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Have you ever heard of a former tither?

In my 27 years in the ministry, I’ve never encountered one! How can this be so? Christ’s words to us in the book of Luke, chapter 6, provide the answer, “Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.”

There are many examples of God’s good gifts to His people in the words of Holy Scripture, and likewise, many references to what He would have us do with the bounties He entrusts to us.

In each issue of For the Life of the World, the column In Good Measure will bring you the story of a friend of the seminary who, like the church in Corinth, excels in giving, not necessarily in dollar amount but in significance.

I hope that these stories will be an encouragement to you and a source for exploring stewardship concepts that you can apply in your daily life.

Our story this month deals with the topic of tithing and percentage giving. Most of us can easily identify with Andy and Louise Stenson. The Stensons are retired school teachers, currently living in Oconomowoc, Wis.

Andy eagerly tells the story of how they became involved in percentage giving.

“Pastor Kohlstedt urged the members to contribute. He asked them to use percentage giving. He asked that, if they were giving one percent of their income, they should try to give two percent the next year, then three percent, and continue to increase this until they got to ten percent. Louise and I decided to try this. At the time, we were contributing about one fifth of a percent. Over the years, our contributions have risen to the point where we are now contributing about 12 percent of our total income before taxes.”

Andy goes on to share, “There is an interesting sidebar to this. We have never had financial problems because of this giving, and we always seem to have more than before. The IRS audited us three times because they did not believe we were contributing this much. It is interesting that they found a mistake each time, and it was in our favor!”

Indeed, God supplies our needs and blesses us in our faithful endeavor. The Stenson’s generosity extends beyond monetary gifts. They remain active in their church and community; Louise volunteers one day each week at Bethesda home in Oconomowoc. Andy and Louise have experienced the truth of St. Paul’s words to the Corinthians, “God is able to make all grace abound in you, so that in all things at all times, having all that you need, you will abound in every good work.”

The size of your gift is not as important as its significance. Everything we have is a gift from God and through Christ Jesus, His Son, we have already received far more than we deserve.

I encourage you to explore the benefits of percentage giving with your pastor. Like the Stensons, I’m sure you will find this faith journey an exciting and rewarding one!
Dear Friend in the Faith,

Who am I? Where did I come from? Where am I going?

These questions come naturally to human beings. They are good questions. They are crucial questions. However reluctantly, every man or woman will daily exhibit his or her answer by the choices each makes. If every decision serves the goal of pleasure or popularity or power for one’s self, then an answer is being expressed, “I am living for pleasure.” Or, “I am living to acquire as many possessions as possible.”

Underlying so many answers in our day is the assumption that human beings are but a momentary speck in the great evolutionary process. Prestigious university professors like Carl Sagan suggest that we are “here today and gone tomorrow.” This answer to “Who am I?” is tragic. It is also false. It daily destroys human beings. Individual lives are ruined or even ended in the womb before birth. Relationships are betrayed, marriages are broken and the truth denied.

Look into the eyes of a lost and lonely culture. Listen to their cries and screams. How tragic for men and women to regard themselves as mere moments!

This issue of For the Life of the World confesses a different answer to the question of “Who am I?” It is the truthful answer. It is the redemptive answer. It is the confession that our identity—who we are—is answered by the Holy Trinity. Where did we come from? From the creative hand of the Holy Trinity. Where are we going? To an eternity before the Holy Trinity. Who are we now? By God’s grace in Christ we are called to confess and live the truth. By God’s grace in Christ we are called to abandon the false and frivolous answer that human beings are but for a moment.

Our origin in the Holy Trinity imparts infinite significance to each human being. In Christ that significance is sealed by His holy atoning death and His glorious resurrection. There is now “joy in heaven over one sinner who repents” (Luke 15:7).

How do we acquire this truthful identity and life in Christ? We cannot “acquire” it! It is freely given and bestowed by the Holy Trinity in our Baptism! What a treasure we are given! To be baptized in the name of the Father, the Son and the Holy Spirit is to know who we are, where we have come from and where we are going.

Enjoy the articles in this issue which confess the truth concerning God’s gift of baptism. Benefit also from the following “Thanksgiving for the Reception of the Sacrament of Baptism” by John Gerhard, one of the Lutheran fathers, who so clearly confesses who he is by virtue of his Baptism: “To You, O eternal and merciful God, Father, Son, and Holy Spirit, I give humble thanks, that You washed me clean from all sins in the holy washing of baptism, received me into the covenant of grace, and appointed me an heir of eternal life. I recognize it as Your gift that, being born of Christian parents, I was brought by them to that heavenly font... How great is Your goodness that You found the one who was not yet seeking You; You listened to the one who was not yet praying; You opened the door to the one who was not yet knocking (Mt. 7:7). This Your mercy exceeds all praise, yes, all wonder. I was baptized in Your holy name (Mt. 29:19). Your name was invoked upon me. Indeed, I was received into the heavenly family, [and] was made a son of the heavenly Father, a brother of Christ, and a temple of the Holy Spirit. It is a holy and heavenly washing, therefore in it I have been washed clean and purified from all my impurities. It is a washing of rebirth and renewal (Tit. 3:5), for indeed, through it I have been reborn and renewed by the grace of the Holy Spirit. Whatever Christ my Savior merited by His most holy obedience and by the shedding of His precious blood, this all He entrusted to the salutary font of baptism. Therefore baptism is likened to being sprinkled with the blood of Christ. The precious blood of Christ cleanses me from all sins (1 Jn. 1:7) and makes me whiter than snow in the sight of God (Ps. 51:7). Through baptism, O eternal God, You established with me an eternal covenant, the return to which always stands open, through true and earnest repentance. You have wedded me into Yourself for eternity in justice and righteousness, in grace and mercy (Hos. 2:19). In baptism You gave to me the guarantee and seal of the Spirit (Eph. 1:14). Therefore, You will not cast me from Your face, but, remembering Your promise, will introduce me to the heavenly wedding celebration. As the heavens were opened at the baptism of Christ, my Mediator and Head (Mt. 3:16), so through participation in the same baptism, You opened to me the door of paradise. As the Holy Spirit descended upon Christ at His baptism, and the voice of the heavenly Father stated that this One is the beloved Son, so through participation in the same baptism, I have been made a partaker of the Holy Spirit and an adopted son of God. For this immeasurable kindness, eternal thanks I give to You, my God. Amen.”

Sincerely yours, in Christ’s service,

Rev. Dr. Dean O. Wenthe,
President, Concordia Theological Seminary
From the President

Letters to the Editor

Baptism: Christ Marks Us as His Own
by the Rev. Dr. David P. Scaer
Professor Systematic Theology
Concordia Theological Seminary
Fort Wayne, Ind.

God's presence in Baptism is more than His working in every place in the universe, but in Baptism He takes us and our children to Himself and He comes to live within us.

Into the Womb of the Church Again
by the Rev. Kent J. Burreson
Pastor, St. Peter Lutheran Church
Mishawaka, Ind.

The baptismal rite, and in particular the Divine Name and life-giving water, is the womb of the Church out of which the Lord resurrected us to new life in Christ.

Infant Baptism—An Ongoing Event in the Christian Life
by the Rev. Peter J. Scaer
Pastor, Emanuel Lutheran Church
Arcadia, Ind.

Infant Baptism gives expression to the truth that we have been saved by grace alone, apart from works. Infant Baptism is God's love made concrete and real.

Baptism: A Christological Work
by the Rev. Prof. Lawrence R. Rast
Professor Historical Theology
Concordia Theological Seminary
Fort Wayne, Ind.

Baptism is pure grace—God's gift in Christ that gives everlasting life.

In the Field
by Pam Knepper
Managing Editor
For the Life of the World
Features the Rev. Alfonso Espinosa, Pastor at St. Paul Lutheran Church, Laguna Beach, Calif.

Cover Photo: The cover photo features the baptism of Renee Lee Knepper, infant daughter of Pam Knepper, Managing Editor of For the Life of the World, and the Rev. Grant A. Knepper, Assistant Pastor at Faith Lutheran Church, Tucson, Ariz.
I just got done reading the magazine *For the Life of the World*. It is awesome. And so insightful. I have been a Lutheran all my life. I teach seventh grade confirmation and am presently chairman of the Board of Education. I have three daughters (19-year-old twins and a 16-year-old). Quite a challenge to encourage them to stay faithful to the Lutheran upbringing. The town we live in is 99 percent Dutch with lots of Reformed churches. The grass always looks greener on the other side. Lots of pressure from classmates to join their activities and service. Our church is Missouri Synod but is not as true in all areas because of the community. People have one of three choices in worship... Lutheran, Catholic, Reformed...so our church gets a wide variety of worshipers.

I have seen and heard that the new pastors coming out of the seminary are bringing with them some of the early practices of the Lutheran church which I think is great. Too many members are looking for entertainment and really get upset if the service runs over an hour. I just don’t understand. Some articles in the magazine really hit home and are very helpful in talking to others about my faith.

Joyce Binneboese
Orange City, Iowa

I am writing in response to Mr. Matthew Beise of Minneapolis, Minn., concerning his comments about two articles in *For the Life of the World*.

It is no secret that the “Church Growth” movement has taken its grip upon the Lutheran Church-Missouri Synod in the last decade. Evangelism strategies and worship practices have been so quickly adopted by our Synod in order to make our churches more “user-friendly”, as they say, to save some of our dying congregations by making them more “infectious” for those outside of Lutheranism. However, one of the things that our Lutheran fathers prided themselves on was the fact that they came to America with the idea that they were going to remain distinctly Lutheran. They did not want to become part of the “Great American Melting Pot” upon which Christianity in America was founded (Reformed Puritanism).

