I believe in God, the Father Almighty, maker of heaven and earth. And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and was buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence He will come again to judge the living and the dead. I believe in the Holy Spirit, the holy Christian Assembly.
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 than 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.
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.

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 written to encourage you in letting your readers know that conservative churches are thriving without using the new praise songs and trimmings.

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

Dorothy Smith
Ooltewah, Tenn.

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

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

Mr. and Mrs. John Wilks
Schaumburg, Ill.

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

I also found it interesting that Dr. Veith’s article began with thoughtful insights into the changes that have occurred in succeeding generations, from the post WWII generations to today’s Generation X. But it ended up being an article defending the notion that only liturgical services and 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.
When the word Creed is mentioned, we generally associate with it a fixed body of statements which were formulated and accepted at a specific point in time by the Christian church and transmitted in its history as important articles to which believers continue to pledge their allegiance. Three important creeds immediately come to mind, namely the Apostles’ Creed, the Nicene Creed and the Athanasian Creed. Upon opening the Book of Concord, wherein all important documents of the Lutheran church are contained, the reader will find these creeds referred to as the “three chief or ecumenical symbols” and placed alongside seven other documents of the Lutheran church: the Augsburg Confessions, its Apology, the Smalcald Articles, the Treatise, the Small and Large Catechism, and finally the voluminous Formula of Concord. These three creeds enjoy a very special status in the Christian church not only because of their old age but also because they are ecumenical in character, that is, they have been accepted by the Christian church worldwide and not only by a single church body. Thereby, they have become for all Christians signs or symbols which remind us that fundamental questions were both raised and decisively answered in the period between the days of the apostles and those of the reformers. Noteworthy, therefore, is the fact that the reformers quoted the Creeds with the specific purpose to prove to their opponents they were not innovating new doctrines of a church-divisive nature, but shared the ecumenical faith of the ancient church. As a token of acknowledging their revered status, posterity gave the three creeds alone the exclusive title creeds whereas all other important documents of the church were called confessions.

**The Creeds Have Their Roots In Scripture**

Together with the other confessions in the Book of Concord, the creeds share a relationship to Scripture, not as being infallible in character, but nonetheless as true explications of Scripture. In fact, they do not only illuminate the Bible’s true meaning, but they have their roots in Scripture from both a phenomenological and historical perspective. If we examine the word Creed etymologically, that is by tracing the origin of the word, we discover that it is derived from the Latin word credere which means nothing other than “to believe.” We can say that creeds are statements of what Christians’ believed at a particular moment in time. Such statements of faith are infinite in number in Scripture and very old in origin. Creeds are as old as the church; yes as old as God’s people on this earth. Already the nation of Israel, in allegiance to its God Yahwe, the Creator and Redeemer, expressed its faith in brief statements such as “Hear, O Israel, the Lord our God is one Lord” (Deuteronomy 6:4). In the New Testament, believers shared Peter’s confession that Christ is the “Messiah (Christ), the Son of the living God,” which was his answer to Jesus’ question, “But who do you say that I am?” (Matthew 16: 15-16). In similar fashion also the eunuch in his desire to be baptized by Philip declared his faith with the words, “I believe Jesus Christ is the Son of God” (Acts 8:37).

**Confessing The Creeds May Lead To Persecution**

Yes, to affirm one’s trust and allegiance in Jesus Christ as Lord was without doubt both a very personal and audible expression in whom salvation is believed to be found. As we are told by Paul, “because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved” (Romans 10:9). However, in doing so, the believer very often puts his own life on the line. Stephen, the martyr, may serve as the most placid example where his bold and outspoken belief cost him his life. In fact, this may explain why in the time of persecution in the early church, Christians chose the symbol of the fish to express their faith in this cryptic form. For if spelled out, the letters for a fish, I C H T H Y S, stood in for the abbreviated Greek words, Jesus Christ, Son of God, Savior. To this day, inscriptions of this symbol can be seen in the catacombs beneath the city of Rome where the remains of many a Christian’s tortured and mutilated body rest in peace.

**The Creeds Are Structured According To The Faith In The Triune God**

It was not only the one person, Jesus Christ, who stood in the focus of the Christians’ faith. At times, God the Father and the Son were confessed together (Romans 4:24) in what we identify today in scholarly terms as bipartite structured statements. On other occasions, all three persons of the Trinity were confessed in the form of tripartite structured statements as can be found in the Great Commission (Matthew 28:19) or in what we call the Pauline pulpit blessing, “Grace and peace be with you from God our Father, the Son and the Holy Spirit” (2 Corinthians 13:13). Naturally, the Creeds themselves were a direct outflow of these brief confessions to the Triune God but of a more elaborate structure and content.

**The Creeds Versus The Privacy Of Faith**

In conducting a comparison between such brief expressions of faith in the Bible and the long and elaborate statements of the ecumenical Creeds, the fixed and rigid formulations of the latter hardly seem to reflect the personal and spontaneous character of the former. This may give rise to a number of objections so common to this day and age. Without doubt, many a Christian’s battle cry can be heard, “The Bible, the bible only is the religion of us Lutherans” and not some later formulas passed by the church. Others might place greater demands on a person’s ethical expres-
It may be said the ecumenical creeds are once again successful attempts at finding answers to the fundamental question Jesus asked Peter, “Who do you say I am?” in a given context. Faith is never confessed in a vacuum, but relates to important events and challenges within a Christian’s life.

By the Rev. Dr. Detlev Schulz

The Rev. Dr. Detlev Schulz is Professor of Pastoral Ministry & Missions at Concordia Theological Seminary, Fort Wayne, Ind.
"In the morning when you get up (and in the evening when you go to bed), make the sign of the holy cross and say: In the name of the Father and of the Son and of the Holy Spirit. Amen. Then, kneeling or standing, repeat the Creed and the Lord's Prayer."

