For the LIFE of the WORLD
April 1999. Volume Three, Number Two

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### FOOTSTEPS OF ST. PAUL*

Hosted by Dr. Dean Wenthe, President, Concordia Theological Seminary & Prof. Richard Nuffer, Assoc. Professor Pastoral Ministry & Missions

**$2399**

| Day 1 - Departure | Departure from USA to Europe. |
| Day 2 & 3 - Istanbul | Basilica of St. Sophia, the Blue Mosque, The Hippodrome and the Underground Cistern. |
| Day 4 - Nicea | The Museum of St. Sophia. |
| Day 6 - Cappadocia | Visit most unique of the 3,500 area Rock Churches. |
| Day 7 - Konya | Visit a well preserved Seljuk Caravanserai. Lystra & Derbe. |
| Day 8 - Antioch, Pamukkale | Site of Paul’s first recorded sermon, hot springs & Roman baths & ruins. |
| Day 9 - Laodicea, Ephesus & Kusadasi | Theatre where Paul defended himself and marble streets where he walked. |
| Day 10 - Ismir & Istanbul | Shopping, sightseeing or independent exploration time. |
| Day 11 - Istanbul & USA | Morning departure from Istanbul to arrive in USA during the evening. |

*OPTIONAL EXTENSION - $700

**GREEK ISLAND CRUISE - ATHENS**

| Day 10 - Greek Isles Cruise - Patmos | Day 11 - Greek Isles Cruise - Rhodes |
| Day 12 - Greek Isle Cruise - Heraklion | Day 13 - Athens |
| Day 14 - Mycenae, Corinth & Athens | Day 15 - Departure |

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### LAND OF LUTHER

Hosted by Prof. Lawrence Rast, Asst. Professor of Historical Theology & Rev. Scott Klemsz, Publisher, For the Life of the World

**$2395**

| Day 1 - Departure | Departure from USA to Germany. |
| Day 2 - Frankfurt/Eisenach | Greeting & motorcoach through countryside into former East Germany. Welcome dinner. |
| Day 3 - Eisenach/Eisleben/Berlin | Wartburg Castle, Bach Museum & Luther birth site. Dinner in Berlin. |
| Day 4 - Berlin | Berlin City Center, Kaiser Wilhelm Church, Bauhaus Museum, Nikolai quarter, Unter Den Linden, Brandenburg Gate, Reichtag, and Charlottenburg Palace. Also shopping, sightseeing or independent exploration time. |
| Day 5 - Wittenberg/Torgau/Leipzig | Visit Lutherstadt Wittenberg, the inspiring Castle Church, “Stadt Kirche” and Luther-halle. Katherine von Bora’s home & Torgau Castle. |
| Day 7 - Coburg/Rothenburg | Luther’s Augsburg Confession refuge castle & the nearly intact medieval walled-city of Rothenburg. Christmas Village of Kathe Wolfhart. |
| Day 8 - Ulm/Munich/Ruhpolding | Spectacular Ulm Cathedral, Munich Olympic Stadium, the Marienplatz, Old & New Town Hall & the celebrated “Glockenspiel.” Continue into the magnificent Alps. |
| Day 9 - Ruhpolding/Salzburg | Mozart’s birthplace & the imposing Hohen-salzburg Fortress and Museum. Shopping, sightseeing or independent exploration time. |
| Day 10 - Departure | Morning departure from Munich to arrive in USA during the evening. |

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"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."
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 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

FROM THE PRESIDENT

APRIL 1999
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—
*The Jewel of the Seminary*
by Pam Knepper
Managing Editor
*For the Life of the World*

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 Fienested, “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.

Readers share their LETTERS

Your letters are always welcome.

Please address them to: Pam Knepper 6600 North Clinton Street Fort Wayne, Indiana 46825-4996 Fax: 219-452-2227 E-mail: pam_knepper@ctsfw.edu
By the Rev. Dr. John Nordling

THE PRAYER THAT JESUS GAVE

The Lord’s Prayer is so short that it can be spoken in less than a minute. There is a depth to the prayer, however, which overwhelms everyone. Each word is crammed with meaning and the prayer itself is repetitive, so that minds wander. In so moulding the vocables without meaning we are at risk of “heaping up empty phrases” (battalegeo, Mt. 6:7) like the Gentiles who knew not how to pray. Then there is Luther’s marvelous story about St. Bernard who complained that he could not finish a Lord’s Prayer without being interrupted by foreign thoughts which impeded his praying. When a friend expressed surprise at this, St. Bernard bet him a stallion that he could do no better. The friend took up the bet and began to pray, “Our Father who art in heaven ...” Yet this thought had crept in before finishing the First Petition, “would the saddle belong to him also, in case he won the horse?” He stopped the prayer and conceded victory to St. Bernard. Luther concludes, “If you are able to speak one Lord’s Prayer without any other thoughts of your own, I shall consider you a master. I cannot do it” (What Luther Says, Vol. 2., pg. 1087).

So a Christian learns to pray this prayer by fits and starts over time. The Small Catechism’s teaching on the Lord’s Prayer (Third Chief Part) is the best place to begin. Like that unnamed disciple in Luke’s gospel, so we ask, “Lord, teach us to pray [proseuchesthai]” (Lk 11.1). The infinitive is in the present tense indicating, perhaps, that both the praying, and the learning how to pray, are both ongoing activities in a Christian’s life.

The Overall Structure

Every catechumen learns that there are seven petitions to this prayer. But the very placement of each petition is significant. After calling upon God as our Father in the Matthean version (Mt 6:9-13) we pray that God’s Name might be holy, that His Kingdom might come, and that His Will might be done on earth among us. These are the three “You-petitions,” the invocation of God directly in the second person singular (verses 9c-10), and there is progression from God’s Name, which brings God’s Kingdom through the Gospel so that, as hearts are changed, God’s Will can be enacted here on earth among His forgiven Christians. Then follow the four somewhat longer “we-petitions” where we ask God for our bread, that He might forgive our sins, not lead us into temptation, and deliver us from evil (verses 11-13). Luther adds another tremendous insight here, “The best part ... must be, ‘Thy name, Thy kingdom, etc. If this precedes, then that which is ours will certainly follow” (What Luther Says, Vol. 2. pg. 1095).

Two Versions of the Abba Prayer

Modern scholars (U. Luz, Matthew 1-7, pg. 371: J.D.G. Dunn, Prayer in Dictionary of Jesus and the Gospels, pg. 617) point out that the original language of the Lord’s Prayer was almost certainly the people’s Aramaic, or (less likely) Hebrew since many Jewish prayers of that time (cf. the Shemoneh Esreh; the Qaddish) were formulated in Hebrew. At a very early time, however, the Lord’s Prayer was incorporated into Matthew and Luke in Greek and these two forms still nourish the Church. Matthew’s version (6:9-13) especially retains a liturgical flavor—the three “You-petitions” begin with third person aorist imperatives and end with similar rhythm and rhyme schemes. Such structure might betray an emphasis upon actually saying the prayer in corporate worship or memorizing the prayer in catechesis.

There is final rhyme also in Luke’s version (Luke 11.2 b-c), yet two of the petitions (the Third and Seventh) are missing. Hence the Lucan version has been called the more “abrupt” of the two and possibly there is a more conscious echo here of Jesus’ actual prayer style (J.D.G. Dunn, Prayer in Dictionary of Jesus and the Gospels, pg. 620). Both versions are probably slimmer down versions of other Jewish prayers (particularly the Qaddish) which would have been known to contemporary Jews in longer, more ponderous forms. Luke shows (11.1) that Jesus taught this prayer as the model which would be peculiar to His disciples, over against those of John the Baptist-er, one presumes, other rabbis. So Jesus’ prime innovation was to teach His disciples the Abba prayer (Aramaic for “[O] Father!”), which is still reflected in Luke’s very direct Pater ... (lacking Matthew’s “ ... Who art in heaven”).

Such Pressing Need for Prayer!