One of the things that made us “distinctly Lutheran” was our worship and practice. Lutheran worship is Christ-centered and Sacramental. Today, with the ever-changing role of the church in America, our historical Lutheran heritage and theology are in jeopardy of being lost forever. They are in jeopardy because so many today are saying that liturgical worship, vestments, sacraments, even doctrine, etc., are not “user-friendly”. Too many today have entirely changed the focus of the Divine Service from God’s service to us (Gottesdienst), to our own evangelistic efforts to bring people to faith. Please don’t misunderstand me, I am not saying that evangelism is not important, I am strictly saying that the Divine Service was never intended to be evangelistic in nature. Although, God’s Word is certainly the means by which men come to a knowledge of the truth and are saved. Just remember our doctrine shapes our practice, but then in turn what we do shapes what we believe. Purity of doctrine cannot long survive when purity of preaching, liturgy, and churchly life are lacking. Is this not what the Lutheran confessors meant according to ACVII:2, p. 32?

Today there is simply too much entertainment in the worship of our church. The “program” is what is drawing the masses not the Lord! As a matter of fact, the “program” is drawing the masses so much that as soon as a new bigger and better Reformed church one mile down the road opens its doors, the Crypto-Calvinistic Lutheran church they were going to loses about a quarter of its membership because their “program” outdoes the Lutheran one. Let’s face it the Evangelical churches of America (i.e., Willow Creeks and Coral Ridges) do Evangelical worship better! That is why nothing can be more valuable for our church today than to be teaching our Lutheran worship and practice, doctrine, and theology. Lex orandi, Lex credendi!

This is why *For the Life of the World* is so valuable to our church today! This is why *For the Life of the World* reports the articles it does! It is trying to preserve historic Lutheranism by talking about what Lutheranism is, along with its theology, churches, and congregations. If we don’t it’s no wonder, as someone has once said, “If we foster a taste for spiritual marijuana, then it’s no wonder the people move onto the fuller heroin of Pentecostalism.” The final point to make is that if you rid of Lutheran talk, substance, practice, theology, churches, new and old Lutherans, etc., then the danger of becoming something other than distinctly Lutheran infects our churches. Embracing Lutheranism is embracing Christ!

Rev. Richard S. Cody
Texarkana, Texas

Your letters are always welcome.

Please address them to:
Letters to the Editor
6600 North Clinton Street
Fort Wayne, Indiana 46825-4996
Fax: 219-452-2227

Readers share their LETTERS
three year delay in the publication of the Baptism volume in the *Confessional Lutheran Dogmatics* series allowed me to come across any number of pertinent items in Luther about this Sacrament. For him Baptism was more than an initiation rite, but was virtually synonymous with the entire Christian life. Being a Christian and being baptized was the same thing. Baptism allows us to see ourselves as Christians and sets the church's boundaries. The baptized community is the church—or is it the other way around? It is the foundation Sacrament for the other church rites. Confirmation is the affirmation of Baptism and Confession and Absolution is the practice of Baptism. Except for the outward form of the Sacraments, Lutherans often do not distinguish the benefits of one Sacrament from another especially in regards to the benefits. All the means of grace, including the preached Word, give the forgiveness of sins, life, and salvation. Homogenizing the Word and the Sacraments blurs the distinct value and operation of each, an approach common to Reformed theology as was evident with the renowned Karl Barth, the father of Neo-Orthodoxy, the theology popular at mid-century. A resurgence of sacramental interest in the Lutheran Church-Missouri Synod from the same period focused on the Lord's Supper. Now Confession and Absolution is receiving some attention. Of all the mysteries the church celebrates, the Eucharist is most profound through which we Christians as God's priests enter with our High Priest to be included in His self-offering to the Father and to receive the benefits of His atonement in eating and drinking His sacrificial body and blood. Undergirding the solemnities of that Sacrament is the prior and fundamental mystery of Baptism by which we are included in Christ's death and resurrection and so are made members of His own Body, the Church. Baptism and Holy Communion are complementary Sacraments with one requiring the other, but without one being allowed to be substituted for the other. In Baptism we become part of Christ and in Holy Communion He becomes part of us. The Holy Spirit by Baptism unites us with the God-Man, Jesus Christ, who unites us with His Father. Now we are marked with the name of the Father and of the Son and of the Holy Spirit and are found acceptable to share in Christ's sacrifice through Holy Communion. Baptism may be seen only as a rite for children. Holy Communion happens every Sunday or at least once a month. Baptism is usually practiced less often. Our focus is more often directed to the altar from which we receive Christ's body and blood than it is to the baptismal font. It attracts our attention on those Sundays when it is used.

A recent remodeling of the seminary's Kramer Chapel allowed for an expanded choir loft. Beneath the enlarged loft is a chapel within the Chapel with pews facing a baptismal font carved from Indiana limestone in the middle of the aisle. Here, the font serves first as the focus of a small chapel area used for daily matins and vespers with their smaller attendance of twenty or so persons. Placed squarely behind the center doors of the narthex opening into the nave, it blocks the central aisle. Each person entering the main chapel through the center doors has to decide on which side of the font to walk. In leaving chapel he has to make that decision again. It is impossible to walk straight down the aisle. A procession into the chapel for special services no longer proceeds in perfect formation. The baptismal font is an impediment to order-
ly traffic and forces all those who pass it to ask why an obstacle was placed right in
the middle of the aisle. It is as if John the Baptist were standing at the chapel doors
telling us to repent of our sins. He points us to the baptismal font where we can find
Christ, the Lamb of God, who takes away the sins of the world. Every font is a
reminder to every Christian that he or she was once baptized into Christ and that the
Holy Trinity came to live in him or her. Something like this happened in the Old Testa-
ment story of Baalam whose way was blocked when the animal which carried him
saw an angel of the Lord. That font blocks our path so that we by faith see the Holy
Trinity in the water who joined Himself to us in Baptism.

Some years ago a portable, non-pretentious baptismal font stood in the front of the
chapel. It was largely ignored except for times when one or two students had their
children baptized there. A layperson wrote a letter arguing that since the seminary
community was not an incorporated congregation, the font had no place in a student
chapel. The easy and, yes, coward’s way out of that complaint, was its removal. It was
not particularly attractive and seemed to be no more than a meaningless piece of furni-
ture, a nuisance, which had to be moved when the chapel was full.

Luther had a different focus on Baptism. God finds His home in the water of Bap-
tism and on that account it can do such great things as forgive sins, grant life and sal-
vation, and actually confer the power of Christ’s resurrection. God’s presence in Bap-
tism is more than His working in every place in the universe, but in Baptism He takes
us and our children to Himself and He comes to live within us. Through Jesus we share in the divine nature. We become the temple of God and the Holy Spirit dwells
within us. In the Old Testament the presence of God was dreadful. Israel stayed far
from Sinai because God was on that mountain. Isaiah saw God in the temple and
trembled. Can a man see God and live? And the answer is no. But in Baptism we come face to face with God. Instead of wrath and death, we are given the life of God Himself and our sins become permanently past tense. The unapproachable God approaches us in water.

During the past few years, students from the former Soviet Union have been on the
Fort Wayne campus. These Russian-speaking seminary students have a real commit-
tment to our Lutheran Confessions. They also bring with them their own piety, which
is influenced by Eastern Orthodox Christianity, which is unfamiliar to most Ameri-
cans. In passing by the baptismal font, some of these students instinctively put their
hands into the water and make the sign of the cross across their breast in the tradi-
tional Russian way. For some this is novel. Perhaps it should not be. Luther urges us
to kneel at the baptismal font because from there the voice of the Holy Trinity sounds.
Making the sign of the cross at the baptism font or kneeling is our confession that
the God who spoke to Moses from the burning bush speaks to all Christians through His Son in Baptism to give us His Spirit.

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ty sounds. Making the sign of the cross at the baptism font or kneeling is our confession that
the God who spoke to Moses from the burning bush speaks to all Christians through His Son in Baptism to give us His Spirit.*

In the Name of the Father and of the Son and of the Holy Spirit.

*The Rev. Dr. David P. Scaer is a Professor of Systematic Theology at Concordia Theological Seminary, Fort Wayne, Ind.*
Have you ever wondered what it must have been like those first nine months of life inside your mother’s womb? You must have sensed warmth, security, and love inside the protective and soothing enclave that was your mother’s womb. Imagine if you could enter your mother’s womb again? In reaction to Jesus’ counsel that one must be born again to see the kingdom of God (John 3), Nicodemus reacts skeptically, “Can a man enter a second time into his mother’s womb and be born?” Jesus, of course, was speaking about the rebirth that comes from God through water and the Spirit. To that second birth, to the womb of the Church, we can return—again and again and again!

As Martin Luther indicates in the Large Catechism, “Repentance, therefore, is nothing else than a return and approach to Baptism, to resume and practice what had earlier been begun but abandoned.” This repentance, which includes faith and, consequently, the fruits of faith, is worked by the Lord alone. It does not entail a re-immersion in the waters of Baptism, but it does involve a return to the Word—the baptismal command and Trinitarian Name—and the life-giving water that bore that Name. One of the simplest ways to return to our Baptism is to make the sign of the cross with the Trinitarian Name and, to say with Luther in the Large Catechism, “I am baptized!”

There are many ways to confess what God has accomplished for us in our Baptism, including the regular use and meditation upon the services of the Church. Perhaps the most beneficial habit by which to do so would be to return to the baptismal rite itself. That baptismal rite, and in particular the Divine Name and life-giving water, is the womb of the Church out of which the Lord resurrected us to new life in Christ.

