

FOR THE

LIFE OF THE WORLD

December, 1997. Volume One, Number One



Jesus and the Forgiveness of Sins - p.4

Is There a Prerequisite to Receive Forgiveness? - p.6

An Extravagance of Grace - p.8

The Russian Project - p.10

In the Field - p.14



CONCORDIA
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P R E S S

We at Concordia Theological Seminary recognize the need to occasionally retreat from the schedules and tensions of everyday work and life. We are happy to offer our beautiful campus, our rich worship life and a schedule of outstanding teachers for your retreat. In this relaxed and quiet setting you can study subjects that are of interest to you without homework and tests. You will sit at the feet of some great teachers of the faith, but without any of the normal academic pressures. You will also join the faculty and seminarians as they gather around altar and pulpit, as they sing liturgy and hymns and as they, too, grow spiritually.



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Retreat to the quiet and beauty of our seminary campus.

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1998 Retreat Schedule

March 26, 27, 28 **Liturgy: Yesterday, Today, and Tomorrow**
Presenter: The Rev. Dr. Arthur A. Just Jr., Professor of Exegetical Theology, Concordia Theological Seminary.

March 26, 27, 28 **The Pastor, the Church, and the Computer: Working Together**
...for pastors, congregational leaders and church staff
Presenter: The Rev. Professor Robert V. Roethemeyer, Director of Library and Information Services, Concordia Theological Seminary.

April 24, 25, 26 **Deaf Ministry Retreat: The Bible and Worship**
Presenter: The Rev. David Bush, Pastor St. John Lutheran Church for the Deaf and Instructor of Deaf Ministry at Concordia Theological Seminary. *This retreat will be interpreted for the deaf.*

May 1, 2, 3 **Creation, Evolution, and Christianity**
Presenter: The Rev. Professor Kurt E. Marquart, Professor of Systematic Theology, Concordia Theological Seminary.

June 4, 5, 6 **Holy Baptism**
Presenter: The Rev. Dr. Norman Nagel, Professor of Systematic Theology, Concordia Seminary, St. Louis.

June 12, 13, 14 **College Men's Retreat on The Holy Ministry: "By Prayer and Careful Study"**
Presenters: Various members of the faculty and local pastors. Coordinators: The Rev. Todd Peperkorn and The Rev. Scott Stiegemeier, Admissions Counselors, Concordia Theological Seminary. *All costs have been underwritten for college men to attend this retreat.*

September 17, 18, 19 **The Sermon on the Mount: The First Step in Catechesis**
Presenter: The Rev. Dr. David Scaer, Professor of Systematic Theology, Concordia Theological Seminary.

September 18, 19, 20 **A Biblical Study of Angels**
Presenter: The Rev. Dr. Charles Gieschen, Professor of Exegetical Theology, Concordia Theological Seminary.

September 25, 26, 27 **Altar Guild Retreat**
Co-presenters: Helen Kraus, author and frequent altar guild guest lecturer; The Rev. Professor Daniel C. Reuning, Dean of the Chapel and Professor of Liturgy, Concordia Theological Seminary.

October 16, 17, 18 **Understanding Bach's Mass in B Minor**
Presenter: The Rev. Dr. Robin Leaver, Professor of Church Music at Westminster Choir College of Rider University and Drew University.

October 22, 23, 24 **Fathers of the Church: Pastors, Martyrs, Confessors**
Presenter: The Rev. Dr. William Weinrich, Academic Dean, Professor of Historical Theology, Concordia Theological Seminary.

October 22, 23, 24 **Teaching the Small Catechism**
Presenter: The Rev. Dr. Charles Arand, Professor of Systematic Theology, Concordia Seminary, St. Louis.

Oct. 30 - Nov. 1 **Elder's Retreat: "Let the Elders Who Rule Well Be Counted Worthy of Double Honor"**
Presenter: The Rev. Dr. Kenneth Korby, Former Professor of Theology, Valparaiso University.

November 6, 7, 8 **Men's Retreat: Confessional Integrity in the 20th Century**
Presenters: Various faculty members. Coordinator: The Rev. Scott Klemsz, Director of Admissions and Public Relations, Concordia Theological Seminary.



Retreats... are open to all. \$125 per registration includes all meals, housing and instruction. Please note that some retreats follow a Thursday, Friday, Saturday schedule, and others Friday, Saturday and Sunday.

Elderhostels... are five days of being immersed in seminary campus life. \$360 per registration includes all meals, housing, tours, receptions and instruction. The schedule will include a variety of activities both on and off campus in addition to the classroom study.

Youth Retreats... follow their own, more relaxed schedule. Each participant pays only \$30; the balance of \$60 has been underwritten by a grant to Seminary Continuing Education.

A limited number of grants are available for clergy, seminary students and students from synodical schools to attend the retreats. Contact Seminary Continuing Education for more information.

Elderhostels


The week includes a President's reception, an organ recital in Kramer Chapel with Kantor Resch, a picnic on the plaza, a historical tour of Fort Wayne led by Professor Cameron MacKenzie and concludes with a banquet.

June 1-5 **Berean Bible Study Retreat**
Presenter: The Rev. Professor John Saleska. This retreat has been a popular event for laity both on campus and at various sites around the country for a number of years. It is a unique and wonderful opportunity to immerse yourself in the study of God's Word under the direction of one of the seminary's most popular professors. You will be shown, by the study of Scripture, how Christ is the sum and substance of both the Old and New Testaments.

October 5-9 **Luther/Luke/Liturgy**
This Elderhostel will include the following three mini-courses:
Luther by The Rev. Dr. Cameron MacKenzie
Luke by The Rev. Dr. Arthur A. Just Jr.
Liturgy by The Rev. Kantor Richard C. Resch.

Youth Retreat

October 2, 3, 4 **A Confirmation Retreat: "I'm Lutheran. So What?"**
Co-presenters: The Rev. Matthew Harrison, Zion Lutheran Church, Fort Wayne; The Rev. Todd Peperkorn, Concordia Theological Seminary; The Rev. Michael Schmid, Our Savior Lutheran Church, Manchester, Iowa.


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For more information or to reserve your space (at least one week in advance of start date), please call our Retreat Coordinator at (219) 452-2191

PRESIDENT

"This bread is My flesh, which I will give for the life of the world." John 6:51b

Dear FRIEND IN THE FAITH,

Welcome to the pages of *For the Life of the World*! The fresh format, inviting artwork and theological topics hold before us the presence of Christ with His people.

The sweeping portrait of Christ's life in John's Gospel is grounded in the truth that "the Word became flesh and made His dwelling among us" (John 1:14). This dwelling of the Son of God in human flesh is not simply an idea or an ancient, historical fact. It is life itself! In a world and an epoch that is overshadowed by the powers of decay and death, Jesus of Nazareth brings real life to all who are in Him.

How does one live out that life? It is lived out of the ever fresh baptismal waters which have joined us to Christ. It is defined, nurtured and guided by the living voice of Christ in the prophetic and apostolic Scriptures. It is lived by participation in His very body and blood at the Eucharist. These are His great gifts of life.

From font to altar to the eschatological feast in Christ's presence forever, it is real and abundant life (John 10:10). It is also an enfleshed life as we join with the body of Christ—His church—in divine worship. Individualistic, idiosyncratic and sectarian abstractions reduce this life to cultural levels of comfort that lead to death. The one holy catholic and apostolic confession of the church frees each of us for life in Christ's community. And the church, by God's grace, offers Christ's life to the world in its worship, proclamation, catechesis and sacraments.

For the Life of the World will describe Christ's presence at Concordia Theological Seminary. Our chapel with its font, altar and pulpit is the center of our campus life. The intellectual life in our classrooms, the practical and pastoral service of our faculty and students, our fellowship and friendships around coffee, even our sports activities—all of these are in the service of Christ's calling to live as the baptized people of God.

Enjoy the pictures of our award-winning campus. Reflect on the faces of the people and on the places they have left to come here. Read the articles which will freshly analyze and apply Christ's presence in the Christian life. Such reflection could find no better beginning topic than "forgiveness." We are forgiven and innocent because Christ gave His flesh for the life of the world. Now, in the flesh and blood lives of those joined to Him, there is forgiveness and with it life and salvation. Come. Enjoy such life in the pages of *For the Life of the World*.



Sincerely yours, in Christ's service,

Dean O. Wenthe

Rev. Dr. Dean O. Wenthe,
President, Concordia Theological Seminary

CONTENTS



FOR THE LIFE OF THE WORLD

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FEATURES

1 From the President

4 Jesus and the Forgiveness of Sins - by Rev. Dr. Jonathan F. Grothe President, Concordia Lutheran Theological Seminary St. Catharines, Ontario, Canada

The central question is, "Who is Jesus? Is He the son of Joseph the carpenter or the Messiah onto whom the Lord's spirit has been poured to proclaim release to the captives?" (Luke 4:16-22). Scribes, Pharisees and the crowds of Jesus' day and of all times are confronted with the proclamation—He is God incarnate and He brings the forgiveness of sins to earth.

