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.

**1998 Retreat Schedule**

**March**
- 26, 27, 28: Liturgy: Yesterday, Today, and Tomorrow
  - Presents: The Rev. Dr. Arthur A. Just, Professor of Exegetical Theology, Concordia Theological Seminary.
- 26, 27, 28: The Pastor, the Church, and the Computer: Working Together
  - For Pastors, Congregational Leaders and Church Staff
  - Presents: The Rev. Professor Robert V. Roethemeyer, Director of Library and Information Services, Concordia Theological Seminary.

**April**
- 25, 26, 27: Holy Ministry Retreat: The Bible and Worship
  - Presents: The Rev. David Bash, 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.
- 24, 25, 26: Creation, Evolution, and Christianity
  - Presents: The Rev. Professor Kurt E. Marquart, Professor of Systematic Theology, Concordia Theological Seminary.

**June**
- 4, 5, 6: Holy Baptism
  - Presents: The Rev. Dr. Norman Nagel, Professor of Systematic Theology, Concordia Seminary, St. Louis.
- 12, 13, 14: College Men's Retreat on the Holy Ministry: "By Prayer and Careful Study"
  - Presents: Various members of the faculty and local pastors.
  - Coordinator: The Rev. Todd Peperkorn and The Rev. Scott Stoege-nys, Admissions Counselors, Concordia Theological Seminary. All costs have been underwritten for college men to attend this retreat.
- 17, 18, 19: The Sermon on the Mount: The First Step in Catechesis
  - Presents: The Rev. Dr. David Scharf, Professor of Systematic Theology, Concordia Theological Seminary.
- 18, 19, 20: A Biblical Study of Angels
  - Presents: 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. Rummel, Dean of the Chapel and Professor of Liturgy, Concordia Theological Seminary.
- 16, 17, 18: Understanding Bach's Mass in B Minor
  - Presents: The Rev. Dr. Robin Leaver, Professor of Church Music at Westminster Choir College of Rider University and Drew University.
- 22, 23, 24: Martyrs, Confessors
  - Presents: The Rev. Dr. William Weinrich, Academic Dean; Professor of Historical Theology, Concordia Theological Seminary.
- 22, 23, 24: Teaching the Small Catechism
  - Presents: The Rev. Dr. Charles Arand, Professor of Systematic Theology, Concordia Seminary, St. Louis.
- Nov. 1: Men's Retreat: Confessional Integrity in the 21st Century
  - Presents: Various faculty members.

**October**
- 2, 3, 4: A Confirmation Retreat: "I'm Lutheran. So What?"
  - Co-presenters: The Rev. Matthew Harrison, Zion Lutheran Church, Fort Wayne, and The Rev. Dr. Arthur A. Just, Professor of Exegetical Theology, 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.

**June 1-3**
- Berean Bible Study Retreat
  - Presents: The Rev. Professor John Sileska.

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

**Youth Retreat**
- October 2, 3, 4

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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.
The Christian church should be the place where generational differences are transcended, not reinforced. Only a church which resists being merely one generation can be relevant to them all.

The perceived needs of young people are no different from those of other generations. Young people, like everyone, need the forgiveness only Jesus can give to cover over their many sins.

God makes and keeps us His children through His means of grace. So, too, with our children. We do not make our children Christians. That is a work He accomplishes.

God’s presence has woven a golden thread throughout her life. This thread has created a life that is sustained by God’s Word and His Sacraments.

Features the Rev. John Fiene, Pastor at Advent Evangelical Lutheran Church, Zionsville, Ind.
What a marvelous publication you have produced! As its name suggests, it is thoroughly Sacramental on every page. It is also evangelical, catholic, orthodox, catechetical and just about every other great adjective I can think of. The artwork is inspiring, the articles are stimulating and worthy of republication in the parish. Father Loehe would be proud. As a pastor in the LC-MS, I too am proud to be associated with an institution that produces such a masterful work. This is not only a piece of positive publicity for Concordia Theological Seminary, it is a gift to the church at large.

Rev. William M. Cwirla
Hacienda Heights, Calif.

I cannot help but sing the praises of this fine publication! Concordia Theological Seminary has outdone itself by producing this periodical which is christocentric, confessional and tremendously orthodox in the Lutheran teaching. What a true breath of fresh air to this Missouri Synod pastor the premier issue was.

Rev. Jeffrey S. Lytle
LCMS Missionary in the Persian Gulf

I like it. It’s a great publication which contains much information — informative and fine articles on theological questions. It is easy to read and attractive. Keep up the good work!

Rev. Edward Pankow
Hemlock, Mich.

What an excellent magazine! As a pastor I receive a blizzard of third class mail and I have not yet learned to not look at all of it. Little did I know that as I was going through the mail, I would find a diamond in the rough. The time that it came was perfect. The articles by Brondos and Yahnke came just when I needed them. Feeling a little disillusioned about the direction I had been taking my congregation and wondering if I may have been making too big a deal about Confession and Absolution and living the life of our Baptism, I read these two articles. It helped me to see these issues are as simple and straightforward as Law and Gospel. How could I possibly go wrong?

I suppose one other point to bring out is that I’m not simply singing the praises of my Alma Mater. I did not graduate from Fort Wayne. I am a St. Louis grad. Still, I love seeing what is coming out of CTS and urge you to keep up the good work.

Rev. Rob Jarvis
Menomonie, Wis.

I took the time to read the first issue of For the Life of the World. I like how the articles focus on traditional Lutheran doctrines and not on the latest fads. Keep up the good work. I look forward to more issues.

Rev. Kirk Griebel
Chatham, Minn.

For the Life of the World is an excellent publication! My husband and I have read each article. It is hard to put down. Thank you for the focus on God and His Word. Every issue is addressed with a spiritual focus, not a paragraph about Scripture as almost an afterthought. It is well written and focuses on God’s Word and truth, not on popular culture and opinion. God’s blessings on your work!

Michael and Sarah Bartel
West Lafayette, Ind.

What an excellent publication! A clear ray of hope for our beloved Synod when such a large number, it appears, want us to be Reformed. For the Life of the World offers the “sincere milk of the Word.”

Paul A. Finck
Washington, Mo.

I seldom write letters, but for me, the first issue of For the Life of the World struck a nerve. The format is striking. The art and photography choices seem to be wisely chosen and tasteful. The articles are interesting. I look forward to your next issue.

Rev. Richard A. Holland
Punta Gorda, Fla.
Helping provide for the daily needs of future Pastors & their families as they prepare to serve the church is what Concordia’s Food & Clothing Co-ops are all about.

Perhaps the best known service at CTS, the Food Co-op provides many items that a household needs for daily living, such as canned & boxed goods, milk, cheese, fresh vegetables & bread, as well as cleaners & other necessities. Seminary families receive between 70% and 80% of their monthly groceries through this service.

The Clothing Co-op, a no-cost service to the students, includes clothing for the entire family such as dresses, shoes, children’s clothes and winter coats. It also includes furniture, household items, games, draperies and 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 contributions. For more information please call us at (219) 452-2168.

Concordia Theological Seminary 6600 North Clinton Fort Wayne, Indiana 46825-4996 219.452.2168
Dear Friend in the Faith,

“These are the generations . . . “ Sacred Scripture begins with the portrayal of generations. From Adam to Noah . . . from Noah to Abram . . . from Abram to Jacob: the drama of fathers and sons and mothers and daughters and beautifully told. This drama is presented as Divine; God Himself is the central agent in episode after episode.

So “generational” is Genesis’ description that the phrase “These are the generations” occurs eleven times (Genesis 2:4; 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2) as a summary or heading for a section.

This “generational” history is not simply a literary device or ancient mode of story telling. Rather it is a descriptive claim of who you and I are before God and in relationship to one another.

Each and every one of us is a son or daughter of Adam and Eve. Each and every one of us carries in our flesh the consequences of Adam and Eve is to duplicate the desire “to be like God”—the only One who is without genealogy. As with Adam and Eve, our desire leads to a fracture of relationship with God, the world, and with each other.

The genealogies of Matthew 1 and Luke 3 complete the generations of Genesis for they announce the birth of the woman’s seed (Gen. 3:15) and the seed of Abram (Gen. 12:1-3).

