But now a righteousness from God, apart from the law, has been made known, to which the Law and the Prophets testify. This righteousness comes through faith in Jesus Christ to all who believe.

Romans 3, 21-22
Dear Friend in the Faith,

It is no secret that we live in remarkable times. On the one hand, the advances in technology dazzle us daily with ever smaller and faster computers. There is much to be thankful for in these achievements as they enhance and advance our ability to communicate, to treat those in medical need, and to apply such technology to a myriad of other uses. On the other hand, there is increasing evidence that such advances do not result in more knowledgeable or virtuous people. Despite the multiplication of degrees, there is growing data which suggests that the majority of our population is more rather then less ignorant concerning basic grammar, great literature, world history, and fundamental mathematics.

More critical than any measurement of simple knowledge is the growing awareness that there seems no longer to be a consensus in many circles about basic questions of what is right and what is wrong. The killing of the unborn and the elderly ... the casual abandonment of marriage vows and parental responsibility ... the more public embrace by leaders in business, government and entertainment of lifestyles previously regarded as immoral: these developments jolt that part of our population with memories of a different and more sensitive culture.

What is the church to do in such a setting? While we might be tempted to be discouraged, there are unique opportunities to serve Christ in such a dark epoch. First, of course, is the call to hold up the Scriptural vision with fidelity and clarity. How radically critical the Scriptures are of human pride and pomposity as they empty human life of its significance before the Triune God! How redemptive is the Gospel when contrasted with the tottering toys that our culture bows down before! Secondly, we are called to engage in a rigorous analysis of the sometimes subtle and sometimes blatant assumptions that undergird our culture’s thinking.

Concordia Theological Seminary (CTS) is devoted to both tasks - to a faithful confession of Christ as He is portrayed in the Sacred Scriptures and to critical reflection about what forms the minds and habits of human beings at the threshold of the third millennium. In this latter effort, the words of H. Richard Niebuhr in his classic Christ and Culture (1951, p. 131) are still poignant: “The Christian-and any man-must answer the question about what he ought to do by asking and answering a previous question, ‘What is my purpose, my end?’” Increasingly people assume that they have no purpose and that death is the end. Period. How tragic!

When the church capitulates to cultural trends at the expense of fidelity to Christ, the tragedy is compounded. This meltdown in Christian truth and confession is movingly chronicled by Thomas C. Oden in Requiem (1995). Oden’s own description of his personal pilgrimage back to Christ’s culture.

What a privilege and high calling the seminary has to serve a church which treasures the Scriptural truth and seeks to share the light and life of Christ in this dark and dying epoch! Our baptism into Christ’s life, our nurture in His Word of life, and our participation in His life at the altar all define us as people who have abundant life now and eternal life in Christ. Our purpose and our end are simply to live in and for Christ until we rest in Him.

Enjoy and benefit from this issue of For the Life of the World. Each article points to Christ and the church’s life in Him. May this ancient prayer define your days, your life, and your end.

Christ be with me, Christ within me,  
Christ behind me, Christ before me,  
Christ beside me, Christ to win me,  
Christ to comfort and restore me;  
Christ beneath me, Christ above me,  
Christ in quiet, Christ in danger,  
Christ in hearts of all that love me,  
Christ in mouth of friend and stranger.  
(St. Patrick’s Breastplate)

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 praisesongs 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 hymns 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.
“Search the Scriptures...

and they are they which testify of me” (John 5:39). Our Lord’s own words could not be clearer. And note that when He speaks of “the Scriptures,” He is referring to the Old Testament (as is also the case in the Nicene Creed where it states, “And the third day He rose again according to the Scriptures”). Later, of course, the term was extended to include the New Testament as well.

There were skeptics and heretics already in the early church. Most (in)famous was Marcion, who taught that the Old Testament represented a different god and threw out the whole Old Testament and some of the New Testament. On the whole, though, in the main catholic confession of the church there never was any serious debate about it until relatively modern times beginning with the eighteenth century and the so-called “Enlightenment”. Martin Luther and most of the Reformation were also certainly no exception!

The ordinary believer certainly makes the same confession today, but is sometimes hard put to apply the confession in detail. Let us start with something that I think most Christians do almost automatically. When we read of “God”, “the Lord”, etc. in the Old Testament, we simply assume, as we should, that this is our God or Lord, the same God who in the fullness of time became incarnate in Jesus of Nazareth and who still manifests Himself to us through the Holy Spirit.

Let me call your attention to our liturgical usage. Especially when used in public worship, every psalm is to be concluded with the “Gloria Patri” (Glory be to the Father...). While not commanded, this should not be dismissed as simply a pious, but inert custom. It confesses that we do not “Christianize” the psalms by changing their texts, but that we confess their prolongation or extension into the time of the Holy Spirit, that is, our time and until the end of time.

Sometimes the word “typology” is used to describe the predictive meaning of topics in the Old Testament itself without the illumination of the New Testament (sacrifice and priesthood are two major examples). But the deeper meaning of typology is the recognition that the faith of the Old Testament is essentially of the same type as ours, regardless of surface differences. That is, salvation was not available by works or human merit, but was a free gift of God’s undeserved grace evident in His election of an unworthy people and in His promise of a Savior to come.

That is, we do not “read into” the Old Testament meanings that are not there (although, of course, this is possible). Rather we “read out” of it its full meaning as revealed by Christ in the New Testament. There is no one fully adequate way of expressing this truth but one of my favorites goes back to the church father,
St. Augustine: “The New Testament is latent in the Old; the Old Testament becomes patent in the New.”

