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Dear Friend of Concordia Theological Seminary:

After the resurrection, Jesus appeared to His disciples in a room where the door was locked for fear of the Jews and said, “Peace be with you! As the Father has sent Me, I am sending you” (John 20:21).

The mission of the Father in sending the Son is the source of all true missionary endeavor. It is in the Son that the Father is disclosed, “I and the Father are one” (John 10:30); “… anyone who has seen Me has seen the Father…” (John 14:9).

The Father’s mission is defined by the Incarnation. It is also defined by the crucifixion. “And being found in appearance as a man, He humbled Himself and became obedient to death, even death on a cross!” (Philippians 2:8). The Father’s love for the Son is grounded in the Son’s sacrificial death, “The reason My Father loves Me is that I lay down My life…” (John 10:17a).

The Father’s mission is defined then in the flesh of the suffering Paschal Lamb, Jesus of Nazareth. Jesus of Nazareth bore in His body the sins of every age and drank the cup of God’s righteous wrath on Calvary’s dark and deadly peak. This one life in all of its particularity and specificity, culminating in a scandalous death on a cross under a singular Roman governor, Pontius Pilate, is the only place where God’s mission can be understood.

As our feet turn toward Jerusalem in this Lenten season, we are called to watch and to behold the movement of God’s Son toward the cross. Such watching takes us to our knees. Our sins required the pure and innocent Son of God to walk towards Jerusalem. To watch means that our thoughts will be reordered. What appears to human eyes to be repulsive and repugnant becomes to us the very means of God’s mission. “He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces, He was despised and we esteemed Him not” (Isaiah 53:3).

God’s mission in Christ is graphic and real. It is not sentimental. It is not pretty. It is not religiously correct as contemporary American religiosity defines correctness. The happy smiles, the giddy gazes, the self-absorption are taken from us.

As we watch, we know our emptiness. Here is suffering on our behalf, for our sake, and at the cost of God’s own Son. Put in specific terms, here is a bloody and sacrificial mission, for God’s Son is now our sacrificial lamb. The holiness and righteousness of God could not abide our sinful presence. But now the blood of the Lamb has purified us for God’s presence.

As Paul Gerhardt captures in hymnic verse, this sacrifice is God’s salvific mission.

This lamb is Christ, our soul’s great friend,
The Lamb of God, our Savior,
Whom God the Father chose to send
Our rebel guilt to cover.
“Go down, My Son,” the father said,
“To free My children from their dread
Of death and condemnation.
The wrath and stripes are hard to bear,
But in Your death they all can share
The Joy of Your salvation!”

“A Lamb Alone Bears Willingly,” Lutheran Worship, #111, stanza 2. (emphasis added)

And God’s mission continues. It continues in our baptism where we were joined to the death of Jesus that we might live a new life (Romans 6:4). It continues when Jesus speaks “Peace be with you!” through His prophetic and apostolic Scriptures. It continues when we participate in Christ’s life through the specific elements of His body and blood in the bread and wine of the Holy Eucharist. God’s mission is defined by these specific realities.

As the Father sent the Son, so Jesus sent the apostles to proclaim Him crucified, to baptize, and to celebrate the Eucharist until the time when He returns in eschatological glory.

This issue of For the Life of the World is devoted to the Father’s mission, which is now the church’s mission. Concordia Theological Seminary was founded by pastors devoted to that mission. It has been supported by generations of laity who want to send such missionary pastors, faithful to their Lord’s commission, into the world. It is not accidental that this mission is at the center of pastoral identity. Lutherans have seen the establishment of the pastoral office in John 20:21-22, “Again Jesus said, ‘Peace be with you! As the Father has sent Me, I am sending you.’ And with that He breathed on them and said, ‘Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven’”

Concordia Theological Seminary is defined by God’s mission. Our faculty and graduates are called to hold Christ crucified before the world. May your pilgrimage to Jerusalem in this Lenten tide deepen your awareness of the Paschal Lamb’s costly and saving sacrifice. May that mission, completed for each of us on Good Friday, send us to this world of death to announce the life of God’s Lamb and His glorious resurrection as the Father’s absolution and as our salvation.

Sincerely yours, in Christ’s service,

Rev. Dr. Dean O. Wenthe
President, Concordia Theological Seminary
FEAT URES

3 From the President

6 Lutheran Missionary Education: Some Thoughts on Integrating Our Tradition
By the Rev. Dr. Detlev Schulz, Associate Professor of Pastoral Ministry and Missions, Concordia Theological Seminary, Fort Wayne, Ind.
As much as the Reformation reminds us to look at missions as a gift of God directed towards us, we also become bearers of this gift to others.

10 Missionary Pastors and Lutheran Missions
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14 Lutheran Missiology and Campus Missions
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16 The Language of the Heart
By Amy Kashenov, a missionary in the Republic of Kazakhstan, located in the former Soviet Union
To communicate Christ to a person or people, you need to speak in a language they understand. To take it one step further, to most effectively share Christ in a way that impacts the listener, you should speak in the language of his heart.

18 Peace for the Warrior
By the Rev. Dr. Daniel Gard, Professor of Pastoral Ministry and Missions, Concordia Theological Seminary, Fort Wayne, Ind.
To be a chaplain means to know the joys and sorrows, the pleasures and suffering, the courage and fears of warriors. If they are deployed to a forward position, he is deployed with them. If they face imminent attack, he faces it with them. If their lives are in danger, his life is in danger. To a chaplain who truly serves Christ, there is no being “in the rear with the gear.” Where his people are, there he must be. Why? Christ must be there with them.

20 In the Field
by Pam Knepper
Managing Editor
For the Life of the World
Featuring the Rev. Brian Hamer, Pastor at Christ the King Lutheran Church, Riverview, Fla.
Cover Photo: Rev Pavel Zayakin (with deacon’s stole) conducting the Lutheran liturgy on St. John the Baptist Day in a cemetery in the village of Verkhni Suetuk, East Siberia. Assisting is Seminarian Alexey Vinogradov (black robe) who attends Lutheran Theological Seminary in Novosibirsk.
Just a word to thank you for your fine publication. I seldom read everything that crosses my retired desk. However, your January issue is extraordinary and I have read everything in it. Perhaps, I appreciated the article “Coming Home” most of all. There are so many outside influences in our congregations’ practices in worship and liturgy with most tending to push away our Lutheran heritage. Thank God for the faithful professors who still covet the ancient and effective practices in worship and teach these at our seminaries boldly and without fear. God bless you mightily in your work at Concordia Theological Seminary.

Edmund R. Martens
Lincoln, NE

Thank you for the January 2000 issue of For the Life of the World. How blessed are we to be a church body which holds such high regard for the Word and the Sacraments. I have some positive and negative responses. I consider Dr. Weinrich’s article as well done. One area that I believe was overstated was that the real presence almost sounded more like “transubstantiation” than “real presence.”

My other comment is on the article by Prof. Lawrence Rast. Yes, we must look out for a pietism when it replaces the objective working of the Word and Sacraments with the feelings and actions of people. On the other hand, the article seems to have gone too far and made the Word and Sacraments a good work of man. We are not saved because we submitted ourselves to Baptism and the Lord’s Supper. That would make our actions a meritorious road to heaven. We are saved and a new life of good works begins because the Holy Spirit has used the Word and Sacraments as the power through which He works faith and the new life.

Rev. Carl Pullmann
North Platte, NE

Each article of the January 2000 issue of For the Life of the World proved to be a treasure to read, focused upon themes centered in the Sacrament of the Altar.

Coming from a mixed Anglican/Presbyterian background, and a Presbyterian minister for 13 years, it was due to the book, This Is My Body by the late sainted Dr. Hermann Sasse, that clinched my conversion to confessional Lutheranism. Also, at that time the stance of the Rev. Dr. Kurt Marquart made a great impression, in addition to a careful study of the Book of Concord.