The Creed: Defines the Scriptures & Prayers

These instructions, to "the head of the family" in the Daily Prayers section of the catechism, teach us that the Small Catechism is much more than a textbook; it is also a prayer-book. The Creed is taught by pastor and parents so that it can be used daily in the life of a Christian. It was Martin Luther's intention in his instructions for daily prayer that the Creed be a constant companion for the Christian and the Christian home. Through faithful, daily use of the Creed in prayer, the head of the household could teach his children how to understand the Word of God and listen to it faithfully. He would be able to teach his children how to pray with a faith that was anchored in what God had done and promised rather than in the Christian's own efforts. Through the clear, sturdy words of the Creed, the head of the household and every member of the family would find solid ground upon which to stand and find help when the sins and troubles of their life together would crowd in around them.

What is the Creed?

The Creed faithfully confesses what the Word of God teaches. The Apostles' Creed, often called the children's creed or the baptismal creed, does not contain a word or phrase that is not from the Bible. The Apostles' Creed is not found in any single chapter and verse of the Bible because it is a summary of everything that the Bible teaches for our salvation. The Christian who believes in what the Creed teaches, believes in Christ and has eternal life.

How is the Creed to be used? The Creed is not simply to be memorized, confessed in a church service, and quietly set aside until the next service. It is intended to be used daily in the life of the Christian and the Christian family for the purpose of faithful meditation upon the Word of God and as medicine to help the Christian against the ravaging disease of sin which infects his life.

The Creed in Meditation.

Christian meditation is different from all other kinds of meditation in eastern religions or the new age movement. Christian meditation does not focus inwardly, drawing upon a power or understanding within the self. Christian meditation fixes the mind and heart upon a Word of God outside of the self. The Christian does not meditate upon the Word of God by asking the question, "What does this mean to me?" The sinful heart is always apt to turn inward upon itself and away from Christ. Rather, Christian meditation begins with that which is known to be true from God. The Creed anchors meditation in what is true, not for the self alone, but for every Christian for all time. Self-centered meditation leads the Christian to place his faith, not in the Word of God, but in his own works, piety, understanding or strength of faith.

The Creed stands as a grid or framework through which the text of the Scriptures is to be properly understood. It is the faithful witness of what the Scriptures teach and what the Church has always confessed on the basis of the Word of God. The Creed guards us against flights of fancy and phony conclusions in interpreting what God's Word says. It does this, not because its authority is greater than the authority of the Scriptures, but because it is the faithful witness by the Church of what the Scriptures have always taught. The Creed is not the private interpretation of any one individual. It is the confession of the Church and every Christian in every time and place. It also provides a common language for Christians to use in discussing the faith among themselves and in confessing it before the world.

When, for example, the Christian hears a passage of Scripture that he thinks is telling him to rely upon himself for the certainty of salvation, he can safely reject that idea because it is denied by the Creed. The Creed says, "I believe in God the Father almighty and in Jesus Christ His only Son our Lord and in the Holy Spirit." The Creed does not say, "I believe in God and in myself and what I have done for my salvation." Because we are sinners, there are many things which can adversely effect our understanding of the Bible, including sinful human reason and the lies and deceit of the devil. The Creed provides safety for the Christian against himself, the world, and the devil.

This is why Luther provided brief explanations to each of the three articles of the Creed. Each explanation clearly articulates the teaching of each of the three articles in a way which is personal and devotional. Luther's explanations are like mini-sermons which proclaim all that the Father, Son, and Holy Spirit have done for me and for my salvation from sin, death, and the devil. These explanations, like the Creed itself, can be returned to again and again in prayer and meditation to help us understand the Scriptures and to strengthen faith.

The Creed as Medicine.

Through the words of the Creed the Holy Spirit preaches to me to strengthen my faith in Christ. In his personal prayerbook, Luther speaks of using the Ten Commandments, the Creed, and the Lord's Prayer every day in prayer. Prayer and meditation upon these texts has a specific goal in mind. We use the Ten Commandments so that we learn our need for God's saving help. We pray the Creed because it proclaims what God has done to rescue us. We pray the Lord's Prayer because the Holy Spirit has placed our faith in the Word and promises of God's grace in Christ. In
other words, the Ten Commandments diagnose our spiritual sickness. The Creed contains the medicine we need for our sickness, so that faith in Christ is renewed. And faith receives the medicine of the Word and clings to it for life and salvation in the Lord’s Prayer.

Understanding that the Creed is medicine for faith against sin, Satan, and death is very important. The Creed is the proclamation of the Gospel. The Gospel creates faith in Christ and saves us from our sin. Before it ever became my confession of faith, the Creed was, first of all, the proclamation of what God had done for me and all Christians before me. Reciting the Creed out loud is of benefit to me spiritually, particularly when I do not feel like praying and my faith is troubled with doubts or a bad conscience. The words of the Creed immediately direct my faltering and trembling faith outside of myself to what God the Father, Son, and Holy Spirit have most assuredly done for me.

The Creed is, therefore, like a sermon which preaches the Good News of God’s grace to me in Christ again and again. As such, the Holy Spirit uses the Creed to strengthen my faith and ground it in the promises of God. The Small Catechism picks up on this theme in each of the three explanations to the Creed.

The First Article proclaims to me the comforting certainties of my creation and preservation by God: “God has made me. He has given me my body and soul and still takes care of them. He also gives me clothing and shoes, food and drink, house and home, wife and children He richly and daily provides me with all that I need He defends me against all danger and guards and protects me from all evil All this He does only out of fatherly, divine goodness and mercy, without any merit or worthiness in me.”

Notice the language of gift! Grace is the motivation for all that God has done and continues to do for me. Faith rests upon these promises: He has made me. He gives me all that I need. He defends me against all danger. He does all of this because He loves me. The assertions of the Creed, not only invite us to trust in God, they are the Words and promises of God through which the Holy Spirit actually creates and strengthens faith.

