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Who am I? What is the purpose of my life? How am I to live? These questions seem basic. It is difficult to conceive of a human being not asking these fundamentals. Yet, we live in a period when many are so preoccupied with achieving or acquiring that they have little time to reflect. If there are quiet moments, myriad forms of entertainment immediately fill in. The result? A profound emptiness in hearts and souls. Life is reduced to disconnected moments of purchase and play. Haven’t we all felt the pull toward so many “things” that time for fundamentals—for God, for truth, for family—seems hard to find.

A recent commentary on our culture impressed me as particularly insightful.

There are two great prophecies about the effects of new media that were made in the last century: One of them by George Orwell in his book 1984; the other by Aldous Huxley in his book Brave New World.

Contrary to common belief, Huxley and Orwell did not prophesy the same thing. Orwell warned that we would be overcome by an externally imposed oppression. But in Huxley’s vision, no Big Brother is required to deprive people of their autonomy, maturity, and history. As he saw it, people will come to love their oppression, to adore the technologies that undo their capacities to think.

What Orwell feared were those who would ban books. What Huxley feared was that there would be no reason to ban a book, for there would be no one who wanted to read one. Orwell feared those who deprive us of information. Huxley feared those who would give us so much that we would be reduced to passivity and egoism. Orwell feared that the truth would be concealed from us. Huxley feared that truth would be drowned in a sea of irrelevance. Orwell feared we would become a captive culture. Huxley feared we would become a trivial culture.

In the book 1984, people are controlled by inflicting pain. In Brave New World, they are controlled by inflicting pleasure. In short, Orwell feared that what we hate will ruin us. Huxley feared that what we love will ruin us. It seems to me that Huxley was right and Orwell was wrong. (Neil Postman, “Amusing Ourselves to Death,” Speaking of Values, No. 19, Summer, 2000, 10-11.)

Enjoy this issue of For the Life of the World. It will take you away from the trivial and transitory to the truth about how we are to live before the holy Triune God who has redeemed us in Jesus of Nazareth. Luther defined himself by Christ’s voice in the prophetic and apostolic Scriptures. The Small Catechism concisely offers Scripture’s saving truth. The activities and events described are those of people who know the meaning of their life and seek to offer Christ’s gifts to all.

We invite you not only to read but to retreat to our campus for time to reflect, to worship, to pray. Here your heart and soul will be refreshed by Christ’s gifts and by Christ’s people.

Sincerely yours, in Christ’s service,

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

5 Martin Luther and the Bible
By the Rev. Dr. Cameron A. MacKenzie, Professor of Historical Theology, Concordia Theological Seminary, Fort Wayne, Ind.

During his entire career, Luther taught the Bible, translated the Bible, and preached from the Bible. For him, it was the Christian book par excellence, and he valued it above all others because it brought him the good news of Jesus Christ the Savior.

8 The Small Catechism: Pattern and Shape of Christian Doctrine
By the Rev. John T. Pless, Assistant Professor of Pastoral Ministry and Missions, Concordia Theological Seminary, Fort Wayne, Ind.

Beginning in 1518, Martin Luther frequently preached a sermon series on “the catechism,” that is, the basic components of Christian doctrine as they had been arranged and handed down from earlier generations of Christians. Eventually, these catechetical sermons would become the basis for the Large Catechism and would be crystalized in the Small Catechism.

11 What Should the Church have to Do with the Theatre?
By Paula Trimpey, Member of Redeemer Lutheran Church, Fort Wayne, Ind.

Do you attend church on Sunday morning, or are you attending a Jesus Theater? Just how should a member of The Lutheran Church—Missouri Synod discern the difference and choose a church with integrity and regard to the Scripture?

14 In the Field
By Pam Knepper
Featuring the Rev. David Fischer, Pastor of Redeemer Lutheran Church, Salt Lake City, Utah.
Rev. Klemsz:

Enclosed please find a copy of Omnibus Resolution D (Workbook p. 9-49A) from the 59th Convention of the Northwest District of The Lutheran Church—Missouri Synod. It is within this resolution that the convention voted to become familiar with, and make use of, the publication *For the Life of the World*.

While the reduction of Overture 2-14 to inclusion in an omnibus was not what we desired, the resolution still notes thanks, gratitude, and commendation for the efforts of you and others in the production of *For the Life of the World*. In discussions with others in our area about the magazine, I will be happy to remind them that the district in convention has encouraged congregations to make use of it.

The peace of the Lord be with you always.

Rev. Tim Pauls
Associate Pastor/Acting School Administrator
Boise, Idaho

During the past year a dear father in the ministry passed on to me the issues of *For the Life of the World* on Baptism (July 1999) and the Holy Supper (January 2000). Then a fortnight ago he brought a bundle of past issues, including that from July of this year. It was with some excitement that I began to pore over these copies. Nor was I disappointed.

The Apology of the Augsburg Confession confidently declares, “...we know that our confession is true, godly, and catholic. We know that the church is present among those who rightly teach the Word of God and rightly administer the sacraments” (XIV, 3f.; Tappert 214f.). In spite of pressure to conform to modern agnosticism and an easy-going but deadly ecumenism, *For the Life of the World* gives evidence of fellow Lutherans who share the Apology’s God-given confidence.

It consists of articles of the highest quality, presented in a most attractive way. May the theology expressed in its pages find growing acceptance among pastors of the Lutheran Church of Australia!

Rev. David W. Buck
Glandore-Underdale Lutheran Parish
(Adelaide, South Australia)

I have just finished reading Professor Veith’s article “The Cute, the Cool, and the Catechized; Generational Segregation in the Church” in the July issue of the magazine. I agree wholeheartedly with Professor Veith.

I have some observations that I would like to add. Many of our pastors today seem to feel that it is a waste of time to really teach the catechism. Certainly, you would not want to go through the catechism in an adult Bible class. Yet, so many of our LCMS members don’t even realize that there is a difference, theologically, between various Lutheran synods.

