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Those who, in the stead and by the mandate of Christ, absolve, preach, catechize, and celebrate the Sacrament are His priestly ministers.

The Lutheran Confessions maintain the full integrity of the public ministry of the New Testament.

The keys carry the Gospel, in the broad sense, forward, condemning self-assured people of their sin and assuring the contrite of their forgiveness.

For the men and women of the former Soviet Union, living by faith is more than an act of personal devotion or piety—it is the reality of their lives.
Dear Friend of Concordia Theological Seminary:

Do you have a good physician? Our family is blessed with a physician who is knowledgeable, capable and personable. What is particularly appreciated is the manner in which he instructs the patient as he talks through every step of a diagnosis or examination. The respect he accords the patient conveys a sense that he has as much time as is needed to answer questions and be of help. What a blessing when people speak of being treated by a physician who seems to be rushed in fulfilling the needs of an HMO quota or other demands. The pressure in our culture to reduce a patient to a commodity has been voiced by many medical doctors.

Let me ask a parallel question: Do you have a good pastor? If there are pressures to reduce a patient to a commodity, there are similar pressures to reduce the Christian to a number (i.e., a religious consumer who is to be the object of marketing and manipulation as intense as any that Wal-Mart or Wall Street might use). Concordia Theological Seminary is committed to forming pastors who are knowledgeable, capable and personable and who possess a spirit of integrity, a mind with clarity and a heart of charity. This formation can only happen by God’s grace as the seminarian defines himself and his calling by God’s gifts of the Sacred Scriptures and Holy Sacraments. The good pastor—Scripturally defined—is a shepherd, not a salesman; an educator, not an entertainer; a pastor not a CEO. The clear and Scriptural doctrine, which he confesses, is, by God’s grace, joined to a heart of compassion and love for his people. He visits them in their homes, at the hospital and enjoys their individual histories. Like a good physician, he lovingly warns them against the deadly thrusts of Satan—sometimes so subtle—and tenderly encourages them with Christ’s presence in Word and Sacrament.

Two texts capture the beauty and the depth of the relationship between the faithful pastor and the people of God. First, a beautiful endorsement on “The Long Pastorate” is cited in John W. Doberstein’s Minister’s Prayer Book (Philadelphia: Fortress Press, 1986, 210-211). While not every tenure can be as this passage describes, the attitude of pastor and people is worthy of emulation. “One’s heart goes back from this eager, restless, ambitious age to the former days, and recalls with fond recollection the pastor of his youth, who had lived all his ministry in one place, and was buried where he was ordained—who had baptized a child, and admitted her to the sacrament, and married her and baptized her children—who knew all the ins and outs of his people’s character, and carried family history for generations in his head—who was ever thinking of his people, watching over them, visiting their homes, till his familiar figure on the street linked together the past and the present, and heaven and earth, and opened a treasure house of sacred memories. He prayed with a lad before he went away—his mother could almost repeat the words; he was constantly inquiring about his welfare, so binding him to his faith and home by silken ties; he was in the house on the day of his return, to see how it had fared with him in the outer world. People turned to him as by an instinct in their joys and sorrows; men consulted him in the crises of life, and, as they lay a-dying, committed their wives and children to his care. He was a head to every widow, and a father to the orphans, and the friend of all lowly, discouraged, unsuccessful souls. Ten miles away people did not know his name, but his own congregation regarded no other, and in the Lord’s presence it was well known, it was often mentioned; when he laid down his trust, and arrived on the other side, many whom he had fed and guided, and restored and comforted, till he saw them through the gates, were waiting to receive their shepherd-minister, and as they stood around him before the Lord, he, of all men, could say without shame, ‘Behold, Lord, thine under-shepherd, and the flock thou didst give me’.”

The second text is from The Lutheran Hymnal, hymn 484. Note how the pastor’s calling is defined in Scriptural categories by the people of God.

We bid thee welcome in the name Of Jesus, our exalted Head. Come as a servant—so He came— And we receive thee in His stead.

Come as a shepherd; guard and keep This fold from hell and world and sin; Nourish the lambs and feed the sheep; The wounded heal, the lost bring in.

Come as a teacher sent from God, Charged His whole counsel to declare. Lift o’er our ranks the prophet’s rod While we uphold thy hands with prayer.

Come as a messenger of peace, Filled with the Spirit, fired with love. Live to behold our large increase And die to meet us all above.

May God provide each of you with a good and faithful pastor who reflects these stanzas in his shepherding. He will prove a greater blessing than the alternative models of CEO/administrator, marketer/PR person, therapist, etc. Our culture seeks to remake its religious leaders in categories comfortable and compatible with its prejudices. In such a setting, the church needs pastors who have the mind of Christ and trust His Word and Sacrament as they reach out with a natural delight in the people whom God has redeemed and compassionately confess Christ to those who are without the living Holy Trinity as the center of their world.

May God give us grace to form such good and faithful pastors, and may He prepare God’s people to follow and support such shepherds.

Yours, in Christ,

Rev. Dr. Dean O. Wenthe, President Concordia Theological Seminary
Greetings!!

While I have expressed concern lately that I see a tendency toward “liturgical legalism” at Ft. Wayne in the past few years (which I still believe is a concern), I think that while criticism should be part of a critique, so also should be praise.

Your last issue on Baptism was excellent. Kudos. Wonderful. I am not a “cradle Lutheran,” but am a Lutheran by choice, Baptist (licensed minister) by upbringing. Thank you for this last issue. Please keep issues like that coming. Thank you for this last issue. Please keep issues like that coming. I think all LC-MS congregants, whether “high church,” “low church,” or “in-between” (where I think most are) benefit from issues such as this. Thanks!

By the way, I’d like to see those who hold to the “only German, only high church view” (heavy cynicism implied) read Luther’s “Against the Heavenly Prophets” in Luther’s Works, Church and Ministry Vol. II and critique it. Perhaps Luther was wrong and we should only be a “high church” church. Who knows, maybe either Karlstadt or the papists were right … but I don’t believe that.

Randy Keyes
Lansing, Michigan

The best way to show how shockingly extreme and far from the mission of our Lord is the language in the letter from Pastor Richard S. Cody (July 1999, Vol. 3, No. 3) and to respond to it is to return to the Word.

St. Paul defended ardently and fiercely the undiluted purity of the kerygma of the Gospel of God’s grace in Jesus.

“Even if we or an angel from heaven should preach a Gospel other than the one we preached to you, let him be eternally condemned! As we have already said, so now I say again: If anybody is preaching to you a Gospel other than what you accepted, let him be eternally condemned! … The Gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ” (Galatians 1:8-12).

This same St. Paul declared, “I have become all things to all men so that by all possible means I might save some” (I Corinthians 9:2).

That is what the eternal Son did in becoming flesh, suffering, dying, and being raised for us. Dare we be unwilling to do the same?