6 Is There a Prerequisite to Receiving Forgiveness? - by Rev. Joel Brondos Headmaster, Zion Academy Fort Wayne, Ind.

Is there any prerequisite which must be met before seeking forgiveness from the Lord or one's neighbor?

8 An Extravagance of Grace - by Dr. Beverly K. Yahnke Licensed Psychologist, Wauwatosa, Wis.

One Penitent's Response to Individual Confession and Absolution.

10 The Russian Project - by Pam Knepper Managing Editor, For the Life of the World

For over 150 years the training of men for the pastoral office has been central to the nature and purpose of Concordia Theological Seminary (CTS). Today, that mission continues to flourish under "The Russian Project."

14 In the Field - by Pam Knepper Managing Editor, For the Life of the World

Features the Rev. Ernie Lassman, Pastor at Messiah Lutheran Church, Seattle, Wash.

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many other necessary items, along with a Christmas Emporium that provides gifts for the entire family every December.

All this is made possible through the generous donations of individuals, congregations & businesses wishing to assist men who have been called to serve Christ's church on earth. While these men immerse themselves in four years of

intense pastoral training, the very people who the students seek to serve step forward to help them as they prepare.

God's grace comes full circle at Concordia Theological Seminary! Please support this important work with your most generous

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JESUS



AND THE FORGIVENESS OF SINS

By Rev. Dr. Jonathan F. Grothe
President, Concordia Lutheran Theological Seminary
St. Catharines, Ontario, Canada

The central question is, "Who is Jesus? Is He the son of Joseph the carpenter or the Messiah onto whom the Lord's spirit has been poured to proclaim release to the captives?" (Luke 4:16-22). Scribes, Pharisees and the crowds of Jesus' day and of all times are confronted with the proclamation - He is God Incarnate and He brings the forgiveness of sins to earth.

And when Jesus saw their faith, He said to the paralytic, "My son, your sins are forgiven." Now some of the scribes were sitting there, questioning in their hearts, "Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in His spirit that they thus questioned within themselves, said to them, "Why do you question thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk'? "But that you may know that the Son of man has authority on earth to forgive sins"—He said to the paralytic—"I say to you, rise, take up your pallet and go home."

(Mark 2: 5-11) RSV

Those scribes who questioned what Jesus said knew their Bible well. They knew the account of the fall into Sin in Genesis 3. They knew that Sin crouches at the door of every man's tent, ready to pounce on him and enslave him (Gen. 4:7). They had a strong sense of the way in which human misdeed represented unfaith's rebellion against a good and gracious Father—"Sons have I reared and brought up, but they have rebelled against me" (Isaiah 1:2). They understood what Jesus meant when He said that anyone who sins is a slave to sin (John 8:34), and that such slavery to sin entailed bondage to decay, a frustration of the Creator's purpose for life (cf. Romans 8:20-22). They knew of the intense shame connected with bearing such guilt—"My sin is ever before me" (Psalm 51:3). They knew the helplessness of that sinful state and the deep need for forgiveness—"If Thou, O Lord, shouldst mark iniquities, Lord who could stand?" (Psalm 130:3). And they knew that forgiveness of sins belonged only to God and was God's to give—"But there is forgiveness with Thee ..." (Psalm 130:4). And they knew that it was a characteristic of God's heart to be "forgiving and showing mercy" (Micah 7:18). They knew that God had attached His promise to grant forgiveness to the shedding of blood.

But this gracious God, they believed, was in heaven. His forgiving heart was in heaven. Access to the promised forgiveness, for earth dwellers, was at that place—the mercy seat in the temple with its cult of sacrifice—where God had ordained it by His promise. There a High Priest might pray, on the basis of the promise made concerning sacrifice, for the forgiveness of sins. "May God in heaven hear, and look, and forgive." The scribes who heard Jesus' words to the paralytic were simply not prepared to hear a man, on earth, forgive sins by a word.

But there stood Jesus, the man from Nazareth. And He spoke a word—a word which the miracle revealed to be a powerful, performative word of release. When the word of Jesus caused the man's paralyzed legs to be strengthened, so that they fulfilled again the purpose for which they had been created—to carry him around—

it was the reversal of the creation—a frustrating effect of sin. It demonstrated the power of His word to grant release from that bondage to decay, that slavery to sin which was the cause of the paralysis and of every other instance of disease and decay in the creation. That power, the authority to utter a word which only the Creator may rightly utter, the authority to create anew, to forgive sin, Jesus claimed for Himself on earth.

No wonder the scribes were provoked! "Blasphemy!," they said. "Who can forgive sins except God alone?" And, given what they knew and believed, they were quite justified in their charge—unless, of course, Jesus was God come down to earth.

Thus comes to the foreground that which is always the central question: "Who is Jesus? Is He the son of Joseph the carpenter or the Messiah onto whom the Lord's spirit has been poured to proclaim release to the captives?" (Luke 4:16-22). Scribes, Pharisees and the crowds of Jesus' day and of all times are confronted with the proclamation—He is God incarnate and He brings the forgiveness of sins to earth. The responses are twofold—faith or unfaith.

One basis of Jewish unfaith in Jesus' day was the matter of the promised connection of forgiveness to the sacrificial shedding of blood. As the man from Nazareth dealt with the paralytic in the sight of those scribes, there was nothing to show them how His forgiving word was connected to the place and means of expiation of sin ordained by God.

But this Jesus is "the Lamb of God, who takes away the sin of the world" (John 1:29). This Jesus, who speaks this word of forgiveness, is the one who is on the way to the cross. On Calvary, God set Him forth as the mercy seat, the place and sacrificial means of the expiation of sin (Romans 3:25). It is still true that "without the shedding of blood there is no forgiveness of sins" (Hebrews 9:22). He was raised and exalted to His throne on high only after "having made purification for sins" (Hebrews 1:3). As the Lamb of God on the way to the cross, Jesus has the authority to say to the paralytic, "Your sins are forgiven." His word is a word of

power—but not apart from the shedding of blood, the sacrifice of His own blood on Calvary, the fulfillment to which all the Old Testament sacrifices had been pointing.

The God Incarnate, after His death and resurrection, ascended again into heaven. But the forgiveness of sins continues to be given on earth. "Peace be with you," said the risen Lord on Easter evening, the peace of the new creation, the peace of conscience of sins forgiven. Then He breathed into them the Holy Spirit and said, "If you forgive the sins of any, they are forgiven. If you retain the sins of any, they are retained." (John 20:19-23) Thus do Jesus' servants now, in administering Holy Absolution, give on earth the forgiveness of sins even today to penitent believers, who believe that such absolution is "as valid and certain ... as if Christ, our dear Lord, dealt with us Himself" (Small Catechism, V).

Nor is that powerful and performative word of Christ separated, even now, from the blood shed for the forgiveness of sins. For that very blood of the new covenant is present also, for the forgiveness of sins, in the sacrament of the Lord's Supper.

"The Son of man has authority on earth to forgive sins." That is as true today as it was on that day that Jesus spoke to the paralytic. It is a forgiveness that is tied to the shedding of blood—Jesus' blood on Calvary, under Pontius Pilate. It is a forgiveness that was accessible, according to God's promise, to penitent believers in the promise in the Old Testament sacrificial system. And it is a forgiveness that is accessible, according to the institution of Christ, to penitent believers now through the Ministry of Holy Absolution and the Sacrament of the Lord's Supper.

"The Son of man has authority on earth to forgive sins." It is a forgiveness that was accessible, according to the institution of Christ, to penitent believers now through the Ministry of Holy Absolution and the Sacrament of the Lord's Supper.

Is there a prerequisite to

Is there any prerequisite which must be met before seeking forgiveness from the Lord or one's neighbor? An immediate response comes to mind: a person ought truly to be sorry before asking forgiveness. That is, in fact, the first of a three-part formula proposed by the Roman Church centuries ago: contrition of the heart, confession of the mouth, and a subsequent demonstration of one's effectual sincerity of good works (contritio cordis, confessio oralis, satisfactio operis).

Sin hates to be exposed. It often goes to work when nobody is looking. It then conceals itself in the shadows of lies and half-truths. It attempts to burrow into the depths of the soul by whatever means possible, hoping—and even praying—that time will pass, that it won't go any further and that no one will notice.

Contrition as a prerequisite to asking for forgiveness appeals to common sense. We are, however, all too familiar with the kind of contrition and confession coerced from children in the wake of their misbehavior: "Now what do you say?" The resultant, "I'm sorry," is often less than convincing. It is met with an "I forgive you" which anticipates revisiting the scenario in the not too distant future. This forgiveness model falls apart if the heart is not sufficiently sorry for its transgressions.