A few years ago, we sat in on an adult instruction class. Many members attended. I was surprised at how little was really taught in this class. The in-depth study of Luther’s Small Catechism should be the basis for true learning of the nature of our faith.

Unfortunately, it is becoming a very superficial skimming. We, in the LCMS, really need to get back to the basics.

Andrew R. Astenson
Oconomowoc, WI
Before Luther was a Lutheran, he was a professor of theology at the University of Wittenberg and lectured on the Holy Scriptures. During his entire career, Luther taught the Bible, translated the Bible, and preached from the Bible. For him, it was the Christian book *par excellence*, and he valued it above all others because it brought him the good news of Jesus Christ the Savior.

As is well known, however, Luther did not at first understand the Gospel as truly good news. According to his own recollections, he experienced his Reformation “breakthrough” some time after he had first begun lecturing on the Scriptures at the university. For years, he had been laboring personally under the weight of sin without finding a satisfactory remedy in the ministrations of the contemporary church, and even his study of Paul’s epistles did not initially bring him peace, for he kept stumbling over Paul’s phrase, “the righteousness of God” in Rom. 1:17. What did it mean to say that in the Gospel God reveals His “righteousness”? Initially, Luther understood the phrase as a reference to God’s holiness—the idea that God is righteous and so punishes unrighteous sinners. But this would mean that the content of the Bible was Law—and more Law! Luther wrote, “As if, indeed, it is not enough, that miserable sinners, eternally lost through original sin, are crushed by every kind of calamity by the law of the decalogue, without having God add pain to pain by the gospel and also by the gospel threatening us with his righteousness and wrath!” It’s hard to find “good news” in that kind of Gospel.

In point of fact Luther did not yet understand that the Gospel directs us to Christ and not to ourselves, to His saving work and not to our own sin-filled works. But, as Luther said, “by the mercy of God,” at length he came to a new understanding of God’s righteousness. For in that same passage from Romans,
Luther believed that God had inspired prophets and apostles to write the books of the Bible over centuries of time for the sake of His people. But what did people need? Fundamentally, they needed Christ the Savior. To bring us a sure and certain message about the saving work of Jesus in all of its consequences and ramifications for self-understanding and life, God had given the Scriptures. Luther not only believed this and valued it for himself; he devoted his life to bringing this Bible message to others.

Paul (quoting Hab. 2:4) explains, “He who through faith is righteous shall live.” In other words, the righteousness of God in the Gospel is not God’s demand but God’s gift, not condemnation but life; and it is ours simply through faith in Christ. God counts us righteous when we believe in Him.

When Luther finally realized that this was the good news, he also came to a new appreciation of the Scriptures as first and foremost God’s instrument for bringing us all the comfort, consolation, and power of this Gospel. Almost immediately, he tells us, he began using it as a key to understanding the entire Bible; and in all of his work thereafter, the Gospel became the center of his preaching and teaching the Scriptures, and the Scriptures became his norm for understanding the Gospel.

Luther was surprised to find out that this approach to the Bible provoked all kinds of controversy. In the wake of his attack upon the indulgence trade in the 95 Theses, Luther’s opponents tried answering him with ecclesiastical authorities—church fathers, papal decreets, conciliar decisions, and canon law. Although Luther had great respect for Christian theologians of the past like Augustine or Bernard of Clairvaux and confessed the ancient creeds of the church, he accepted the fathers only as witnesses to the truth of Scripture and the creeds merely as statements of what the Bible taught. He understood the Scriptures alone as the ultimate touchstone of what constituted Christian doctrine.

So, in his great debate with the Catholic controversialist John Eck in 1519, Luther maintained, “A simple layman armed with Scripture is to be believed above a pope or a council without it”; and ten years later at Marburg against Ulrich Zwingli, the Reformed theologian, Luther said, “Let us gladly do the dear fathers the honor of interpreting . . . their writings . . . so that they remain in harmony with Holy Scripture. However, where their writings do not agree with God’s word, there it is much better that we say they have erred than that for their sake we should abandon God’s word.”

Once having discovered the Gospel in the Scriptures, Luther was of no mind to abandon it for the opinions of others no matter how powerful or prestigious they might be. God had given the Bible to men for the sake of their salvation. Therefore, the Bible and the Bible alone must establish the Church’s teaching and preaching. Otherwise, once again the Gospel would be in danger of obscurity and corruption from the teachings of men. People needed to hear and to believe God’s Word; and therefore, it became one of the great objectives of the Lutheran Reformation to make that Word available to all people.

Luther began his work of translating the Bible from the original languages into German when he was at the Wartburg in 1521-22 and continued it for the rest of his life in cooperation with his colleagues at Wittenberg. He published the first New Testament in 1522 and the first complete Bible in 1534; but there were many other editions, including in 1546 one more edition of the entire Bible published posthumously. For these editions, beginning with the very first, Luther composed introductions to various books of the Bible and prefaces for the Old and New Testaments. In virtually every one of them, Luther emphasized the evangelical purpose of the Bible.

In his preface to the 1522 New Testament, for example, although Luther admits that it would be fine if no prefaces were attached to the scriptural text at all, he says that he has composed one in order to rescue the reader from mistaken interpretations that are current. In an apparent reference to his own experience, Luther proposes to direct the reader to the Scriptures’ real theme and purpose “so that he may not seek laws and commandments where he ought to be seeking the gospel and promises of God.”

This understanding of the Bible’s purpose led Luther to value some of its books more highly than others. In particular, Luther treasured the Gospel of John, 1 Peter, and the epistles of Paul, especially Romans. Regarding these, Luther writes, “In them . . . you . . . find depicted in masterly fashion how faith in Christ overcomes
Among all of God’s gifts to His Church through Martin Luther, none is more important than Luther’s understanding of the Bible. For in spite of all that has changed since the days of the Reformation, the Word of God remains to address an unchanging human condition with the eternal Gospel of God’s grace in Christ. As Luther realized and taught, that is the heart and soul of the Scriptures; and human beings still need to hear it.