“A student is not above his teacher, nor a servant above his master. It is enough for the student to be like his teacher, and the servant like his master” (Matthew 10:24-25).

Russell W. LaPeer
Ocala, Florida


One congregation with which I am acquainted is served by a charismatic who slipped through the cracks of the colloquy program. Several life-long Lutherans have left this church and the Missouri Synod, feeling abandoned by district and synodical officials who seemingly do not believe that our doctrine shapes our practice. If those who are called to maintain purity of doctrine, preaching, liturgy, and churchly life are not willing to discipline those charismatics who seem intent upon destroying what is distinctly Lutheran among us, who will?

I have been led to believe that some clergymen from other denominations who apply for admittance to the clergy roster of the Lutheran Church—Missouri Synod through the colloquy program are not required to complete any courses at our seminaries.

If we believe, as Martin Luther did and the Lutheran Confessions teach, that purity of doctrine and the pure preaching of the Word and administration of the Sacraments are essential marks of the church, are we not short-changing the people of God by allowing clergymen from other denominations to bypass training at a Lutheran seminary before becoming eligible for a call to one of our congregations?

Absent such training, are not “Lutheran talk, substance, practice, theology, (and) churches” bound to become adversely affected?

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Your letters are always welcome.

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It is common for Lutheran pastors to be referred to as priests... but only by strangers who suppose them to be Roman Catholic clergy. Venerable titles such as pastor, preacher, and minister are ordinarily used by Lutheran laity. Pastors shepherd, preachers proclaim, and ministers serve: the titles correspond to the holy tasks carried out by Christ through His called and ordained men.

Raised eyebrows and wrinkled foreheads, however, are the characteristic reactions to the suggestion that the Office of the Holy Ministry is also a priestly vocation whose occupants may rightly be called priests. Centuries of heated
polemics against Roman Catholicism plus a misconstrual of the Scriptural doctrine of the royal priesthood of the baptized (1 Pet 2:9) have unhappily stolen from modern Lutherans the exceedingly salutary perception of the pastor as priest of God who stands in stead of the High Priest, Jesus Christ, to distribute the most holy gifts of His sacrificial atonement on the fiery altar of the cross.

The Old Testament Priesthood

At the covenantal marriage of Israel with Yahweh at Mt. Sinai, the Lord proclaimed His Bride to be “a kingdom of priests and a holy nation,” (Ex 19:6). Within this sacred royal priesthood, however, Aaron and his male descendants were set apart by divine mandate to serve as priests before Yahweh, assisted by their tribal brothers, the Levites. Theirs was an office of mediation, in which they represented the people before Yahweh and Yahweh blessed the people through them; they embodied Israel before God and through their bodies God ministered to Israel. The priests taught the Word of God; offered sacrifices on the temple altar; prayed for the nation; and placed the holy, saving name of Yahweh on the people through the Aaronic benediction. Through Word and through blood imbued with the divine presence, the priests transmitted purity, peace, forgiveness, and wisdom to the saints of old. They, by faith alone, perceived every burnt animal, every priest, and every blessing as a foretaste of the sacrifice to come, the priest to come, and the benediction to come in the incarnate Messiah of God.

Into this sacerdotal office the Aaronic priests were called and ordained; they did not take the honor upon themselves (Heb 5:4). The modern mantra, “Everyone a minister,” was condemned not only vocally but violently by the God of Israel. When the Levite Korah and his fellow cronies jealously challenged the exclusivity of the Aaronic priesthood, the earth opened its mouth and swallowed up Korah and his household; then the raging wrath of divine fire cremated 250 other rebels (Num 16). Although all Israelites were holy and the nation a kingdom of priests, not all were called to be priestly ministers through whose hands and mouths Yahweh blessed the people with the sacrificial means of grace.

The New Testament Priesthood

The Messiah Jesus is the Priest of the New Testament. Although the Aaronic priesthood foreshadowed the priesthood of Jesus, He was ordained a priest according to the superior order of Melchizedek (Heb 7). In the divine body of Jesus, the temple, priesthood, sacrifice, veil, and mercy seat of the Israelites coalesced, was perfected, and fulfilled for the life of the world. He, and He alone, is the “great Priest over the house of God,” (Heb 10:21), that is, the Church.

Not citizenship in Israel but baptismal incorporation into the priestly body of Jesus makes Christians priests (1 Pet 2:9; Rev 1:6; 5:10; 20:6). This regal priesthood, originating in the Font, reaches its Sabbath apex at the Altar, where saints step into the unveiled Holy of Holies to consume perpetually the body and blood sacrificed once and for all. In faith towards God and in fervent love for one another, the priests of the New Testament, filled with the sacrificial fruits of Jesus, then offer up their bodies and all that is theirs as a sweet-smelling sacrifice to God (Rom 12:1).

Just as under the old covenant, however, from within the royal priesthood certain men are set aside by divine mandate to serve as priestly ministers before God. The temple now Christ’s flesh, the blood of God spilled, the veil covering the Holy of Holies rent in twain, the atonement of humanity accomplished, God instituted the Office of the Holy Ministry (cf. Augsburg Confession, V) that men may obtain faith in this work of redemption. Although the outward duties of the vocation have changed, the priestly ministers of the New Testament, like those of the Old Testament, still bless God’s people through Word and through blood—the Word of the Gospel.
and the blood of the Eucharist. St. Paul links the Old Testament and New Testament priestly minister in 1 Cor 9:13-14, “Do you not know that those who perform sacred services eat the food of the temple, and those who attend regularly to the altar have their share with the altar? So also the Lord has directed those who proclaim the Gospel to get their living from the Gospel.” As the Apology of the Augsburg Confession (XIII 9) succinctly states, “Thus priests are not called to make sacrifices that merit forgiveness of sins for the people, as in the Old Testament, but they are called to preach the Gospel and administer the sacraments to the people,” (cf. Ap XXIV 34, 48, 58-59). The High Priest Jesus beckons His baptized people into the sanctified sphere of His divine presence to feed them through the mouths and hands of those whom He has called and ordained to give out His gifts.

For the comfort, assurance, and welfare of His Church, Christ has maintained the uncompromising division between those baptized into the royal priesthood and those called and ordained into the priestly ministry. This is not a barrier of the Law but a blessing of the Gospel, for the saints of Christ must know whose mouth and whose hands the great High Priest has sanctified to bestow His gifts. The Old Testament anathema against the “everyone a minister” falsehood remains in force; it behooves us to remember Korah.

**Conclusion**

The priestly character of the New Testament ministry is rooted in and flows from the priestly office of the One who speaks and acts through those called and ordained. Because Jesus is the Priest of God, those who, in the stead and by the mandate of Christ, absolve, preach, catechize, and celebrate the Sacrament, are His priestly ministers. They do not mediate between God and the people; rather, they beckon people to the temple of the Absolution, the Font, the Altar, and the Pulpit, in which the priestly Mediator, Jesus Christ, has located Himself.