Now the genealogies which riveted us to death (Gen. 5, 10) are transformed by the birth of the One who will conquer death and bring life.

Now our identity is reversed for death no longer devours those whose genealogy is in Christ. “For just as through one man the many were made sinners, so also through the obedience of the one man, the many will be made righteous” (Romans 5:19).

Our baptismal solidarity with Christ (Romans 6:1-7) means that we have passed from death to life not merely at some future time, but even now as we hear the Father’s Holy Absolution in His Son, daily bathe in the water of our Baptismal generation, daily hear His Word of Life, and in Holy Eucharist participate in the very life of God through the gift of His Body and Blood. Now we have become, by God’s grace, those arrayed in white (Rev. 7:13).

“These are the generations.” In Christ, we know our past and our future for they are defined in His flesh—crucified and risen. And, now . . . in the present, we are called to be His generation of life in a world captive to the curse of death.

Read and reflect on the articles which suggest what it is to be His people—His generation—and hold Christ up “For the Life of the World.”

Sincerely yours, in Christ’s service,

Rev. Dr. Dean O. Wenthe,
President, Concordia Theological Seminary
Among the many cultural contributions of the Baby Boomers—along with free love, the drug scene, and Grateful Dead ties—was the concept of the generation gap. In every other culture and throughout history, children were socialized to become adults. When children grew up, they took their parents’ places, their roles and their values. There was no separate youth sub-culture, no music and fashions to set off the younger generation from their parents. Children were dressed, for the most part, like little adults. But in the mid-twentieth-century, American culture became stratified along generational lines.

Today, as pundits try to dissect the differences between Baby Boomers and Baby Busters, the Sixties Generation and Generation X, even the church becomes fractured along generational lines. But the Bible puts forth the constant theme that God, His saving Word, and His Church extend “through all generations” (Psalm 89:1).

Talkin’ ’bout my generation

The generation of Americans who won World War II emulated their own Depression-toughened parents in many ways. But in the unprecedented baby-making that followed the war, accompanied by extraordinary prosperity and better-living-through technology, their own children may have been a little spoiled. Always before, children would help their parents on the farm, playing a major economic role and learning the skills and disciplines of adulthood. Now, there weren’t that many farms and children could concentrate on the hard work of entertaining themselves. This process was helped along with not only television, but perhaps even more importantly radios and record players, which made possible the mass-production and nation-wide distribution of music.

I do not mean to denigrate these times at all. It was great to grow up during the 1950s and 1960s. I know. I was there. For the most part we enjoyed stable, two-parent families, with our mother there when we came home from school.

But, as the Bible would lead us to expect, this paradise had its serpent, its temptations and its fall. Baby Boomer teenagers, freed of having to deal with the real world, began thinking their parents, who were mired in the real world by which they supported their children, were too materialistic.

The obvious injustices addressed by the Civil Rights movement gave the Baby Boomers watching it on television both a moral idealism, which assumed bad social conditions could be changed, and a moral superiority, which looked down on the less enlightened generations that went before. When hard times came, such as the Vietnam War, they seemed so wrong.
Though their parents and grandparents lived through war on a far more colossal scale, many Baby Boomers took the opportunity to rebel, not only against what they considered an unjust war, but against the values and mind-set of their parents.

The Baby Boomer generation considered themselves different from the previous generation, and they were. A generation gap opened up. This was first noticed in the 1950s, as alienated youth began complaining that "my parents just don't understand me," and their parents admitting that, "yes, we sure don't."

Soon, a youth subculture developed. Music played a defining role as radio stations and record companies churned out rock 'n' roll for affluent young buyers—music which articulated their preoccupations and gave shape to their desires. While it is true that the silent majority of young people in the 1960s were law-abiding and relatively conservative, few were untouched by the more extreme manifestations of what began to be known not only as a sub-culture but a counter-culture. Not growing out of the infantile "pleasure principle" and refusing to acknowledge society's rules, many young people of the 1960s staged the "sexual revolution." Drugs, eastern mysticism and radical politics were other phases of the untrammled pursuit of self-gratification.

When the hippies and the yuppies grew up, some of them reacted against the follies of their youth. Others brought their counter-culture with them into the American mainstream, so that today, Baby Boomer values rule in academia, government and the media. What was once a counter-culture has become the establishment.

The next generation gap

A funny thing happened when the Baby Boomers became parents. With supreme justice, their children rebelled against them. To the extent mom and dad had bought into the counter-culture, their children tended to go in the opposite direction. Fathers who had fought with their fathers over long hair now fought with their own sons who shaved their heads. Instead of the bright colors, flowing robes and floral patterns of Sixties clothing, the next generation wore black, leather and tattoos. Rock concerts had been love-ins of happy, melodic music and communal solidarity; the punk rock and heavy metal of the next generation featured harsh noise, depressing lyrics and mosh pits where concert-goers slammed into each other in a violent parody of dancing. Parents who believed in flower power often had to deal with children paralyzed by cynicism. The simpering "peace and love" ideology of the Sixties was mocked by the violence and nihilism of the new pop culture.

And no wonder. The Baby Boomers split up their families with carefree abandon, which meant that their children were victimized by broken homes. Baby Boomer parents were so self-absorbed that they often forgot to raise their children. They liberated their babies and made school fun. Now their children lacked discipline and bitterly resented their useless educations. The Baby Boomers initiated the sexual revolution; now their children had to deal with AIDS. The Baby Boomers started the vogue of drugs; now their children were left with mental breakdowns and twelve-step programs. The Baby Boomers thought their ideals of peace, love and new consciousness would change the world; their children saw that it was all a big lie.

Unlike the Boomers, members of the so-called Generation X dislike being all grouped together under a generational stereotype. Whether they are "slackers," paralyzed by apathy and hopelessness or driven achievers and money-makers, they tend to have a cynical edge and a wholly admirable distrust of phoniness. Another trait is their frustration that Baby Boomers, however old they get, still demand all the attention.

How not to minister to the different generations

It has been said that the major problem of Baby Boomers is that they refuse to grow up. Though adults, they reject adult responsibilities. While this, like other generational assertions in this essay, is a sweeping generalization with many exceptions, it contains much truth.

For example, notice how aging Boomers still tend to listen to the same music they listened to when they were sixteen. We Baby Boomers (and remember I include myself in all of these criticisms) do not consider that it might be a sign of some infantile clinging to childhood when we do not allow our taste to change and mature. We tend to think that we are the ones who are not only cool but contemporary.

Many churches today feel the need to be contemporary. The assumption is that in order to reach people the church should throw off its old-fashioned styles and get with the times. The hoary liturgy should be done away with and those archaic hymns should be replaced with music people are listening to today.

Notice that these assumptions—that old forms are not relevant, that people today are somehow different from those of the past, that being alive means being entertained—are relics of the Baby Boomer generation. In fact, it is usually Baby Boomer pastors who are implementing these kinds of reforms.

Now here is the irony, which is immediately recognized by Generation X-ers—contemporary worship services, with their "contemporary" music, are seldom contemporary at all. The ubiquitous "praise songs" have more to do with the style of Peter, Paul, and Mary than with actual contemporary music today.

Certainly, Baby Boomers often do demand their kind of music in church. This is another one of their (our) traits—to be demanding and self-absorbed and intolerant of other styles. The World War II generation never demanded worship services with Big Band music.

It should also be recognized that what might work for the Baby Boomer mind does not necessarily work for Generation X-ers. Much of the panoply of church growth techniques are designed for the former. Generation X-ers tend to be skeptical of attempts to manipulate them. They tend to see right through slick programs and fake friendliness that many churches resort to in an attempt to reach them.

Though both Baby Boomers and Generation X-ers represent "lost generations," it may be that the latter holds more promise. Perhaps their children—already the subject of scrutiny as "Generation Y"—will achieve normalcy and the obsession with generational differences will fade away. In the meantime, it is instructive to note the yearning expressed by a number of X-ers for authenticity and spiritual substance.
Consider the Lutheran group *Lost and Found*, whose music with its "alternative" sound is genuinely contemporary, as opposed to, say, their Baby Boomer counterpart Barb and Dave. In their song, "Opener," they offer a Generation X flavored indictment of church-growth-style worship services. Instead, they crave substance, namely, the Body and Blood of Christ:

*I'm looking for something stronger—Than my own life these days, Yet the church of my childhood—Seems like the YMCA.

