. And in, ah, 1956 when we moved to Iowa there wasn't any LCA churches there. So we decided then to the Missouri Synod church. That's where I was confirmed in 1958. Dad was Presbyterian, ah, until he went to Service. A Lutheran pastor – Missouri Synod – in France, just right after the Nazis were kicked out of Paris, got a hold of dad and said 'Say, you know we've got some services...' – apparently invited him. He got confirmed! ...in 1944 in Paris. The Nazis had just left town. [Pfaffe: The Lord works in mysterious ways, doesn't he?] "Certainly." [We happily laugh together over what amazing circumstances those were, and reflect more on how God works to bring His word into the lives of people, no matter what the circumstances. Pfaffe: When did your parents get married?] "May of 1943." [Pfaffe: So they were married at the time?] "Yeah." [Pfaffe: Are both your mother and father still alive?] "No, my dad died four years ago. He was 77. Mom is 83, just turned 83."

**Q⁷: What value was placed within your home while you grew up on...
- Knowing God?**

"Very strong value. Ah, because there's always problems. The problems we had back in the '50's...seemed awfully tragic at the time. But now, as we look back on them, they don't seem so bad at all. We're not living back there. (chuckles)" [Pfaffe: What did you consider in the '50's to be some of the hardships that you folks ran into?] "Ah, well, money problems, going hungry, too many kids in the family, ah, there was a bunch of us. And, ah, there wasn't any drugs. The worse thing on the market at the time was – you heard of – somebody getting addicted to...Morphine. That was the worse thing going. But getting into, ah, adultery, stuff like that, a lot of guys at school bragged about it. 'I don't want any part of that! Forget it! You guys are nuts!' I got laughed out a lot. 'I rather be in church, thanks anyway.' Boy, I was practically friendless there for a while...for quite a while." [Pfaffe: That's what they call the Christian cross.] "I suppose!" (laughs) [Pfaffe: Everyone will

have to appear before the judgment seat of Christ.] “Sure.” [Pfaffe: So, that was certainly instilled in you from the very beginning of your life.] [Subject nods agreement.]

- **On the importance of attending worship regularly?**

“Yeah, yeah, all the time there, that’s right.” [Pfaffe: It was something that wasn’t questioned?] “No. I just have to be there, and be learning from it. That’s where my life was centered, where my friends are, where my parents’ friends are. And in my younger days, that’s where my family was. Not just some of the family – *all* of the family – for generations, all at once, same service. Even your cousins – close to God’s Word together.”

- **The Church? – I mean, was the congregation to which you belonged a place you loved? Do you have happy memories of your church while growing up?**

“That’s right at the top of the list. Memories of church first. They were the best times, the happiest times...Ah, I was a little bewildered sometimes, until I started learning that I better start listening faster, a little more closely. Pay attention during home devotions too. And the questions were getting answered, and life, well, may not got any easier, but it straightened out...for sure. You could understand where you’re going...or see a glimpse of it here or there. God has a [unintelligible] for everyone, and He has a way of letting us know, every day too.”

- **On a attending Sunday School?**

“Yeah. Always.”

- **Reading the Bible?**

“Again, first place. If you’re busy, you want to go pheasant hunting, you want to go out with the guys, forget it. Put it off till tomorrow after school, something. But we’re going to have devotions at home. And, ah, parents didn’t have to say that twice. They didn’t have to get cross either. And, ah, mom would always read the *Portals of Prayer*, and dad would start, uh, well, take his turn around. And then it could come to me, being the oldest of the kids, and then we would pass it off to those who could read.” [Pfaffe: So you would involve the whole family?] “Yeah, just pass the Bible around, and mom would say ‘Well, it comes from Isaiah’, or Matthew, or whatever it was you know, read such and such number of verses. Okay. For the second reading, why we would read and pass the Bible on to the next one. So...” [Pfaffe: What time of the day did you do this?] “It was right after supper. ‘No *Gunsmoke*, no *Bonanza*, no *Rebel*, no *Abbot and Costello*, nothing. You sit, and we’re going to have devotions first. Then you can go to your T.V.’” [Pfaffe: You know a lot of times people complain about, uh, we’ll hear some people say ‘I had religion crammed down my throat when I was a kid. How would you describe what you experienced with such happy memories – did you ever feel like religion was being ‘crammed down’ your throat?] “I don’t remember it like that. No, it was offered to me, and parents gave me advice that they thought it was best for everybody. Not just one or two or the older generation, and the younger ones

can just throw it away. No, that's not right. It's good for everybody. God's Word is good for you because God created you and, above all, they gave me one verse, the central verse of the Bible to listen to: 'Because God gave His Son to die for you...' 'Okay, that's why you're saved. Okay. That's why it's good for you.' Well, you can either listen or go off on your own. And life was just *miserable* for the people who'd go off on your own. Well, you didn't have to tell me that. I could see some of that [unintelligible] got in trouble, and some my age who were headed for the same blind..." [Pfaffe: So they presented to you the reason why you needed to have it...] "Yeah, one verse only." [Pfaffe: And it wasn't 'either - or'. You were able to enjoy other things in life. But the priority came down to church. This is what's first.] "Yeah, God's Word." [Pfaffe: How long did the devotions take?] "Oh, 15 minutes or 20 minutes. As long as...if we kids were screwing around or giggling, it may take a half an hour." (I laugh) "Usually it may take 15 minutes to settle down." [I reflect on other stories I've heard from old families who had similar experiences together around the word. Pfaffe: You know, that's the atmosphere of a godly home is that, ah, this comes first, and there's still other time of the day if you want to enjoy your...or do work, whatever you have to do, but it comes down to a priority issue.] "Yeah. That's right."

- **Having home devotions? If so, what was used? Who led them? How frequently were they conducted? What time of the day?**

[The lengthy previous discussion blended this question along with "reading the Bible" and so was already answered.]

Q⁸: Did your parents actively serve in leadership positions, [Pfaffe: Did your mom]serve on the altar guild, [Subject: "Yes."] usher, [Subject: "Yes."] sing in the choir [Subject: "Yes"], [We both start to laugh] volunteer time? [Subject: "Yeah"] [Pfaffe: All that, huh?] "And dad was an usher almost all the time, except when for the church we went to in Southwest Iowa. He was president of that congregation, and ushered most of the rest of the time. And, uh, served on a couple of District Boards, and uh, in the Iowa City congregation he was the head of...he must have been the Trustees...they had to go and work on Camp IoDisECa, and they uh, there was a bridge they wanted built out there, called the Jack's bridge because it was across a swamp...there was another hunk of land out there..." [We digress briefly about the fact that I served in Iowa District East and was familiar with the places of which he spoke.]

Q⁹: What influence did your parents' religious beliefs, their attitude and habit of worship have on your own beliefs, attitude and habit of worship today?

"A lot of influence...a lot of influence. They led the way for me. Always a good thing. I'm glad...God gave me parents who were willing to take the lead like that. To show me right from wrong, and show me where the truth is. It's a good act to follow. It's a hard act to follow, but it's a good one." [Pfaffe: It's kind of nice though to have somebody to try to live up to.] "Oh, isn't it?" [Pfaffe: To this day, I see much of my father that I can only hope to imitate him, uh, which is actually something that got me interested in this subject that we are discussing right now...]

[Pfaffe: If you had to make a choice, Who do you think influenced you more: your mother or your father?]

“Not really...I think I would call it a joint effort. A full way joint effort. Mom and dad, and grandma and grandpa...Because I always wanted to talk guns and hunting with grandpa, as he was a gunsmith too, and grandma because she knew so much of the Bible – of course, she was a terrific old woman...I never expected to live as old as her – she was 60! [We both let out a belly laugh.] “Anyway, it was a joint effort on the four of them. And all I could do was lead the way, of course, they started telling me I was ‘the oldest of the seven kids, and you have to lead the way, and show some responsibility.’ Yeah, and then wouldn’t you know it I think it was in that same stretch of the woods what Pastor Nierman and I was sitting, and said something about ‘If you lead somebody wrong and away from the Word of God, your judgment is going to be worse’...on that order.” [Pfaffe: To him who has been given much, much more will be expected.] “Yeah.” [Pfaffe: ...We are accountable to Him for how we raise our children.] “Yeah, that’s right!”

XIII. Inquire about other generations

Q¹⁰: Along these same lines, what religions were represented among your grandparents? Were both of your grandmothers and grandfathers LCMS, or were there any other denominations represented? Were any at one time members of another Christian denomination or a non-Christian religion? Had any grandparents changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

“My grandmother – mom’s mother – was a Lutheran – LCA. And, all her life. Grandpa was LCA from the time he moved into this country about 1900 or 1904 roughly. And came from Germany. I suspect he was Lutheran from over there. That’s why he went straight to the Lutheran Church in America, and that’s where he met grandma. On the other side, dad’s parents, they were Presbyterian. All Presbyterian.” [Pfaffe: And did they remain Presbyterian all their lives?] “Yes.”

Q¹¹: Did your grandfather(s) attend worship regularly, rarely, or none at all?

“They attended every, *every* Sunday, whether they were alive and well, or half-dead through sickness, or a horsekick – it didn’t matter. They were going to be there. [Pfaffe: Both grandfathers?] “Both grandfathers, it didn’t matter. Yeah, they were very...diligent about it. They were going to be in church *every* Sunday! Every Sunday and every Sunday!”

[Pfaffe: How about Your grandmother(s)?] “Yeah, they were going to be in church whether they’d tripped and fallen or were healthy. It didn’t matter what. They were going to be in church. No matter what!” [Pfaffe: Do you know anything about your great-grandparents?] “Very little. All eight of the great-grandparents were born in Germany. And, ah, oddly enough, they didn’t know each other in Germany – I tell you, I don’t even know the towns they came from, but seven of them moved to [says town], and one moved to

[town of subject's mother]. [Subject talks more on these kinds of details.] [Pfaffe: So you do remember your great-grandparents?] "Yeah, just a little...six or seven years old..." [Pfaffe: Do you remember your grandparents talking about the faith of your great-grandparents...Do you have any recollection at all...?] "No, not of them. But the grandparents talking of their parents, yeah, they were the same way. They had to get it some place. Apparently, all eight grandparents went to Church Sunday after Sunday whether the horses were sick or not." [Pfaffe: So, to your knowledge the great-grandparents also attended faithfully?] "Every Sunday and every Sunday. Just by listening to grandparents. Yeah."

Q¹²: To the best of your knowledge, did your grandparents actively serve in leadership positions, serve on the altar guild, usher, sing in the choir, volunteer time in whatever needed to be done for the church?

"Yes, on occasion. Of course they were busy farm working too. When they had hired men, grandma had to feed them. Grandpa had to be sure there was food enough to go around. [Pfaffe: Both sides of your family were farmers?] "Yeah, everybody was farming." [Pfaffe: And so with the farming, and we can only imagine how busy farmers were at that time without even a lot of the – how shall we say – conveniences, because I know how hard famers work today...it must have been quite a commitment on the part of your grandparents to make sure that there was time to go to church. Consistently go, even with all the chores and duties that a..."] "I can remember grandpa saying that, on Sunday, he would milk the cows an hour early just to get to church. You got to be able to wash yourself and get to church, of course he said 'We might smell like manure when we got to church, but big deal, you're hearing the Word of God too."

Q¹³: Did any of your grandparents ever talk with you about God when you grew up?

"It was more of an advice type of thing, rather than a conversation like this. Grandpa and grandma both – not at the same time, on separate occasions – grandpa would have me out behind the cows, while he was watching the milkers go, was talking to me about staying in church and believing what God said. Grandma, when I was helping her shuck peas and things in the kitchen, would start quoting Bible verses and talking about God and attending services and church all the time." [Pfaffe: So, in other words, it was just part of the atmosphere of your relationship that, when it was appropriate, when they would think about it, they wouldn't shy away from the conversation, that they would reference the Lord and His Word?] [Subject interrupted this question with frequent "Yeah"s.]

Q¹⁴: What influence did your grandparents' religious beliefs, their attitude and habit of worship have on your own beliefs, attitude and habit of worship today?

"A lot of it. But one thing I'm sure that carried through for grandpa especially was his heard-headedness. 'You're not gonna' go out drinking and raising Cain, and be as two-faced as to go to church in the morning. Ah, I've seen too many people wasted by alcohol, and drugs. I'll just tell you what it's worth. You don't have to believe me. Ask your mother. Ask

somebody else. Ask pastor. That stuff isn't worth nothing. Stay off it. You'll find out you're a lot happier. Especially when you get to be 40 or 50 years old, and been an alcoholic all your life. It's an addiction, a hard drug. If you've never been on it, you can see the truth a lot more clearly." [I reflect a bit on my impression from what subject is saying that the need for integrity was given a high value by subject's grandparents, to which subject eagerly agrees.] [Pfaffe: Not only was your religion something you believed, but something you practiced.] "Practiced every day. That's right."

Who do you think influenced you more: your grandmother(s) or your grandfather(s)?

"No. All of them influenced me with something. But I liked everything I was hearing, because it was all centered around church. It was all centered right there on God. [Subject goes into some detail at this point with more stories and examples that were made earlier of grandfather and grandmother's expression of their faith...and also the neighbors down the road who also looked after the neighbor children when anyone misbehaved.]

V. Probe ethnic / cultural variables

Q¹⁵: How would you describe your family's attitude toward dying?

"It's an accepted fact that everyone must die. Don't worry about it. As long as you believe in God, and agree with what God is saying, and try your darndest to as close we can to live according to God's Law, but, if at least we're trying – don't deliberately go looking for trouble...well, Jesus is going to be right there – God the Son is going to be right there on the other side waiting for us to pick us up and He'll stand between us and God during the Judgment. And what is God going to see? Not our sins. No, He's going to see God's Son." [Pfaffe: Isn't that comforting?] "Oh, beautiful!" [Pfaffe: Death itself is not an issue.] "No, that's right. You hit the nail on the head there again. There was no fear of death. There's no reason to go about making excuses for it, try to get around it. You can't anyway, because God's on the other side."

Q¹⁶: What are the beliefs your family holds about what happens to humans after death?

"We know exactly what our options are. We know what's going to happen to us because we believe in God. We know exactly. We're going to be doing a lot of singing! That's what dad's doing now!" [I reflect on the happy family reunion to come for all who live and die in saving faith.]

VI. Elicit Attitudes about Gender

Q¹⁷: Who within your family takes the lead in handling major life events?

