Dear Friend in the Faith,

“How?” “Why?” These questions come naturally to human beings. They mark us as reflective creatures made in the image of God. They have released immense energy and ingenuity into the world.

An old, even ancient, “how” question which still challenges us is “how the one relates to the many?” (i.e., how do particular things relate to the whole pattern of the world?) Is there an underlying structure which explains each part? Is there something basic and foundational behind the vast variety which we experience?

This “how” question was posed repeatedly by the early Ionian philosophers of the sixth century B.C. “How” they asked, “do the various elements of the world relate to one another?” Thales suggested that the key component of the world was water; Anaximenes proposed vapor, and Anaximander offered change.

“How?” From Einstein’s theory of relativity to Dr. Hawkins’ current search for a “grand unified field” theory, the search is still on for an answer to “how the parts of the universe relate to the whole.”

If such a question still eludes our capacity to explain, matters become even less clear when the question “Why” is raised. Why are we here? Why should we do one thing and not another?

In prestigious universities voices increasingly say that humans must simply give up on the questions of both “How” and “Why.” The reason, they suggest, is that “all truth is tribal.” To search for an explanation that is inclusive and basic to all of creation and all of humanity is simply futile. Rather, deconstructionists and post-modern pundits assert that the contradictory and fragmentary character of the world should be confessed and embraced as the only plausible viewpoint. The result of such a perspective is concrete brokenness and painful fragmentation in the lives of men, women and children.

Broken families, broken friendships, broken promises—the evidence abounds that there are profound fissures not only between things, but also between people. The pain and the brokenness threaten not only the home but our societal structures as well.

Sacred Scripture offers a radically different explanation. Scripture claims that our desire to be like God fragmented our world. Now we are separated from God, from the world, from our neighbor, and even from a correct understanding of ourselves. To delve into the cosmos, to search within our own psyche, to break down particles into even smaller units—such striving has not produced the answers to “How” or “Why.” The deconstructionists and postmodernists have read things clearly from their perspective.

But, there is another perspective that penetrates all the way to the heart of creation. It is the perspective bestowed by the Incarnation of Jesus of Nazareth as the Messiah of Israel and the Savior of the World. St. Paul saw the “how” and the “why” answered fully in Christ.

He is the image of the invisible God, the firstborn over all creation. For by Him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by Him and for Him. He is before all things, and in Him all things hold together. (Colossians 1:15-17)

The Incarnation of Jesus of Nazareth is that moment and that place where we can rightly relate all things. It is in this Child and in His holy flesh that creation and all things are restored. To announce and to invite a broken world to wholeness, Jesus of Nazareth established the church where His people are united with Him in Holy Baptism. Paul continues:

And He is the head of the body, the church; He is the beginning and the firstborn among the dead so that in everything He might have the supremacy. For God was pleased to have all His fullness dwell in Him, and through Him to reconcile Himself all things, whether things on earth or things in heaven, by making peace through His blood, shed on the cross. (Colossians 1:18-20)

The Incarnation of Jesus of Nazareth is the answer to the problem of the one and the many. Reflect on the consequences of the Incarnation. Recall your baptism which has united you to the innocent Son of God (Romans 6:1-4), refresh your perspective when you participate in His life by receiving His very body and blood at His table, and renew your life by hearing His voice through His holy prophets and apostles. By being joined to this One, every aspect of your life and world are related clearly and rightly. May this issue of For the Life of the World underscore the glory of our Lord’s Incarnation and expound its meaning for your world.

Sincerely yours, in Christ’s service,

Rev. Dr. Dean O. Wenthe,
President, Concordia Theological Seminary
Our life in the church is incarnational, for it brings us into communion with Jesus Christ so that we might delight in Him.

Rituals are important for Christians because the Triune God uses them to establish, sustain and extend the church on earth.

At our physical birth, we receive a name. At our spiritual birth, God writes His name on us as we are baptized, “In the name of the Father and of the Son and of the Holy Spirit.”

Kramer Chapel continues to represent the center of life at the seminary. For in this house of worship, students, staff and faculty gather as a community to receive God’s gifts in His Word and Sacraments. By gathering for worship, the seminary demonstrates the incarnational character of the Body of Christ—His Church.

Features the Rev. Rick Milas, Campus Pastor at University Lutheran Church at the University of Illinois at Urbana/Champaign.
This magazine is WONDERFUL! The pearl in the crown of an already fantastic seminary. Please tell all your colleagues—including Dr. Wenthe—to keep up the good work. This is exactly what the church is crying for.

**Rev. John M. Berg**  
Vermillion, S. D.

In your March 1998 issue, the Rev. John Fiene stated, “We practice closed communion.” We find no mention of closed communion in the Lutheran Confessions, nor do we find it in Franz Pieper’s *Christian Dogmatics*. The 1943 synodical catechism mentions closed communion in connection with Romans 16 and 17. But this is hardly closed communion. Holy Communion is, by its very nature and will of Christ who instituted it, certainly not closed. Such a concept of closed communion reeks of legalism and an oversimplification of a very deep and complex theological issue.

**Rev. Robert Brueckner**  
Central Nyack, N.Y.

This letter is in response to the article written by Dr. Gene Veith in the March issue of *For the Life of the World*. Dr. Veith felt he needed to rip and back everything he could to prove himself right about worship in the LCMS.

I choose to take a different approach. And here it is: “Yet a time is coming and has now come when the true worshippers will worship the Father in spirit and truth, for they are the kind of worshippers the Father seeks.” (John 4:23) As you can see, Dr. Veith, Jesus says nothing about the blue hymnal.

**Danny Mathis**  
Yorkville, Ill.

Your magazine is done in such a beautiful way, but more importantly, it is so well grounded in the Word. We really need this one and I look forward to the next issue. Thank you so much.

**Erwin Esslinger**  
Fort Wayne, Ind.

Thank you for your recent issue of *For the Life of the World* which was devoted to giving a much-needed caution about indiscriminately adopting from American Protestantism worship styles which run counter to our Lutheran heritage and traditional liturgy. The articles are well-written, insightful and, for the most part, free of the polemics and misrepresentations which so frequently accompany this kind of discussion.

I am looking forward to a future issue which is devoted to exploring ways Lutheran congregations can responsibly use liturgies and songs that are not considered traditional. I am sure one article in that issue would include a much-needed caution about indiscriminately adopting practices, such as emphasizing externals (dress, posture, symbolism) over faith in the heart; elevating liturgy above preaching; assuming that a worship service that includes Holy Communion is somehow better or more complete than a service of the Word.

May our gracious Heavenly Father guide all our discussions on this important topic and your magazine’s (and the seminary’s) participation in those discussions.

**Rev. Mark D. Brandt**  
Frankenmuth, Mich.

Having just received the March 1998 issue of *For the Life of the World*, I am prompted to drop you a note for a couple of reasons. First, may I compliment you and all who are involved on this publication. All of the subjects treated are so relative to the church today, and I was particularly impressed with Dr. Veith’s treatment in *Through All Generations* and Dr. Gieschen’s beautiful presentation of *From Where Do Christian Children Come?*

I am one of the older generation and though I admit to a specific attachment to the traditional worship settings with an attempt at understanding the complete rationale behind the focus on the contemporary, I have seen some of the failed attempts at throwing out so many hymns in favor of all hymns of praise. I am the last of the “old guard” here in Lincoln, having been here 57 years in the same congregation. And while in the new group, who have taken our places in the fifteen congregations in this circuit, we have some brilliant young men. Several of them have already demonstrated how completely a church service of worship can change. I thank God this does not seem to be in the plans at my own congregation. I do see some signs, too, of Generations X and Y seeking satisfaction for their spiritual lives through the traditional liturgies.