The Rev. Cameron A. MacKenzie is a Professor of Historical Theology at Concordia Theological Seminary, Fort Wayne, Indiana.
On October 31st, the anniversary of the posting of the Ninety-Five Theses, the Lutheran Church celebrates Reformation Day as a festival of thanksgiving for the gifts God has bestowed on His church through the life and work of Martin Luther. The American Evangelical theologian Mark Noll comments, “For whatever reason, in the ineffable wisdom of God, the speech of Martin Luther rang clear where others merely mumbled.” Having listened to the voice of God in the Scriptures, Martin Luther’s lips were opened to confess the truth of the Gospel with clarity. Luther didn’t mumble!
Among the many contributions of Martin Luther to the legacy of our church is the Small Catechism. Beginning in 1518, Luther frequently preached a sermon series on “the catechism,” that is, the basic components of Christian doctrine (Apostles’ Creed, Our Father, and the Ten Commandments) as they had been arranged and handed down from earlier generations of Christians. Eventually these catechetical sermons would become the basis for the Large Catechism and would be crystalized in the Small Catechism. Written in 1529, the Small Catechism would quickly become “the Layman’s Bible,” as the Formula of Concord would call it, because “it contains everything that Holy Scripture discusses at greater length and which a Christian must know for his salvation.”

The Small Catechism is the handbook for the Royal Priesthood of Believers. As such, the Small Catechism fulfills at least three functions for the Christian. First, the Small Catechism is a “user’s guide to the Bible.” In other words, the Small Catechism is that “pattern of sound words” that the Apostle Paul exhorts Timothy to follow in II Timothy 1:13. The Small Catechism is not only a collection of essential doctrines, but the very pattern and shape of Christian doctrine. The Ten Commandments come first as the Law shows us our sin. The Apostles’ Creed follows the Ten Commandments as the Gospel follows the Law. The Creed confesses the one true God: Father, Son, and Holy Spirit. Both the Father and His gifts in creation and the Spirit and His gifts that create and sustain faith are confessed in their relationship to the Son and His gift of redemption. The Our Father comes next—it is prayed in response to the Creed for it is the prayer of faith. The gifts confessed in the Second and Third Articles of the Creed are concretely given in Holy Baptism, Holy Absolution, and the Sacrament of the Altar. The daily prayers and table of duties form appendices to the six chief parts of Christian doctrine.

Second, the Small Catechism is our prayer book. Not only does the Small Catechism teach us what Christian prayer is by unfolding for us the prayer which our Lord gave His disciples, the Small Catechism provides us with a structure for our prayers within the rhythm of the day (morning, evening, and at meals). Pastor Wilhelm Loehe has commented that of all the catechisms in Christendom, only the Small Catechism can be prayed. The Catechism has a liturgical function, as it gives doxological focus to Christian doctrine in prayer and praise. This is essentially what Martin Luther does in his “catechism hymns” (see hymns “Here Is the Tenfold Sure Command,” LW, 331; “We All Believe in One True God,” LW, 213; “Our Father, Who from Heaven Above,” LW, 431; “To Jordan Came the Christ, Our Lord,” LW, 233; “From Depths of Woe I Cry to You,” LW, 230; and “0 Lord, We Praise You,” LW, 238).

Third, the Small Catechism is a handbook for the baptismal life. Writing in his trea-
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Third, the Small Catechism is a handbook for the baptismal life. Living by faith in Christ, the Christian now gives himself in love to the neighbor according to his various callings in the world.

tise on The Freedom of a Christian, Luther notes that a Christian “lives not in himself but in Christ and in his neighbor . . . He lives in Christ through faith, in his neighbor through love. By faith, he is caught up beyond himself into God. By love he descends beneath himself into his neighbor” (American Edition of Luther’s Works [AE], 31:371). Just as the six chief parts of the Catechism draw us into Christ, so the Table of Duties draws us into the life of the neighbor in the concretion of the neighbor’s life in the congregation, government, family, and workplace. Living by faith in Christ, the Christian now gives himself in love to the neighbor according to his various callings in the world. “As (Christ) gives himself for us with his body and blood in order to redeem us from all misery, so we, too, are to give ourselves with might and main for our neighbor” (AE, 36:352).

Luther prepared his Catechism as an act of pastoral care for God’s people. The Saxon Visitation of 1528 revealed how deeply both the pastors and people were in need of catechesis. Luther alludes to these deplorable conditions in the Preface to the Small Catechism: “Good God, what wretchedness I beheld! The common people, especially those who live in the country, have no knowledge whatever of Christian teaching, and unfortunately many pastors are quite incompetent and unfitted for teaching. Although they are supposed to be Christian, are baptized, and receive the holy sacrament, they do not know the Lord’s Prayer, the Creed, or the Ten Commandments, they live as though they were pigs and irrational beasts, and now that the Gospel has been restored they have mastered the fine art of abusing liberty” (Book of Concord, Tappert, 338).

Often overlooked in the Preface is Luther’s threefold outline for catechesis. Much to the chagrin of some contemporary educational theorists, Luther starts with the text. He makes three salient points: First, don’t be so quick to adapt new and improved translations. Luther writes: “In the first place, the preacher should take the utmost care to avoid changes or variations in the texts and wording of the Ten Commandments, the Creed, the Lord’s Prayer, the sacraments, etc. On the contrary, he should adopt one form, adhere to it, and use it repeatedly year after year. Young and inexperienced people must be instructed on the basis of a uniform, fixed text and form” (Tappert, 338). Second, after the text has been learned by heart, then the catechist can teach the catechumen its meaning. “In the second place, after the people have become familiar with the text, teach them what it means” (Tappert, 339). Third, after the people have mastered the rudiments of the Small Catechism, go into greater depth. “In the third place, after you have taught this brief catechism, take up a larger catechism so that the people may have a richer and fuller understanding” (Tappert, 340). With these principles in place, Luther intended that pastors would catechize their people so that the head of the household would be equipped to teach his family.