In addition, the inclusion of the baptismal rite in Lutheran Worship provides a means for devotional reflection on the nature and benefits of one’s Baptism. The baptismal rite could be read frequently allowing the Christian the opportunity to return to the womb of the Church, to the Word, and waters of his/her Baptism. Such reading and reflection upon the baptismal rite would give attention to what is at the rite’s center—the Trinitarian Name and the water to which God has bound Himself by attaching His name to it. Christian ritual initiates and molds the Christian into the world view given to the Church by Christ. This is a world view that originates in the Word immersed in the baptismal water. It is a world view that finds its source in a Word and water which “forgives sins, rescues from death and the devil, and gives eternal salvation to all who believe.” Thus a baptismal world view is always one determined by the fact that we have been buried with Christ through Baptism into His death, and have been raised by Christ out of the waters of Baptism to new life (Romans 6:4).

Reflection upon the rite of Baptism leads us back into the baptismal world view. Such reflection should raise questions about how we remind ourselves daily that we have been buried with Christ and have risen to new life in Him through Baptism. Daily rituals and family rituals plunge us back into the gifts of Baptism and into that baptismal world view. Such daily rituals might include making the sign of the cross throughout the day, setting aside water in the home for such signing as a visual reminder of Baptism, reading the baptismal rite aloud as a family (including Luther’s baptismally-shaped morning and evening prayers in family devotions), and prominently displaying a crucifix in the home.

As one reads and reflects upon the remainder of the baptismal rite, one is submerged by its words and actions into the various benefits of Baptism. The preparatory and post-baptismal ritual actions are intended to unfold the significance of the baptismal washing in the Word. They should always manifest, and never obscure, the gifts of Baptism. The
preparatory ritual actions function like the reverberations of water in a pond after a stone breaks the water’s surface, rippling outward from the Word of God in the water.

The preparatory actions in the baptismal service in Lutheran Worship begin with the Word of God—Christ’s institution of Baptism and the promises associated with it, the Trinitarian Name, and the sign of the cross. Here the Christian is reminded that Baptism is a divine work which is established upon the Word that is Christ and that flows from His lips. It is that Word that creates the faith by which Baptism is received by all children of God, infants, and adults. The sponsors vow to fulfill the command to teach the child the Divine Name—the faith of the Church. This is a vow that might best be made and reflected upon after the Baptism has been completed. The Lord’s Prayer is spoken by or for the child as the prayer that flows from the divine promises of Baptism. It is the baptismal prayer that we pray throughout our lives. The baptismal candidate renounces the devil, a confession that through Baptism one is delivered from death and the devil. From that point forward one way in which the baptized return to the womb of the Church is by continually seeking to renounce the devil in word and deed. The Apostles’ Creed then is confessed by the candidate. This creed, whenever we confess it, is a constant reminder of the Divine Name into which we have been baptized. The request for the child’s name, which follows, is a reminder to us that we have no identity, indeed, no life, apart from our Baptism into Christ.

The post-baptismal ceremonies are like a second stone thrown into the pool of Baptism, the water now rippling back into the rite’s center. The post-baptismal blessing and laying on of hands (a part of Lutheran baptismal rites since Martin Luther’s revisions of the baptismal liturgy) confess the benefits of baptism—rebirth, the gift of the Spirit, forgiveness of sins, grace, and eternal life. This blessing provides a succinct summary of the baptismal blessings and what it means to be given the Holy Spirit. It is an ideal text for memorization and devotional reflection. A baptismal garment may be placed upon the baptized, extolling the fact that one has in Baptism been clothed in the salvation that is Christ. A candle may also be given to the baptized, confessing that in Baptism one has been enlightened to share in the eschatological banquet of Christ, a banquet that has its foretaste already in the Lord’s Supper. The rite concludes with prayers imploring the Lord’s continued bestowal of His gifts. So the Christian’s desire to use God’s name rightly—to call upon Him in need and to praise and thank Him—is kindled in the waters of Baptism. Praying without ceasing is a privilege given in Baptism.

The last act of the service, the dismissal of the baptized, reminds us that our Baptism holds forever, “The Lord bless you in all your ways from this time forth and forevermore.” As we reflect upon our Baptism through the rite itself, we hear again the name into which were baptized and the gifts which were bestowed upon us there. The rite leads us to consider ways in which daily we can be reminded of our Baptism. So we enter into our mother’s womb—the womb of the Church—again!

The Rev. Kent J. Burreson is pastor at St. Peter Lutheran Church, Mishawaka, Ind.
In the past couple of years, the PBS television program Antiques Road Show has acquired quite a following. The idea behind the show is intriguing. Each week, a group of appraisers visits a typical American town and invites the locals for a free appraisal. People bring in everything from old paintings and antique chairs, to Coca-cola signs and first-edition comic books. Right there and then, an expert appraises the items. Though you wonder how this makes for good television, the reason for the show’s popularity is clear. Audience members, this one included, are left wondering if they too might possess an heirloom, a treasure in their closet or attic. That old coffee table? The one you were going to send out to the Goodwill store? It may be worth hundreds, even thousands of dollars!

Perhaps then, we ought to do a “spiritual” appraisal and ask whether we as Christians are the possessors of some hidden or neglected treasure. Some tell us to be on the lookout for hidden talents and abilities. But such gifts, though good and useful tools for service in God’s Kingdom, are hardly the treasure for which we search. Perhaps then, we ought to keep our eyes out for flashy spiritual gifts like speaking in tongues or the gift of healing. But typically such treasures prove to be fakes. I picture the dear woman who comes to the Roadshow thinking she has a diamond, only to find that her ex-husband gave her a cubic zirconium.
Meanwhile, another item remains, as it were, on our shelf gathering dust. We really ought to take a closer look.

And so, we look at our Baptism, and what do we see? Any right appraisal of Baptism must take into account all its accompanying benefits. For starters, Baptism makes us sons of God, and heirs of life eternal. As the water was poured over my head, the sin of my soul was washed away, and I was given the white garment of Christ’s righteousness. There, in the baptismal font, I received a second birth, a birth from on high, and was made alive. In Baptism, our Heavenly Father bestowed upon me the power of the Holy Spirit, instilled me with the life of Christ, and called me His beloved son. Victory over sin, death, and the devil is now mine.

Because Baptism is so powerful, Luther tells us that we should remember it every day. Funny thing though, I do not remember a thing about my own Baptism. After all, I was less than a month old at the time.

For this reason, someone might disparage my Baptism saying, “You had nothing to do with it. You did not choose to be baptized.” And then, typically, the person will proceed to tell of a treasured moment when he or she made a decision to fly right and follow Christ.

Now, we win no friends by belittling the religious experience of a fellow Christian. Yet, this is a time when we must stand up and make a good confession. For infant Baptism, more than any other act of the Church, expresses the essence of the Christian faith and the love of our Triune God. Infant Baptism gives expression to the truth that we have been saved by grace alone, apart from works. Infant Baptism is God’s love made concrete and real.

But what can we say to the person who tells us that our Baptism is somehow less meaningful because we cannot remember it? Because we did not choose it? Of course, such talk is silly. None of us, after all, remembers the day of our birth. None of us chose to be born. Does this make our biological life any less real?

I am reminded of a fellow in our own congregation who recently went into the hospital for an operation to repair a painful and life-threatening condition. His wife, not he, made the decision for him to be operated upon, and, to this day, he does not remember a thing about it. Nevertheless, the surgeon did his job, and the man is alive and well today.

So also with infant Baptism. A child cannot say, “I have been born with the sin of Adam. Heal me.” Nevertheless, Christian parents instinctively know to bring their children to Jesus.

But does Baptism work? Can infants really believe? When the disciples tried to prevent mothers from bringing their little children to be blessed, our Lord rebuked them, saying, “Allow the little children to come unto Me, and forbid them not, for of such is the kingdom of God.” Accordingly, our Lord says that to enter the kingdom of God, we must become like little children. What does He mean? He means that we must repent of our adult reason and ego, which prevents us from entering through salvation’s narrow door.

Does Baptism work? The proof is, as they say, in the pudding. For two thousand years the church catholic has baptized her babies, and for two thousand years, God has been leading His children into heaven. Does Baptism work? I can look at my own children, ages three and one, and see its effect. As such, we might add that Baptism has the additional effect of providing an antidote to our pride. Simply watch a one-year-old, who has been baptized and brought up in the church. Watch as they begin to fold their hands for prayer and coo along with the liturgy. There you will see faith at its purest.

Now, before we go, we must come back to the idea of remembering. Though I have no recollection of the event, I am still called upon to remember my Baptism. What does this mean? It means that I claim my rightful inheritance. I remember that because I have been baptized, I have a new status in the eyes of God. A credit card commercial reminds us that “membership has its privileges.” A U.S. passport still carries weight overseas. So also, our Baptism offers us powerful privileges—the privilege of calling upon God, our Father, knowing that He will hear us as His dear children; the privilege of coming to Him with our sin, knowing that He will forgive us.

How best to remember my Baptism, and draw upon its power? The best thing we can do is regularly to be nourished within the body of Christ and to receive His strength from Word and Sacrament in the worship life of Christ’s Church. As each service begins, in the Name of the Father, and of the Son, and of the Holy Spirit, we will remember and be blessed once again with the name which we have been given at our Baptism.

Then, also, each day, we are called to draw Baptism’s power. Each day, as we rise, we repent of our sin and acknowledge our indebtedness to God. Then, having done so, we draw upon our Baptism as the assurance that God loves us and forgives us. In this sense, Baptism is a like a bank account, in which there is more than enough treasure to pay for all of our debts.