**Rev. Melvin Tassler**  
Lincoln, Neb.

May I join my voice in the chorus of thanks to you for *For the Life of the World*. What a refreshing voice of confessing Christianity and the Lutheran confessional movement today! I continue to look forward to receiving this exciting publication!

**Rev. Stephen Krueger**  
Portland, Ore.
How is it possible to be so discouraged and suddenly so overjoyed upon reading two pieces of mail—both received the same day? Our local Lutheran church’s newsletter reported adopting the new name of Spirit of Joy Fellowship (contemporary service only, Lutheran not mentioned) for a mission church in a rapidly growing area of our city.

In the same mail, your March issue of For the Life of the World brought renewed hope that finally someone is speaking out across the miles expressing my feelings about the church growth concept that is sweeping (brainwashing) pastors and many members of our Lutheran Church-Missouri Synod. The comment, “The church has deserted us—where do we go now?” is something I’ve heard far too often. May the Lord of the Harvest send forth pastors who will express and boldly proclaim the faith of Luther.

Since I do not want your inspiring new publication to become a scandal magazine, but rather a positive one speaking out in truth, this letter is brought written to encourage you in letting your readers know that conservative churches are thriving without using the new praise songs and trimmings.

Having served with my husband in India and in Germany, I am not rigid in worship format. However, the trend is leaning so far away from our Lutheran heritage, I had to express myself.

Dorothy Smith
Ooltewah, Tenn.

I think Lutherans are most effective and attractive to seekers when we try to be ourselves, evangelical and catholic, confessional and sacramental. My feelings were confirmed by your In the Field article about Pastor Fiene, whose congregation has grown admirably by emphasizing Word and Sacrament and using the traditional liturgy. The photos with the article show Advent Church’s new sanctuary built in the Victorian Gothic style. Let those in the church growth movement take heed.

Please keep up the good work. If your magazine honestly reflects the attitude and direction of Concordia Theological Seminary, then there is hope for our Synod yet.

Mr. and Mrs. John Wilks
Schaumburg, Ill.

I received my copy of For the Life of the World and found it interesting and well designed with good eye appeal.

I also found it interesting that Dr. Veith’s article began with thoughtful insights into the changes that have occurred in succeeding generations, from the post WWII generations to today’s Generation X. But it ended up being an article defending the notion that only liturgical services and hymnals from our Lutheran hymnals offer meaningful worship.

Dr. Veith’s article fails in several respects. First of all, it portrays contemporary worship as shallow and self-focused. Since I am not aware of his experience with so-called contemporary (I prefer alternate) worship, it would be unfair of me to assume that he has experienced the alternate worship I have experienced.

The alternate worship that I have experienced is theologically sound, uses songs that emphasize our sinfulness and need of a Savior, and song that are usually direct quotations of the Psalms, the Apostolic Word and the Gospels.

While liturgical worship is meaningful and enriching, our Synod is surely not so rigid in deciding what is acceptable worship that it moves against the Confessions which affirm that a congregation is free to use those forms that if finds helpful and edifying, and that support the mission we have from God to reach out to people of all cultures.

I may be wrong in assuming such evangelical openness to variant forms of worship. By insisting on our treasured heritage in a rigid manner, we probably have surrendered the production of the African American hymnal supplement. Dr. Veith says that the answer to objections by the older post WWII to his view of contemporary service(s) is “not to give them a big band service. Nor to give Generation X a punk or hip-hop or death metal service. The answer is in the genius of the hymnbook.” Has it occurred to him that many of our people object to just that solution?

I hope that For the Life of the World will continue to include articles that provoke thought and inspire like The Golden Thread of God’s Presence which traces the spiritual journey of Helen Kraus. She’s one of our Lord’s real troopers!

Rev. Delmar Krueger
Danville, Ill.
The incarnational life began when Jesus Christ broke into our world. Coming down from heaven, Jesus was incarnate by the Holy Spirit of the Virgin Mary and was made man. From the moment of His conception, the world has never been the same. Jesus the creator has entered our creation as a creature for one purpose—to make all things new.

To make things new, God the Father needed to make things right, and so He sent His Son, Jesus Christ, into our world. Something had gone terribly wrong with our humanity that God had created in His image. Jesus entered our fallen world to release it from its captivity of darkness and death by spending His life in suffering and death. He came to live among us to show how God first created us to be when He created us in His own image. Jesus experienced the full tragedy of our fallen humanity, becoming sin for us, so that He might reverse sin’s curse, and make right what had gone wrong. Jesus entered into this messy world of our making in order to be faithful even unto death and restore our flesh to God’s image and make us whole. The empty tomb testifies that death could not hold Him, and that His risen flesh now fills all creation with new life.

The world can never go back to the state it was before Jesus entered our cosmos in human flesh. Now and forever the world is marked by His incarnation. The very same flesh and blood Jesus who was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried, on the third day rose again from the dead, ascended into heaven, and

The Incarnational

By Rev. Dr. Arthur A. Just Jr.
sits at the right hand of the Father continues to be present in His church after the ascension according to His divine and human natures in the preaching of the Gospel and the sacramental life of the church.

As the church journeys toward heaven, it teaches the words of the Lord, it washes at the font, and it feeds God’s people at the banquet of the Lord. We believe, teach, and confess that Jesus Christ is present here in His church, the body of Christ, through the Gospel and the Sacraments, the gifts of His presence. God continues to send the gift of His Son, Jesus Christ, so that we might be in communion with Him forever. When we speak of Jesus’ presence, we are talking about His fleshly presence, that is, that very flesh that was crucified for us and the very flesh that broke the bonds of death on the third day. How the eternal God made flesh to be present in His church in simple words, simple water, and simple bread and wine is part of the mystery we call the incarnational life.

To live the incarnationally is to be united to Jesus Christ—the source of all life. This life of communion with Jesus begins at the font where we were cleansed from our uncleanness and made whole in Him. His suffering and resurrected flesh restores our impure and unclean flesh to wholeness and wellness. The new font at Kramer Chapel reminds our community that we enter the incarnational life in baptism where we put on Christ and receive a new identity that defines our life by His life.

Life itself is a journey from birth to death. For the Christian, life is a pilgrimage from baptism to death, which is the entrance into eternity. In the waters of Holy Baptism the Christian gets death over with as he dies and is buried with Christ and is reborn to new life in Christ that never ends. In baptism, when the Christian puts on Christ, he enters the incarnational life. But as the Christian journeys to his destination of full communion with Christ in heaven, he lives under the cross where he is continually living in Christ as he hears His Holy Word and feeds upon His Holy Food to sustain him on the journey. His pilgrimage climaxes in his physical death which is an entrance to full communion with Christ in His heavenly home. The goal of the journey is to live in Christ’s presence forever and to feast at His table for eternity. The Christian pilgrimage is an incarnational life in Christ.

Our restoration to life in Christ is ongoing by our communion with Him in His holy church where He is present in His flesh to continue our health and wholeness. In His presence and the presence of a restored creation, we are fed by His flesh as He speaks to us in His Word and feeds us His holy meal of His very body and blood at the banquet He has prepared. Our life in the church is incarnational for it brings us into communion with Jesus Christ so that we might delight in Him. This is the essence of Christ’s fleshly presence in the church’s life and her ministry to the world. In His body, the church, Jesus Christ bears witness to a fallen humanity that He, the Creator of all things, has come to His creation to take flesh and bring in a new creation.

“What does it mean to live an incarnational life in today’s culture?” To live incarnationally is to bear witness that Jesus Christ is present in our world in His gifts through which His flesh is given to our flesh as the place and instrument of His presence. This is a matter of Christology, that is, a matter of how Jesus Christ is available to the world through the church by the Holy Spirit. As Christ’s people, we stand in the midst of a broken world as the presence of Christ to that world because, as the baptized, we bear witness to our words and lives to the Christ who dwells in us. Our incarnational lives testify that Christ’s presence in the world transforms the culture and makes it new. Christ is present in the world through us, and He is present for the life of the world.