"I think its kind of split between the two of us. The kids, of course, are encouraged to put in their two cents worth whenever they feel like it. But when the firm decision comes down,

[after talking about it], we don't stick our neck out, and one of us do everything at once. We talk it over, and come to a decision." [Pfaffe: Kind of a team effort.] "A joint venture. Joint venture."

Q¹⁸: Who within your family sees to it that the family attends worship, praying together, and holding family devotions?

"I do most of the time, and, ah, the wife – some evenings she comes home just dragging, and - 'Well, she's not saying anything this evening. She better go to bed.' And she'll come to me and say 'Where's the Bible...Kids! Come on!' I didn't figure she felt like devotions this evening..." [Pfaffe: How often do you have devotions?] "Almost every night." [Pfaffe: About what time?] "Well, the nights she has to work at the [place of business] it's, ah, eleven o'clock at night before we have devotions. If she has off, then it's right after supper – 7:00 – 8:00." [Pfaffe: So, again, the influence...what got you into that habit...who would you attribute that to?] "My parents. Right after supper." [Pfaffe: It just probably wouldn't seem like ah, the day without devotions?] "Yeah. That's right." [Pfaffe: And what do you use for your devotions?] "*Portals of Prayer* most of the time. Once and a while – I don't know where she gets these things – but she'll come up with a thing called *Daily Bread*." [Pfaffe: I think I've seen those. Umm, Do you use the Bible then too along with this?] "The same King James I bring with to Bible Class. Yeah. I'm the one who does the reading of the Bible, 'till the days I'm not feeling worth all that much, then the girls take over." [Pfaffe: So the girls are involved too?] "Oh yeah, definitely. We pass the Bible around (chuckles) now and then." [Pfaffe: Your girls seem to enjoy it?] "Yeah. Yes, and, ah, they still have some questions about this and that and the other thing. But then mostly they figure the answers out...then read through the Bible...read so much a night – a chapter a night – we start to study in different places go around and around and read. A lot of those things are explained to them. Sometimes you have to go and refresh their memories. That was a classic point. It must have been Monday, the oldest daughter came out of something with a sheet of paper she had gotten from someplace, and her mind just drew a blank. The person she had come to was *me*. She said 'Dad, I'm having trouble remembering who this is. The guy's name is Ham. Who is he?' I knew that guy. I think he is the father of the Canaanites, and I think they were called the alien trash of Canaan because of a sin Ham had committed when he was young. He walked in on his father, and his father was laying naked in the tent, and he went and laughed about it to his brothers. And he drew a curse from God because of that. Did he tell you who his father is? 'Nooo.' I said, well, maybe this'll help you. His father was something like 500 years old when the Lord told him to start building a *yacht* [we both break into a good belly laugh]. [Pfaffe: Did she get it then?] "Yeah, then she got it!" [Pfaffe: That's great! When the devotions are over, do the girls sometimes linger around, and does a conversation get going about what was just talked about?] "Yeah...yeah. We have to decide, and maybe...make clear to be sure what the Lord is saying to us, and get it straight. And more times than not I'll help the girls, but now and again, it'll come back to me to (chuckles) so...the wife helps out too." [Pfaffe: As they get older, that whole presence within the family of knowing that the Lord is there...you talk about the Priesthood of all believers, and what God has made us to be: a kingdom of priests to serve His God and

Father...I explain a little what the priesthood of all believers means to all of us as Christians.]

Q¹⁹: Does your wife support you when you act as family leader or “head”, or does she frequently contradict or challenge you?

“She 99.99 percent of the time agrees completely. She supports me, especially when I can’t put into words what I’m supposed to be saying to the kids or to each other. And she’ll come up and explain it. ‘Yeah, that’s right.’ Most of the time we agree.” [Pfaffe: So it’s important that you support each other in front of the children too?] “Yeah, yeah, that’s right.”

VII. Ask about Major Life Events

Q²⁰: Where there any crises in your family that affected your, or any of your family’s attitude toward God and/or worship?

“I don’t think so. Nothing really serious.”

VIII. Inquire about family relationships

Q²¹: How would you describe the way in which members of your family relate to one another? For example, when arguments break out, is forgiveness verbally expressed and the people involved “get on with life”, or are grudges carried on for long periods of time?

“No, we have to make sure that – especially with the kids – growing up with something like this, that grudges are not carried. It’s a form of hatred, and it doesn’t belong. And one thing I’m having to keep on harping to the kids: ‘Treat everybody – I don’t care who it is – treat them with respect as if they’re your senior! You may not like it, especially when the other person...if it’s some friend of yours at school realizes that you have to forgive because you’re a Christian, and they try to take advantage of you. They’ll kick you around, assault you verbally, sometimes they’ll assault you physically. But you got to learn to treat them with respect! Because the Lord will take care of it in the long run. That’s always the final note, because God will take care of it in the end. But either present the truth...whether they’ll accept it or not, sometimes it’s ‘no’...”

Q²²: Have members of your immediate family been known to “feud” with one another?

“Yeah, (chuckles) yeah.” [Pfaffe: How would you describe that?] “I’m right about this’ ‘Oh, no you’re not!’ ‘You’re just dead wrong!’ ‘No, I’m right!’ Well, when both of them are missing the point, you shouldn’t be arguing about it. You should be sitting down calmly, or come to mom and dad, and the first thing I’ll say is: ‘I don’t agree with either one of you. What was the problem again?’ (we both laugh) [Pfaffe: So, when the parents get involved like this, and lay it out like that, do you usually reach what you would like to call *desired*

results?] “Mostly, yeah. They calm down right away. They catch you every now and then, and they’ll give each other that [whispers:] ‘We upset dad’ kind of look...”

IX. Inquire about family strengths

Q²³: Who within your family (your wife, your children, parents, grandparents, a close and influential uncle, aunt, or cousin) would you say has (or had when they were alive) a strong Christian faith?

“Parents definitely. Very strong. I think mom was the strongest. Dad was very close. Ah, grandma and grandpa on mom’s side.”

X. Include questions on individual functioning

Q²⁴: If your children were interviewed after you died just as I have interviewed you, what do you think they would say about the strength of *your* faith?

“I know what I’d *hope* they’d say, that I was a good Christian. I know something they can’t say. They can’t say I’m an alcoholic or drug addict. But, ah, maybe they’re gonna say I’m a little domineering, or I insist they go to church as long as they’re under my roof. If you’re part of my family, you’re going to believe in God and go to church while you’re here.”

[Pfaffe: Why do you feel that going to church for your kids is so important?] “It has a direct relation to the rest of their lives. No matter how long they live, once they’re on their own they’re going to realize it more so the older they get. ‘That God is the reason for today, He’s the reason you’re alive. God’s the only reason *I’m* alive. So God must be the only reason *you’re* alive. Anyway, God does exist. He really does, and He really does answer all prayers. Sometimes its ‘yes’, sometimes ‘no’, and sometimes, well, ‘*you better wait a while*’. And, God’s decision of course, it’s the right decision. Right?...girls?...’ So, maybe I’m a little hard headed for pointing that out so many times, but we shouldn’t be arguing...”

[Pfaffe: Well, that kind of ‘hard-headedness’ we could probably use a little more of.]

Q²⁵: What do you think they would say about *your* influence on them as a spiritual leader within the home?

“It would have to be positive. Because I insist they give up what they’re doing and come read the Bible. ‘You got to give up those things you like – computer, being with your friends – to go sit at the devotions. We’d like to have you sit down now and then to have supper with the family? It [devotions] all falls in line with the same thing. God is the reason for your life.’”

Q²⁶: How does that thought impact your own personal attitude and habit of worship? That is, do you want to keep doing the same things regarding worship as you are now, or do you want to change anything in any way?

“No, in that respect I’m a little old fashioned. That the service we’re having right now resembles the services I can remember fifty years ago when I was growing up. In that way, you and Pastor [name of pastor in Subject’s past] are the same. You still use the same hymnal too (chuckles). It’s a good thing to worship God. After all, where else did it come from...?”

Q²⁷: Finally, since this project aims to gain an understanding of men’s attitudes regarding worship, what is your own personal attitude toward the worship service here at St. John’s? I mean, what do you think about the worship service (the liturgy, the sermon, the hymns, the way in which the service is conducted, the length of the service, or anything else that comes to mind? What would you like to see changed, if anything?

“I’ll run it in reverse order. If we changed anything, you would have to double the length of the sermon. Ah, when I grew up, we had most of the Sunday in Church, and the only time we got out was an hour or so for lunch, and that was it. After the main service, come back and sing and worship some more – socialize with the rest of the congregation later. Ah, as for the liturgy, it’s just fine. It’s based in Scripture, and that’s where it ought to be. The hymns are based in Scripture, and that’s just fine. But the reason I’m coming, is I’m intending to do a lot of sitting there and listening, because over the years, I’ve had a lot of problems cured. A lot of problems that have come up, and I was going to corral the Pastor regardless of what church I was in. And I was going to – sounded like I was crying on his shoulder – but the Lord is involved directly in this church, I’m sure, absolutely sure, because most times, all but once, the Lord cured the problems through the sermon. And, all I had to do was to keep the bulletin and reread the Scripture lessons after I got home to make sure I caught everything that was said there, and remember the best I could from what the Pastor said in the sermon. So, that’s mostly what I’m in church for, is to learn something of God, and to learn how to live according to God’s will. After all, I keep telling my wife, ‘Who’s perfect, God or me? Okay, I guess we’ll follow His will first.’ And, as far as I’m concerned the service is just fine. It just isn’t long enough. So, I hear a lot of people complaining ‘Well, I don’t want to sit in these hard pews all day’ – Well, baloney! What’s the question here? Eternity? Or the disciplinary section? Yeah, well, anyway.”

[Pfaffe: Is there anything else you would want to add to that?] “Well, maybe I shouldn’t say this, but if anybody comes around and wants to change the service, and change the basis or the use of the service and use something else, maybe they deserve a good lecture or good talking to. My garsh, it’s running just fine now. The truth is there. So...”

SUBJECT #5

Spiritual Genogram Interview Questions

Based on the "Outline for a Brief Genogram Interview", McGoldrick, 193-195

I. Start with the presenting problem:

Say: **"I am seeking to examine, understand and address the attitudes fathers have toward worship."**

XIV. Move to questions on household context:

Q¹: Who are the members within your household and their ages?

[Subject – 67, Subject's wife – 66]

Q²: If there are any other members of your immediate family living outside the home, who are they, what is their marital status, and where do they live (city & state)?

[Mike and Lynn, Married in Hastings, Sherri and Greg, Married in Eagen]

Q³: What religions are represented in your immediate family? Is your wife and children all LCMS, or are their any other denominations represented? Have any of these changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

"All Missouri Synod."

Q⁴: Who, among the members of your immediate family (wife and children), attend worship services at least twice a month?

"Ah, my daughter used to, but I don't...I don't know if they do anymore. But I think my son, he started and he would – I know his family goes to church every Sunday. His schedule is such that...[Pfaffe: What does your son do?]...Fireman – Paramedic...He's on 24, off 24, and if his schedule lets him, he goes to church. I think he's an elder now too." "

XV. Gather information on parents' birth families:

Q⁵: Could you tell me about your parents? Did your father attend worship regularly, rarely, or none at all? Your mother?

"Rarely." [Pfaffe: What did your father do for a living?] "Farmer – and in later years, worked in a factory." [Pfaffe: Was he Missouri Synod?] "Yeah...he was confirmed in German." [Pfaffe: When did your father pass away?] "Ah, I'm thinking it was twelve years

ago...” [Pfaffe: Ah, and then your mom, how were her worship habits?] “She don’t miss.” [Pfaffe: She was there every week?] “Then and now...Of course, there were circumstances when she didn’t go, but rarely she missed church. She took all of us kids to church.”

Q⁶: What religions are represented among your parents? Is your mother or father Both LCMS, or are their any other denominations represented? Were either at one time members of another Christian denomination or a non-Christian religion? Has either parent changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

[Answered in previous question.]

**Q⁷: What value was placed within your home while you grew up on...
- Knowing God?**

“Ah...(some pause)... You know, I’m thinking it rarely ever got talked about. Um, Mom would see to it that we had our Sunday School lessons learned, catechisms learned, and that kind of thing. But, uh, I don’t think it made a difference to Dad one way or the other. He neither pushed it, nor didn’t push it. Indifferent.”

- On a attending Sunday School?

“Ah, I would like them kids to have the memory work we had. Half our catechism time was reserved for memory work. We almost knew the catechism book by heart. I had four or five different pastors, and I’m guessing that one was probably a mediocre pastor about learning the catechism. Pastor [name] and Pastor [name]. Boy they were tough! They wanted it. That was their life. Pastor [name]? To be honest with you, I think the man was lazy. Not that he didn’t care, he was just lazy.”

- On the importance of attending worship regularly?

“If it hadn’t been for mom, I don’t think we’d have ever went. You know, she’d never let us stay home. I mean, you went to church.” [Pfaffe: Ah, after confirmation, was there still that expectation that you were going to go as long as you were under the roof?] “That’s right.”

- Reading the Bible?

“None.” [Pfaffe: Did it ever get brought out and read to your recollection?] “Ah, I wonder when I got my first Bible. And I read a little of it then. But it was never, you know, never then like it is now. So, at home we have devotions and I have special time for Bible reading all the time [i.e. now], so no, I would say none.”

- Having home devotions? If so, what was used? Who led them? How frequently were they conducted? What time of the day?

“None. We said prayers at the dinner table, when we sat down to eat. Then there were always prayers, but that’s the only time I can recollect.” [Pfaffe: Did you have any bedtime prayers?] “When we were smaller, then mom would come and listen to our prayers. Later, as we grew older – six, seven – she’d say ‘Don’t forget to say your prayers!’ That was the extent of our bedtime prayers.”

- **The Church? – I mean, was the congregation to which you belonged a place you loved? Do you have happy memories of your church while growing up?**

“That’s where the gang was! (chuckles) Everybody hung out. Where we hung out – at church. Up until the time we were confirmed.” [Pfaffe: What happened after you got confirmed?] “Then we devoted our time between dances...and church.” [Pfaffe: So your social circle began to expand after confirmation, but up until that time, what did you have – Walther League?] “After I was confirmed, then we belonged to Walther League. Then, for a while I belonged to a Sunday School...devoted to, you know, older teens...confirmed and older.” [We then begin a brief discussion as to where the subject was living at this time. We discuss how his father became tired of farming and then moved down south to pick up factory work.]