So, if true heartfelt contrition is a pre-

requisite for forgiveness, we are then left wanting for some standard by which this condition can be measured and met. "Are you really sorry for what you have done? If not, you better not come around here asking forgiveness until you are."

Have we not learned that when one begins with a term like prerequisite as a prelude to talking about forgiveness, the answer to the question is fatally predisposed? We might fare better: and expose other stumbling blocks: if we initiate our investigation from a different starting point.

Sin hates to be exposed. It often goes to work when nobody is looking. It then conceals itself in the shadows of lies and half-truths. It attempts to burrow into the depths of the soul by whatever means possible, hoping—and even praying—that time will pass, that it won't go any further and that no one will notice.

It is no wonder, then, that sinners like ourselves might dread the thought of actually telling someone our deepest, darkest secrets—especially if that "someone" is the pastor of all people. Wouldn't most of us like the pastor to think well of us, to praise us for being "good Christians"? Why in the world, then, would we ever tell the pastor those things which reveal our greedy longings, deep-seated anger, embarrassing weaknesses or even perverted thoughts? Could the pastor ever think well of us if he knew what we were really like—if he knew the skeletons in our closet, the sins of our youth or the indiscretions of the recent past?

But what a blessing and a comfort it would be if we had pastors to whom we could confess our sins, someone who knows that Jesus "did not come to call the



receive forgiveness?

Rev. Joel Brondos
Headmaster, Zion Academy
Fort Wayne, Ind.

righteous, but sinners to repentance" (Matthew 9:12-13)! What if we could spill our guts with the sin festering therein (Psalm 32:3-4) and have one who in the stead and by the command of the Lord Jesus Christ speak to us words of forgiveness, life and salvation?

The Rev. Charles Evanson, pastor of Redeemer Lutheran Church, Fort Wayne, IN, has probably on more than one occasion related that, "There was a time when people didn't particularly like their priests, but they trusted them with their lives: and their confessions. Today, people like their pastors but they do not trust him any farther than they could throw him." What a sad commentary. We ought to realize that it really isn't all that important whether or not we like our pastors, whether they are friendly, sociable, good-looking or well-spoken. None of these attributes will do us one bit of good when we are confronted with the guilt of our sin before a holy God.

We don't need pastors who merely "affirm" us or just pat us on the back and say, "You are really a wonderful person! Just follow the dreams of your heart!" We don't need pastors who rewrite church constitutions as if they were corporate executives whose primary responsibility is to organize the church more effectively. What we really need both now and at the hour of our death are pastors who speak the very words of God to us, who don't merely attempt to assure us, but who as called and ordained servants of the Word speak actual forgiveness, peace and hope into our ears and hearts in the name of Christ.

This is what the people of a little town called Neuendettlesau received from their pastor, Wilhelm Loche, years ago. He had to ask permission from church officials to have the practice of confession and absolution reinstated when it had been all but lost. Reluctantly, permission was granted. Thankfully so, because this little parish experienced tremendous growth as the direct result of the Lord's blessings and benefits bestowed through the reintroduction of individual confession and absolution. The mission work supported by the

people who lived joyfully in this absolution started and supported congregations, schools and seminaries around the world like those in Fort Wayne, IN.

If we today have pastors who eschew private confession and absolution as they did in Loche's time, we need not be deterred. As Luther says, we ought to demand that our pastors hear our confession and pronounce Christ's absolution thereby exchanging the burden of our sins with forgiveness, life and salvation. That is, after all, the proper work of our pastors.

The kind of people who will demand this from their pastors are not those who have met some prerequisite, some measure of sorrow which has been critically scrutinized. They simply pour out their sin. They want to be rid of their sin. They want to be

We don't need pastors who merely "affirm" us or just pat us on the back and say, "You are really a wonderful person! Just follow the dreams of your heart!" What we really need both now and at the hour of our death are pastors who speak the very words of God to us, who as called and ordained servants of the Word speak actual forgiveness, peace and hope into our ears and hearts in the name of Christ.

rid of their sin in the worst way. They want to be freed from the stinking "body of death" (Romans 7:24) and so they persistently pester their pastors for it until they get it (cf. Luke 18:1-8). In doing so, they are simply demanding what Christ Himself has instituted and promised.

If anyone wants to describe the repentance and faith which makes such demands as a "prerequisite," then he must attribute the potential to meet this prerequisite not to his own ability, but to the work of God's Word and Spirit which crushes with the Law and makes alive by the Gospel. This kind of repentance is something more than merely "being sufficiently sorry for your sins."

It is quite possible to feel sorrow for one's sins without ever thinking about confessing them or repenting of them. One

can feel quite miserable about what he has committed or omitted without doing anything about it. A sense of guilt is by no means the same thing as having a repentant heart as II Corinthians 7:10 tells us, "For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death."

Our failure to distinguish between worldly sorrow and repentance may be largely due to how the Law has been preached to us. There is a sharp difference between sermons which preach that obedience to the Law is the goal of the Gospel and the preaching of the Law which cuts us to the heart, laying us bare, speechless and without excuse before the Almighty God. The former may lead to guilt, but it cannot lead us to true repentance.

The Law can be preached in such a way that it demands us to be sufficiently sorrowful for our sin. To paraphrase the Psalmist, "If Thou, O Lord, shouldst mark the degree of sorrow over sin, O Lord, who could be forgiven?" The preaching of the Law which drives us to the Gospel does not demand prerequisites. It simply shows us the horrible disfigurement of our sinful nature and the utter wretchedness of our thoughts, words and deeds before God. When we have seen that, if indeed we could even bear to see it fully, the last thought on our minds would be whether we have met some condition before asking forgiveness.

That being said, let me point a loaded question your way: What prerequisite would have to be met before you would go to your pastor, confess your sins and ask forgiveness? If you can answer that in light of what you have been reading here, you may well be on your way to knowing a kind of praise which swells from the most profound joy. The praise of God which comes from those who want to feel how good life can be with an awesome and glorious God is radically different from the praise which comes from those who have had their sins confessed and absolved by a gracious God in the name of Christ. Isn't it?

An Extravagance of GRACE:

ONE PENITENT'S RESPONSE TO INDIVIDUAL CONFESSION AND ABSOLUTION

Dr. Beverly Yahnke, Licensed Psychologist, Wauwatosa, Wis.



The forgiveness of sins earned by Christ's perfect life and suffering death is proclaimed each Lord's day by His called and ordained servants. The very same Word of our Lord's forgiving Gospel is distributed in His Holy Supper as we hear, "given for you for the forgiveness of sins." Penitents, by faith, receive His presence, His forgiveness, His holiness and His promise to live out His own life within them.

As a result, most Lutheran Christians have embraced the conviction that hearing God's forgiveness of sins proclaimed in the context of private confession is redundant. Perhaps a more candid appraisal is that while the benefits of private confession are almost entirely unknown to penitents, speculation regarding real and imagined deterrents to individual confession and absolution is prominent in Lutheran churchlore.

As a penitent new to the practice of individual confession and absolution, I've come to understand the magnitude of blessing conferred in this powerful rite. Hopefully readers will pardon any presumption of the observations which follow; I'm not a theologian. Nevertheless, even I have come to realize more fully the extravagance of our Lord's grace. For although we receive His forgiveness and life through Word and Sacrament, we are also given this rite, instituted by Christ. Herein a penitent, by faith, can take possession of Holy Absolution individually and personally, allowing a consolation of conscience and new life in Christ which is entirely transformational.

I've begun to understand that by the power of the Holy Spirit, a penitent can derive important spiritual insight and blessing as he prepares for, and then participates in, private confession and absolution. Significant blessings unfold in each facet of this process which includes self-examination, private confession before a confessor, admonition and Holy Absolution.

Self-examination

Some Lutheran Christians may believe that the only self-examination necessary is conducted during the nine seconds allotted by the pastor during the Divine Service. Most of us would agree that this is barely self-examination at all; for many, it is an interval of discomfiting silence before the service continues with the general confession. Sadly, those who recite the confession with an unthinking, shoulder-shrugging acknowledgment of character flaws; or those who admit to sin, with well-defended explanations, may believe mistakenly that the absolution being pronounced belongs to them as well.

Those of us, however, who earnestly recite the general confession of sin with contrition and repentance trust that within that rather weighty confessional paragraph we plead guilty to all charges. In faith we are absolved before God as the pastor pronounces the Holy Absolution. So, we reason, there is little purpose in troubling ourselves with a meticulous moral accounting or self-examination. I have come to suspect that the conscience atrophies progressively but imperceptibly. We comfort ourselves with the knowledge that our omniscient God already knows the details of our sin. We neglect the reality that our merciful Father is pleased and eager to have His children come before Him with contrition to confess their specific sins. One simply can't do that without benefit of self-examination.