Many people today want to know how to be a Christian. What they are really asking is how to live the incarnational life. The response, “Be like Christ who lives in you!” But they will ask, “What does this mean?” The answer, “Love your enemies, be merciful and compassionate, forgive, and do works of charity.” But they will ask, “How is this done?” The answer, “Come to church and receive the gifts of Christ’s flesh in hearing the Gospel and feasting at His banquet. And then go out into the world and be what you have become in Christ!” This is the incarnational life!

The Rev. Dr. Arthur A. Just Jr. is a professor of Exegetical Theology at Concordia Theological Seminary, Fort Wayne, Ind.
Mary Douglas, an eminent English anthropologist claims, “As a social animal, man is a ritual animal.” By this she means that like language, ritual is essential to the life of any community and the existence of people in community. By means of ritual, people who are otherwise disconnected, can live and work together socially in a family, or a congregation, or a nation.

Once we all live in a community, we are all involved in ritual. We may find that hard to accept for ourselves, even though we see it quite readily in the odd behavior of strangers. In fact, I would maintain that if you really want to understand how the Lutheran Church-Missouri Synod or your congregation works, you need to examine its rituals. They are the key to understanding any community.

Because we confuse ritual with its abuse, we underestimate its importance. Like many other Christians and our secular contemporaries, we treat ritual with contempt. Ritual, we reckon, is used by Roman Catholics to evade the simple truth of the Gospel and mystify ordinary people. And so we speak rather disparagingly of it as empty or meaningless or dead, as if it were in itself alien to the Gospel and contrary to true piety. Yet, I could maintain ritual is just as important for us Lutherans as doctrine. In fact, doctrine cannot operate properly and be understood rightly apart from ritual.

If the Gospel is divorced from its ritual enactment in the divine service, it becomes disincarnate and ineffectual. It ceases to be “the power of the Lord for the salvation of everyone who believes” and is reduced to a system of religious ideas—a religious ideology for individuals. But since the Gospel has to do with the gracious presence and activity of the risen Lord Jesus with His people, it is enacted ritually.

Rituals reveal the basic values and beliefs of a community. They show what people have in common with each other, what binds them together, what is most important to them. That is why meals, birthdays, weddings and funerals are so significant for families. But since rituals express what is taken for granted by everybody in a particular community, people are largely unaware of their full significance. They usually remain unexplained until they are questioned. Nobody needs to tell you the meaning of a hug or the holding of hands. Yet, you would be hard put to explain exactly what they mean. In fact, mutual behavior is hard to explain because it is part of a common world view—the whole system of values shared by a community.

Rituals do not just embody the basic views of a community—they constitute and maintain its common life. They don’t just show what people have in common, but are performative enactments which do what they mean and mean what they do. So, for example, the ceremony of marriage makes a couple husband and wife, just as the rite of ordination makes a person a pastor in the church.

Ritual involves people physically in some enactment—it communicates something bodily from person to person in a community. Yet, even though it engages people physically, it communicates with people at all levels of their being. At its best, it acts upon the whole person—body, soul, and spirit. So, for example, a kiss is not just one of many physical forms of contact nor does it merely convey the idea of love. Rather, by means of a kiss, two people make love and share their love with each other.

The same goes for the Gospel! Christ does not convey forgiveness to us theoretically, but physically by the rite of absolution.
And that affects our whole being. We are not born again by thinking about the doctrine of regeneration, but are regenerated totally through faith in the sacrament of baptism. Christ does not interact with us in a disincarnate way in our worship, but by His ritual embodiment for us in the sacrament where He gives His body and blood to us physically. So then, by means of the rituals which Christ has established, He engages us fully at all levels of our being—from the physical to the spiritual—and communicates the Gospel comprehensively to us.

Generally speaking, rituals constitute communities in four different ways. First, they found new communities. Thus, a new congregation begins with the performance of the divine service in a new location. Secondly, rituals initiate people into local communities. A convert to Christianity becomes a member of the church through the rite of baptism. Thirdly, rituals integrate people with each other in a community so that they can cooperate and share with each other. You can see these most obviously in the function of family meals and the importance of the Lord’s Supper in your congregation. Lastly, rituals enable communities to operate corporately by choosing leaders and conferring authority on them, as happens in the call and installation of a pastor in a congregation.

Ritual, then, is important for us as Christians because the Triune God uses it to establish, sustain and extend the church on earth. He uses certain ritual enactments which He Himself has established to speak His life-giving Word to us and to interact with us physical beings physically. Lutherans call these divinely instituted rituals the means of grace. Through them Christ continues His ministry as the God-man in and through the church, from His ascension to the close of the age. Through them God the Father gives us His Holy Spirit.

Christ therefore interacts with us ritually in the divine service. He calls us into the presence of the Father, and forgives us our sins. He speaks His Word to us, which accomplishes what it says to us. He leads us in our prayers to His Heavenly Father. He shares His own eternal life with us through his body and blood, so that through them we are drawn into His fellowship with the Father. He conveys the blessing of the Father to us and gives us the Holy Spirit to empower us to live and work with Him. All this is mediated ritually through word and action in worship.

So then, we Christians cannot do without ritual if we are to be faithful to our Lord. By His incarnation He has chosen to engage us physically with natural things, such as water, bread and wine, as well as human words and acts. Through these He creates and sustains our faith. Through these He establishes the church as a heavenly community on earth and empowers us to lead heavenly lives on earth. These holy things make and keep us holy. Ritual is therefore just as important as right doctrine, for apart from it we have no access to the Living God.

The Rev. Dr. John W. Kleinig is a lecturer at Luther Campus, North Adelaide, Australia
Have you ever seen the birth of a baby? It is an awesome experience for parents to see their son or daughter emerge, hear the first cry and touch those little fingers. Tears of joy flow freely. It’s a miracle to see a birth. Seeing your child’s birth is watching a manifestation of love—God’s and yours.

People are often excited when they hear that I deliver babies. Everybody would like a job where you get to see a miracle each day. How much more exciting for the church to be able to witness spiritual births at baptisms! If we acknowledge the miracle of our fleshly birth, how much more should we celebrate the miracle of our spiritual birth.

“I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at my saying, ‘You must be born again.’ “ (John 3:5-7)

I think that Jesus used the expression born again because He desires us to see the similarities of our spiritual and physical births. After delivering a friend’s child, I was asked to be her godmother. Witnessing both her physical and spiritual births made me see parallels between the two events.

First of all, we are known both before our physical and spiritual births. My friend and I saw my future godchild by ultrasound before she was born. We knew she was a girl. We could even see her little fist that kept causing such pain for mom. We prayed for her before we knew her name. God also knows us before we are born either physically or spiritually. He searches for us, knowing our sin before we sin, providing salvation while we still are in our sinful state.

Being born either physically or spiritually is not a decision we can make. When children say, “I never asked to be born,” they are right. Birth is not in our control. It happens to us. The spiritual life of faith given at baptism is not reliant upon something we do or say. It is imparted to us through the water and the Word by our loving God. Physical and spiritual birth occurs to us not by us. Even conception isn’t our action. Begotten by father and borne by mother, we come into this world inheriting their sinful nature. Being born again in baptism by the Holy Spirit, we are given a new nature that allows us to see a remnant of God’s creation in Eden where He made our first parents in His image.

Our spiritual and physical births occur only once. We have only one birthdate and we have only one baptismal birthdate. The product of these births, our physical body and our spiritual life, may grow or change but we always have the same body and the same faith. We don’t get more. You either have life or you don’t.