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Q⁸: Did your parents actively serve in leadership positions, serve on the altar guild, usher, sing in the choir, volunteer time in whatever needed to be done for the church?

“Dad’s name is not on the role of building the Mount Calvary church, but they build that from scratch, and the congregation built most of it – and I often wondered *why?* – but he did help build the church; but as far as being an usher or any other...he went to the voters’ meetings, but any other part of the church I don’t think he ever...” [Pfaffe: How about mom?] “Ladies Aid. If I remember right, that’s all she belonged to then.”

Q⁹: What influence did your parents’ religious beliefs, their attitude and habit of worship have on your own beliefs, attitude and habit of worship today? Who do you think influenced you more: your mother or your father?

“(long pause) My parents? Probably not important. No, um, that’s not right. Ah, I can’t think of a good word for it...I think to mom it was really important, but she never pushed it. Never said anything. I’d like to say dad – he never cared one way or another.” [Pfaffe: Did your dad ever ah, do you recall him ever attempting to give you any kind of spiritual guidance...?] “Not that I can recall.” [Pfaffe: ...or refer to the Lord in any way?] “Swore at Him...Dad had a problem (makes drinking motion with hand). It [i.e. the bottle] dictated a lot of his life...until later years too.” [Pfaffe: So, he never really got of that...?] “No.” [Pfaffe: Even up until the time of his death?] “Oh yeah. He was dry then, and going to church, and ah...Oh, the pastor that buried him, Pastor [name], said dad had made a declaration with him about Christ...everything. But dad never had a problem with belief. I *know* dad believed. The only this is that the bottle got into the way. That, you know, was a big problem for him. But in later years, he made a commitment – even though the bottle

stood in the way on occasion – but he started going to church, Bible study.” [Pfaffe: How old would you say he was – how many years ago (well, he died twelve years ago) – how many years before his death would you say made that commitment and, ah...?] “Oh, ah, I would guess...ten years before his death.” [Pfaffe: Do you recall any event that would have triggered his desire to get back with the Lord?] “(long pause) I couldn’t put my finger on it, but maybe...maybe ah, when he had his open heart surgery. He had a valve put in his heart. You see, they lived in [Town], and we lived in [State]. So, answers to them kind of questions I have no idea. But I just know all of a sudden he started going to church and bible class...stuff like that. He had his own Bible – he read the Bible at home. Even after he was a Christian he had his problems with the bottle. So he fell off it, he’d get dry again, back in it again...” [Pfaffe: Did you have opportunity to talk with your father at all about the Lord those ten years, especially as an adult – man to man? Did you seek out opportunities at all like that to talk with him?] “Oh yeah.” [Pfaffe: And what kind of a reaction did you get from him from those kind of conversations?] “Always positive.” [Pfaffe: It was.] “Yeah. Always.” [Pfaffe: It must have been a happy ah, in the face of your memories growing up, a happy set of circumstances...] “Satisfying. The thought of going to hell...it just bugs the liver out of me, and I wouldn’t want anybody to go there. And especially my dad. When he wasn’t drinking he was a super guy, but when he was drunk I wouldn’t spit on the best part of him. And the way I read it, the only chance he had was to quit drinking. That he did, and I think the last five years I doubt if he ever took a drink before he died. I doubt it.”

XVI. Inquire about other generations

Q¹⁰: Along these same lines, what religions were represented among your grandparents? Were both of your grandmothers and grandfathers LCMS, or were there any other denominations represented? Were any at one time members of another Christian denomination or a non-Christian religion? Had any grandparents changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

“I don’t think there were any other, uh...(long pause). Now, my dad’s mom and dad...I was rather young when dad’s mom died. And I don’t think she...him and her got divorced. Grandma and grandpa got divorced on dad’s side, and I don’t think after the divorce, I doubt very seriously if grandma went to church, and I know grandpa never did.” [Pfaffe: Were they...?] “– They were Missouri Synod.” [Pfaffe: They were Missouri Synod, but not attenders.] “Not active.” [Pfaffe: And, how about on your mom’s side?] “Mom’s dad was active in the Missouri Synod church. I don’t know to what extent, but it seems to me, uh, he was ah, it had something to do with the financial end of the church. That was his expertise anyway. As a farmer in later years. But mom’s mom died when mom was six years old. And her dad never remarried again. He stayed single the rest of his life. But he saw *they* were taken to church, confirmed, and all that. *I think my mother raised us like her dad raised her*: ‘I know church is important, but it don’t take front place. I’ll see that you get there on Sunday, and you get to go to Sunday School, you gotta to be confirmed, and ...’” [Pfaffe: You said your grandpa on your mom’s side, her dad, he was a farmer?] “Yeah.” [Pfaffe: If you were to have asked him, ‘Grandpa, why didn’t you go to church more

regularly?’, what do you think the answer he would have given you would be?] “On my mom’s side? I don’t think I’d ask him that question Pastor because I think he went to church pretty regular.” [Pfaffe: He went to church.] “Yeah, but not on my dad’s side.” [Pfaffe: On your dad’s side, what occupation were they?] “Farmers.” [Pfaffe: Let me pose that question in that direction...do you think they would have given any excuses do you think?] “Ya know, I guess I’m talking about – I don’t know when Dad was a boy, how grandpa and grandma on dad’s side. They must have went to church some. I think they quit going to church when they got a divorce...They did attend, because all my uncles were confirmed. They were confirmed in German. See, dad understands the German Catechism better than he did the English one...I’m sure that grandma and grandpa they all went to one of the [town] Missouri Synod churches there.”

Q¹¹: Did your grandfather(s) attend worship regularly, rarely, or none at all? Your grandmother(s)?

[This question was addressed within the previous question.]

Q¹²: To the best of your knowledge, did your grandparents actively serve in leadership positions, serve on the altar guild, usher, sing in the choir, volunteer time in whatever needed to be done for the church?

[Subject indicated “no” response.]

Q¹³: Did any of your grandparents ever talk with you about God when you grew up?

“Well the grandpa and grandma on my dad’s side I doubt. I have no recollection. But maybe grandpa on my mom’s side did. I might have, but I have no recollection of that either.”

[Pfaffe: Was there any visible presence of a Bible in their home when you would go over for a visit?] “Ah, just seems to me when we went over to visit, grandpa’s daughter, Aunt

[name], had a Bible there. *Visible* presence?” [Pfaffe: Yeah, enough to make you notice it.]

“Yeah, can’t remember. I guess’n it was there because she read the Bible... all the time.”

[Pfaffe: So your Aunt was a visible person in your life who read the Word too?] “Yeah.”

Q¹⁴: What influence did your grandparents’ religious beliefs, their attitude and habit of worship have on your own beliefs, attitude and habit of worship today? Who do you think influenced you more: your grandmother(s) or your grandfather(s)?

“None.”

V. Probe ethnic / cultural variables

Q¹⁵: How would you describe your family’s attitude toward dying?

“(long pause) Don’t know Pastor, don’t ever talk about it. But it’s just a (exhale) ‘take it for granted’ thing. It’s cool!” [Pfaffe: Isn’t it nice that it’s not a big issue in life?] “Yeah, I just don’t think it is.”

Q¹⁶: What are the beliefs your family holds about what happens to humans after death?

“No doubt. Everybody goes to either heaven or hell.”

VI. Elicit Attitudes about Gender

Q¹⁷: Who within your family takes the lead in handling major life events?

“I am guessing in my son’s family, he definitely is the head. He’s a ‘big stick’ guy. And, uh, I am thinkin’ [daughter’s name] would do what her husband wanted to. You know, she would take that into consideration a whole lot. But I do believe that she would make the decision. But I’m thinkin’ that even in [son’s name] domineering way, [daughter-in-law’s name] position on the thing would influence him a whole lot. And then, same way with [daughter’s name], [son-in-law’s name]’s position would influence her a whole lot.” [Pfaffe: Okay. How about with you and your wife?] “I think for the most part, (long pause) earlier years, definitely me. And then when I first took God seriously, probably was a joint decision. Since I had the stroke, probably lean more toward her.”

Q¹⁸: Who within your family sees to it that the family attends worship, praying together, and holding family devotions?

“Right now? At home? Between ma and I? Me.”

Q¹⁹: Does your wife support you when you act as family leader or “head”, or does she frequently contradict or challenge you?

“(Pause) Now, that depends. But I’m saying mostly she would probably, uh, go with it.”

VII. Ask about Major Life Events

Q²⁰: Where there any crises in your family that affected your, or any of your family’s attitude toward God and/or worship?

“Not yet.”

VIII. Inquire about family relationships

Q²¹: How would you describe the way in which members of your family relate to one another? For example, when arguments break out, is forgiveness verbally expressed and the people involved “get on with life”, or are grudges carried on for long periods of time?

“(Pause) I don’t know. Forgiveness between ma and I it is. But I don’t know about the kids.” [Pfaffe: How about the kids when they were under your roof?] “It just blew over and everything was better. I don’t think it, you know, don’t recall ‘I forgive you’, or ‘I’m sorry’.” [Pfaffe: But forgiveness can be communicated in other ways, can’t it?] “Yeah”.

Q²²: Have members of your immediate family been known to “feud” with one another?

“No.”

IX. Inquire about family strengths

Q²³: Who within your family (your wife, your children, parents, grandparents, a close and influential uncle, aunt, or cousin) would you say has (or had when they were alive) a strong Christian faith?

“I would say Aunt [name]. She had a strong Christian faith. Back then, she probably had to...she’s probably the only one of the aunts that I had anything to do with...a whole lot.” [Pfaffe: Did she live at home with your grandfather?] “When I first got to know her was – her husband was in the second War and she lived at home with her dad while he was gone. They were just married, so she was a real young woman when I first got to know her. Maybe that is what, she turned to the Lord then. But, ah, Aunt [another aunt’s name], I knew her. She was one of my favorite aunts. Maybe because she had as many kids as we did. It was always a nice place to go. She always saw to it that the kids were in Sunday School, and they learned the Catechism. [Subject names three more aunts] I know they all took their kids, and all were confirmed, but they had absolutely no influence on my life at all. If there was any influence at all in my life toward the Christian religion, other than ma [subject’s wife] would be Aunt [first aunt mentioned].” [Pfaffe: How about in your most immediate circumstance, your wife, your children. Who would you identify as to who you think had a strong Christian faith?] “In my immediate family right now? I guess I am. You know. And my mother. Definitely. I think [subject’s wife] is more laid back, who is a – she’s a servant type. That’s her work. She cooks the dinners, and serves the dinners, and that kind of thing.” [Pfaffe: So, you’d say that [subject’s wife] has a strong Christian faith too?] “Oh, yeah, definitely.” [Pfaffe: From what I’ve seen of her, I would definitely agree with that.] “Opinionated, but strong.”

X. Include questions on individual functioning

Q²⁴: If your children were interviewed after you died just as I have interviewed you, what do you think they would say about the strength of *your* faith?

“They would probably say, if they were honest, they would probably say ‘Dad didn’t have much when we were little.’ And my daughter would probably say now that...probably went overboard. But, ah, they all know. They definitely all know.” [Pfaffe: About what age would you say you kind of underwent a transition in getting closer to the Lord, and what maybe precipitated that? What kind of introduced that change in your life?] “I was a heavy smoker, and I got a coughin’ and, you know, I had a lump in my throat I couldn’t get rid of, and I went to the Doctor, and they discovered a growth on my throat that was causing me to cough. And it was no big deal. The Doctor even said ‘All we’re gonna do is go in there and scoop it off of there. You probably won’t be able to talk for 24 hours, of course we don’t want you to talk for 24 hours.’ And, ah, guess who seemed like the only guy that ever cared, besides my wife...” [Who?] “Pastor [name]. And I mean he was ‘Johnny up there on the spot’. He read the Bible, he offered communion, of course – in them days – that didn’t mean a whole lot, but it sure did coming up there to see me, pray with me before that operation. And, guess, ah, I suppose my wife was there first thing, but – boy – he was up there a close second. After, I was out of surgery, you opened up your eyes and saw my wife, and turned my head, and Pastor [name] come through the door. Did he have much influence on me? (chuckling) That young buck sure did! You bet! I can remember telling her ‘You know what? He *really* cared! He really cared! And, I got to listening to him more, probably that’s when I started being some officer in the church. And then, when I got over to [name of another church], Pastor [pastor of this other church], I would say if any man ever had an influence on my life, he did. Pastor [of first church mentioned here] ain’t no doubt inspired it, but Pastor [of second church mentioned here] really built on it.”

Q²⁵: What do you think they would say about *your* influence on them as a spiritual leader within the home?

“I would guess that, when it counted the most, I did the least. Now they can see. I go by example. But, ah, if I had much influence on them it would be interesting to hear what they say. It would be interesting. Maybe more influence on my son, than on my daughter.” [Pfaffe: Do you think dads have a lot of influence on their boys – either good or bad?] “Oh, I have no doubt! I have no doubt. Boy, when I was more involved in the church, you could see it. You could see it. Who was doing the disciplining? Too many times I see dad sit there like a knot on a log and never move a finger. And mom was doing all the disciplining. Mom’s one that sees to it that the kids are in church. Mom does this. Mom does that. Dad just kind of wanders around like a sick duck. I’m sorry to say, I hate to say that about my...but somewhere along the line. *Somewhere along the line we lost it. We didn’t lose it – we gave it up! Why? It’s easier to let the woman take charge? Less responsibility? I’m thinking so. And then all of a sudden I don’t think now a days the young folks – I hate to say it, but - I don’t think anybody’s in charge! Kids – no discipline. Very little responsibility dedicated to the kids. I just thank the Lord that I grew up when I did because responsibility we had. We had to do...when we were done there was no time to get into trouble because you were so cotton pickin’ tired, you were ready to go to bed!* (we’re

chuckling)” [Pfaffe: When did you, ah, with the regular attending that you had growing up – the Walther League, and all that – at what point...was there a point at which stopped going to church?] “Umm, I never stopped going to church until I went into the Service.” [Pfaffe: So, getting away from home, getting in that new environment...It would have taken an extra effort I suppose to find out where a church was and start attending, and did that kind of become a transition point then that you kind of fell away from attending?] “Yeah. Big time.” [Pfaffe: And then when you got out of the Service...when did you marry [Subject’s wife]?] “1958.” [Pfaffe: When did you get out of the Service?] “1958.” [Pfaffe: So, did you begin your married life by going to church?] “No.” [Pfaffe: Had she been going to church?] “No, she was...nothing. One way or another. She was no religion at all.” [Pfaffe: Her parents...?] “Her parents didn’t have no religion. In fact, *none* of her brothers and sisters go to church.” [Pfaffe: So when did the two of you – because obviously you two got hooked up with [church’s name] – At what time did you two realize that it’s time to come back to church?] “Well, I think it was up to me. Ah, the kids, I had them baptized. And, ah, then when they got Sunday School age - four or five – then I told ma I thought it was best that we get the kids in Sunday School – they needed a little religion. Then, we started taking the kids to Sunday School, but the kids had so many questions that they asked about church and God and Sunday School lessons that were so unfamiliar to her that she couldn’t answer any questions. So I thought it probably a good idea if she went and got confirmed herself. So, ah, she went – I was supposed to go along with her, but I had already ‘graduated’ and so (I break out in laughter) I didn’t need to! But, ah, she went. Probably in that realm, sometime after that – no too long I’m sure – that’s when Pastor [the pastor who first visited Subject in hospital] was there as a Vicar, and then he came back as a pastor. [We talk more about life circumstances at this point not fully pertinent to this research.]”