Well, every Sunday—Is just like the last, As if the church has no history —And the people have no past.

We just sing what we like to sing—And we preach about the news, And think of some new thing—Just to fill up the pews.

I want palms on Palm Sunday—And Pentecost still to be red. I want to drink of the Wine—And eat of the Bread.

And they search for attendance—While I starve for transcendence. But I count among this Body—Of both the living and the dead.

The poignant emphasis the singer puts upon the word starve—"while I starve for transcendence"—expresses well the spiritual dilemma of our day. The Baby Boomers, in their narcissism, prefer a touchy-feely, emotional, entertaining, self-aggrandizing approach to everything from education to the workplace, including church. The next generation—castigations of what the Boomers have done to the culture—are often cynical, depressed and sometimes to the point of nihilism. They yearn for something real and authentic, but everything they see in this media-saturated commercialistic culture they have inherited seems phony. Maybe everything is phony, which is a refrain of postmodernism, so that the only proper response is a detached yet bitter irony.

Churches, tragically, play into this perception. Most churches today have been taken over by the Baby Boomer mentality, exhibiting the values of mass-market commercialism, the rejection of the past and hedonistic individualism. Meanwhile, those who may never have known a stable family yearn for a sense of belonging to some community bigger than themselves. They are "looking for something stronger than my own life." They "starve for transcendence."

This is why I believe Lutheranism holds such potential for the next century if churches can be found to practice it. To a generation hungering for belonging, we can offer membership in a "Body—Of both the living and the dead." To those hungering for something real, we can offer the Real Presence of Jesus Christ.

The other good news for the church is that we Baby Boomers are getting old and will soon die out.

**From generation to generation**

It is true that American society today is generationally segmented. In fact, more generations and sub-divisions of generations have been identified. Even within a particular generation, there are hosts of sub-groups. These often identify themselves with trivial signs, such as taste in music.

Notice what happens when a church aims itself, through its music or worship style, at one particular generation or sub-group. The others, in this generational and cultural crazy- quilt that is the typical American congregation, will be alienated. What is happening in church will appear to be geared for the particular privileged group.

When churches go to a "contemporary service," older parishioners of the World War II generation object. How could they be expected not to? Those who have devoted their lives to the church for decades feel, as one told me, that "they have taken away my church." It is unfair to categorize such objections, as is often done, as being overly tradition-bound or as some unwillingness to evangelize. They are responding both to the feeling of being unwanted in their own church and to the fact that they can hardly worship in such an alien language.

The answer, however, 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.

When we are singing hymns in church, we are not following the preferred "style" of anyone in the congregation. This is church music, wholly different, whatever its origins, from the currently preferred musical taste of any of the generations assembled to worship. No one is offended; no one is excluded; everyone is lifted out of a particular time, generation or in-group, into the extra-ordinary experience of worship.

In the *Lutheran Hymnal*, one can hardly find a trace of Glenn Miller, though his band was very big in 1941, when the hymnal was first published. *Lutheran Worship* of 1982 has nary a disco tune. Perhaps its most up-to-date music can be found in the liturgical settings, which are far more "contemporary" than the 1960s-era praise songs that are now brought in to replace them. There are 20th century hymns, such as those by the great composer Ralph Vaughan Williams, but there are few, if any, concessions to the year’s Top Forty. The fact is, pop music of every kind is excluded, since fashions, by their very nature, come and go. Furthermore, church music is to have a very different use than the music put out by the entertainment industry, namely, to be sung corporately (most pop music works at best only as a solo performance) under the Word and in the presence of God. Music with origins in the folk culture (the old hymns specifically passed down from generation to generation) or the high culture (compositions old or new of artistic greatness) has the capacity to be universal, transcending time and place as Christ’s church is supposed to do.

The Christian church, St. Paul tells us, "consists of many diverse members who come together in the unity of the Body of Christ" (1 Cor. 12: 12-27). "There should be no division in the body" (12:25), we are warned, so that generational differences, like those of "ethnicity, race, gender or social class (Gal. 3:28), must not be allowed to get in the way of the unity we have in Jesus Christ.

This unity extends through time, “throughout all generations,” including those generations of the past. In a typical church service, the hymns that are sung literally do span the generations. A typical worship service thus exemplifies the commerce of ages that is intrinsic to the communion of saints.

A new baby represents a new generation, but the baby is baptized into the one Body of Christ. In church, the old and young, rich and poor, parents and children, Boomers and X-ers, kneel together in prayer, hear the Gospel each of them desperately needs and join together in the unfathomable spiritual intimacy with Christ and with each other, that is Holy Communion.

There are different generations, but they are all equally in need of Christ. The Church is the place where generational differences are to be transcended, not reinforced. Where ephemeral fashions and cultural distinctions are subsumed into an eternal perspective, into a kingdom which "endures from generation to generation" (Daniel 4:34). Only a church which resists being merely of one generation can be relevant to them all.

*Dr. Gene Edward Veith is Dean of Arts and Sciences at Concordia University, Mequon, Wis.*
Many college students today have an exciting, culturally-relevant worship style—the worship of the self. Young people have needs that they want fulfilled. While at college, some young people adopt habits of alcohol and drug addiction. Many listen to what culture tells them about sex. They decide that virginity is a disgrace and that sex is not so precious a thing that it needs to be reserved for marriage, as God instituted it. Many students make their habits relevant to college culture by adopting the provocative clothing styles as seen on television and acting in ways that are relevant to the sinful world, but not to God. Even among Christian young people, habits and modes of dress and speech are chosen that identify them with the market-oriented, needs-driven, self-serving culture that we all know as America.

Despite the many perceived needs of young people, their real needs are no different from those of other age groups, nationalities and generations. Young people today need the forgiveness Jesus gives to cover over their many sins. Our real problem is sin; our real need is forgiveness; our real solution is Christ.

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Many young people recognize that worship is where Jesus comes to us in His Word and especially in His Body and Blood. His Body and Blood given in communion are holy, so conscientious young people feel that a solemn reverence is the proper attitude to have during the time and place when Jesus comes to us. Kneeling and making the sign of the cross come to mind as appropriate responses to the presence of God. We realize that these external actions don’t contribute to salvation, but they are a joyful response to that salvation! We also realize that holy joy is not the same as a spirit of carousing (Rom. 13:13). Instead, holy joy includes solemn reverence.

Young people like things that entertain. Those items that educate or are good for them are usually not enjoyed. Yet if a person is brought up in a liturgical church, he will learn the liturgy soon and will have it memorized even as a very small child. He will then be able to carry the word of God with him wherever he goes. The liturgy, as given in the hymnal, is very easy for young children to learn if it is used consistently. What a joy it is to hear young children singing "Hosanna in the highest!" during the liturgy of Holy Communion, just as they did at Palm Sunday. Children in churches with changing liturgies or minimal congregational participation are not given the opportunity to learn God’s Word by heart.
So naturally, worship in the Divine Service becomes meaningless time spent watching or drawing pictures. Because of this, they never learn first-hand why worship is important—it is the place where Jesus comes to forgive His people.

While growing up, there were certain times when I didn't enjoy church and liturgy. At those times my parents made me go to church, say the prayers and sing. Over time, it eventually grew on me and it's a good thing that no one told me that church had to be fun. Indeed, God wasn't "fun". If it wasn't for the habits that were instilled in me while young, my personal tastes would have gotten in the way and kept me from going to church, which is the very place I needed to be in order to have my sins forgiven.

That's why the Divine Service, as it has been handed down in the Lutheran church, is so special. It has its own 'other-worldly' culture. The words of the Divine Service focus not on the needs and cravings of the moment, but on the real problem of sin and the real solution, Jesus.

The Divine Service is special to many youth today. They respect and long for a style of worship that connects them to the historic roots of Christianity and rejects today's commercialized silliness. The music in the Divine Service focuses on God's words in a solemn, repentant and joyful way. It's not a question of what instruments should be played, but in how music should be used. Should music seek to draw attention to itself and entertain? If this is what young people were truly looking for, then we would be foolish to look for it in church. We could just turn on the radio or travel to the next rock concert.