Levites and priests in holy days of yore,
Upon the altar sacred blood did pour,
Oxen and sheep killed by the priestly knife,
Pointed ahead to Him who gives man life.

Upon the altar of the cursed tree,
Hung God’s High Priest, whose blood has set us free.
That holy Lamb lay on the Mercy Seat
Filling with God all those who His flesh eat.

Behind the altar, holy and bloodstained,
Minister priests whom Christ called and ordained,
Beckoning baptized saints unto the Feast
In which the food and drink are God’s High Priest.

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Because Jesus is the Priest of God, those who, in the stead and by the mandate of Christ, absolve, preach, catechize, and celebrate the Sacrament, are His priestly ministers. They do not mediate between God and the people; rather, they beckon people to the temple of the Absolution, the Font, the Altar, and the Pulpit, in which the priestly Mediator, Jesus Christ, has located Himself.
The topic of the Gospel Ministry is unfolded in the progression from Article V through Article XIV to Article XXVIII of the Augsburg Confession. Many people think that Article V of the Preaching Office deals only with Gospel-functions, not with the Gospel-proclaiming office. But this is a mistake. What is divinely instituted here is the one office of “ministry of teaching the Gospel and administering the sacraments” (Latin). The office exists for the Gospel. That is its sole purpose. This is the glorious evangelical distinctiveness of the church of the Augsburg Confession. In both Rome and Geneva, the ministry is heavily Law-dominated. By contrast, it is typical of our Confession to see the pastor as the personal representative of Jesus the friend of sinners—come to seek and to save the lost. This means that the Gospel (including the sacraments) does not receive its power or validity from the office holders, from church bureaucracies, or from proper transmission or ordination rites. Quite the contrary—the ministry receives all of its power from the Gospel itself, which alone is the power of God for salvation.

Article XIV tells us very tersely how one gets into that Gospel-preaching office, namely, by way of a proper call, that is, by a call from God through the church. Since the church consists of hearers and preachers together—not one set without the other—hearers and preachers act together in calling a qualified man into the office. Is ordination divine or human? That depends on whether one means theological substance or ritual form. Since the office is divine, putting a man into it is part of the divine institution. This is the theological substance of the act, which is normally a process that includes several facets. These can include the candidate’s fitness, his selection, and his investiture for his field of service in a public service of the church. In this sense “call” and “ordination” are synonyms. And to underscore the divinity of the Gospel-preaching office—
as opposed to the humanly invented order of mass-sacrificers—Apology XIII is prepared to call ordination into that holy office a “sacrament.” But there is no divinely prescribed ritual by which such entry into the ministry is accomplished. The laying on of hands is an apostolic custom with rich Old Testament background, and should on no account be omitted; but it is not as such a divine institution or a sacrament.

Finally, Article XXVIII spells out the proper work of pastors or bishops. The power of the keys or of the church or of bishops (these terms are used interchangeably) is exercised only by preaching, teaching, absolving and retaining, and administering the sacraments. There is no divinely established chain of command or pecking order here. Christ rules His church by the Gospel, and His and His church’s ministers are the divinely appointed bearers of that Gospel. That bishops “may make regulations” for good order, which ought to be kept for the sake of peace and unity, must be understood in contrast to the princely pretensions of the Roman bishops. In the evangelical context there is no place for a lordly imposition of decisions by the pastor, from on high, as it were, on a purely passive flock. Neither, of course, may the flock tyrannize the pastor. In matters neither commanded nor forbidden in the Word of God, both pastor and people are free, and neither has any right to command or prescribe anything to the other. Everything here must be done in mutual love, consent, and accommodation. “Love is empress in ceremonies,” said Luther.

The most detailed discussion of the ministry in the Confessions is that of the Treatise of the Power and Primacy of the Pope. Two important truths are enshrined here. One is that the Keys of the Kingdom belong not to particular persons or to pastors only, but to the church as such, “originally and immediately.” The church is the Bride of Christ, and therefore the rightful owner, together with Her Divine Husband, of all spiritual treasures. The ministers administer the treasures, which the church owns. The second corresponding truth is that Christ builds His church on this Gospel and these sacraments preached and administered by His appointed ministers. This Gospel-preaching-and-confessing, not St. Peter as a person, is the Rock (Par. 25). The next paragraph interprets the “ministry” of Ephesians 4:12 as belonging to the apostles, prophets, evangelists, pastors, and teachers—not as in modern translations where pastors are supposed to “equip” the laity for “ministry.”

All in all, our Lutheran Confessions maintain the full integrity of the public ministry of the New Testament, and guard this evangelical highway, as it were, against the ditches of Roman priest-craft and hierarchicalism on the one hand, and of popular Protestant mob-rule and secular democratism on the other.

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The typical American citizen does not know the names of his two U.S. senators and one U.S. representative. Even those who can identify their elected officials by name, know little about the members themselves and still less about their positions on issues such as abortion or imposing sanctions on nations that systematically persecute Christians. In other words, just because someone knows the names of his members of Congress does not mean he knows anything about them or their views on public policies.

There is one name that is familiar to almost every American—the name “God.” Our money says, “In God We Trust.” We pledge allegiance to “one nation under God.” Our president and other public officials often end their speeches with the words “God bless you.” But as Lutheran Christians, we must never equate the words “In God We Trust” on our money or a politician’s words “God bless you” with a confession of the Christian faith (or an assurance that he is a true believer). The early church understood this point well—what one says about God matters.

When compelled by their own rulers to confess a false creed about God, they refused. Some Christians paid with their lives for confessing the first creed of the church, “Jesus is Lord.”

The 1998 synodical convention adopted Resolution 2-05A, which encourages “the Synod and its members to work to promote and protect freedom of religion and religious expression both at home and abroad.” The members of Synod may have been justified in adopting this resolution in light of the dramatic increase in the occurrences of discrimination against—not to be confused with the persecution of—Christian citizens and agencies (and those of other religions) in our society today. But here, too, Lutheran Christians must not confuse efforts to ensure the free practice of religion, of all religions, with the proclamation of the Gospel. Those who passed Resolution 2-05A clearly did not make that error.