Whilst one could comment with marked appreciation for each article, one senses with complete joy and accord the words of the Rev. Dr. Dean O. Wenthe, President of Concordia Theological Seminary, "Concordia Theological Seminary confesses with classic Lutheranism the mystery and wonder of this meal. We confess what this meal is. It frees us from sin . . ." Indeed the partaking of the true Body and Blood of Christ is always precious, with God’s promise of forgiveness, life and salvation.

As soon as the Australian dollar recovers its lapse from the U.S. dollar, I shall be forwarding to you a donation. Be assured of my prayers for Concordia Theological Seminary, president, staff and seminarians when I say Matins each morning. Concordia Theological Seminary shines like a bright light within our darkening world.

Sincerely in Christ Jesus,

Bruce Wilmot Adams
Pastor Emeritus, L. C. A.

Your letters are always welcome.

Please address them to Letters to the Editor
6600 North Clinton Street
Fort Wayne, IN 46825-4996
Fax: 219-452-2227
No student who enters the seminary is ever regarded a lone individual. As a believer, he does not stand in solitude and shut off with his faith like a single tree in an open field struggling to withstand strong, blowing winds. He has not been entrusted with a faith “all alone” like the pioneers of faith—Abraham, Paul, or Luther. It is also unlikely that he possesses their faith heroism. He needs help and support. This is offered to him in a community where his faith is nurtured, strengthened, and guided. It is to the student an encouraging thought to be able to raise the banner of his faith together with “the cloud of witnesses” and have written on it the confession of his church.
Stating the Problem: Scripture - Church Tradition - and Missional Context

The above raises a sensitive issue which is, unfortunately, no longer just a given and, therefore, worthy of clarification. Teaching missions at Concordia Theological Seminary is no easy task because the student is not only instructed in the Bible and the missional context but also in our church tradition. Clearly, what our church believes and confesses is placed as a link between Scriptures and the mission setting to which the student will eventually be called. The downside of juxtaposing the tradition of the church is, as one is often told, the apparent loss of the normativity of Scripture for the missional context. Tradition interprets Scripture. It authorizes and structures mission according to what it finds as the mission agenda in Scripture. Church tradition mediates and filters what Scripture says, and thereby Scripture loses much of its dynamic and direct impact on the missional context.

This is indeed a popular argument amongst evangelicals leveled against a particular denominational approach to mission outreach. It causes, to say the least, no small headache for a missiologist who braves to delve into the Lutheran heritage such as the Confessions and integrate them for a normative and prescriptive missiology of today. But what alternatives do we have as missioners of a Lutheran church? We could join in with these prevalent evangelical circles and generously leap over the tradition of the church into today’s context. We could treat Scripture as a mission handbook containing a collection of conspicuous texts such as Matthew 28:19-20 and Acts 14:21-25, which we pluck out and transfer in a proof, text-like fashion into the present missional context, and in doing so, have them serve as models and legal commands for a “how to” in doing mission. Thereby, we could declare our mission model as absolutely normative for mission today. We could deliberately ignore 2000 years of tradition and mission history, as well as a changed context, which deals today, unlike Paul’s, with a worldwide network of Christian churches, many of them Lutheran. In graciously leaping tradition, we could also place a high premium on objectivity because our understanding is not impaired or clouded by what the tradition of the church teaches. Little, however, do we then know that we too are subjects of the valid yet disturbing invective of postmodernism. We assume far too easily that we can employ the Bible as a kind of objective arbitrator in the case of theological differences, not realizing that all of us approach the Bible with our own set of preconceived ideas about what it says. In my short time as a professor at the seminary, I have discovered that far too often particular agendas have been readily imposed onto Scripture with the result that the mission of the church becomes the extension not of the Lutheran church, but of a select club of activist practitioners of mission.

The Solution?!

We are unarguably dealing here with the important insight that missions can only be done within the faith of the Lutheran community, not outside of it. We do not look upon what the church believes and does as objective spectators, but practice in solidarity with the church. Do we thereby become usurpers and constrictors of the Word of God not allowing it to speak to us, but rather us speaking to it? Not necessarily so, if we continue to cling to the theological principle of Scripture being the “sole rule and norm” of our faith and tradition. As difficult as it
seems, one missiologist’s call remains pertinent that “the church must in every generation be ready to bring its tradition afresh under the light of the Word of God.” We are exploring the nature and content of the church’s mission and then inquire whether this ecclesiastical practice reflects the Word of God. This implies that we are more looking upon what the mission of the church ought to be like rather than what it is. In this way, reminiscing the value of the Lutheran Confessions and seeking their assistance for missions, we perceive them to be nothing than a call to the Word of God, which they interpret and from which they receive all its authority. In so doing, the Confession’s value comes to the fore reminding us of the true content of Scripture and where the theological accents in Scripture themselves are placed. A deliberate act of avoiding the Confessions surmounts to nothing other than buying into the tragedy of all those movements of enthusiasts (Schwaermertum) who without a clear statement of their confession could not discern between the true and false interpretation of Scripture.

**Discovering the Rich Biblical Missional Potential Through the Confessions**

What value exactly do we find for our mission from the community of faith in and around the Confessions? Besides regarding them as a call to Scripture they also give us important themes as they are contained in the Word of God: The triune God, the centrality of Christ, the righteousness bestowed to us through faith in Christ, the Word of God and the Sacraments of Baptism and Holy Communion as God’s instruments and their administration through the office of the church, and finally, the communion of believers which approach the second coming of Christ, but which in the interim period rejoices in the right administration of the Sacraments and the pure preaching of His Word. We are reminded of mission as being a gift of God and not just a work of man. God freely bestows His gift of salvation through His Word. Being a mission in the spirit of the Reformation, we triumph over the discovery of the Gospel. As the power of God, we attribute to it everything and not to ourselves (Romans 1:17). It is a comforting thought in this age of extreme activism to think with Luther and with Paul that “all over the world this Gospel is bearing fruit and growing” (Colossians 1:6).

A return to the Reformation is indeed a call for us in missions to approach Scripture not only as a handbook of disjointed mission texts, but indeed as the invaluable theological source of mission themes permeating and going beyond all its conspicuous texts on missions. Applying them will, admittedly, make the church’s mission not only Scriptural but also Lutheran. In this way, as Hermann Sasse once observed, “a return to the Confessions, if one takes them seriously, is no repristination, no romantic attempt to resuscitate a past which is long considered dead” but a reaffirmation of one’s own missionary identity.

Our tradition helps us to get away from finding a few proof-texts or isolated nuggets in the Bible to buttress our missional agendas. Rather we seek to establish the entirety and richness of the Scriptural evidence both thematically and textually. We hold with Luther that our great faith heroes of the Old Testament bore witness to their faith within their alien surrounding.
The 19th Century Lutheran Community of Faith:
Mission - Church - Confession

As much as the Reformation reminds us to look at missions as a gift of God directed towards us, we also become bearers of this gift to others. What can we learn from history for the operation of our mission? The mid-nineteenth century was a time of great formation for Lutheran missions under personalities such as Wilhelm Loehe, Friedrich Brunn, and Ludwig Harms. Through their continual theological encouragement and support with innumerable pastors, the Lutheran Church-Missouri Synod (LCMS) was born. Mission was for the first time done by Evangelical-Lutheran churches, rather than some nondescript evangelical church or an undefined society working under the banner of the kingdom of God alone. Here Lutherans became once more conscious of their distinctive confessional identity within the union of Christian churches. In this movement, the Lutheran Confessions were once more eagerly appropriated as historic testimonies to Biblical truth. Hallmarks of this community became confessional purity and exclusive church fellowship, the celebration of the Baptism and the Lord’s Supper, as well as the discovery of the missionary nature of the office of the church. The missionary support though preachers and pastors from Europe had imprinted upon the LCMS the strategy of reaching out through Word and Sacrament, of upholding the Confessions and integrating them into the missionary message and service, as well as seeing the validity of the ordained ministry in missions. “We must bring them the office with its Word and Sacrament,” the young missionary candidates were told when going to the United States and other countries.