At our physical birth, we receive a name. A name gives us an identity. Our last name is the family name to whom we belong. That family is responsible for you. At our spiritual birth, God writes His name on us as we are baptized, “In the name of the Father, and of the Son, and of the Holy Spirit.” This is the name by which our “called and ordained minister of the Word” forgives all our sins. We are not “of the world” but “of the Father, Son, and Holy Spirit.” This is the name into which we are born again. God gives us our spiritual identity and faith.

In the womb, the baby is submerged in amniotic fluid, which we commonly call the bag of water. Prenatally,
This water is vital for the maturation of the developing baby. At birth, this bag of water is either broken spontaneously or the physician opens the membranes allowing the water to pour out. Isn’t it interesting that the essential element in baptism is water? The flow of water is vital for both physical and spiritual birth.

Lastly, being born is bloody business. The placenta that supports the life of the pregnancy is bathed in blood. After the birth is completed, this blood flows quite freely until the womb contracts. Blood is important to life because it takes away the body’s waste products and brings vital oxygen and nutrients to the body’s tissues. Spiritual life is bloody business too. Christ had to die. His blood was shed to take away our spiritual waste called sin and to bring us the vital spiritual nutrients of forgiveness, life and salvation.

“But when they came to Jesus and found that He was already dead, they did not break His legs. Instead, one of the soldiers pierced Jesus’ side with a spear, bringing a sudden flow of blood and water.” (John 19:33-34)

New life always requires water and the shedding of blood. We see this in physical birth. We see this in the church’s sacraments, Baptism and the Lord’s Supper.

**Having once been created in the mother’s womb, now created in the church’s font, and**

**Having once been nourished by placental blood, now nourished by the chalice of Christ, and**

**Having once been bathed with amniotic water, now bathed with spiritual water,**

May you always have life in the name of the Father and of the Son and of the Holy Spirit.

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*Debra L. Schaeffer Grime is a medical doctor in St. Louis, Mo.*
It is no mistake that when the current campus of Concordia Theological Seminary (CTS) was built in the 1950s, its chapel—Kramer Chapel, was placed at the center. Rising far above all the other buildings, the chapel received the most attention in the design stage as it was intended to represent the central focus of the seminary.

Today, that focus remains the same. For in this house of worship, students, staff, and faculty continually gather as a community to receive God’s gifts in His Word and Sacraments. By gathering for worship, the seminary demonstrates the incarnational character of the Body of Christ—His Church.

“Christ is present on our campus in exactly the ways that He promises to be—His Word and Sacraments. These gifts are abundant in our life together at CTS,” explained Rev. Richard Resch, Kantor at CTS. “Students, faculty and staff are blessed with several opportunities daily to gather in Kramer Chapel to receive this heavenly food. This prayer life is the center of our life together, everything else flows from this.”

Throughout the day, multiple opportunities exist to worship. Beginning at 7:30 in the morning, the chapel bells invite the community to Matins, followed a few hours later with Morning Prayer, and again in the afternoon for Vespers. On two evenings each week, Compline and Evening Prayer are also offered.

“At each service the seminary community is fed by the daily lectionary readings that reinforce the theological substance of the

**KRAMER CHAPEL**

*The Jewel of*
previous Sunday’s Gospel,” explained Rev. Daniel Reuning, Dean of the Chapel at CTS. “And for those who are unable to attend each service, the schedule for all service readings is published in our Seminary Prayer Book with the encouragement and hope that they will be read at home or in the dormitory. Thus, the whole seminary community has available to them a rich nourishment of God’s wholesome, sustaining Word.”

In the course of daily worship, the seminary community prays for those who have sorrows and concerns as well as those who are rejoicing over a good gift.

“We pray for church, synod, districts (on a rotating basis), all our leaders, families, those who are ill, and for ourselves,” explained Kantor Resch. “One of the many benefits these daily prayers offer is the increased opportunity to pray for many people and many needs in the church.”

Along with worship opportunities, Confession and Absolution is also offered on a daily basis.

“I am delighted that private Confession and Absolution is available,” explained Daryl Biberdorf, CTS Seminarian. “When my sins begin to trouble me greatly, my Confessor graciously pronounces the words of life, ‘I therefore forgive you all your sins.’ It is difficult to describe the relief and comfort which accompany these words.”

Often referred to as the “jewel” of the campus, Kramer Chapel and its worship life has, for many students, been a strong and positive factor in the decision to come to the Fort Wayne seminary.

“The worship of Christ is the most fundamental aspect of pastoral formation. As the Scripture says, ‘Faith comes by hearing the message, and the message is heard through the Word of Christ.’ (Romans 10:17),” said Lance O’Donnell, CTS Seminarian. “Thus, worship in Kramer Chapel, in the midst of CTS’ rigorous academic program, not only builds one spiritually but serves as a constant reminder that Christ Himself is both the content and the purpose of theological study.”

Along with providing spiritual renewal, the worship life at Kramer Chapel also provides lessons for members of its community.

“I have learned the value of repetition as a catechetical and memory aid. My need for the liturgy sections in the hymnal has decreased substantially and I have memorized many of the canticles telling of our supreme Lord Jesus Christ. It has demonstrated to me that the repeated use of standard liturgical forms catechizes in a painless fashion,” explained Daryl Biberdorf. “The fact that many of these forms are quite old has also given me a sense of unity with the saints who have gone before. The Church is one throughout time. It is more than a simple gathering of believers; it is the actual body of Christ Himself. To change our voices, the liturgical forms, is for the hand to fight with the body.”

**Worship in Kramer Chapel, in the midst of CTS’ rigorous academic program, not only builds one spiritually but serves as a constant reminder that Christ Himself is both the content and the purpose of theological study.**

By Pam Knepper

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*the Seminary*
In the Field is a special feature section that focuses on the life and ministry of a pastor within the Lutheran Church - Missouri Synod.

Confessing the Faith at College

Many people believe that the one person who can have the single greatest affect over whether a man decides to enter the Holy Ministry is their pastor. In the case of Rev. Rick Milas this belief was more than an observation; it was the truth.

Growing up in Des Plaines, Ill. during the 1950s and 60s, Rev. Milas and his family attended St. John's Lutheran Church (located in Mt. Prospect), which at that time was led by the Rev. Waldemar Streufert.

“I remember even as a young boy what a great effect Pastor Streufert had on me. His sermons continually reminded all of us that we should have a great reverence for Christ and that we should continually thank and praise Him for what He had done for each of us by dying on the cross,” said Rev. Milas. “This reverence was demonstrated in my pastor’s sermons, the way in which he led the liturgy, and in his everyday life. He was a very faithful man who took the duties of the pastoral office very seriously.”

Along with preaching, Rev. Streufert was also very dedicated to the confirmation classes that he taught.

“Rev. Streufert always said that he hoped that at least one boy out of each of his confirmation classes would end up going to seminary to become a pastor,” remembered Rev. Milas. “In my case that ended up being true. Rev. Streufert was an excellent pastor and because of his influence on me I eventually decided to devote my life to serving Christ in the Holy Ministry.”

But like many young men, Rev. Milas’ decision to become a pastor did not happen overnight.

Entering Eastern Illinois University, Charleston, Ill., in the fall of 1971, Rev. Milas began his freshman year as a pre-pharmacy student.

“My thought was not sure what I wanted to do with my life when I first began college,” explained Rev. Milas. “It wasn’t until I started getting involved with my campus church and talking with my campus pastor that it became clear to me that I wanted to become a pastor.”

After much thought and prayer, Rev. Milas made the decision during his sophomore year of college that once he graduated he would enter Concordia Theological Seminary (CTS), then located in Springfield, Ill.

Graduating in 1975 with a degree in economics, Rev. Milas began his seminary studies that fall.

Describing his years at CTS as an excellent experience, Rev. Milas said one of the things that he particularly liked about the seminary was the faculty.