Here, Luther once again is our teacher. He tells us that each morning and night we should make the sign of the cross, as a reminder of our Baptism, and then we should proceed on with the Creed and Lord’s Prayer. In this way, we remember who we are, that we are no longer children of this world, but of God who is “Our Father.”

And then finally, when the hour comes, and when the devil tries to frighten us with our sin and our unworthiness, we can smile, and point to our Baptism, and say, “Get thee behind me Satan. I am baptized into Christ.” Then, knowing that our soul is in God’s hands, and that our sin has been paid for, we rest in peace.

As such, I daily draw upon the power of my Baptism to live the life He has so freely given me.

*The Rev. Peter J. Scaer is pastor at Emanuel Lutheran Church, Arcadia, Ind.*
“Indeed, if I had the matter under my control, I would not want God to speak to me from heaven or to appear to me; but this I would want—and my daily prayers are directed to this end—that I might have the proper respect and true appreciation for the gift of Baptism, that I have been baptized.”

(Luther’s Works, 3:165).

For Martin Luther, Baptism is inextricably linked to the chief doctrine of the Christian faith—justification by grace through faith. Baptism is the means through which the Holy Spirit applies the merits of Christ’s suffering, death, and resurrection to sinners. For Luther, Baptism is Christological, it is where the saving righteousness of Christ is applied to sinners. It is God’s act through water and the Word of God that works “forgiveness of sins, delivers from death and the devil, and grants eternal salvation to all who believe” (Small Catechism, Tappert edition, 348-9).

Indeed, in considering Baptism, Luther is scarcely able to contain himself, “Ah, dear Christians, let us not value and administer this unspeakable gift so indolently and indifferently; for Baptism is our only comfort and admits to every blessing of God and to the communion of the saints” (Luther Works, 53:103).

And so it is appropriate to speak as follows, “I am baptized into Christ; I have the pure Word of God; I hear it; I receive the Sacrament of the Lord’s Supper; I also believe and confess all the articles of the Christian faith: wherefore it cannot be, but that my life and actions must be pleasing to God; I am a Christian in truth, and in the right way to be saved.” This is the profound statement of the unshaken confidence that the Christian has in the objective means of grace. And such a perspective is especially welcome in our subjective times where therapeutic approaches to Christianity seem to carry the day.

The unfortunate thing, though, is that the previous statement was criticized in its original context. And what is more amazing is that this critic saw himself as an heir of Luther! He concludes that such a perspective can lead one into laziness and unbelief. Worst of all, this characterizes Lutheranism, “This, alas! is the general, but false reasoning of many in these days, who regard their outward performances as constituting true righteousness... Look, therefore, into this, and learn to judge of thyself by the inward frame of thy soul... Has thou received the unction from above, and art thou possessed of the fruits of the Spirit, that demonstrate a Christian?”

Johann Arndt (1521-1621) penned these words in his *Vier Bücher vom wahren Christentum—Four Books on True Christianity*, published from 1606-1609 (trans. Charles F. Schaeffer [Philadelphia: Lutheran Bookstore, 1868], 175). In these books Arndt provided a road map for the movement later known as Pietism in the latter part of the 1600s. Here Arndt made a critical departure from Luther, emphasizing the work of Christ in the heart of man over against the objective work of Christ. In other words, while it was important what Christ did, it was equally, perhaps more important how that work of Christ affected a person.

Half a century after Arndt’s death, Philip Jakob Spener (1635-1705) sought to reintroduce Arndt to Lutheranism. After attending the University of Strasburg, Spener entered the Lutheran ministry in 1663. He later served as pastor at Frankfort am Main, and there authored a book that would help change the course of Lutheranism. Asked to write a preface to a book of Arndt’s sermons, Spener took advantage of the opportunity to provide advocacy for reform. Assuming Arndt’s emphasis on the inner man, Spener provided a program for reform that stressed Bible study, the priesthood of all believers, the application of doctrine to life, irenicism in inter-Christian relations, a reform of theological education, and a renewal of the preaching style of Apostolic times.

The work soon came to stand on its own, going under the title of Pia Desideria, or Pious Desires. While not a systematic treatise in the classic sense, Pia Desideria is an earnest call for Lutheran renewal—Spener is adamant that his program is simply reformatory, not revolutionary. And so he consistently provides an apologetic for his theology. For our purposes baptism will take the center. For example, “Nor do I know how to praise Baptism and its power highly enough. I believe that it is the real ‘washing of regeneration and renewal in the Holy Spirit’ (Titus 3:5), or as Luther says in the Catechism, ‘it effects forgiveness of sins, delivers from death and the devil, and grants (not merely promises) eternal salvation’ (Pia Desideria, 63). But does he adequately recapture Luther? Or are there points of divergence. A little deeper digging reveals the following, “One should therefore emphasize that the divine means of Word and Sacrament are concerned with the inner man. Hence, it is not enough that we hear the Word with our outward ear, but we must let it penetrate our heart, so that we may hear the Holy Spirit speak there, that is, with vibrant emotion and comfort feel the sealing of the Spirit and the power of the Word. Nor is it enough to be baptized, but the inner man, where we have put on Christ in Baptism, must also keep Christ on and bear witness to Him in our outward life... The real power of Christianity consists of this” (Pia Desideria, 117).

Thus, Spener, and later Pietism with him, begins to move away from seeing Baptism as the objective work of God. Rather, its effects are conditioned upon the willingness of the human participant to own his covenantal responsibility. Further, the ongoing efficaciousness of Baptism is predicated on the willful participation of the individual believer in keeping God’s commandments. Put another way, Spener sees the salvation as a process, begun at Baptism, which finds its fulfillment in the sanctified Christian life. This is the nature of the covenantal relationship for Spener. Again criticizing those who see Baptism as that which gives and guarantees salvation, Spener writes, “Thereby these blind people turn the holy intention of God upside down. Your God has indeed given you Baptism... but He has made a covenant with you—from His side a covenant of grace and from your side a covenant of faith and good conscience. This covenant must last through your whole life. It will be in vain that you comfort yourself in your Baptism and its promise of grace and salvation if for your part you do not also remain in the covenant of faith and a good conscience or, having departed therefrom, return to it with sincere repentance” (Pia Desideria, 66).

All of Spener’s claims aside, this is a theology that compromises Luther’s understanding of Baptism. Where for Luther Baptism is God’s work alone, and therefore its effects are sure and certain, for Spener and Pietism, Baptism’s ongoing efficaciousness is dependent upon the will of man. In other words, Baptism for Spener is simply the beginning of the
process of salvation, whereas for Luther it works salvation. Why? At the risk of being redundant, it is God’s doing. Commenting on Psalm 110:3, Luther notes, “Here Christ presents a parable or picture of the spiritual birth. The wind illustrates the same thing as the dew at dawn. Both pictures beautifully present the operation whereby Christians, or children of God are made—not by the power or intellectual capacity of men but only by the heavenly operation of the Holy Spirit, and yet through the Word, the preaching of the Gospel, and Baptism . . . You can see the water of Baptism as you can see the dew . . . but you cannot hear or understand the Spirit, or what He accomplishes thereby; that a human being is cleaned in Baptism and becomes a saint in the hands of the priest, so that from a child of hell he is changed into a child of God. Nevertheless, this is truly and actually accomplished. One has to say, in view of the power, which attends it that the Holy Spirit was present at the event and was making believers by means of water and the Word. No human power can possibly accomplish this” (Luther’s Works, 13:303).

In contrast to Pietism’s self-absorption and anthropocentrism, Luther clearly teaches the divine character of Baptism—it is God’s work! Baptism is pure grace—God’s gift in Christ that gives everlasting life, as Luther himself confesses in his 1526 baptismal order, “The almighty God and Father of our Lord Jesus Christ, who hath regenerated thee through water and the Holy Ghost and hath forgiven all thy sin, strengthen thee with His grace to life everlasting. Amen” (Luther’s Works, 53:109).

We cannot deny—on the contrary, daily experience convinces us—that there are not a few who think that all that Christianity requires of them (and that having done this, they have done quite enough in their service of God) is that they are baptized, hear the preaching of God’s Word, confess and receive absolution, and go to the Lord’s Supper, no matter how their hearts are disposed at the time, whether or not there are fruits which follow, provided they at least live in such a way that the civil authorities do not find them liable to punishment (Pia Desideria, 66).

The Rev. Prof. Lawrence A. Rast is assistant professor of Historical Theology at Concordia Theological Seminary, Fort Wayne, Ind.
“An Unlikely, But Very Grateful Servant Of Christ”

At one time or another we have all heard the phrase, “God works in mysterious ways.” For men who decide to become pastors, this saying often appears regularly when they describe their journeys into the Holy Ministry. Reverend Alfonso Espinosa is no exception.

Born into a strong Hispanic family in Delano, Calif., Rev. Espinosa spent his childhood sporadically attending services in the Roman Catholic Church. While he was accustomed to hearing the name of the Triune God while making the sign of the cross, Rev. Espinosa was unprepared for the message he heard when as a teenager he attended a divine service in a Lutheran Church—Missouri Synod (LC-MS) congregation. Attending the service to please his Lutheran girlfriend (who invited him to church), it was here at Our Savior Lutheran Church in Delano that Rev. Espinosa heard for the first time the clear doctrines of Law and Gospel.

“I heard that Christianity was not about being good, but that it was Christ who was good for us and gave Himself for our sin on the cross so that we would be free from the curse of our sins and have eternal life in Him,” remembered Rev. Espinosa. “This message, of course, had a profound effect on me and my future.”