Our church's historic liturgy is relevant to youth. It is constant and addresses the needs of God's people.

The propers for the church year provide Biblical teaching and change from week to week and from season to season. The preaching proclaims the Law to help people recognize their sins and in turn offers the Gospel where forgiveness from those sins is found through faith in Jesus Christ. The Lord's Supper is simultaneously the most personal experience with Jesus and also the most social, as His true Body makes us again into His mystical body. For some young people, the time of private Confession and Absolution is both the most terrifying and comforting encounter with God.

Finally, young Christians long for a sense of belonging and connectedness. We need to see that our generation is one among many who are Christian. Instead of tailor-made liturgies emphasizing the uniqueness of our generation, we need to see that we're part of the one Holy Christian Church. This is evident in 1 Cor. 1:10, which states, "Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment."

Young people today are no different than any other generation. We're all sinners who need forgiveness from our sins that only Christ can give. This is the real answer for our real need.

Ben Mayes is an admissions counselor at Concordia College, Seward, Neb.
“Daddy, how are little children made? From where do they come?”

These are the types of questions that filled our minds as children. We were concerned with how the profound miracle of life was begun and we wanted to begin to understand the mystery of God’s gift of sexuality. Such questions fade as we enter adolescence and adulthood. Most parents do not have questions relating to reproduction. It is the complex process of raising the child following conception and birth that troubles them. As this process begins, and throughout it, a crucial question often in the mind of faithful Christian parents is, “How can I raise my children to be faithful followers of Christ?” To phrase it in another way - “From where do Christian children come?”

I have a confession to make. It would have been much easier to write this article before my wife and I were blessed with our two children, Stephan, 3 and Lauren, 1. As any parent will confess, raising children is much easier in theory than it is in practice. Not only is it more difficult to write about a subject in light of the challenges posed by real life situations, but I have only begun my parental journey and am far from a seasoned veteran in this position. Nevertheless, I hope that the wisdom of God’s Word will combine with my pastoral and parental experience to shed some light on factors that lead a baby to mature into a committed Christian adult.

A Theological Understanding Of Your Newborn

Do you understand your child from a theological perspective? Many people think that theology has little to do with children. They are wrong. Theology is foundational for our understanding of the origin of all life, especially the life of a human being. Two theological observations about newborns should be made that are foundational for the raising of Christian children. First, when you gaze in wonderment at a newborn child, you are beholding the miracle of God’s handiwork in creation. It is vital that we take the step beyond seeing this child as merely the result of a biological process, and see the Creator who has made His creation so marvelous. As we peer at the precious children that the Lord has given us, we are led to exclaim with the Psalmist, “I praise thee, for thou art fearful and wonderful; wonderful are thy works” (Psalm 139:14). This perspective impacts the understanding of our children’s identity and entire being. They are living miracles of God’s creative work!

The second theological observation concerning young children is understanding their sinful condition from the moment of conception. King David, reflecting upon his sinful state, brings this truth out very clearly. “Behold, I was brought forth in iniquity, and in sin did my mother conceive me” (Ps. 51:5). The fact that a child can die before birth—before committing a single sin outside the womb—is testimony to the reality of our sinful condition or original sin. Being cognizant of this sinful condition, a parent can then be more prepared for rebellion that sin causes in the lives of each child. Children do not need to be taught how to be selfish, disrespectful, rude or obstinant. A child’s sinful nature raises its ugly head all too often to remind parents that parenting is not a matter of watching from the sidelines as a child blossoms. We understand a child theologically. That means we see the child as spiritually dead at birth and in desperate need of God’s forgiveness and breath of new life. It also means that we take seriously the lifelong struggle that our child’s sinful nature poses.

The Rebirth in Holy Baptism

Holy Baptism is the central act of God by which He makes our children His own. The part that parents play in bringing their child to this sacrament is illustrated well by one of the interesting Old Testament accounts of the birth and raising of a child, that of Hannah and Samuel. Hannah had longed for a child and the Lord answered her fervent prayers with a son, Samuel. Rather than cloistering Samuel in her own home and raising him to be loyal to her, she took this answer to prayer to the temple and declared, “For this child I prayed and the Lord has granted me my petition. Therefore I have lent him to the Lord as long as he lives, he is lent to the Lord” (1 Sam. 1:27-28).

Although God does all the work in baptism, it is faithful parents like Hannah who bring their child to the font and give this precious gift back to God so that He can reclaim and renew His creation with the Water and Word of baptism. How thankful we can be for faithful parents who brought us to the font for rebirth and who viewed their responsibility as one of raising their child for the Lord who had placed His name and righteousness upon us in Holy Baptism! Holy Baptism is a great comfort to Christian parents who want to raise Christian children. This “washing of regeneration and renewal in the Holy Spirit” (Titus 3:5) is what makes lost sinners become children of God. What we cannot do, God does and continues to do by bringing our children to faith in Jesus Christ and keeping them in this baptismal grace.

From Where Do “Christian” Children Come?

By Rev. Dr. Charles A. Gieschen
It is our duty as parents to help keep our child in mind of their baptism and that they remember its boundless benefits and live in its priceless power.

A child should not be led to believe that it is at confirmation that they become a member of God’s kingdom. We should do all we can to help children appreciate the status they are blessed with as children of the Heavenly Father through baptism. Neither should baptism be taught as something just for young kids. The grace and new life given in Holy Baptism is a life-long gift that can be treasured and built upon throughout all the changing scenes of life.

The Presence of God in Christ
Many of us grew up with the understanding that God is up in heaven while we are down here on earth. This is only partially correct. If this perspective is emphasized too much, it is difficult for a child to understand how God can be present with us now, especially through His Word and Sacraments. For this reason it is important to emphasize God’s presence with us on earth, especially as we bring our children to the Divine Service—He unites Himself with us in baptism, He speaks through His Word and He gives us His very Body and Blood in the Sacrament of the Altar.

Nurturing this baptismal faith does not simply involve giving our child Bible history lessons. It involves proclaiming and teaching about Christ. We can help children know the God of this universe by simply teaching them about the God who became flesh and blood in Jesus Christ. God becomes tangible and understandable in Jesus. The Apostle Paul states that Christ is “the likeness of God” and now we “behold the Glory of God in the face of Jesus” (2 Cor 4:4, 6). In other terms, to know Christ is to know God!

Catechesis During the First Year of Life?
When should we begin catechesis with our children? Whatever you do, do not wait until seventh grade! Very young children have an amazing capacity to learn. That is why I am a firm believer in leading my children to the gifts that will nurture their faith for many years to come—the Word of God in liturgy, hymnody and prayers. This use of the sacred texts need not happen only in the context of the church sanctuary. Christian parents can build on what the child has experienced in public worship through the use of liturgy, hymns and prayers in the home.

Martin Luther emphasized the importance of Christian catechesis in the home. He wrote the following phrase in Luther’s Small Catechism as an introduction to the various chief parts, “As the head of the family should teach them in a simple way to his family.” Speaking these texts regularly in the home will lead children to learn them.

Conclusion: Balancing Law and Gospel
All of us want our children to love us. Sometimes we even do things to try to earn their love—but the best way to cultivate a love for us within our children, however, is not to be guided by their whims. One of the tools of preaching has been a great help in my parenting. We are taught to always have Law and Gospel in our sermons, with the Gospel predominating. I, as a pastor, seek to confront people of their sin through proclaiming the Law and also seek to assure them of their salvation through proclaiming the Gospel of our Lord Jesus Christ. I, as a parent, seek to confront my children with their sin on a regular basis with the Law and also seek to assure them of my love and forgiveness by virtue of the Gospel. I have found that it is very important to often follow up the sting of the Law (a spanking) with an embrace of the Gospel (a hug)! Confession and Absolution is central to our relationship with God each Lord’s day in the Divine Service and it is central to our daily life with our spouse and children. Cultivating a respect for parents leads children to have respect for other authoritative figures, especially our Heavenly Father.