“Among others, Dr. Scaer, Dr. Reuning, Dr. Weinrich, Dr. Judisch and Dr. Voelz were very good,” said Rev. Milas. “I particularly enjoyed these men because they not only wanted us to learn but they wanted us to think on our own and not be afraid to express ourselves.”

Rev. Milas credits his seminary education as the key in being able to deal effectively with the liberal theology that is so rampant in American society today.

“I was taught intellectual conservative confession-al theology while at the seminary,” explained Rev. Milas. “And because of the theological education that I received, today I am able to defend the faith of Jesus Christ even in the face of adversity.”

Graduating in 1979 from the seminary, Rev. Milas’ first call was to Christ Lutheran Church in Clinton, Ill. Describing the congregation as wonderful with great people, Rev. Milas says that it was during his sixth year of serving this congregation that he began to seriously think about going in a different direction with his ministry.

“Because of the positive experiences I had had at
my own college church, I began to think what it would be like to head up a campus ministry,” remembered Rev. Milas. “So I began to talk with my district president about these feelings.”

A year later, Rev. Milas received a call to serve as campus pastor at University Lutheran Chapel at the University of Wisconsin at Milwaukee. Beginning in June 1986, Rev. Milas served this congregation for three years until February 1991 when he decided to return to the parish and accepted a call to serve as associate pastor at St. Paul’s Lutheran Church in West Allis, Wis.

A large congregation composed of some 2,700 members, during Rev. Milas’ two years at St. Paul’s he was primarily responsible for leading the youth and stewardship programs at the church.

“After serving at St. Paul’s for two years it was becoming apparent to me that I missed college ministry,” explained Rev. Milas. “So when the call to Immanuel Lutheran Church at Northern Illinois University was extended, I decided to take it.”

Beginning in September 1994, the college ministry at Northern Illinois University DeKalb, Ill. was what Rev. Milas referred to as a town-gown ministry.

“Myself and another pastor served the church,” explained Rev. Milas. “I handled the gown ministry which meant the students and the other pastor handled the town ministry which included the local community.”

After serving Immanuel Lutheran for three and a half years, Rev. Milas accepted his current call as campus pastor at University Lutheran Church at the University of Illinois at Urbana/Champaign, beginning in September 1994.

The congregation serves the students at the university and averages around 95 worshipers every Sunday. A ministry that is grounded in Word and Sacrament, Rev. Milas teaches classes on the Lutheran Confessions, books of the Bible, follows the liturgy, and practices closed communion.

One of the things that Rev. Milas particularly enjoys about college ministry is the fact that you can concentrate solely on the things of the ministry.

“What I mean by that is worship and Bible study,” said Rev. Milas. “Since I am the one solely responsible for everything at the church I can concentrate on what a pastor has been called to do — namely to preach the Word and administer the Sacraments. I don’t have to spend my days in meetings with different church boards because in campus ministry these groups don’t exist.”

On the other hand, because he is the sole person responsible for leading the church, this often means late hours so that he can be available for the students.

“College students are in school during the day so that means most of their free time is at night,” explained Rev. Milas. “As their pastor, I need to be available to them even if that means being awake late at night to talk with them.”

Rev. Milas says the biggest challenge he is facing today as a campus pastor is the lure the big conservative, non-denominational church bodies are having on college students.

“These church bodies emphasize a theology that puts the person at the center instead of Christ,” explained Rev. Milas. “For many people this is very alluring.”

One of the ways that Rev. Milas is combating this challenge is by offering a ministry to the students whose sole focus is centered around the Word of God and the Sacraments.

“I have found that the appeal of the non-denominational churches only lasts for so long before students start questioning where the doctrine is,” said Rev. Milas. “Once they discover that there is none, then many students either come back to our church or they decide to visit us for the first time. Our ministry of Word and Sacrament is very effective because they see that Christ is and should be at the center of the worship service instead of humans.”

Rev. Milas says another thing that is most troubling to him is the prevailing attitude by many people that campus ministry is not important and therefore should be eliminated.

“Campus ministry not only offers students a church where they can go on campus but our university campuses desperately need a confessional voice,” explained Rev. Milas. “On the one hand we have the voice of other religions along with the conservative, non-denominational churches and on the other hand there is the world’s voice. Students need a voice that clearly proclaims that Jesus Christ is the only way of salvation, and that we must observe everything He teaches. This is something that needs to be taken very seriously. For if there is no confessional voice on our university campuses then students will more than likely gravitate towards these other voices that do not speak the clear Gospel of Jesus Christ.”

Students need a voice that clearly proclaims that Jesus Christ is the only way of salvation, and that we must observe everything He teaches. For if there is no confessional voice on our university campuses then students will more than likely gravitate towards these other voices that do not speak the clear Gospel of Jesus Christ.

Rev. Milas and his wife Martha reside in Champaign, Ill. along with their two children, John and Laura.
Over 700 people representing the church bodies of the Lutheran Church-Missouri Synod, the Evangelical Lutheran Church of America, and the Roman Catholic Church came to Concordia Theological Seminary (CTS), Fort Wayne, on April 15 to listen and take part in a dialogue that focused on the ecumenical movement.

The evening began with a welcome by Dr. Dean O. Wenthe, President of CTS, who expressed his appreciation in regard to the seriousness by which the present pontiff has taken in regards to doctrine and dogma, in particular, his vigorous efforts on behalf of the Christian vision of life and the sanctity of the unborn.

Cardinal Edward J. Cassidy, president of the Catholic Church’s Pontifical Council for Promoting Christian Unity, followed with a keynote address entitled, Commitment to Ecumenism and Its Consequences for the Churches and the Faithful.

In his address, Cardinal Cassidy dealt first with the nature of the Catholic Church’s commitment to ecumenism, based especially on the teaching of Pope John Paul II in the Encyclical Ut unum sint.

“The Encyclical should be seen first and foremost as an urgent appeal not only to the bishops, clergy, religious and faithful of the Catholic Church, but to all Christians,” said Cardinal Cassidy. “Restoring unity is to be considered a task for all members of the Church, according to the ability of each.”

Cardinal Cassidy went on to explain what ecumenism is to the Catholic Church, in the words of Pope John Paul II.

“Ecumenism is not just some sort of appendix which is added to the Church’s traditional activity. Rather, ecumenism is an organic part of her life and work, and consequently must pervade all that she is and does. It must be like the fruit borne by a wealthy and flourishing tree which grows to its full stature.”

Cardinal Cassidy explained that in order for ecumenism to work, a new mentality in all that concerns other Christians first must take place.

“Pope John Paul II has stated on at least two occasions that it is not enough for Christians simply to tolerate one another. If we are brothers and sisters, then we must love another. We must respect one another and care for one another,” said Cardinal Cassidy. “Hence, there can be no place in our minds for the old prejudices, stereotypes, suspicions. The well-being of my brother or sister
Christian should be my joy; the difficulties faced by his or her church my concern. In particular, we should be sensitive to the beliefs and deep convictions of the other, even when we cannot share those same beliefs and convictions.”

Another point that Cardinal Cassidy touched on was the serious involvement of theological dialogue.

“There can be no real unity if we remain deeply divided on doctrinal questions. There are those who would have us leave aside the old theological disputes and seek to find a different way ahead by coming together around a Conciliar table,” said Cardinal Cassidy. “Nothing, I believe, could be more disastrous for ecumenism. Those essential acts of our faith that we wish so dearly to share, such as full participation in the Eucharist or the mutual recognition of ministers, can never take place until we have overcome our doctrinal divisions on these and other essential articles of the Christian faith.”

Cardinal Cassidy concluded his address by stating that even though much has been achieved in the search for Christian unity, much more could be done, with much still to be achieved.