The Second Article proclaims to me the comforting certainties of my salvation in Christ: “Jesus Christ is my Lord, who has redeemed me, a lost and condemned person with His holy, precious blood and with His innocent suffering and death, that I may be His own.”

Notice the language of the Gospel! Christ redeemed me. Christ paid the price for my sin. Christ purchased me with His blood that I may be His own. I belong to Him because of what He has done for me, not because of what I have done for Him! His everlasting righteousness, innocence, and blessedness are my salvation. I live my life under Christ by the forgiveness of sins. His Word of forgiveness frees me from condemnation and a bad conscience.

The Third Article proclaims to me the comforting certainty that it is the Holy Spirit who has brought me to Jesus Christ, my Lord, and bestowed upon me all the gifts of salvation in His name: “I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Spirit has called me by the Gospel and kept me in the true faith In the same way He calls the whole Christian church on earth, and keeps it with Jesus Christ in the one true faith In this Christian church He daily and richly forgives all my sins On the Last Day He will raise me and all the dead, and give eternal life to me and all believers in Christ.”

Notice the language of certainty! The Creed makes assertions! This is what the Holy Spirit has done and continues to do for me! The Word of God gives what it says. Faith is created by this Word, sustained by this Word, and believes this Word.

It is only through the cultivation of a love affair with these texts that their richness and power for strengthening faith and comforting the Christian can be realized. First, learn them by heart. Second, recite them out loud when you pray each day. Third, allow the words of the Creed and its explanations to become the words of your own petitions to God as you call upon Him in every need.

The Rev. Peter Bender is pastor of Peace Lutheran Church, Sussex, Wis.
Whoever will be saved, above all else, hold the catholic faith. Which faith, except everyone keeps whole and undefiled, without doubt will perish eternally. And the catholic faith is this, that we worship one God in three persons and three persons in one God, neither confusing the persons nor dividing the substance.

Orthodox.

The standard definition is “right teaching or right belief.” However, a closer examination of the word indicates that this is a derived meaning. The word actually means “right splendor or right praise.” While it may appear that we have mistranslated the word or misunderstood the word, the reality is that right praise and right teaching and belief go together. They are joined and really cannot, or ought not be, separated. The joining of right praise and right belief is, perhaps, best seen in the use of the creeds of the church, specifically in the Apostles’ and Nicene Creeds.

Both of these creeds, used in the Divine Service, speak of the true Scriptural faith that we believe and confess and the true praise of God in which we join. What we believe and confess cannot be separated from the true praise and thanksgiving of the Lord expressed in the Divine Service of Word and Sacrament. They belong together and ought be inseparably joined together.

It may seem strange to congregations of 1999 to suggest that the proper rendering of the creeds in the service is that they be sung. Sing the creed? The didactic text of the creeds do not seem to lend themselves to singing. Yet, when the great composers of the church, including J. S. Bach, prepared music for the Divine Service, they set the Kyrie (“Lord have mercy”), the Gloria in Excelsis (“Glory to God in the highest”), the Creed, the Sanctus (“Holy, Holy, Holy”), and the Angus Dei (“Lamb of God who takes away the sin of the world”) to music. The music for the creed was invariably provided and invariably sung.

The close connection of the creeds to singing and praise was something that was retained at the time of the Reformation with many settings of the creeds being composed. Dr. Martin Luther provided hymn settings for the versified form of the Apostles’ Creed, We All Believe in One, True God. Even the 1948 The Music for the Liturgy for The Lutheran Hymnal supplied a simple chant line and musical accompaniment for both the Apostles’ and Nicene Creeds. As late as the mid-twentieth century we still acknowledged that in the creeds both right belief and teaching were linked to the right praise of the Lord.

If we examine the Divine Service we discover that creed and praise of the Lord do go together. The service is an exposition or expansion of the creed, or put another way, the creed summarizes what we have been singing and praying through the entire Divine Service. “In the name of the Father and of the Son and of the Holy Spirit.” With the words of the
baptismal formula we begin the service. Those baptismal words are a shorthand form for the entire Apostles’ Creed, the creed that summarizes the Christian faith in the Rite of Holy Baptism. What is the faith, the belief, the teaching into which the candidate is being baptized? Here it is summarized in the Apostles’ Creed. It is imposed and given in the dominical words, “In the name of the Father, of the Son, and of the Holy Spirit.” With those creedal words the service begins.

The litany form of the Kyrie (“Lord have mercy”) expresses several parts of creed in the language of praise. “For the peace from above and for our salvation, let us pray to the Lord.” Those words take us to the middle of the Nicene Creed, “Who for us men and for our salvation came down from heaven ... “ Here the work of redemption is expounded.

The litany continues, “ ... for the well-being of the Church of God ... “ propelling us into the third article and the work of the Holy Spirit who fills the “one, holy, Christian and apostolic Church” with His power and presence. That same thought is continued in the next petition which prays for the local assembly of believer, that is, “this holy house and all who offer here their worship and praise.”

It is in the Gloria in Excelsis (“Glory to God in the Highest”) that we see the welding of creedal expressions of praise and thanksgiving. In the Gloria the work of salvation is presented to us in the form of thanksgiving as it reflects the creeds of the church. The work of the Father as the Creator/King is expressed in one short phrase, “Lord God, heavenly king, almighty God and Father.” As the Nicene Creed says it, “I believe in God the Father, almighty maker of heaven and earth.” Just as the creeds move quickly from the first article expounding the work of the Father to the work of God the Son, so the Gloria move quickly into the praise of the Lord for our salvation. Christ our Lord is the only Son of the Father. It is He who takes away the sin of the world and having done so sits at the right hand of the Father. The import of the teaching of our creeds on salvation is expressed in this summary manner. Again, the person of the Holy Spirit is set forth in praise as He is linked to Jesus Christ in the glory of God the Father. The teaching of the creeds becomes confession and praise on our lips in the words of the Gloria.