Our God did not hesitate to communicate His unconditional love for us as stated in Romans 5:8, “While we were yet sinners Christ died for us.” Above all, we should not hesitate to communicate our love for our children in all we do. Like the depths of God’s love for us, our children may not realize the extent of our love for them during these early years of their lives. In fact, it is only now as a parent that I have begun to truly appreciate the love my own parents had for their six children as they daily fed, diapered, disciplined and loved each of us. It is in these seemingly humble daily duties of parenting, often carried on by faithful mothers, that children learn of the tangible and real love of their Heavenly Father who shed the blood of His only true son so that we all can now be His children.

One final thought. Parenting is a difficult task requiring much strength for the challenges and much forgiveness for the failures. Christ offers both to us.

In our baptism He washed us with forgiveness and renewed us with the power of the Spirit. Each Lord’s day He feeds and forgives us with the bread of life in His Body and Blood at His table. His Word daily comforts and challenges us. All of this Divine Service reminds us that we do not make and keep ourselves Christians - God makes and keeps us His children through His means of grace. So, too, with our children. We do not make our children Christians. That is a work He accomplishes as He uses parents and pastors as His mouth, His hands and His feet in delivering His gifts to His children so that they are brought to faith in Jesus Christ and graciously kept in it unto eternal life.

Rev. Dr. Charles A. Gieschen is an assistant professor of Exegetical Theology at Concordia Theological Seminary, Fort Wayne, Ind.
“You have made us for Yourself and our hearts are restless until they rest in You.” These memorable words come from St. Augustine and are found in his Confessions. His was a journey from the wilderness of sin and alienation from God to the gift of faith and a life dedicated in service to his Lord, the Christ. In His love and mercy, God chose Augustine for His purposes and granted him the power to do His bidding through the gift of Word and Sacrament. The golden thread of God’s presence was ever with him.

I now place before you a large spool of this golden thread of God’s presence in my own life. Imagine, if you will, a collage of people and events that I will recall from my childhood until the present. They will all be sewn and fitted together with this very unique and precious thread—sewn and fitted into a collage of reminders and assurances of God’s presence—a collage of God’s people, God’s goodness, God’s forgiveness, God’s care, God’s comfort, a collage sustained by God’s Word and Holy Sacraments.

My collage begins with faithful parents who brought me to the baptismal font where adoption into God’s family took place. Here I was joined to Christ in His death and resurrection as one of His redeemed saints and sinners. The collage adds a baby brother eighteen months later.

My parents were married during the Great Depression and chose to live on a farm where they could do things together, raise their own foods, sell meat and dairy products for their livelihood and raise their children in peace and solitude. 

On one of their busier days they left my brother and me (ages 6 and 5) to our own playful imagination. My mother had carefully cleaned and scrubbed an old icebox and left it to dry on the back porch. My brother suggested we pretend that the icebox was a car and that we go on an adventurous trip to our grandmother’s house. He crawled into the section where the 50-pound block of ice was stored and I climbed into the larger side section. Quickly we pulled the doors shut never realizing that they would be permanently latched from the inside! Darkness surrounded us and fear filled our little beating hearts. We pounded on the walls with our fists, screamed for help, called for our parents, but no one came. We waited for someone to find us but no one responded! We then decided to talk about Jesus and His promises to always be with us and began to sing, I Am Jesus’ Little Lamb, a song we had learned in Sunday school. After singing through it many times we eventually drifted off to sleep.

After much searching and many anxious hours we were eventually found by our parents. Their worst fears were realized when they opened the icebox and found us motionless, without smiles, in a peaceful sleep. My parents rushed us to the family physician where my dear brother was pronounced dead. I was still alive!

What was the meaning of this unwinding of the golden thread of God’s presence? What would I do without my brother? I was confined to bed for many weeks to gain back my strength. My parents comforted me and assured me that my brother was in heaven.

Just days prior to this event, my brother and I had talked about heaven. Will there be streets of gold and big mansions that we could live in? Will there be angels that we could see and touch? What will God be like? My brother assured me that Jesus would take us there some day because He loved us. Known to God are all His works and ways from the foundation of the world. He never makes mistakes. He knows why He often leads us to tears though we may not know. When great tragedies and sorrows come to us we are apt to think that God has forgotten us and will not hear our cries for help. “For the Lord will not reject forever, for if He causes grief, then He will have compassion according to His abundant loving kindness” (Lamentations 3:31, 32). This was also the comfort of my mother and our extended family.

The golden thread of God’s presence unwinds further. Two years later my father became very ill with encephalitis, a disease carried by the mosquito that caused inflammation of his brain. Various treatments were administered but to no avail. He struggled for life for some three months while my mother and I cared for him at home. I recall how my mother cried to her Lord to extend his earthly life, to continue a complete family, to help my father with his own fears, yet her prayers were always asked according to God’s will. My mother, my new baby sister and I were at his side when he died. I knew that God’s angels had carried his soul to heaven. Aunts and uncles assured me that my brother was now with my daddy!

As a young child, I do not recall being angry with God about these family loses. Why? God had blessed me with a caring and comforting mother, grandparents, aunts and uncles, church friends and loving neighbors. Life went on with a mother who worked harder than anybody I have ever known. She made our home a place of joy where relationships with family and friends were continuous. Life went on with a mother who had family devotions with us every morning and could always be found reading her Bible at night for her own personal comfort, understanding and growth. She made the church the center of our life. She sent my sister and me to Lutheran day school, made sure we had piano lessons and sacrificed much so we could have a college education. We both became Lutheran teachers.

The golden thread of God’s presence unwinds once again. While in teacher’s college, I met a handsome and zealous seminary student. Our goals were identical, our interests the same, our hearts were united and we married after his seminary training was completed.
His first call was to a congregation in New York City—a congregation of deaf and hearing-handicapped. What a challenge! My husband had been trained in sign language at the seminary and I began my training by spending time with church members. I joined the sign choir, played the organ and taught Sunday school in sign language. We traveled by bus and subway to have services in the New York neighborhoods of Harlem and Long Island. The golden thread of God’s presence was ever with us. I was privileged to help my husband serve other congregations for the deaf in Minneapolis—St. Paul, Minn. and St. Louis, Mo.

A call to an inner-city congregation in Brooklyn, N.Y. presented new challenges and opportunities for our growing family. We now had four sons and one daughter. We worked as a family to bring the Good News of Jesus Christ to the many unchurched that lived in our immediate neighborhood. Those were wonderful and productive years. Our five children grew to love people of every race, were privileged to attend Lutheran schools, took advantage of many cultural events and learned to be interdependent and take care of others. Even today New York brings them together in remembrances of childhood. The golden thread of God’s presence kept us in His care.

The following years took us to a mission congregation in the state of Maine and to a troubled congregation in Connecticut. The golden thread of God’s presence unwinds in unusual places and circumstances. The northeastern part of the United States is for the most part unchurched—its people follow the old axiom “deeds not creeds.” Our struggles and long hours were sometimes tiring and seemingly fruitless, but God would have His way and provide us with caring and loving people. During these maturing years, God granted a strengthening of faith, a deeper knowledge of His Word and a greater trust in His promises.

A professorship at Concordia Theological Seminary in Fort Wayne, Ind. brought a new perspective to our lives. Our children had completed college, some had married and we enjoyed grandchildren. Life on a college campus was invigorating and stimulating. Journeys to Brazil, Australia and New Zealand to establish work among the deaf and hearing-handicapped were an added assignment as the golden thread of God’s presence continued to join together the collage of God’s people in our lives during the seminary tenure.

An invitation to teach at Westfield House, the Lutheran Study House at Cambridge University in England, was accepted for one quarter. We were accompanied by three students from the seminary and spent many enlightening and edifying hours studying and exploring this beautiful medieval city. My husband made himself available for preaching on weekends and was able to preach in every Lutheran church in England, Scotland and Wales with the exception of one. Would you call this anything else but the golden thread of God’s presence?

While in England, my husband developed an irritating pain in his right leg and was resigned to believing it was a pulled muscle from his daily fast walking. On our arrival back to the United States, he saw his physician who suggested that x-rays be taken. A cyst was found on the inner and outer wall of his bladder. The biopsy proved the worst scenario—cancer! Radiation and chemotherapy followed for four months. The treatment affected his immune system and eventually he suffered from kidney and bladder failure and died. The visitation, care and concern for both of us was overwhelming. The chaplain on the oncology floor at the hospital is now my pastor—the golden thread of God’s presence—most certainly.