“What seems important to me is that we look forward with hope and that we do not become discouraged. God works in this world with poor instruments. We are so often afraid. We are chained to memories of the past. We are held back by the divisions within our own communities,” concluded Cardinal Cassidy. “We have no need to be afraid of the truth. Our Lord Jesus Christ says to us, as he did to his first disciples, ‘Why are you troubled, and why are these doubts rising in your hearts?’ (Luke 24:38). Our task is simply ‘to let down the nets’ (Luke 5:4), to have faith in the Lord Jesus, and to allow ourselves to be guided by his Spirit.”

Following Cardinal Cassidy, were responses from Rev. Prof. Kurt E. Marquart, associate professor of systematic theology at CTS, and Dr. Eugene L. Brand, retired assistant general secretary for ecumenical affairs for the Lutheran World Federation (LWF).

In Rev. Marquart’s response, he freely admitted that the ecumenical movement has brought about profound changes for the better, so far as the attitudes of Christians are concerned, but that we need to move beyond the introductory stages of ecumenism or greeting card ecumenism and face the hard issues of truth.

“Truth does not refer to any qualitative achievements of our own fallen and fickle human nature, but it refers to that Truth which alone can make us free. The truth as it is in Jesus, our divine, human Savior, who is Himself, the Way, the Truth, and the Life,” explained Rev. Marquart. “That life-giving truth is the one thing needful, the only genuine way and key to the ultimate ecumenical goal of visible unity in full communion.”

Along with facing the hard issues of truth, Rev. Marquart was quick to point out that within the ecumenical movement we must not yield to illusions which could cloud our judgments and dissipate our efforts.

“Therefore, it is for us to pursue and press toward the divine truth to the very best of our ability,” said Rev. Marquart. “The outcome, however, does not lie in our hands, but in His, who without whom the builders build in vain. To Him be all our humble ecumenical efforts commended.”

Dr. Brand, who like Cardinal Cassidy, stressed the importance of theological dialogue, also emphasized the need for visible unity.

“The world desperately needs one voice from Christ’s body on earth,” said Dr. Brand. “Unity is a matter of obedience. One must be obedient to the will of God for the unity of the church.”

The dialogue ended with a question-and-answer period from the audience which was immediately followed with a Vespers service in Kramer Chapel led by the Rev. Matthew Harrison, pastor of Zion Lutheran Church, Fort Wayne.

“The Lutheran/Catholic Dialogue was characterized by a forthright discussion of those issues which are at the center of Christian identity—Christ’s person and work, the reliability of Scripture, and the need for both truth and clarity,” explained Dr. Dean O. Wenthe. “The clarity of analysis and positive nature of the discussion will serve the Christian community well.”

Dr. Dean O. Wenthe, President of Concordia Theological Seminary, Fort Wayne, pictured in the middle, opened the dialogue with a welcome address.
Concordia Theological Seminary (CTS), Fort Wayne, is pleased to announce its spring 1998 calls to the pastoral ministry and vicarage assignments. Fifty-one men received their divine calls on April 22 with the same number receiving their vicarage assignments on April 21.

**CALLS**

**CALIFORNIA-NEVADA-HAWAII**
- David Floyd, Bethlehem Lutheran Church, Dayton, Nev.

**CENTRAL ILLINOIS**
- Karl Bollhagen, Concordia Lutheran Church, Warsaw, Ill.
- Ernest Brooks, Trinity Lutheran Church, Edinburg, Ill.

**EASTERN**
- Zirl E. Yek, Concordia Lutheran Church, Pittsburgh, Penn.

**ENGLISH**
- Michael Morehouse, Catalina Lutheran Church, Tuscon, Ariz.
- Noel Olse, Trinity Lutheran Church, LaPorte, Ind.
- Lincoln Winter, Bethany Lutheran Church, Chicago, Ill.

**INDIANA**
- Paul Gramit, Hope Lutheran Church, Cedar Lake, Ind.
- Richard Lammert, Concordia Theological Seminary, Fort Wayne, Ind.
- William Parsons, III, Lutheran Church of Our Saviour, Monticello, Ind.
- David Stecker, Emanuel Lutheran Church, New Haven, Ind.
- James Tews, Emmanuel Lutheran Church, Fort Wayne, Ind.

**IOWA WEST**
- Steven Barker, Trinity Lutheran Church, Van Meter, Iowa
- John Doolittle, St. Paul’s Lutheran Church, Ireton, Iowa

**KANSAS**
- Alan Estby, Immanuel Lutheran Church and University Student Center, Lawrence, Kan.

**MICHIGAN**
- Stephen Schilke, Christ Our Shepherd Lutheran Church, Carleton, Mich.

**MINNESOTA NORTH**
- Paul Mundinger, St. Paul Lutheran Church, Hinckley, Minn.
- James Wasmuth, Immanuel & Trinity Lutheran Churches, Callaway & Ogema, Minn.

**MINNESOTA SOUTH**
- Steve Bagnall, Zion and Trinity Lutheran Churches Lewisville, Minn.
- Timothy Gordish, St. Peter’s Lutheran Church, Gibbon, Minn.

**MISSOURI**
- Larry Feldt, Zion Lutheran Church, Poplar Bluff, Mo.
- Duane Osterloth, Holy Cross Lutheran Church, Kansas City, Mo.

**MONTANA**
- Christopher Tabbert, Holy Cross Lutheran Church, Eureka, Mont.

**NEBRASKA**
- Paul Duffy, St. Paul’s Lutheran Church, Kenesaw, Neb.

**NORTH DAKOTA**
- Arie Bertsch, St. John’s Lutheran Church, McClusky, N.D.
- Kirk Douglas, Immanuel & Zion Lutheran Churches, Stiliram & Gwinner, N.D.

**NORTH WISCONSIN**
- David Smith, Calvary Lutheran Church, Waupaca, Wis.

**NORTHERN ILLINOIS**
- Elstner Lewis, Jr., St. Philip Lutheran Church, Chicago, Ill.
- Paul Mumme, St. Michael & Mt. Calvary Lutheran Churches, Chicago & Franklin Park, Ill.

**NORTHWEST**
- Roger Blesi, Deaf Regional Missionary-At-Large, Western Washington & Alaska
- James Haugen, Jr., Immanuel Lutheran Church, Hood River, Ore.
- Craig Kellerman, Calvary Lutheran Church, Gooding, Idaho

**OHIO**
- Kenneth Castor, Redeemer Lutheran Church, Sidney, Ohio
- Mark Matzke, Our Redeemer Lutheran Church, Solon, Ohio
- Keith Knupp, Bethel Lutheran Church, Willowick, Ohio

**SOUTHEASTERN**
- Leroy Hansen, Holy Lamb Lutheran Church, Myrtle Beach, S.C.

**SOUTHERN**
- Jerald Dulas, First English Lutheran Church, New Orleans, La.
- Timothy Killion, Holy Cross Lutheran Church, Tuscaloosa, La.

**SOUTHERN ILLINOIS**
- Christopher Esget, Bethel Lutheran Church, DuQuoin, Ill.

**TEXAS**
- Brian Cummins, Trinity Lutheran Church, West Sinton, Texas
- Edward Giese, Grace Lutheran Church, Seguin, Texas
- Erik Stadler, Immanuel Lutheran Church, Hereford, Texas
WYOMING
• Daniel Mulholland, Shepherd of the Valley Lutheran Church, Fort Bridger, Wyo.
• Kirk Peters, Prince of Peace Lutheran Church, Buffalo, Wyo.

BOARD FOR MISSION SERVICES
• Herbert Burch, Jr., Evangelistic Missionary/Church Planter, Guatemala City, Guatemala, Central America

VICARAGES

CALIFORNIA-NEVADA-HAWAII
• David DePaoli, St. Matthew Lutheran Church, Sonora, Calif.

CENTRAL ILLINOIS
• Michael Kolesar, Holy Cross Lutheran Church, Moline, Ill.