While the Proper Prefaces in the Service of Holy Communion focus on various aspects of our Lord’s saving work for us, the expressions of our praise are in words that echo and re-echo the language of the creeds. Witness these examples: mystery of the word made flesh; being found in fashion as a man; on the tree of the cross you gave salvation; has taken away the sin of the world; in their sight was taken up to heaven; poured out on this day as He had promised the Holy Spirit. In the confession of the only true God, we worship the Trinity in person and Unity in substance. Here creed and praise fuse into one song of thanksgiving to the Lord.

As the Service of Holy Communion culminates in the consecration and reception of the Lord’s body and blood for the forgiveness of our sins, careful readers of the creeds will point out that there is nothing about the Sacrament of the Altar in our creedal formulations. How could such an important teaching of our faith by ignored by omission? It is suggested by some scholars of the creeds that our English translations may have led us in a wrong direction. When we confess, “I believe in the holy Christian Church, the communion of saints ...” we may in fact be speaking about the sacraments. While we let the scholars argue about masculine or neuter gender, we understand that the Words of Institution take us back to the second article and summarize Christ’s saving work for us.

The service began with the baptismal formula summary of the creeds, “In the name of the Father and of the Son and of the Holy Spirit.” The service ends in a similar fashion. It takes us back to the Old Testament to the very words that the Lord gave to Aaron the first high priest with which he was to bless the people of Israel. We close with those same words of blessing, a triple-fold use of the Lord’s name. “The Lord bless ... the Lord make ... the Lord lift up His countenance and give you peace. Amen.” Amen, so be it. At the end of the creeds we shout that same word, Amen. So be it! So we believe. So we worship. Orthodox—right praise which leads us to right belief and confession.

The Rev. Dr. Roger D. Pittelko is Adjunct Professor of Pastoral Ministry & Missions at Concordia Theological Seminary, Fort Wayne, Ind., and former District President of the English District of the LCMS
God had other plans

Unlike many called and ordained men who have always known that they wanted to be a pastor, Rev. Wiley Smith dreamed of flying jets in his youth. But as is the case with many people’s dreams, God had other plans for him.

Born in St. Louis, Mo., Rev. Smith spent the early years of his life in this Midwestern city sporadically attending Methodist and Presbyterian churches. When he was eight years old, his family moved to the West Coast town of Albany, Ore. It was in Oregon that Rev. Smith was first introduced to Lutheranism.

“After graduating from the University of Oregon, I met my bride, Alise. She was the brightest light I had ever seen and she invited me to her church, Trinity Lutheran Church, in Bend, Ore.,” Rev. Smith explained. “It was in the Divine Service at Trinity that I was first subjected to the Gospel in all its fullness and, though I had no conception of it, began my journey toward the ministry.”

Having graduated from the University of Oregon in Eugene, Ore. with a bachelor’s degree in psychology, Rev. Smith still had no clear career direction and the dream of “going fast” remained, so he decided this was the time to join the Navy. He began the process by taking the Navy’s entrance exam for admittance into the Aviation Officer Candidate School (AOCS).

“I am not much of a mathematician,” said Rev. Smith. “So I was a non-select.”

Anxious to enter the Navy regardless of his test score, Rev Smith decided to enlist for a four-year commitment.

“The naval recruiter told me that if I received a good evaluation and the endorsement of my commanding officer my chances of being admitted into AOCS would be good,” explained Rev. Smith. “Surprise! This ended up not being the case. But by the time I found out that I had been deceived, it was too late. I was an enlisted flunky swabbing hangar decks.”

Stationed at Naval Air Station Miramar in San Diego, Calif., Rev. Smith and his wife settled in Escondido and transferred their membership to Grace Lutheran Church. It was here that he began to realize that God was calling him into the ministry and not a cockpit.

Rev. Smith became quite passionate about Lutheran theology and active in Bible studies and other church activities.

Overlooking the San Bernardino mountains, Christ the King worships around 130 members each Sunday and is the home to one of the largest preschools in the Missouri Synod, with an attendance of 300 children.
“My pastor, Rev. James P. Young, saw that I was very interested in the doctrine of the church and he began to encourage me toward the Holy Ministry. As a graduate of Concordia Theological Seminary, Pastor Young told me all about life at the seminary,” said Rev. Smith. “He told me about the professors, the wonderful Lutheran churches in Fort Wayne, and how seminary life is so fulfilling for students and families alike. By the time I applied in 1988 and was accepted, I felt like it was home before I even got there.”

Committed to finish his four year assignment with the Navy, Rev. Smith did not begin his studies at the seminary until the Fall of 1991. Describing his seminary education, Rev. Smith mirrors it to the assembling of a mosaic.

“As I began to learn more, the depth and richness and clarity of Christ’s sacrifice and His ongoing work in the church grew and intensified in my mind,” Rev. Smith explained. “Between the glorious worship life in Kramer Chapel and the teaching prowess of Professor Marquart, Dr. Scaar, Dr. Just, and Dr. Weinrich, all the pieces came together perfectly. Now I help my parishioners to see the mosaic of a suffering and triumphant Christ in our Liturgy, the Sacraments and the Holy Scriptures.”

Along with his years on campus, Rev. Smith also credits a wonderful year of vicarage under the sainted Rev. Dr. Martin Rudolph Taddey at Trinity Lutheran Church in Palo Alto, Calif., in preparing him for the Ministry.

Graduating in 1995 with his M.Div. degree, Rev. Smith decided to stay on for an additional year to serve as the graduate assistant for the pastoral ministry department and to begin working toward his Master of Sacred Theology (STM) degree.

“I absolutely loved my STM year because it gave me a chance to discuss theology more in-depth with my professors and classmates,” explained Rev. Smith. “I feel as though I could not have possibly been better prepared to herald that Good News, to shepherd a flock, under any circumstance. When I left the seminary I was a race car, totally revved and ready to go.”