Q²⁶: How does that thought impact your own personal attitude and habit of worship? That is, do you want to keep doing the same things regarding worship as you are now, or do you want to change anything in any way?

“If I was influential in anyway with my worship habits, I think I would like to see more emphasis put on the younger guys, bring their families to worship, to discipline – at least share in the discipline, and their responsibilities to their families. I would like to see the younger folks more involved. Just does my heart bad to walk in the church and see all the snow on the roof. It’s bad – even in a small church like from where we come from, and it wasn’t any bigger than St. John’s, I am guessing that a goodly percentage of that congregation was *kids*. The Sunday School, when we had our Christmas programs, Sunday School took up probably three rows on each side...” [Pfaffe: When you get together with the family, do you ever look for opportunities to talk about the Lord with the grandkids?] “Especially one-on-one. Opportunities don’t come that often, but the Lord understands.” [Pfaffe: I’m sure you keep them in your prayers.] “Oh, definitely.” [At this point I reflect pastorally what was just discussed here, and the interview then draws to a close.]

Q²⁷: Finally, since this project aims to gain an understanding of men’s attitudes regarding worship, what is your own personal attitude toward the worship service here at St. John’s? I mean, what do you think about the worship service (the

liturgy, the sermon, the hymns, the way in which the service is conducted, the length of the service, or anything else that comes to mind? What would you like to see changed, if anything?

“Well, to start off with at the beginning, one of the things, one of the reasons why we came to St. John’s instead of Immanuel is that it was quiet when we came in to worship. That I really liked. And over at Immanuel, it wasn’t. And, as far as liturgy, uh, everything is pretty much the way we’re used to worshipping, pretty much. Uh, the sermons are always basic, simple. Anybody can’t catch the drift there, they need to go home [chuckles]. Uh, I like that, and I’ve had friends with me that, just, really like that too. So the sermons are fantastic. Uh [long pause], I can’t think of anything right off hand that I would drastically change. It’s good, uplifting, worshipful service [long pause]. No, I think, uh, I think I’m well satisfied with the worship service here at St. John’s.”

[Pfaffe reflects on the questions out loud and asks subject regarding the length of service.]

“You, know what? Back at [name of a former congregation subject was a member at] the length of the service probably was hassled more than anything in this...about the service. But I always said ‘As long as it is good, worshipful, interesting, I never notice how long the service is. I never noticed. Some days, ‘might preach ten minutes and another a half an hour, and if I hadn’t looked at my watch, I wouldn’t tell you how long it was. Most of the time I couldn’t tell you how long it was anyway. And uh, I made the comment once after the service was over, I looked at my wife and say ‘He’s going to be late for Immanuel, but uh...until then, it don’t bother me. It don’t bother me.’”

SUBJECT #6

Spiritual Genogram Interview Questions

Based on the "Outline for a Brief Genogram Interview", McGoldrick, 193-195

I. Start with the presenting problem:

Say: **"I am seeking to examine, understand and address the attitudes fathers have toward worship."**

XVII. Move to questions on household context:

Q¹: Who are the members within your household and their ages?

[Subject – 43, Subject's wife – 39, Daughter – 12, Son – 9]

Q²: If there are any other members of your immediate family living outside the home, who are they, what is their marital status, and where do they live (city & state)?

[No others.]

Q³: What religions are represented in your immediate family? Is your wife and children all LCMS, or are there any other denominations represented? Have any of these changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

[All LCMS]

Q⁴: Who, among the members of your immediate family (wife and children), attend worship services at least twice a month?

"All of us."

XVIII. Gather information on parents' birth families:

Q⁵: Could you tell me about your parents? Did your father attend worship regularly, rarely, or none at all? Your mother?

"He attended regularly. She did the same."

Q⁶: What religions are represented among your parents? Is your mother or father both LCMS, or are there any other denominations represented? Were either at one time members of another Christian denomination or a non-Christian religion?

Has either parent changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

[Roman Catholic. Both raised R.C.]

**Q⁷: What value was placed within your home while you grew up on...
- Knowing God?**

“Yeah. My mom and dad both – I think I my mom was pretty deep in her faith. She was basically the one who directed us all. Dad definitely went to church, and I know he prayed. I think mom was the backbone when it came to our religion though. She was the one that made it see we’d come to church. Dad took it seriously as well. ***He got his chores done in time to make sure he got to church on time.*** He made sure we went as well.” [Pfaffe: Your dad was a farmer?] “Correct. [Pfaffe: Is he currently serving as a farmer?] “No. He retired.” [Pfaffe: How many siblings did you have?] “I had three brothers, and one sister. There was five of us...I’m third down the line.” [Pfaffe: So, your dad went.] “Correct.” [Pfaffe: And your dad made the effort, was he a dairy farmer?] “Correct, yeah.” [Pfaffe: As a kid who grew up in Minneapolis and only has learned about farming since becoming a pastor, I’m beginning to see now what a tremendous effort it is...] “True.” [Pfaffe: ...for any parent to make church a priority – especially when you’re dairy farming – because you have to move your schedule around to get the chores done, and...] “Know what time service was, and made sure you got there.” [Pfaffe: So, the fact that your dad attended church regularly, even though your mom, kind of got everybody together, ah, ah...] “She was one that...how do I say this?...She was more open with it than dad was. Whenever things, whenever there was a conflict at home, or problems, or whenever there was a storm coming, she was the one who said ‘Okay, let’s get down. Let’s say the Rosary. That was the big thing with the Catholics, you know. Um, but that was mom that did that. That part. Dad wouldn’t ever, if mom wasn’t there, I don’t think dad would have ever done it. Still, dad, I think, took it seriously. Um, like I said, he got the chores done. He made sure he got the chores done and made it in the house and made it to church with mom.” [Pfaffe: That’s one of the cool things about how husband and wife work together. Well, I guess that answers the second question:]

- On the importance of attending worship regularly?

“And that was, you know, it was *weekly*. I think you know the Catholic faith just as well as I do, if not better, I suppose. But, if you didn’t go to church, it was a sin. Um, unless you had – according to mom and dad – something that was a conflict, whether you were sick, and so forth, so...” [Pfaffe: Thankfully, that doesn’t happen too often. [i.e. getting sick]]

- On a attending Sunday School?

“We had what we called CCD, or Catechism. Uh, first through eighth grade you went on Saturday mornings. It was from about nine – you had service at nine o’clock. Then you had class that was about an hour and a half long. From nine to eleven every Saturday morning. CCD then, or catechism, for the High School was always on Wednesday night. And that was

from 7-7:30 to about an hour and a half long.” [Pfaffe: So, that was in place of an actual Sunday School class?] “Correct. There was no – what we have – called a “Sunday School.” [Pfaffe: So, you had a very thorough instruction period on a regular basis while growing up.] “Yeah, yeah.”

- **Reading the Bible?**

“No. I have to admit that there was, um...Tell you the truth, Pastor, I don’t remember... We had a Bible. We had a Bible, but I guess we never – as much as I hate to say it – we never... We didn’t read it. We didn’t read it. We had, I think mom and dad had um, counted on the CCD and the Catechism to kind of help in that area...and we didn’t actually read the Bible there either. You know, you had passages in your work study once and a while, your workbooks. Um, you’d read a story each week, whatever. A work thing afterward in the workbook. But it was...and you read your, in Sunday Mass, you read your – you had the Gospel, and that’s about all the Bible work there really was.” [Pfaffe: Were you ever curious growing up about what’s in the Bible, being that it was kind of a closed book in your...?] “I don’t think I – ah – at this time I think about it. I thought ‘Why didn’t I think about it?’ But at that time, I never really...It wasn’t that big of a deal or issue. It...it...Not like it is to me *now*. Um, I can’t say no, I really wondered why we didn’t do that.” [Pfaffe: Of course, when you’re a kid too, you know, your attitudes are shaped...] “Yeah.” [Pfaffe: ...would you say, by your contact with the adults, and those who are...] “Yeah. And both of my friends, you know, that we went to school in [town], there was a big particular Catholic there. So, you didn’t have a lot of friends – like from Luther or from Methodist, or that interacting with us, who would give their opinion of what they were into like that. It was basically I had a lot of Catholic friends I hung out with, and we were all raised the same, I think...”

- **Having home devotions? If so, what was used? Who led them? How frequently were they conducted? What time of the day?**

“That was...that was a little more serious taken. Um, mom and dad, they didn’t make us say morning or night prayers, but they did say, you know, ‘Okay, go upstairs now. Time for bed. *Before you go to bed, say your prayers.*’ But it wasn’t really getting behind us and watch us say: ‘Okay, I want to make sure you do it.’” [Pfaffe: Okay, so did they ever participate with you in any of them [i.e. prayers]?] “Not in the morning or evening prayers. But like I said, we did say the Rosary *a lot*.” [Pfaffe: Under what conditions?] “A lot of times, it was during Lent – just about every day. And, again, in the summer time there were storms coming. Mom would ask the Lord to protect us. And we would pray the Rosary. She would lead, and we would...do the end. Like I said, it was during Lent and just then during special occasions when, you know, there was so problems in the household, problems with the farm or whatever...” [Pfaffe: So, kind of an impending crisis was the motivation for a lot of...?] “Yeah, and mom was the one who kind of directed that.” [Pfaffe: Now, how did you learn your bedtime prayers and your morning prayers?] “Um...good question. (pause) I guess I want to say it was...(long pause)...I want to say maybe it was the Catechism that kind a taught ‘You need to say ‘em.’” [Pfaffe: Did you have, ah, you know how, a familiar one like

‘Now I lay me down to sleep...’, or one of those kinds of prayers?] “No, it was basically like the ‘Hail Marys’ – you know you say your ‘Hail Marys’ and ‘Our Fathers’, the ‘Act of Contrition’ was one of them. Um, and those, I guess, were the way...I was taught to pray. ‘You say *those* prayers.’ Um, not so much ‘sit down, think about what you want, and – you know – ask the Lord’. You just basically, say: ‘I want to say three *Hail Mary’s*, or *Our Fathers*, or whatever’.” [Pfaffe: So were you thinking about – ‘cause I don’t want to put words in your mouth – when you were saying the prayers, for lack of a better question, *why did you pray?* Was it, were you thinking about the fact that you were talking to God? Were you thinking about the content of what you were saying? Or was it something that you were simply just saying because you need to...?] “Say it. I think that was a lot of it. I hate to say it (chuckles). I think that, yeah, a lot of times I probably just because, um, they told me to say ‘em. Um, But there’s times too when I got to the point where I was scared in my life for some or another reason, there was things happening. You know, and then I would just say – I prayed to the Lord, and asked for guidance, but then I would say the ‘Hail Marys’ and ‘Our Fathers’. But for the big part, I think, I just said them because – And I wasn’t nearly as strong in my faith as I am now. As a child, you know. I just basically, it was mom and dad said ‘You got to go to church’, and I went to church, and ‘You do these things’, and uh...So I think, to answer your question, a lot of it was just, you know, I said ‘em because that’s what I was taught.” [Pfaffe: So really there was not...any type of devotional resource, or the reading of a little devotional meditation, or like we have in our *Portals of Prayer* here. Was there anything to the equivalent of that in your upbringing in the Roman Catholic church? Was there any devotional meditation that your mom or dad would read at all?] “Um...Not that I’m aware of. You know, they got the book they called *The Times Review*...It’s a Catholic newspaper. A religious newspaper that they got on a weekly or monthly basis. And that is all the extra that I’m aware of. And they just read it. It wasn’t read aloud to the family, or anything. [Pfaffe: Kind of like a *Lutheran Witness* or something like that.] “Correct.”

- **The Church? – I mean, was the congregation to which you belonged a place you loved? Do you have happy memories of your church while growing up?**

“I guess I didn’t have any *bad* memories. I guess I, like my brothers and sisters, didn’t want to go to church a lot of the time. ‘Why do we have to go every Sunday?’ But it wasn’t...It didn’t terrify me to go, or wasn’t something I’ve got bad memories. No. I guess it isn’t *exuberant* feelings that I have, but...Do you know what I mean?” [Pfaffe: Yeah. Did the church building, did the people there, the priests perhaps, the secretaries, the staff...um, the artwork...As you think back to those days, did any of those things have a special meaning to you because they connected with you your spiritual upbringing?] “I can’t say that it did. I really can’t say that it did.”

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- Q⁸: Did your parents actively serve in leadership positions, serve on the altar guild, usher, sing in the choir, volunteer time in whatever needed to be done for the church?**

“Yeah, there were a few things. Mom was in the choir. Um, I don’t believe dad did...I don’t believe dad [unintelligible]. He ushered, filled in, it was nothing that he was on a schedule, but he did fill in when they called for it. Ah, but I want to say no. Um, mom was on...let me think what they called it...she must have been on some kind of board, because I remember her going...But I can’t tell you exactly what it was for sure. I don’t know if she had the title ‘Secretary’ or ‘Treasurer’, or anything like that. But I know she went to meetings every so often. Because I remember her coming home and talking to dad about what happened.”
[Pfaffe: Does she currently serve on anything, or...?] “I don’t think she is. She might still be on a choir if they still have it. I don’t think she is that I’m aware of.”

Q⁹: What influence did your parents’ religious beliefs, their attitude and habit of worship have on your own beliefs, attitude and habit of worship today?