A common picture or metaphor for visualizing such a confession is the bud and the blossom. Anyone who knows the flower will see in its bud what he knows will eventually open into a beautiful flower. Everything is really in the bud, but what is there will only be revealed in the “fulness of time” (“Galatians 4:4). Any attempt to “read” the bud in another way would simply be mistaken.

The Creator has established a genetic connection so that the bud can only become what it is “programmed” to become. We are reminded of Jesus’ frequent use of the word “must” to describe His necessity to fulfill the Scriptures, not only in suffering and dying, but also in rising again (e.g. Mark 8:31; Luke 24:44).

Christians have long spoken of the “pre-existence” of Christ from eternity to eternity (so our Lord Himself in John 8:58; cf., Colossians 1:15f). But there is no Gospel or Good News in His pre-existence, as such. More to the point is that long before the incarnation, God would sometimes reveal Himself to His people in an “incarnational” way. Among the most obvious are various passages where “angel of the Lord” is used interchangeably with “Lord” or “God” alone (e.g. Genesis 22:15-16; Exodus 3:2).

An incarnational motif is especially prominent in connection with the tabernacle/temple. In various ways God is described as “dwelling” there. The Hebrew word used can refer to anyone’s “dwelling” or “living” in a house or city. In order to distinguish ordinary “dwelling” from God’s “incarnational” presence in the tabernacle, sometimes the rather artificial word “indwell” is used.

The Bible, of course, is very aware that God is omnipresent or that His dwelling is in heaven. The paradox of that same God’s “indwelling” on earth is pondered by Solomon in his prayer at the consecration of the temple (1 Kings 8:27ff.). In fact, God’s tabernacle presence on earth is localized as between the two cherubim above the lid or “mercy seat” of the ark of the covenant in the Holy of Holies (Exodus 25:22).

When the incarnation itself occurred in Jesus’ birth the tabernacle found its fulfillment there. One of the key passages in making the connection is John 1:14, “The Word (Christ) was made flesh and dwelt among us...” We might also translate “tabernacled among us” to make the connection even more obvious. St. John uses the usual Greek translation for the Hebrew for “indwell” and by a happy coincidence the words in the two languages even happen to sound somewhat alike.

We could trace many other ways where the New Testament shows us how to recognize Christ in the Old Testament. Let us continually pray that the Holy Spirit would take the veil of incomprehension or even unbelief away from our faces when we read the Scriptures (cf. II Corinthians 3:14-18) and that, as with His disciples after the resurrection, He would become known to us in the Lord’s Supper (Luke 24:30-47).

The Rev. Dr. Horace Hummel is retired professor of Exegetical Theology, Concordia Seminary, St. Louis, Mo.
Luther placed justification, the doctrine of God's free grace in Jesus Christ, at the heart of his theology. Man is saved not by anything he does or could hope to do, but by what God has done once and for all in Jesus Christ. Since the Reformation, God's accepting the death of Christ in place of the sinner's death has been the hallmark of Protestantism and more specifically of Lutheran churches. Salvation is sola gratia and sola fide. God justifies the sinner purely out of His grace through faith without works. Just as no one raises himself from the dead, so no one makes himself a Christian. God, who brought Jesus back from the dead, alone brings believers to Christ and declares them righteous. Lutherans hold that justification is monergistic, a Greek derivative, which means that a thing has only one cause. God alone converts Christians. He alone justifies believers. This principle also applies to sanctification. He alone makes us holy. God is the cause and content of our sanctification.

Traditional Roman Catholicism shares with Lutheranism a monergistic view of the general plan of salvation. God alone sent His Son into the flesh (incarnation) and sacrificed Him for the world's sin (atonement); however, the certainty of individual salvation is made dependent on the level of believers' personal holiness. Sanctification requires cooperating with divine grace in doing good works. At the center of this system is a doctrine of sanctification which holds that man cooperates with God for the certainty of salvation. There is no place for the total justification of sinful humanity as God's completed activity in Christ. Man cooperates with God in becoming holy and so sanctification is defined in ethical terms, which can be measured.

A majority of other Protestant denominations agree with Luther's monergistic doctrine of justification, but like Roman Catholics they see sanctification, the working of the Holy Spirit in Christian lives, in synergistic terms, another Greek derivative, which means that a thing has two or more causes. Believers are required to play a part in developing their personal holiness by living lives disciplined by the Law and by special ethical regulations set down by the church. Christians can and must cooperate with God's grace to increase the level of personal sanctification. Cooperation, a Latin derivative, is a synonym of synergism, and also means two or more things or persons working together. As a rule most Protestants agree with Luther that God alone justifies sinners and initiates the work of sanctification, but many differ in holding that believers are responsible for completing it. They oppose the Roman Catholic view that pilgrimages, novenas, penance and masses as good works; however, they agree with Catholicism that man cooperates with God in his sanctification to attain personal holiness. God alone justifies, but sanctification is a combined divine-human activity, which even though God begins, each believer is obligated to complete. In this system, the Gospel, which alone creates faith, is replaced by the Law which instructs in moral requirements and warns against immorality. Justification by grace is seen as a past event and the present focus is on man cooperating with God to reach a complete sanctification.
Lutherans recognize that Christians as sinners are never immune to the Law's moral demands and its threats against sin, but in the strictest sense these warnings do not belong to Christian sanctification, the life believers live in Christ and in which Christ lives in them. In Roman Catholic and some Protestant systems, the Gospel brings the good news of salvation in Jesus Christ, but is replaced by the Law which sets down directives for Christian life and warns and threatens the Christian as Christian. Law, and not the Gospel, becomes God's last and real word for the believer. So Christianity deteriorates into an implicit and eventually coarse legalism and abject moralism. Jesus faced this understanding of an ethically determined concept of sanctification among the Pharisees. Holiness was defined in terms of fulfilling ritual requirements. Sixteen centuries later for similar reasons, Luther raised his protest against medieval Catholicism.