Others, who practice self-examination more regularly, may have little reluctance to come into the presence of God rather nonchalantly, unprepared in their personal confession of the heart. I realized that I would need to make myself clear enough so that my confessor could understand the sins I would confess before God. This realization prompted me to disentangle and actually examine my awareness of sin with great care and precision. As a result, my preparation for this rite resulted in soul searching which exceeded the rigor of my customary practice. Simply knowing that I would speak before a human witness served to

enhance my deliberation and gravity considerably.

Admittedly, I was rather uncertain about undertaking a process of self-examination which would allow me to characterize the nature of my sin before God and man. The endeavor can seem formidable, particularly since penitents have rarely received sufficient guidance regarding the practice of self-examination. The penitent struggles to examine his failures in the mirror of the Law and deduces rightly that his sinful nature delights routinely in rebellion against God. As a penitent, with only the brief instructions from Luther's Small Catechism as a guide, one may well feel inadequately prepared to examine oneself on the occasion of one's first confessional experience.

Nevertheless, one discovers it is easy to become dangerously familiar with sin. Familiarity does not always breed contempt; it numbs our sensitivity to the pervasiveness of sin, defending and excusing it. In preparation for private confession, the sinner must accuse himself, not excuse himself. The blessing of self-examination is that the Holy Spirit restores our capacity to perceive genuine spiritual necessity, clarifying and deepening our inner conviction that we are sinful, stirring us to earnest contrition and hunger for the mercy of a just God who is entitled to holy wrath regarding our willful disobedience.

Penitents requesting this rite for the first time are likely to see an opportunity, as well as a need, to extend their self-examination back through history. Some may rewind their spiritual videos to address "unfinished confessional business." They may choose to soothe a conscience pained by distressing occasions of personal sin. Some penitents are uncertain that their pastor could pronounce Holy Absolution if he were to hear the undiluted truth regarding their sin. As a result, they have been unable to take possession, by faith, of God's Word of forgiveness. Often, it is the burden of such unfinished business which has prompted the penitent's desire to seek resolution in the rite of individual confession and absolution.

At the close of self-examination, I had an eager dread for God's called servant to hear the unmitigated truth of my sin and respond to it with God's Word. Penitents yearn for divine healing when a soul is oppressed with uncertainty from the past and laden with sins of the moment, as well.

Private Confession Before a Confessor

In the rite of individual confession and absolution, the confessor is the embodiment of the Real Presence of Christ. Luther observed, "It is Christ who sits there, Christ who hears, Christ who answers and not a man." I was moved profoundly by the understanding that Christ is present, in the person of my pastor, to hear every syllable of sin being uttered. The confessor's presence is comforting at a time when the human soul staggers with its burden of guilt. The confessor is there with the love of Christ; and in that moment the penitent is no longer alone with his sin.

I was keenly aware, however, that my confessor is also just a man. In fact, he is an individual for whom I have great respect and with whom I enjoy a valued relationship. I struggled with the distinctly threatening realization that my pastor would learn the depth, habits and nature of my sin. Anticipating the naked vulnerability of this moment may be the single greatest deterrent to private confession. I suspect that many Lutheran Christians have come to fear the judgment of the confessor more acutely than they fear the judgment of Almighty God (indeed highlighting another concern which invites self-examination). The penitent is astonished that the Holy Spirit could overcome the strenuous objections of one's pride regarding such fears. Even as one contemplates private confession, one is likely to ruminate, "how can I possibly tell him that?"

We have marinated in our culture long enough to be seasoned by its endorsement of self-esteem, privacy and the quality of our public reputation above all things. Contemporary norms would have us regard pride as a desirable attribute to which we should all aspire. Pride would have us mask or diminish any reporting of the truth regarding our sin. Appearances, we have been taught, are everything. If that is the case, we must sacrifice everything to kneel with our confessor beneath the cross in private confession.

For most penitents, the shame of these moments can be wrenching. Confident voices become hesitant, perhaps even whispering an account of sin. Eyes are covered or cast down and one's head bends low with the weight of pride-depleting disclosures. There is certainly no spiritual merit in this practice. Yet, one cannot come to the cross of Christ with pride; one comes with heart broken and heavy with shame. And as Christ was not ashamed to bear our sins publicly on His atoning cross, no sin is too shameful to confess and no sin is too trivial to be forgiven completely and eternally by Christ's sacrificial love. Private confession inevitably leads us to a disconsolate reflection: how is it possible that we could confess in the privacy of our hearts before God with so little shame? One can only conclude that we haven't taken the magnitude of our sin nearly seriously enough, or we have not believed the righteousness and reality of God's wrath.

In the liturgy of private confession God opens our lips and we speak to Him in the presence of our pastor. There is consolation in being known by another without deceit. There is freedom in relinquishing the need to be a moral impostor as one speaks aloud the most damnable sins of the heart. Such truth about the desperateness of our condition humbles us and we're compelled by conscience to abandon the excuse and pretense which precludes healing. We stand before God and our brother in faith, with nothing but contrition and emptiness. We may, in this moment, come to an almost visceral understanding of St. Paul's despair and self-indictment, "What a wretched man I am! Who will rescue me from this body of death?" (Romans 7:24).

I realize that the ultimate objective of personal confession and absolution is neither the penitent's statement of confession, nor his perception or calibration of contrition. Contrition, after all, is a gift of the Spirit, not a by-product of self-flagellation. Having said that, I will still make the observation that in private confession the Holy Spirit may enrich deeply one's response of genuine sorrow regarding sin. And contrition unfailingly directs us towards God's grace, which we are to accept in joyful faith so that we, with St. Paul, look with hope to our Divine Rescue, "Thanks be to God — through Jesus Christ our Lord!" (Romans 7: 25).

Admonition

I've come to believe that unique among the blessings and privileges of private confession is the opportunity to hear God's Word spoken in response to the specific spiritual needs which are disclosed during the rite. My pastor speaks the names of my specific sins without judgment or disdain, but with what I believe to be heartfelt compassion. He affirms that I am right to confess such sins. My pastor's admonition serves as personal warning and counsel which is solemn, formal and candid. Moments of shame and hope ensue; the despairing soul seizes each word as it is spoken. In faith, one trusts that God has put His own Word in the mouth of the confessor so that the penitent can hear precisely what Christ would have him know in these moments.

Admonition is a starkly drawn picture of the requisite judgment which a pure, just and powerful God must make in response to sin. The confessor affirms the holy nature of God, who abhors sin and has directed His wrath towards His perfect and obedient Son. The penitent is reminded that he cannot escape the encumbering reality of sin until death, nor can his sin ever exceed Christ's justifying atonement. The words of admonition sear into spiritual memory for all time. The confessor speaks faithfully God's Word of judgment and mercy in precisely the measures one's soul requires.

Personal Absolution

Holy Absolution is the divine miracle of God's grace given to a soul parched for mercy and pardon. Private absolution results in firm spiritual reassurance for the troubled conscience; sins confessed and absolved are never again to cause doubt, fear, guilt or separation from God.

With ears of faith I listened to Christ, speaking in the voice of my pastor, as Holy Absolution is proclaimed. My pastor spoke with the authority of Christ his forgiveness was Christ's forgiveness. Holy Absolution in this private setting engenders the uncompromising belief that the message of forgiveness is intended for me. I had the sacred privilege of receiving Christ's personal acquittal from my sin.





THE RUSSIAN PROJECT

By Pam Knepper
Managing Editor, For the Life of the World

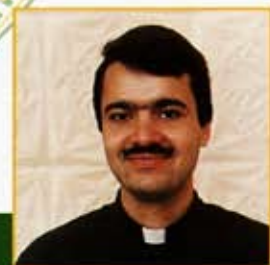
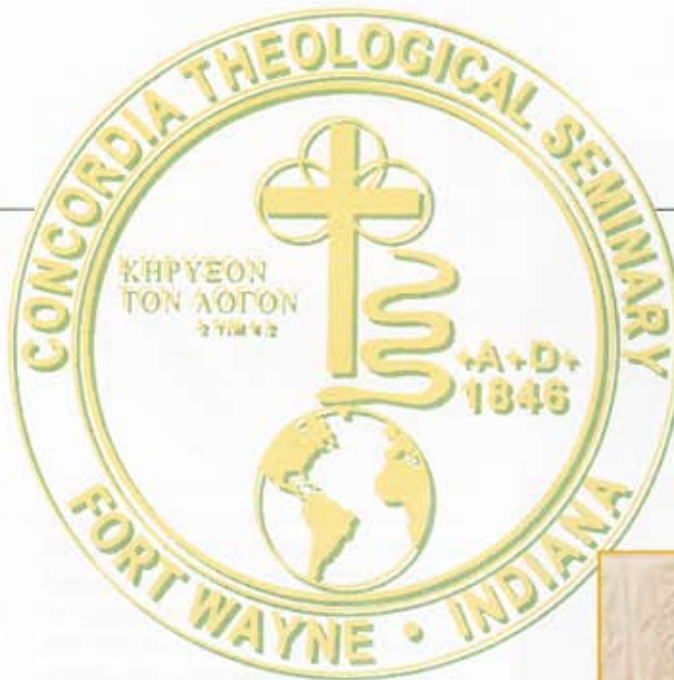
Photo by Hans-Erik Lundin

For over 150 years the training of men for the pastoral office has been central to the nature and purpose of Concordia Theological Seminary (CTS). From the Rev. Wilhelm Loehe, who prepared men in their native Bavaria in the 1840s, to the establishment in 1976 of a seminary in Ontario, Canada, the mission to train pastors has never ceased.