Yet one of God’s dedicated servants had been called by Christ to His nearer presence. One of our children posed this question, “Why would God allow one of His zealous servants to suffer so and take him away from spreading His Word of salvation?”

Blessed Dr. Martin Luther states, “When your heart is confirmed in Christ, then the suffering of Christ should become an example for your whole life and you should regard suffering in a different manner. If pain or illness besets you, think of how little this is compared with the nails and the crown of thorns of Christ. Fortify your heart, saying, “Why, then, should I not suffer some small woe when My Lord in the garden sweated blood, with fear and anguish?”

Now, O Lord, what wilt You have me do? My collage of the golden thread of God’s presence continues with servant-hood—His choice for me. He now grants me the gift of time for service to His Body, the church, in many new ways. He grants me time for grandchildren, in-depth Bible study, visitation of the lonely and ill, developing an altar guild, writing, travel to visit friends and family, and time for meditation, prayer and thanksgiving. In all of human language there is no sweeter word to the believer’s heart and ear than the sweet little word “grace.”

What a boundless and fathomless ocean it reveals of God’s loving kindness and mercy. It is redeeming grace, which spared not God’s own Son, but nailed Him to the cross in my place. It is converting grace which could not see the sinner die in his sin, but brought him to saving repentance and faith. It is sanctifying grace which fills the pardoned sinner’s heart with paths of righteousness. It is comforting grace which chastens but for a moment. It is deathless grace that leads to life eternal with Christ. It is free grace which asks nothing in return from the sinner and remains sure. “Jesus Christ, the same yesterday and today and forever,” the Bible tells us. To His almighty and loving hands I can safely entrust my life and my loved ones. To Him be all glory.

My collage of the golden thread of God’s presence will be completed in heaven when I will be joined with Christ and all His blessed saints. Amen and amen!

Helen Kraus is a member of Redeemer Lutheran Church, Cape Elizabeth, Maine.
Going Against the Grain of Culture

Parental influence and a loving pastor. For Rev. John Fiene these were the two key ingredients that led him to become a shepherd of God’s people.

“Growing up, my parents always made the church the center of our life,” remembered Rev. Fiene. “My parents stressed to their children the importance of their Christian faith.”

Along with parental influence was the fact that Rev. Fiene also had a very loving minister that made the pastoral office a very desirable one.

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Though he wanted to be a pastor early in his life, like many young men who feel called into the ministry, during his college years, he resisted. “I had one quarter left to go to earn my degree in business administration from Arizona State University when I decided to take some time off,” explained Rev. Fiene. “I needed to focus on what I really wanted to do with my life.”

Dabbling in everything from farming to construction over the following year, one day it dawned upon him what he should be doing with his life.

“In one week I rediscovered my faith, the faith of my childhood, but in a new way,” he explained. “I realized that the true love of my life was theology. Subconsciously I always knew what I was supposed to be doing with my life, but it took time and maturity to turn this into a conscious commitment.”

With a newfound purpose, Rev. Fiene returned to college, finished his degree and began studies in 1976 at Concordia Theological Seminary, which at that time was located in Springfield, Ill.

“My four years at the seminary were some of the happiest and most fulfilling in my life. I could sense the deep level of genuine conviction in the people who surrounded me, from the president to the grounds keepers,” explained Rev. Fiene. “I do not think I could have gone into the ministry without devoting myself both body and soul to what I was about to do. How could I do that if the school I attended was less-than-zealous about their job? The seminary was all that and more.”

Graduating in 1980, Rev. Fiene took his first call to Hope Lutheran Church in Munger, Minn. He later accepted a call to a missionary-at-large in Sandy City, Utah for the Colorado District (now, the Rocky Mountain District).

“While my first experience at Hope was a formative one, I wanted to establish a mission congregation,” explained Rev. Fiene. “My second call allowed me to do just that.”

Advent Evangelical Lutheran Church in Zionsville, Ind. (pictured above) began five years ago worshipping with 60 members. Today it has 500 members and a new sanctuary on 20 acres of land.
Evangelizing in the southern suburbs of Salt Lake City, Utah, sometimes door-to-door, Rev. Fiene remembers it being a challenge to witness to a population that was 95 percent Mormon.

“It was difficult to witness to Mormons because they programmed their people with legalism,” said Rev. Fiene. “But when the Holy Spirit did penetrate the hearts of these people, what a privilege it was to see the dramatic changes that occurred.”

Under the guidance of the Rev. Bernard Raabe, executive secretary for missions in the Colorado District and co-founder of the Laborers for Christ program, Rev. Fiene was able to gather a congregation and build a new church.

“Laborers for Christ helped us build churches at a very low cost,” explained Rev. Fiene. “The efforts of men like Rev. Raabe and Mr. Clayton Melby (a layman on the mission board and co-founder of Laborers for Christ) paid off with an explosion of newly established churches in the Colorado District.”

Of the many churches that were established under Rev. Fiene’s supervision, one was Grace Lutheran Church. Located in Sandy, Utah, Grace Lutheran formally extended a call to Rev. Fiene in the spring of 1982 for which he cordially accepted.

“In six years our congregation grew from 20 to 350 people, sponsored a new mission on the west side of the Salt Lake Valley, went through two building programs and began their own school,” remembered Rev. Fiene. “The people of Grace were hard-working, grace-loving Christians. They sacrificed beyond their means to build a good foundation. It was a wonderful experience.”

In 1988 Rev. Fiene accepted a call to St. Peter Lutheran Church in Norwalk, Conn.

“I was ready for the experience of a more established congregation in an urban setting,” said Rev. Fiene. “St. Peter’s had 600 members and they expressed a strong interest in starting a building and renovation program. I felt this would be a good fit for all concerned.”

Over the next five years, Rev. Fiene worked with the congregation to develop a long range building plan and to initiate renovations to their undercroft and sanctuary.

“Since most of my pastoral experience had been in mission churches, the time at St. Peter’s helped me to become a more well-rounded pastor,” remembered Rev. Fiene. “But the secular culture of the East Coast was just as challenging as the Mormon culture of Utah.”

In 1993, Rev. Fiene accepted a call to his current congregation, Advent Evangelical Lutheran Church located in Zionsville, Ind.

A mission church that began worshipping with 60 members, today has 500 members and a new sanctuary on 20 acres of land. Rev. Fiene says he attributes Advent’s fast growth to the fact that church members have done things quite the opposite from what “church growth” philosophy espouses.

“The Church Growth Movement is essentially a movement in cultural accommodation. We were warned that Advent could not grow unless it accommodated itself to the culture. What Advent has done is just the opposite,” explained Rev. Fiene. “We have tried to stand in contrast to the value system of the culture. We place the object of faith first and let the experience of faith follow on its own, so we practice a very reverential form of worship straight out of the hymnal. We have placed the Lord’s Supper into the heart of our worship and rely upon God the Holy Spirit to work in us a genuine love for each other. We practice closed communion and do not apologize for it.”

Furthermore, Rev. Fiene has found there is a genuine hunger in the souls of people for something permanent, lasting and true.

“When we show people that we are grateful to God for the rich theological heritage we have received in the Lutheran Church-Missouri Synod, people are eager to become a part of us. The more we stand in contrast to society, the more the Gospel seems to break into people’s consciousness as an ‘other-worldly’ truth. Through all this formal, theological, sacramental ‘other-worldliness’ people are realizing a peace in their hearts that cannot be easily described or explained.”

Rev. John Fiene, Pastor
Advent Evangelical Lutheran Church
Zionsville, Indiana

Pam Knepper is managing editor of For the Life of the World.
1998 SYMPOSIA

A record 550 theologians, clergy, prospective students and laypeople attended the 1998 Symposia at Concordia Theological Seminary, Jan. 20-23.

Held every year on the Fort Wayne campus, this marked a 28 percent increase in attendance over last year’s event that attracted 430 people. Presentations on Exegetical Theology, the Lutheran Confessions and Lutheran Liturgy highlighted the annual event.

Celebrating its 13th year, the theme for the exegetical theology symposium was *Canon and Interpretation*. Speakers included Dr. James Sanders, Rev. Dr. John W. Kleinig, Rev. Dr. Gregory J. Lockwood, Rev. Dr. Charles Gieschen, Rev. Dr. Dean O. Wenthe, Rev. Dr. Douglas McC. L. Judisch and Rev. Dr. Arthur A. Just.