Missionary Formation of Every Student.
The years at the seminary are for every student formative in Scripture and our Lutheran tradition. They must be charged with Paul’s words to Timothy to continue in the things they have learned and “preach the Word! . . . convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine” (II Timothy 4:2, 3). This is particularly true as the students are facing a changing missional context. A noticeable shift has taken place in the last decades. Through the increasing secularization of our society and the influx of immigrants, the United States has become a mission continent. All congregations find themselves in an immediate mission setting. Due to the rise in affluence, congregations and laity wish to be actively placed in the loop of missions at home and overseas as well. Our students, it seems, will not be asked to serve as professional ministers geared towards upkeep, but as missionary pastors commissioned by their members towards outreach. Our Biblical and confessional foundation hopes to prepare them for such a ministry. Sadly though, with the increased mobilization of laity for missions on short-term mission projects, the recruitment at the seminary for ordained servants of the Word on the mission field has dropped substantially; a significant shift, indeed, from the age of the Reformation and the 19th century paradigm of Lutheran mission outreach.

Responding to Incoming Calls from Macedonia
We must again fervently embrace mission principles from Scripture and our past tradition, the Confessions. There is a sense of urgency in this, particularly in view of the incoming Macedonian calls (Acts 16:9-10) from Lutheran churches worldwide seeking guidance and assistance in mapping out their Lutheran identity against the all-embracing “unity in diversity” principle of the Lutheran World Federation. A large representation of international students is also seeking Lutheran formation on our campus. We are indeed blessed in a time of immense mission opportunities far and near. Teaching missions at the seminary as proposed above will hopefully make a modest contribution towards the promotion of worldwide Lutheranism.

The Rev. Dr. Detlev Schulz is an Associate Professor of Pastoral Ministry and Missions at Concordia Theological Seminary, Fort Wayne, Ind.
To be a pastor is to be a missionary pastor. There is no other kind of pastor. What are pastors authorized by the risen Lord to do? Make disciples of all nations. How is this done? Through baptizing and teaching, and this, with the promise that the risen and ascended Lord will be with His pastors (and therefore in the midst of His Church) when they preach the Word and administer the Sacraments. Where the Word is preached, there is Christ. Where the Sacraments are administered, there is Christ.
It is virtually impossible to be at Concordia Theological Seminary (CTS) and not become excited about missions. Home and world missions are part of the very fabric of the seminary’s academic, worship, and practical life. The mission of the Church is taught, prayed, and done. The principle “Lutheran missions must lead to Lutheran Churches” is taken very seriously. Regrettably, this is not axiomatic in all mission circles. Before a graduate of this seminary can be called as a missionary pastor to serve in North America or overseas, he must both understand and be committed to this principle. In short, he must be clear on two questions, “What is the Church?” and “What is the Lutheran Church?”

The Lutheran Church is a confessional church. It is defined by the Lutheran Confessions, which are found in the Book of Concord. These are not dead, dogmatic formulations, but consist of a living interpretation of Holy Scripture, which articulate what is believed, taught, and confessed by pastors and congregations who would call themselves Lutheran. The Confessions shape what is said and done. There is no hiatus between style and substance; rather, an intimate reciprocity exists between theology and form. To understand why Lutheran churches around the world look the way they do, one must read Article IV of the Augsburg Confession on the doctrine of justification—“We receive forgiveness of sin and become righteous before God by grace, for Christ’s sake, through faith, not works.” To obtain this saving faith, God instituted the Office of the Holy Ministry, that is, provided the Gospel and the Sacraments. Lutheran churches are recognized by Gospel pastors who preach truly evangelical sermons and administer evangelical Sacraments (Augsburg Confession, Articles V and VII). Evangelical form is shaped by and reflects evangelical substance.

Lutheran missions require called and ordained pastors who preach and administer the Sacraments (Augsburg Confession, Article XIV). At a time when many Lutherans in America are flirting with lay-ministry models, CTS has been overwhelmed by requests from overseas to help in the training of pastors. There are men on the CTS campus from every continent. In the past four years, the Russian Project has brought in over 30 men from Russia and other nations of the former Soviet Union. Two years ago CTS was asked by the emerging Lutheran Church...
in central Russia for help in opening a seminary in Novosibirsk, Siberia. CTS provides professors and financial aid, but the seminary is owned and operated by the Russians. They chose the name Lutheran Theological Seminary. Seminary Rector Rev. Alexei Streltsov is a graduate of CTS. Under his leadership, the student body has grown from six to 16 students. When asked to compare the Fort Wayne mission approach with lay-leadership models, Rector Streltsov recently explained, “Because of the vast distances in Siberia and the isolation of mission congregations, it is important to have ordained pastors who are thoroughly trained in Lutheran theology and practice, otherwise serious problems can develop.”

This is not to diminish the importance of theological training for the laity. Fort Wayne professors have had the opportunity to teach hundreds of lay people as part of extensive summer seminars held throughout the former Soviet Union and monthly seminars at the Novosibirsk seminary. The seminary trains laity on its campus through the monthly seminars and has also initiated a two-year pilot project in Krasnoyarsk that serves as both a pre-seminary “prep school” and lay training institute. The level of the pastor will always determine the theological level of the laity.

Following the collapse of the Soviet Empire, a host of enthusiastic, protestant missionary organizations, as well as non-Christian cults, spread out over Russia. Many came, made their “decision for Christ,” gathered mission stories and videos to take back home, and then left. Amid the confusion many asked, “So where is the true Church?” “How can we be sure the group we’ve joined is part of the (to use creedal language) ‘one, holy Christian and Apostolic Church?’”

Before a missionary can be sent into a foreign culture to establish the Church, he must be very clear about what the Church is. “What does the Church look like?” “How do you know when you have a Church?” “When can you say with certainty, ‘now we have a Church?’” In other words, what are the external marks of the true Church? The Augsburg Confession describes the Church as “the assembly of all believers among whom the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel” (Article VII). The question then follows, “Who is to do the preaching and the administration of the sacraments?” The Lutheran Confessions are quite clear on this point. It is only those in the Office of the Holy Ministry (Augsburg Confession, Article XIV). Consequently, the question arises, “Is it proper to speak of the pastor as a mark of the Church, and if so, in what sense?”

Since 1996 CTS has been conducting summer seminars in many countries of the former Soviet Union. At a seminar in Russia, three university students approached me following my lecture. They were not Lutheran. A para-church evangelism group from America had recently converted them. They continued to meet together, study the Bible, pray, and sing. But the question they asked me was “Are we a Church?” I responded, “Why do you ask?” They replied, “Because we have no pastor.”

Martin Luther faced the same question. The Medieval Church was corrupted almost beyond recognition. Then came the Lutherans, then the Swiss Reformed, and then the fanatics and Anabaptists. How were the people to recognize the true Church? Luther gave a splendid answer to this question in his treatise On the Councils and the Churches (1539). Here Luther enumerates seven marks of the Church: (1) Preaching the Word among holy Christian people. (2) Baptism. (3) The Sacrament of the Altar. (4) The Office of the Keys. (5) Luther writes, “Fifth, the church is recognized externally by the fact that it consecrates or calls ministers, pastors or preachers, who publicly and privately give, administer the above four things.” (6) Prayer, public praise and thanksgiving, in other words, the Liturgy. (7) Suffering.