By now we have considered only the first word of the First Petition in any depth, yet there is so much more to consider. Parish pastors can be of great service here as they teach the Catechism periodically and so “learn the prayer” by constant repetition of it and familiarity. Perhaps they can be prevailed upon to preach the prayer sometimes to the entire congregation, petition by petition, and so allow a few of the wholesome “crumbs” to fall down to the rest of us (cf Mt 15.27; Mk 7.28). Christians need to learn to pray now as our Lord Jesus taught us. Among the more compelling images to emerge from the New Testament is that of the struggling church at prayer—virtually an embodiment of the Holy Ghost as the Word was preached and the Sacraments extended. In this way the Holy Ghost taught those first Christians how to pray, and so they became the new temple, the ones who bore God’s holy Name (A.A. Just, The Lord’s Prayer in Luke 9:51-24:53, pg. 461, added emphasis). This proclamation, sacraments and reflective prayer activity went on among all the threatened congregations of the New Testament—“the Spirit of God interceding in our weakness” (Rom 8.26a, 27b)—and in proximity to various crises mentioned in the New Testament narratives. Now our desperately godless age has come full circle. Such prayers—and such praying—is of vital significance once again.

Matthew’s Odd Expansion:

“... on Earth as it is in Heaven”

We must resist every tendency in ourselves and in our teaching which would reduce the Lord and His prayer to some basic moral impulse. The Fifth Petition (“Forgive us ...”) seems the most obvious place to scratch this surface, and once again the placement/order of petitions helps plumb the Gospel depths. Backing up a bit we note that the Third Petition in the Matthean version has been expanded; thus, appended to “Thy Will Be Done” (Mt 6.10b) is the slight expansion, “... on earth as it is in heaven” (6.10c). Next comes the Fourth Petition (Bread), and only then the Fifth Petition ( Forgiveness). And so the following questions arise, “What does “earthly” Bread have to do with “spiritual” Forgiveness?” And, “Does the Bread petition get in the way of or interrupt the flow of the idea that God’s Will might be done “... on earth as it is in heaven?”

However, each component of the Lord’s Prayer is important and serves the Gospel, even if we cannot see just how. To be sure, the expansion of the Third Petition in Matthew may signify that “the Father’s concerns are earth-wide [and] bigger than [our own],” and that we should pray more largely than we ... do” (F.D. ...
Bruner, The Lord’s Prayer in The Christbook: Matthew 1-12, pg. 248). But such interpretation shifts the emphasis from God the Father, who is the Giver of all gifts (Gospel), and highlights instead ourselves and all that we can do (Law). And that would upset the focus and rhythm of the prayer. “First God bestows sonship through Jesus, His Son, and with that gift comes holiness and righteousness. Only then can one call upon God as Father and hollow His Name” (A.A. Just, The Lord’s Prayer in Luke 9:51-24:53, pg. 464, added emphasis).

Hence, the expansion to the Third Petition must do more than stress the cosmic nature of the prayer (F.D. Bruner, The Lord’s Prayer in The Christbook: Matthew 1-12, pg. 248). Rather, it is some type of statement as to how God has “broken into this age in Jesus” (A.A. Just, The Lord’s Prayer in Luke 9:51-24:53, pg. 466). We constantly minimize the Incarnation of our Lord, but Jesus Christ the Creator has united heaven and earth in the flesh of His Son (A.A. Just, The Lord’s Prayer in Luke 9:51-24:53, pg. 468). This insight, then, will have the greatest implication for “our daily Bread” = ton arton hemon ton epiousion, Mt 6.11. Interpreters are at a loss as to what the adjective epiousios means here (cf. Lenski, 269; Foerster, Luz, 380-83); most settle upon the meaning, “Give us today our bread for the morrow,” and so the material dimensions of Bread are given fullest emphasis-as indeed they are in Luther’s explanation to the Fourth Petition. The idea that Bread means “everything that belongs to the support and welfare of the body” is a powerful one which merits the deepest contemplation by the people of God and thus many sermons proclaimed by their faithful pastors! The Catechism is so wonderfully concrete here, “all that we have is ... a gracious gift of God [so that] we may receive it with thanksgiving” (Small Catechism, #228, original emphasis). Thus, that wife, that particular car, that job and vocation are scarcely incidental but rather “on loan” from God by way of Fatherly grace and mercy.

The Forgiveness of Sins: the “Chief Thing” in this Prayer
But there is still a dimension which many who pray this prayer never consider. And that is the idea that just as Bread is the staple of all physical life (and the holy Lord’s Supper provides sustenance to the communicant which is both earthly and heavenly), so the forgiveness of sins is the essential “food” for the spiritual life of a Christian, and our need for Forgiveness is constant and ongoing (A.A. Just, The Lord’s Prayer in Luke 9:51-24:53, pg. 469). The longest expansion in the prayer is appended to the Fifth Petition: “...as we forgive those who trespass against us” (Mt 6.12b). This same idea is elaborated upon by our Lord in the verses which immediately follow the Lord’s Prayer (Mt 6.14-15) and so, by such emphasis, the “Chief Thing” of the Lord’s Prayer must be located precisely here, in the Fifth Petition.

Therefore, this is either the most frightening idea in the world (that we must suffer every one who does us wrong in order to be forgiven ourselves, cf. Dunn, 622), or a great comfort as we come actually to realize the forgiveness of sins in the place where the Lord has located each one of us to bear His Name. For the forgiveness depends not so much upon our Christ-like humility, patience, and long-suffering (Law), as it is rather done to each of us in spite of ourselves-screaming and kicking against the goads, as it were (Acts 26.14)-first in our holy Baptism into Christ, then in our access to the proclaimed Gospel and the holy Absolution in a specific locality, and only then, to be sure, reflected outward to the other Christians and sinners among whom we have each been set to be a Christian in actual fact.

Here the prayer is so horrifyingly concrete whereas our old Adam prefers abstraction. When we pray this Fifth Petition we should not be thinking primarily about forgiving every bloke in the world who might possibly do us wrong. Rather, God has set each one of us among many fellow sinners with whom there is ample opportunity to experience sin first hand and then give/receive the forgiveness which Christ earned for us on the cross in actual fact. In addition to each one of us individually whom God forgives “daily and richly” (Small Catechism, Creed, Third Article) must be set our own particular spouse, with all his/her particular sins which vex us so particularly much. Then there are our children, other family members, and of course the other Christians in a particular congregation where God has called me in particular to hear the Gospel and receive the Bread of Life. In all these horizontal relationships various sins and slights are sure to come and in fact they will continue to sting throughout life. Nonetheless, Jesus has been given for each one of us in particular and He meets us at the communion rail and forgives us vast amounts of sin every day in our baptism. As we contemplate the beauty of His cross, and hear the “He is risen!” from the pulpit, we too enjoy forgiveness and life while in the midst of many sins and problems (Jn 3.14-15). Hence the sinning against and “owing” each other in Christ are hardly incidental intrusions into lives of peaceful repose, but rather flesh-and-blood sinners who have been placed into our paths deliberately by God the Father so that our very limited and imperfect forgiveness comes to mirror and even incarnate the full and complete forgiveness we receive each day in Christ.

Of course, if we refuse to forgive, that is indicative of an unfaith which insists that God deal with us as our sins deserve, not according to His mercy (parable of the unforgiving servant, Mt 18.23-35), “He who will not forgive his neighbor will not obtain forgiveness from God, but will in this petition call down upon himself the anger of God” (Small Catechism, #234, original emphasis).

So Much to Learn, So Little Time!
But enough. We have glimpsed a facet or two of this many splended diamond. Petitions remain untouched, along with the Doxology and the great Amen. But there will be time for them later, in other opportunities to learn the prayer that Jesus gave. Is not our Christian life a constant process of dying to self and rising to life in Jesus, gazing first upon a few humble aspectsof the Gospel, then desiring a bit more—and finally hungering and thirsting for righteousness, like castaways in the desert (cf. Ps 42.1f; Mt 5.6)? So in this matter of prayer, “Lord, teach us to pray!” (Luke 11.1).

The Rev. Dr. John Nordling is Professor of Latin at Valparaiso University, Valparaiso, Ind.
Introduction — The Our Father Rooted in Our Baptism into Christ

We should not take it for granted, that we have been given the privilege of coming to God in prayer. Nor should we take it lightly, that He has given us the very words with which to approach Him. Certainly, we should not presume that such prayer is our own prerogative or a matter of personal choice. Rather, it is a gift of divine grace, that God is our dear Father, that we are His dear children, and that He has given us both the invitation and the means to come boldly before Him. All of this in and through Christ, and given to us in the waters of our Baptism.

From the earliest days of the Church, the Our Father — along with the Apostles’ Creed — has had a special relationship to the sacrament of Holy Baptism. Catechumens in the early church would receive and learn these two Chief Parts of the Christian faith during Lent; then, at their Baptism during the Great Vigil of Easter, they would confess the Creed as they were immersed in the water, and afterwards (on the basis of their Baptism) they would pray the Our Father for the first time ... together with the Church.