Attracted to the message he heard and having developed a strong mentoring relationship with the Rev. John A. Miller III, pastor at Our Savior’s, Rev. Espinosa became a member of Our Savior and the LC-MS when he was 18 years old. It was at this time that the first seeds for becoming a pastor were planted.

“Shortly after becoming a Lutheran, Rev. Miller told me that he felt I had the gifts to be a pastor,” recalled Rev. Espinosa. “At first I felt he was crazy, but over time I found his words stayed in my mind and would remain there for several years.”

After graduating from high school, Rev. Espinosa matriculated at the University of California—Davis to pursue a pre-med program, but after only a few weeks he dropped out.

“I didn’t know what I wanted to do with my life,” remembered Rev. Espinosa. “I was still dating my Lutheran girlfriend at the time and was only too willing to compromise my education. But when the relationship suddenly ended, I decided to work full-time and re-evaluate what I wanted to do.”

In the winter of 1984, Rev. Espinosa went back to college. For two semesters he attended Bakersfield College in Bakersfield, Calif., and then transferred to Christ College (now Concordia University) in Irvine, Calif., to begin classes for the fall semester of 1984.

Rev. Espinosa said that it was at Christ College where the idea of becoming a pastor became real for him. Very active in two student programs—Spiritual Life Inreach and Summer Youth Ministry Teams, Rev. Espinosa explained that these programs allowed him to get a taste of service in the Church.

“By the time I was in my senior year at Christ College I knew the Lord was leading me into the Holy Ministry,” said Rev. Espinosa. “But not unlike many other future pastors, I was still resisting the idea.”

Majoring in psychology, Rev. Espinosa found himself divided between pursuing the ministry and going on to get a master’s degree in professional counseling. Tom by what he should do, he went to the late Rev. Dr. Garth Ludwig, Department Chair of Social Sciences at Christ College, for advice.

“Dr. Ludwig made it very clear for me. He said that I would do very well in either arena, but that I would do more good for more people if I became a pastor. Furthermore, I had no doubts about the Lord’s will when my then girlfriend and future wife, Traci, told me I would be letting God down if I didn’t pursue the ministry. With these two last counselors, I decided to go to the seminary.”

Having received strong recommendations from his pastor, Rev. Miller, Concordia Theological Seminary (CTS) was the only choice for Rev. Espinosa. And after a summer field-work experience as a seminary-candidate (between college and seminary) at Bethlehem Lutheran Church in Colusa, Calif., Rev. Espinosa eagerly began his seminary training the fall of 1987.

“CTS provided an encouraging and motivating environment in which to learn the great theology of our Lutheran heritage,” said Rev. Espinosa. “The professors, particularly Professor Marquart
and Dr. Scaer, did a great job of preparing me academically for the pastoral office.”

Unlike most seminarians who have only one vicarage experience, Rev. Espinosa had two. The first took place during the summer of 1988 at Christ Lutheran Church, located in south central Los Angeles, Calif. While at Christ Lutheran, Rev. Espinosa participated in the Black Lutheran Outreach For Ongoing Missions (BLOOM) program which consisted of a group of LC-MS congregations in the inner city that supported one another in a variety of ways. As a vicar, Rev. Espinosa visited each congregation for a two-week period helping out wherever assistance was needed.

“I made prison visits, distributed food, and even dressed up as and lived with the homeless population of south central Los Angeles for a day,” explained Rev. Espinosa. “It was a very humbling and insightful experience.”

His second vicarage (regular one) took place from 1989 to 1990 at Faith Lutheran Church in Riverside, Calif. Serving a congregation of approximately 500 people, Rev. Espinosa headed up the evangelism and youth programs.

“My supervisor, the Rev. Lionel Skamser gave me a lot of freedom during my vicarage year at Faith,” said Rev. Espinosa. “And with the amount of responsibility he allowed my experience was a very good one.”

Graduating in 1991 from the seminary, Rev. Espinosa’s first call was to St. John’s Evangelical Lutheran Church in Covina, Calif. Serving from 1991 to 1996, Rev. Espinosa remembers his first call as being an incredible experience.

“Before I came, St. John’s had experienced a four year vacancy,” remembered Rev. Espinosa. “But after my arrival I was able through the grace of God to help heal some internal strife so that by the time I left in 1996 the congregation had doubled in size. For me that was very gratifying.”

Along with serving the congregation, Rev. Espinosa also helped out with the church’s grade school by conducting weekly chapel services, teaching jr. high religion, and visiting the other classrooms on a regular basis.

In 1996, Rev. Espinosa left St. John’s to accept his second and current call to St. Paul’s Lutheran Church of Laguna Beach, Calif.

“I had reached a point in my ministry where I wanted to serve a church without a school,” explained Rev. Espinosa. “I wanted to concentrate on emphasizing the parish and St. Paul’s was looking for a pastor who wanted to do that.”

As part of this parish emphasis, the congregation at St. Paul’s has recently ventured out in a new direction by starting their own church extension mission. Located in the nearby community of Aliso Viejo, the mission congregation worships every Saturday night and is currently averaging 16 people each week.

The congregation at St. Paul’s has recently ventured out in a new direction by starting their own church extension mission. Located in the nearby community of Aliso Viejo, the mission congregation worships every Saturday night and is currently averaging 16 people each week.

When he is not serving as pastor at St. Paul’s, Rev. Espinosa serves the LC—MS teaching religion classes as an adjunct professor at Concordia University, Irvine.

“If someone would have told me back when I was dropping out of school that I would be serving the Lord the way I am now, I would have laughed at them,” explained Rev. Espinosa. “But God’s grace in Christ is truly boundless, and though I was totally unsuspecting, I am now very, very grateful to be a servant of our Living Lord.”

The Rev. Espinosa and his wife Traci are the parents of four children, Alfonso, Elizabeth, Danielle, and Christina. They reside in...
Concordia Theological Seminary (CTS), Fort Wayne, is pleased to announce its spring 1999 calls to the pastoral ministry and vicarage assignments. Fifty-nine men received their divine calls on April 20 and 44 men received their vicarage assignments on April 19.

**CALLS**

**MARK W. ABRHAM**
St. John Lutheran Church
Alta, Iowa

**PHILLIP J. ALEXANDER (AR)**
Messiah Lutheran Church
Fitchburg, Massachusetts

**DUANE R. BAMSCH**
St. John Lutheran Church
Cypress, Texas

**DEAN M. BAUER (AR)**
Trinity Lutheran Church
Maysville, Kentucky

**DAVID W. BOGDA (AR)**
Grace Lutheran Church
Baldwin, Michigan

**GERALD E. BOSSARD (AR)**
Atonement Lutheran Church
Omaha, Nebraska

**JIMMY B. COFFEY**
First Lutheran Church
Greenwich, Connecticut

**DENNIS L. DOBBINS (AR)**
St. Timothy Lutheran Church
Huber Heights, Ohio

**DAVID A. DODGE**
Our Savior Lutheran Church
Union City, Michigan

**GEORGE L. DRAPER**
Trinity and Faith Lutheran Churches
Wolf Point and Glasgow, Montana

**ERIC L. EBB**
St. Thomas Lutheran Church
Ohio City, Ohio

**ALLAN C. ECKERT**
St. Paul Lutheran Church
Kingsville, Texas

**CHRISTOPHER L. FARINA**
St. John Lutheran Church
Chicago (Mayfair), Illinois

**L. PAUL FERGUSON, JR.**
St. Paul Lutheran Church
Rockford, Illinois

**ERICH R. FICKEL**
St. Peter and Trinity Lutheran Churches
Thawville and Onarga, Illinois

**THOMAS A. GRAVES**
Calvary Lutheran Church
Aberdeen, Washington

**HOWARD F. GRETHER II**
Martin Luther Lutheran Church
Punxsutawney, Pennsylvania

**EDWARD O. GRIMENSTEIN**
Immanuel and Bethlehem Lutheran Churches
Bremen, Kansas

**ROBERT H. GULLION**
St. John Lutheran Church
Rensselaer, Indiana

**PAUL L. HASSELBRING**
Holy Cross Lutheran Church
North Miami, Florida

**TIMOTHY J. HENNING**
Peace Lutheran Church
Owensboro, Kentucky

**JEFFREY F. HENRY**
Our Redeemer Lutheran Church
Huntington, West Virginia

**DANIEL G. HOLTHER**
Trinity Lutheran Church
Rock Springs, Wyoming

**MEREHT B. JACKSON**
St. Philip Lutheran Church
Chattanooga, Tennessee

**MICHAEL A. JOHNSON**
Pilgrim and Prince of Peace Lutheran Churches
Birmingham, Alabama

**RICHARD G. KELM**
Faith Lutheran Church
Hebron, Nebraska

**GRANT A. KNEPPER**
Faith Lutheran Church
Tucson, Arizona

**JAMES R. MARTIN**
Bethlehem and Redeemer Lutheran Churches
Crawford and Harrison, Nebraska

**RICHARD A. MAU (AR)**
Immanuel Lutheran Church
Des Plaines, Illinois

**DANIEL R. McQUALITY**
Faith Lutheran Church
Dexter, Missouri

**CHRISTOPHER P. MEYER**
St. Peter and Bethlehem Lutheran Churches
Waterville and Elyssian, Minnesota

**EDDIE MORALES**
Grace Lutheran Church
Central Islip, New York

**CECIL L. MURDOCK (AR)**
St. Paul Lutheran Church
Stover, Missouri

**JAMES A. MYERS**
Living Christ Lutheran Church
Danville, Indiana

**JOHN P. NELSON**
St. John Lutheran Church
Hamburg, Wisconsin

**FERRY L. NYE**
Trinity Lutheran Church
Montgomery, Alabama

**ALBERT S. OREN (AR)**
Trinity Lutheran Church
Hayward, Wisconsin

**JUAN D. PALM**
St. Paul Lutheran Church
Eden Valley, Minnesota

**KEVIN M. PETERSON**
Our Saviour Lutheran Church
Commerce City, Colorado

**DARREN M. PFLUGHOEFT**
Trinity Lutheran Church
Wahiawa, Hawaii

**DEAN R. POELLET**
St. Paul and St. Paul Lutheran Churches
Rugby and Willow City, North Dakota

**DOUGLAS D. PUNKE**
Trinity Lutheran Church
Clinton, Missouri

**DAVID L. PUTZ**
Zion and Trinity Lutheran Churches
Presby and Reliance, South Dakota

**MICHAEL W. SAYLOR**
St. Paul Lutheran Church
Ida Grove, Iowa

**DAVID P. SCHULTZ**
St. John Lutheran Church
Fenton, Iowa
WADE M. SEAVER  
St. Luke Lutheran Church  
Richland Center, Wisconsin