Luther included the pastor as a mark by which the Church is externally recognized. Where the Word and Sacraments are administered, there you have a pastor and Christian people. Where the Word and Sacraments are administered, there you also have the Liturgy. From the very beginning of the Russian Project, CTS has received requests from professors to come and teach. By far, the most commonly requested topics have been the Lutheran Confessions, the Catechism, Law and Gospel, Patristics, the Bible, Cults, and the Liturgy. But the two topics that are almost always requested (and this includes Russia, Kazakhstan, Kyrgyzstan,
Belarus, and more recently in Kenya and Rwanda) are the Lutheran Confessions and the Lutheran Liturgy. They want to know what Lutherans believe and how Lutherans worship. To quote Rev. Saulius Juozaitis, a Master of Sacred Theology (STM) student from Lithuania, “It doesn’t matter what music and words people prefer in the secular world, we must be concerned about what is sung in the church. If we are concerned about the Lutheran Confessions today, we must be concerned about the hymns and liturgy, which are the outward faces of the Church. The people and visitors will seldom, if ever, read the Confessions, but they will hear and sing the Liturgy and hymns.”

The turn of the century has seen many Lutheran churches in America dismantling the traditional Liturgy. Pragmatism, individualism, Armenian theology, and the need to be entertained are among the causes for the deconstruction of Lutheran culture. It is refreshing to see young churches emerging from the darkness of atheism and paganism. They are looking to the traditional Liturgy as they embark on the construction of a liturgical life that is faithful to Lutheran theology and practice and also the broader historic apostolic tradition. Cultural adaptation with theological integrity requires pastors, liturgists, musicians, and hymn writer/poets who are thoroughly trained in theology.

When beginning a new mission, it is essential to hit the ground with experienced missionary pastors. This is not to diminish the role of the laity in spreading the Good News. The use of laity as translators, support personnel, business managers, doctors, and nurses, etc., is very important, not to mention the sacrificial and dedicated contributions of missionary wives. But the dominical mission mandate requires pastors who are trained and experienced theologians. Christian theology and practice is counterculture to every culture (1 Cor. 1:23). The missionary is the local pastor-theologian-catechist-liturgist-Seelsorger in residence. When adult catechesis is completed, it is followed by Baptism, and Baptism leads immediately to the Lord’s Supper, and therefore to the Liturgy. The missionary-pastor, catechesis, and liturgy are intimately connected.

Seminarians must also understand that all pastors are missionary pastors. In the Rite of Ordination in the Lutheran Worship Agenda, the officiant says, “Hear what Holy Scripture says concerning the Office of the Public Ministry.” Then follows three readings under the significant heading, The Institution of the Office of the Public Ministry. The very first reading is none other than the well-known mission passage, Matthew 28:18-20, “Go, therefore, and make disciples of all nations …” As the Words of Institution of the Office of the Holy Ministry, these words of Jesus demonstrate that from the very beginning it is a mission office. To be a pastor is to be a missionary pastor. There is no other kind of pastor. What are pastors authorized by the risen Lord to do? Make disciples of all nations. How is this done? Through baptizing and teaching, and this, with the promise that the risen and ascended Lord will be with His pastors (and therefore in the midst of His Church) when they preach the Word and administer the Sacraments. Where the Word is preached, there is Christ. Where the Sacraments are administered, there is Christ. This is what the missionary pastor is called to do, whether in Nebraska, Novosibirsk, or Nairobi. He is to see to it that where two or three are gathered together, the Lord is present through Word and Sacrament. Every pastor is a missionary pastor. He may not be the best pastor in the world. He may even be a hypocrite. But he is, nevertheless, sent by Christ and stands in the stead of Christ (see Apology VII and VIII, “The Church,” Tappert, p.173: 28). Such is not vindication for the slothful, but solid and true comfort for the conscientious.

Those who desire to be missionary pastors in a foreign country desire a good thing. How does one prepare for this? Learn the languages of Holy Scripture—Hebrew and Greek. Learn the language of Lutheran theology. These are learned at the seminary. Learn the language of the Liturgy and prayer. Learn the language of pastoral care (Seelsorger). These can only be learned on one’s knees, at the altar, and at the bedside of the sick and dying. And if, someday, it is the Lord’s will that you be sent by the Church to a foreign country, you must then begin the rigorous task of learning yet another foreign language. But you desire a glorious task indeed!

The Rev. Prof. Timothy Quill is Coordinator of the Russian Project at Concordia Theological Seminary, Fort Wayne, Ind.
The life and mission of campus ministry is centered in the Divine Service. This means that campus ministry ought to be marked by confessional fidelity, liturgical integrity, and catechetical clarity for the sake of the mission to seek and save the lost on the university campus.

It is often observed that North American university campuses form one of the church’s most crucial and challenging mission fields. Increasing numbers of international students with their families, as well as a domestic population that has little or no knowledge of the Christian faith, invite the church to enter into the academic arena with a clear proclamation of the Gospel of Jesus Christ.

The Lutheran Church—Missouri Synod (LCMS) has a long and rich history of campus ministry. Dating back to the 1920’s, campus ministries were established at the University of Wisconsin, Purdue, and the University of Minnesota. While most Protestant denominations organized student clubs or religious centers on campus, the LCMS intentionally planted campus chapels that were centered in the preaching of the Word and the administration of the Sacraments. Missouri Synod Lutherans were committed to building and staffing chapels that would serve to nurture the faith of their own students, while engaging in missionary outreach to the unchurched.

While campus ministry is an expensive undertaking, it is an investment that confessional Lutherans cannot afford to pass by. In the not too distant past, campus ministry in the LCMS was often identified with campus pastors who espoused the theology of Seminex and uncritically embraced ecumenical and activist agendas. In the late 1960’s and into the early 1980’s a fair number of LCMS campus ministries were conducted cooperatively with the American Lutheran Church and the Lutheran Church in America. A pan-Lutheran student organization, Lutheran Student Movement, replaced the Synod’s Gamma Delta. Joint campus ministry conferences were sponsored on a national and regional level. As it became clear that the church bodies that now comprise the Evangelical Lutheran Church in America (ELCA) and the LCMS were embarked on “divergent courses,” the Missouri Synod began to examine its approach to campus ministry. As joint campus ministries were gradually phased out and a new generation of younger campus pastors came to serve the church, campus ministry claimed a new identity in the LCMS.

At the present time LCMS campus ministry seeks both to guard and guide the faith of our own Lutheran students, while at the same time, carry the good news of Christ to those who live without Him. As with other missionary enterprises in the Synod, there is a temptation in campus ministry to latch on to mission paradigms shaped more by the culture of American Evangelicalism than by the ethos of confessional Lutheranism. There are pressures for Lutheran campus ministry to conform itself to the patterns of the popular para-church groups that are dominant on campus these days. Rather than take on the characteristics of the meta-church movement with its cell groups, confessional Lutheran campus ministry and its missionary vitality is anchored in the means of grace—Christ’s own instruments for growing and sustaining His Church. The life and mission of campus ministry is centered in the Divine Service. This means that campus ministry ought to be marked by confessional fidelity, liturgical integrity, and catechetical clarity for the sake of the mission to seek and save the
lost on the university campus.

Confessional fidelity is absolutely essential in the postmodern atmosphere of the contemporary university. Like Athens of old, the university is not an irreligious place. At the University of Minnesota, for example, there are more than sixty identifiable religious groups ranging from established denominational campus ministries to the devotees of Wicca. In the past, the truth claims of Christianity have been debated and denied in classrooms and other campus settings. Now the most objectionable feature of Christianity does not seem to be its claims regarding the historicity of the Biblical narrative but the claim of particularity. The religious climate on campus will tolerate the personal testimony to individual spiritual experience as long as that testimony does not become a confession of the exclusive nature of Christianity.

Against this backdrop, confessional Lutheran campus ministry confesses and proclaims a message with specific Christological and salvific content. We cannot abandon the name of the One who alone is the way, the truth, and the life. We will not abandon the full-bodied truth of the incarnation and the atonement, of Law and Gospel, of the specificity of the forgiveness of sins actually given and bestowed in Word and Sacrament, in order to be acceptable to the pluralistic campus culture.