Alexander Solzhenitsyn once wrote, “The meaning of existence was to preserve unspoiled, undisturbed and undistorted the image of eternity which with each person is born.” Those who wish to make America a Christian nation seem to think that the state has the duty to point man toward eternity. The Augsburg Confession disagrees: “Temporal authority is concerned with matters altogether different from the Gospel. Temporal power does not protect the soul, but with the sword and physical penalties it protects body and goods from the power of others” (Tappert, p. 82).
The task of handling eternal things is that of the Christian pastor; and it would be better said that he is called to preserve (and preach) unspoiled, undisturbed and undistorted the image of the Eternal One: the triune God, Father, Son, and Holy Spirit. This, too, the Augsburg Confession speaks clearly about: “Our teachers hold that according to the Gospel the power of the keys or the power of bishops is a power or command of God to preach the Gospel, to remit and retain sins, and to administer the sacraments. For it is not bodily things that are thus given, but rather such eternal things as eternal righteousness, the Holy Spirit, and eternal life. These things cannot come about except through the ministry of Word and sacraments. Inasmuch as the power of the church bestows eternal things and is exercised only through the ministry of the Word, it interferes with civil government as little as the art of singing interferes with civil government. For civil government is concerned with other things than the Gospel. The state protects not souls but bodies and goods from manifest harm, and constrains men with the sword and physical penalties, while the Gospel protects souls from heresies, the devil, and eternal death” (Tappert, p. 81-82).

Synod has not spoken on the specific issue of prayer in the public schools for almost two decades, and did then only through its Board for Parish Services. That board opposed state-sponsored prayer in the public schools because “Christians cannot join with non-Christians in addressing God in circumstances that deny Jesus Christ as Savior and Lord.” Notwithstanding Synod’s 1998 resolution encouraging us to work for the protection of religious freedom, Lutheran Christians must remember that it is not the state’s job to nurture or to “protect souls,” which can be done only through the proclamation of the Gospel and the proper administration of the sacraments, but never through generic religiosity.

The pastor most frequently carries out the ministry of the Word and sacraments in the Sunday morning worship service. He speaks the Word of God and the people of God respond in the liturgy. The introduction to Lutheran Worship states this truth beautifully: “Our Lord speaks and we listen. His Word bestows what it says. Faith that is born from what is heard acknowledges the gifts received with eager thankfulness and praise—saying back to Him what He has said to us, we repeat what is most true and sure. What is most true and sure is His name, which He put upon us with the word of our baptism. We are His. This we acknowledge at the beginning of the divine service. Where His name is, there is He” (pp. 6-7). This is also where an important distinction between the pastor and the people of God immerges. For the pastor must see that the Gospel is spoken and that all that is said and sung about God here is true.

The last Missouri Synod pastor who began Congress’ day with prayer did so in the name of Jesus Christ. Tragically, many Christian ministers do not. We live in a pluralistic society. That means that only in the gathered community of believers will the triune name of God be confessed and known and loved as that of the only true God. Yes, one day “at the name of Jesus every knee shall bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:10-11), but not yet. Not until the return of the Eschaton Himself. “Come Lord Jesus!”

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The horrible abuse and misunderstanding of the precious keys is one of the greatest plagues which God’s wrath has spread over the ungrateful world. It has increased so greatly in Christendom that almost nowhere in the world do we find a true use and understanding of the keys” (LW 40:325). Luther’s comment from “The Keys” certainly applied to the unfortunate situation in the medieval Roman Catholic Church. Rome obscured the gracious work of Christ on the cross by making its efficaciousness dependent on human obedience—repentance was turned into a human act that earned God’s forgiveness. But by the time Luther wrote “The Keys” in 1530 he was aware of danger on another front. “Remember that the keys or the forgiveness of sins are not based on our own repentance or worthiness … Such teachings are entirely Pela-
gian, Mohammedan (Türkisch), pagan, Jewish, like those of the Anabaptists, fanatic, and anti-Christian” (LW 40:364). Rome was certainly in error—as were any who compromised the certainty of forgiveness centered in Christ’s cross.

What was at stake? For Luther it was the keys of the kingdom—the binding and loosing message of Law and Gospel. Through the keys Christ Himself condemned sin and unbelief, as well as freeing condemned and lost sinners. “The key which binds is the power or office to punish the sinner who refuses to repent by means of a public condemnation to eternal death and separation from the rest of Christendom. And when such judgment is pronounced, it is as a judgment of Christ Himself … The loosing key is the power or office to absolve the sinner who makes confession and is converted from sins, promising again eternal life. And it has the same significance as if Christ Himself passed judgment” (LW 40:372).

The keys carry the Gospel, in the broad sense, forward, condemning self-assured people of their sin and assuring the contrite of their forgiveness. The binding key, however, is for Luther only a means to an end. The ultimate aim of the keys is the forgiveness of sins. The loosing key, like baptism, creates new life. The keys are efficacious because of their christological character. “For Christ has not ordained authorities or powers or lordships in His church, but ministries, . . . For in [baptism and penance] there is a like ministry, a similar promise, and the same kind of sacrament” (“The Babylonian Captivity of the Church,” Three Treatises [Muhlenberg, 1960], 208). Thus, the application of the loosing key is God’s act, which delivers the life-giving forgiveness of sins won by Christ. Assurance stems from the application of the loosing key. “A simple trusting heart can
boldly rely on God’s action. And in times of deep distress, with our conscience accusing us, we may say: Well then! I have been absolved of my sins, however many and great they may be, by means of the key, on which I may rely. Let no one remind me of my sins any longer. All are gone, forgiven, forgotten” (LW 40:375).

In the 17th century, certain heirs of Luther began to question whether the proclamation of the loosing key had not become too easy and free. “Should we not put a greater emphasis on seeing the necessary fruits of repentance before we proclaim the word of absolution?” they asked. “Is mere confession of sins enough?” For instance, Johann Arndt (1555-1621) outlined his understanding of the relationship between faith and repentance as follows: “Have I not preached to you out of which forgiveness comes? Where is your repentance? Where is the renewal of your mind, the church of life? It is there where forgiveness of sins is” (True Christianity [Paulist Press, 1979], 114). Later, Philip Spener would extend Arndt’s theology and note: “How many there are who live such a manifestly unchristian life that they themselves cannot deny that the Law is broken at every point, who have no intention of mending their ways in the future, and yet who pretend to be firmly convinced that they will be saved in spite of all this! . . . They are sure of this because it is of course not possible to be saved on account of one’s life, but they believe in Christ and put all their trust in Him, that this cannot fail, and they will surely be saved by such faith.” Such a faith, says Spener, “leads many people to damnation” (Pia Desideria, 64).

Spener believed that people trusted too much in the reception of the sacraments, and did not stress good works enough. Thus, concluded Spener, it was the pastor’s responsibility to determine who was and was not a true believer, for it was to true believers alone that forgiveness was to be preached. “This is also true of confession and absolution, which we hold to be an effective means of evangelical comfort and the forgiveness of sins. It is this, however, to none but believers. Why is it, then, that so many, who do not have the slightest bit of that aforementioned true faith, confess and have themselves absolved even while they remain unrepentant, as if their confession and absolution would be of benefit to them simply because they have performed an act, spoken a confession, and received absolution?” (Pia Desideria, 67).