JAMES R. SHAW  
Immanuel Lutheran Church  
Davenport, Iowa

LARRY G. SHEPPARD  
Holy Trinity Lutheran Church  
Lakeview, Michigan

SUNGA WON SON  
Korean Missionary-At-Large  
Austin, Texas

TRAVIS D. STOLZ  
Bethlehem Lutheran Church  
Baudette, Minnesota

JAMES E. STURGIS Jr.  
Trinity and Trinity Lutheran Churches  
Shamrock and Childress, Texas

IBRAHIM S. TIMBO  
Missionary-At-Large to African Immigrants  
Washington, DC

DANIEL C. VOTH  
Shepherd of the Ridge Lutheran Church  
Milwaukee, Wisconsin

CARY J. WALTER  
Immanuel Lutheran Church  
Ely, Nevada

DAVID C. WERTLY  
Holy Trinity Lutheran Church  
Chenango Bridge, New York

DAVID L. WETMORE  
St. John and Our Savior Lutheran Churches  
Dunnell and Ceylon, Minnesota

JOHN A. WILMAN (AR)  
Zion and Immanuel Lutheran Churches  
Turtle Lake and Clayton, Wisconsin

PAUL E. YANKE (AR)  
St. John Lutheran Church  
Ionia, Michigan

KENNETH H. ZOELLER  
Mount Olive Lutheran Church  
Billings, Montana

ROBERT A. CARABOTTA  
Faith Lutheran Church  
Tullahoma, Tennessee

FRANK G. CIANPPO  
Trinity Lutheran Church  
Islip, New York

SHANE R. COTA  
Immanuel Ev. Lutheran Church  
Terre Haute, Indiana

PAUL M. DOEHRMANN (AR)  
Lutheran Homes Inc.  
Fort Wayne, Indiana

TIMOTHY A. GOETTING  
St. Mark Lutheran Church  
Conroe, Texas

LARRY R. GORLITZ  
Mount Calvary Lutheran Church  
Brookings, South Dakota

ROBERT D. HARMON  
St. John Lutheran Church  
Monroeville (Flatrock), Indiana

ANDREW P. HART  
Bethlehem Lutheran Church  
Fort Wayne, Indiana

BRUCE K. HEIN  
Ministry to the Deaf  
Billings, Montana

AARON G. KANGAS  
Our Savior Lutheran Church  
Cupertino, California

MICHAEL E. KESSLER  
Calvary Lutheran Church  
Yuma, Arizona

STEPHEN M. KING  
Immanuel Lutheran Church  
Freeport, Illinois

KARL H. KJENDAL  
St. John Lutheran Church  
Savoy, New York

THEODORE M. KREY  
Ebenezer Lutheran Church  
Greensboro, North Carolina

ANTON G. LAGOUTINE  
St. Paul Lutheran Church  
Waco (Bellmead), Texas

JERRALD B. LAWSON  
Our Savior Lutheran Church  
Lake Worth, Florida

JAMES A. LEISTICO  
Our Savior Lutheran Church  
Carbondale, Illinois

DANIEL R. LINDEMEIER  
St. Paul Lutheran Church  
Waseca, Minnesota

THOMAS E. LOCK  
St. Paul Ev. Lutheran Church  
Lockport, Illinois

RODERICK G. McPHERSON  
Redeemer Lutheran Church  
Las Vegas, Nevada

LEVI G. MEESKE  
Luther Memorial Chapel  
Shorewood, Wisconsin

LANCE A. O’DONNELL  
Messiah Lutheran Church  
Aspen, Colorado

MICHAEL A. PENIKIS  
Faith Lutheran Church  
Grand Blanc, Michigan

ARTHUR L. PORTER  
Prince of Peace Lutheran Church  
New Orleans, Louisiana

SAMUEL R. PRANSHKE (AR)  
Our Redeemer Lutheran Church  
Taylor, Michigan

GRAFFITH P. PRITCHARD (AR)  
Trinity Lutheran Church  
Peoria, Illinois

RAYMOND J. S. LEWKINS  
Holy Cross Lutheran Church  
Moline, Illinois

MARK A. SCHLAMANN  
Immanuel Lutheran Church  
Parkers Prairie, Minnesota

GEORGE W. SHAFFER  
Our Savior Lutheran Church  
Sulphur Springs, Texas

ADRIAN N. SHERILL  
St. Peter’s Ev. Lutheran Church  
Waterford, Wisconsin

MARK B. STIRDIVANT  
St. Peter Lutheran Church  
Norwalk, Connecticut

WILLIAM W. STRATMAN (AR)  
Zion and St. Paul Lutheran Churches  
Hay Springs/Rushville, Nebraska

KELLY D. TODD (AR)  
St. Johannes Lutheran Church  
Kingsley, Michigan

JOHN C. TUTTLE (AR)  
Zion Lutheran Church  
Corunna, Indiana

ROGER N. VERNICK  
Concordia Lutheran Church  
Conover, North Carolina

LOUIS R. VICIAN (AR)  
Zion Ev. Lutheran Church  
Beecher, Illinois

KEVIN G. WALKER  
Trinity Lutheran Church  
Palo Alto, California

LEE C. WENSKAY  
Hope Lutheran Church  
Bradenton, Florida

DANIEL B. WILANT  
Our Redeemer Lutheran Church  
Dubuque, Iowa

MARK A. WOOD  
Immanuel Lutheran Church  
Brandon, Florida

VICARAGES

DAVID L. ANTHONY  
St. Paul Lutheran Church  
Carroll, Iowa

DANIEL M. BASSET  
St. Paul Lutheran Church  
Albion, Michigan

PAUL A. BEISEL  
Trinity Lutheran Church  
Norman, Oklahoma

SAMUEL M. G. BOODLE  
Berea Lutheran Church  
Detroit, Michigan

RALPH M. CAMPEN  
Zion Lutheran Church  
Seymour, Indiana

BETHLEHEM LUTHERAN CHURCH  
Baudette, Minnesota

JAMES E. STURGIS Jr.  
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AARON G. KANGAS  
Our Savior Lutheran Church  
Cupertino, California

MICHAEL E. KESSLER  
Calvary Lutheran Church  
Yuma, Arizona

STEPHEN M. KING  
Immanuel Lutheran Church  
Freeport, Illinois

KARL H. KJENDAL  
St. John Lutheran Church  
Savoy, New York

THEODORE M. KREY  
Ebenezer Lutheran Church  
Greensboro, North Carolina

ANTON G. LAGOUTINE  
St. Paul Lutheran Church  
Waco (Bellmead), Texas

JERRALD B. LAWSON  
Our Savior Lutheran Church  
Lake Worth, Florida

JAMES A. LEISTICO  
Our Savior Lutheran Church  
Carbondale, Illinois

DANIEL R. LINDEMEIER  
St. Paul Lutheran Church  
Waseca, Minnesota

THOMAS E. LOCK  
St. Paul Ev. Lutheran Church  
Lockport, Illinois

RODERICK G. McPHERSON  
Redeemer Lutheran Church  
Las Vegas, Nevada

LEVI G. MEESKE  
Luther Memorial Chapel  
Shorewood, Wisconsin

LANCE A. O’DONNELL  
Messiah Lutheran Church  
Aspen, Colorado

MICHAEL A. PENIKIS  
Faith Lutheran Church  
Grand Blanc, Michigan

ARTHUR L. PORTER  
Prince of Peace Lutheran Church  
New Orleans, Louisiana

SAMUEL R. PRANSHKE (AR)  
Our Redeemer Lutheran Church  
Taylor, Michigan

GRAFFITH P. PRITCHARD (AR)  
Trinity Lutheran Church  
Peoria, Illinois

RAYMOND J. S. LEWKINS  
Holy Cross Lutheran Church  
Moline, Illinois

MARK A. SCHLAMANN  
Immanuel Lutheran Church  
Parkers Prairie, Minnesota

GEORGE W. SHAFFER  
Our Savior Lutheran Church  
Sulphur Springs, Texas

ADRIAN N. SHERILL  
St. Peter’s Ev. Lutheran Church  
Waterford, Wisconsin

MARK B. STIRDIVANT  
St. Peter Lutheran Church  
Norwalk, Connecticut

WILLIAM W. STRATMAN (AR)  
Zion and St. Paul Lutheran Churches  
Hay Springs/Rushville, Nebraska

KELLY D. TODD (AR)  
St. Johannes Lutheran Church  
Kingsley, Michigan

JOHN C. TUTTLE (AR)  
Zion Lutheran Church  
Corunna, Indiana

ROGER N. VERNICK  
Concordia Lutheran Church  
Conover, North Carolina

LOUIS R. VICIAN (AR)  
Zion Ev. Lutheran Church  
Beecher, Illinois

KEVIN G. WALKER  
Trinity Lutheran Church  
Palo Alto, California

LEE C. WENSKAY  
Hope Lutheran Church  
Bradenton, Florida

DANIEL B. WILANT  
Our Redeemer Lutheran Church  
Dubuque, Iowa

MARK A. WOOD  
Immanuel Lutheran Church  
Brandon, Florida

JULY 1999  17
In an effort to offer faculty and student archaeological experience in the field, four students and one professor from Concordia Theological Seminary (CTS) participated in a dig May 11-June 14, 1999 at Banias in Israel (the site of Caesarea Philippi). Participants included Dr. Charles A. Gieschen, Professor of Exegetical Theology at CTS, and seminarians Duane Bamsh, James Gier, Mark Stirdivant, and David Dehnke.