At times, the New Testament uses the words sanctify and sanctification of God's entire activity of God in bringing about man's salvation. More specifically it refers to the work of the Holy Spirit to bring people to salvation, to keep them in the true faith and finally to raise them from the dead and give them eternal life (Small Catechism). All these works are also performed by the Father and the Son. Since God is not morally neutral and does not choose to be holy, but He is holy, all His works necessarily share in His holiness. The connection between the Holy Spirit and sanctification is seen in the Latin for the Third Person of the Trinity, Spiritus Sanctus. The Spirit who is holy in Himself makes believers holy, sanctifies them, by working faith in Christ in them and He becomes the sources of all their good works. Sanctification means that the Spirit permeates everything the Christian thinks, says and does. The Christian's personal holiness is as much a monergistic activity of the Holy Spirit as is his justification and conversion. The Spirit who alone creates faith is no less active after conversion than He was before.

Our Augsburg Confession recognizes those things which keep society and government together as good works, but strictly speaking, they do not belong to a Christian's personal holiness and have no necessary relationship to justification. Unbelievers can do these works as can Christians. The works of sanctification are, strictly speaking, only those which Christians can do. They find their source, content and form in Christ's offering of Himself for others and are given to Christians by the Spirit who proceeds from the Father and the Son and who is sent into the world by the Son. Sanctification is a Trinitarian act. God dwells in the believer in order to accomplish what He wants. The petition of the Lord's Prayer that "God's will be done" is a prayer for our own sanctification.

The Spirit who assisted Christ during the days of humiliation to do good to others and to offer Himself as a sacrifice to His Father is the same Spirit whom Christ by His death, resurrection and ascension gave to His Christians. Jesus, in requiring that we love God with everything which He was and had and made us His neighbors by loving us more than He loved His own life. Sanctification is first christological, that is, it is Christ's own life in God and then our life in Him. His life did not follow a system of codes, a pattern of regulations or list of moral demands and constraints and restraints. Just as Christ's life had to do with self-giving, our sanctification has to do with presenting our bodies as living sacrifices.

Our sanctification finds its closest point of contact in the earthly life of Jesus who gave Himself for us. Christ's giving of Himself is in turn an extension of Father's giving of His Son, "God so loved the world that He gave His only Son." The sending of the Son as a sacrifice reflects the Father's eternal giving of Himself in begetting the Son, "begotten of His Father before all worlds." So the Christian doctrine of sanctification draws its substance from atonement, incarnation and even the mystery of the Holy Trinity itself. This self-giving of God and of Christ take form in the lives of believers and saints, especially those who are persecuted for the sake of the Gospel and martyred. On that account St. Paul sets himself and his companions in their sufferings as patterns of sanctification for those to whom they preached the Gospel.

As magnificently monergistic as our sanctification is, that is, God works in us to create and confirm faith and to do good to others, we Christians are plagued by sin. In actual practice our sanctification is only a weak reflection of Christ's life. Good motives often turn into evil desires. Good works come to be valued as our own ethical accomplishments. Moral self-admiration and ethical self-absorption soon replace total reliance on God. The sanctified life constantly needs to be fully and only informed by Christ's life and our personal holiness will soon deteriorate into a degenerate legalism and barren moralism. God allows us Christians to be plagued by sin and a sense of moral inadequacy to force us to see the impossibility of a self-generated holiness. Our only hope is to look to Christ in whom alone we have a perfect and complete sanctification. "He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption" (1 Cor. 1:30).

The Rev. Dr. David P. Scaer is a professor of Systematic Theology at Concordia Theological Seminary, Fort Wayne, Ind.
I was born into orthodox Judaism 52 years ago in New Orleans, La. Until the time of my bar-mitzvah, my youth was spent attending public school and communal Hebrew school. As a Jewish child attending public school, I quickly learned that I was different. I remember being placed in special classes. Classes that my parents said were “better suited for the talents and intellects of Jews.” As a result, we, who were set apart, studied together, ate together and played together. But many times we wished we were not set apart... we wanted to be part of those who had set us apart.

In public school I learned to read, write, add and subtract, and to not pay attention to those who shunned me because of my Jewishness. In Hebrew school, I studied my hoff-Torah and the proper portion of The Five Books of Moses which I would read when I became a man in the eyes of God. I learned many things about becoming a man in Hebrew school. I learned that I did not have to forgive the goim who hated me because as a Jew I had been chosen by God. I was not only set apart ... I was special in God’s eyes.

We were God’s chosen people. Chosen by God to be recipients of His commandments. Chosen to be His blessing on earth. Chosen to forgive other Jews and to tolerate the Gentiles’ ignorance toward us. So what if the neighbor kids shouted at me and the other Jewish children, "Christ killer! Christ killer! You Jews killed Jesus Christ!" Their epitaphs were the death warrants of empty souls. They couldn’t hurt us from the environs of Schol. God knew that Gentiles were lawless people who would die without conscious or soul.

As practicing Jews, we kept kosher and attended synagogue three times a year on Rosh Hashanah (the Jewish New Year) and Yom Kippur (The Day of Atonement). As a child, I remember going to synagogue on Yom Kippur with my grandfather. I remember the sacrifices we made that day hoping that God would notice that we went without food or water from sundown to sundown. I remember being afraid that God would not accept my apologizes to others, and therefore would reject mine to Him. I recall crying and then whispering to my grandfather, "He’ll know that I am lying. I wasn’t good and I couldn’t do it and I still can’t. He’s not going to write my name in the Book ever! I’m afraid, but I’m not sorry."