Liturgical integrity is a necessary corollary of confessional fidelity. Lutheran Liturgy is shaped and formed by the means of grace that stand at its center. The Liturgy guards the catholicity of the church on campus as it serves as a shield against momentary trends that would render the church irrelevant in the name of relevancy. Every aspect of our life and mission flows from the gifts Jesus bestows on us in the preaching of His Word and the giving out of His body and blood in the Holy Supper. From this lively and life-giving center, the Gospel is carried out to those who do not know Christ or are in doubt or confusion because of the perversion or mishandling of His Word. Gathered in the name of the Triune God, the church in the university is nourished and sustained with the forgiveness of sins, life, and salvation given in sermon and Sacrament. While genuine evangelism is generated from the Divine Service and leads the evangelized back to font, pulpit, and altar, the Liturgy itself is not an evangelistic tool. That is, campus ministry ought not let those who know the least about the Christian faith dictate the shape and substance of the liturgical assembly.

As the Word of God has free course, others are drawn into the Divine service by catechesis and Holy Baptism. Catechesis is the necessary link between Liturgy and evangelism on campus. Catechetical clarity is essential for campus ministry. With the large influx of international students, as well as increasing numbers of otherwise educated Americans who know little or nothing of the story line of the Bible or of the doctrinal content of the Christian faith, the campus minister must be a catechist. Here, Lutherans are particularly well equipped as we have the Small Catechism as a guide into the heart of the Biblical narrative—Jesus Christ crucified and risen for the salvation of the world. Structured around the distinction between Law and Gospel and centered in the person and work of Jesus Christ, the Catechism provides its user with a summary of Christian doctrine as well as a pattern for understanding the Christian life shaped by faith and love. There is no substitute for careful catechesis. As many of the students with whom we work have a hard time discerning the difference between superstition and faith, the campus pastor may not take any shortcuts when it comes to catechesis.

Confessional fidelity, liturgical integrity, and catechetical clarity are essential for the church in any setting, but they are especially acute for our mission on campus where the acids of unbelief are so potent and corrosive. A campus ministry marked by confessional fidelity, liturgical integrity, and catechetical clarity need not be afraid of engaging the university as a mission field. Such a campus ministry will be secure at its very center, confident of the identity that is ours in Christ, and able to move into the university with an invitation to life in the Kingdom of Jesus Christ.

Rev. John T. Pless is Campus Pastor of University Lutheran Chapel in Minneapolis, Minn.
As Christians, ambassadors of Christ, our job is to “communicate Christ,” that is, let everyone know who He is and what He has done for us and for our salvation. But what does it mean to communicate Christ and how do we go about it to be most effective? As a missionary in the Republic of Kazakhstan, I am confronted by these questions every day. As a translator of Christian literature, I have a special responsibility to this important issue of “communication.”

According to David J. Hesselgrave in the book Communicating Christ Cross-Culturally (Zondervan, 1991, pg. 46), “the word communication comes from the Latin word ‘communis’ (common). We must establish a ‘commonness’ with someone to have communication. The commonness is to be found in mutually shared codes.” These mutually shared codes can be many things, but mainly it is language. So we should have a common language in order to communicate. That seems pretty obvious! But it is of the most importance when there is such a vital message to share. Put simply, to communicate Christ to a person or people, you need to speak in a language they understand. To take it one step further, to most effectively share Christ in a way that impacts the listener, you should speak in the language of his heart.

What is this “heart language”? Generally speaking, the heart language is one’s mother tongue, but in some cases the heart language goes beyond the bounds of simply being the language one speaks. Through my work with the Kazak people in Kazakhstan, it has become clear that Kazak is a very special heart language for them. Kazakhstan is a large Asian country, formerly a southern republic of the Soviet Union. While
Kazakhstan means, “Land of the Kazaks,” Kazakhstan spent 70 years under Soviet rule, and the people were denied their history, lifestyle, culture, and even their language. The Kazak language was repressed in favor of the Russian language. After so many years of Soviet rule, Kazak became stagnant, and only the older generations still knew and used it in the seclusion of their homes. Now that Kazakhstan is independent and back in the hands of its people, their native tongue has taken on a very special significance. Speaking it, they feel their freedom; something that had been denied them is theirs once again, and it is all theirs. If you speak Kazak, you are acknowledging their nation, their freedom, their special culture, and history. You are speaking the language that goes straight to their heart.

As a missionary in Kazakhstan, it is vital to recognize the significance the Kazak language has for its people. Language is “of the utmost importance to people—psychologically, socially, and spiritually” (Hesselgrave, pg. 345). The Kazak language encompasses all three of these characteristics for its people. Psychologically, Kazak means freedom, power, personal identity, and even honor; socially, it means national pride, unity, and knowledge of it can affect social standing and job status. But we are most interested in its spiritual aspects, and it would be a mistake to underestimate them. Because of their history, as a nation ruled by the Soviets, a nation whose every level of life was affected by that rule, the Kazaks are eager to support their nationality and all it entails, this of course including their language. The result of this is a preference for things Kazak. The psychological aspect of the Kazaks’ attachment to their native tongue results in a subconscious detachment, aloofness from its “opposite,” Russian. Say hello to an “aksakul,” a village wise man, in Russian (the common denominator of languages in this country of many nationalities) and you will get a polite though sincere response. Use his heart language instead and somehow his eyes light up, and you feel that a real connection has been made. When communicating Christ to the Kazaks, using their heart language gets results more quickly and on a deeper, more personal level. A Russian language Bible will support their feeling that the Christian God is a Russian God, and therefore something foreign, not really theirs. Give them a New Testament, a prayer book, or the Small Catechism in Kazak, and their reaction will be entirely different. Now you are speaking to them, in a way they understand and in a way that enables them to listen. A door has opened and you are able to enter in, to communicate to them, free of psychological, social, and political barriers. A stumbling phrase spoken in the language of the heart will do more than a thousand literary phrases in another tongue: Kazak to reach the Kazaks, Russian to reach the Russians, heart languages reaching directly to the heart.

From the Bible we can see that the early missionaries recognized all the importance that language has and made use of it. Paul used different languages to reach through to the Roman commander and then the crowd of Jews, speaking first to the one in Greek, and then getting the attention of the crowd with Aramaic (Acts 21:37, 40; 22:2). The great miracle of Pentecost is an excellent example of how “heart languages” had an immediate impact on the listeners. Each person was amazed to hear the apostles speaking in their own language: “We hear them declaring the wonders of God in our own tongues!” (Acts 2:11). So here God Himself was using language to reach the hearts of the listeners. As Hesselgrave states, “this incident is just part of the larger miracle that is God patiently communicating His truth to fallen humanity down through the ages—communicating it through the use of language” (pg. 345).

Having worked a number of years putting Christian literature into the Russian and Kazak languages, it is a great privilege to be a part of this “larger miracle”—communicating Christ to those who do not know Him, declaring God’s wonders to them in their own tongues. Like Paul, we can use Russian to reach the Russians, Kazak for the Kazaks, making use of the impact of the heart languages. In this way, we can most effectively share the Gospel, that faith may come through hearing the message, the message reaching the entire world through the word of Christ.

Amy Kashenov is a missionary in the Republic of Kazakhstan.
I

t was March of 1862. The United States, engaged in a bitter civil war that touched every home and parish in the nation, looked for pastors to serve the young men who marched into harm’s way. The Lutherans in America heard the call and responded. The nascent Evangelical Lutheran Synod of Missouri, Ohio and Other States, through the office of its first president, Dr. C. F. W. Walther, endorsed the Rev. Friedrich Wilhelm Richman to serve as chaplain to the 58th Regiment of the Ohio Volunteers of the U.S. Army. From that day on, Lutheran Church—Missouri Synod (LCMS) pastors have heard the call, donned the uniform, and stood beside young people in war and peace.