In the Spring of 1996, Rev. Smith received his first and current call to Christ the King Lutheran Church in Redlands, Calif.

Overlooking the San Bernardino mountains, Christ the King worships around 130 members each Sunday and is the home to one of the largest preschools in the Missouri Synod, with an attendance of 300 children.

“Being around so many young people keeps me on my toes and chapel is always interesting,” said Rev. Smith. “Through the year they become familiar with parts of the liturgy, the Lord’s Prayer and the Creed.”

Christ the King is firmly grounded in a Word and Sacrament ministry.

“At Christ the King the ministry is established around our Lord and His life,” explained Rev. Smith. “By following the church year and expounding on the depth of our liturgical practice we pattern the rhythm of our lives on the life of our Lord—the head of the body.”
“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.” Matthew 10:32

Jesus warned his disciples that it would be difficult to confess Him before men. Though we proclaim free salvation in Jesus Christ, many will reject Him and us. They prefer to remain in their sins. The encouraging news is that Jesus promised to be with us as we live in Him and to confess us before His Father in heaven.

As challenging as it is to proclaim the Gospel clearly and courageously in our own country, some seminarians from other parts of the world have known even greater difficulties for their confession. This year, Concordia Theological Seminary is pleased to have among its students Mr. Andrew Mbugo Elisa Kitogbere. Andrew is from the Sudan in Africa.

Perhaps for some of us, the Sudan is little more than a faceless word from the newspaper. For Andrew it is home and the place where he labors to bring God’s word to people in tremendous need. There is much suffering in the Sudan. For sixteen years, their country has been ravaged by civil war, the complexities of which most of us are not able to grasp. The predominantly Muslim north is in conflict with the predominantly Christian south. The tension is ethnic, political and religious. Andrew estimates that 1.5 million people have been displaced within the Sudan by the fighting. Another one million people are refugees. Over 500,000 people are starving to death. It is to these precious people that Andrew is determined to announce the blessings of Jesus Christ.

Born into an Anglican family, Andrew grew up and became very involved in church work as a layman. He studied communications briefly at Daystar University in Nairobi, Kenya and began working as a newspaper reporter. In 1989, he was recruited to be the press secretary to the Anglican Archbishop in the Sudan. He soon came to hold a variety of positions and was given additional responsibilities including being sent by his Anglican Communion as their representative to the World Council of Churches Central Committee.

In 1993, Andrew met Lutheran pastors from neighboring African countries and was impressed with their teachings and their zeal for evangelizing the lost. After careful study he determined that his desire for a church that professed sound Biblical doctrine was fulfilled in Lutheranism. II Timothy 4 became increasingly meaningful to Andrew. “Preach the Word; be prepared in season and out of season; correct, rebuke and encourage with great patience and careful instruction. For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths. But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.” The Evangelical Lutheran Church of the Sudan (ELCS) was born.

From the start, Andrew received counsel and support from the Evangelical Lutheran Church in Kenya, the Ethiopian Evangelical Church Mekane Yesus and the Evangelical Lutheran Church in Tanzania. He began to meet many important Lutheran leaders. In March 1994, the Rev. Dr. Robert Preus, the late president of Concordia Theological Seminary, arrived in Nairobi to attend the Second International Lutheran Confessional Conference. Andrew’s acquaintance with confessional Lutheranism was strengthened. The Rev. Dr. Anssi Simojoki, a Finnish scholar and missionary in Kenya, provided needed counsel and support.
Andrew Mbugo Elisa Kitogbere, his wife Linda and their daughters.

initial instruction in the teachings of Martin Luther’s Small Catechism. Dr. Simojoki, incidentally, is working with the Lutheran Heritage Foundation (LHF) on their project of translating the Book of Concord into Swahili. This connection with the LHF has been extremely beneficial to the new Lutherans in the Sudan. Rev. Robert Rahn, Executive Director of the LHF, has provided the ELCS with funding, office equipment, hymnals, catechisms and other religious books. A seven-day orientation in the Augsburg Confession and Luther’s Small Catechism was organized and financed by the LHF. The Lutheran doctrine was taking deeper hold in the Sudan. LHF funds are also helping to make it possible for Andrew to study theology at Concordia Theological Seminary.

By God’s grace there are now over 1,000 Lutheran Christians in the war-torn Sudan. They are organized into three congregations and one mission start with yet another mission in its infancy. They have no ordained pastors of their own and rely upon the Church in Kenya to offer ministerial services. Andrew is the de facto leader of these congregations. His studies at Fort Wayne will prepare him to return and be called to serve as bishop and pastor to the Lutherans there.

Andrew’s people ask us to pray for peace in the Sudan. Pray that the God of peace may be known and trusted by all. Pray that the Triune God may be confessed there clearly and without fear.

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Pray that the Christians may be strengthened and invigorated through the steadfast preaching of the forgiveness of sins and that the sacraments may be rightly administered.

The plans of the ELCS are bold and courageous. Their hope is to establish Lutheran congregations throughout the land, especially in the south where the Christians move most freely. Many believers live now in the Muslim north but this is only because their villages have been destroyed in the conflict. It is expected that they will return to the south when peace is regained. The church knows that it must be prepared for that day. The long civil strife has left thousands of young people without education. The church plans, with the help of God, to open a number of kindergartens and primary schools. They believe that Christian schools can serve as an avenue for outreach and teaching the confessions of the church. One of their greatest needs is for well-trained workers. The goal is to eventually have a strategy for the preparation of pastors, teachers, deaconesses and other kinds of lay-workers.

In a report to LCMS representatives, the ELCS states its position without equivocation. “As a young church, it is important for us to accept the true teachings of Martin Luther and avoid what may divert our stand from the real Gospel. Our stand is to be confessional Lutherans and to teaches Christian schools can serve as an avenue for outreach and teaching the confessions of the church. One of their greatest needs is for well-trained workers. The goal is to eventually have a strategy for the preparation of pastors, teachers, deaconesses and other kinds of lay-workers.