The ten days between Rosh Hashanah and Yom Kippur are days of reconciliation for Jews. These are days to make amends for the offenses that you precipitated. On these days Jews are to seek forgiveness from those Jews they have offended before God considers giving an ear to them. This brings an urgency in every Jew’s heart that they must make amends now, this year, before they die.

I’ll always remember my mother’s calls to those relations that she had not spoken to the rest of the year. She would call and wish them good fortune in the new year and all of God’s blessings. Then she would hang up the phone, turn to my father, and say, "They should only drop dead. That’s what they wish for me. God will understand. They’re not really good Jews. I hear that somewhere along the line there was an intermarriage.”

The journey from the hopelessness of Judaism (a hope based on self-worth) to Christianity (a life based on Jesus’ worth) ended when I turned 20 and was baptized. Looking back, I believe now that my entire life was an apprenticeship to becoming one of God’s called under-shepherds of His Christ. God knew that my time spent among those who chose to deny Him would not be without pain, but He also knew what was necessary for me to fully comprehend the grace that He bought for me through His suffering and death.

In declaring the old man dead in baptism, I am now one with the Lord. Like Him who forgave even His worst tormentors, I have forgiven those who have called me a Christ killer. I have forgiven the Jews who have
threatened me and my family with bodily harm if I continue to preach Jesus as the Messiah and I have forgiven the professed Christians who refuse to accept that a Jew can preach Christ crucified.

There are days when I need to be reminded of Jesus’ suffering for me. I need to be reminded that He gave His life for those who reviled Him, called Him names, beat Him, and then nailed Him to a cross. I need to be reminded that even though I was not worthy, Christ out of His love for me died and rose from the dead so that all His children could have eternal life in Him.

There are also dark days when I wish that I could deny what Christ has done for me because I long to be reunited with those who deny my existence because I confess that Jesus is Lord. There are times when I think of how much easier it would be to return to a set of rules and regulations and not suffer people’s resentment toward a Jew preaching the Gospel. It is on these days that I thank God. Thank Him for forgiving me and understand that I must forgive those who reject Christ in me. I am, after all, one who formerly persecuted Him.

I now believe that there are only two ways that life can be lived...with God or without Him. I realize that it was my life that was meaningless... a life lived only for the goodness of self. The grace of the Lord Jesus Christ has allowed me to preach and teach His Word. He has forgiven me, washed me clean of my former life, and made me a witness to all who have rejected me. One who formerly kept the kosher law is now kosher in His sight. It was by His grace that I have been saved.

The Rev. Edward J. Balfour is pastor at Redeemer Lutheran Church in Cape Elizabeth, Maine.
“We urge you, however, to confess and express your needs, not for the purpose of performing a work but to hear what God wishes to say to you. The Word of absolution, I say, is what you should concentrate on, magnifying and cherishing it as a great and wonderful treasure to be accepted with all praise and gratitude.”

Luther’s Large Catechism

Prior to my arrival at the seminary nine years ago, two related questions plagued me, “What would the people be like and how would the seminary experience differ from my-then-current life situation?” It didn’t take long for me to discover that the people at Concordia Theological Seminary (CTS all had dreams, ambitions, troubles and trials just like everyone else. What’s more, from my continued association with the seminary community, I know that they still do.

Of course, along with these dreams, ambitions, troubles and trials, the members of the seminary community succumb to temptations and fall into sin the same as people in the parish and secular settings. The truth of God’s Word is never more evident than on a seminary campus where the devil is prowling like a lion seeking to devour its prey. As St. Paul writes, “There is no difference, for all are sinning and falling short of the glory of God.” Nine years of observation provides ample evidence that this divine truth holds for faculty, students, staff, spouses and alumni of CTS.

Writing this, I also know that there is a significant shift in the way some members of the seminary community cope with the sin that so easily entangles them. Article XI of the Lutheran Confessions, which states in part, “It is taught among us that private absolution
should be retained and not allowed to fall into disuse,” has moved from a mere academic discussion to become a living opportunity for receiving the forgiveness of Christ won by His Passion, death, and resurrection.

As a former student, while I was at CTS it was possible to ask a professor or pastor to serve as father confessor. But since this practice had fallen into disuse among many within the Lutheran Church-Missouri Synod (LC-MS) it was and for that matter still is highly unlikely that a member of the seminary community would include individual confession and absolution as a part of their regular piety. It simply wasn’t done very often.

Sadly, there is not enough space allotted here for a discussion on the decline of the use of individual confession and absolution nor to offer a full theological argumentation for its retention. Suffice it to say that we are sinners and that Holy Absolution is a means by which the Lord God confers upon us the forgiveness won by Christ. This ever-present reality should cause lines to grow outside the seminary’s house of worship, Kramer Chapel. The lines should be full of people clamoring for an application of God’s grace through the Word of Holy Absolution.

Indeed while there may not be long lines outside the chapel, individual confession and absolution is offered on a daily basis throughout the academic year at CTS as a sign of God’s grace in our midst. This joint effort between the seminary and area pastors accomplishes two noble purposes. First and foremost, it takes seriously the Lord’s command that the church forgives sins. Second, the regular practice of individual confession and absolution at CTS provides a springboard for renewal of this God-pleasing practice throughout the LC-MS and worldwide sister churches who use the seminary as a training ground for their workers.