ENGLISH
• Gerald Bossard, Gloria Dei Lutheran Church, Blue Bell, Penn.

FLORIDA-GEORGIA
• James Martin, Hope Lutheran Church, Bradenton, Fla.

INDIANA
• Donald Ehrke, Faith Lutheran Church, Columbus, Ind.
• Sean Esterline, Faith Lutheran Church, Bloomington, Ind.
• Robin Fish, Immanuel Lutheran Church, Terre Haute, Ind.
• Robert Gullion, St. John & St. Mark Lutheran Churches, Rensselaer & Medaryville, Ind.
• R. Eric Malmstrom, Lutheran Homes Inc., Fort Wayne, Ind.
• Gregory Manning, Bethlehem Lutheran Church, Fort Wayne, Ind.

IOWA EAST
• Steven Pockat, St. John Lutheran Church, Waverly, Iowa
• Kenneth Spence, St. Paul Lutheran Church, Marion, Iowa

IOWA WEST
• Mark Abraham, Grace Lutheran Church, LeMars, Iowa
• Richard Kelm, St. Paul Lutheran Church, Carroll, Iowa

MICHIGAN
• David Bogda, Grace Lutheran Church, Baldwin, Mich.
• John Rutowicz, St. Paul Lutheran Church, Niles, Mich.
• Paul Yanke, St. John Lutheran Church, Ionia, Mich.

MID-SOUTH
• Meredith Jackson, St. Philip Lutheran Church, Chattanooga, Tenn.

MINNESOTA NORTH
• Paul Sundbom, Our Savior Lutheran Church, Crookston, Minn.

MINNESOTA SOUTH
• Marc Freiberg, St. John Lutheran Church, Austin, Minn.
• David Wetmore, St. Paul Lutheran Church, Waseca, Minn.

MISSOURI
• Cecil Murdock, Trinity Lutheran Church, Cole Camp, Mo.

MONTANA
• Ian Pacey, First Lutheran Church, Bozeman/Belgrade, Mont.
• Kenneth Zoeller, Mount Olive Lutheran Church, Billings, Mont.

NEW ENGLAND
• Phillip Alexander, Messiah Lutheran Church, Fitchburg, Mass.
• Ralph Tausz, St. Peter Lutheran Church, Norwalk, Conn.

NORTH DAKOTA
• Larry Sheppard, Emmanuel Lutheran Church, New Rockford, N.D.

NORTH WISCONSIN
• Daniel Ivinski, Bethany Lutheran Church, Kaukauna, Wis.
• Albert Oren, Trinity Lutheran Church, Hayward, Wis.
• John Wilman, Zion & Immanuel Lutheran Churches, Turtle Lake & Clayton, Wis.

NORRTH ILLINOIS
• Richard Maup, Immanuel Lutheran Church, Freeport, Ill.
• Mark Mumm, St. Paul Lutheran Church, Lockport, Ill.
• Todd Seaver, Zion Lutheran Church, Beecher, Ill.

NORTHWEST
• Thomas Graves, Pilgrim Lutheran Church, Ontario, Ore.

OHIO
• Dean Bauer, St. Thomas Lutheran Church, Ohio City, Ohio
• Dennis Dobbins, St. Timothy Lutheran Church, Huber Heights, Ohio

OKLAHOMA
• Eric Ahlemeyer, Trinity Lutheran Church, Norman, Okla.

ROCKY MOUNTAIN
• Jerome Leckband, Zion Lutheran Church, Brighton, Colo.
• Michael Nemeck, San Pablo Lutheran Church, El Paso, Texas
• Matthew Switzer, Messiah Lutheran Church, Aspen, Colo.

SOUTH DAKOTA
• Jamison Hardy, Mt. Calvary Lutheran Church, Brookings, S.D.

SOUTHERN
• Michael Johnson, Prince of Peace & Pilgrim Lutheran Churches, Birmingham, Ala.
• Ferry Nye, Trinity Lutheran Church, Montgomery, Ala.

SOUTH WISCONSIN
• Clark Brown, St. John Lutheran Church, Berlin, Wis.
• Scott Drush, Luther Memorial Chapel, Shorewood, Wis.

TEXAS
• Allan Eckert, St. Paul Lutheran Church, Kingsville, Texas
• David Mueller, Peace Lutheran Church, Garland, Texas

WYOMING
• Daniel Holthus, Trinity Lutheran Church, Rock Springs, Wyo.

JUNE 1998
New Professor Joins CTS Faculty

— The Rev. Dr. Klaus Detlev Schulz has accepted a call to serve as an assistant professor in the Department of Pastoral Ministry and Missions at Concordia Theological Seminary (CTS), Fort Wayne. He will begin his duties Fall 1998.

Before accepting the call, Dr. Schulz had worked since 1994 as a missionary in Serowe, Botswana for the Lutheran Church Mission of S.E.L.K. (Lutheran Church in Germany). He also served as a guest lecturer at CTS during Fall Quarter 1997.

In 1987 Dr. Schulz earned his M.Div. degree from Lutherische Theologische Hochschule. Oberursel, Germany. He then served as a vicar in Heidelberg, Germany, from 1990-92 through the Lutheran Church Mission. During that time he earned an S.T.M. from Concordia Theological Seminary, Fort Wayne, Ind. In 1994 he earned a Th.D. in Systematics and Missions from Concordia Seminary, St. Louis, Mo.

Dr. Schulz and his wife Cornelia are the parents of two children.

Open House for Alumni and Friends — Alumni and friends of CTS are encouraged to attend a special open house that will be held during the 1998 LCMS Convention, July 11-17 in St. Louis, Mo. CTS will host the special event on Monday, July 13 from 8 to 10 p.m. at the Marriott Hotel. A cash bar and hors d’oeuvres will be provided.

CTS Hosts Spring Invitational Campus Visit — The Admissions Office at Concordia Theological Seminary (CTS), Fort Wayne, hosted an Invitational Campus Visit (ICV) on Friday and Saturday, March 20 and 21. Attracting a record number of participants, the annual event brought visitors to the campus from all over the United States.

Held every year in the spring and again in the fall, the ICV is an opportunity for prospective students to tour the seminary campus; visit professors, attend chapel and sit in on classes; meet students and their wives; find out about housing, job opportunities and city schools; experience the seminary’s theological, intellectual and pastoral climate; and obtain answers about financial aid and the admissions process.

The next ICV will be held Friday and Saturday, Oct. 16-17, 1998. To register or for more information, call 1-800-481-2155.

New Baptismal Font and Paschal Candlestand Installed in Kramer Chapel — A new baptismal font and paschal candlestand were installed at Concordia Theological Seminary (CTS) in Kramer Chapel on March 6. The font and candlestand were placed at the entrance to the nave, located in the center of the baptistry.

Weighing 3,000 pounds, the font was formed out of a single block of Indiana limestone. The font was paid for by gifts from people throughout the Lutheran Church-Missouri Synod.

The new font will serve as a focal point for daily Matins, Vespers and Compline offices as a reminder of the central role baptism plays throughout the life of a Christian.

The paschal candlestand, like the font, was also formed from Indiana limestone. The candlestand was given as a gift to the seminary from the Class of 1997.

Each piece was designed by local architect Richard Terwillinger and sculpted by artisan William Galloway of Nashville, Ind.

A special service to dedicate the new font and paschal candlestand took place in Kramer Chapel on March 25.
MARTIN LUTHER: LEARNING FOR LIFE
by Marilyn J. Harran; Concordia Publishing House;
retail price $16.99, our price $15.30.
How good is the education students receive in our public schools? Are students getting educations that will help them in life? Should families seriously consider home schooling? In this time of frequent, often rancorous discussion on the fitness of our educational institutions, Dr. Harran has provided “a clear, succinct, and sprightly overview of (1) Luther’s own education, (2) Luther’s educational ideas and program, and (3) the impact (and limitations) of Luther and the magisterial reformers’ work on the educational enterprise and institutions in Luther’s day down to the present.” This will be an excellent volume for a Parent-Teacher organization, school staff or any church thinking about starting a school program in its parish.