Today, that mission continues to flourish under "The Russian Project." Established in 1995, the project developed after Dr. Dean Wenthe, President of Concordia Theological Seminary, Fort Wayne, received a letter from the Rev. Vsevolod Lytkin, pastor of Bible Lutheran Church in Novosibirsk, Russia.

The Rev. Lytkin explained how after seventy years of persecution under Soviet communism the churches in Russia had been left with few theologically trained pastors. And that given the current unsettled political situation, he felt it was crucial to train indigenous pastors as quickly as possible.

"In Siberia there is one congregation for every 100,000 people and after years of atheism the people are mostly unbelieving. Our Christians need to know how to resist the liberal theological influences that are growing in Russia," wrote Rev. Lytkin. "As Lutherans we



know that only confessional Lutheran teaching can give people the pure understanding of Christian faith so that they can find real comfort in the true Gospel."

In response, President Wenthe assured Rev. Lytkin that the seminary would do everything possible to help.

Thanks to an unnamed donor, the seminary received one million dollars. Upon receipt of the funds, the donor requested that the money be used specifically for the theological education of students from the former Soviet Union.

"There would not have been a Russian Project without this gift," said the Rev. Timothy Quill, staff coordinator of the Russian Project at Concordia Theological Seminary. "We feel truly blessed that this individual saw how great the need is in Russia to train men to become pastors who preach the true Gospel of Jesus Christ."

To address the need detailed in Rev. Lytkin's letter, four men from the seminary traveled to Russia and Kazakhstan during the summer of 1995 to lecture at theological seminars and encourage Russian men to come to the seminary and study for the ministry. The four, the Rev. Timothy Quill; Dr. William Weinrich, academic dean at CTS; Dr. Arthur Just, dean of the graduate program

at CTS; and the Rev. Kurt Marquart, CTS professor. Charles Rob Hogg, a professor at the seminary in St. Catharines, Ontario, Canada and CTS graduate, joined the group.

"Many of the Russian people have come from little or no religious background and if they have had any religious contact, it usually has been in the form of evangelical organizations," explained Rev. Quill. "Unfortunately while many of these groups may believe in Jesus, they seldom administer the Sacraments. And if they do, they certainly don't believe in the Real Presence."

Rev. Quill says the belief that Christ is really present in the sacrament of Holy Communion is one of the main things that makes the Lutheran faith so attractive to many Russian people.

"For Lutherans, the Real Presence is more than just an important yet isolated doctrine," said Rev. Quill. "This belief permeates and shapes our whole view of God and grace, our interpretation of Scripture, and our liturgical practice."

Another part of Lutheran doctrine, according to Rev. Quill, that attracts Russian people is the fact that our beliefs are consistent with what was being preached in the Early Church.

"In Siberia there is one congregation for every 100,000 people and after years of atheism the people are mostly unbelieving. As Lutherans we know that only confessional Lutheran teaching can give people the pure understanding of Christian faith so that they can find real comfort in the true Gospel."

*The Rev. Vsevolod Lytkin,
Pastor at Bible Lutheran
Church, Novosibirsk, Russia.*



"For many Russian people it is important that if Scripture is the truth, then it should speak with consistency to each generation. In the Lutheran church we preach the same message that has been preached by those who have gone before us. Any group can go into Russia and claim to be a Bible church. The Lutheran church is more than just a Bible church. We are a sacramental church which values its historical and theological continuity—its catholicity."

The Rev. Timothy Quill,
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After spending two weeks in Novosibirsk, eight men were chosen to study at the seminary. Representing a variety of locations throughout Russia, the men arrived in Fort Wayne during the fall of 1995. Housed in a dorm of their own on campus, the men began their studies Winter Quarter 1996.

Taking basic courses required of all students in the Master's of Divinity curriculum, the Russian men attended classes with the other students. For those who did not know English, a special translation system was provided to enable them to hear lectures through simultaneous translation.

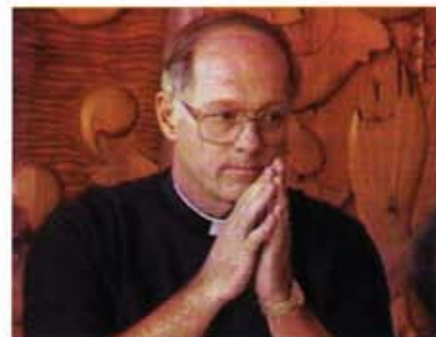
"With the language barrier came the obstacle of finding Russian language textbooks for the students," explained Carrie O'Donnell, Russian Project assistant at Concordia Theological Seminary. "At first this was of great concern because there were very few existing Russian textbooks that we could use at the seminary. Luckily for us when the Lutheran Heritage Foundation of Sterling Heights, Michigan, heard of our dilemma, they quickly stepped in and offered to help

translate Lutheran textbooks for the men. To date, several books have been translated including the *Book of Concord*."

After spending a year on campus, the men returned to Russia this past summer for a year of vicarage in their homeland. Once that year is complete, they will then return to the seminary to complete their final year of studies.

"Several of the men are serving at mission stations, helping to start Lutheran churches, assisting missionaries, and helping out with campus ministries," explained Rev. Quill. "We are following the Wilhelm Loehe model. Our task is not to create new church bodies or establish mission boards, but rather to train pastors who are desperately needed in their homeland. We will send them back to serve existing and newly-emerging Lutheran churches."

With the first class successfully out on vicarage, Rev. Quill and the Russian Project staff made plans for a second class. They held a series of lectures this past summer in Novosibirsk and



The Rev. Dr. William Weinrich, academic dean at CTS, lecturing on the Early Church in Novosibirsk, Russia.

Holy Communion is celebrated during a Sunday morning worship service in Novosibirsk, Russia.



Ekaterinburg, Russia, and Aqmola, Kazakstan, with several faculty members from the seminary participating.

Covering topics such as Early Church, Old Testament, New Testament, Law and Gospel, the Confessions, Liturgy, Church Music, Religious Sects & Cults and Apologetics, the seminars drew more than 200 participants from all around Russia and Kazakstan.

"These young Lutherans have come to the Missouri Synod because they have seen what we stand for as confessional, evangelical Lutherans," said President Wenthe, who lectured at a seminar in Novosibirsk. "They have a deep thirst for the serious and in-depth study of Holy Scripture. It is truly a great honor for us to be able to proclaim the Holy Gospel to them, to teach and answer the questions they have about Lutheran theology."

Eighteen individuals were asked to enter the second Russian Project class for

the 1997-98 academic year. Currently on the Fort Wayne campus, fifteen men are preparing for the ministry with three women studying in the seminary's master's program.

Rev. Quill says that while he is happy that the project continues to do so well, he is also very aware of the fact that Russia's future still remains uncertain.

"From the very beginning the congregations and pastors of the LCMS have been extremely supportive of this project," said Rev. Quill. "But only God knows what the future will be for this yet unstable nation. What we do know is that there is a great openness among many Russians for spiritual things. Only the crucified and risen Lord Jesus Christ can truly satisfy this hunger. Only Christ can bring light and immortality to a people in darkness—and at this moment, the door is open!"

"For Lutherans, the Real Presence is more than just an important yet isolated doctrine. This belief permeates and shapes our whole view of God and grace, our interpretation of Scripture and our liturgical practice."



The Rev. Vsevolod Lytkin, pastor of Bible Lutheran Church in Novosibirsk, Russia, left, stands with Lena and Alexei Streltsov at a theological seminar provided by CTS.

In the FIELD

By Pam Knepper

Managing Editor, For the Life of the World



The Rev. Ernie Lassman and 11 other LCMS pastors assisted 15 Indian Lutheran pastors in baptizing 117 people (adults & children) on the beach of the Bay of Bengal in India.

Living to Tell People About Christ

For the last 19 years, the Rev. Ernie Lassman has never lost sight of the reason why he became a minister—to tell people about Jesus Christ.

A calling that began when he was just a young man, Rev. Lassman says nothing supernatural happened to him that made him want to dedicate his life to telling others about Christ.