To be sure, it is only by our Baptism into Christ, “the Son of God”, that we, too, are given the blessed privilege of approaching the Lord God Almighty as “Our Father” ... just as dear children ask their dear fathers here on earth (but thankfully, with even more confidence than we have in our human fathers).

I. The Our Father as the Prayer of the Church Catholic

Because we pray to our Father in virtue of our Baptism into Christ, the Lord’s Prayer (like all Christian prayer, properly understood) is never “private” prayer; there is no such thing as a “private Christian” or “private Christianity.” Even when we take it to the Lord in prayer in the solitude of our own homes, we do so as members of the Body of Christ, as members of His Church of all times and places. It is always our Father, and never simply my Father.

The use of the Our Father, in particular, along with other standard prayers (such as Luther’s Morning and Evening Prayers), is an important confession of this catholicity of the Church and of our connection to it. Because the Our Father is part of our common language as Christians, this is a special language we all speak as fellow citizens of our Father’s Kingdom. For the words we use — even before we begin to “understand” them (in part intellectually — the words God has spoken and given for us to repeat are words that every Christian has received and speaks, a confession of the one Lord, one faith, one Baptism, one God and Father of us all (Eph 4:4–5).

The catholicity of the Our Father is demonstrated in the special importance attached to the Fifth Petition (“forgive us our trespasses, as we forgive those who trespass against us”), which Jesus reiterates in His teaching of the Our Father (Matt. 6:14–15). Since we pray in communion with the entire Church — in the unity of Christ Jesus — our relationship with others (especially our fellow Christians) is an integral part of our prayer. And, as Christians, that relationship is defined by forgiveness.

We come before the Lord in prayer with repentance and a humble recognition of our own sins; for we know that of ourselves we are unworthy to stand in His presence, and that we do so only by His tender grace and mercy toward us. Each and every prayer that we bring to Him, therefore, presupposes and depends upon His forgiveness. And in this confession of our own sin, in our reliance upon the mercy and free forgiveness of our gracious Lord, we for our part must “heartily forgive and gladly do good to those who sin against us.”

In much the same way, we pray the Our Father as a matter of discipline because it lifts our hearts and minds above and beyond our own selfish cares and concerns to pray for the whole Church, for all who are the baptized children of God, our brothers and sisters in Christ, wherever they may be in His vast Kingdom. For all that we pray for in the Lord’s Prayer, we pray not only for ourselves, but for all who call upon God as their Father (and for all whom He would call to be His children).

II. The Our Father as THE All-Encompassing Prayer

Along these same lines, the Our Father is an all-encompassing prayer. It includes (along with forgiveness) everything we need for this body and life, and for the life eternal; nothing is excluded. There is no situation or circumstance for which the Our Father is not most ideally suited; nothing we might face which is not addressed in these seven Petitions.

Whenever we find ourselves at a loss for words (and St. Paul tells us that we do not even know how to pray as we should [Rom 8:26]), we find our recourse and take refuge in this Prayer taught by our Lord Christ Himself. And even though our hearts and minds are never as pious or as focused as they should be, we can know for a certainty that our lips are here guided by the words of God Himself; and that the Holy Spirit is thus praying with us ... and so also for us ... in our sinful weakness.

When we pray and intercede for others, as well — for our family and friends, for the Church, for those who are sick, etc. — then again the Lord’s Prayer is always most appropriate, a prayer for all seasons, as it were.

Certainly, we should never feel that we have nothing to say, nor worry that we aren’t being “creative” or “clever” enough. “When you pray,” says Jesus our Lord, “do so in this manner” (St. Matt 6:7, 9), “Our Father, Who art in heaven, Hallowed be Thy Name ...”

Lord, Remember us in Your Kingdom, and
the language of faith. And we teach them the most basic pattern of worship.

II. The Our Father as Divine Service and Worship
The fact of the matter is, that the Our Father embodies the entire scope of Divine Service and Christian worship in a nutshell. It is the gracious Word of Christ to us, His work and His gift. This precious thing is not of our own fabrication or design, nor is it anything that we could have thought or imagined. Like all Divine Service, it comes to us from God. And when we pray in this manner, it does not cease to be His Word and His work in us. Not that our praying is the Gospel or a means of grace; but the words themselves, with which the Lord has opened our lips to call upon His Name, these are indeed a gift of pure Gospel and grace.

Our praying of the Our Father, on the other hand, is a genuine good work of faith, a sacrifice of repentance and thanksgiving, and an act of worship in Spirit and Truth (that is to say, the worship of the Father through Christ in the Holy Spirit, by means of His Word of Truth).

How appropriate, therefore, and how richly multifaceted the Our Father is in its use within the Lutheran Liturgy. In Matins and Vespers, it is part of that daily (morning and evening) sacrifice of prayer that rises before the Lord as the holy incense of faith (Ps 141:2). In the Service of the Word, it is the summary and conclusion of any and all other prayers, encompassing all for which the Lord would have us pray. Prior to the Words of Institution in the Divine Service, it is a “Eucharistic” sacrifice (of thanksgiving), offered in grateful anticipation of the words and gifts of Christ Himself about to be received.

And where it is used, according to the most ancient practice of the Church Catholic, immediately prior to the distribution of the Holy Communion, the Our Father serves as our petition, that He would (by His Word and Spirit) lead us to recognize the Body and Blood of Christ in the bread and wine, and that He would grant us to receive this Bread of Life and this Cup of Salvation with thanksgiving, in true faith, and to our abundant blessing. It is indeed, as well, a confession that He does all these things (and more).

Conclusion — Command, Promise, and Need
As Luther reminds us several times over in his Small Catechism, God answers our petitions “even without our prayer.” Just as He has promised, “Before you call, I will answer; and while you are yet speaking, I will act.” (Is 65:24) Thus, everything we pray for in the Our Father (which includes all that we need for our bodies and souls) is already granted freely and by grace alone in Christ Jesus.

Our prayer is not a button or a cord that we push or pull for service from the Lord, as though He were a household servant instead of our dear Father in heaven; as though He were not already (even without our prayer) daily and richly providing us with all good things ... solely out of Fatherly, Divine goodness and mercy, without any merit or worthiness in us. Just as He gives daily bread to all people, even to the wicked, and causes His sun to shine and His rain to fall on both the evil and the good. But we pray that He would grant us grace to see His Fatherly hand in all things, and to cling by faith to Him alone, trusting not in ourselves but in Christ and His mercy. But ultimately, we pray the Our Father — and we do so with confident faith in Christ — because He Himself has commanded us to pray in this way, and He has promised to hear us.

We come to Him in prayer, in this respect, in much the same way that we go to church and receive the Holy Sacrament: not because we “feel” like it (but especially when we do not); not because we thereby do some great “favor” for the Lord; and certainly not because we are somehow worthy of ourselves to stand before Him. But simply because He has commanded us to do so ... because He has promised to be with us and to bless us ... and because we need His gracious mercy and forgivenessevery day of our lives.

Thanks be to God that we have it without measure in His Son—our Lord and God and Savior, Jesus Christ. To Him alone be all honor and glory and praise, both now and forever. Amen.

The Rev. D. Richard Stuckwisch is Pastor of Emmaus Lutheran Church, South Bend, Ind.
Prayer does not begin in the human heart but in the hearing of God’s gracious words of life and salvation spoken to us in the Gospel of His Son. Thus Luther explains the introductory words of the Our Father saying, “With these words God tenderly invites us to believe that He is our true Father and that we are His true children, so that with all boldness and confidence we may ask Him as dear children ask their dear father.” Just as faith comes by the hearing of Christ’s words so prayer is created and sustained by the Word of the Lord.

The confidence is not in the praying heart but in the promises of God. In his classic little study of prayer, Psalms: The Prayer Book of the Bible, Dietrich Bonhoeffer writes, “The richness of the Word of God ought to determine our prayer, not the poverty of our heart” (p. 15). The human heart, that cesspool of sin and unbelief, is hardly the fountain from which the aroma of sweet smelling prayer arises. Indeed the Prophet Jeremiah says, “The heart is deceitful above all things, and is desperately wicked; who can know it?” (Jeremiah 17:9). Christian prayer is not based on the instincts of the heart, instincts that by their very nature rob us of the fear, love, and trust in God above all things. Instead, our Lord invites us to pray in His name, that is, on the basis of good and gracious will and His sure promises.