Rev. John T. Pless is an Assistant Professor of Pastoral Ministry and Missions and Editor of For the Life of the World at Concordia Theological Seminary, Fort Wayne, Indiana.
What Should the Church Have to Do with the Theatre?

By Paula Trimpey

It doesn’t matter if it’s a Broadway show or the local community college production, there is something very special about opening night at the theatre. Actors anxiously sit in front of lighted mirrors running lines and putting on makeup, technicians are busy back stage making preparations, and the audience is slowly wandering into the house. The curtain rises, the show begins, and the audience is transported to a new world. People go to the theatre for a variety of different reasons, but ultimately it all boils down to one reason: they enjoy the live experience; interaction, one on one, with that new, fictitious world created on the stage. Interestingly enough, another place where live interaction takes place in much the same way is the church service on Sunday morning. Now, before you cringe at the thought of comparing these two entities, ask yourself, “Do I attend church on Sun-
day morning, or am I attending a Jesus Theater?” Just exactly how should a member of The Lutheran Church—Missouri Synod discern the difference and choose a church with integrity and regard to the Scriptures?

I recently moved from St. George, Utah, to Huntington, Indiana, to take a position at Huntington College, where I will be teaching in the Theatre Department. Both the theatre and the church have always been a part of my life. I remember putting on shows in the backyard with the neighborhood kids. We had four chicken coops for a stage and old shower curtains on the
washline for a grand curtain. As a very young child of four or five, I also remember standing on the pew beside my mother, helping her to hold a hymnal, singing the liturgy in church. Interestingly enough, the church and the theatre have had an intertwining love/hate relationship over the last 2000 years of history. In most cases, when the church has used and supported theatre, it was always for the recruitment of members and to strengthen the treasury. And unfortunately, in most cases today, it is used for the very same reasons.

You may ask, “So what does the church have to do with theatre today?” Unfortunately, many Lutheran churches are nothing more than Jesus Theatres, and the average layperson doesn’t even realize it. Every Sunday morning, congregant’s hearts have been touched by the beautiful uplifting music that John wrote for the service and the wonderfully dramatic way that Bill read the Scriptures and put them up on a big computer projection screen for everyone to read. Yes! The children, they were so charming and cute as they ran to the front of the church for the children’s sermon, especially that one little girl who had her dress pulled up over her head. And Pastor’s sermon . . . WOW! He even dressed up like St. John the Divine and presented the sermon as though John were right there in the church. People leave the church on an emotional high, recalling how talented all those young people in the youth praise band were and how wonderful they made everyone feel. Well, most people think that’s church, but is it really? Where was the focus? Was it on John and how well he writes music? Was the focus on Bill, his oral interpretations and computer graphics? What about the children? They deserve to hear the Word of God, too, don’t they? Pastor’s sermon was different, and we need a little change, don’t we? And young people, they need to have things to which they can relate on their own terms, right? Well? Where was the focus? On man or on God?

Perhaps a better question to ask is, “What should the church have to do with the theatre?”

It should have nothing to do with it! With regard to Scripture and the accepted worship practices of The Lutheran Church—Missouri Synod, the sanctuary of a church is not a performance space where music, lights, costumes, projection screens, or personal performance are ever the focus of attention, but a place of worship where God’s presence is acknowledged with great awe, respect, and devotion. We do not go there to be entertained by someone’s musical or dramatic talent, but to acknowledge our sin and to receive forgiveness. The sanctuary should have the altar, where prayers are offered and the sacrament received, as its primary focus. It is on the altar where the actual presence of God exists, His body and blood, in the Eucharist. To the sides of the altar are the lectern and pulpit respectively. It is from there that our focus is directed to the reading and preaching of His Word.

In conjunction with the worship space is the act of worship itself. It is not the individuals’ personal performance or heartfelt testimony about God, but the act of the church, together with one voice, responding to God’s voice. The liturgy plays a vital and essential role bringing the believer into conversation with God, and The Lutheran Hymnal and Lutheran Worship were created by our synod for such a purpose. In them we find the appropriate words for confession and God’s response of absolution. There are prayers and praise offered to God in thanksgiving for the gift of Christ’s redemptive sacrifice. The Eucharist, Christ’s Body and Blood, is the culminating act of God toward us in the Divine service.

“But, the liturgy is boring and redundant and I don’t really get anything out of it,” you say. Do you? Yes, you do. It is not a fictitious play presented on a stage, or performers displaying their talents, but a scripturally-based understanding and means of worship wherein God acts and we respond with praise and thanksgiving. Often I have seen mothers sing the liturgy from memory while they are busy comforting a baby in their arms. Elderly people in the congregation who have lost partial or full sight still respond with the church in one voice from years of singing prayers and praise to God in response to His call. Young people, who are not always given credit for their knowledge and understanding of worship, bow and kneel in reverent response to God. The life of the church is its liturgy, and it is there where we should be found in devotion to God.

Paula Trimpey is a member of Redeemer Lutheran Church, Fort Wayne, Ind.
By the time he was a junior in high school, the Rev. David Fischer knew he wanted to be a pastor. Raised in Rochelle, Illinois, he grew up attending St. Paul’s Lutheran Church where his pastor had a great influence on his life and eventual career decision.

“After I was confirmed I had an idea that the ministry might be where God wanted me to serve,” remembered Rev. Fischer. “But it wasn’t until I was in high school and discussed the possibility with my pastor that I knew for certain that the holy ministry was where I belonged.”