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Our brothers and sisters around the world need our love and encouragement. Let us always be mindful of their struggles. The Lutherans in the Sudan can teach us many things about carrying the cross of Jesus Christ.

Concordia Theological Seminary is honored to have Andrew as a student. For the months that he is in the United States, he leaves his family at home in the Sudan. Andrew and his wife, Linda, have three daughters ages 9, 7 and 5. May God bless his studies at the seminary and use him as His instrument in the Sudan to bring the Truth to those that know Him not.

The address for the Evangelical Lutheran Church of the Sudan is P.O. Box 11902, Khartoum, Sudan. Rev. Scott Stiegemeyer is an Admissions Counselor at Concordia Theological Seminary, Fort Wayne, Ind.
We recognize the need to occasionally retreat from the schedules and tensions of everyday work and life, and are happy to offer our beautiful campus, our rich worship life and a schedule of outstanding teachers for your retreat. In this relaxed and quiet setting you can study subjects that are of interest to you without homework and tests. You will sit at the feet of some great teachers of the faith, but without any of the normal academic pressures. You will also join the faculty and seminarians as they gather around altar and pulpit, as they sing liturgy and hymns 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.

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

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

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

1999 Retreat Schedule

June 12-14, 1998
College Men’s Retreat on the Holy Ministry

Sept. 17-19, 1998
The Sermon on the Mount: The First Step in Catechesis

Sept. 18-20, 1998
A Biblical Study of Angels

Sept. 25-27, 1998
Altar Guild Retreat

October 16-18, 1998
Understanding Bach’s Mass in B Minor

Oct. 22-24, 1998
Fathers of the Church: Pastors, Martyrs, Confessors

Oct. 22-24, 1998
Teaching the Small Catechism

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Oct. 22-24, 1998
Fathers of the Church: Pastors, Martyrs, Confessors

For more information or to reserve your space (at least one week in advance of start date) please call Michele Williams at (219) 452-2191
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.

1998 LCMS Youth Gathering — The 1998 LCMS Youth Gathering will be held in Atlanta, Ga., July 25-29. With 30,000 youth expected to attend the event, Rev. Scott Klemsz, Rev. Todd Peperkorn, and Rev. Scott Stiegemeyer, all admissions counselors from CTS, will be on hand to answer any questions young people may have about CTS and life as a seminarian.

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.
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 seminar on May 30, 1999 for a two week adventure of a lifetime 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 Pieriea. 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.

Price for *Footsteps of St. Paul Tour is $2399. The Optional **Greek Isle Cruise is $700. Cost includes breakfast & dinner each day while on tour, and breakfast, lunch & dinner while on the cruise.

Call Luther Tours at 1-888-458-8486 or the seminary at 1-800-482-2155 for full tour information and join us for this Experience of a Lifetime.

Footsteps of St. Paul * 

Itinerary

Day 1 - Departure
Departure from USA to Europe.

Day 2 & 3 - Istanbul
Bascilica of St. Sophia, the Blue Mosque, The Hippodrome and the Underground Cistern.

Day 4 - Nicea
The Museum of St. Sophia.

Day 5 - Ankara
The Museum of Anatolian Civilizations.

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 **

Greek Island Cruise - Athens

Day 10 - Greek Isles Cruise - Patmos
Island of Patmos, Grotto of the Revelation, Monastery of St. John.

Day 11 - Greek Isles Cruise - Rhodes
Island of Rhodes.

Day 12 - Greek Isle Cruise - Heraklion
City of Heraklion, the Palace of Knossos, Island of Santorini.

Day 13 - Athens
Athens, the Acropolis, the Parthenon and the Agora. Also Mars Hill, the House of Parliament, the Tomb of the Unknown Soldier & the Presidential Palace.

Day 14 - Mycenae, Corinth & Athens
Mycenae, ancient Corinth & Athens.

Day 15 - Departure
Morning departure from Athens to arrive in USA during the evening.

Note: Fall ’99 Luther Site Tour of Germany information is also available. Tentative departure date is June 8th. Please call for an itinerary at 1-888-458-8486 or 1-800-482-2155.
1999 SYMPOSIA SERIES

SEMINARY TO HOST ANNUAL EVENT

14th ANNUAL SYMPOSIUM EXEGETICAL THEOLOGY

"The Meaning of Sacred Scripture"

Tuesday, January 19, 1999

10:45 a.m. Welcome & Introduction
Dr. Dean O. Weathe, President,
Concordia Theological Seminary

11:00 a.m. “Paul’s Use of Scripture in Galatians”
Dr. Moisés Silva, Mary F. Rockefeller
Distinguished Professor of New Testament
Studies, Gordon-Conwell Theological
Seminary, South Hamilton, Mass.

12:15 p.m. Lunch

1:15 p.m. “Sacramental Theology in the Book of
Revelation”
Dr. Charles A. Gieschen, Assistant Professor of
Exegetical Theology (New Testament),
Concordia Theological Seminary,
Fort Wayne, Ind.

2:00 p.m. “Paul’s Quotations from Genesis: ‘The
Intended Sense Is One?’”
Dr. Walter A. Maier III, Associate Professor of
Exegetical Theology (Old Testament),
Concordia Theological Seminary,
Fort Wayne, Ind.

2:45 p.m. “A Canonical Reading of Ecclesiastes 1-2”
Dr. James G. Bottiggen, Professor of
Exegetical Theology (Old Testament),
Concordia Theological Seminary,
Fort Wayne, Ind.

3:30 p.m. Coffee Break

4:00 p.m. Vespers

4:15 p.m. Short Exegetical Paper Sectionals

5:15 p.m. Dinner

Wednesday, January 20, 1999

8:15 a.m. “More than Leader, Administrator and
Therapist: The Scriptural Substance of the
Pastoral Office”
Dr. Dean O. Weathe, Professor of Exegetical
Theology (Old Testament), Concordia
Theological Seminary, Fort Wayne, Ind.