Often times prayer is described as a conversation with God. This is a helpful image if we keep in mind that God always has the first word. We can speak to God in prayer only because God has first spoken to us in His Son. We are reminded of this blessed reality in the prayer offices of Matins and Vespers as the vesicle from Psalm 51:15, “O Lord, open my lips, and my mouth shall show forth Your praise,” is chanted. It is only as
God opens lips locked by sin that mouths are free for the full-throated prayer that delights the ears of our Heavenly Father. When we sinners try to open our own lips in prayer, we know what happens. Instead of praise and thanksgiving, intercession and supplication, out come petitions of self-justification and attempts to bargain with God. Prayer then becomes a tool of unbelief that is used in a vain and self-serving attempt to pry from the hands of God the answer that we want rather than the gifts that our Father would give us. When prayer becomes unglued from the Word of God, it is transformed into a weapon that sinners would use against God in a foolish attempt to have their own will done on earth.

Prayer is not an instrument which we use to get something from God. To use the language of Lutheran theology, prayer is not a means of grace. God richly and lavishly bestows the forgiveness of sins, life, and salvation on sinners for the sake of the atoning death of Jesus Christ. Our Lord wills to give us these gifts in the concrete and earthly instruments that He has designed and established for His church. In baptism, God washes away our sin and gives us the gift of His name and Spirit. The words of absolution unchain us from the fetters of our sin by the power of Jesus’ death. In the Lord’s Supper we feast on the fruits of the new testament given in body and blood of the Lamb of God. This means that when we are troubled and tortured by our sin and the hellish attacks of Satan we do take comfort in the strength or sincerity of our praying but in rock-solid gifts won for us on Jesus’ cross and delivered to us in the means of grace.

C.F.W. Walther noted the spiritual damage that is done when sinners are directed to their own prayers rather than the Gospel, “… the Word of God is not right-

ly divided when sinners who have been struck down and terrified by the Law are directed, not to the Word and the Sacraments, but to their own prayers and wrestlings with God in order that they may win their way into a state of grace: in other words, when they are told to keep on praying and struggling until they feel that God has received them into grace” (The Proper Distinction Between Law and Gospel, p. 2). Our confidence is not to be found in our prayers but in God’s work in Word and Sacrament. Pietism, both in its classical and contemporary forms, directs troubled consciences to prayer and thus burdens them with the law. The fruit of faith rather than faith’s source becomes the focus and struggling sinners are set up either for despair or pride.

When law and Gospel are properly divided, prayer will be seen as anchored in and fueled by the Gospel. To use the words of Eugene Peterson, “prayer is responding speech.” That is, the Christian speaks to God in prayer because he or she has first listened to the Holy Trinity in His Word. The Sacred Scriptures, the Catechism, and the liturgy tutor us in such praying.

Adolph Koebel writes that, “Prayer escapes the danger of disorder and confusion only when it is enkindled by the words of Scripture. From the Word proceeds its inner justification, as well as its life-giving power and the clearness of its petitions. A prayer that does not stick to Scripture will soon become poor in ideas, poor in faith, poor in love, and will finally die” (The Quest for Holiness, pp. 176-177). Martin Luther recognized how prayer is “responding speech” in the advice on prayer that he gave to his barber, Peter. Luther encouraged Peter to tie his prayers to the text of Scripture, taking a text like one of the commandments and turning the text into a prayer (see “A Simple Way to Pray” in Luther’s Works, Vol. 43, pp. 193-211). In this way prayer is anchored in the Word of God and not allowed to become the play pen of human emotion and imagination.

Thus the Catechism became the prayer book for Luther and the Lutheran Church. Not only did the Catechism provide splendid instruction in prayer shaped by the Gospel as we can see from Luther’s treatment of the “Our Father,” the Catechism also provided some very basic forms for prayer set within the rhythm of daily life (morning and evening prayer, prayer at meals). Moreover, the Catechism itself could be prayed!

The liturgy also becomes a tutor in Christian prayer as the liturgy not only gives us the words and gifts of the Triune God, but also gives us God’s own words so that we might faithfully confess His gifts, extol His saving name, and call upon Him in prayer and intercession. Prayer shaped by the liturgy draws us out of our inborn selfishness, freeing us to use prayer in faith toward Christ and in love for the neighbor. As the liturgy is first and foremost, “Gottesdienst” (divine service) or God’s service to us, liturgical prayer reminds us that prayer is always a response to what God says and does. Hearing God’s words, we use His words to speak to Him.

God has given His children a wonderful privilege in prayer. Prayer is abused if it is reduced to a spiritual technique for acquiring blessings from a stingy deity. The God who has given us His Son tenderly invites us to trust His Word and call upon His name with boldness and confidence.

Rev. John Pless is Campus Pastor of University Lutheran Chapel at the University of Minnesota, Minneapolis, Minn.
There have been and always will be cities in North America that have rapid growth which at times is startling but today has become a widely accepted reality. However, churches including Lutheran churches, are struggling with these burgeoning cities. Big cities are characterized by religious, ethnic and economic pluralism; lives which are molded by industrialization and new technologies; fluctuating economic conditions; and by the steady influx of people. All these factors are adversely affecting the traditional Christian community in the cities. At an alarming rate Lutheran Church-Missouri Synod congregations are slowly but surely loosing their foothold in the inner-cities. In view of this, urbanology has become a key phrase in churches and at theological seminaries where plans are now being made to initiate an investigation into the challenges churches face and hopefully to come up with meaningful answers as to how they can be overcome.

Inner-Cities Need Mission

When dealing with inner-city life and its impact on churches, one priority item persists—urbanization has become one of the great mission challenges of our day. Urbanology therefore studies core and peripheral issues related to bringing the message of salvation to an inner-city setting, either to where a church already exists or to where a church must be planted. Urbanology is missional, but a further core principle of urbanology is that it is also ministerial and sacramental. Every mission outreach of the church is structured around the Word and the Sacraments which must be preached and administered through the divinely instituted office of the church. The means of grace are undoubtedly the only means through which the Holy Spirit sustains a church or brings it into being. Urban mission outreach is therefore principle oriented. It may never be blurred by a mere pragmatic mind-set of making effectiveness and success the ultimate criterion. To ask “what is most effective” or to believe that “nothing succeeds like success” runs the risk of compromising the biblical and divine truths. Instead, “God’s ways are higher than our ways” and they are the only sure guide to the future. So often results of human inquiry are promoted as “principles”. Just because some church has had a positive experience with certain approaches does not mean that they apply to every church everywhere. In effect, we very often substitute the changing word of man for the eternal Word of God.

Building Bridges to People through Love and Worship

The urban environment does not provide the same context as that of villages and small towns. The Christian community needs to find its way into the patterns of life and thought which are characteristic of urban settings. The modern frontier of inner-cities is often multi-ethnicity and poverty. Congregations in the inner-city must reach out and build bridges to people...
who often understand the face of Christ as black and poor. This is not only done through the call to repentance and faith, but it must also include the expression of love because “love goes forth upon earth, among the people and does much good” (Apology IV: 226). Urban mission would be misapplied if not applied at all if it were to walk within a narrow evangelical orbit. Crossing frontiers and barriers implies that the proclamation of the church will have to be made meaningful to the context of those people it administers through the ministry of the Word and the deed. The basis of the Christian mission in urban areas is the presence of worshipping communities. Congregations, where the Word is preached and the Sacraments are distributed, become the leaven for Christian witness and service to neighbors. The worship life ultimately transgresses and transforms the lives of all those individuals received into such a believing community.

Statistically Alone, The City Demands Our Attention

The city of Detroit serves as a good illustration for the serious state of urban Christianity. In the last 50 years Lutheran Church-Missouri Synod congregations in Detroit have seen great changes. In 1947 the Michigan District had 34 congregations and the English District had 12 congregations in the city of Detroit. Now, in 1998 the Lutheran Annual lists 25 congregations in the city of Detroit. There are 22 in the Michigan District and three in the English District. Despite a burgeoning city, the congregations are suffering from a rapid decline in baptized members. For example, the current East Detroit circuit of the Michigan District had eight congregations in 1947 with a total membership of 9,642. These congregations peaked in 1968 with 13,124 baptized members. As of the 1997 statistics, these same eight congregations had a total of 2,244 baptized members. A congregation that listed 3,962 baptized members in 1968 closed in 1997. A congregation that listed 497 baptized in 1968 closed in 1979. Once a center of Missouri Synod Lutheranism, the churches in the city of Detroit are seeking new ventures in ministry and outreach to the community. In light of this reality urban mission remains a high priority.