A confessional Lutheran seminary must be a place where the Gospel of Jesus Christ permeates all that is said, done and taught. Through increased activity within the safe harbor of Kramer Chapel more and more people are being shaped in the image of Christ. Here they receive the forgiveness offered in the Word of Absolution and are strengthened for service through the body and blood of the Crucified and Resurrected One. It is a comfort to know that daily the faith of future pastors of the church, as well as those who assist in their training, is being strengthened and sustained through the means which the Lord God has provided.

Rev. Kevin R. Loughran, is pastor of Messiah Lutheran Church, Wolcottville, Indiana
The Letter and the Shepherd

For Pastor James Douthwaite the main reason why he decided to enter the Holy Ministry was not due to an unforgettable experience or even the influence of another person, instead it was a letter and the fact that he couldn't come up with a reason not to become a shepherd of God's people.

Originally from the Philadelphia suburb of Ridley Park, Rev. Douthwaite grew up in a Lutheran family attending St. Mark's Lutheran Church.

A graduate of Lehigh University in Bethlehem, Penn., Rev. Douthwaite majored in computer science and worked as a computer consultant in Philadelphia and later in Princeton, N.J. before becoming a pastor.

While attending Holy Trinity Lutheran Church in Lawrenceville, N. J., he received a letter from Concordia Theological Seminary in Fort Wayne, Ind., encouraging him to consider studying for the Holy Ministry.

"At first I thought my pastor had contacted the seminary," explained Rev. Douthwaite. "But later I found out it was my brother William, also a Lutheran pastor, who had initially called the seminary and told them about me."

Always heavily involved in his church but never thinking about becoming a pastor, Rev. Douthwaite admits that after receiving the letter he began to seriously question if he was doing what God had planned for his life.

"That letter made me start to think about the Holy Ministry and if I was meant to become a pastor," he recalled.

Shortly thereafter Rev. Douthwaite’s pastor preached a sermon on how the Gospel of Jesus Christ can have a great influence on people’s lives.

"That sermon really got to me," remembered Rev. Douthwaite. "Afterward I knew that I needed to talk out this whole seminary situation."

So after service Rev. Douthwaite met with his pastor and discussed the idea of going to seminary.

"For several minutes I just sat there trying to come up with a reason why I should leave my new company and new home and new church and go to the seminary," Rev. Douthwaite remembered. "When I couldn’t come up with what I thought was a good reason why I shouldn’t go, my pastor simply said ‘Why not?’ It was that simple change in logic that changed my mind. From that moment on I knew God was calling me to serve His people and preach His word."

In January 1990, Rev. Douthwaite applied and was accepted to Concordia Theological Seminary.

"There really was no question as to where I would go for my seminary studies,” he explained. "My brother and home pastor were both graduates of Fort Wayne. Plus, I had heard good things about many of the faculty members. For me there was only one place and that was Fort Wayne."

Beginning his seminary studies in the summer of 1990, Rev. Douthwaite thoroughly enjoyed his years at the seminary.

"I loved studying theology,” he explained. ”And at Fort Wayne that was exactly what you were exposed to as a student. Also the time I spent with Dean Reuning and Kantor Resch singing in the Schola Cantorum and the Kantorei really deepened my knowledge and appreciation of Lutheran hymnody and liturgy."

After graduating in 1994 with his M.Div. degree, Rev. Douthwaite was asked to stay on for an
Douthwaite received his first and current call to Holy Trinity Lutheran Church located in Yonkers, N.Y. Established in 1895 by Slovak immigrants, Holy Trinity sits in an area that has seen a lot of changes in the last 40 years. "In the 1950s Yonkers was known as the 'City of Gracious Living.' Everyone wanted to live in Yonkers then. But a lot has changed," explained Rev. Douthwaite. "The two factories that sustained the economy of the area closed, and now there is no strong economic presence to attract people to the area. That, along with the high taxes and cost of living associated with being so close to New York City make this a very difficult place to live and raise a family. Many Hispanic and Caribbean immigrants come into the area, but once they have established themselves they move out into the suburbs where the cost of living is lower."

Rev. Douthwaite says these changes have made it very difficult to attract new members to the church. "We will probably never be a 'church-growth' congregation from the statistical standpoint," explained Rev. Douthwaite. "Because of the area we will always have to scratch and claw to get new members. Just keeping up with those who move away is a challenge!"

However, this difficult situation has not deterred Rev. Douthwaite from continuing to offer a ministry that is based purely on the Word of God and His Sacraments. Offering a liturgical Divine Service, closed communion, weekly Bible studies and individual instruction on the catechism, Rev. Douthwaite knows that people are attracted to hearing the truth that can only be found in Christ. "I have had many people come to me from various Christian and non-Christian backgrounds wanting to know what the Truth is," said Rev. Douthwaite. "When I explain to them that the truth is in Christ Jesus and they finally understand it, for me that is what being a pastor is all about."

When asked what he hopes to accomplish at Holy Trinity in the future, Rev. Douthwaite’s answer is threefold. "One day I would like to offer a Spanish-speaking outreach program for the many Hispanic immigrants that live in the neighborhood," explained Rev. Douthwaite. "I would also like to eventually obtain an abandoned school building that is close to the church and refurbish it so that we can use it as a nursery school or outreach center."

Finally, Rev. Douthwaite plans to offer an annual lecture series that he is calling ‘The Reformation Lectures’ for both pastors and laity. "The first lecture has already been organized and will take place October 24-25, 1998 at Holy Trinity," explained Rev. Douthwaite. "I have invited Dr. Dean Wenthe, President of Concordia Theological Seminary, to come and speak on ‘The Interpretation and Authority of the Holy Scriptures.’ It should be a time of both great theological dialogue and good fellowship."