Keeping this goal at the forefront, Rev. Fischer attended Concordia Teacher’s College in Seward, Nebraska, where he earned a degree in speech and drama. Upon graduation in 1969, he began his seminary studies that fall at Concordia Theological Seminary in Springfield, Illinois.

“I particularly enjoyed my exegetical classes and a confessions class,” remembered Rev. Fischer. “Professors Walter A. Maier II, David Scaer, Eugene Klug, Harold Buls, Warren Wilbert, and Heino Kadai were wonderful and I learned a lot from each of them while attending the seminary.”

During his fourth year of studies, Rev. Fischer was assigned to serve Ascension Lutheran Church in Torrance, California, in order to complete his vicarage requirements. Rev. Fischer remembers that year with a particular fondness.

“My vicarage year was invaluable because it taught me all the things I didn’t know and needed to continue to prepare for in my last year at the seminary,” said Rev. Fischer. “Plus, I was given the opportunity by my supervisor, the Rev. Lloyd Warneke, to preach twice a month, lead the youth, teach Bible and confirmation classes, and visit shut-ins. It was a very good experience for me and my formation as a future pastor.”

In 1974, he graduated from Springfield and accepted his first call to St. John’s Lutheran Church in Bound Brook, New Jersey.

“I enjoyed my time at St. John’s,” he remembered. “The people loved my family and me and we loved them. The only drawback was that I ended up developing a mentality where I wanted to do everything for the congregation even if that meant not spending time with my wife and young son. As a result, I ended up taking a call three years later to another church so that I could save my family life.”

In 1977, Rev. Fischer accepted a call to his current congregation, Redeemer Lutheran Church in Salt Lake City, Utah.

“The first question that people always ask me when they learn where my church is located is whether it is difficult to do ministry in an area that is mostly Mormon,” explained Rev. Fischer. “When I tell them ‘No,’ they oftentimes don’t believe me.”

Rev. Fischer explained that for people who are not part of the Mormon culture, Redeemer and other Christian churches often serve not only as a place where they are fed spiritually, but where one has social needs met. But, this too has begun to change, as the Mormon Church has become more accepting of other church bodies.

“The Mormon Church wants to be considered a Christian church in mainstream society even if their beliefs are clearly not Christian,” he explained. “So they now are
more accepting of other Christian denominations.”

A confessional congregation that worships an average of 170 every Sunday, Redeemer prides itself on offering communion every Sunday at both of their services, offering private confession and Evening Prayer weekly, and using only the Divine service.

“The Divine service has been a drawing point for us in this community,” said Rev. Fischer. “People are searching for the clear words of Christ, and the Divine service provides all that and much more.”

Another drawing point for Redeemer is their Christian day school.

“We don’t charge tuition for our members to enroll their children in our school, and it serves as a wonderful ministry of our church,” said Rev. Fischer. “Plus, the public school system in Salt Lake is only average. Our school offers an alternative to parents that is far superior to the public schools.”

Situated in a city that is known for its transient population, Rev. Fischer says the average member typically only stays a few years before they are either transferred out of the area due to a job change or they find they cannot adapt to the Mormon culture.

“It’s not that the Mormon culture is bad, but the LDS church affects all areas of life: business, politics, the economy, education, etc. There are strict drinking laws here and in some cases dry counties,” said Rev. Fischer. “So if you come from a fairly liberal part of the country, these laws and the Mormon Church’s influence, even legislatively in an area like drinking alcohol, may be somewhat shocking and uninviting.”

Rev. Fischer says that the greatest challenge he has had to face since coming to Salt Lake City has not been the Mormon culture, but recognizing his own hypocrisy as a pastor.

He says it began several years ago when younger colleagues started to challenge his own ministry.

“They wanted to know why I had bought into the whole church growth movement and why I was offering contemporary services for my members,” he explained. “They challenged my brand of being a Lutheran.”

“When I had no concrete answers for their questions, I knew I had to make a change.”

He says that change began in 1990 when he attended the annual symposium series at Concordia Theological Seminary in Fort Wayne, Indiana.

“The papers and discussions on true Lutheranism that resulted at that symposium helped me realize and acknowledge the fact that I was not following the Lutheran Confessions or the Bible faithfully according to my ordination vows, and that I was leading my congregation down a path that resembled anything but Lutheranism,” explained Rev. Fischer. “Due to my own lack of reading, education, and not wanting to hurt people’s feelings when it came to the truth, as well as wanting to be liked more than being faithful, I knew that I had to fix my own mistakes before it was too late.”

As a result, the last ten years have been a time of reflection and repair for Rev. Fischer and Redeemer Lutheran Church.

“If it takes the rest of my life to repair my mistakes, then so be it,” said Rev. Fischer. “The people at Redeemer deserve it and Christ commands it.”

The Rev. David Fischer and his wife Cathy are the parents of two children, Daniel and Beth. They reside in Salt Lake City, Utah.
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Sacred Music for the Church

The Seminary Kantorei at Concordia Theological Seminary (CTS) has released its fourth CD and cassette recording entitled *Te Deum*, which is available from the CTS Bookstore.

Titles include “Praise to the Lord, the Almighty,” “The Infant Priest,” “E’en So, Lord Jesus,” “The Angel Gabriel,” “Cross of Jesus, Cross of Sorrow,” and “Te Deum.”

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CTS Press presents *We Believe*—a collection of essays on the Catechism as drawn from *For the Life of the World*. Mirroring the pattern of Luther’s Small Catechism, *We Believe* explores The Ten Commandments, The Creeds, The Our Father, Baptism, The Keys, and Communion.