“I think the weekly service that they went to. You know, they taught us ‘You got to be there’...And I think that kind of stuck with me most of my life – even after High School, and beyond. You know I pretty much made sure I got to church on a weekly basis. And you know I was married...and I didn’t get married until I was 28, so there a few years from High School until then that I was out on my own. But I did go to church. I think that was the biggest thing that they taught me. You know, Sunday mornings, you got to church.”

[Pfaffe: If you had to choose, Who do you think influenced you more: your mother or your father?] “It had to be mom.” [Pfaffe: In regard to the worship attendance?] “Yeah. And, and, faith – overall. You know, I think I, I, really don’t want to say that dad wouldn’t go to church if mom wasn’t there, but I don’t think he would have pushed it like mom did. I think mom was stronger in her faith. Yeah, it was mom that kept me going, anyway.”

XIX. Inquire about other generations

Q¹⁰: Along these same lines, what religions were represented among your grandparents? Were both of your grandmothers and grandfathers LCMS, or were there any other denominations represented? Were any at one time members another Christian denomination or a non-Christian religion? Had any grandparents changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

“On the dad’s side, it was Catholic. And I think he still – do you know [name of grandmother]? You go down to the [name of assisted in living home where I conduct chapel once a month]. I’ve got a grandma living there yet. She’s like 99 or 98.” [We muse briefly on how I had the pleasure to meet her and she commented to Subject on meeting me.] “But anyway, [I laugh] to get back to what we were talking about, and they were both – that was on my dad’s side – and they were both Catholic, and I want to say too that, ah, it was grandma that had, ah, the driving force in that family. As far as religion goes. You know, she had little prayer...*Portals of Prayer* things laying around. Had those, and I believe she still has them. She was, I think, very serious about her religion. But grandma and grandpa both attended Sunday service every Sunday. As much as they could until they got old,

obviously they did not go there quite as much.” [Pfaffe: Were they farmers too?] “Yes, they were.” [Pfaffe: Dairy farmers?] “Yes. On my mom’s side, they were both Catholic, but if I remember right, I can remember my mom saying that grandpa wasn’t, until he got married. This would be on my mom’s side. But I remember mom saying that she thought that even though grandpa was not raised Catholic, he had a stronger faith than my grandmother did.” [Pfaffe: Really.] “Yeah. I remember her saying that once. But, ah, both of them were very devoted, and...made sure they went to church when they were alive.”

Q¹¹: Did your grandfather(s) attend worship regularly, rarely, or none at all?

“Regularly. Both of them.” [Pfaffe: And] **Your grandmother(s)?** “Did too.”

Q¹²: To the best of your knowledge, did your grandparents actively serve in leadership positions, serve on the altar guild, usher, sing in the choir, volunteer time in whatever needed to be done for the church?

“No, I guess I can’t say that I know for sure if they did, or not. I don’t know.”

Q¹³: Did any of your grandparents ever talk with you about God when you grew up?

[Pfaffe: Did you have contact with them while growing up?] “Sure! You know, we visited.”

“Yeah. Nothing where they preached to you or nothing like that, but, yeah, I think they mentioned it...They mentioned it a fair amount of times. You know, ah, ‘...went to church’, or ‘God’ll work this thing out for ya’... ‘You gotta say your prayers, and you know He’ll take care of ya’. It wasn’t a lot, but, yeah, those kind of things. Um, nothing...got into the Bible or...anything like that...”

Q¹⁴: What influence did your grandparents’ religious beliefs, their attitude and habit of worship have on your own beliefs, attitude and habit of worship today?

“I think basically it was again, like mom and dad, that they went to church every Sunday. Um, I think that had that, you know, kind of bleed over on mom and dad, and mom and dad on us. So I think eventually somehow there was the connection that, going to church was very important, that we...” [Pfaffe: Do you think the fact that your grandparents went reinforced the message that you received from your own parents...?] “Oh, I’m sure. Yeah. I think so. Yeah.” [Pfaffe: ...about the importance of attending worship? If you had to pick, maybe it would be difficult.]

Who do you think influenced you more: your grandmother(s) or your grandfather(s)?

“I want to say it was probably my – if it would have been anybody – probably my grandmother on my dad’s side. But I think in general it would have been both grandmothers. If I would have to choose.”

V. Probe ethnic / cultural variables

Q¹⁵: How would you describe your family's attitude toward dying?

“Well, (brief pause) it's not talked about a lot in our immediate family. Um, I know – if I'm speaking for myself – I'm not near as scared of it as I used to be. And I got you to thank for that, and my wife to thank for that, and the Lord to thank for that. Because I know that, you know, I don't have nothin' to worry about. It's the way He wanted it, it's the way it's gonna happen. Um, as far as the immediate family, [Subject's wife] doesn't talk about it much. [Son] is very sensitive. A couple of different times he goes to bed and he'd start crying, and you'd go in and ask him [unintelligible] “I don't want to die”, or “I don't want you guys to die”. Um, so I think that's about the only time it's every really been talked about, or brought up in our family. And [Daughter], she can go to bed and not worry about a thing [we both start laughing]. Doesn't bother her. I don't believe how different those two are. [Son] is so sensitive. His feelings get hurt so easy. [Daughter] is totally different, but...um, As far as talking about my mom and dad, I don't think we talked about death all that much. Dying all that much. Um, I'm sure it was brought up at times, but I can't recall what was probably said about it. If they were scared. I think they just, kind of, if I had to...my own perception of what *they* were thinking was that, it's a thing of life. You accept it. It's gonna happen. But it wasn't something that we talked about all that much.” [I reflect with subject briefly on what a normal stage of growth the fear of death expressed by his son is, and what a wonderful sign of love that he was upset by the thought of his parents dying. Subject responds:] “It's easier to explain it now than it would have been, you know, if I would have been going in my own faith...As a Catholic, I wouldn't have understand it as well as I do now.” [Pfaffe: Would you say then, running with that thought, that your own spiritual growth – your knowledge of what God's Word says about these things – impacts your ability to talk to, or lead, your own children?] “Oh, yeah. Definitely!” [Pfaffe: Does it give you some confidence in your ability to answer some of their questions?] “Yeah. There's no doubt that. You know, let's say, twenty years ago, if I would have had [son] and tried to explain stuff, wouldn't have been near as easy, you know, as it was now.”

Q¹⁶: What are the beliefs your family holds about what happens to humans after death?

“Mom and dad's is, I'm sure it's, purgatory first. You know, and they give money to the church for people that have passed away. And to say a Mass in their honor. Um, and I'm sure that's what mom and dad – not that I ever remember them discussing that with us kids – but I'm sure that's the Catholic faith. That's what happens is that you...” [Pfaffe: Did they not bring that up to you, purgatory, when you were growing up?] “Not a lot. All I remember is that, what I remember of them talking to me about heaven and hell was that, um, there's gonna be a Judgment Day once you die. You're gonna be told whether you're gonna go to hell or heaven. At that time. You didn't know for sure where you were going. Um, Simply because it was based on how (slight laugh) well you did when you were down here on earth. So, they couldn't assure me where I was going. And they couldn't assure where they were going because you'd ask mom – and I never thought about this before the last few years now but – you'd ask mom at some point in time, if it came up in casual conversation, ‘Mom what do you think you're gonna do when you die?’ ‘Well, I *hope* I'll go to heaven.’” [Pfaffe:

There's a lot of Missouri Synod Lutherans who'll answer that way too!] (Chuckle a little) "And she'll say...if she did a good deed, 'Well maybe at least it'll help me get closer to heaven. (he laughs) Maybe that'll be a deciding factor.' At that time it never, I never thought about that at all. That's the way I accepted it. I guess maybe that's the way I took on the view. And, like I said, within the last – since I got married – [Subject's wife] got me this point where I'm at. If it wasn't for her, I wouldn't...How it would have happened...what religion I would have been, I don't know. I probably would have stayed Catholic...So I've got her to thank for it and you to thank for what you've taught me. So, when somebody asks me where *I'm* going, I know where I'm going now! I couldn't say that before." [We reflect on that joy momentarily about the status we have as *Saints*.] "I knew that Christ died on the cross, and that He had a heck of a death, but it didn't mean then – what He did for me – what it means for me now. I realize that now." [Pfaffe: The sweetest words a pastor can hear from one of his sheep. I can assure you.]

VI. Elicit Attitudes about Gender

Q¹⁷: Who within your family takes the lead in handling major life events?

"I want to say me, but I get kind of sick of that, ah, you know. It's like 'Why do I got to make this decision?' '[name of Subject's wife], why can't you make this decision? You know?' 'Cause I'm always fighting, you know, if we've got something going on, I'll pray, and I'll pray, and I'll pray. If I don't get no clear answer. Then she'll: 'What do you think we should do?' 'Well *I don't know* yet!' You know? So, I want to say it's me, but, like I said, I get kind of sick of it (laughs slightly). I wish she'd make a decision every once and a while, so it won't fall on my shoulders all the time." [Pfaffe: That's a tremendous, tremendous observation. Because you're exposing something here that *headness* – the nature of leadership – is that being a leader does not mean it's all 'fun and games'. It doesn't mean as you take the lead in these things...As you take the lead in these things, am I correct in understanding that it's not giving you a pass, as it were, to boss your family around?] "Oh no. Definitely not. No. Definitely not. Nothing like that." [Pfaffe: Is [name of wife]'s asking you would you say...is that indicating to you coming from her that she looks to you for some leadership?] (pause followed by a sigh) "After a time, I never thought about it, you know, when we first got married, shortly after we got married. In the last few years now I think about it more now – yeah, she does come to me [unintelligible]. If I say we've got enough money, she'll say 'Should we buy this or should we buy that, or should we do this?' And I'll say 'We'll you know what the finances are. Do you think we can afford it?' It's like she wants to put the responsibility on me to make that decision. Um, like I said, I get kind of sick of it after a while." [Pfaffe: What benefit do you think she gets from being able to come to you and ask you?] "I don't know. Would it be a sense of security? I don't know what it would be. The benefit to her. I don't know. Could it be just that shee don't want to have that that account—responsibility, having to make the decision? I don't know! [Pfaffe: Well, I think... – If I had been asked this question - I want to know what *your* answers are - but had I been asked this question, I think I would have probably been inclined to answer the way you first just said it; which was, you think it was giving her some comfort to know that she can...I mean, there *is* a sense of security there...] "Um Hu" (agreement) [Pfaffe: ...But

I wanted you to be able to...Do you think that may be something to it?] “That’d be the only thing I know. I mean, I don’t really know, I only know [unintelligible] [wife:] ‘Well, I just assume you make the decision so I won’t have to hold that burden...’ - She doesn’t say that. She just asks me. I don’t know what she really...I’m not sure.”

Q¹⁸: Who within your family sees to it that the family attends worship, praying together, and holding family devotions?

“I’ll tell you right now that, we don’t hold devotions as much as near what I’d like to do. And this is something I’d like to sit down and talk about sometime (chuckles) too ‘how do you start this...’ As far as getting to church, and maybe rearing the children towards ‘okay now, let’s say our prayers...’, I would have to say it’s me. And I don’t mean that boastfully, or anything like that. Um, ‘Cause I just don’t see a lot of that come from her. I mean, I’m the one who’s always got to set the alarm if we’re going to get up for church in the morning...” [Pfaffe: Do you think though, if you fell off the face of the earth today, would your family stop going to church?] “No. Definitely not. Definitely not.” [Pfaffe: So, in other words, the fact that you’re having to set that alarm clock is not indicative of – without you, she would be a different person. It’s just that, as the way the family works, you know how one gear turns another gear in a machine?, you’re the gear that sets the alarm clock! (I start to laugh here)] “Yeah.” [Pfaffe: And she’s gotten comfortable do you think maybe...] “I think so. I know that she would set the alarm clock if I wasn’t there. If something happened to me. I know she would. I mean, she was brought up in a very strong faith.” [Pfaffe: What faith are her parents?] “Lutheran.” [Pfaffe: Missouri Synod?] “Yeah....But like I said, no, she wouldn’t stop. She would make sure the kids got there, got to church, got to daily devotions, whatever.” [Pfaffe: It’s like in my family too, I set the alarm clock...you know there’s certain jobs that I’m sure [Subject’s wife] does...] “...takes on that I don’t have to worry about.” [I reflect with subject that one of the joys of being part of a family is that we seem to fall into a pattern of behavior, where many of the daily tasks are just performed without a whole lot of discussion. I ask subject to consider that when we may be frustrated for always having to ‘set the alarm clock’ that, that ‘job’ became our in the beginning because we probably established that pattern ourselves. Subject readily agrees.]

Q¹⁹: Does your wife support you when you act as family leader or “head”, or does she frequently contradict or challenge you?

“No. She supports me totally. Yeah. Definitely.”

VII. Ask about Major Life Events

Q²⁰: Were there any crises in your family that affected your, or any of your family’s attitude toward God and/or worship?

“I don’t think so much the immediate family. I want to say there were probably some crisis when I was growing up that probably affected some of my brothers and sisters. I don’t actually know what some of them are doing now as far as going to church. I don’t know if

they're keeping it up or not. Yeah, there some things that may have changed them as far as their faith goes." [Pfaffe: As far as your own immediate family?] "No. I can't say...nothing immediate there."

VIII. Inquire about family relationships

Q²¹: How would you describe the way in which members of your family relate to one another? For example, when arguments break out, is forgiveness verbally expressed and the people involved "get on with life", or are grudges carried on for long periods of time?

[Missing information – tape stopped]

Q²²: Have members of your immediate family been known to "feud" with one another?

[Missing information – tape stopped]

IX. Inquire about family strengths

Q²³: Who within your family (your wife, your children, parents, grandparents, a close and influential uncle, aunt, or cousin) would you say has (or had when they were alive) a strong Christian faith?

[Missing information – tape stopped]

X. Include questions on individual functioning

Q²⁴: If your children were interviewed after you died just as I have interviewed you, what do you think they would say about the strength of *your* faith?

"(long pause) I wonder if they would...if you could ask them that now [i.e. due to their young ages]...actually understand..." [Pfaffe: Or, if you were maybe to project if they were a little bit older...?] "I guess that they would say that I was very strong in my faith – at least that's what I'd hope they say. Definitely not the 'perfect father', husband – there's no doubt about that, but, I guess I'd hope they see some things in me that, you know, they say that 'he had a very strong faith'." [Pfaffe: Well, your Pastor sees quite a bit in you.]

Q²⁵: What do you think they would say about *your* influence on them as a spiritual leader within the home?