9:00 a.m. “The Meaning of Isaiah 9”
Dr. Douglas Mcc. L. Judisch, Professor of
Exegetical Theology (Old Testament),
Concordia Theological Seminary,
Fort Wayne, Ind.

10:00 a.m. Chapel

10:30 a.m. Coffee Break

11:00 a.m. “Reading Luke with the Church Fathers”
Dr. Arthur A. Just, Jr., Professor of Exegetical
Theology (New Testament), Concordia
Theological Seminary, Fort Wayne, Ind.

11:45 a.m. Lunch

22nd ANNUAL SYMPOSIUM ON
THE LUTHERAN CONFESSIONS
and the
12th ANNUAL SYMPOSIUM ON THE
LUTHERAN LITURGY

“Worlds in Collision—The Lutheran Confessions
and Biblical Interpretation”

1:00 p.m. “The Foundation of Faith and Its Structure”
Professor Kurt Marquart, Associate Professor of
Systematic Theology, Concordia Theological
Seminary, Fort Wayne, Ind.

2:00 p.m. “The Hermeneutical Method of Martin
Luther”
Dr. Scott A. Bruzek, Pastor, St. John’s Lutheran
Church, Wheaton, Ill.

3:30 p.m. Coffee Break

4:00 p.m. “Contemporary Bible Translations—Anabaptist
Victories in the New World”
Dr. Theodore Letis, Director of The Institute for
Renaissance and Reformation Biblical Studies,
Philadelphia and Edinburgh

5:00 p.m. Choral Vespers: Seminary Schola Cantorum
Dinner

Reception: Luther Hall

Thursday, January 21, 1999

8:45 a.m. “Patristic Exegesis as Sacramental and Ecclesial”
Dr. William C. Weinrich, Academic Dean and
Professor of Historical Theology, Concordia
Theological Seminary, Fort Wayne, Ind.

10:00 a.m. Choral Matins: Seminary Kantorei
Coffee Break

10:30 a.m. “Faith, Facts and Reason”
Dr. Rod Rosenblatt, Professor of Theology,
Christ University, Irvine, Calif.

11:15 a.m. Lunch

12:15 p.m. Organ Recital: Dr. Craig Cramer, University
Organist, Notre Dame University, South Bend,
Ind.

1:15 p.m. “Reformed Exegesis—Lutheran Sacraments”
Dr. David P. Seer, Chairman of the Department
of Systematic Theology, Concordia Theological
Seminary, Fort Wayne, Ind.

2:00 p.m. Coffee Break

3:15 p.m. “A Reader’s Response to Reader Response”
The Rev. William M. Cvirdl, Pastor of Holy
Trinity Lutheran Church, Hazenin Heights,
Calif.

3:45 p.m. Symposium Reception: Memorial Coliseum
Symposium Banquet: Memorial Coliseum,
Speaker: The Rev. Paul T. McCain

Friday, January 22, 1999

9:00 a.m. “Confessions, Chorales, Cultures and Catechesis”
Dr. Daniel Zager, Professor of Music, Concordia
University, River Forest, Ill.

10:00 a.m. Chapel
The Rev. Dr. Dean O. Weathe, President,
Concordia Theological Seminary, Fort Wayne,
Ind., Speaking

12:00 p.m. Lunch
With the publication of a volume on Baptism by long-time Concordia Theological Seminary professor Dr. David P. Scaer, the Confessional Lutheran Dogmatics is expanded to four volumes now in print. Fundamental to Scaer’s approach to baptism is Dr. Martin Luther’s concern that this Sacrament is the foundation for the Church and embraces the Christian’s entire life, a uniquely Lutheran view. In addition to following the Augsburg Confession’s lead in developing baptism in relation to original sin, he presents extensive Biblical support for the classical Lutheran position, especially as it relates to Reformed and Baptist theologies with their different views on baptismal necessity and efficacy. Appropriately in an American environment, a significant portion of the work is devoted to a Biblical defense of infant baptism, which Scaer sees as the proper form of baptism and the purest expression of grace in the life of the believer. Among the issues presented are the fate of unbaptized children, abortion, baptism in behalf of the dead, the use of the name of Jesus as a baptismal formula, the 1960’s debate between Joachim Jeremias and Kurt Aland about the historical arguments for the New Testament practice of the baptism of infants, and Karl Barth’s objections to infant baptism. Also explored, perhaps for the first time, are arguments for infant baptism based on children being including in synagogues. Differences over the definition for baptism in the Holy Spirit are discussed. Scaer analyzes Lutheran baptismal liturgies and the relation of baptism to catechesis. Among other topics are the role of the Holy Spirit in baptism, the symbolism of water, immersion as a mode of baptizing, and the relationship of the ministry to baptism. With approximately 200 pages of text, the indices provide easy access to Biblical and confessional references, topics and theologians. The book retails for $19.95. For those attending the 1999 Symposia, a special rate of $16.95 will be offered. Orders may be made through the Seminary Bookstore by calling 219-452-2160.

Admissions Counselors Plan Trips

The Rev. Scott Klemsz, the Rev. Todd Peperkorn and the Rev. Scott Stiegemeyer, all CTS Admissions Counselors, will be visiting several states 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 list of where each counselor will be in regard to dates and locations. For more information, call 1-800-481-2155.