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Toward a Lutheran Identity in the New Millennium

First Annual Conference
November 5-7, 2000

Presenters
Harold L. Senkbeil
Ronald R. Feuerhahn
Arthur A. Just Jr.
John T. Pless
Stephen P. Starke
Robin A. Leaver
Richard C. Resch
Harald G. Tomesch

Lectures
Understanding the Health of the Soul and Its Care
Healing in the Canticles of the Old and New Testaments
The Medicine of Immortality
The Rites of Pastoral Care
Healing the Soul through Hymnody
Healing in the Music of Bach
Sacred Music as Healing and Comfort
Eyes to See: Teaching the Sacramental Scriptures

Events
* Martin Jean, ALL BACH–Organ Recital
* All Saints’ Choral Vespers, Schola Cantorum with President Wenthe preaching
* Banquet with William C. Weinrich as Speaker and live lute music as Luther would have played it

For brochures and more information contact Heidi Mueller at 219-452-2143, or online at www.ctsfw.edu, or write to: The Good Shepherd Institute, Concordia Theological Seminary, 6600 North Clinton, Fort Wayne, IN 46825.

THE GOOD SHEPHERD INSTITUTE
Pastoral Theology and Sacred Music for the Church
Co-Directors: Arthur A. Just Jr. and Richard C. Resch
Concordia Theological Seminary (CTS) in Fort Wayne, Ind., will again host its annual Symposia, Jan. 16-19, 2001. Held every year on the Fort Wayne campus, presentations on Exegetical Theology and the Lutheran Confessions will highlight the four-day event.

Celebrating its 16th year, the theme for the Exegetical Theology Symposium is “The Law in Holy Scripture.” The 24th annual Symposium on the Lutheran Confessions has chosen “Chalcedon and the Doctrine of God One Thousand, Five Hundred and Fifty Years Later” A. D. 451-2001 as its theme.

**Tuesday, January 16, 2001**

9:00 a.m. Welcome
Dr. Dean O. Wenthe, President

9:10 a.m. “Was Luther Wrong on Paul and the Law? A Response to Recent Scholarship”
Dr. Charles A. Gieschen, Associate Professor of Exegetical Theology, Concordia Theological Seminary

10:00 a.m. Chapel

10:30 a.m. Coffee Break

11:00 a.m. “Christ and the Law in the Life of the Church at Galatia”
Dr. Arthur A. Just Jr., Professor of Exegetical Theology and Dean of Chapel, Concordia Theological Seminary

11:45 a.m. Discussion with Drs. Gieschen and Just

12:00 p.m. Lunch

1:00 p.m. “Jesus and the Torah”
Dr. Dale C. Allison Jr., Erett M. Grable Associate Professor of New Testament Exegesis and Early Christianity, Pittsburgh Theological Seminary, Pittsburgh, Pa.

1:45 p.m. “Luke, Jesus, and the Law”
The Rev. Peter J. Scaer, Assistant Professor of Exegetical Theology, Concordia Theological Seminary

2:30 p.m. Discussion with Dr. Allison and Prof. Scaer

2:45 p.m. “The Law and Freedom in the Old Testament”
Dr. Daniel L. Gard, Associate Professor of Exegetical Theology, Concordia Theological Seminary

3:30 p.m. Coffee Break

4:00 p.m. Vespers

4:20 p.m. Short Exegetical Paper Sectionals

5:20 p.m. Dinner

**Wednesday, January 17, 2001**

8:15 a.m. “The Torah Story: Identity or Duty as the Essence of the Law?”
Dr. Dean O. Wenthe, Professor of Exegetical Theology, Concordia Theological Seminary

9:00 a.m. “Delighting in the Good Law of Yahweh: An Old Testament Perspective”
Dr. Paul R. Raabe, Professor of Exegetical Theology, Concordia Seminary, Saint Louis, Mo.
10:00 a.m. Chapel
10:30 a.m. Coffee Break
11:00 a.m. Discussion with Drs. Gard, Wenthe, and Raabe
11:30 a.m. Summary Reflections on “The Law in Holy Scripture”
    Dr. David P. Scaer, Professor of Systematic Theology and New Testament, Concordia Theological Seminary
11:50 a.m. Lunch

**Thursday, January 18, 2001**

1:00 p.m. “Chalcedon, A.D. 451: What Was It All About and Does It Matter?”
    Dr. William C. Weinrich, Academic Dean and Professor of Historical Theology, Concordia Theological Seminary
2:00 p.m. “Homo Factus Est as the Revelation of God”
    Dr. David P. Scaer
3:00 p.m. “Fatherhood as the First and the Essential Understanding of God”
    Dr. Peter Widdicombe, Department of Religious Studies, McMaster University, Hamilton, Ontario, Canada
4:00 p.m. Panel
5:15 p.m. Schola Cantorum
    Kramer Chapel
    The Rev. Kantor Richard C. Resch, Associate Professor of Pastoral Ministry and Missions, Concordia Theological Seminary
6:00 p.m. Dinner
8:30 p.m. Reception: Luther Hall

**Friday, January 19, 2001**

8:45 a.m. “Law and Gospel and the Doctrine of God: Missouri in the 1960’s and 1970’s”
    Dr. Scott R. Murray, Pastor, Memorial Lutheran Church, Houston, Texas
9:45 a.m. “ELCA Journeys: Personal Reflections on the Last Forty Years”
    The Rev. Michael C. D. McDaniel, Director of the Center for Theology, Lenoir-Rhyne College, Hickory, N.C., and Bishop Emeritus, Southeast Synod of the Evangelical Lutheran Church in America
10:45 a.m. Panel
11:15 a.m. Itinarium
12:15 p.m. Lunch

**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. All fees are waived for prospective students who are considering attending CTS.**

**The deadline for registration is Jan. 10. To register or for more information, please contact Marge Wingfield by calling 219-452-2247.**

Registration materials and information can also be found on the seminary’s web site at: www.ctsfw.edu.
Lutheran Theological Seminary will move into its new building (pictured here) in fall, 2001. Having outgrown the current building, and with a conservative estimate for the next class at 30 new students, a former bank in the academic section of Novosibirsk is being renovated to accommodate the growing student body. The class may include students from Uzbekistan and Mongolia.