The Rev. James Douthwaite and his wife Laurie are the parents of Robert and Sarah. They live in Yonkers, N.Y.
"Out of the entire trip the moments I remember most are the quite places on the side of the road. The small ancient church and a quite moment of prayer."

Cappadocia, Tarsus, Perge, Ephesus, Pergamum, Troy, Istanbul and beyond.

Concordia Theological Seminary is excited to introduce a new opportunity for you to spend time exploring Christian sites around the world. This spring we will launch CTS - Tours with our inaugural trip tracing the footsteps of St. Paul. CTS - Tours will give you an opportunity to travel the world with faculty, pastors and students of the seminary as you trace the many wonderful places that have been impacted by Jesus Christ and His followers. If you'd like an organized tour, we've combined the efficiency, economy and comfort of group travel with the intimacy and adventure of independent travel, CTS and Luther Tours have tailored this program for you. The goal of CTS - Tours is to get you off of the tour bus and into the world you have come to explore and discover.

Join the seminary on May 30, 1999 for a two week adventure of a life time as we experience the footsteps of St. Paul. You'll visit the historic sights of the famous underground city and Rock Churches in Cappadocia, pass through the Cilicia Gate used by Alexander the Great and the Crusaders and see St. Paul's birthplace in Tarsus. Travel to Antakya and the Syrian Gates, visit Sariseki, the Church of St. Peter, Seleucia ad Pieria. The ancient city of Perge, the Seven Churches of the Revelation, Ephesus, Pergamum, Troy and Istanbul round out a truly fascinating itinerary.

CTS - Tours has limited the number of people that will be able to join us on this tour so please make your reservations early.

Call the seminary at 1-800-481-2155 and ask for Pat Painter or Luther Tours at 1-888-458-8486 for further details and join us for this experience of a lifetime.
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.
Seminary Professor Writes New Book on Christology

The Rev. Dr. Charles A. Gieschen, Assistant Professor of Exegetical Theology at CTS, has recently completed his first book, Angelomorphic Christology—Antecedents & Early Evidence. The book demonstrates that angel and angel-related traditions, especially those growing from the so-called ‘Angel of the Lord’ in the Hebrew Bible, had a significant impact on the origins and early development of Christology to the point that an Angelomorphic Christology is discernable in several first-century texts.

Significant effort is given to tracing the antecedents of this Christology in the angels and divine hypostases of the Hebrew Bible and Second Temple Jewish literature. The primary content of this volume is the presentation of pre-150 CE textual evidence of Angelomorphic Christology.

This serious religio-historical study does not spawn a new Christology among the many scholarly ‘Christologies’ already extant. Instead, it shows the interrelationship of various Christological trajectories and their adaptation from Jewish angelomorphic traditions.

Published by Brill, Angelomorphic Christology retails for $120 and can be purchased through the Seminary Bookstore by calling 219-452-2160.

The Class of 1947 has given a new, solid brass Advent candelabrum to Concordia Theological Seminary that will be used in Kramer Chapel. Designed by C.M. Almy & Son, the candelabrum’s symbolic circular shape is slanted to make it more visible in the chapel. It carries four colored candles at its perimeter, one for each Sunday of Advent: three are purple (the primary color of Advent) and the other is rose, the color of the third Sunday of the season. A larger central candle in white marks the birth of Christ and it lit on Christmas Eve. The total cost of the candelabrum was $1,055 with the option given to each classmate to contribute $50 towards its purchase.

“When the Class of 1947 met on the Fort Wayne campus last year to celebrate the 50th anniversary of our graduation we were very impressed with the direction of our alma mater under the current leadership,” explained Rev. Grant Quill, a member of the Class of 1947. “The rich liturgical life on the campus under the direction of Dean Daniel Reuning and Kantor Richard Resch was especially inspiring. The gift of an Advent candelabrum is an expression of our support and gratitude.”
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.

Concordia Theological Seminary Bookstore Order Form

<table>
<thead>
<tr>
<th>Quantity</th>
<th>Book</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Martin Luther: Learning For Life, $15.30</td>
<td></td>
</tr>
<tr>
<td></td>
<td>The Illustrated Jesus Through the Centuries, $31.50</td>
<td></td>
</tr>
<tr>
<td></td>
<td>The 77 Habits of Highly Ineffective Christians, $9.90</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Law and Gospel: Philip Melanchthon’s Debate with John Agricola of Eisleben Over Poenitentia, $18.00</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total Merchandise</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Indiana residents add 5% sales tax</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Prepaid orders add 20% of total for postage ($2.50 minimum)</td>
<td>$2.50</td>
</tr>
<tr>
<td></td>
<td>Packaging and handling</td>
<td></td>
</tr>
</tbody>
</table>

TOTAL

Name:__________________________
Address:_______________________
City:__________________________State:_______Zip:___________

MAIL TO: Concordia Theological Seminary Bookstore
6600 N. Clinton Street, Dept. 82C
Fort Wayne, IN 46825-4996

Questions? Call (219) 452-2159 or (219) 452-2160

OCTOBER 1998
For the Life of the World

Admissions Counselors Plan Trips To A Church Near You

The Rev. Scott Klemsz, Rev. Todd Peperkorn and Rev. Scott Stiegemeyer, all CTS Admissions Counselors, will be visiting several churches in the upcoming months. They will be on hand to answer any questions that young men may have in regard to the pastoral ministry and the seminary process at CTS. The following is a partial list of where each counselor will be in regard to dates, times and locations.