The great paradox of military chaplaincy is that a pastor (a man who is ordained to speak for the Prince of Peace!) should live and work in an environment dedicated to warfare. To some this is a disturbing image, and rightly so. The armed forces of a nation exist to deter aggression against that nation and, should deterrence fail, to engage the enemy and win a quick and decisive victory. In more contemporary language, the mission of the military is to “kill people and break things.” No amount of politically correct double-speak can ever alleviate the apparent inconsistency of a minister of the Gospel within an institution dedicated to waging war.

In fact, the horror of war is very much in the conscience of the community of faith. The Church prays in the General Prayer that the Lord would preserve us from all evil things, with “war and bloodshed” named second only to “pernicious doctrine” (TLH 24). It is in the gathered worshipping community—from the veteran who now sits in a parish pew, to the mother who can still hear the sound of taps at her son’s military funeral, to the young person contemplating enlistment after high school—that the reality of war is given a human face. The military may have geo-political concerns, but its members are flesh and blood human beings. They are (mostly) young and incredibly wonderful people who have hopes and dreams, families and friends, and the shared human need for a relationship with God. It is to this human face of a terrifying institution that the Church sends her pastors as missionaries.

We send as chaplains/missionaries pastors who love the sheep of Christ more than their own lives. The chaplain is an unarmed non-combatant who goes wherever his people go. To be a chaplain means to know the joys and sorrows, the pleasures and suffering, the courage and fears of warriors. If they are deployed to a forward position, he is deployed with them. If they face imminent attack, he faces it with them. If their lives are in danger, his life is in danger. To a chaplain who truly serves Christ, there is no being “in the rear with the gear”—where his people are, there he must be. Why? Christ must be there with them.

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people who are searching for purpose and meaning, and more often than not, without any true knowledge of their Creator and Redeemer. They are “like sheep without a shepherd.” Few “religious people” will gain their respect and ear, since they do not share their lives. Their chaplain is different, however, because he knows them, loves them, accepts them, and is one of them. He understands what Jesus understood when He ate with publicans and sinners; that is, this is where he belongs, with fellow sinners for whom the sinless Christ died and rose.

We send pastors as missionaries/chaplains to bring life into a culture of death. If our general culture is theologically and ethically relativistic, the military is even more so. Immense pressure can be placed upon the chaplain to compromise his faith. His colleagues in the chaplain corps may view the confessional Lutheran chaplain as an oddity. To maintain his integrity and commitment to the Holy Scripture and the Lutheran Confessions, the chaplain must resist the temptation to capitulate and engage in actions that would counteract his vows of ordination. He will gladly proclaim the Gospel to whoever will listen and he will call all to the water of Holy Baptism. But he will also love others enough to exercise careful pastoral discretion in his stewardship of the Blessed Sacrament that others might receive the Body and Blood of Jesus only to their benefit. The chaplain is a pastor who serves not only as an ambassador of the Church, but as an ambassador of Christ.

We send pastors as chaplains/missionaries who above all are faithful to their calling. Perhaps the American naval chaplain’s uniform best symbolizes the dangers and blessings of being both a minister and a military officer. On one collar is an insignia of rank—the mark of an officer. On the other collar is a cross—the mark of a servant of Christ. Which means more to the chaplain? If it is the military rank and all the career-building weight that it bears, he has ceased to be a pastor and has become just another officer. That loss is his own, but it is also the loss of every young warrior who needs someone to embrace him or her with the arms of a shepherd and to speak the Word of Life. But if it is the cross which defines his life, that chaplain is living what he was ordained to be—an undershepherd of the One who has called him into the Ministry of His Word and Sacrament.

Where are missionaries to be found? Wherever human beings are found and thus, wherever Christ would be present. Through His servant, Christ comes to the lonely and frightened sailor sitting in a cell in the brig. He comes to the young wife who anxiously awaits word about a husband missing in action. He comes to the teenage son who cannot understand why his soldier-father is halfway around the world in a country whose name no one seems able to pronounce. He comes to all these—those who are loved by the Savior. And in His name, the called and ordained servant speaks words of forgiveness, life, and hope. Through His servant, the Savior Himself reaches to human beings with His life-giving Sacraments. Perhaps there—in the midst of the profession of war—the message of peace becomes the clearest in the midst of a paradox: peace for the warrior.

The Rev. Dr. Daniel L. Gard is an Associate Professor of Exegetical Theology at Concordia Theological Seminary, Fort Wayne, Ind.
Shepherding a Confessing Congregation

The Rev. Brian Hamer spent most of his youth in Fort Wayne, Indiana, where his father attended Concordia Theological Seminary (CTS) and now serves St. Paul’s Lutheran Church.

“While my father was a seminary student I had the opportunity to go to chapel and to attend classes with him,” he remembered. “One class, Homiletics, was very interesting to me because it taught how a text becomes a sermon. As a fourth-grader, I didn’t understand everything in a Master of Divinity level class. But I knew that the life-long study of Christian doctrine was the most noble pursuit to occupy the mind.”

Hamer contrasts this approach with the popular protestant method, “I guess my parents could have exposed me to the latest baby-booming gimmicks and entertainment and called it ‘church.’ But they knew that the Gospel knows no age boundaries.”

Graduating in the spring of 1991 with a degree in music education from Concordia College in Ann Arbor, Michigan, Rev. Hamer describes a situation shortly after college graduation that greatly influenced him.

“I, along with three other friends from college, had agreed to provide the music for a friend’s wedding at a small Lutheran parish in a rural section of northeast Indiana,” he explained. “Arriving early at the church to practice, we could not access the sanctuary because the pastor was holding individual confession and absolution in the Holy of Holies. Frustrated and tired, we decided to wait outside on the church steps.”

“It was a theological education in itself to watch local farmers, grade school children, and others arrive by car, tractor, or foot so that they could confess their sins and receive absolution from the pastor,” Rev. Hamer recalled. “Confession and absolution was offered in this congregation as its own service, not just a prelude to the Divine Service on Sunday morning. For the first time, I fully realized the church was a spiritual hospital, where dying sinners receive the healing balm of forgiveness in Christ. Sitting on those church steps on a hot summer afternoon was the best course in ‘practical’ theology I ever received!”

That fall, Rev. Hamer began classes at CTS. “My time at CTS was very edifying,” remembered Rev. Hamer. “Since I had a strong interest in worship and church music, I especially appreciated how the rhythm of the worship life at Kramer Chapel taught the historic offices like Matins and Morning Prayer, the sermons were on the appointed lessons for the day, and the hymns were carefully chosen to reinforce the theme of the day and the season of the church year.”

In 1995, Rev. Hamer was called to serve at his present congregation, Christ the King Lutheran Church in Riverview, Florida, a suburb of Tampa.

Like many mission congregations, Christ the King did not have their own space until October of 1999 when they dedicated their new sanctuary.

“When you don’t have your own building, it forces you to think about the true definition of the Church, a very pertinent issue for Lutherans on American soil,” explained Rev. Hamer. “The church is not a building, but the place where Christ is present to fully and freely forgive sins in the waters of baptism, the words of the
Gospel, and the feast of His true body and blood.”

As a “confessing congregation,” Rev. Hamer likes to use the story of Jesus and His disciples in the boat during a storm to illustrate the Church Militant.

“The narrative of Jesus calming the storm (St. Mark 4:35-41) shows a strong and able Christ in contrast to weak and frail men. That’s a perfect snapshot of the church—strong Christ, weak men (not vice versa!). In fact, even the word ‘nave’ for our sanctuary comes from the Latin word for ‘boat.’ So also ‘navy’—the ones in the boat. As we pray in one hymn, ‘See round your ark (boat!) the hungry billows curling’ (LW #301.2). In our neck of the woods, the waves of Unionism, Biblicism, and pop-protestant Evangelicalism are blowing very strong and they threaten to tear our little boat asunder. But Christ is with us in the boat: ‘Lord, you can help when earthly armor fails us’ (LW #301.3). The storm rages on, but the church with the entire Christ and His sacramental gifts cannot fail,” Hamer explained. “At Christ The King, the Gospel drives the boat for mission, not the urgency of countable numbers or the Pandora’s Box of clever methods and techniques to make the church grow. Everything in our boat is carefully ordered according to the preaching of the Gospel and the real presence of the crucified and risen Christ in His sacraments. And against that, the gates of hell shall not prevail.”