Dr. William Weinrich, Third Vice President of the LCMS and Professor and Academic Dean at CTS, participated in the first official theological discussion with the Evangelical Lutheran Church in Lithuania (ELCL). The ELCL later met in a synod convention on July 29, 2000, and passed an historic resolution that not only approved fellowship with the LCMS, but also stated, “. . . we are faced with false doctrine which endangers the biblical and confessional identity of our Lutheran Church in Lithuania. Rejecting these false doctrines, we confess the complete authority of the Bible and its teachings, as it is correctly and unchangingly stated in the Book of Concord. We can have full fellowship with those churches that share with us the same faith and teachings, and which do not ordain or promote the ordination of women, do not defend homosexual behavior, do not make compromises on the doctrine of Justification, and which confess that each communicant in the Holy Communion under the sign of bread and wine is given and receives the true Body and Blood of the Lord.”

Klaipeda, Lithuania—May 9, 2000

Dr. William Weinrich, Third Vice President of the LCMS and Professor and Academic Dean at CTS, participated in the first official theological discussion with the Evangelical Lutheran Church in Lithuania (ELCL). The ELCL later met in a synod convention on July 29, 2000, and passed an historic resolution that not only approved fellowship with the LCMS, but also stated, “. . . we are faced with false doctrine which endangers the biblical and confessional identity of our Lutheran Church in Lithuania. Rejecting these false doctrines, we confess the complete authority of the Bible and its teachings, as it is correctly and unchangingly stated in the Book of Concord. We can have full fellowship with those churches that share with us the same faith and teachings, and which do not ordain or promote the ordination of women, do not defend homosexual behavior, do not make compromises on the doctrine of Justification, and which confess that each communicant in the Holy Communion under the sign of bread and wine is given and receives the true Body and Blood of the Lord.”

Dr. Weinrich is teaching Early Church to a group of seminarians in the dining hall of Lutheran Theological Seminary in Novosibirsk, Siberia. The CTS Russian Project helped the Russian Lutherans establish the seminary in 1995. The student body has grown from seven to 24 and, as a result, must hold classes in the dining room. LTS has gone from being merely a Siberian to an international seminary, with students coming from Kazakhstan, Kyrgyzstan, Ukraine, Moldova, and Belarus.

Taurage, Lithuania—May 7, 2000

Dr. Charles Evanson receives a traditional Lithuanian sash from Rector Stasys Vaitiekunas of Klaipeda University following the bestowal of an honorary doctorate by the Rev. Dr. Dean O. Wenthé, President of Concordia Theological Seminary (CTS), Fort Wayne, Ind. Dr. Evanson was called to CTS and deployed to Klaipeda as a result of a request for help from Bishop Jonas Kalvanas (far right) and a subsequent three-party agreement signed by the Bishop, the Rector, and President Wenthé.
Kisumu, Kenya, on Lake Victoria

Prof. Timothy Quill of CTS is visiting with Pastor David ChuChu (left) and Professor Joseph Ochola of Matonga Lutheran Seminary (middle). The men are pastors in the Evangelical Lutheran Church of Kenya and began graduate studies at CTS this year on the M.A. and D.Miss. programs.

New Video Highlights Missions

The seminary’s new video, Serving the Church—A Journey Around the World, highlights many of the areas the seminary is working in the training of pastors. The 13-minute video is narrated by Dr. Wenthe and takes the viewer directly into countries where the saving Gospel of our Lord Jesus Christ is desperately needed. Lutheran leaders from Russia, Latvia, and the United States share their views and insights. The video also highlights the dynamic relationship that CTS has with Lutherans internationally and the tremendous trust that the international community has placed in Concordia Theological Seminary.

For over 150 years, Concordia Theological Seminary has been known around the world as the serving seminary. Under the leadership of Dr. Dean Wenthe, President, the seminary has been asked by numerous countries to assist in the theological education of their men. This work has included the training of men from the former Soviet Union, the opening of a seminary in Siberia, and opportunities to work in Africa and South America.

You can obtain “Serving the Church—A Journey Around the World” from the Public Relations Office at the seminary. You can reach them by calling (219) 452-2150, by sending an e-mail to robinsmr@mail.ctsfw.edu, and by writing to the office at Concordia Theological Seminary, Public Relations Office, 6600 N. Clinton St., Fort Wayne, IN 46825.

Order your copy today and learn more about The Serving Seminary.

The CTS Russian Project has organized 26 theological seminars in Russian cities from Saratov on the Volga River to Irkutsk on Lake Baikal and also in Kazakhstan, Kyrgyzstan, Belarus, Lithuania, Ukraine, and Moldova. The first seminar was held in July 1996 in Almaty, Kazakhstan. It was organized by Gennadij Khonin (far left), who later studied at Fort Wayne. Gennadij is now an ordained Lutheran pastor serving as a missionary and pre-seminary professor in Almaty.