"I guess I'd hope they see 'That he tried to do his best, that he tried to make sure that we made it to worship. You know, '...tried to do what he could for us spiritually'." [Pfaffe: Amongst all the legacies you hope to leave with your kids: teaching them to consider the value of money, proper regard and importance of their reputation with other people, of all the things that you think would be important, what do you think would be at the top of the list in

terms of what do you hope to leave with your kids?] “Well, I guess I hope to leave with them, um, that they would continue their walk in the light of the Lord, and I hope that I have instilled that much – that they would keep on with the faith – not that this would have been my goal 20, 15 years ago for them. But now that I’ve kind of got some priorities straight, that’s what I want to see them – that I left them with that. That they know what’s important. You know, Christ is number one. I guess that’s what I’m hoping for.”

Q²⁶: How does that thought impact your own personal attitude and habit of worship? That is, do you want to keep doing the same things regarding worship as you are now, or do you want to change anything in any way?

“Oh, I want to do *more*. I want to get more involved with them and the Bible. I guess I’m always feeling that there’s so much more I should be doing. I should be *reading* the Bible with them, and I should be teaching them more. You know, and, I guess, I think that just getting them to church on Sundays and Sunday School is, you know, *not enough*. I want to...the family devotions thing I want to develop. So, there is more I want to do, but I’m not sure how to get it started. I’m not sure how to go about it, maybe.” [Pfaffe: Do you think you’re dad, God bless him for his making the effort as a dairy farmer to go with the family, do you think he still exhibited a leadership by ordering his chores around church?] “No doubt. No doubt. No doubt.” [Pfaffe: Do you think if he had taken an aggressive role in conscientiously leading the family in some kind of devotions, do you think that would have an impact on you today?] “Oh, I’m sure it would have. (chuckles) Yeah.” [Pfaffe: So, you think, ah, regardless of how dads – where dads are at, what would you say the impact a father is – whatever kind of leadership that is – what kind of impact would you say dads have on their kids?] “I would say, it’s got to be *quite* an impact.” [Pfaffe: Did you learn how to be a man from your father?] “Yeah. I think so. Yeah.” [I then begin to reflect on earlier answers he gave and the special privilege there is in the “burden” God has placed upon us dads in the spiritual leadership role as husband and father.]

Q²⁷: Finally, since this project aims to gain an understanding of men’s attitudes regarding worship, what is your own personal attitude toward the worship service here at St. John’s? I mean, what do you think about the worship service (the liturgy, the sermon, the hymns, the way in which the service is conducted, the length of the service, or anything else that comes to mind? What would you like to see changed, if anything?

“Ah...I don’t know. The length...I think, you know, if you can’t afford, if you can’t be in church about an hour out of week, something’s not right there. And I think we hold that pretty close there to an hour. Um, I guess when I was growing up I always thought it was nice to get it over with as soon as possible [chuckles] – get in and get out, but, um...Obviously I’ve changed since then, and have grown quite a bit since then, and ah...So I guess I don’t feel the length is nothing wrong with that. The liturgy, um...I don’t really see that there’s anything that I would really...really change about it. The only thing maybe I could think of, some of the hymns that we do out of the “Red Hymnal”, um, are a little bit hard to follow; you know, some of them I’m not used to. Some of them are very nice hymns,

uh, but there are some I have a hard time singing to I guess I should say. I just don't think they – I don't know if they don't flow, or if they just – they don't have a good rhythm for me to keep my interest maybe – I don't know if that's the way you want to put it, or not, but um... You know I can't really think of anything else that I would...not really happy with...at the service at all. I don't really think..."

[Pfaffe reflects on the question again to see if there are any other thoughts by the subject to this question. Pfaffe then asks if there are any thoughts about the sermon, or the sermon length.]

"No, I honestly can say, you know, I can follow the sermon. There were times in the past when I was growing up that um... Well, obviously there are good speakers and not so good speakers, you know, and... There's a lot of times growing up when we had different Fathers that were doing the service, you know... They could take all day to say something, and you really couldn't get nothing out of it, and there was other ones who could say it in, like, about ten minutes and you could really get the message. And I guess that's what I'm getting from your sermons up there. I can follow it. It has to do with me. I look at myself as I'm... as you're talking to me. You know what I mean? I guess I don't really find anything bad with the sermon. No, I think it's good. I really do. I don't know what else..."

SUBJECT #7

Spiritual Genogram Interview Questions

Based on the "Outline for a Brief Genogram Interview", McGoldrick, 193-195

I. Start with the presenting problem:

Say: **"I am seeking to examine, understand and address the attitudes fathers have toward worship."**

XX. Move to questions on household context:

Q¹: Who are the members within your household and their ages?

[Son Ron – 35, Subject – 66, Wife – 59]

Q²: If there are any other members of your immediate family living outside the home, who are they, what is their marital status, and where do they live (city & state)?

[Jerry, Virginian Beach, VA, Bonnie – 28, Alan husband, Brenda & husband Matt, Barb – 37 (not married) with Jerome, Randy –33 & Jody Maxwell Prairie]

Q³: What religions are represented in your immediate family? Is your wife and children all LCMS, or are their any other denominations represented? Have any of these changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

[All LCMS]

Q⁴: Who, among the members of your immediate family (wife and children), attend worship services at least twice a month?

"Bonnie and Al. Well, Brenda Goes to church every Sunday in Pennsylvania..."

XXI. Gather information on parents' birth families:

Q⁵: Could you tell me about your parents? Did your father attend worship regularly, rarely, or none at all? Your mother?

"Fairly regular. And mom, take all eight kids with."

Q⁶: What religions are represented among your parents? Is your mother or father both LCMS, or are their any other denominations represented? Were either at one time members of another Christian denomination or a non-Christian religion?

Has either parent changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

[Pfaffe: When did your father pass away?] “1964.” [Pfaffe: Was your father Missouri Synod?] [Subject gives name of an ELCA Church in the region.]

Q⁷: What value was placed within your home while you grew up on...
- **Knowing God?**

“Quite a few. You had to be a believer in Him.”

- **On the importance of attending worship regularly?**

“Pretty important. They made sure you went to Catechism, got confirmed. You don’t quit church after that. You still go.”

- **On a attending Sunday School?**

“Never had the chance, or we didn’t go.” [Pfaffe: What did your dad do for a living?] “Farmer...dairy and beef.” [At this point I talk about the tremendous commitment involved with farmers with livestock, and the effort required to be able to get chores done so a man can go to church with his family. Subject adds:] “You milk the cows, and feed, and eat breakfast and go to church, you’d clean the barn in the winter time when you get back.” [Pfaffe: So, was there Sunday School offered, or was it just that you guys had to get back in time?] “This I don’t remember. I imagine there was Sunday School.”

- **Reading the Bible?**

“Ah, mom did quite a bit of it, and dad didn’t. He understood a lot of it, but he didn’t read much of it.” [Pfaffe: Did mom read it to herself, or did she ever share it with you guys?] “She shared it with the kids. She knew just about every hymn in the hymn book. She just loved to sing. She’d be doing house cleaning, a pretty soon you’d hear a hymn would come up. She’d keep on doing whatever she was doing and keep on singing.” [Pfaffe: Did that leave an impression on you?] “Well, it makes a believer.”

- **Having home devotions? If so, what was used? Who led them? How frequently were they conducted? What time of the day?**

“We prayed before we’d eat...you always said your bedtime prayers.” [Pfaffe: Did your parents ever say them with you, or teach you to?] “Well, they taught us our prayers.” [Pfaffe: Was it mom or dad who taught you your prayers?] “They both worked together on it.”

- **The Church? – I mean, was the congregation to which you belonged a place you loved? Do you have happy memories of your church while growing up?**

“Real good...Always a friendly place to go. And, everybody greeted you. And everybody got along good.” [I reflect on a few happy memories I had from my own congregation growing up.]

Q⁸: Did your parents actively serve in leadership positions, serve on the altar guild, usher, sing in the choir, volunteer time in whatever needed to be done for the church?

“I imagine they were both ushers, and mom belonged to the Ladies Aid there for years and years...Mom was a firm believer in the Ladies Aid. She used to take us kids with – the ones who weren’t in school – if there was a Ladies Aid meeting, the rest of us had to go with.” [Pfaffe: Is that right?!] “Dad was busy, and mom wants to go to Ladies Aid, take the ‘rug rats’ with.” [Pfaffe: What did you do during that time, do you remember?] “We’re talking back a long time now!” [Pfaffe: I’m intrigued by that! So you got to see the ladies...I suppose they fed you, didn’t they?] “I imagine we had snacks of some kind...cookies, or something, you know...lemonade, or whatever.” [Pfaffe: I’ve never known Lutheran ladies to get together, and not whip up something. That must have been a good memory too!]

Q⁹: What influence did your parents’ religious beliefs, their attitude and habit of worship have on your own beliefs, attitude and habit of worship today?

“(Pause)...[asks for question to be repeated. After question is rephrased, subject responds:] “I think it did” (i.e. parental influence making an impact on subject). “Sometime when the chores can wait, we’re gonna go to church. We’ll do the chores when we get back.” [Pfaffe: It came down to a matter of priorities, didn’t it?] “That’s right.” [Pfaffe: And, ah, nobody could say that dad’s chores were any less important than the neighbor’s chores, right?] “Yep.” [Pfaffe: Everybody had the same amount of work, and it was all important, but it came down to what was more important, was it God or...] “Staying home and pick rock, or whatever.”

[Pfaffe: If you had to choose, and this might be difficult, Who do you think influenced you more: your mother or your father?] “That’s a tough one. Because they were both firm believers. Sometimes, we couldn’t make it. When one or the other said ‘We’re going to church’, there was no argument from the other one. Everybody got ready, and we went to church.” [Pfaffe: So they were a unit then?] “Yeah.”

XXII. Inquire about other generations

[Pfaffe: Along those same lines, were going to talk about your grandparents. Do you remember your grandparents?] “Mom’s mom and dad were from Canada.” [Pfaffe: Really!] “That’s where dad met mom. It was up there in Saskatchewan. He [i.e. dad] worked in logging camps, drove four horses on a big sled, drilled wells in the summer time. And dad’s dad passed away before I was born. I remember dad’s mom. Grandma Johnson. She loved to sew, but her eyes were getting so bad she couldn’t thread the needle. I’d thread

the needle for her, and then I'd get a sugar cube...that was back before 1942." [I try to summarize this information. At first unsuccessful. Then subject clarifies with additional information:] "Dad married mom in Canada. Her mom and dad run a motel in Canada. A hotel-motel (or later called a 'boarding house'). But dad worked in lumber camps in winter time, and drilled wells in the summer time....Dad's mom and dad come over from Norway...they came over with their parents. And, they homesteaded right where my kid brother lives now. Had a log cabin down by the river. With the high water all the time, they moved up the hill a little ways and built the house where my kid brother lives now."

Q¹⁰: Along these same lines, what religions were represented among your grandparents? Were both of your grandmothers and grandfathers LCMS, or were there any other denominations represented? Were any at one time members of another Christian denomination or a non-Christian religion? Had any grandparents changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

"Yes, I'm sure dad's mom and dad were Lutherans."

Q¹¹: Did your grandfather(s) attend worship regularly, rarely, or none at all? Your grandmother(s)?

"Dad's mom lived with mom and dad. And she went to church with dad, mom, and us kids." [Pfaffe: Okay. Because grandpa had died.] "Yeah. I don't remember grandpa on dad's side. And mom's mom and dad from Canada, they'd come down and visit, you know...Now, whether they went to church regular or not, I wouldn't have a clue...They came down to mom and dad's three or four times that I can remember of." [At this point, I ask subject if he thought his father's own logging background was influential on his own career of logging...Subject thinks so.]

Q¹²: To the best of your knowledge, did your grandparents actively serve in leadership positions, serve on the altar guild, usher, sing in the choir, volunteer time in whatever needed to be done for the church?

"This I can't remember."

Q¹³: Did any of your grandparents ever talk with you about God when you grew up?

"I can't say one way or another. We're talking about when I was four to six. I know grandma Johnson had a Bible in her little room where she was in the house. I know she had the Bible in there. Maybe she read some Scriptures to me..."

Q¹⁴: What influence did your grandparents' religious beliefs, their attitude and habit of worship have on your own beliefs, attitude and habit of worship today? Who do you think influenced you more: your grandmother(s) or your grandfather(s)?

“Hard to say. (chuckles)”

V. Probe ethnic / cultural variables

Q¹⁵: How would you describe your family’s attitude toward dying?

“I’m not scared of dying. I want to postpone it for as long as possible.” [Pfaffe: You don’t want to rush the process.] “No. But as far as dying, if I’m dead tomorrow, that’s alright.” [Pfaffe: Isn’t nice not to have to worry about that?] “It isn’t going to do no good to worry about it... When the ‘Old Feller upstairs’ knocks on your door, you mize well open it. He’s gonna come in. It ain’t gonna make no difference.”

Q¹⁶: What are the beliefs your family holds about what happens to humans after death?

“I believe they’re gonna go to heaven. I hope.” [Pfaffe: And why do you say that?] “I brought ‘em up as good as I can. And I hope they believe in God.” [Pfaffe: Why do we know we’re going to heaven when we die?] “That’s gonna be to that ‘Feller upstairs’ again. To put the vote on it.”

VI. Elicit Attitudes about Gender

Q¹⁷: Who within your family takes the lead in handling major life events?

“(pause) Well, at my place – I don’t know about anybody else – mom and I always try to work it out between the two of us, and usually we come up with the same vote. We might have a little argument, ‘bout what’s the priority, but as a rule, we work it out together... And it aint none of this: ‘Well I’m gonna do this whether you like it or not!’ We don’t take that well, because it aint gonna work.” [Pfaffe: Did you see that in your parents too?] “Yep. They voted to ‘kind of’, ‘well, maybe not’, then think it over a little bit, and then it was okay.”

Q¹⁸: Who within your family sees to it that the family attends worship, praying together, and holding family devotions?

“Mom and I both work at that togetherness.”

Q¹⁹: Does your wife support you when you act as family leader or “head”, or does she frequently contradict or challenge you?

“Not too often.”

VII. Ask about Major Life Events

Q²⁰: Where there any crises in your family that affected your, or any of your family’s attitude toward God and/or worship?

“No.”

VIII. Inquire about family relationships

Q²¹: How would you describe the way in which members of your family relate to one another? For example, when arguments break out, is forgiveness verbally expressed and the people involved “get on with life”, or are grudges carried on for long periods of time?