The contrast between Luther and Spener is clear. Where Luther underscores the necessity of both keys, Spener slips toward an emphasis on the binding key. In other words, Spener limits the proclamation of the Gospel to those whom he is convinced show the satisfactory fruits of faith. Works of the Law become the standard by which the presence of faith is judged. Luther will not abide those who persist in manifest, public sin. On the other hand, he rejects the notion that the Law can engender good works. Rather, the fruits of faith will flow from the application of the loosing key. “The intention of the key which binds is that we heed its threatening and thereby come to fear God. He who believes the key which threatens has satisfied it before and without performing any works. The key does not demand any other work. Afterward such faith will indeed perform works” (LW 40:375).

For Luther it is a matter of assurance for the contrite—one’s works only lead to uncertainty and, ultimately, to despair. Christ is displaced with self. While Spener continually examines the character of an individual’s repentance from the perspective of the binding key as evidenced by works, Luther stresses the fact of the individual’s sinfulness that has been covered by the blood of Christ applied in the loosing key. For the voice of the pastor speaking the absolution is Christ’s voice. In 1531 Luther composed a short order of confession and absolution, which was appended to the Small Catechism. At the point of absolution the pastor is to state: “Do you believe that this forgiveness is the forgiveness of God?” After the confessor answers in the affirmative, the pastors continues: “Be it done for you as you have believed. According to the command of our Lord Jesus Christ, I forgive you your sins in the name of the Father and of the Son and of the Holy Spirit. Amen. Go in peace” (Book of Concord [Fortress, 1959], 351).

In our time people run from one “prophet” to the next, seeking desperately to hear God’s voice. What they normally hear is a Spenerian application of the binding key. “Change your life, accept Christ and He will accept you.” What a blessing we have in the Lutheran Church—Missouri Synod! For here, God has graciously maintained the keys. And through the keys, faithfully administered publicly by the Office of the Holy Ministry and privately in the “mutual conversation and consolation of the brethren” (Book of Concord, 310), Christ speaks. And where Christ speaks, His keys effect His promise—to “recover for you the innocence you received in baptism. You will be born anew as a real saint, for God’s Word and the keys are holy” (LW 40:375).

The Rev. Prof. Lawrence Rast is Assistant Professor of Historical Theology at Concordia Theological Seminary, Fort Wayne, Ind.

The keys carry the Gospel, in the broad sense, forward, condemning self-assured people of their sin and assuring the contrite of their forgiveness. The binding key, however, is for Luther only a means to an end. The ultimate aim of the keys is the forgiveness of sins.
This past July I was invited to participate in a number of seminars held in the former Soviet Union. Given the task of teaching the children who attended these seminars, I was also able to spend time with the people, interview them, and write down their stories. The following is the first in a series of stories that will detail these experiences. These stories will appear in future issues of For the Life of the World.

For the men and women of the former Soviet Union, living by faith is more than an act of personal devotion or piety—it is the reality of their lives. Stripped of the security of their former political and economic systems, living by faith has become the center of their lives. They demonstrate this faith to the world by showing that it is not something that can be manufactured by personal piety or discipline, but rather it is forged by the lack of necessity of everyday goods and resources.

It would be wrong to say that the people are lacking. In fact, they have much more than many because their trust and faith can only come from God, not from their own efforts. In the town of Belarus, Russia, I met a young man who had recently finished college. Unable to find any meaningful employment and living on less than $20 a month, he had dedicated his time to the church and the spreading of the Gospel. Asked about his life and future, the young man’s reply was quite simple, “I live by faith.”

For these people, the reality of the presence of Christ in the Divine Service—the place where heaven meets earth—is a real and constant companion to their everyday life. Praying the liturgy is the place where their souls respond to the presence of Christ. It is in these prayers that you find the heart of the people. The prayers are not filled with chatter about the weather, instead they are filled with petitions for the hearts of the lost, for those with less than they, and for the spreading of the Gospel.

No two-dimensional view on the television news or a photo spread in a magazine can give a person a complete picture of this world. It would be flat and miss the vitality of life. The third dimension is found and offered in the churches that I had the opportunity of visiting. Their vitality comes from Christ’s presence. Christ who comes to give life to the world.

The Lutheran churches of the former Soviet Union are filled with Russian men and women, not transplanted Westerners or Germans. Their language and life is different than ours, yet the church and her culture permeates them as the same culture envelops our gatherings. The culture of life found in the church, versus the culture of death found in the world.

The country of Belarus has the heart of a young child. Only in the beginning stages of forming their synod, the churches work in a loose conference with a commitment to the confessions and
Scriptures. This small band of churches struggles to build and survive in the harsh reality of a post-Soviet economy. Today, they often meet in homes or rented halls, pray the liturgy, proclaim the Gospel and partake of heavenly food. Many of the places that they meet cannot hold the number of people attracted to the Gospel. Caught between the Lutheran Confessions that have reawakened them and the liberal rule of vast state churches, they struggle in their work. The people of Belarus wait for God to present their future to them through His own intervention and with the help and generosity of others. This growing body of believers continues to find their hope in Christ.

For the young people in Eketerinburg, Russia, the groundwork is in place to begin building a congregation where Christ will be proclaimed to a world that was closed to the west until 1993. Western Pentecostalism and Baptist theology are major forces in the growing Christian movement. Growing hostility is evident between the nationalist movements tied to the Russian Orthodox Church and those who want further freedom in the state and the church. In addition to Christian movements, cult activities are growing at an alarming rate. Tolkienism, based on the writings of J.R.R. Tolkien, has become a religion that claims several thousand members. In it, hobbit-like creatures are believed to inhabit the region with wisdom and comfort for the faithful. Another movement is based on a book about a fairy princess named Anastasia who lives in the woods. She is thought to give peace, guidance, and tranquility to those who trust in her power. These often bizarre and destructive groups flourish because of the sudden opening up of a region that had no access to the outside world for such a long time.

Novisibirsk, Russia, is the site of Concordia Theological College, a school whose main mission is to train men for the pastoral ministry. The college’s existence was assisted by the Russian Project. Concordia Theological Seminary’s Russian Project is helping the Lutheran church in Russia and neighboring countries to teach men the Lutheran Confessions after suffering 70 years of persecution. They are taught both in Russia and on the Fort Wayne campus.

Bible Lutheran Church in Novisibirsk hosted a weeklong seminar in July for over 100 people from all over Siberia. The Rev. Vsevolod Lytkin, pastor of Bible Lutheran Church, works throughout Siberia. He often travels hundreds of miles to offer the Sacraments to those who hunger. Bible Lutheran Church would be the envy of many in the West with the average member in their 20’s and close to 100 people worshiping each Sunday. Why? The young people find comfort in the liturgy and hope in their Lord as He comes to them through the Means of Grace. And because of this reality Russian homes and families with Christ at their heart are being created and nurtured by the church.