“The time in Israel gave the members of the group from CTS an opportunity to touch and see history, which helps to reinforce the knowledge of the people and events that took place. There is a certain detachment when reading about this region and its history, so holding the pieces of pottery and the coins of the time bring a sense of reality to our understanding of the life of our Lord, the Apostles and the history of Christianity,” explained Dr. Gieschen. “Furthermore, an archaeological dig in this region gives students a great hands-on experience in the geography and history of the Holy Land. This experience will enhance students’ ability as pastors to teach and preach in the parish. It gives them an opportunity to move beyond the book and make the history part of their life experience. It’s another way of applying the study and theory that they experience on the seminary campus.”

When asked to describe the trip and what the experience meant to him, seminarian Duane Bamsh had this to say.

“It is very difficult to state how valuable this experience was. We saw, learned and did so much that it will be many years before the wealth of information gained from this trip will be exhausted. My appreciation for the Holy Land and for the meticulous work of archaeology has greatly increased. I cannot urge students enough to start planning now for a trip in the future. I would participate in a trip like this again in an instant.”

Seminarian James Gier expressed two reasons why he thought it was important that CTS participate in the dig.

“First, because of the historical significance of the site and the added dimension of the physical connectedness to its context. And, secondly, when the world one day turns its attention to the significant findings at this site, we will be there as a voice to the truth of God’s Word and the life and ministry of the Lord Jesus Christ.”

The dig was jointly sponsored by the Institute for the Study of Archaeology and Religion at Pepperdine University and the Israel Antiquities Authority. In order to participate, the seminary joined the consortium of American schools doing archaeological research at Banias.

“CTS is proud of Dr. Charles Gieschen and the seminarians who participated in the archaeological dig at Caesarea-Philippi—site of Peter’s confession, ‘You are the Christ, the Son of the Living God,’” said Dr. Dean O. Wente, President of CTS. “This effort indicates the commitment of our faculty to primary and foundational research, as well as the conviction that the Second Person of the Trinity became flesh at a particular place and point in history so that all might know the true character of God and His redemptive work in Christ.”

The seminary has made a three-year commitment to the consortium, which includes this year and the Springs of 2000 and 2001. The cost for the trip is approximately $3,000, which includes room, board, airfare, and some spending money. For more information about the dig and how you can become involved, contact Dr. Charles Gieschen by calling 219-452-2243.
Maier Receives Degree Honoris Causa—The Rev. Dr. Walter A. Maier II of Concordia Theological Seminary (CTS) received an honorary Doctor of Humane Letters degree from Concordia College, Bronxville, N.Y., on May 7, 1999. The degree was awarded him for his direction of the Distance Education Leading to Ordination (DELTO) program and other services to the Lutheran Church—Missouri Synod (LC-MS). The Rev. Dr. Merlin D. Rehm, professor at Concordia, Bronxville, presented Dr. Maier with the degree.

Dr. Maier is a professor of New Testament Exegesis at CTS. Before coming to the seminary, he served in pastorates at Faith Lutheran Church, Elma, New York; Hope Lutheran Church, Levittown, Pennsylvania; and Hope Lutheran Church, Milwaukee, Wisconsin. He was a vice president of the LC—MS from 1973 to 1995. He has also served the church as chairman and member of numerous committees in the Eastern and South Wisconsin Districts, CTS, the synod, as well as having provided leadership of the CTS DELTO program from 1994 to early 1999.

The DELTO program is a vehicle for providing off-campus theological education to students in highly unusual circumstances who have been admitted to the seminary’s Alternate Routes to Ordination program. A slate of seminary courses are provided DELTO students who study in groups gathered in regional clusters.

Clothing Co-op Needs Your Support—The Clothing Co-op at Concordia Theological Seminary (CTS) is in need of various household items for seminarians and their families. Items that are in need include gently-worn clothing and shoes for all sizes, especially summer clothing; small kitchen appliances, pots, pans and dishes; draperies; blinds; indoor and outdoor furniture; toys and sporting equipment.

For those who do not live in the Fort Wayne community, small items can be shipped to the seminary via UPS to 6600 N. Clinton, Fort Wayne, Indiana 46825. Another option is to send items with those who are driving to visit the campus or the Fort Wayne area.

The Clothing Co-op provides clothing and household goods to seminary families at no charge. Everything is donated by individuals, organizations and churches. Some families report that their family’s clothing needs, with the exception of undergarments and shoes, are entirely met through the Co-op.

For more information, please contact Cynthia Hall, Director of the Food and Clothing Co-ops, at (219) 452-2168.

Partnership Formed With Lithuanian Seminary—Concordia Theological Seminary (CTS) and the Department for Evangelical Theology, Klaipeda, Lithuania, signed an agreement on May 19, 1999, that states that they will pledge to work collaboratively at several levels in the service of confessional theological education.

“Concordia Theological Seminary is delighted to have a special relationship and partnership with the Department for Evangelical Theology at the University of Klaipeda and with the Evangelical Lutheran Church of Lithuania. Bishop Vyskuspa Jonas Kalvanas and Dr. Stasys Vaitekunas have signed the articles of agreement, which provide for exchange of professors and students, as well as joint efforts in theological education,” said Dr. Dean O. Wenthe, President of CTS. “This is a special blessing for our seminary in that we learn from our fellow Lutherans and have an opportunity to assist them in their efforts to hold up Christ in the post-communist context of Lithuania.”

This partnership is elaborated in separate concrete treatises on the following points: 1) cooperation in the field of students’ education; 2) cooperation in the field of theological research; 3) other faculty assistance; and 4) common witness to the Lutheran confession.

“The needs of the Baltic Lutheran churches for theological education and for institutional support are great. This is true also of the smallest of these Lutheran churches, namely, the Lutheran Church of Lithuania. We have been impressed by the witness to the Gospel, which the people and pastors of these churches have made during a long period of persecution and suppression. We have also been impressed by the desire of these churches to be witnesses to the Lutheran confession in their contemporary life,” said Dr. William Weinrich, Academic Dean at CTS. “However, for this to occur, we need to be proactive in our support for them in their struggles and needs. The partnership agreement between Concordia Theological Seminary and the church in Lithuania represents our response to this great task. We look forward to working with the faculty and students of the Lutheran Church of Lithuania, and we hope that we can also be supportive in the continuing education of its clergy. This agreement opens a tremendous opportunity for us and for the Missouri Synod to be vigorous supporters of the Lutheran confessional theology and practice in this area of the world, which has been Lutheran for a long time.”

For information, please contact the CTS Office of Admissions at 1-800-481-2155. To help support CTS and its students through a financial contribution, please call the seminary Development Office toll free at 1-877-287-4338.
Concordia Theological Seminary (CTS) hosted an academy geared for high school young men who are interested in learning more about seminary education and the pastoral ministry, June 13-25, 1999.

Called Christ Academy, 16 young men from as far away as Washington, Florida, New Mexico and North Carolina took part in classes, worship services, service projects, and leisure activities. The participants also had an opportunity to learn about the four divisions of seminary education: exegetical theology, systematic theology, historical theology, and pastoral theology.

“The young men had a wonderful experience. They bonded as a group, learned significant theology, prayed with the seminary community, played sports, and in general had fun,” said Ben Mayes, a second year seminarian and coordinator of Christ Academy. “It was a lot of work to put together the two-week program, but it was rewarding to see these young men who may be some of the first pastors in the third millennium. I was pleasantly surprised by their depth of insight.”

The Rev. Scott Klemsz, Director of Admissions at CTS, had this to say about the academy.

“We were blessed to have these men on our campus as they partook of the many aspects of our community. They took their task to learn, study and explore the pastoral ministry seriously. Life-long bonds between them were created as they also enjoyed many recreational activities. We look forward to the continuation of Christ Academy next year. It is a unique opportunity for Missouri Synod men.”

For additional information about Christ Academy, please contact the Office of Admissions at 1-800-481-2155.

New Video Released by Seminary

Have you ever wondered what life at the seminary is like or what is involved in training a man to serve as a pastor? Perhaps you are considering the question of a vocation as a pastor in the Lutheran Church—Missouri Synod (LC-MS) or want to know more about how you, or your congregation, can help the Church prepare men for the ministry. If so, you are sure to enjoy viewing Concordia Theological Seminary’s (CTS) new video, Today’s Seminary—Tomorrow’s Pastor.

The video is a 20-minute journey into the seminary’s history, mission, and purpose. From considering the Divine Call, to study at the seminary, to the culmination of studies on Call Night, to going out into the parish to serve God’s people, Today’s Seminary—Tomorrow’s Pastor takes the viewer on a journey leading to a broader understanding of the great need for pastors and the process of pastoral formation.