Rev. Hamer and his wife Jennifer live in Brandon, Florida. She teaches at a Lutheran Junior High School in the nearby community of Brandon.
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2000 Retreat Schedule
*Programs led by CTS faculty and other noted teachers of the church.

March 12-17
Lutherhostel
“For the Life of the World” I

March 31-April 2
Elders Retreat
Law and Gospel
The Rev. Dr. Carl Fickenscher II

April 7-9
“Hey Pastor, what about . . .”
This retreat provides an opportunity for anyone to come and voice their questions to a respected pastor and theologian, The Rev. Dr. Roger Pittelko.

May 5-7
Catechesis: Teaching the Faith
The Rev. Peter Bender, Pastor of Peace Lutheran Church, Sussex, Wisconsin

August 4-6
Confirmation Retreat
The Rev. Peter Cage, Pastor of Grace Lutheran Church, Muncie, Indiana
New Topic! Please call for details

September 15-17
Confirmation Retreat
The Rev. Dr. Carl Fickenscher II
Topic: Law & Gospel

October 6-8
Confirmation Retreat
New Speaker! New Topic!
Please call for details

October 20-22
Hymn Writers Retreat
The Rev. Stephen Starke, Pastor of St. John Lutheran Church - Amelith, Bay City, Michigan

October 29-November 3
Lutherhostel
“For the Life of the World” II

November 3-5
Elders Retreat
“How the Prophet’s Hands”
The Rev. Harold Senkbeil, Pastor of Elm Grove Lutheran Church, Elm Grove, Wisconsin

November 5-10
Sabbatical Week
This is an opportunity for pastors and other church workers to take their own personal retreat. The week will be wide open for you to take advantage of our library, the chapel, sit in on classes and meet with some of our professors one-on-one if you so choose.

Retreat Costs
Friday, Saturday, Sunday Retreat = $135
Week-long Lutherhostel Retreat = $375
Confirmation Retreat = $65
Sabbatical Retreat = $250
Please help us keep costs down by reserving your retreat two weeks prior to start date. Late reservation charges apply.

* Confirmation Retreats, in particular, can fill up to six months in advance. Registration is taken on a first-come, first-serve basis.
Over 700 theologians, clergy, prospective students, and laity attended the 2000 Symposia Series at Concordia Theological Seminary (CTS), Jan. 18-21. Of that number, 80 were prospective students.

Held every year on the Fort Wayne campus, this marked a 50-person increase over last year’s event that attracted 650 people. Presentations on Exegetical Theology, the Lutheran Confessions, and Lutheran Liturgy highlighted the annual event.

“I am delighted with the 2000 Symposia, which brought a record number of registrants to our campus and resulted in a sell-out for our banquet of 700 seats. More than the attendance, however, the seminary was blessed with rich and substantive worship, articulate lecturers, and multiple opportunities for good Christian and fraternal fellowship,” said Dr. Dean O. Wenthe, President of CTS. “The fact that more and more laity are joining a broader spectrum of clergy in attending the Symposia underscores the hunger in our circles for a confessional theology that is clear in its substance and critical of those forces which would acculturate the Gospel to current American enthusiasms.”

Several international archbishops, bishops, and pastors were also present during the 2000 Symposia Series.

“It was a great honor to have Archbishop Janis Vanags and three pastors from Latvia at our annual Symposia. These men confessed the Lutheran faith in a context where at many times a great price has been required. Our continued exchange of graduate students and of lecturers with the Latvian Lutheran Church is one of the bright moments in this Epiphany season for broadcasting the Gospel throughout the world,” said the Rev. Dr. Dean O. Wenthe, President of CTS. “The faculty also benefited from an insightful essay delivered by the Rev. Jan Bygstad of Bergen, Norway, in which he chronicled the collapse of confessional Lutheranism both in its doctrinal statements and its practice within the state church of Norway. It is a particular honor to be in the presence of the courageous men who have remained faithful, even when the surrounding state and culture have departed from that pure Gospel confessed by the forefathers of our Lutheran Church as they mined Sacred Scripture for the jewel of justification by grace through faith for the sake of Christ alone.”

President Wenthe also met with President Carlos Walter Winterle of the Evangelical Lutheran Church of Brazil and Prof. Ari Lange, Director General of the Superior School of Theology of Concordia Institute in Brazil, to negotiate an exchange or program on missiological and related issues with the seminary in Sao Paulo. “Our fraternal conversations indicated many areas in which the analysis and collaborative use of resources will benefit both institutions,” said Dr. Wenthe. “The Rev. Prof. Douglas Rutt will be instrumental in establishing and guiding this program along with our Academic Dean, Dr. William Weinrich.”

The last day of Symposia brought the installation of the Rev. Charles Evanson as the newest member of the CTS ordained staff.

“It was a great day for Concordia Theological Seminary when the Rev. Charles Evanson was sent as a deployed ordained staff member to help the Lutheran Church in Lithuania at its seminary in Klaipeda,” said Dr. Wenthe. “Pastor Evanson brings remarkable academic depth as well as extensive pastoral experience, and was specifically requested by Bishop Jonas Kalvanas of Lithuania to come and to teach at his seminary. It was a defining moment of the installation service on January 21, but it was the response by Prof. Helmut Arnazsus which underscored the dramatic needs and the wonderful opportunities that the Lutheran Church in Lithuania has.

May the Lord attend Pastor Evanson and his family as they hold up Christ Crucified before all the world.”

The annual symposia banquet rounded out the three-day event. Attracting 700 people, the evening included a special presentation of a Festschrift to Dr. David P. Scaer, professor of Systematics at CTS. Entitled All Theology Is Christology, the Festschrift is a collection of essays written in Scaer’s honor by colleagues and former students. Professor Scaer was presented with the Festschrift by its editors; the Rev. Dr. Dean O. Wenthe, the Rev. Dr. Arthur A. Just Jr., the Rev. Dr. William C. Weinrich, and the Rev. Thomas Olson, pastor of St. John Lutheran Church, Decatur, Ind. Copies of “All Theology Is Christology” may be purchased for $22.95 + tax by calling the Seminary Bookstore at 219-452-2160.
Seminary Offers New Grant for Master of Divinity Students

Concordia Theological Seminary (CTS) is pleased to announce the creation of the Peterson Incentive Grant, a grant that has been funded by the Howard and Lori Peterson family through their Indianapolis Family Trust.

Five $10,000 grants will be provided to help encourage men to enter CTS, men who are highly qualified to attend the seminary but find it financially very difficult. Aimed at replicating excellence in ministry, these grants will be awarded to incoming first-year Master of Divinity students who are nominated by an outstanding local pastor. These pastors must themselves be identified by their District President, one of the Project Andrew regional mentors, or a CTS professor. Because the Peterson Grant is an incentive grant aimed at offsetting the expenses of transitioning from secular to seminary life, it will not be counted into or against the student’s Financial Aid Award and will in no way affect or offset his eligibility for other aid programs, grants, and scholarships.

“The Peterson Grant will be a real blessing to the church in encouraging men to come and study for the ministry, men who might otherwise not be able to enroll in the seminary, men who have homes, families, or other financial obligations that cannot be easily laid aside to pay for schooling,” said the Rev. Scott Klemsz, Director of Admission at CTS. “This fund will help them immensely.”

Applicants for the Peterson Incentive Grants must be willing to apply to the Master of Divinity program for the Fall or Summer quarters. Only after applicants have been accepted and enrolled will grant funds be disbursed. The Peterson Incentive Grant application, along with an application to CTS, must be received by May 1, 2000, for the 2000-2001 school year. For more information, contact the Admission Office at 1-800-481-2155.