Nearly four weeks of travel and countless hours of conversation still flood my senses as I look back at the pages of my journal. God provided me with an opportunity to enter into a world that is foreign to that found at the Fort Wayne seminary. The people of the former Soviet Union have found life in what so many in our church finds as boring repetition. The liturgy of the church, baptismal water, and our Lord’s body and blood nurture them in that they find their faith and hope. My sadness in leaving was like the sadness of those that are left behind who marvel at the peace of those who have entered heaven. In the same way, I sit as one left behind as these people have entered into heaven on earth in a land far from Indiana.

The Rev. Scott Klemz is Publisher of For the Life of the World and Director of Admission and Public Relations at Concordia Theological Seminary, Fort Wayne, Ind.
**A Strong Pastoral Presence**

For the Rev. David Mumme a strong pastoral presence was the key ingredient in his decision to become a pastor and spend his life serving the people of God.

Born into a large farming family in rural Minnesota, Rev. Mumme spent his childhood growing up near St. James, Minn. The family attended St. John’s Lutheran Church in the nearby community of South Branch. It was here that the Rev. Mumme was first introduced to a pastoral presence. He found it in the late Rev. Arthur Drevlow, whom he held in the highest regard.

“You never forget the pastor that confirmed you and for me that was Rev. Drevlow,” said Rev. Mumme. “During my childhood years he always remained a strong and constant presence for me.”

While he was still in high school, that presence changed for Rev. Mumme when the Rev. Douglas Rutt was called to replace the retiring Drevlow.

“Just like my relationship with Rev. Drevlow, I soon gained a great deal of respect for Rev. Rutt,” explained Rev. Mumme. In fact, it was he who initially mentioned that Rev. Mumme should think about becoming a pastor.

“When I was in high school I wanted to become a pilot,” said Rev. Mumme. Knowing that his home pastor had once been a pilot, he went to talk to him about how to accomplish his goal. “Rev. Rutt told me that he would be happy to talk to me about piloting, but that he didn’t think I would ever become one. Rather, he said, ‘I think that you will be a pastor.’”

Like so many young men, at first Rev. Mumme didn’t give much thought to his pastor’s words.

Rev. Mumme went off to attend college at Concordia University in River Forest, Ill. Entering as a computer science major, his interests would change when he decided to take a Latin class.

“My mother loved Latin when she was in high school and encouraged me to take it while I was in college,” explained Rev. Mumme. “So when the chance presented itself, I signed up for the class. Little did I know it at the time, but that class would end up leading me down an entirely different career path.”

As it came to be, Rev. Mumme was the only student in the class who wasn’t a pre-seminary student.

“I didn’t realize that Latin was the natural lead in for Greek,” explained Rev. Mumme. “As I got to know the pre-seminary students I found myself thinking seriously about the ministry for the first time and began to consider attending the seminary.”

As was the case in previous situations, Rev. Mumme found himself turning to his
pastoral presence for advice.

“Talked with Rev. Drevlow and Rev. Rutt about going to seminary,” said Rev. Mumme. “They were both very encouraging and told me that if I did indeed decide to enter seminary, I should attend Concordia Theological Seminary in Fort Wayne, Ind.”

Rev. Mumme explained that Rev. Drevlow had attended the seminary when it was still located in Springfield, Ill., and Rev. Rutt had gone to the Fort Wayne campus.

“Both mentioned the fact that they were very impressed with the faculty at Fort Wayne, in particular Professor Kurt Marquart and Dr. David Scaer,” explained Rev. Mumme. “To help alleviate my fears about supporting myself and my future wife, Rev. Rutt assured me that the Clothing and Food Co-ops had been a tremendous economic help for him and his family while they were at the seminary.”

Having received such encouragement, Rev. Mumme decided to attend Concordia Theological Seminary. He began his studies in the fall of 1993 after graduating from Concordia University, River Forest, that previous spring with a degree in computer science/mathematics and a minor in physics.

“I absolutely loved my time at the seminary,” remembered Rev. Mumme. “Rev. Drevlow and Rev. Rutt were not kidding when they had said the faculty was impressive. I thoroughly enjoyed my classes and having the chance to really get to know my professors.”

Another aspect of seminary life that Rev. Mumme and his wife Glenda particularly enjoyed was their church.

“Right after we moved to Fort Wayne, Glenda accepted the position as youth director at St. Paul’s Lutheran Church in downtown Fort Wayne,” explained Rev. Mumme. “The people at St. Paul’s instantly made us feel welcome and over time became a second family to us.”

As is the case with all students, Rev. Mumme spent a year of his seminary training in a Lutheran church serving as a vicar. He was assigned to a dual-parish, Our Savior Lutheran Church in Crookston, Minn. and First English Lutheran Church in Eldred, Minn.

“My vicarage year was a very good experience for me,” said Rev. Mumme. “My supervisor, the Rev. David Sherry, was gracious enough to allow me to do a little bit of everything.”

Graduating in 1997 from the seminary, Rev. Mumme’s first and current call was to Trinity Lutheran Church in Marseilles, Ill.

“Marseilles is a town of 5,000 people and Trinity has about 200 members,” explained Rev. Mumme. “The church has been in the community for 133 years and has a good mix of life-long members and newer members.”

Rev. Mumme has particularly enjoyed the opportunity to focus his time and attention on sermon preparation, preparing and teaching Bible classes, and visiting the sick and homebound.

“Since this is a relatively small congregation, I have been able to spend a lot of time preparing and conducting Bible studies for the congregation,” explained Rev. Mumme. “Currently we offer classes on Wednesday mornings, Thursday evenings, and Sunday mornings. It has been very gratifying because the people are genuinely interested in learning what God’s Word says and what we believe as Lutherans.”

Another advantage of pastoring this congregation has been the opportunity for Rev. Mumme to offer adult catechesis classes on a one-to-one basis.

“I have found that since I am able to spend one-on-one time with new members, they really learn what our church believes and are much more likely to remain faithful members,” said Rev. Mumme. “My hope is that I can become the strong pastoral presence to my people that has always been so constant in my life.”

The Rev. David Mumme and his wife Glenda are the parents of three children, Hannah, Eleonore, and Baby-On-The-Way. They reside in Marseilles, Ill.
President Represents the Seminary around the World

Dr. Dean O. Wenthe, President of Concordia Theological Seminary, Fort Wayne, Indiana, and Dr. Roger Pittelko, Fourth Vice President of the Lutheran Church–Missouri Synod, represented the LCMS at a meeting of the International Lutheran Council in Cambridge, England, August 7-14. In attendance were the presidents of Lutheran churches throughout the world which have historic ties with the LCMS—the Lutheran Church Canada, two South African Lutheran Churches, the Lutheran Church of Australia, the Lutheran Church of Brazil, as well as the Lutheran Churches of Japan, New Guinea, Nigeria, Ghana, Denmark, Germany, France, Argentina, Venezuela and Chile. The conference was hosted by the Evangelical Lutheran Church of England. Papers were delivered and responses given on two topics of common interest: church fellowship and woman’s ordination. The keynote address was written by President Alvin Barry of the LCMS and delivered by Dr. Pittelko, his representative.