<table>
<thead>
<tr>
<th>Date Range</th>
<th>State</th>
<th>Counselor</th>
<th>Date Range</th>
<th>State</th>
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</thead>
<tbody>
<tr>
<td>Jan. 11-15</td>
<td>Indiana</td>
<td>Rev. Stiegemeyer</td>
<td>March 1-5</td>
<td>Oklahoma/Texas</td>
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<tr>
<td>Jan. 25-29</td>
<td>Alabama</td>
<td>Rev. Klemsz</td>
<td>March 6-10</td>
<td>Minnesota</td>
</tr>
<tr>
<td>Feb. 1-5</td>
<td>Wisconsin</td>
<td>Rev. Peperkorn</td>
<td>March 22-25</td>
<td>North &amp; South Carolina</td>
</tr>
<tr>
<td>Feb. 7-12</td>
<td>Oregon</td>
<td>Rev. Klemsz</td>
<td>March 22-26</td>
<td>Southwest</td>
</tr>
<tr>
<td>Feb. 15-19</td>
<td>Kentucky, Tennessee</td>
<td>Rev. Peperkorn</td>
<td>April 5-7</td>
<td>New York</td>
</tr>
<tr>
<td>Feb. 22-25</td>
<td>Illinois</td>
<td>Rev. Stiegemeyer</td>
<td>May 3-7</td>
<td>Ohio</td>
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</tbody>
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Rev. Peperkorn
Rev. Klemsz
Rev. Klemsz
Rev. Stiegemeyer
Rev. Klemsz
Rev. Stiegemeyer
Rev. Peperkorn
Seminary hosts Invitational Campus Visits

The Admissions Office at Concordia Theological Seminary (CTS), Fort Wayne, hosts two Invitational Campus Visits (ICV) each year. Held every year in the fall and again in the spring, this annual event brings visitors to the campus from all over the United States.

"God continues to entrust men and their families to our care as our community prepares them for the ministry in His church," said the Rev. Scott Klemsz, Director of Admissions at CTS. "We are thankful for His abundant grace at the seminary."

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.

"How grateful we are to our Lord for the prospective students who attend our ICVs. It is clear that the gifts of Christ—His living Word and life-bestowing Sacraments—shine with great clarity in our darkened culture," said Dr. Dean Wenthe, President of CTS. "God is calling men to hold up the light of Christ with Scriptural and confessional brightness. It was a privilege to have them on our campus and to anticipate their matriculation."

Each ICV begins Friday morning with a welcome by the Rev. Dr. Dean O. Wenthe and concludes on Saturday with a Matins service in Kramer Chapel on the seminary campus. The weekend is free for all prospective students and their families.

"We are delighted and encouraged by the growing number of talented men who are considering our seminary," said the Rev. Scott Stegemeyer, an admissions counselor at CTS. "The need for highly trained and compassionate pastors is so tremendous. Our staff has committed to pray daily for the Lord of the harvest to raise up more laborers. That is why it was such a joy to have so many men and their families come to see our seminary as they consider devoting themselves to lives in Christ's service. They will be such blessings for the church."

The next ICV will take place March 18-20, 1999. For more information or to register, call 1-800-481-2155.

Admissions office produces newsletter geared for young men

Concordia Theological Seminary’s (CTS) Office of Admissions is pleased to announce a newsletter geared toward encouraging and challenging young men to consider studying for the Office of the Holy Ministry.

Entitled Thy Kingdom Come, this newsletter comes out on a quarterly basis, and is offered to any young man in junior high or high school interested in studying for the Holy Ministry. It will also include information on how to choose a college or university for pre-seminary studies.

Thy Kingdom Come includes theological articles about what it means to be a pastor, a question and answer column by a pastor, first-hand accounts of the impact pastors have on people’s lives, and other items of interest for high school age young men.

"This is a wonderful opportunity for congregations to help encourage young men for the Holy Ministry," said the Rev. Todd Peperkorn, an admissions counselor at CTS. "We are particularly excited about working with high school age young men. This is the time when they are making career choices and it is our prayer that Thy Kingdom Come will serve to encourage them to consider the Holy Ministry."

If you know of someone who would be interested in receiving Thy Kingdom Come, please send his name and address to: Concordia Theological Seminary, c/o Rev. Todd Peperkorn, 6600 N. Clinton St., Fort Wayne, IN 46825, fax it to (219) 452-2227 or e-mail it to Peperkorn@ctsfw.edu.
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.
Erw 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.
The Rev. Dr. G. Waldemar Degner, professor emeritus of exegetical theology at Concordia Theological Seminary (CTS), Fort Wayne, died on Nov. 7, 1998, in Fort Wayne. He was 73 years old. Dr. Degner was teaching a course in New Testament Greek at CTS this fall.

Dr. Degner joined the CTS faculty in 1975 as an exegetics professor. He retired in 1990 after 15 years of service.

He is survived by his wife Anita and two daughters, Mary Williams of Anchorage, Alaska, and Evangeline Degner of Crestwood, Mo., and three sons, Daniel, David and Joel, all of Anchorage.

Dr. Degner graduated from Concordia College, St. Paul, Minn., in 1945 and Concordia Seminary, St. Louis, Mo., in 1950. He continued his education at Washington University, St. Louis, Mo., where he received an M.A. in Classics in 1951. He attended the University of Chicago where he received the Ph.D. degree in 1982 in the areas of classical languages, literature and philosophy. As a Fulbright scholar, he also attended the American Academy in Rome.

The Rev. Degner served as pastor of St. John's Lutheran Church, Tyndal, S.D., from 1951 to 1953 and Grace Lutheran Church, Breckenridge, Minn., from 1953 to 1957. From 1957 to 1959 he served as an instructor at Milwaukee High School and as a professor at Concordia College, Milwaukee, Wis., from 1959 to 1967, where he taught the classics and religion. Here he became chairman of the Department of Foreign Languages.

He also served as pastor of Trinity Lutheran Church, Ithaca, N.Y., from 1967 to 1975, where he did extensive work with students at Cornell University and Ithaca College.

In 1975 he accepted a call to CTS, where he served as a professor in the exegetical department.

If you would like to remember Dr. Degner, memorials may be sent to: The Concordia Theological Seminary Student Aid Fund, 6600 N. Clinton St., Fort Wayne, IN 46825.
"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