The video was produced with two primary goals in mind. First, to encourage men to consider the question, “Is God calling me to study for the pastoral ministry?” and, second, “How can God’s people help to identify, encourage, and support the men that the Lord has called to shepherd His flock?” To that end, a copy of the video was mailed to all LC—MS churches, district offices, and other select groups in March of this year.

The video is not just for prospective students—it is intended to encourage the entire LC—MS to become more actively involved in identifying, encouraging, and supporting ministerial candidates.

Specific sections covered in the video include, The Divine Call, Seminary Life, Call Service, and The Shepherd and His Flock. The insights on seminary life shared by faculty, students and staff bring the viewer closer to the important work of the seminary as it forms men to serve the Church. Also included is a short six-minute segment with a stronger emphasis on financial aid and the cost to prepare men for the ministry.

If you have not yet seen the video, be sure to ask your pastor to share it with your congregation. You may also request a complimentary copy by calling toll-free the CTS Office of Admissions at 800-481-2155 or the CTS Office of Development at 877-287-4338 (877-CTS-4DEV).
Several professors from Concordia Theological Seminary (CTS), Fort Wayne, are traveling around the United States this summer to participate in speaking engagements. The following is a list of each professor and where they will be speaking.

**Dr. Arthur A. Just Jr.**
Professor Exegetical Theology
- August 2-4: Association of Lutheran Church Musicians, Richmond, Virginia
  - Conference Theme: Faithfulness at the Threshold: Issues of Remembering, Renewing and Rejoicing
  - Plenary Address: “Church Growth or The Growing Church”
- September 27: Indiana District Board of Worship, Lafayette, Indiana
  - Presentation of Video: “Liturgy Yesterday, Today and Forever”

**Walter A. Maier II**
Professor Exegetical Theology
- August 1: Ordination Service for Delayed Vicar Al Oren, 4 p.m., Trinity Lutheran Church, Hayward, Wisconsin

**Walter A. Maier III**
Professor Exegetical Theology
- August 2-6: Teaching Continuing Education course, "Missionary Message and Theology of the Old Testament," Chilliwack, British Columbia

**Timothy C. J. Quill**
Professor Pastoral Ministry & Missions
- July 12-16: Bishkek, Kazakhstan
  - Topic will be "Lutheran Liturgy and Homiletics"

**Daniel G. Reuning**
Professor Pastoral Ministry & Missions
- July 27-August 22: Attending, officiating and preaching at Redeemer Lutheran Church, Jackson Hole, Wyoming

**John W. Saleska**
Professor Pastoral Ministry & Missions
- August 13-15: Berean Bible Study Weekend, Baldwin, Michigan
- September 24-26: Evangelism weekend, Beautiful Savior Lutheran Church, Milton, Washington

**William C. Weinrich**
Professor Historical Theology
- September 18-21: "Missiological Accents Based on John’s Gospel and the Early Church," Ainsworth Circuit Pastoral Conference, Nebraska

**Dean O. Wenthe**
Professor Exegetical Theology
President of CTS
- September 24: Pieper Lectures, St. Louis, Missouri, "What Will It Mean to Be Lutheran in the 21st Century?"
- September 27: Keynote address, 1999 Stewardship Conclave, Ohio District in Columbus, Ohio

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**New Professor Joins Faculty**

The Rev. Dr. Carl C. Fickenscher II has accepted a call to Concordia Theological Seminary (CTS) to serve as an Assistant Professor of Homiletics. He will officially begin his duties in September.

Dr. Fickenscher’s academic career began in 1976 when he received his Bachelor of Arts degree from Southern Methodist University in Political Science. In 1978 he received his Master of Business Administration degree from the same university. In 1984 he earned his Master of Divinity degree from CTS. Dr. Fickenscher then pursued his doctoral degree at Southwestern Baptist Theological Seminary where in 1996 he received his Doctor of Philosophy degree in Homiletics.

His pastoral service began in 1984 when he received his first call to Messiah Lutheran Church in Midland, Michigan. He served there until March 1989 when he accepted a call to Peace Lutheran Church in Garland, Texas, where he served until his call to the seminary.

“Concordia Theological Seminary is grateful that the Rev. Dr. Carl Fickenscher has accepted our call to the Pastoral Ministry and Missions Department,” said Dr. Dean O. Wenthe, President of CTS. “His presence and expertise will continue the seminary’s sparkling reputation for preparing men to proclaim the Gospel.”

Dr. Fickenscher and his wife Claire are the parents of three children.
Calendar of Events

**Events**

**Organist Workshop I**  
July 11-16, 1999  
(219) 452-2105

**Church Writing Workshop**  
July 18-23, 1999  
(219) 452-2103

**Japan Missionary Reunion**  
July 27-30, 1999  
(219) 452-2100

**Concordia Senior College Reunion**  
August 6-8, 1999  
(219) 452-2256

**Lutherhostel: Luthur/Luke/Liturgy**  
September 20-24, 1999  
(219) 452-2247

**Octoberfest Week**  
October 2-10, 1999  
(219) 452-2256

**Fall Invitational Campus Visit**  
October 13-16, 1999  
1-800-481-2155

**Muslim Conference**  
October 20-24, 1999  
(219) 452-2100

**Mission Congress**  
October 24-27, 1999  
(219) 452-2100

**2000 Symposia Series**  
January 18-21, 2000  
(219) 452-2247

**Worship and Music**

**Reformation Choral Vespers**  
October 31, 1999  
Kramer Chapel

**Advent Candlelight Choral Vespers**  
December 12, 1999  
Kramer Chapel

**Epiphany Lessons and Carols**  
January 16, 2000  
Kramer Chapel

**Retreats**

**Altar Guild Retreat**  
September 17-19, 1999  
(219) 452-2247

**Elder’s Retreat to the Seminary**  
November 5-7, 1999  
(219) 452-2247

**High School Retreat to the Seminary**  
November 19-21, 1999  
(219) 452-2247

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If you would like to see *For the Life of the World* on the World Wide Web, go to web site: www.ctsfw.edu/admissions/ftlotw/. The current issue, as well as previous issues, can be found at this new site.
The Rev. Dr. Heino O. Kadai, long-time professor of historical theology at Concordia Theological Seminary (CTS), Fort Wayne, died on June 3, 1999 in Fort Wayne. He was 67 years old. Dr. Kadai joined the CTS faculty in 1960. His wife, Lois, survives him.

The funeral service for Dr. Kadai was held in Kramer Chapel on the CTS campus. The Rev. Dr. Dean O. Wenthe, President of CTS, gave the sermon, with the theme, “From Death to Life: The Christological Crossing.” The seminary community participated in the service, and then continued to Concordia Cemetery for the committal.

Heino Olavi Kadai was born in Tartu, Estonia on August 20, 1931 to Friedrich and Elisabeth (nee Neubaum) Kadai. He was reborn into the kingdom of God through the sacrament of Holy Baptism on December 26, 1931 at St. Peter Church, Tartu, Estonia. The family moved to Ölsnitz, Saxony, Germany, in 1944, and then to Augsburg, Bavaria, Germany, in 1945. He was confirmed November 13, 1948 at St. Ulrich Church in Augsburg.

Dr. Kadai’s academic work was rich and varied. After the family had immigrated to New Jersey, he attended Fairleigh Dickinson University and earned an associate’s degree in 1951. Two years later in 1953 he earned a bachelor’s degree from Columbia University. In 1958 he earned a diploma from Concordia Theological Seminary, Springfield, Illinois, and a B.D. and S.T.M. in 1960 from Concordia Seminary, St. Louis, Missouri. Nine years later Dr. Kadai received the Th.D. degree from the St. Louis seminary having successfully defended his thesis: “A Comparative Study of the Prolegomena Karl Barth’s Christliche Dogmatik of 1927 and the Kirchliche Dogmatik of 1932-1938.”

Having received a call to teach historical theology at the Springfield seminary, Dr. Kadai was ordained into the Office of the Holy Ministry on September 11, 1960. He regularly taught courses in the two areas of his specialty: Modern European Protestantism and Luther. In 1971, he was awarded a post-doctorate fellowship from the American Association of Theological Schools to study at Stanford University.

Dr. Kadai edited Accents in Luther’s Theology (1967) and contributed “Luther’s Theology of the Cross” to that volume. He worked with Lewis Spitz, Jr. to produce Guide to Reformation Literature: Study Projects in Commemoration of the 450th Anniversary of the Reformation, 1517-1967 (1967).

In 1966, his service as general editor resulted in the publication of Bibliographical Guide to Luther Studies. His “Professor Hermann Sasse: Congratulations for a Septuagenarian” appeared in the Springfielder in the Summer of 1965. He was acting editor of the Springfielder in 1963 and editor of the Concordia Theological Quarterly from October 1994 to the present.

“Heart the seminary lost an excellent scholar and esteemed colleague,” said Dr. Wenthe. “Dr. Kadai was not only an accomplished historian, he was also a historian who could analyze movements and ideas in theological categories. The seminary family will miss him greatly, even as we give thanks for his sterling service to Christ and look forward to having his dear wife, Lois, as an abiding member of our community. Blessed are those who die in the Lord.”

Colleagues will remember his wry wit and probing questions. His students will recall a challenging yet compassionate professor. All of his colleagues will remember his love for God’s First Article gifts, especially music, as his trips to the Lyric Opera and Chicago Symphony were consistent topics of conversation.

Now may his voice join with the crowd thronging around God’s throne saying, “To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever” (Revelation 5:13).

If you would like to remember Dr. Kadai, memorials may be sent to the Graduate Scholarship Fund, Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, Indiana 46825.
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