The CTS Counselors will also be taking joint trips with the Admissions staff from Concordia Seminary, St. Louis, Mo. Here is the 1998-99 Joint Travel Schedule:

- **Oct. 19-23**: Concordia College, Seward, Nebraska — Rev. Peperkorn
- **Nov. 2-6**: Concordia University, Austin, Texas — Rev. Peperkorn
- **Nov. 9-13**: Bronxville, New York — Rev. Klemsz
- **Nov. 15-20**: Concordia University, Irvine, California — Rev. Stiegemeyer
- **Feb. 7-12, 1999**: Concordia University, Portland, Oregon — Rev. Klemsz

Here’s A Spot for CTS’s Clothing Bank Article

The Rev. Scott Klemsz, Rev. Todd Peperkorn and Rev. Scott Stiegemeyer, all CTS Admissions Counselors, will be visiting several churches in the upcoming months. They will be on hand to answer any questions that young men may have in regard to the pastoral ministry and the seminary process at CTS. The following is a partial list of where each counselor will be in regard to dates, times and locations.

The CTS Counselors will also be taking joint trips with the Admissions staff from Concordia Seminary, St. Louis, Mo. Here is the 1998-99 Joint Travel Schedule:

- **Oct. 19-23**: Concordia College, Seward, Nebraska — Rev. Peperkorn
- **Nov. 2-6**: Concordia University, Austin, Texas — Rev. Peperkorn
- **Nov. 9-13**: Bronxville, New York — Rev. Klemsz
- **Nov. 15-20**: Concordia University, Irvine, California — Rev. Stiegemeyer
- **Feb. 7-12, 1999**: Concordia University, Portland, Oregon — Rev. Klemsz

JUST WHO IS THE SEMINARY GUILD?

For over 40 years, a group of Christian women have devoted their time and talents to serving God by assisting Concordia Theological Seminary and its students.

Called the Seminary Guild, this group provides a number of services each year for the seminary community. These services include: providing T-shirts for each infant born to a seminary family; serving refreshments at opening service, call service, graduation and the Clothing Co-op’s Christmas Emporium; collecting supplies for the seminary’s child care facility—Christ Child Learning Center (CCLC); distributing a free copy of Summary of Christian Doctrine by Edward Kohler to each incoming student wife; distributing snack packs to all seminary students during final examination weeks in November, February and May; working inventory at the Seminary Bookstore; baking birthday cakes for all seminarians; and sponsoring a yearly donation day that brings donations to the seminary’s Food co-op, Clothing co-op and the CCLC; and last year the guild raised $7,000 to replace all the well-worn mattresses in the dorms on campus.

Made up of women from the seminary faculty, staff and the Fort Wayne community, the Seminary Guild would like to extend an invitation to other women to join this important group.

If you would like information on how you can become a member or would like additional information, please contact the Seminary Advancement Office by calling 219-452-2212 or write to: Seminary Advancement, 6600 N. Clinton Street, Fort Wayne, IN 46825-4996.
1998-99 SCHOOL YEAR

SEMINARY WELCOMES LARGEST CLASS IN 18 YEARS

Concordia Theological Seminary (CTS), Fort Wayne, officially began its 153rd school year on Sunday, Sept. 13 with a special service in Kramer Chapel that welcomed the largest first year (M.Div. and Alternate Route) class in 18 years with over 95 students.

“Our Lord has again blessed us with an amazing group of men who are eager to study the Scriptures and the confessions of the Church,” said the Rev. Scott Klemsz, Director of Admissions at CTS. “This first year class is diverse with men of all ages and walks of life. The one thing they all have in common is a love for the Church, her people and a desire to serve.”

The 1998-99 school year also marks the matriculation of the third and largest class of Russian speaking students into the special three year M.A. program known as the Russian Project. This year’s class contains 21 students with an overall total of 34 students in the program. The countries of Russia, Kazakhstan, Ukraine, Belarus, and Lithuania are all represented.

During the service, the installation of three new professors and two ordained staff members also took place. The Rev. Timothy Quill, the Rev. Richard Resch, and the Rev. Dr. Klaus Detlev Schultz were all installed as assistant professors of pastoral ministry and missions. The Rev. Richard Lammert was installed as public services librarian and the Rev. Thomas Zimmerman was installed as a development counselor.

“As Concordia Theological Seminary begins its one hundred and fifty-third academic year the faculty is particularly grateful for an entering class of M.Div. students which is twice the size of the class two years ago.

Not only the numbers, but the Graduate Record Exam scores for this group were higher. With over 30 international students as well as graduate and specialized programs, the campus is alive with worship and theological discourse. The addition of Dr. Detlev Schultz, Professor Timothy Quill and Professor Richard Resch to our faculty greatly enhances our ability to address issues in missiology and worship. The Rev. Tom Zimmerman and the Rev. Richard Lammert bring unique abilities to our development effort and library service respectively,” said the Rev. Dr. Dean O. Wenththe, President of CTS. “The Triune God has showered us with blessings. As we worship together, the gifts of Christ’s presence renew, refresh and restore. We look forward to an extraordinary year under God’s grace.”

OCTOBER 1998
ANNUAL EVENT COMING TO SEMINARY

1999 SYMPOSIA

Concordia Theological Seminary (CTS) will once again host its annual symposia, Jan. 19-22, 1999. Held every year on the Fort Wayne campus, presentations on Exegetical Theology, the Lutheran Confessions and Lutheran Liturgy will highlight the four-day event.