Unmasking The Urban Anguish

A commitment to the city mission finds itself in the midst of opposing “push-pull” forces. One of the forces which upsets the balance of the Christian presence in all major cities is the significant drop in the percentage of members. The above statistics of the city of Detroit are a reflection of what is commonly known as the urban anguish associated with a rapid exodus of inner-city Christians to suburban areas where a security in life-style of a lasting standard is envisioned. But this urban anguish reflects a larger cultural context, that of the overall American society, where the general “moving out mentality” confronts pastors and members at the local level. Very often pastors and members of inner-city congregations contribute and promote such a mentality, but surely, they are equally also its victims.

“How Local Is Your Church?”

A paramount question for all congregations living in the inner-cities is, “What sort of a church ought we to be?” One important response to this question is working towards making the church local. Urban mission encourages a greater identification of the church with its neighborhood. Christ’s command, “Love your neighbor as yourself” (Romans 13:9) is a call to resist the temptation of moving out but rather a motivation to stay and reach out. Members and pastors are encouraged to pick up the cross of Christ (Luke 14:27) and to define statistics and comparisons with “flourishing” churches. To be missional is to remain loyal to Christ’s command by “declaring the praises of him who called you out of darkness” (1 Peter 2:9), to be a “light” and “salt” to all people (Matthew 5:13-16) and “make them come in” (Luke 14:23). Urbanology is therefore strategic, which means that it is prepared to look into ideas and ways towards cultivating and directing a concentrated outreach of a believing community in its immediate setting. Urban mission promotes existing congregations as outposts and stations from which the treasure of salvation flows and to which those in need may be received. Therefore, despite all the efforts to address urban centers with specialized ministries, the basic significance of local worshipping congregations must not be forgotten. One important sobering fact in successful outreach though remains—a rise in membership from a changing neighborhood does not bring immediate financial gains.

Counteracting The Urban Anguish

At Broader and Higher Levels

Adding immensely to this time of instability is the massive inattention to the topic of urban mission on a transparochial level. This means that local congregations are generally left to tackle the problem on their own. But as one pastor of an inner-city congregation in Indianapolis despondently declared, “Our church has supported the Synod since 1903, now it’s her turn to take up our cause”. If inner-city duress is not brought about entirely through one’s own fault but results from pressures caused by the overall cultural and sociological mindset of most American people, then urbanology summons all brothers and sisters in Christ at district and synodical level to express their support. Task force teams or inner-city committees of concerned pastors and members should be founded to raise the interest level for urbanology beyond its parochial borders.

Dr. Detlev Schulz is Assistant Professor of Pastoral Ministry and Missions at Concordia Theological Seminary, Fort Wayne, Indiana

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“During my time on the Board of Regents I was able to see the seminary grow and expand in a very positive way,” explained Rev. Mueller. “Again I saw God’s rich grace at work and the marvelous developments since 1995 make me wish I could go back to the seminary and start all over!”

The Pastor Who Couldn’t Retire

It has often been said that pastors never retire. For Rev. Raymond Mueller this phrase couldn’t be truer. Ordained into the Holy Ministry 45 years ago, today Rev. Mueller is still faithfully serving God’s people even though he is at a point in his life where many people are enjoying their retirement years.

Born in Kodaikanal, India in 1929 to Lutheran missionary parents, Rev. Mueller spent the first four and a half years of his life in this foreign country until illness forced the family to return to the United States. Upon their return they lived in a missionary house in south St. Louis, Missouri for six months until Rev. Mueller’s father accepted a call to a two-point parish in Topeka, Illinois. It was here that Raymond spent all of his elementary years in a one-room schoolhouse.

In 1944, during his sophomore year in high school, Raymond’s father accepted a call and the family moved to Elberfeld, Indiana, and again in 1946 to Seymour, Indiana, where his father became pastor of First St. John Lutheran Church.

When Rev. Mueller reached the ninth grade he began his studies for the ministry at Concordia Lutheran High School and Junior College in Fort Wayne, Indiana. In those days boys who were considering studying for the Holy Ministry were required to attend four years of high school followed by two years of college before they could attend seminary. While at Concordia, Rev. Mueller prepared for his years at the seminary by studying Latin, German and Greek.

In the fall of 1949, Rev. Mueller began his seminary studies at Concordia Seminary in St. Louis, Missouri. While there, he experienced a time when he began to question whether God even existed.

“In early 1950 during my first year at the seminary, I had a professor that told us the Bible had mistakes in it and that it was a human book and not really God’s word in the full sense of that term,” remembered Rev. Mueller. “I was being taught to accept the historical critical method of Biblical interpretation. Other professors of this stripe also had a profound influence on me, but it really didn’t take hold until almost three years later when I went out on vicarage.”

Assigned to Grace Lutheran Church in Fargo, North Dakota, Rev. Mueller said it was during this time when he really began to question God’s existence.

“During vicarage I saw how cruel certain church members could be to one another. When both my bishop and I addressed these matters in our preaching and the cruel behavior did not change even though ‘the love of Christ constraineth us,’ I drew the conclusion that there was nothing to the Bible or to Christianity,” explained Rev. Mueller.

For nearly a month Rev. Mueller found himself preaching and teaching things he did not believe while he tried to tie everything together in his mind without God as creator.

“I was constantly asking myself, ‘What is the Bible? Is it God’s Word or just man’s imagination.’” explained Rev. Mueller. “Finally God in His grace forced me to ask deeper questions about Himself and His word than I had ever asked. It was then that I came to the conclusion that there must be a God and the Bible must be His word.”

Rev. Mueller further explained, “God led me into a situation in which I experienced anger, sympathy, and pangs of conscience. I thought, ‘How can such experiences fit into a world without God, a world without any spirituality or differences between right and wrong which is what logically results from atheism?’ Then I went to my room, opened my Bible, accidentally found Psalm 34 and ran across verse eight, ‘O taste and see that the Lord is good!’ So I began to taste the Scriptures and, after much contemplation concluded that there has to be a God. And not only a God but also One, who invented communication, including the Bible, which is how God communicates with His people. Then I tested Luther’s Catechism and it too rang true. By midnight I had not only come completely away from atheism but had also become a thoroughly convinced and joyfully confessional Lutheran. God was awesomely gracious!”

Rev. Mueller said that while this time was extremely frustrating for him, it also proved to be very beneficial because it prepared him for many hurdles that he would later experience as a pastor.

Graduating in 1954 from the seminary, Rev. Mueller’s first call was to Zion and St. Paul’s Lutheran churches, a two-point parish in Gladwin, Michigan. Serving from 1954-1957, Rev. Mueller said his first call provided him with many opportunities for growth as a pastor.

“Think of any situation that could possibly come up for a pastor to deal with and I dealt with it while in Gladwin,” said Rev. Mueller.

In 1957, Rev. Mueller left Gladwin to accept a call to St. Mark’s Lutheran
Since October 1994 Rev. Raymond Mueller has served as pastor at Shepherd by the Lakes Lutheran Church in North Webster, Indiana. Over the last five years, the church has grown from 10 to 80 baptized members and in November 1998 dedicated their first church building (pictured above).

Nagercoil, India, a town not far from where he was born.

“I wanted to go back to where I was born and see where I had spent my early years of life,” remembered Rev. Mueller. “I was able to do all of that and I even had the opportunity to see the very room where I was born.”

Along with visiting his birthplace, Rev. Mueller also taught classes on preaching, the Augsburg Confession, and the Ecumenical Creeds at Concordia Theological Seminary in Nagercoil.

“When the principal (president) of the Nagercoil seminary found out I was going to take a trip to India he approached me about teaching classes while I was there,” explained Rev. Mueller. “I agreed to teach for one quarter. In addition, I visited fellow Lutherans of the India Evangelical Lutheran Church-our former Missouri Synod mission field-in nearly fifty places. It ended up being a very informative experience for me-and, I hope, strengthening for them.”

Shortly before leaving for India, Rev. Mueller received word that there was a mission church in North Webster, Indiana, that was interested in having a retired pastor serve as their part-time mission developer. This would be on the order of an experiment to see whether a very small mission church that could not afford a full-time, non-retired pastor could be established under the leadership of a pastor whose living expenses were assured for the most part by retirement income. The idea was that the Lord would grant enough growth that the retiree could “retire again” and the congregation could then call a full-time pastor.