The 21st annual symposium on the Lutheran Confessions chose *The Lutheran Confessions in an Ecumenical Age: Approaching the Third Millennium* as its theme. Speakers included Dr. R.R. Reno, Father Winthrop Brainerd, Rev. Leonard Klein, Rev. Dr. David P. Scær and Rev. Professor Kurt E. Marquart.

The 11th annual symposium on Lutheran Liturgy chose *Cultural Adjustments to Liturgy and Hymnody* as its theme. Speakers included Dr. Alvin Schmidt and Rev. Dr. John W. Kleinig.

Along with presentations, the 1998 symposia featured a panel discussion entitled *Does a Confessional Church Have a Future in an Ecumenical World?*, an organ recital by Kantor Mark Waldron of St. John’s Lutheran Church, Forest Park, Ill.; a Matins service with music by the Seminary Kantorei who are celebrating their 20th anniversary this year; and a special memorial service featuring the Schola Cantorum that honored Rev. Dr. Harold Buls, Rev. Dr. Donald Deffner and Rev. Dr. Mark Steege, all former faculty members at Concordia Theological Seminary, who passed away last year.

The annual symposia banquet rounded out the three-day event. Attracting over 700 people, the Rev. Dr. Alvin Barry, president of the Lutheran Church-Missouri Synod, and Rev. Dr. John W. Kleinig were featured speakers.
New changes come to faculty and staff—

Three new men have joined the faculty and staff at Concordia Theological Seminary, Fort Wayne. They are the Rev. Richard T. Nuffer, Rev. Dr. Roger D. Pittelko and Rev. Timothy R. Puls.

The Rev. Richard Nuffer is serving as director of vicarage and associate professor of pastoral ministry/missions. Previously, he served as pastor at Peace Lutheran Church in Rockport, Texas. Currently teaching Homiletics on the Fort Wayne campus, Rev. Nuffer is a 1993 graduate of CTS. He and his wife Patricia are the parents of four children.

The Rev. Dr. Roger D. Pittelko is serving as adjunct professor of pastoral ministry/missions and supervisor of the D.Min. program. Former president of the English District of the Lutheran Church-Missouri Synod, Dr. Pittelko is teaching a course in Pastoral Practice on the Fort Wayne campus and will be in residence for two-thirds of the regular academic year. He will particularly help with the pastoral formation of seminarians.

The Rev. Timothy R. Puls is serving as dean of students. Previously, he served as pastor at Messiah Lutheran Church in Aspen, Colo. His main duties are providing pastoral care and concern to seminarians and their families. A 1989 graduate of CTS, Rev. Puls and his wife Beth are the parents of three sons.

CTS to host spring invitational campus visit—

The Admissions Office at Concordia Theological Seminary will host an Invitational Campus Visit (ICV) on Friday and Saturday, March 20 and 21, 1998.

Free to all prospective students and their significant others, the visit will begin Friday morning with a continental breakfast and welcome by Dr. Dean O. Wenthe, president of Concordia Theological Seminary. Visitors will then be given the opportunity throughout the day 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 visit will conclude Saturday with a Matins service in Kramer Chapel located on the seminary campus.

The ICV is held every year in the spring and again in the fall. To register or for more information, call 1-800-481-2155.

New Russian college and library established—

Two members of the faculty and staff at Concordia Theological Seminary and an LC-MS pastor recently made a trip to the former Soviet Union where they oversaw the final inspection and renovation of a new college in Novosibirsk, Russia and assessed the needs for a library at the institution.

The Rev. Robert Roethemeyer, Director of Library & Information Services at CTS, the Rev. Timothy Quill, Staff Coordinator of the Russian Project at CTS, and the Rev. Bill Brege, pastor at Bethlehem Lutheran Church in Ossian, Ind., made the trip Dec. 3-5, 1997.

Renovation included raising the roof to add a fourth floor that will be used for dormitory space; installing a new heating plant; laying ceramic tile in all the corridors and bathrooms; placing mosaics in the chapel; and adding new furnishings.

The new college was dedicated in July 1997 by the Rev. Dr. Dean O. Wenthe, President of Concordia Theological Seminary, Fort Wayne. The first set of classes began in September 1997 with the Rev. Dr. Horace Hummel instructing the men in Old Testament Isogogics and Hebrew. Owned and operated by the West Siberian Christian Mission, Concordia Theological College is funded by an unnamed donor who believes in the need to educate Russian men for the Holy Ministry in their native land.

Along with the final inspection, the other priority of the trip was to help set up a good library. Many books and periodicals are currently in demand for the college library. If you would be interested in donating items, please contact Rev. Robert Roethemeyer by calling 219-452-2148, faxing 219-452-2126, e-mailing: roethem@ix.netcom.com or writing to him at: CTS, 6600 N. Clinton St., Fort Wayne, IN 46825.
Celebration of the Christian Woman

Drawing Christian women together who seek to be affirmed in their lifelong roles and callings as baptized and redeemed children of God will be the focus of “The Celebration of the Christian Woman,” a one-day conference held Saturday, April 18 from 8 a.m. to 4:30 p.m. at Concordia Theological Seminary, Fort Wayne.

The conference will begin with a welcome by the Rev. Dean O. Wenthe, President of Concordia Theological Seminary. A keynote address given by Debra Lee Schaeffer Grime, MD will follow. Dr. Beverly Yahnke, a licensed psychologist, will give a keynote address entitled “Life is Just a Bowl of Band-Aids” later in the day.

Featuring a myriad of speakers, the conference will provide topics in two sectional sessions that pertain to the spiritual, physical and emotional facets of a woman’s life.

Sectional topics and their speakers include:
- “The Christian Woman as Citizen”—Elizabeth Fluegel, Research Director of the LC-MS Office for Government
- “Women’s Health Issues”—Debra Lee Schaeffer Grime, MD
- “Wife and Mother: A Spiritual Perspective”—Patricia Nuffer
- “My Experience as a Christian Woman in My Country”—a panel of international women
- “Stress and the Christian Woman”—Dr. Beverly Yahnke, Licensed Psychologist
- “Opportunities for Women in the Church”—Deaconess Pamela Nielsen and Emily Rogers, Indiana District President of the LWML

The cost for the conference is $35. Registrations can be made by calling Deaconess Pam Nielsen at (219) 452-2256.

How to subscribe to...

For the Life of the World

Concordia Theological Seminary (CTS) continues its commitment to her students and their families. During the 1998-99 academic year CTS will be offering free tuition to all full-time Master of Divinity and Alternative Route students who demonstrate financial need.

The seminary is committed to fulfilling the Synod’s desire to provide theological training to her men who wish to serve the congregations of the Lutheran Church-Missouri Synod without the financial burden usually associated with this level of education.

All full-time students (12 credit hours or more) must demonstrate their need for aid by completing all the necessary financial aid forms received from CTS and submitting them by their designated deadlines. Financial aid information has been sent to all men who have indicated a desire to attend the seminary during the 1998-99 academic year. For additional information, contact the Admissions office at 1-800-481-2155.

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FREEDOM FROM TYRANNY OF THE URGENT
by Charles E. Hummel; Inter-Varsity Press;
retail price $9.99; our price $9.00.

Too much to do and no time to do it in. Too many projects and people pulling in too many directions. Not enough time seems to be an increasingly louder cry from men and women alike. It is the “tyranny of the urgent” that often stops us from doing the important. Using the Biblical principles of stewardship of time, the author helps the reader make “the calendar your friend, manage your life instead of your time, stay open to God’s guidance and avoid being dragged down.” The format allows for group study with questions for reflection and discussion. This will be a valuable resource for pastors as well as church leaders.

TESTING THE BOUNDARIES:
WINDOWS TO LUTHERAN IDENTITY
by Charles P. Arand; Concordia Publishing House;
retail price $14.99; our price $13.50.

What does it mean to be a confessional Lutheran? There may be a goodly number of people sitting in Lutheran pews who have no idea of our creeds and confessions. Dr. Arand has written a frank discussion of the purpose, history and importance of the Lutheran confessions and their importance to our belief. This is an important answer for those people who say, “I don’t go for all that ‘doctrine’ stuff.” Every pastor should have this in his library and all elders should have read it.