THE ILLUSTRATED JESUS THROUGH THE CENTURIES
by Jaroslav Pelikan; Yale University Press;
retail price $35.00, our price $31.50.
Professor Pelikan has taken his JESUS THROUGH THE CENTURIES and “condensed the original text and enhanced the book with more than 200 new illustrations, most in color, that give a new dimension to his thoughts.” In chapters titled “The King of Kings,” “The Son of Man,” “Christ Crucified” to name but a few, the reader is given clear narrative and beautiful illustrations. As a gift this volume will grace any coffee table.

THE 77 HABITS OF HIGHLY INEFFECTIVE CHRISTIANS
by Chris Fabry; Inter-Varsity Press;
retail price $10.99, our price $9.90.
Few of us exhibit all, but most of us exhibit at least some habits of an ineffective Christian, knowingly or unknowingly. Written in satirical fashion, Mr. Fabry asks the reader to take a true look at his relationship with the Lord and how that relationship is projected to others. It will make and excellent and easy self analysis, but can also be effectively used as an ice breaker or discussion starter for a Bible study, small group, or perhaps, evangelism committee, elders or others in leadership in the congregation.

LAW AND GOSPEL: PHILIP MELANCHTHON’S DEBATE WITH JOHN AGRICOLA OF EISLEBEN OVER POENITENTIA
by Timothy J. Wengert; Baker Book House;
retail price $19.99, our price $18.00.
There has been increasing interest the last several years in Philip Melanchthon, a disciple of Martin Luther. “The proper distinction between law and gospel” has always been a central theme of Lutheran doctrine. Melanchthon believed that the issue of Law and Gospel had a major impact on and was very consequential for his life. Professor Wengert goes into a detailed discussion of this doctrine and how it “formed the basis of the first public controversy among Luther’s students and profoundly shaped the nature of later Lutheranism by making the distinction between law and gospel one of its distinguishing characteristics.” This book will interest the serious students of Reformation theology.

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CALANDAR OF EVENTS

Events

**LCMS Convention**
July 11-17, 1998
St. Louis, Mo.

**LCMS Youth Gathering**
July 25-29, 1998
Atlanta, Ga.

**Golf Outing**
July 25, 1998
Concordia Theological Seminary

Church Interpreter Training Institute

**Youth Week**
Begins June 21, 1998

**Internship Program**
Begins June 21, 1998
Concordia Theological Seminary

Seminary Retreats

**Call (219) 452-2247 to register**

**June 12-14, 1998**
*College Men's Retreat on the Holy Ministry*
Rev. Todd Peperkorn and Rev. Scott Stiegemeyer, Presenters

**September 17-19, 1998**
*The Sermon on the Mount: The First Step in Catechesis*
Rev. Dr. David P. Scaer, Presenter

**September 18-20, 1998**
*A Biblical Study of Angels*
Rev. Dr. Charles Gieschen, Presenter

**September 25-27, 1998**
*Altar Guild Retreat*
Helen Kraus and Rev. Prof. Daniel G. Reuning, Presenters

**October 16-18, 1998**
*Understanding Bach's Mass in B Minor*
Rev. Dr. Robin Leaver, Presenter

**October 22-24, 1998**
*Fathers of the Church: Pastors, Martyrs, Confessors*
Rev. Dr. William Weinrich, Presenter

**October 22-24, 1998**
*Teaching the Small Catechism*
Rev. Dr. Charles Arand, Presenter

Worship and Music

**Organist Workshops**
- Level I - June 8-12, 1998
- Level II - July 20-24, 1998
- Organist Retreat - June 22-26, 1998

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The Rev. Dr. Howard Tepker, professor emeritus of systematic theology at Concordia Theological Seminary, Fort Wayne, died Feb. 26, 1998 in Fort Wayne. He was 86 years old.

Dr. Tepker joined the CTS faculty in 1958 as a systematics professor. He retired in 1994 after 36 years of service. Survivors include one son, George Tepker and two daughters, Anna Carson and Barbara Ann Stapper. His wife, Rosalie, died in 1997.

Dr. Tepker graduated from Concordia College, Fort Wayne, in 1932. After graduation he attended Concordia Seminary, St. Louis, Mo. Upon graduation in 1936, he began parish work in Wilmington, Del., organizing Concordia Lutheran Church. In 1941 he was ordained into the Holy Ministry and called to serve the very church he had helped organize. The following year, Dr. Tepker accepted a dual call to St. Matthew Lutheran Church in Marion, Ind. and Trinity Lutheran Church in Rutherfordton, N.C. He served both parishes until 1948 when he was called to St. John’s Lutheran Church in Beardstown, Ill. During that time, Dr. Tepker entered a graduate program at Concordia Seminary, St. Louis and received a bachelor of divinity degree in 1953, an STM in 1961 and the Doctor of Theology in 1963.

In 1958 he accepted a call to Concordia Theological Seminary (then located in Springfield, Ill.) as an assistant professor in systematic theology. In 1962 he was made an associate professor and three years later was made a full professor.

Along with his academic pursuits, Dr. Tepker served as a visitor of the Illinois Valley Circuit from 1954 to 1958 and sat on the Synod’s Commission on Theology and Church Relations and the Lutheran-Reformed Dialog. He was also the author of many essays and articles.

The Seminary Guild at Concordia Theological Seminary is in need of your help to replace 70 well worn mattresses for the single seminary students living in the dorms on campus. The cost of a suitable mattress is $100. To date, $3,000 in donations has been received with $4,000 more still needed.

For individuals who wish to donate to this project and take advantage of tax deductions or tax credits, make your check payable to: Concordia Theological Seminary and designate For Mattresses. All others may make their checks payable to: The Seminary Guild. Mail checks to: Concordia Theological Seminary, Seminary Guild Box 403, 6600 N. Clinton Street, Fort Wayne, IN 46825-4996.

If you are a Lutheran Brotherhood member, be sure to request a Matching Funds Grant Form from your Lutheran Brotherhood representative. Fill it out and return to the above address so that the seminary may receive matching funds for this project.

The Seminary Guild is a group of Christian women devoted to serving God by assisting Concordia Theological Seminary and its students in their tasks by stimulating a deeper and more active interest in Concordia Theological Seminary among the members of LCMS parishes; communicating needs and activities of the seminary and its students as reported at guild meetings by seminary representatives, missionaries, students or their wives, along with guild activities; and providing needed services for the seminary and its students according to the guild’s ability.
Retreat to the Seminary

We at Concordia Theological Seminary recognize the need to occasionally retreat from the schedules and tensions of every-day 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.

1998 Retreat Schedule

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.
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 Saer, 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 G. 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 Arndt, Professor of Systematic Theology, Concordia Seminary, St. Louis.

October 30 – Nov. 1
Elder’s Retreat: “Let the Elders Who Rule Will Be Counted Worthy of Double Honor”
Presenter: The Rev. Dr. Kenneth Korb, 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 Klemz, Director of Admissions and Public Relations, Concordia Theological Seminary.

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
Berean Bible Study Retreat
1-5
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
Luther/Luke/Liturgy
5-9
This Elderhostel will include the following three mini-courses:
Luther by The Rev. Dr. Cameron MacKenzie
Lk by The Rev. Dr. Arthur A. Just Jr.
Liturgy by The Rev. Kantor Richard C. Resch.

Youth Retreat
October
A Confirmation Retreat:
2, 3, 4
*“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.

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

6600 North Clinton Street • Fort Wayne, Indiana 46825-4996

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