"I didn't have a dream or see visions," he explained. "I just knew that God wanted me to tell others what I knew about Him and that if I didn't spend my life doing this, then I would never be happy."

A road that began when he was just 20 years old, Rev. Lassman said that while he had a deep desire to become a minister, at first, he resisted the calling.

"I fought it because I thought I was not adequate

enough," he remembered. "I didn't think I had the intellectual ability or was holy enough."

As a temporary deterrent, he decided to enter the military.

"I tried to concentrate on doing something else with my life, but my desire to tell people about Christ always won out in the end," explained Rev. Lassman. "It was a gnawing feeling that just wouldn't go away."

After serving his country in the military for three years, Rev. Lassman entered Pacific Lutheran University in Tacoma, Washington. In 1973 he graduated with a bachelor's degree in Reformation History.

With diploma in hand, Rev. Lassman concluded that he could no longer resist God's calling for him to become a minister and applied to Concordia Theological Seminary, Fort Wayne.

"At that time the seminary in St. Louis had a liberal reputation," explained Rev. Lassman. "So since my views were conservative on most issues, I felt the Fort Wayne seminary would be the better choice for me."

While a student, he was very much impressed by not only the preparation he received but by the newly-elected seminary president, Robert Preus.

"President Preus began his duties in 1974 which was the same year that I entered seminary," remembered Rev. Lassman. "It impressed me how he elevated the seminary confessionally. He was very strong in his convictions."

Graduating in 1978, Rev. Lassman accepted his first call to Our Savior Lutheran Church, a mission church located in Parksville, British Columbia.

"Being a native of Washington State, I had requested to be placed somewhere in the Pacific Northwest or western Canada," remembered Rev. Lassman. "But I didn't think that I would end up at a mission church."

Serving from 1978 to 1984, he quickly learned the

unique challenges of leading a mission church.

"In an established congregation you usually are not being subsidized as you are with a mission church," explained Rev. Lassman. "There is a certain pressure to get off of this assistance which can be very trying on a pastor and his congregation. Plus, there is the whole issue of increasing your numbers which adds to the pressure."

But regardless of the challenges, Rev. Lassman says overall his first call was a very gratifying experience.

"I, like a lot of men who take their first call, was somewhat idealistic in my thinking. I expected everything to be black and white and you learn quickly that it is not like that," he explained. "As a pastor your main focus should be on whether you are providing a ministry that is focused around Word and Sacrament. That should be the most crucial issue at hand."

After six years of service in Parksville, he accepted a call to St. Paul's Lutheran Church in Chilliwack, British Columbia.

Looking for a pastor who was strong in the Word, the people at St. Paul's received Rev. Lassman with joy and enthusiasm.

"It was so encouraging for me to be received in such a loving way," he remembered. "This was a church that was hungry to hear the Word of God, and I was overjoyed to be there to provide that for them. I affectionately call it my 'Camelot' church."

In the ten years that he served at St. Paul's, the congregation grew from 60 to 140 members. It was in his tenth year that he accepted a call to his current congregation, Messiah Lutheran Church in Seattle, Washington.

"Messiah, like St. Paul's, was also looking for a pastor who was strong in the Word," said Rev. Lassman. "Even though it was difficult to leave St. Paul's, I knew that God was calling me to serve the people at Messiah."

Arriving in January 1988, Rev. Lassman will soon begin his tenth year at Messiah. Assisted by the Rev. Rob Rogers, the two have gone on to lead the church with a team ministry approach that has been very successful.

"Ours is a Word and Sacrament ministry," explained Rev. Lassman. "We accomplish this by daily emphasizing the importance of our baptism and keeping the means of grace as our focal point."

A ministry that Rev. Lassman refers to as "a pure

gift from God," he believes their working relationship is successful because not only do they like each other personally, but they are on the same page theologically, liturgically and ecclesiastically.

"Rev. Rogers and I have a vigor for a Word and Sacrament ministry. We accomplish this by never moving away from the basic foundations of our faith," explained Rev. Lassman. "We believe it is absolutely crucial that we repeat again and again the doctrines of Lutheran theology so that we know what and why we believe as we do."

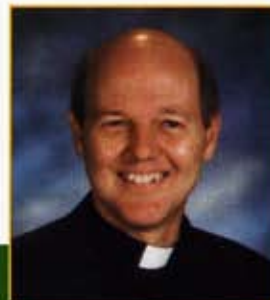
He finds it particularly comforting that his alma mater is encouraging proper teaching of Lutheran theology.

"President Wenthe is a very good scholar and Christian who has made it his priority to form a seminary that teaches good Lutheran theology," explained Rev. Lassman. "I am very thankful that Fort Wayne is a seminary that is confessional in its teachings. This type of teaching is something that the world desperately needs."

Along with his ministry at Messiah, Rev. Lassman had a chance this past July to minister to the people of Cape Comorin, India. He was accompanied by Dr. Eugene Bunkowske, professor of pastoral ministry/missions at Concordia Theological Seminary, Fort Wayne, along with 11 other Missouri Synod pastors.

"We gave them hands-on resources like Bible studies that will enable them to bring the Word of God to their own people," explained Rev. Lassman. "By doing so we hope the Good News of Jesus Christ will continue to spread among the people of India and the rest of the world."

Pastor Lassman and his wife Kathy live in Seattle. They are the parents of two sons, Aaron and Mark.



"Rev. Rogers and I have a vigor for a Word and Sacrament ministry. We accomplish this by never moving away from the basic foundations of our faith," explained Rev. Lassman. "We believe it is absolutely crucial that we repeat again and again the doctrines of Lutheran theology so that we know what and why we believe as we do."

Rev. Ernie Lassman, Pastor at Messiah Lutheran Church Seattle, Washington.



1998 Symposia Series January 20-23, 1998

Exegesis, Confessions & Liturgy Concordia Theological Seminary Fort Wayne, Indiana

Concordia Theological Seminary has set January 20-23, 1998, for the 1998 Symposia Series. Current issues in liturgy, exegesis and confessions will be looked at by some of today's leading theologians. Clergy of all denominations, as well as educated laity with a strong interest in theology, are encouraged to attend.

The 13th Annual Symposium on Exegetical Theology

The 13th Annual Symposium on Exegetical Theology has chosen the theme: "Canon and Interpretation."

Dr. James A. Sanders, president, Ancient Biblical Manuscripts Center, Claremont, Calif., will speak on "How Luke Read Scripture." The Rev. Dr. John Kleinig, professor of Old Testament and worship, Luther Seminary, North Adelaide, Australia, will speak on "The Sprinkled Blood: The Rite of Atonement."

Dr. Gregory J. Lockwood, Dr. Charles A. Gieschen, Dr. Dean O. Wenthe, Dr. Douglas McC. L. Judisch and Dr. Arthur A. Just, all professors at Concordia Theological Seminary, Fort Wayne, will also present topics.

The 21st Annual Symposium on the Lutheran Confessions

The 21st Annual Symposium on the Lutheran Confessions has chosen as its focus "The Lutheran Confessions in an Ecumenical Age: Approaching the Third Millennium."

Several well-known theologians from a variety of denominations are slated to speak. "ELCA-Roman Catholic Agreements and Disagreements on Justification" will be presented by Dr. R. R. Reno,

associate professor of theology at Creighton University, Omaha, Neb. Father Winthrop Brainerd, Epiphany Church, Washington D.C., has chosen the topic "*Verbum Dei* as the Grounds of Ecumenism." The Rev. Leonard Klein, pastor at Christ Lutheran Church, York, Penn., and immediate past editor of *Lutheran Forum*, will speak on the topic "Lutheran-Reformed-Episcopal Alliances: The Evening Twilight of the Lutheran Church."

A panel discussion "Does a Confessional Church Have a Future in an Ecumenical World?" is also planned.

Dr. David P. Scaer and Prof. Kurt E. Marquart, both professors at Concordia Theological Seminary, Fort Wayne, will also present topics.

11th Annual Symposium on the Lutheran Liturgy

The 11th Annual Symposium on the Lutheran Liturgy has chosen the theme: "Cultural Adjustments to Liturgy and Hymnody."

Dr. Alvin Schmidt, professor of sociology at Illinois College, Jacksonville, Ill., will speak on "Multiculturalism's Presence in the Divine Service: Challenge or Threat?" Dr. John W. Kleinig will speak on "The Function of Hymnody in Its Cultural Context."

Over 600 clergy and laity attended last year's Symposia. Dr. Scaer, chairman of the Symposia, anticipates that this year's series will be even larger.

"Since its inception in 1978, the Confessional Symposium has grown to become the mid-winter theological event for The Lutheran Church—

Missouri Synod, attracting participants from all over North America," said Dr. Scaer. "By calling upon internationally known scholars, the Symposium intends to define confessional Lutheranism within the wide spectrum of options available to Christians."