MASTERPIECES OF THE BIBLE:
INSIGHTS INTO CLASSICAL ART OF FAITH;
by Keith J. White; Baker Book House;
retail price $19.99 our price $19.00.

This is a beautiful, oversized book showing many full-color works of art and explaining the artistic background, the Biblical background and a reflection of each of the paintings. More than just a pretty coffee table book, it goes into the theology of the work. Set up in Biblical order with Old Testament works followed by New Testament paintings, such artists as Michelangelo, Pellegrini, de Ribera, Raphael, Rembrandt, Velazquez and Titian, to name but a few, have been chosen. This will make a wonderful gift for the person who wants to fully understand the beauty of these works.

BLACK, UPSCALE LUTHER SEAL COACH’S JACKET
Rawlings; retail price $51.95.

This is a lightweight cotton-polyester-blend jacket with a choice of blue or red around the collar and a 2-inch Luther Seal embroidered on the left breast. Well made by Rawlings, the jacket has a zipper and snap opening with elastic cuffs, zippered front pockets and a cord around the waist. It comes in adult sizes medium through extra large. This will make a great gift for that special person. Please state size and collar color when ordering.

ANCIENT EGYPT AND THE OLD TESTAMENT
by John D. Currid; Baker Book House;
retail price $21.99; our price $20.90.

What was the Egypt of Joseph like? What had been the relationship between the Hebrews and the Egyptians? Dr. Currid explores the “Egyptian Element in the Pentateuch,” “Contact between Israel and Egypt in the Historical Books” and “Egyptian and Israelite Prophecy” as well as other elements of Israeli-Egyptian contact in the Old Testament. This will help the reader have a fuller understanding of the Egyptian culture on the people of the Bible.

SHARE LIFE’S DEFINING MOMENTS:
RELATING TO YOUR GROWN CHILDREN
by Eldon Weisheit; Concordia Publishing House;
retail price $12.99; our price $11.70.

They are still your children, but what is your relationship supposed to be? What happens when there are really four generations in a relationship? This book is not written for the children. It is for the parents who must begin to let their children go. Rev. Weisheit deals with the subject of adult children who may have children themselves, the parents and grandparents all of whom play a part in this relationship and how to keep the relationship healthy and growing so that their children can have a good relationship with their grandchildren. When to give up authority, what to do when they bring the grandchildren home, how does one deal with those who have left their faith. Rev. Weisheit has written sermon illustrations for children for years. Readers will find this book a valuable asset in helping them develop a healthy relationship now that the children are grown.
Hear God’s message of salvation for all men.
(from the lips of children.)

Recorded by the Children’s Choir of St. Paul’s Lutheran Church, Fort Wayne, Ind., O Lord, Open My Lips along with And My Mouth Will Declare Your Praise are intended as a resource for parents, teachers in Day School and Sunday School and others interested in preparing children for participation in the richness of the Divine Service and Lutheran Hymnody.

Whether played in the classroom, during family devotions or in the car, these beautifully rendered hymns reflect our confession that in the Divine Service God gives Himself to His people in Word and Sacrament, and that only through His grace are we able to open our lips in thanksgiving for all He has given and continues to give. To God alone be the glory!

Available on CD or cassette, they are $9.95 and $14.95 respectively (please include $3.00 for shipping and handling). To order your copy, please fill out the attached order form along with your check or money order and send to:

St. Paul’s Children’s Choir
Concordia Theological Seminary
6600 North Clinton Street - Fort Wayne, IN 46825-4996

Please allow 4-6 weeks for delivery.
The Rev. Dr. Donald Deffner died on Nov. 25, 1997 at his home in Moraga, Calif. He was 73 years old. At the time of his death, he was a professor of homiletics at Concordia Theological Seminary, Fort Wayne, Ind., a position which he held since 1987. He is survived by his wife, Corinne, children David, Deborah, Carol, and Cristina, and three grandchildren.

“In this week of Thanksgiving, I want to express the thanks that Concordia Theological Seminary offers to the Triune God for all the blessings which we have received through the presence, preaching, teaching and collegiality of Dr. Donald Deffner whom the Lord has called to the church triumphant,” offered Dr. Dean Wenthe, president of Concordia Theological Seminary, Fort Wayne. “We extend to the family, and especially to Corinne, our sympathy, support, and prayers. May our Risen and Living Lord attend them with His presence and peace” (Rev. 7:14-17).

After attending St. John’s College in Winfield, Kan., he attended Concordia Seminary, St. Louis, Mo., where he received his Bachelor of Arts (1945) and the Bachelor of Divinity (1947). On Nov. 2, 1947 he was ordained into the Holy Ministry at the University Lutheran Chapel in Berkeley, Calif., where he served as pastor until 1959. In 1946 he received his Master of Arts from the University of Michigan and in 1957 he earned a Ph.D. from the University of California at Berkeley. He also held the Master of Theology degree from Pacific Lutheran Theological Seminary (1962) where he was professor of homiletics and Christian education (1969-1987). In this period he was affiliated with the Graduate Theological Union and served as assistant pastor of Immanuel Lutheran Church in Danville, Calif. (1974-1983).

Dr. Deffner was professor of practical theology at Concordia Seminary, St. Louis, Mo. (1959-1969) and department chairman (1964-1969), served as a guest professor at Concordia Seminary, Springfield, Ill. (1963-1969), and was visiting associate professor of Education at the University of Missouri at St. Louis (1967). During summer sessions he was a guest professor at Concordia Seminary, St. Louis (1972 and 1973) and Christ College, Irvine, Calif. (1976). Since 1974, he served as a fellow at the Case Study Institute, Cambridge, Mass. He was editor of the California-Nevada Edition of the Lutheran Witness from 1951 to 1954. His articles regularly appeared in a variety of periodicals. Recognized as one of the foremost American Lutheran homileticians, Dr. Deffner’s books on preaching and the devotional life were sought by leading publishers. At the time of his death, he had at least forty books in print and others waiting for publication.

Among the courses he taught were Christian Education, Homiletics and Witnessing to Intellectuals. Dr. Deffner served the church as chairman of the Missouri Synod Commission on College and University Work, a technical advisor for the Office of the Chief of Chaplains and in directing many continuing education programs for pastors. He had the distinction of being the first campus pastor in the Missouri Synod. At the time of his death, he was serving as director of the seminary Doctor of Ministry program. In recognition of his literary and academic accomplishments and contributions to the church, Concordia University, Irvine awarded him the honorary degree of Doctor of Divinity in 1993. He was professor emeritus at Pacific Lutheran Theological Seminary.

“Don was truly a Christian gentleman and a scholar, but his main concern was in preparing pastors to be compassionate shepherds for the people in the pew,” explained Rev. John Stube, pastor of Ascension Lutheran Church and School, Fort Wayne. “While his focus was on the education of the seminary student his ultimate goal was to ensure that these seminary students become the kind of pastors that reflect the heart and mind of Christ among their people in the pews.”

Dr. Deffner was the son of the Rev. Dr. Louis Henry Deffner, pastor of Immanuel Lutheran Church, Wichita, Kan., and his wife, Rose May Kreitzer.

“The company of heaven has gained a voice,” said Dr. Daniel Gard, friend and assistant professor of pastoral ministry/missions at Concordia Theological Seminary, Fort Wayne. “For we on earth have been blessed for so many years. To this we can only say ‘blessed be the name of the Lord’.”

If you would like to remember Dr. Deffner, memorials may be sent to Student Aid, c/o Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, Ind. 46825.
Today as much as ever, we need workers who are willing to answer God’s call. Men who will choose a life that is steeped in the presence of Jesus Christ. Men who are willing to proclaim the Word of God, administer the Sacraments, offer prayer for all God’s people, instruct, watch over, and guide the Good Shepherd’s flock.

Concordia Theological Seminary is a community that prepares men for pastoral service in the congregations of the Lutheran Church-Missouri Synod. Our seminary is a place where men of all ages and backgrounds come together in prayer, study and reflection on God’s Word. A place where men, and their families, join together and receive God’s gifts in His Word and Sacraments. Is it time for you to join our community and answer His Call?

1-800-481-2155

How can they hear?