“As a rule, they’ll settle it...real shortly. This hear, kickin’ and needlin’ I don’t go along with that. Mom don’t follow it at’ol... You make up your mind right now, or somebody else is gonna make it up for ya.”

Q²²: Have members of your immediate family been known to “feud” with one another?

“I got a couple of boys that do it once and awhile, but otherwise everything goes fair to medium.”

IX. Inquire about family strengths

Q²³: Who within your family (your wife, your children, parents, grandparents, a close and influential uncle, aunt, or cousin) would you say has (or had when they were alive) a strong Christian faith?

“(pause) Well, I’ve got a brother in [town] who belongs to [name of church] there, and [daughter] in [another state]. They’re firm believers.”

X. Include questions on individual functioning

Q²⁴: If your children were interviewed after you died just as I have interviewed you, what do you think they would say about the strength of *your* faith?

“That’s kind of a tough one, isn’t it...I don’t know what they’d say for sure. (pause) ‘Okay dad’? I don’t know.”

Q²⁵: What do you think they would say about *your* influence on them as a spiritual leader within the home?

“We taught them to say their prayers at night, and *grace* at the table, I got *some of them* to come to Sunday School. And some I couldn’t. I can get three out of six. I’m still breakin’ even.” [I couldn’t help the laugh that I let go.]

Q²⁶: How does that thought impact your own personal attitude and habit of worship? That is, do you want to keep doing the same things regarding worship as you are now, or do you want to change anything in any way?

“I probably should come to church more often than I have been.” [Pfaffe: Would you like to expand on that thought a little bit? Anything you’d like to add to that? What makes you think about that?] “Well, we’ve got the grandkids every weekend. And mom kind of hesitates in bringing them to church.” [Pfaffe: Why is that?] “Well, [in the voice of his wife] what if the little one gets cranky?’ I’ll take him out in the hallway. I’ll take him down in the basement. There’s no big deal. We’re in the building. God knows we’re here. Like that old minister said in [town], fifty some years ago. Before they had them speakers, ya know. Dad asked him, he said ‘Doesn’t that bother you when them little guys are cryin’, and wailin’ away back here?’ He said ‘It don’t bother me a bit, Mr. [name]’, he says ‘I just talk a little louder.’ He said ‘I know that if there’s a kid back here bawlin’, mom or dad has to be here in the building with him.’ There you go.” [Pfaffe: You couldn’t have said it any better.] “No.” [We round out the conversation reflecting on the fine words the subject offers on bringing little children to church. I direct to our Lord and His love for little children (“Let the little children come to Me, for of such is the Kingdom of God...”)].

Q²⁷: Finally, since this project aims to gain an understanding of men’s attitudes regarding worship, what is your own personal attitude toward the worship service here at St. John’s? I mean, what do you think about the worship service (the liturgy, the sermon, the hymns, the way in which the service is conducted, the length of the service, or anything else that comes to mind? What would you like to see changed, if anything?

“Well, I don’t get here real regular, you know that. But, all the sermons I have been to sounded good; and the hymns and stuff. They usually go along with what the service is about. The length of it is fine. I don’t have any problem with it.”

[Pfaffe reflects upon original interview in which subject shared experiences of worship with

parents while growing up. When asked to compare present worship at St. John’s with the

services of his youth, subject answers:] **“I think they run pretty much the same.”**

SUBJECT #8

Spiritual Genogram Interview Questions

Based on the "Outline for a Brief Genogram Interview", McGoldrick, 193-195

I. Start with the presenting problem:

Say: **"I am seeking to examine, understand and address the attitudes fathers have toward worship."**

XXIII. Move to questions on household context:

Q¹: Who are the members within your household and their ages?

[Myself – 58, Subject's wife – 56, Daughter – 21]

Q²: If there are any other members of your immediate family living outside the home, who are they, what is their marital status, and where do they live (city & state)?

(All married except for youngest)

[Daughter - 33 , Daughter - 31, Daughter – 29]

Q³: What religions are represented in your immediate family? Is your wife and children all LCMS, or are there any other denominations represented? Have any of these changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

[Subject, his wife, and youngest daughter now all LCMS, 3 older daughters ELCA.
Subject's wife's family background is LCMS.]

Q⁴: Who, among the members of your immediate family (wife and children), attend worship services at least twice a month?

"I would say [Daughter], [Daughter], and [Daughter] – I think – does. I know she takes the kids to Sunday School. I know my wife was instrumental in (chuckles) prodding that along a little bit, but..."

XXIV. Gather information on parents' birth families:

Q⁵: Could you tell me about your parents? Did your father attend worship regularly, rarely, or none at all?

"Rarely." **Your mother?** "About the same." [Pfaffe: Did mom go with dad?] "Most of the time if he didn't go, she didn't go."

Q⁶: What religions are represented among your parents? Is your mother or father both LCMS, or are there any other denominations represented? Were either at one time members of another Christian denomination or a non-Christian religion? Has either parent changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

“My father was Methodist. My mother was Catholic. She did make sure that we were at Sunday School. We participated in the Methodist church...youth program.”

Q⁷: What value was placed within your home while you grew up on...
- **Knowing God?**

“Well, like I said, mom made sure *we* attended Sunday School, and participated in the youth programs at the Methodist church there...”

- **On the importance of attending worship regularly?**

“Well, like I say, my parents was an irregular basis, so that does probably lead you not to be as..., but I would say that we attended quite often.”

- **On attending Sunday School?**

[This question was addressed in the answers given previously.]

- **Reading the Bible?**

“Ah, as a family, I would say that we didn’t.”

- **Having home devotions? If so, what was used? Who led them? How frequently were they conducted? What time of the day?**

“We’d have a blessings at meal time, especially, you know, if there was a family deal...”
[Pfaffe: So prayer? How about bedtime prayers?] “Yes.” [Pfaffe: Who instigated that?]
“Mom did.” [Pfaffe: Did dad ever participate in that?] “If he did it was rarely.” [Pfaffe: The dinner prayer. Was that also mom?] “Yeah. Well, she would have us share, as some of us got older. If there was a family get-together, or something.”

- **The Church? – I mean, was the congregation to which you belonged a place you loved? Do you have happy memories of your church while growing up?**

“Yes.” [Pfaffe: Any memories you could share with me?] “Well, I just remember, like I say, with the youth groups and stuff, we would go and do things, you know, go tobogganing, we used to sing in the choir, the different things that we’d do...A lot of close friends that were in it...”

Q⁸: Did your parents actively serve in leadership positions, serve on the altar guild, usher, sing in the choir, volunteer time in whatever needed to be done for the church?

“They would volunteer time, but I don’t think my father was on the Board of Trustees – or whatever, but....[Pfaffe: Is that right? So, if there was a job that needed to be done, he’d...?] “Oh, yeah. He was, like, on the work crew.” [Pfaffe: Did your dad have a positive attitude toward the church, would you say?] “Yeah.” [Pfaffe: How about your mom? Was she involved in the Roman Catholic church at all?] “No. No. She didn’t attend the Roman Catholic, or anything. Whatever they did, it was with the Methodists.” [Pfaffe: So, did her membership remain with the Roman Catholic church although she was participating in the Methodist...?] “I don’t know what to say about that.” [Pfaffe: But you don’t ever recall her ever really going to the Roman Catholic church?] “No. No. Her sister was Catholic, and was married Catholic, and stuff like that. We kind of grew up with an interdenominational bunch.”

Q⁹: What influence did your parents’ religious beliefs, their attitude and habit of worship have on your own beliefs, attitude and habit of worship today?

“Well, I definitely think that what’s started us going to the church and, I mean, like I said she made sure I was in Sunday School every morning. You know, some years I would get perfect attendance, and...” [Pfaffe: If you had to pick, Who do you think influenced you more: your mother or your father?] “Oh, I would probably say my mother.”

XXV. Inquire about other generations

Q¹⁰: Along these same lines, what religions were represented among your grandparents? Were both of your grandmothers and grandfathers LCMS, or were there any other denominations represented? Were any at one time members of another Christian denomination or a non-Christian religion? Had any grandparents changed to a non-Christian religion (Jehovah Witness, Mormon, etc.)?

“On my father’s side, it would have been Methodist. On my mother’s side, it would it would have been [Roman] Catholic....My grandmother on my mother’s side passed away in her 50’s, so I never really knew her. My grandfather, he was a ripe old age, probably 88 or so.” [Pfaffe: Did you have close contact with your grandparents while you grew up?] “Oh yeah. I lived with...both sets – my grandfathers...and my grandfather on my dad’s side...[subject tells an interesting story of his farm that subject spent much time on grandfather’s farm – in fact subject’s parents came to meet as a result of their parents’ land touching.] [Pfaffe: Must have been some good memories.] “Oh yeah. Definitely, a good childhood.”

Q¹¹: Did your grandfather(s) attend worship regularly, rarely, or none at all? Your grandmother(s)?

“I would say, the one on my mother’s side, I remember him going to church quite regularly. I want to say my dad’s father...he was getting up there in age by the time I could remember – seven years [old] or so...My grandmother after my grandfather passed away, my dad’s side, she got so she didn’t want, you know, when we had family activities, it was hard to even get her pick her up and get her to come.” [Subject refers to similar circumstances with wife’s father. I reflect how difficult it is to get around with the aches and pains of age.]

Q¹²: To the best of your knowledge, did your grandparents actively serve in leadership positions, serve on the altar guild, usher, sing in the choir, volunteer time in whatever needed to be done for the church?

“We’re going back thirty some years since grandpa died...I, ah, really can’t answer that.”

Q¹³: Did any of your grandparents ever talk with you about God when you grew up?

“I would say...yeah, you know, the grandmother, and ah when I was down there with them. Some conversation with them...”

Q¹⁴: What influence did your grandparents’ religious beliefs, their attitude and habit of worship have on your own beliefs, attitude and habit of worship today?

“Well, they probably didn’t influence me nearly as much as what my parents did. Like I said, my mother made sure I got to Sunday School.” [Pfaffe: Just to follow up. If there was any influence, Who do you think influenced you more: your grandmother(s) or your grandfather(s)?] “Well, like I say, probably more of my grandmother.”

V. Probe ethnic / cultural variables

Q¹⁵: How would you describe your family’s attitude toward dying?

“Well, that’s a good question, ah...I don’t know...if I can answer truthfully much, but ah, I think, you know, my wife and I realize that it’s coming. That ah, hopefully we have ourselves prepared for that day when it does come.” [Pfaffe: You know really...that’s the life of a child of God is to know that we are ready. It’s a joy, isn’t it?] “Yeah.”

Q¹⁶: What are the beliefs your family holds about what happens to humans after death?

“Well, through the church we have our beliefs, and we believe as such that we will be going to heaven. Our sins have been forgiven...” [Pfaffe: If somebody were to press you, saying: “How do you know your sins are forgiven?”, what would you tell them?] “Well, the best thing I can tell them is that Jesus died for them, and that – the easiest thing to show them is that He died for our sins, and that we are forgiven.” [Pfaffe: Absolutely! Thank God that He did the work...] “Yeah.”

VI. Elicit Attitudes about Gender

Q¹⁷: Who within your family takes the lead in handling major life events?

“I would have to say I do.”

Q¹⁸: Who within your family sees to it that the family attends worship, praying together, and holding family devotions?

“The combination of the two of us.”

Q¹⁹: Does your wife support you when you act as family leader or “head”, or does she frequently contradict or challenge you?

“I think she...tries to go along with – tries to listen to me...” [Pfaffe: Can I ask how many years you two have been married?] “Thirty-six.” [We talk a little about how they met.]

VII. Ask about Major Life Events

Q²⁰: Where there any crises in your family that affected your, or any of your family’s attitude toward God and/or worship?

“There was nothing that you wonder ‘why?’. I think most of us realize that you’re going to have those things that you don’t understand, but that’s the plan.”

VIII. Inquire about family relationships

Q²¹: How would you describe the way in which members of your family relate to one another? For example, when arguments break out, is forgiveness verbally expressed and the people involved “get on with life”, or are grudges carried on for long periods of time?

[As we laugh:] “*I told you* my wife is full-blooded German. What do you think?! I don’t want to get into this subject any further! She holds grudges forever. I flare up, and thirty seconds it’s over.” [Pfaffe: Of course, that’s kind of a man thing. Guys kind of, ah, we can kind of ‘get on’, and forget about it...and, ah...” [Subject tells a joke about hard the heads of Germans are, and we laugh some more.] [Pfaffe: Obviously, you guys have been hangin’ in there pretty good! You must be able to find somehow to get through all those things, huh?] “Ohh, yeah. If you can’t laugh, you’re not gonna make it.”

Q²²: Have members of your immediate family been known to “feud” with one another?

“No. We’ve been pretty luck that way.” [Subject speaks of some others he knows who have had difficulty in this regard.]

IX. Inquire about family strengths

Q²³: Who within your family (your wife, your children, parents, grandparents, a close and influential uncle, aunt, or cousin) would you say has (or had when they were alive) a strong Christian faith?

“As far as I can say, think my mother, even though she didn’t attend that Catholic church, she always had a good faith... Well my grandfather on her side did. You know, he attended church regularly...[the rest is unintelligible]”

X. Include questions on individual functioning

Q²⁴: If your children were interviewed after you died just as I have interviewed you, what do you think they would say about the strength of *your* faith?

“Well, I would say I think they would say that it was strong. And that I should have [subject begins to laugh] some influence on them.”

Q²⁵: What do you think they would say about *your* influence on them as a spiritual leader within the home?

“I would hope that I had some influence on them. And I think they would definitely say that I did.” [Pfaffe: If you would like to elaborate. *Why* do you think they might say that?]

“Well, again, we tried to get them to go to church with us, and participate when they were younger...of course they’ve moved away, but we still show up for Baptisms, associate that with it...”

[Pfaffe: We talked about your own experiences growing up, knowing God, attending worship, Sunday School, the Bible, home devotions, fostering a positive attitude toward the church - were those types of things present, do you think, in your home life?] “Yeah, I think they were, you know, ah, [unintelligible] ...do a better job...” [Pfaffe: That leads me to the next question:]

Q²⁶: How does that thought impact your own personal attitude and habit of worship? That is, do you want to keep doing the same things regarding worship as you are now, or do you want to change anything in any way?