The Symposia Reception and Banquet will be held at the Memorial Coliseum on the evening of Thursday, Jan. 22. Choral Matins will be sung by the seminary men's choir, the Kantorei, who will also be marking their 20th anniversary with special presentations. Vespers services will be sung by the Schola Cantorum, an 80-voice mixed choir. An organ recital will be given by Kantor Mark Waldron of St. John's Lutheran Church, Forest Park, Ill.

Registration for this three-day event is \$95.00, which includes admission to all three Symposia, chapel services, and a ticket to the Thursday evening Symposia Reception and Banquet. Additional banquet tickets are \$25 each. A variety of meal packages are also available. A limited number of on-site guest rooms are available on a first-come basis.

All fees are waived for pre-seminary students who are considering attending Concordia Theological Seminary, Fort Wayne.

The deadline for registration is January 14, 1998. For registration packets, please call Marge Wingfield at (219) 452-2247.



Campus Happenings

Academic year begins with enrollment increase —

Concordia Theological Seminary, Fort Wayne, began its 152nd academic year with a significant increase in enrollment. There are 75 new students on campus this fall, enrolled in the seminary's Master of Divinity, Colloquy and Alternate Route programs, a 54% increase over 1996. The total enrollment at the seminary, including the Master of Sacred Theology and Doctoral programs is 344. The Class of 2001 is the largest incoming class since 1992.



Seminarians lead the processional out of Kramer Chapel as the opening service comes to a close.



President Wenthe (bottom left) joins the Class of 2001 for a photo following chapel services on the first day of class. The incoming class is the largest since 1992, boasting a 54% increase over last year's class.

Incoming students will spend three to four years in preparation for the pastoral ministry, taking courses in exegetical, historical and systematic theology, pastoral ministry and missions. Fieldwork and vicarage assignments round out the seminarian's pastoral education, providing opportunities to

observe and participate in a wide variety of parish activities and practice pastoral skills in an active congregation of The Lutheran Church—Missouri Synod.

Renovations

underway — A campus-wide renovation, funded through the generosity of an unnamed donor, is well underway at Concordia Theological Seminary.

Some highlights of the work include: cement and asphalt sidewalks throughout the campus are being replaced with brick walkways; residence halls are being remodeled with each including a kitchenette, air-conditioning, updated electrical wiring, carpet and new energy-efficient windows; a limited number of studio apartments are being created in selected residence halls, to meet the needs of married students; new conduit to accommodate updated electrical, phone and fiber optic wiring has been laid throughout the campus (this will form the backbone for the seminary's campus-wide computer network); existing roads and parking lots are being resurfaced and a new parking area is also planned; the lower plaza is being completed, in harmony with the original plans of architect Eero Saarinen, who designed the seminary campus in 1955.



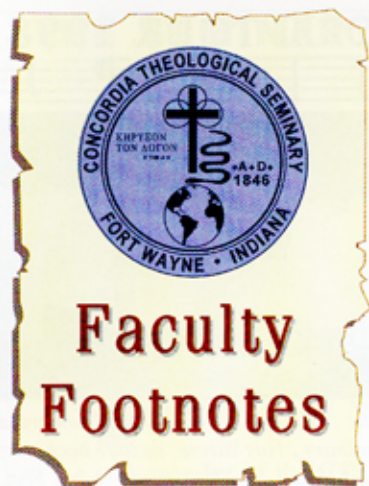
As part of an overall campus renovation, existing roads and parking lots have been resurfaced. These renovations are being funded through the generosity of an unnamed donor.

Changes at Kramer Chapel — A new baptismal font is one of many renovations that have been underway in Kramer Chapel on the campus of Concordia Theological Seminary.

Similar to the one pictured at right, the font will be placed at the entrance to the nave, in the center of the newly-created baptistry. It will be the focal point for Vespers and Compline services as we are each reminded of the central role that our own Baptism plays throughout our lives. The font will be sculptured from Indiana limestone by a local artisan.

The chapel renovation is being paid for by gifts from people throughout the church. For more information or to find out how you can help, call the seminary at (219) 452-2156.





DR. ARTHUR JUST JR. was the presenter at the Arrowhead Conference in Virginia, Minn., on "Preaching Luke in Advent, Christmas, and Epiphany," Sept. 21-22; at the ACTS Conference in Concordia, Mo., on "Luke for the Church," Sept. 28-30; at the South Wisconsin Pastoral Conference in Portage, Wis., on "The Liturgy of Life: Jesus' Sermon on the Plain" (Luke 6: 20-49), Oct. 6; and the "Real Life Worship Conference" in Robbinsdale, Minn., as keynote speaker on "Liturgy Is the Life of the Church," sectional leader on "Liturgical Preaching: Reclaiming the Proclamation of the Presence of Christ," and preacher at the closing eucharist. He was a presenter and participant at a synodical working group on the catechumenate in St. Louis, Mo., Oct. 16-18 and a major presenter at the Tri-District Pastoral Conference in Pocono Pines, Pa., on "Catechesis: Biblical, Historical, Liturgical, and Pastoral Perspectives," Oct. 20-22.

DR. GREGORY LOCKWOOD attended the annual conference of the Evangelical Theological Society in San Jose, Calif., Nov. 20-22.

DR. CAMERON MacKENZIE spoke at the Wyoming District Pastor/Teacher Conference, Sept. 16-17, on "C.F.W. Walther and the Lutheran Church-Missouri Synod Today." He attended the CTCR meeting in St. Louis, Mo., on Sept. 18-20. On Sept. 23, Professor MacKenzie spoke at Concordia in Ann Arbor, Mich., on the topic of "Walther's Life and Lutheranism." On Oct. 3, he participated in a panel discussion on "Justification" for the LCMS video series, "Here We Stand."

From Oct. 5-12, he was in Irvine, Calif., teaching in the CTS Korean D.Min. program, lectured at Concordia University on the "English Bible in the Sixteenth Century," and was at First Lutheran Church in Lake Elsinore, Calif., on the 150th anniversary of the LCMS.

DR. WALTER MAIER III preached for the Oct. 26 Reformation service of the Kearney, Nebraska Circuit and traveled to Detroit, Mich., on Oct. 29 for the purpose of getting a new DELTO site started. He was in Indianapolis, Ind., Oct. 31-Nov. 1 attending the Lutherans for Life convention as the seminary's representative and in Lincoln Park, Mich. on Nov. 2 preaching for a circuit Reformation service. Dr. Maier attended the annual conference of the Evangelical Theological Society in San Jose, Calif., Nov. 20-22.

PROF. KURT MARQUART gave a presentation entitled "Francis Pieper on Church Fellowship" to the Second Annual Pieper Lectures in St. Louis, Mo., on Sept. 25.

PROF. LAWRENCE RAST spoke at the circuit Reformation Rally in Cheyenne, Wyo., Oct. 25-26. On Oct. 28, he spoke at the Biblical Charities Conference in Pittsburgh, Pa., and Nov. 2 he was in Aberdeen, S.D., speaking on "The History of LCMS" for a circuit gathering.

DEAN DANIEL REUNING presented two lectures on the liturgical and hymnological contributions of C.F.W. Walther at the Central Illinois District's celebration of the 150th Anniversary of the LCMS in Springfield, Ill., Oct. 18.

PROF. ROBERT ROETHEMEYER attended the American Theological Library Association Annual Conference in Boston, Mass., June 11-14. The theme this year was "Building the Theological Library for the Future." He attended the "Information Technology for Theological Teaching Peer Review" in Indianapolis, Ind., August 18-19 and gained insights into the use of technology by other Indiana seminaries. Prof. Roethemeyer attended the Private Academic Library Network of Indiana Board of Directors meeting in

Indianapolis, Ind., Sept. 23. The Board resolved to accept St. Meinrad Theological Seminary as a member of PALNI. This means that all theological libraries in Indiana will have a shared database of books and periodicals. Attended ATS 2000 at Asbury Theological Seminary in Wilmore, Ky., Oct. 6-7. The conference theme was "Technology and Teaching." He attended the Indiana Library Federation District 3 Conference at Ivy Tech State College in Fort Wayne, Ind. One of the conference sectionals was on library planning and building, possibilities and pitfalls.

DR. RANDALL SCHROEDER attended a meeting of the Indiana District Ministerial Health Commission in Carmel, Ind., on Sept. 17. He addressed the annual executive directors of the Special Education Lutheran Ministries Association on the topic, "Have the Attitude of Christ" on Sept. 18. He followed the evening with a presentation to the parents of Emanuel-St. Michael Lutheran School regarding "Christian Leadership Parenting." On Oct. 28, Dr. Schroeder was the banquet speaker for the Indiana District Fall Pastoral Conference.