In October 1994, after returning from India, Rev. Mueller was installed as pastor at Shepherd by the Lakes Lutheran Church, then located in a township hall in North Webster, Indiana.

In the last five years, God has granted remarkable growth at Shepherd by the Lakes. Beginning with 10 people and using only a straight Word and Sacrament, Law and Gospel approach, the church now has 80 baptized members and in November 1998 dedicated their first church building.

“It has been wonderful to see how the Lord has blessed all of us at Shepherd by the Lakes,” said Rev. Mueller. “At this point I plan to stay here for at least another year or two until the church can afford a full-time pastor. After that I am preparing to retire for good. But as a pastor you never can tell what God may have in store for you!”

Rev. Raymond Mueller and his wife Vivian are the parents of three children and four grandchildren. They reside in North Webster, Indiana.
Concordia Theological Seminary is 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 as as they, too, grow spiritually. Welcome to 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 & others Friday, Saturday and Sunday.

Lutherhostels 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 $60; the balance of $30 has been underwritten by a grant to Seminary Continuing Education.

1999 Concordia Theological Seminary Retreat Registration Form

Retreat Date____________________________________________________________________

Name(s)__________________________________________Phone ( )___________________
________________________________________________________________________________

Address_________________________________________________________________________
City____________________________________________State________ ZIP_______________

Occupancy:  □ Single  □ Double  □ A $20 non-refundable deposit is enclosed with this reservation.

□ After retreat, please send me a certificate of Continuing Education Units for a charge of $7.00.

Campus Tour:  □ Yes  □ No  (Note: Dorms are air-conditioned)

Mail reservations at least one month in advance of retreat to:
Retreat Coordinator * Concordia Theological Seminary
6600 North Clinton Street * Fort Wayne, Indiana 46825

1999 Retreat Schedule
April 9-11, 1999  
High School Retreat
May 3-7, 1999  
Lutherhostel
"A Study of the Lutheran Confessions"
Presenters: The Rev. Prof. Kurt E. Marquart, The Rev. Prof. Richard E. Muller, The Rev. Dr. David P. Scaer, and The Dr. Detlev Schulz, faculty members at Concordia Theological Seminary
June 2-4, 1999
"Understanding Bach's Cantatas"
Presenter: The Rev. Dr. Robin Leaver, Professor of Church Music at Westminster Choir College of Rider University and Drew University
June 25-27, 1999
"By Prayer and Careful Study"
College Men's Retreat on the Holy Ministry Coordinator: The Rev. Scott Stiegemeyer, Admissions Counselor, Concordia Theological Seminary
September 17-19, 1999
Altar Guild Retreat
Co-presenters: Helen Kraus, author and frequent altar guild guest lecturer; The Rev. Prof. Daniel G. Reuning, Dean of the Chapel and Professor of Liturgy, Concordia Theological Seminary
September 19-24, 1999
Lutherhostel
"Luther/Luke/Liturgy"
This Lutherhostel will include the following mini-courses:
Luther by The Rev. Dr. Cameron A. MacKenzie
Liturgy by The Rev. Kantor Richard C. Resch
September 24-26, 1999
Confirmation Retreat
October 1-3, 1999
Confirmation Retreat
November 5-7, 1999
Elder's Retreat
"Holding Up The Prophet's Hands"
Presenter; The Rev. Harold L. Senkbeil, Pastor of Elm Grove Lutheran Church, Elm Grove, Wis.
November 19-21, 1999
High School Retreat

For more information or to reserve your space (at least one month in advance of start date) please call Marge Wingfield at (219) 452-2247
THE RUSSIAN PROJECT

Unique program offers pastoral training for Russian-speaking men

For the past three years, Concordia Theological Seminary (CTS), Fort Wayne, has been offering a one-of-a-kind program where men from the former Soviet Union come to the seminary to study and train for the pastoral ministry. Called the Russian Project, currently 28 men are enrolled and participating in the three-year program. They represent the countries of Belarus, Kazakhstan, Lithuania, Moldova, Russia and the Ukraine.

Established in 1995, the Russian Project developed after Dr. Dean O. Weathe, President of CTS, received a letter from the Rev. Vsevolod Lytkin, pastor of Bible Lutheran Church in Novosibirsk, Russia. In the letter, Rev. Lytkin explained how after 70 years of persecution under Soviet communism the churches in Russia had been left with few theologically trained pastors. Given the current unsettled political situation, he felt it was crucial to train indigenous pastors as quickly as possible.

"Since the fall of the Soviet Union there have been thousands of western Christians of every kind trying to help the Russian Church to grow and to flourish, but most of their attempts seem either awkward or improper," explained Pavel Butakov, a first year Russian Project student from Siberia. "From my point of view, the approach taken by the Russian Project is the only way to help rebuild the nearly destroyed church in Russia. Although this may seem like a strong statement, I really mean it."

One of the first ways the seminary helped was by sending four men from the seminary to Russia and Kazakhstan during the summer of 1995. While there, the men lectured at theological seminars and encouraged the Russian men to come to the seminary and study for the ministry.

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

Since that first visit in 1995, nearly 30 men have come to study at the seminary.

"We are truly humbled at the way in which the program has been eagerly received by the indigenous churches," explained Professor Quill.

"Last year Bishop Kuukauppi of the Russian Ingrian Lutheran Church (Finnish roots) sent five excellent men to Fort Wayne who will return not only as pastors but as theologians to teach at their seminary near St. Petersburg. We have two men from Ukraine who were brought to us by missionaries from our sister Lutheran Church in Canada. Bishop Kalvanis of Lithuania and Seminary Rector, Dr. Helmut Arnaszus have sent two outstanding men who are in the S.T.M. program and have expressed a desire for additional help from CTS. Such stories can be repeated for Latvia, Estonia and Belarus."

Robert Moser, the Bishop of Kazakhstan, shares his feelings about the Russian Project.

"I am so thankful to CTS for their help in the preparation of theological teachers for our Lutheran religious education centers in Kazakhstan. With God's blessings the Russian Project at CTS has helped produce and develop an Evangelical Lutheran Church in Kazakhstan."

Taking basic courses required of all students in the Master of Divinity curriculum, the Russian men attend classes with the other seminary students. For those who do not know English, translators are provided.

After spending a year on campus, the men then return to their homeland for a year of vicarage. Once the vicarage year is complete, they then return to the seminary to complete their final year of studies. This year, the Russian Project expects to graduate eight students.

"I praise the Lord that I have had the opportunity to receive a solid, theological education in pure Lutheran doctrine here at CTS. Before I came to Fort Wayne I had only bits and pieces of Lutheran doctrine which had a flavor of Reformed theology or other false teachings," explained Gennadi Khomin, a Russian Project student from Kazakhstan who will graduate this year. "Now I have the solid skeleton of Lutheran theology and will continue to build up the flesh and muscle of the body as I study, preach and teach to the laypeople in Kazakhstan."

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1999 SYMPOSIA SERIES

Record Number of People Attend Annual Event

A record 650 theologians, clergy, prospective students and laity attended the 1999 Symposia Series at Concordia Theological Seminary (CTS), Jan. 19-22. Of that number, over 70 were prospective students. Held every year on the Fort Wayne campus, this marked a 100 person increase over last year’s event that attracted 550 people. Presentations on Exegetical Theology, the Lutheran Confessions and Lutheran Liturgy highlighted the annual event.

Celebrating its 14th year, the theme for the symposium on Exegetical Theology was *The Meaning of Sacred Scripture*. Dr. Moisés Silva, professor of New Testament Studies at Gordon-Conwell Theological Seminary in South Hamilton, Mass., opened the event. Dr. Charles A. Gieschen, Dr. Walter A. Maier III, Dr. James G. Bohlagen, Dr. Dean O. Wenth, Dr. Douglas McClellan, L. Judisch and Dr. Arthur A. Just Jr., all exegetical professors at CTS, also presented topics.

The exegetical symposium also featured short exegetical paper sections. Dr. David A. Kaufmann, a retired professor of Exercise Science from the University of Florida in Gainesville, Fla., was the featured speaker.