“Well, I’d like to *improve*, but, it just seems like today, you are being pulled so many different ways, so many different things going on it’s just... And I got...working six days a week, it just does not seem like you have any time. Ah, you just put in a tremendous amount - like you - a tremendous amount of hours...” [Pfaffe: Yeah, it’s - time is - We always kind of laugh about it because people talk about this, ah, time and time again about how everybody has the same 24 hours a day, and yet, ah, the pace at which we live today, gets to be ah...My grandpa used to talk about ‘puttin’ ten pounds of crap into a five pound bag’...] “That’s what I think I’m doing every single day!” [Pfaffe: I don’t doubt that a bit.] “It’s just - and you gotta be the same way! I’ve seen the hours you put in.” [Pfaffe: Well, I tell ya -

it's, what I think about with your business, ah, you know ah... There has to be so many facets I can't imagine. Would you agree with me that ah, like you said so beautifully here a while ago about ah, death, and to know that our sins are forgiven in Christ, ah... You know, I think about this with the dairy farmers, for example. What kind of a commitment they have to make in order to make sure – especially this time of the year with things freezing up – to be able to go to church takes a heck of a lot of effort, you know, to ah... But, would you agree with me that comes down to a *priority* issue? “Yeah...yeah” [Pfaffe: ...Balancing work, and...] “Yeah...[unintelligible]...she likes to be with the girls. They want to do something? *Sunday's* the only time to do it!...”

Q²⁷: Finally, since this project aims to gain an understanding of men's attitudes regarding worship, what is your own personal attitude toward the worship service here at St. John's? I mean, what do you think about the worship service (the liturgy, the sermon, the hymns, the way in which the service is conducted, the length of the service, or anything else that comes to mind? What would you like to see changed, if anything?

“I can't see whether there would be a lot I would like to see changed. Ah, I think you do an excellent job out on the sermons, ah, I enjoy those, ah. The songs...I'm not like my wife [chuckles] she'd be able to tell you more maybe about that, but I think, you know, we always seem to have a few new ones once and a while...which is good, I think. So, I don't think there'd be anything that way I'd suggest any changes on. Ah, I think everything's going pretty smoothly in my opinion, so I don't know if you have any other feedback from other people differently, but ah, I don't hear too many people grumbling about anything like that, which is always good, I think.”

Appendix 8: SUBJECT ANALYSIS TABLE

	SUBJECT 1	SUBJECT 2	SUBJECT 3	SUBJECT 4	SUBJECT 5	SUBJECT 6	SUBJECT 7	SUBJECT 8
Q¹	4 ?	48	57	60	67	43	66	58
Age of Subject								
Q²	0	4	3	0	2	0	5	3
# Outside of Home								
Q³	All LCMS	LCMS & Methodist	LCMS & ELCA	LCMS & Assembly of God	LCMS	LCMS	LCMS	LCMS & ELCA
Family Religion								
Q⁴	Subject & 2 kids	Nobody	Subject, Wife, & 1 Son	Subject, Wife, & 2 Daughters	Subject, Wife, & Son (?)	Subject, Wife, 1 Son, & 1 Daughter	Just 2 Daughters	Just 3 Daughters
Attend Worship 2x								
Q⁵	Began regular, then became less and less	Little to none for father. Mom slightly more.	Both dad & mom <i>very</i> regular!	Both dad & mom <i>very</i> regular!	Dad rarely, up until last 10 yrs. Mom wouldn't miss.	Both attend. regularly.	Both attend. regularly.	Both rarely.
Parents' Attendance								
Q⁶	ALC, which became ELCA	Both LCMS. After mom died dad became Methodist.	Both ALC Mom ALC Dad originally Presbyterian	Both LCMS Mom orig. LCA Dad orig. Presb. Catechized WWII	Both LCMS	Both Roman Catholic	Both ALC	Dad Methodist, Mom R.C., but attend. Meth.
Parents' Religions								
Q⁷	"No encouragement"	"Lot of value" "Wasn't backed up"	"That was #1"	"Very strong value"	"Indifferent"	"Mom & dad both."	"You had to be a believer in Him."	"Mom made sure we... S.S. & Youth"
- Knowing God								
Regular Attendance	Younger important, older faded off. Image of thorns.	"Mom pushed it more than dad." Farm more important	"Very, very important"	"All the time"	If not for mom, we'd never went.	"Weekly"	Pretty important. You still go.	"Irregular basis."
- Sunday School	"Same as worship"	More important than worship attendance	"Part of the family routine"	"Yeah. Always."	"I would like the kids to have the memory work we had."	We had CCD, or Catechism - no Sunday School	"Never had the chance" "I imagine there was Sun. School"	"Mom made sure we attended Sunday School"

Appendix 8: SUBJECT ANALYSIS TABLE

	SUBJECT 1	SUBJECT 2	SUBJECT 3	SUBJECT 4	SUBJECT 5	SUBJECT 6	SUBJECT 7	SUBJECT 8
- Reading Bible	"Not at home"	"No part of that"	Encouraged to read, but no time set aside	"First place"	"None"	"We had a Bible" "We didn't read it."	Mom read it sang hymns doing housework	As a family, we didn't
- Home Devotions	"No"	"No...no"	Synonymous w/ prayers – dad led 60 % including bed.	"We're going to have devo.s at home!"	"None" -except for prayers	<i>Hail Marys & Our Fathers</i> (Mom)	Bedtime & Meal prayers	Bedtime & Meal prayers
- Church: Happy Memories?	Pretty much. Although confirm. was very poor.	"I learned it all there. We didn't have it at home."	"Oh, lovely memories."	"the best...the happiest times"	"That's where the gang was!"	"I guess it isn't <i>exuberant</i> feelings..."	"Real good... a friendly place to go."	"A lot of close friends"
Q⁸ Parents' Service in Church	Earlier days dad served on church council, later withdrew	"None of that" Mom helped some with Ladies' Aid	Both of them. Mom still helps with Ladies' Group	"Yes" for both to many, many offices, including President	Dad helped build church Mom - Ladies' Aid	Mom in choir. Dad filled-in as usher some	Both ushers. Mom - Ladies' Aid	Both would volunteer time - work crew
Q⁹ Parents' Influence On Worship	"...more my mom...more now my mom's mom. (More on the 'serve side')	"I'm practically identical. Combination of." "I want to go more, but..."	"Conservative" "it was fun!" "I never did <i>dislike</i> church."	"A lot of influence." "They led the way for me." "I'm glad God gave me"	"Probably not important..." More so for mom, but not dad	"they taught us 'You got to be there'" "That stuck with me"	"We'll do the chores when we get back"[i.e. from church]	"my mother... made sure we went to Sunday School..."
Q¹⁰ Grand-parents' religions	Both sides: Lutheran Maternal: ALC	Lutheran "I guess I don't know... besides [LCMS]"	Mother's side: ALC Father's side: Presbyterian	Maternal: LCA Paternal: Presbyterian	Maternal and Paternal both LCMS	Maternal and Paternal both Roman Catholic	Paternal: Lutheran (ALC?) Maternal ?	Maternal: R.C. Paternal: Methodist
Q¹¹ Grand-Parents' Attendance	Both grand-mothers reg. Paternal g.f. 4-5x, as offered	No, unless it was wedding, funeral, "something special"	Discussed only paternal g.f. No atten.Blamed church politics	"Every Sunday!" (Both sides & all 8 great-grandparents)	Paternal g.p.s divorced, not attend. Maternal g.f. regular attend.	Both mater. & paternal g.p.s attend. regularly	Paternal g.m. regular with parents. Maternal ?	Maternal g.f. Paternal g.p. deceased
Q¹² Grand-parents' Service in Church	Paternal g.m. very involved. "We used to help mow the cemetery."	"There just wasn't a big history of attending church."	"No, I don't think so."	"Yes, on occasion."	Subject indicated a "No" response.	"I don't know."	"This I can't remember."	"I really can't answer that."
Q¹³ Grand-parents' Discuss God	"All I remember are prayers at meals."	"They really believed in it stronger than mom and dad."	Paternal g.f. "He would talk very kindly about God."	Both g.f. & g.m. "It was more of an advice type of thing."	"I have no recollection"	"They mentioned it a fair amount of times."	"I know g.m. (pat.) had a Bible. Maybe she read... to me."	"I would say 'yeah'. - Some conversation with them."

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	SUBJECT 1	SUBJECT 2	SUBJECT 3	SUBJECT 4	SUBJECT 5	SUBJECT 6	SUBJECT 7	SUBJECT 8
Q¹⁴ Grand- parents' Influence on Worship	Maternal g.m. "I never saw a person with more patience."	"O boy, that's a tough one." [God's] always around us."	Paternal g.f. "Do it right the first time." (Integrity)	"A lot of it." Don't be two-faced. (drunk and then worship)	"None."	"bleed over on mom & dad, & mom & dad on us." [i.e. worship every Sunday]	"Hard to say"	Mat. g.m. Didn't nearly influence as much as parents.
Q¹⁵ Attitude toward Dying	"they think I need help because I'm looking forward to it"	"If it happens, it happens."	"Doorway to the future. A better future."	"Don't worry" "God the Son is going to be right there."	"Take it for granted thing... It's cool!"	"I'm not near as scared of it as I used to be."	"If I'm dead tomorrow, that's alright."	"hopefully we have ourselves prepared."
Q¹⁶ Beliefs about Death	"That I'd go to heaven."	"We all go to heaven" "Because I'm a Christian"	"We wait for resurrection and meet Christ."	"We know exactly!" "a lot of singing!"	"Everybody either goes to heaven or hell."	"I know where I'm going <i>now!</i> " (<i>not</i> purgatory)	"I believe they're gonna go to heaven. I hope."	"Our sins have been forgiven" (Heaven)
Q¹⁷ Leadership in Major Life Events	"Usually we can discuss it a little bit...a lot of times she takes the lead"	2 nd marriage for both sub.& wife Each will help with kids	"I do." Probably subject's wife.	"A joint venture."	"earlier years definitely me. Now probably a joint decision."	"I get kind of sick of that" (Having to make all the decisions)	"Mom and I always try to work it out."	"I would have to say I do."
Q¹⁸ Spiritual Leader- Ship	"my son wanted a study Bible like I got, and now I got the CDs"	"I guess to be honest, nobody does."	(Over a lifetime) Probably subject's wife.	"I do most most of the time."	"Right now?... Me."	"I would have to say it's me."	"Mom and I both work at that together."	"The combina- tion of the two of us."
Q¹⁹ Does Wife Challenge?	"On the challenge side." (Subject explains kindly why that is)	"No, she supports me." "We are one."	"She will never Contradict or challenge me. I will not her."	"She supports me." "Most of the time we agree."	"...mostly she would probably go with it."	"She supports me totally. Yeah. Definitely."	"Not too often."	"I think she tries to go go along with me."
Q²⁰ Crises Affecting Family	Marital crisis brought a return to the Word for Sub.	"No. Even when mom died... nobody was blaming the Lord."	"I would say the position of the ELCA Church."	"I don't thinks so. Nothing really serious."	"Not yet."	"No...nothing immediate there."	"No."	"There was nothing that you wonder 'Why?'"
Q²¹ Any Grudges Carried?	[No answer recorded.]	"Nope. It's all dealt with at that time."	"There are no grudges carried out here."	"It's a form of hatred, and that doesn't belong."	"Forgiveness between Ma and I, it is."	[Missing info. -tape stopped]	"As a rule... they'll settle it real shortly."	"She holds grudges <i>Forever!</i> "
Q²² Any Feuding?	"I point out to the kids: 'Learn how to forgive and let it go.'"	"No. Nobody has ever feuded."	Sub. describes how conflicts were resolved.	What sub. says is "feud", is mere sisterly squabbles.	"No."	[Missing info. -tape stopped]	"Couple of boys, but... fair to medium"	"No."

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	SUBJECT 1	SUBJECT 2	SUBJECT 3	SUBJECT 4	SUBJECT 5	SUBJECT 6	SUBJECT 7	SUBJECT 8
Q²³	“Both my grandmas Who has believed in Strong Christ and are Faith? very strong.”	Paternal g.m. Subject’s wife – “Very strong”	Mom and Dad Sub.’s wife Paternal g.f.	Parents Maternal grandparents	A certain aunt Sub.’s wife Mother, Self	[Missing info. tape stopped]	A certain brother A certain daughter “Firm believers”	Mother Maternal grandfather
Q²⁴	“I hope they’d What would say it’s Children strong Say about now.”	“I’d have to say ...the same thing I said about my dad.” “...believe, but didn’t exercise it.”	“like a roller- coaster at times, but when I got on it, usually awful strong.”	“I’d hope they’d say...I was a good Christian.”	“...didn’t have much when we were little...now ...probably went overboard.”	“I was very strong in my faith...at least that’s what I hope they’d say.”	“That’s a tough one, isn’t it...” ‘Okay dad’? “I don’t know”	“I think they would say it was strong.”
Q²⁵	“Reading the Word. Children Encouraging. Say about Praying for Your Influence? them.”	“I’m not a spiritual leader...Once confirmed...they’re old enough to make to make up their own mind.”	“I think they would say ‘Great’. My daughter already told me that.”	“It would have to be positive. I insist they give up what they’re doing, and come read the Bible.”	“...when it counted the most, I did the least. Now they can see. I go by example.”	“I’d hope they see ‘...he tried To make sure we made it to worship.”	“I got three out of six. I’m still breakin’ even.” (Referring to children in worship.)	“We tried to get them to go church with us.”
Q²⁶	“The biggest thing is How does influence the that impact kids. Stay your on that program. worship? I read the Word.”	“I plan on changing in time, once things slow down a little for me years later.”	“...you have to be in study as much as you can.”	“I’m a little old fashioned.” Sub. states his love for the TLH (Which we use alongside LW)	“...like to see More emphasis put on the young- -er guys, bring their families to worship & disci- -pline” (Instead of mother only.)	“I want to do <i>more</i> .” “...just getting them to church and S.S. is not <i>enough</i> . I want to develop (the family devotions thing.)”	“I probably should come to church more often than I have been.”	“Well, I’d like to <i>improve</i> , but today You are being pulled so many different ways.”
Q²⁷	“I would leave What do it alone.” you think (Regarding about the change) Worship?	“I’m not a real big one on all the hymns - like there was one less.”	“I prefer the Lutheran liturgy” (as opposed to contemporary)	“The liturgy...the hymns are based in Scripture...their just fine!”	“It was quiet when we came in to worship...” (the first time) “That we really liked.”	(Some hymns from TLH) “Are a little bit hard to follow”	“All the sermons I’ve been to sounded good.”	“I don’t hear too many people grumbling, which is good.”

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