DR. WILLIAM WEINRICH spoke on "Church Fellowship: Concepts and Practice" at the Pittsburgh Pastoral Circuit Meeting on May 13. He gave a presentation to the Second Annual Pieper Lectures in St. Louis, Mo., on Sept. 25 on "Church Fellowship in the Early Church." He spoke at the Fall Pastoral Conference of the Southern Illinois District on Oct. 8 at Zion Lutheran Church, Bethalto, Ill. He attended the ATS Conference for Chief Academic Officers in Pittsburgh, Pa., Oct. 9-11. He spoke at the circuit Reformation Service in Youngstown, Ohio, Oct. 26.

DR. DEAN WENTHE preached for the 125th anniversary of Zion Lutheran Church, Atlantic, Iowa, where he was pastor in the late 1970s. He led devotions for a North Wisconsin District Pastoral Conference, Sept. 29-Oct. 1. He preached at St. Peter's Lutheran Church, North Judson, Ind., for their 125th Anniversary on Sept. 28 and at Trinity Lutheran Church, Springfield, Ill., Oct. 5.



CONCORDIA
THEOLOGICAL
SEMINARY

CALENDAR

Events

The Symposia Series

January 20-23, 1998

- 13th Annual Symposium on Exegetical Theology
- 21st Annual Symposium on The Lutheran Confessions
- 11th Annual Symposium on Lutheran Liturgy

Worship and Music

Advent-Christmas Candlelight Choral Vespers

Sunday, December 14, 1997

5:30 p.m. and 8:00 p.m. in Kramer Chapel

Seminary Schola Cantorum

Epiphany Lessons and Carols

Sunday, January 18, 1998

7:00 p.m. in Kramer Chapel
Seminary Kantorei

Organist Workshops

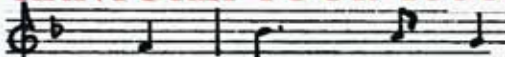
• Level I — June 8-12, 1998

To enhance the theological knowledge behind our Lutheran worship practice and to enhance playing skills of the church organist. Kantor Resch will work with the individual organist at his or her current skill level and lend his expertise in service playing during a daily class session and also give instruction on the church year, hymnology, weddings, funerals and the pastor/musician relationship.

• Level II — July 20-24, 1998

For intermediate-level organists or those who have completed Level I. The Rev. Charles Evanson will conduct a daily session on the Theology of Worship II. Kantor Resch's sessions will include Church Year II and Hymnology II. He will also lead sessions on the playing of hymns, liturgy, intonations, chorale preludes, church's songs for children, leading difficult hymns, chorale literature and the organist as choir director.

KANTOREI TOUR 1998



Members of the 1997-98 Kantorei at Concordia Theological Seminary, Fort Wayne, include back row, left to right, Paul Biesel, Mark Mumme, Robin Fish, Aaron Kangas, Clark Brown, Mark Stirdivant, Michael Kessler and Doug Punke. Front row, left to right, Richard Mau, Jim Coffey, Ken Spence, Jerome Cascione, Dennis Voss, Kevin Walker, Tom Lock and Paul Meseke.

Messiah Lutheran
Danville, CA

January 2, 1998

8 p.m.

Holy Trinity Lutheran
Hacienda Hghts, CA

January 7, 1998

7:30 p.m.

Trinity Lutheran
Burlingame, CA

January 3, 1998

7 p.m.

Faith Lutheran
Capistrano Bch, CA

January 8, 1998

7:30 p.m.

Grace Lutheran
San Mateo, CA

January 4, 1998

9 a.m.

Christ King Lutheran
Redlands, CA

January 9, 1998

7:30 p.m.

Our Savior Lutheran
Cupertino, CA

January 4, 1998

7:30 p.m.

Gloria Dei Lutheran
Escondido, CA

January 10, 1998

7 p.m.

Grace Lutheran
Lancaster, CA

January 6, 1998

9 a.m.

Immanuel Lutheran
Redondo Bch, CA

January 11, 1998

8 a.m.

**What do you think of . . .
*For the Life of the World?***

Your opinion is important to us. Please send your comments, questions, and suggestions to: Concordia Theological Seminary, c/o Pam Knepper, 6600 N. Clinton St., Fort Wayne, IN 46825.

THE SEMINARY REMEMBERS THE REV. DR. HAROLD BULS

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he Rev. Dr. Harold H. Buls, professor emeritus of exegetical theology at Concordia Theological Seminary, died September 5, 1997 in Fort Wayne. He was 77 years old.

A member of the CTS faculty since 1969, Dr. Buls officially retired in 1986, although he continued to teach on a part-time basis well into his 70's. During his tenure as a professor of exegesis, Dr. Buls taught classes on the books of Luke, John, Galatians, Hebrews, Philippians, Colossians and Romans.

"He will be deeply missed," said Dr. Dean O. Wenthe, President of Concordia Theological Seminary. "I want to express the sympathy of the entire seminary community to Mrs. Buls and the family, and express gratitude to our gracious Lord for all the blessings He bestowed through Dr. Buls' life among us and for the Victory he has now received in Christ."

He is survived by his wife, Marge, and children Jonathan, David, Barbara and Fredrik.

Dr. Buls was a recognized scholar in the area of New Testament theology. A prolific author, Dr. Buls' more notable titles included a series of Exegetical Notes on the Gospels and Epistles (covering both the 3-year and 1-year lectionary series) which distill his vast knowledge of the Greek New Testament into a set of working volumes intended specifically for the parish pastor. Several volumes of the work have recently been translated into Russian.

He served the Church in Russia where he lectured and taught on a variety of theological topics to promising young evangelists and pastors. On May 23, 1997, he received an award from The Lutheran Church-Missouri Synod Board for Mission Services for his outstanding

achievements in the mission field. A much-loved personality at the seminary, Dr. Buls was well known for his direct and straight-forward manner.

Dr. Buls completed his undergraduate work at St. John's College, Winfield, Kan. After his graduation from Concordia Seminary, Saint Louis, in 1946, he served as a missionary with the Evangelical Lutheran Church of Nigeria until 1949.

Dr. Buls was on the faculty of the Alabama Lutheran Academy and College, Selma, Ala.; Immanuel Lutheran College and Seminary, Greensboro, N.C.; and St. John's College, Winfield, Kan., prior to his tenure at Concordia Theological Seminary, Springfield, Ill., and Fort Wayne, Ind.

Dr. Buls earned his Ph.D. degree at the University of Chicago in 1970, completing his dissertation entitled "A Study of the Clausulae in Dionysius of Halicarnassus."

He was a member of Saint Paul's Lutheran Church in Fort Wayne.

"He was a man of God and a child of God and his words and his works had a positive influence on many pastors in The Lutheran Church-Missouri Synod and we will miss him, but know he is now with the

Lord," said the Rev. Richard Radtke, Saint Paul's pastor.

The Rev. Matthew Harrison, pastor at Zion Evangelical Lutheran Church, Fort Wayne, a friend and former student of Dr. Buls, remembers Dr. Buls this way, "Harold wore his heart on his sleeve, and because a passion for the Gospel and orthodoxy burned in his soul, he touched us who were his students in the most profound manner. Dr. Buls was an extraordinary gift to the Church."

If you would like to remember Dr. Buls, memorials may be sent to Concordia Theological Seminary, Robert Preus Student Aid Endowment Fund, 6600 N. Clinton Street, Fort Wayne, Ind. 46825.





PROJECT
ANDREW

What is Project Andrew?

Project Andrew is a program administered by Concordia Theological Seminary, Fort Wayne, designed to encourage men for the ministry by using those who have the most influence, namely, parish pastors. Project Andrew "mentors" are parish pastors all over the country who have been selected for their dedication to finding and reaching out to the pastors of the next generation.

Why Andrew?

Andrew brought his brother, Simon Peter, to Jesus to become one of His disciples (John 1:41-42). Project Andrew is designed so that parish pastors are involved in helping to find the pastors of tomorrow.

Information

For more information, contact the Office of Admissions at 1-800-481-2155 or send e-mail to: cfwadmis@crf.cuis.edu.

What is Pilgrimage?

The Admissions Office at Concordia Theological Seminary is pleased to announce their new admissions bulletin entitled *Pilgrimage*. Published bi-monthly, *Pilgrimage* keeps readers informed of what is going on in the Fort Wayne community and provides an opportunity to learn more about the Office of the Holy Ministry.

If you would like to receive *Pilgrimage*, contact the Admissions Office by calling 1-800-481-2155.

CTS is now Online

Concordia Theological Seminary, Fort Wayne, is now online. Our web page is located at www.ctsfw.edu. There is a detailed e-mail directory for all seminary faculty and staff.

If you would like to subscribe to news releases from the seminary, send an e-mail message to: MAILSERV@CRF.CUIS.EDU. In your message, simply state SUBSCRIBE CTSNEWS.