President Dean O. Wenthe also attended and delivered a paper at the annual meeting of the North American Luther Academy in Helsinki, Finland, September 2-5. The academy is an association of confessional pastors and theologians from Denmark, Norway, Sweden, and Finland.

“It was a great pleasure to meet and to visit with these men who have remained faithful to Sacred Scripture and the Lutheran Confessions under the most difficult of situations,” President Wenthe said. “It is our prayer that Concordia Theological Seminary can be a resource and help to the valiant confessors of Christ.”

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Concordia Senior College Graduates Return to Campus

Concordia Theological Seminary (CTS) welcomed 115 graduates and 22 faculty & staff members of Concordia Senior College (CSC), August 6-8. The Senior College was located on the current CTS campus from 1957 to 1977.

“It was a golden weekend recalling a golden time in our lives,” said the Rev. Richard M. Koehneke, a graduate of CSC and Chairman of the Reunion Committee. “Everything went so smoothly at the reunion that God’s guiding hand was very clearly in evidence. Thanks be to God!”

Dr. Dean O. Wenthe, President of CTS, had this to say about the reunion. “As a 1967 graduate of CSC, it was an honor to have a number of its professors and students gather to celebrate its excellence in preparing future seminarians for theological education. For many, CSC embodied the rigor and substance of a liberal arts education at its best—a gift to be treasured and used by every graduate in the service of Christ and the church.”

The reunion began with “Faculty Follies” where former college faculty presented a stage show. The rest of the weekend was filled with discussions about graduates’ impact on the church and society, recaps of the best pranks, group reunions for each separate graduating class, worship services, and opportunities to socialize.

Dr. Edgar Walz, CSC professor emeritus and member of the Reunion Committee, said that the basic purpose of CSC was to prepare able ministers of the New Testament.

“From the time it registered its first student in September 1957 until it issued its last bachelor’s degree in June 1977, more than 3,000 people went forth from its campus to serve the Lord,” explained Dr. Walz. “The CSC reunion was an excellent time for graduates and former faculty to share memories and to thank God for their past experiences together. They’ve returned to their homes determined, more than ever, to live on as able ministers of the New Testament.”

Seminary to Host American Sign Language Class—

Concordia Theological Seminary (CTS) will host an American Sign Language class for beginners from September 14 to November 16. The class will be held on Tuesday nights from 7 p.m. to 9 p.m. and will meet in Room W-3 on the seminary campus.

Offered by the Church Interpreter Training Institute (CITI), the class is open to active members of all Christian denominations. CITI trains church interpreters who are committed to bringing the Gospel of Jesus Christ to the deaf and hearing-impaired.

The cost is $50 per person. Participants will need to purchase their own textbook. Gail Quick will be the instructor for the class.

Admission Counselor Accepts Call to the Parish—

The Rev. Todd Peperkorn, Admission Counselor at Concordia Theological Seminary (CTS), has accepted a call to Messiah Lutheran Church in Kenosha, Wis. His last day as an Admission Counselor was September 3rd.

“The Rev. Todd Peperkorn has done a superlative job as a recruiter for Concordia Theological Seminary,” said Dr. Dean O. Wenthe, President of CTS. “His theological depth and focus have attracted many young men to consider the pastoral office. He will be a true shepherd to the flock at Messiah Lutheran Church. The seminary family wishes him and his musically-gifted wife, Kathryn, every blessing as they leave for another portion of Christ’s Kingdom.”

After attending Concordia Teachers College in Seward, Neb., and completing the degree of Bachelor of Arts in pre-seminary studies and history in 1992, Rev. Peperkorn matriculated at Concordia Theological Seminary in 1992. He became active in the Seminary Kantorei and student government. He served as publications chairman for one year, which included the editing of the first two of the Concordia Student Monograph Series. His fourth year he was the President of the Student Association and the Sacristan of Kramer Chapel.


“I’ve spent my life preparing, and then encouraging men to study for the Holy Ministry. I am overjoyed at the opportunity to preach God’s Word and administer His Sacraments to a dying world,” said Rev. Peperkorn. “It’s hard to leave CTS. This has been my home for many years, and we have become very close to the faculty and students here.”

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How precious in today’s hectic and busy world is God’s gift of time! We are all given 24 hours each day, and are called to use these precious moments in ways pleasing to our Lord. Whatever our task or occupation, we are instructed to do our work “as unto the Lord.” In this way, we are all His servants and may further His Kingdom on earth.

Our seminary’s Food and Clothing Co-ops depend on gifts of time and talent – not just from our students and families but also from our many dedicated friends across the nation who take the time to organize food and clothing drives, sew quilts or help organize and staff the Christmas emporium each December.

I would like to share the story of a special group of people from the Michigan District. This summer marks their 13th year of donating goods to the seminary Food Co-op. The first donation, in 1985, was a truckload of potatoes, amounting to about 1000 lbs. The following year, they raised $3000 and sent one truckload of food.

Dick Hallgren, who organized the trip, was somewhat discouraged with the effort, and organized a statewide network to better promote the need and efficiently collect donations. “We send a mailing, with a poster, to every LCMS church in the district, and have divided the state into eight quadrants,” Dick relates. “Donations from each quadrant are collected into a central pick-up area. In Bay City, we use Earl Wegener’s barn. In Portage, Ferd Machalz lets us store food in his garage. Churches also donate space – our pick up in Frankenmuth is at St. Lorenz church.” Donations from each quadrant are brought back to a central location, where the food is repackaged and loaded onto the trucks. Hallgren’s group of about 30 volunteers logs over 100 hours in collecting, packaging and delivering the food to Fort Wayne. This year’s delivery, weighing in at 15 tons and filling three Ryder trucks, will provide about 30% of the non-perishable food needs for the coming year.

We at the seminary would like to offer special thanks to those who help throughout the year to make this annual donation of food possible, especially the volunteer driving teams: Ron Gerds and Harold Orrell; George Ceto and Carl Gerds, all from St. Peter’s Lutheran Church, Eastpointe, Mich., and Tom Renkert (also from St. Peter’s); and John Solan from St. Stephen’s Lutheran Church, Detroit, Mich.

Leadership for promoting and organizing this year’s donation came from Dick Hallgren, Rosanne Penzien and Jenny Kane, who are already working on next year’s trip. I asked Dick for some parting words of wisdom and advice. His reply, “Believe in what you are doing – don’t take something on as a ‘cause.’ Work together and be committed to what you are doing – if you come to the Lord, He will give you what you need.”