Free Software CD Available for www.LifeOfTheWorld.com

Concordia Theological Seminary (CTS) is making a software CD available to the church. While the customizable version of www.LifeOfTheWorld .com is available through any Internet service, the CD contains software allowing 96% of the U.S. population to access the Internet free through the seminary’s partner, FreeNSafe. This means that users can have www.LifeOfTheWorld .com as their Internet Service Provider (ISP) and that e-mail addresses for those users would be username@LifeOfTheWorld.com. In exchange for the free Internet access, subscribers are asked to complete a short questionnaire with FreeNSafe. FreeNSafe respects your privacy and the privacy of your family. Personal information will not be sold or passed along to any other entity. The free Internet service is supported by online advertising through a movable banner and the shopping area.

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Seminary Prepares for Christ Academy

Concordia Theological Seminary (CTS) will host its second year of Christ Academy, a theological academy for high school men considering the pastoral ministry, July 16-29. This two-week intensive summer academy will focus on theological study, worship, and service while being framed by the rich life of the seminary community.

“As a church, we need to continue to encourage high-school men and to highlight the joys of being a parish pastor and the need the church has for shepherds of the flock,” said the Rev. Scott Klemsz, Director of Admission at CTS. “By offering Christ Academy, CTS is creating a unique event and experience in the lives of high-school men.”

The curriculum includes classes on the three divisions of seminary education: history, systematics (doctrine), and exegesis; time to worship and do community service work; opportunities to play sports; and an opportunity to visit an amusement park in nearby Sandusky, Ohio.

“I cannot think of a better program for young men who are interested in divine things,” said Ben Mayes, a second-year seminarian and coordinator of Christ Academy. “I wish they had offered this when I was in high school!”

The cost to attend is $225 per person, which includes tuition, room, board, and activity fees. Extra money will be needed for books, snacks, and optional activities. Lodging in the student dorms is provided for each participant.

For more information or to obtain an application, contact the Office of Admission by calling 1-800-481-2155. The application deadline is May 15.

Rev. Charles Evanson Joins Seminary Staff

The Rev. Charles Evanson was installed on Jan. 21 as a member of the ordained staff at Concordia Theological Seminary (CTS). He was deployed in February to assist the Lithuania Lutheran Church in its rebuilding efforts. Previously, he had served as pastor for 25 years at Redeemer Lutheran Church in Fort Wayne, Ind.

“I think that the Lord has given us a tremendous opportunity to be of service to brother evangelical Lutheran Christians in Eastern Europe in their attempts to find their way back to Biblical and confessional Lutheran faith,” said Rev. Evanson. “It’s a tremendous opportunity that’s been given to us and I’m thankful to be a part of it.”

Professor Timothy Quill, Coordinator of the Russian Project at CTS, says he is absolutely thrilled that Rev. Evanson has joined the seminary staff and that he brings to the task a commitment to confessional Lutheran theology, scholarly depth, and extensive parish experience.

The call came as a result of a personal request from the Lithuanian Bishop, the Rt. Rev. Jonas Kalvanas, and also the Director of the seminary in Lithuania, Dr. Helmut Arnaszus.

“As our seminary seeks to serve the Lutheran churches of the Baltics, Rev. Evanson’s long tenure in the parish, and especially his confessional and pastoral commitment, admirably equip him for this strategic opportunity to serve Christ and fellow Lutherans whose confession was clear even under the burden of persecution,” said Dr. Dean O. Wenthe, President of CTS.

Johnson Assumes Seminary Development Post

Dan Johnson has accepted the newly-created Director of Major Gifts position at Concordia Theological Seminary. His activities will focus on a nationwide effort to expand the endowment fund of the seminary. Previously, he served as Director of Development for Concordia Lutheran High School in Fort Wayne.

A native of Pittsburgh, Johnson is a 1968 graduate of Concordia Junior College in Ann Arbor, Mich. In 1970, he earned a Bachelor of Science degree in education from Concordia Teachers College in Seward, Neb. Upon graduation, he began his career as a grade school teacher in Hales Corners, Wis. In 1973, he moved to Fort Wayne to serve as a district representative for the Aid Association for Lutherans within the John H. Shelton Agency. In 1986, he joined the staff of Concordia High School as Associate Director of Development. His duties included gift solicitations for the "Cadets in Cadence" Dinner/Auction and the C-Corps annual fund. He also shared public relations assignments for the school and the CLHS Alumni Association. He was named Director of Development in March 1988. During his tenure, Concordia completed three capital funding campaigns.

“The seminary is particularly pleased to welcome Mr. Johnson to its development staff,” said Dr. Dean O. Wenthe, President of CTS. “Dan brings years of experience, broad community involvement, and deep churchly commitment. As the seminary plans its future, the key resources needed will, under God’s grace, be the blessing of just such talent and expertise.”
I would like to share with you the story of a man who has quietly helped the Seminary Food Co-op for a number of years. His name is Bill Brakebush, and he owns a company that provides chicken food products to the restaurant trade.

His semi trucks travel across the U.S., delivering chicken nuggets, patties, hot wings and other products to the food-service industry nationwide. His generosity in providing for the seminary Food Co-op system is limited only by our lack of freezer space. The Co-op is proud to be able to offer Brakebush Brothers’ chicken to student families. Most donations from the parish are canned foods and other non-perishable items, but knowing that we have a variety of frozen chicken products available from Brakebush Brothers, we are able to save our cash donations for purchase of milk, cheese, and other non-perishable food.

Bill is a modest man, quiet and unassuming. His business is based in the small Wisconsin town of Westfield, where Bill and his family live. A member at Immanuel Lutheran Church, Westfield, Bill is happy to be able to help students while they prepare for the ministry. “Just give me a call whenever you need more chicken,” he says, “I’ll have one of the trucks stop by and fill up the freezers.”

Bill and Brakebush Brothers, Inc. have made a difference for the men and families preparing to serve God’s Church. Each of us, in the Body of Christ, has a role to play in proclaiming the Good News to the people of the world. Won’t you join Bill and the seminary this Easter season by sending in a gift to support your future pastors and their families?

Please use my gift to help prepare men for the ministry!

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E-Mail: Development@mail.ctsfw.edu
CONCORDIA THEOLOGICAL SEMINARY

CALENDAR OF EVENTS

**Events**
- **Vicarage Placement Service**
  - April 11, 2000
  - Kramer Chapel 7 p.m.

- **Call Service**
  - April 12, 2000
  - Kramer Chapel 7 p.m.

- **Grand Ol'e Lutheran Fellowship (GOLF) Outing**
  - May 13, 2000
  - River Bend Golf Course Noon

- **Graduation**
  - May 19, 2000
  - Kramer Chapel 6 p.m.

- **Christ Academy**
  - July 16-29, 2000

**Worship and Music**
- **Passion Choral Vespers**
  - April 9, 2000, 4 p.m.
  - Kramer Chapel

- **Easter Choral Vespers**
  - April 30, 2000, 4 p.m.
  - Kramer Chapel

**Retreats**
- **“Hey Pastor, what about . . .”**
  - April 7-9
  - This retreat provides an opportunity for anyone to come and voice their questions to a respected pastor and theologian, The Rev. Dr. Roger Pittelko.

**Catechesis:**
- **Teaching the Faith**
  - May 5-7
  - The Rev. Peter Bender, Pastor of Peace Lutheran Church, Sussex, Wisconsin

**Confirmation Retreat**
- **August 4-6**
  - The Rev. Peter Cage, Pastor of Grace Lutheran Church, Muncie, Indiana
  - New Topic!
  - Please call for details

**Confirmation Retreat**
- **September 15-17**
  - The Rev. Dr. Carl Fickenscher II
  - Topic: Law & Gospel

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

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

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

Serving through Stewardship

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