The 22nd symposium on the Lutheran Confessions chose Worlds in Collision—the Lutheran Confessions and Biblical Interpretation as its theme this year. Several Lutheran theologians spoke during the symposium. These included Dr. Scott A. Bruzek, pastor at St. John’s Lutheran Church in Wheaton, Ill.; Dr. Theodore Leis, director of The Institute for Renaissance and Reformation Biblical Studies, Philadelphia and Edinburgh; Dr. Rod Rosenbladt, professor of Theology at Concordia University in Irvine, Calif.; and finally, the Rev. William M. Cwirla, pastor at Holy Trinity Lutheran Church in Hacienda Heights, Calif. Professor Kurt E. Marquart, Dr. William C. Weinrich and Dr. David P. Scarr, all CTS professors, also presented topics.

The 12th annual symposium on the Lutheran Liturgy featured Dr. Daniel Zager, professor of Music at Concordia University in River Forest, Ill.

Along with paper presentations, the 1999 Symposia Series featured an organ recital by Dr. Craig Cramer, University Organist at Notre Dame University in South Bend, Ind.; a Matins service with music by the Seminary Cantori; a Vespers service with music by the Seminary Schola Cantorum; and a special question-and-answer session with the Rev. Dr. Alvin Barry, President of the Lutheran Church-Missouri Synod (LC-MS).

Several international archbishops and bishops were also present during the 1999 Symposia Series. Representing Lutheran churches within the former Soviet Union, Dr. Barry met with the men to discuss such issues as the catholic roots of the Missouri Synod confessions, and how the Lutheran church survived during 70 years of communist rule.

The annual symposia banquet rounded out the three-day event. Attracting over 685 people, the Rev. Paul T. McCain, assistant to the President of the LC-MS, was the featured speaker.

"With such a sparkling week behind us, I invite pastors and laity to next year’s Symposia Series which will be held January 18-21," said President Wenth. "Brighten your January 2000 by joining us in worship, confession, reflection and conversation!"
Seminary Honors Professor Kurt Marquart with a Festschrift—Kurt Marquart, Professor of Systematic Theology at Concordia Theological Seminary, was awarded a Festschrift during the 1999 Symposium banquet in Fort Wayne.

Entitled Mysterior Dei, the festschrift is a collection of essays written in Marquart’s honor by colleagues and former students. Given in honor of the occasions of his 65th birthday and the 40th anniversary of his ordination into the Holy Ministry, Professor Marquart was presented with the festschrift by its editors the Rev. Paul T. McCain, Assistant to the President of the Lutheran Church—Missouri Synod, and the Rev. Dr. John Stephenson, Associate Professor of Historical Theology at Concordia Lutheran Theological Seminary, St. Catharines, Ontario.

Copies of Mysterior Dei may be purchased for $22.50 + tax by calling the Seminary Bookstore at 219-452-2160.

Seminary to Host Sunday School Conference—Concordia Theological Seminary (CTS) will host a Sunday School Conference, August 13-14. Speakers will include Kurt Marquart, Professor of Systematics at CTS, the Rev. Richard Stuckwisch, Pastor of Emmaus Lutheran Church in South Bend, Ind., and many other experts in the field of Christian education. During the conference, participants will view a variety of materials, meet with others involved in Christian education, learn new techniques in teaching and be immersed in the Word of God. Food and lodging will be available on campus.

Registration is $30 per person with a special rate available to church groups. For more information or to register, contact Deaconess Pam Nielsen by calling 219-452-2256.

Dig in Israel Planned—In an effort to offer faculty and student archaeological experience in the field, Concordia Theological Seminary (CTS) has joined the consortium of schools doing archaeological research at Banias in Israel (the site of Caesarea Phillippi). This dig is jointly sponsored by the Institute for the Study of Archaeology and Religion at Pepperdine University and the Israel Antiquities Authority. It will take place May 11-June 14. Participants will include Dr. Charles Gieschen, Professor of Exegetics at CTS, and seven students. CTS will be sending other faculty and students in the spring of 2,000 and 2,001.

For more information about the dig and how you can become involved, contact Dr. Gieschen by calling 219-452-2243. This particular dig was featured in the January/February 1998 issue of Biblical Archaeological Review.

CITI Offers Summer Programs—The Church Interpreter Training Institute (CITI) at Concordia Theological Seminary will once again offer an intensive interpreter training program and a teen sign language camp this summer.

The Intensive Interpreter Training program will be offered in a four-week session, June 20-July 16, and a two-week session, June 20-July 3. Cost is $2,100 per person which includes tuition, room and board, and books. Participants must be 18 years of age or older. Scholarships are available.

Both sessions will provide the opportunity to learn to sign to the deaf and interpret in church for the deaf; learn about deaf culture and meet deaf people; increase vocabulary, religious signs and knowledge of ASL grammar; participate in seminary chapel and dorm devotions; learn to interpret hymns and Christian music; and grow in understanding the Scriptures and faith by learning from a seminary professor.

The Teen Sign Language Camp will be offered June 20-26. Cost is $600 per person which includes tuition, room and board, and books. Participants must be 14 to 18 years of age. Scholarships are available.

Teen participants will learn to sign to the deaf and to sign religious signs; learn about deaf culture and meet deaf people; participate in seminary chapel and dorm devotions; sign hymns and Christian music and learn music from the deaf; and learn about the book of Genesis from a seminary professor.

Applications for all programs are available by calling 219-452-2197 or e-mailing: CITI@ctsfw.edu.

Seminary to Host Annual Golf Outing—Concordia Theological Seminary will once again host its annual Grand Old ‘E Lutheri Fellowship golf outing on May 15 at River Bend Golf Course in Fort Wayne.

Registration begins at noon with the Florida Scramble outing officially beginning at 1 p.m. with a shotgun start. Participation fees are $75 per golfer. All proceeds will go to benefit the construction of a new playground on the seminary grounds. For more information or to register, please contact Annette Gard by calling 219-452-2249.
New Language Institute

Concordia Theological Seminary has begun to form a language institute that will be part of the seminary's ongoing effort to foster the learning and use of languages which are important to the study of Holy Scripture and Church History.

Called the Institutum Linguarum Concordianum, one of the goals of this institute will be the publicizing of language courses already offered at the seminary as well as the development of language courses that have not been offered in the recent past. Therefore, in addition to Biblical Hebrew and Greek, the institute plans to organize classes in Latin, German, Aramaic, Coptic and Syriac. Some of these will be offered during the regular academic year, while others will be offered during the summer months.

The seminary is pleased to announce an intensive Latin course that will be offered this summer in addition to Biblical Hebrew and Greek. The Latin class will meet each weekday for five weeks from July 5-August 6. It will be taught by the Rev. Dr. John Nordling, Professor of Classics at Valparaiso University. This course will cultivate an ability to understand and read Latin theological and ecclesiastical documents. You need not enroll in a seminar academic program to take this class. It is open to all interested individuals and will be offered for seminar credit, CEU units or non-credit.

Housing and meals will be available. Please contact the Registrar for registration information by calling 219-452-2153. Other questions should be directed to Dr. Charles Gieschen by calling 219-452-2243 or e-mailing him at gieschen@ctsfw.edu.

About the Instructor

Dr. John G. Nordling has taught Latin at all levels in the Department of Foreign Languages & Literatures (Classics) at Valparaiso University since 1994. He completed a Ph.D. in Classics at the University of Wisconsin-Madison in 1991.

In the summer of 1997, Dr. Nordling was privileged to spend six weeks in Rome where he studied Latin with the Vatican Latinist, Father Reginald Foster, and has twice participated at the Conventiculum Latinum, a Latin "immersion" experience at the University of Kentucky, where participants cultivate an active, spoken knowledge of Latin.

Dr. Nordling has also developed a number of innovative approaches for teaching Latin.

Opportunities

to Study.
Christ Academy provides high school men with the opportunity to focus on theological study, worship, and service while being framed by the rich life of the seminary community.

June 13th - 26th

.to Focus.
Come, participate and relax at Concordia Theological Seminary as you focus on its beautiful campus, rich worship life, learn from some of the great teachers of the faith, and dwell in Christ's presence.

Retreat to the Seminary

.to Experience.
CTS Tours will provide you with the adventure of a lifetime as you step off the tour bus and experience some of the greatest Christian sites.

Turkey & Greece
May 30th - June 12th
Luther Sites
September 1 - 10

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For the Life of the World
Academy Offered for High School Men

Concordia Theological Seminary (CTS) will host its first ever theological academy for high school men considering the pastoral ministry, June 13-25. Called Christ Academy, this two-week intensive summer academy will focus on theological study, worship and service, all while being framed by the rich life of the seminary community. Students will be housed in seminary dormitories alongside current seminary students.