How are you using God’s gift of time in your life? Do you have talents that could benefit your church or community? Those who volunteer in every vocation report that they “get back more than they give.” If you already give generously of your time, encourage others to join you. If you are “too busy” with family commitments, bring your family with you! Age is no barrier to giving of yourself, and children learn best by doing. If you are interested in replicating the Michigan model to benefit the seminary Food Co-op or to start a bank for the needy in your own state, please be in touch. Dick and his crew would be pleased to share their experiences with you, and give you a working model that you can fit to your needs.

Please contact the Development Office (toll-free) at 877-287-4338.
Concordia Theological Seminary (CTS) officially began its 154th school year on Sunday, Sept. 12 with a special service in Kramer Chapel that welcomed the newest class of men who will be preparing to study for the Holy Ministry. The Rev. Dr. Dean O. Wenthe, President of CTS, gave a sermon based on II Corinthians 6:1-10, entitled “A Holy and Cruciform Calling.”

“In choosing Concordia Theological Seminary in Fort Wayne, these men have committed themselves to a community that believes, teaches and confesses the saving power of Christ’s Word and Sacraments. They will become grounded in them theologically in the classroom and rooted in them in our vibrant chapel life,” said the Rev. Scott Klemisz, Director of Admissions and Public Relations at CTS. “We are thrilled to have them as part of our growing community and we look forward to the day that God will call them into the parish to serve His people.”

This newest class represents the second largest in the past 10 years at CTS. Rev. Klemisz went on to say that “in it we see the continuing trend of men choosing the Fort Wayne seminary for their training and the pastoral ministry for their vocation.”

During the service, the installation of one new professor also took place. The Rev. Timothy Sims, President of the Indiana District, installed new homiletics professor, the Rev. Dr. Carl C. Fickenscher II. Dr. Fickenscher joins the Pastoral Ministry and Missions Department at the seminary.

“Concordia Theological Seminary begins its 154th academic year with a deep sense of gratitude as we receive our second-largest entering M.Div. class of the last decade and install Dr. Carl Fickenscher II as Assistant Professor in the Department of Pastoral Ministry and Missions,” said Dr. Dean O. Wenthe, President of CTS. “Our first-year class brings a rich variety of talents from equally diverse backgrounds. Dr. Fickenscher brings a unique credential to the faculty—a Ph.D. in Homiletics as well as many years in the parish ministry. God’s grace is bountiful and abundant as it manifests itself in these concrete gifts.”
Concordia Theological Seminary (CTS) will once again host its annual symposia, Jan. 18-21, 2000. Held every year on the Fort Wayne campus, presentations on Exegetical Theology, the Lutheran Confessions, and Lutheran Liturgy will highlight the four-day event.

Celebrating its 15th year, the theme for the Exegetical Theology Symposium is “Biblical Eschatology for the New Millennium.” Speakers include Dr. Charles A. Gieschen, Assistant Professor of Exegetical Theology (New Testament), Concordia Theological Seminary, Fort Wayne, Ind.; Dr. Dean O. Wenth, Professor of Exegetical Theology (Old Testament), Concordia Theological Seminary, Fort Wayne, Ind.; Dr. James C. VanderKam, John A. O’Brien Professor of Theology, University of Notre Dame, South Bend, Ind.; Dr. James G. Bollhagen, Professor of Exegetical Theology (Old Testament), Concordia Theological Seminary, Fort Wayne, Ind.; Dr. Walter A. Maier III, Associate Professor of Exegetical Theology (Old Testament), Concordia Theological Seminary, Fort Wayne, Ind.; Dr. Daniel L. Gard, Associate Professor of Exegetical Theology (Old Testament), Concordia Theological Seminary, Fort Wayne, Ind.; Dr. Douglas McC. L. Judisch, Professor of Exegetical Theology (Old Testament), Concordia Theological Seminary, Fort Wayne, Ind.; Dr. Walter A. Maier II, Professor of Exegetical Theology (New Testament), Concordia Theological Seminary, Fort Wayne, Ind. A paper sectionals will also be held during the Exegetical Theology Symposium. Dr. Gregory J. Lockwood, Associate Professor of Exegetical Theology, Concordia Theological Seminary, Fort Wayne, Ind., will be one of several presenters.

The 23rd annual Symposium on the Lutheran Confessions and the 13th annual Symposium on the Lutheran Liturgy have chosen “At the Dawn of the Third Millennium: Fanaticism, Eschatology and Death” and “250th Anniversary of the death of Johann Sebastian Bach 1750-2000” respectively as their theme. Speakers include Dr. William C. Weinrich, Academic Dean and Professor of Historical Theology, Concordia Theological Seminary, Fort Wayne, Ind.; Dr. Carter Lindberg, Professor, Boston University, Boston, Mass.; Dr. Robin Leaver, Westminster Choir School, Princeton, N.J.; Professor Lawrence R. Rast, Professor of Historical Theology, Concordia Theological Seminary, Fort Wayne, Ind.; Dr. David P. Scaer, Chairman of the Department of Systematic Theology, Concordia Theological Seminary, Fort Wayne, Ind.; Professor Kurt Marquart, Associate Professor of Systematic Theology, Concordia Theological Seminary, Fort Wayne, Ind.; Dr. Arthur A. Just Jr., Professor of Exegetical Theology, Concordia Theological Seminary, Fort Wayne, Ind.; and the Rev. Larry Nichols, Pastor of Our Redeemer Lutheran Church, Greenville, R.I.

Along with presentations, there will be a matins service with music by the Seminary Kantorei and a Bach Cantata by the Schola Cantorum. The annual symposia reception and banquet will be held on Thursday, Jan. 20, 1999 in the Grand Wayne Center.

Registration for symposia is $110 per person, which includes admission to symposia, chapel services, and a ticket to the reception and banquet. Meals are an additional expense. Housing will not be available on campus. A list of area hotels will be available in the Symposia brochure.

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

The deadline for registration is Jan. 12, 2000. To register or for more information, please contact Marge Wingfield by calling 219-452-2247.
Events

Oktoberfest
October 2-10, 1999
(219) 452-2256

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

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

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

Spring Invitational Campus Visit
March 22-25, 2000
1-800-481-2155

Vicarage Placement Service
April 11, 2000
Kramer Chapel

Candidate Call Service
April 12, 2000
Kramer Chapel

Worship and Music

All Saints’ Eve Choral Vespers
October 31, 1999, 4:00 PM
Kramer Chapel

Advent Candlelight Choral Vespers
December 12, 1999, 7:00 PM
Kramer Chapel

Epiphany Lessons and Carols
January 16, 2000, 7:00 PM
Kramer Chapel

Passion Choral Vespers
April 9, 2000, 4:00 PM
Kramer Chapel

Easter Choral Vespers
April 30, 2000, 4:00 PM
Kramer Chapel

Retreats

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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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

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