Celebrating its 14th year, the theme for the Exegetical Theology Symposium is “The Meaning of Sacred Scripture.” Speakers include Dr. Moises Silva, Mary F. Rockefeller Distinguished Professor of New Testament Studies, Gordon-Conwell Theological Seminary, South Hamilton, Mass.; the Rev. Dr. Charles A. Gieschen, Assistant Professor of Exegetical Theology (New Testament) at CTS; the Rev. Dr. Walter A. Maier III, Associate Professor of Exegetical Theology (Old Testament) at CTS; the Rev. Dr. James G. Bollhagen, Professor of Exegetical Theology (Old Testament) at CTS; the Rev. Dr. Dean O. Wenthe, Professor of Exegetical Theology (Old Testament) at CTS; the Rev. Dr. Douglas McC. L. Judisch, Professor of Exegetical Theology (Old Testament) at CTS; and the Rev. Dr. Arthur A. Just Jr., Professor of Exegetical Theology (New Testament) at CTS.

The 22nd annual Symposium on Lutheran Liturgy will feature Dr. Daniel Zager, Professor of Music, Concordia University, River Forest, Ill. Along with presentations, an organ recital will be given by Dr. Craig Cramer, University Organist, Notre Dame University, South Bend, Ind.; a matins service with music by the Symphony Kantorei; and choral vespers by the Schola Cantorum. The annual symposia reception and banquet will be held on Thursday, Jan. 21, 1999, and will feature the Rev. Paul T. McCain, Assistant to the Rev. Alvin L. Barry, President of The Lutheran Church-Missouri Synod, as speaker.

Registration for symposia is $95 per person, which includes admission to symposia, chapel services, and a ticket to the reception and banquet. Meals are an additional expense. Housing will not be available on campus. A list of area hotels will be available in the Symposia brochure.

All fees have been waived for pre-seminary students who are considering attending CTS.

The deadline for registration is Jan. 13, 1999. To register or for more information, please contact Marge Wingfield by calling 219-432-2247.

HISTORY OF SYMPOSIA

Each January since coming from Springfield, Illinois, to Fort Wayne, Indiana, Concordia Theological Seminary has played host to friends and alumni through its symposia. The first two symposia (1977-78) were devoted to liturgical themes, but attendance did not permit their continuation. In 1978 the First Annual Symposium on the Lutheran Confessions was held with a bequest from the late Herman Fink of Connecticut.

Speakers for that occasion were seminary professors Dr. Eugene Klug and Dr. C. George Fry, the late Dr. Henry Hamann of Australia, Dr. Tom Hardt of Sweden and Dr. Norman Nagel, now of St. Louis.

The following year the symposium was dedicated to the 450th anniversary of Luther’s Small and Large Catechisms. In 1986 the Annual Exegetical Symposium, sponsored by that department, began with a half day offering.

In 1990 the Annual Liturgical Symposium was reactivated within the Confessional Symposium. Today the three symposia constitute a four-day event during the third week of January.
CONCORDIA THEOLOGICAL SEMINARY

CALENDAR OF EVENTS

Events

Oktoberfest
October 11, 1998
Noon to 8 p.m.
Concordia Theological Seminary
Call 219-452-2256 for more info.

Invitational Campus Visit
October 15-17, 1998
Concordia Theological Seminary

1999 Symposia
January 19-22, 1999
Concordia Theological Seminary

Worship and Music

All Saints' Choral Vespers
November 1, 1998
3 p.m.
J. Brahms. Begräbnisgesang
Seminary Schola Cantorum
Kramer Chapel

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

Advent Candlelight Choral Vespers
December 13, 1998
5:30 p.m. and 8 p.m.
J. S. Bach. Christmas Oratorio
Seminary Schola Cantorum
Kramer Chapel

Epiphany Lessons and Carols
January 17, 1999
7 p.m.
Seminary Kantorei
Kramer Chapel

Passion Choral Vespers
March 21, 1999
5 p.m. and 8 p.m.
A. Homilius. Matthew Passion
Seminary Schola Cantorum
Kramer Chapel

Seminary Retreats

Call (219) 452-2247 to register
October 16-18, 1998
Understanding Bach's Mass in B Minor

HOW TO SUBSCRIBE TO...

FOR THE LIFE OF THE WORLD

For your free subscription, please send your name, address, city, state and zip code to: For the Life of the World, Attn: Pam Knepper, Managing Editor, 6600 N. Clinton St., Fort Wayne, IN 46825.

Pastors may subscribe their entire congregation, at no charge, by submitting a membership list (including members' name, address, city, state and zip code).

For those congregations that do not wish to provide a membership list, bulk subscriptions are available for $5.00 per subscription per year with a 50 order minimum.

To order a bulk subscription, send the name of the church, address, city, state and zip code to the address mentioned above. Bulk subscriptions will be billed at a later date.
Concordia Theological Seminary's (CTS) men's chorus, the Kantorei, have released a new CD entitled With Angels and Archangels, which is now available. The third CD released by the group, its title is from the preface that leads into the Sanctus..."Therefore with angels and archangels and with all the company of heaven we laud and magnify Thy glorious name."

The CD repertory includes hymns and choral works from the Christmas and Epiphany seasons as well as selections from the rest of the church year. There are also several hymns from the newly released Hymnal Supplement 98. Contents include 17 selections, among them: Of the Father's Love Begotten, The Tree of Life, Jesu, The Very Thought of Thee, and Our Paschal Lamb That Sets Us Free.

"We continue to produce these recordings because people have a hard time finding music for their everyday listening that represents what the Church is all about," explained Kantor Richard Resch, founder and director of the group.

Prices for With Angels and Archangels are $9.95 for cassettes and $14.95 for CDs. Orders may be made by calling the Seminary Bookstore at 219-452-2160. The Kantorei's other two recordings, Sing Unto the Lord and Through the Church Year are also available. All proceeds will benefit the work and travel of the Kantorei.

Call the Seminary Bookstore at 219-452-2160 to order your copy today.