"Christ Academy will fill a need in our church by allowing high school age men to come together in fraternity and community to study God’s Word and receive His many gifts. It is important that we as a church and her seminary continue to foster a heart of service in our young men as they make many decisions about their future," explained the Rev. Scott Klemsz, Director of Admissions at CTS. "Currently our church doesn't offer this type of comprehensive program for high school age men and Concordia Theological Seminary is committed to the church’s service in this area."

Each morning the academy will be devoted to the study of theology in each of the traditional divisions of seminary education—history, systematics (doctrine), and exegesis. Seminary professors will lead engaging convocations on a variety of topics that include: The Lively Adventure of the Pastoral Ministry; Pastoral Ministry in Crisis Situations; Biblical Perspectives on Dating, Marriage, and Gender Roles; Cults, Sects, and World Religions; and Lutherans and Other Denominations. In the afternoons, the academy will focus on service projects in the Fort Wayne area, athletics, and a fun trip to Cedar Point Amusement Park in Sandusky, Ohio.

If you would like to be on a list to receive information about Christ Academy or to receive the seminary’s various publications, please contact the Admissions Office directly by calling 1-800-481-2155.

Agencies Remove Probation and Notations, While Renewing Accreditation

Concordia Theological Seminary (CTS) has been removed from probation by The North Central Association of Colleges and Schools (NCA), and The Association of Theological Schools (ATS) has granted a five-year renewal of accreditation to the institution. Along with these important decisions, both agencies have removed several negative notations previously made about the seminary.

"Concordia Theological Seminary is delighted with this renewal of accreditation of its program and the removal of notations. The people of the church as well as the faculty and students can rejoice in the increased enrollment, increased support and increased missionary zeal—all in the service of forming compassionate pastors who will confess Christ with biblical and confessional clarity," said Dr. Dean O. Wenthe, President of CTS. "As president, I extend our thanks to so many of God’s people who have made this possible. I look forward to the coming five years with great confidence in our church and our confessions."

These decisions come after the NCA placed the institution on probation in 1996 and the ATS, while they did not remove accreditation, did not reaffirm it either. Both agencies sited several notations for their decisions. These notations included: the governing board does not exercise sufficient control; has not addressed issues of divisiveness among internal and external constituents; undercapitalization and current deficit bud-
ANCIENT CHRISTIAN COMMENTARY ON SCRIPTURE: NEW TESTAMENT, MARK
edited by Thomas C. Oden and Christopher A. Hall;
Inter-Varsity Press;
retail price $39.99, our price $36.00, on sale $32.00.

In recent years we have been besieged by new commentaries from nearly every religious publishing house around. This is a series which seeks to approach the idea of commentary from a mostly forgotten area. . . . the interpretive voices of early church expositors, the luminaries of a vital period of biblical interpretation, have virtually fallen silent in the contemporary study, teaching and discussion of Scripture." Mark is the first of what will eventually be a 27 volume set of commentaries which rely on the writings of Augustine, Tertullian, Origen, Eusebius, as well as many others to help us understand the meaning of Scripture. It is worth noting that CTS' Drs. Just, Weinrich and Wenthe have each been asked to edit a volume of this series. Pastors who want substance in their commentaries will want this volume.

THE DOCTRINE OF PROVIDENCE by C. L. Arndt; translated by Erwin Koehler;
CTS Press;
retail price $2.95.

Erv Koehler has, for a number of years, spent his spare time translating German historical, religious documents into English. The Doctrine of Providence was a paper presented to the Michigan District of the Missouri Synod in 1895 by Dr. Arndt. "As simple and familiar, however, this doctrine appears at a casual glance: if one carefully considers the individual points, almost every one of these points leads us to unfathomable mysteries." Students of American Lutheran thought will find this discussion interesting.

I BELIEVE: EXPLORING THE APOSTLES' CREED
by Alister McGrath;
Inter-Varsity Press;
retail price $7.99, our price $7.20.
The Apostles Creed is basic to Lutheran dogma and is recited in nearly every congregation every Sunday. Dr. McGrath takes the reader through the individual parts of the creed to explore them in depth. It is his contention that it "provides a concise summary of many of the main points of the Christian faith." It could be used in a group Bible study or with Luther's Catechism for a new members class. Those wanting either a new look or a refresher course will find this book helpful.

If you would like to order any of these books, please contact the Seminary Bookstore by calling 219-452-2160.

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CONCORDIA THEOLOGICAL SEMINARY

CALENDAR OF EVENTS

Events

Vicarage Placement Service
April 19, 1999
Kramer Chapel

Call Placement Service
April 20, 1999
Kramer Chapel

Israel Dig Begins
May 11, 1999
Call 219-452-2243 for more info.

Grand Ol’e Lutheran Fellowship Golf Outing
May 15, 1999
River Bend Golf Course, Fort Wayne
Call 219-452-2249 for more info.

Graduation
May 21, 1999
Kramer Chapel

Intensive Interpreter Training Program
June 20-July 16, 1999
Concordia Theological Seminary
Call 219-452-2197 for more info.

Teen Sign Language Camp
June 20-26, 1999
Concordia Theological Seminary
Call 219-452-2197 for more info.

Worship and Music

Easter Choral Vespers
April 18, 1999
4 p.m.
Seminary Kantorei
Kramer Chapel

1998 Partners Program Recognizes Pastors

Thirty pastors were recognized in 1998 as a part of the Seminary Partners program. This program, one of the many stewardship options at Concordia Theological Seminary (CTS), offers friends of the seminary the opportunity to designate their pledge of support in honor (or memory) of a special pastor whose ministry made a difference in their lives.

The program also strives to bring attention to the growing need for pastors within the LC-MS. There are currently over 850 vacant congregations in the Missouri Synod, a figure which does not include parishes requesting an associate pastor or the growing mission field in North America and abroad.

The Seminary Partners program continues to serve a critical role in identifying and preparing men for the Office of the Holy Ministry. Partners’ contributions, which may be designated directly towards student aid or given to be used “where most needed,” allow the seminary to offset the cost of tuition for all students in need, to expand and intensify recruitment efforts, and, ultimately, place qualified men to preach, teach and proclaim Christ to the world.

For questions or information on how you or your organization can help recruit and prepare men for the Holy Ministry through the Seminary Partners program, please contact the Office of Development by calling toll-free at 877-287-4338.

Christmas Emporium Provides for Seminarians

For the last five years, Concordia Theological Seminary has hosted an annual event for its seminarians and those with families that has continually produced an outpouring of love and sharing from the local community and the church-at-large. Called the Christmas Emporium, every year the emporium provides a new gift or toy for each child and small gifts are distributed to each adult.

The ways in which these gifts are collected vary greatly. Some people hit the “after Christmas” sales to start buying for next year’s gifts; LWML chapters host “Christmas in July” parties in which each person brings a wrapped gift for an exchange, opens it and then wraps it up again to be given to the emporium; while others who work for retailers collect funds and then use their employee discount to buy gifts for the emporium.

Coordinated by the seminary’s Clothing Co-op, the emporium collects donated gifts throughout the year. Examples include dolls, games, sports equipment, dress shirts, gourmet coffee, photo frames, perfume and holiday gift sets. Cash gifts are also encouraged which are used to purchase gift certificates to local restaurants. Last year 560 people were served through the Christmas Emporium.

If you or a group would like to help or donate to the 1999 Christmas Emporium, please contact Cynthia Hall by calling 219-452-2168.
"We wanted our kids to follow their dreams, instead of worrying about money. Our Lutheran Brotherhood representative made that possible."

Lutheran Brotherhood was founded on the idea of service to Lutherans. We call it stewardship. It means we’re dedicated to making a difference in the lives of Lutherans, by managing financial resources as well as reaching out to people in need.

You can see stewardship in the efforts of Lutheran Brotherhood district representative Kurt Gland, who helped the Hansons with their estate conservation needs. He found a way for them to support their charitable causes, without taking away from their children’s inheritance.

You’ll find examples of Lutheran Brotherhood building stronger Lutheran communities, congregations, institutions and families all across the country. Today, we’re on the Hansons’ front porch.

Serving through Stewardship

Locate your Lutheran Brotherhood district representative at www.luthbro.com. Lutheran Brotherhood is a member of the Insurance Marketplace Standards Association. This testimonial statement is not indicative of future performance and may not be representative of all clients.