The statue of Lenin has since been torn down, but Professors Timothy Quill, Arthur Just, and William Weinrich (left to right) are still around and regularly travel to the former Soviet Union to teach.
Saturday, December 30
Elm Grove Lutheran Church
945 N. Terrace Dr.
Elm Grove, WI 53122-2035
5:30 PM

Sunday, December 31
Elm Grove Lutheran Church
945 N. Terrace Dr.
Elm Grove, WI 53122-2035
8:00 AM and 10:45 AM

Sunday, December 31
Peace Lutheran Church
W 240 N. 6145 Maple Ave - PO Box 123
Sussex, WI 53089-0123
6:30 PM

Monday, January 1
Trinity Lutheran Church
824 Wisconsin Ave.
Sheboygan, WI 53081-4030
6:00 PM

Tuesday, January 2
St. John Lutheran Church
9141 County Road 101 N
Maple Grove, MN 55311-1302
7:00 PM

Wednesday, January 3
St. Paul Lutheran Church
211 Budd St.
Fairmont, MN 56031-2904
7:00 PM

Thursday, January 4
Mount Calvary Lutheran Church
629 9th Ave.
Brookings, SD 57006-1523
7:00 PM

Friday, January 5
Immanuel Lutheran Church
207 Franklin St.
Waterloo, IA 50703-3515
7:00 PM

Saturday, January 6
Christ Lutheran Church
607 Harvard St.
Oak Park, IL 60304-2015
7:30 PM

Sunday, January 7
St. Paul Lutheran Church
9035 Grant Ave.
Brookfield, IL, 60513
8:00 AM and 10:30 AM

Sunday, January 14
Epiphany Choral Vespers
Kramer Chapel
7:00 PM
The David P. Scaer Chair of Systematic and Biblical Theology

The David P. Scaer Chair of Systematic and Biblical Theology is the first chair to be established at Concordia Theological Seminary and is endowed by a bequest from the late Velma L. Nielsen at the request of her family. By establishing this chair, the late Velma L. Nielsen and her family desire to ensure the seminary’s loyalty to the Holy Scriptures as the Word of God and to the Lutheran Confessions as their true exposition. This chair is named for Dr. David P. Scaer for his part in maintaining this heritage, especially during the theologically turbulent last decades of the twentieth century, and to recognize his contributions to dogmatic and biblical theology in the classroom and his many writings. Members of the late Velma L. Nielsen’s family, including her sister, Corrine, and her brothers, Paul, Richard, and Larry, took part in the opening service in which the Chair was formally presented to the seminary. At the request of the Nielsen Family, the chair’s first holder will be the professor whose name it bears. During the service, Dr. David P. Scaer was inaugurated as the chair’s first recipient. Faculty, students, and friends of the seminary had an opportunity to greet members of the Nielsen after the service.

In January, 2000, colleagues of Dr. David P. Scaer honored him with a festschrift entitled All Theology Is Christology. This collection of essays is available for purchase for a cost of $13.50 and $6.00 shipping and handling from the CTS Bookstore. To order, call (219) 452-2160, or send an e-mail to ctsbookstore@mail.ctsfw.edu.

Endowed Chairs

Chairs at institutions of higher learning go back as far as the English Reformation when Henry VIII established the Regius Professorships at Oxford University in 1546. Rulers and bishops awarded chairs to certain professors whose income was derived from earnings from the endowments attached to these chairs. During Elizabethan times, when nearly all people sat on stools and benches, the gentry sat on chairs with cushions. Beautifully constructed chairs were presented to the recipients. In the 1700s, Thomas Hollis, a London merchant, established the first chairs in America at Harvard University. Today, endowed chairs exist at many colleges, universities, and seminaries. Chairs serve as living memorials to their donors and perpetually link them to the succession of scholars whose work they support. To chair holders, they are a recognition of personal achievement. For the seminary, an endowed chair provides a bedrock upon which to secure the seminary’s academic excellence and commitment to its confessional heritage. The seminary’s Board of Regents, through its president, Dr. Dean O. Wenthe, expresses its heartfelt gratitude to the Nielsen Family for their generosity.
The Kantorei of Concordia Theological Seminary presents

Te Deum

The Seminary Kantorei at Concordia Theological Seminary (CTS) is releasing its fourth CD and cassette recording. This recording is entitled *Te Deum* and is available from the CTS Bookstore.

Some of the titles that are included on *Te Deum* include “Praise to the Lord, the Almighty,” “The Infant Priest,” “E’en So, Lord Jesus,” “The Angel Gabriel,” “O Jesus Christ, Thy Manger Is My Paradise,” “Jesus, Thy Boundless Love to Me,” “Cross of Jesus, Cross of Sorrow,” and “Te Deum.” The recording includes texts and settings by Bach, Schütz, Hovland, Starke, Manz, Stainer, Wienhorst, J. Bender, Resch, and Gerhardt.

The Kantorei is a select sixteen-voice choir of students studying for the Office of the Holy Ministry at CTS. Founded in 1978 by the Rev. Kantor Richard C. Resch, the Kantorei tours annually during Epiphany and Eastertide. This *Te Deum* recording represents some of the service music sung by the choir during the years 1996-2000. The Seminary Brass Choir is also featured playing Bach chorale harmonizations and accompanying the choir.

The Seminary Kantorei has commissioned several new works for men’s voices annually since 1982. Concordia Publishing House has a series based on selected commissioned works from this collection called The Kantorei Series. *Te Deum* contains nine newly-commissioned works for men recorded here for the first time.

This new recording is available in the CTS Bookstore for a cost of $14.95 for a CD and $9.95 for a cassette. Other recordings by the Kantorei include *With Angels and Archangels*, *Through the Church Year*, and *O Sing Unto the Lord*, all of which are available from the CTS Bookstore. To order, contact the CTS Bookstore by phone at (219) 452-2160.
Concordia Theological Seminary is known throughout the world as a serving seminary, and has been serving the Church with confessional Lutheran theology and confessing pastors for years.

The men who come here as seminarians are steeped in prayer and study as they prepare to serve as parish pastors. In our chapel, these men join together with the entire seminary community morning, noon, and night to pray the liturgy of the Church. In the classroom they study under a faculty that has an unparalleled depth of experience proclaiming and confessing Christ both in the parish and in the mission field. Chapel and classroom prepare them to be pastors who will go forth with the saving Gospel of Christ, preaching His Word and administering His Sacraments to a sin-ridden world; loudly proclaiming Christ Jesus’ death and resurrection for His people.

During the last few years, our seminary has also been privileged to help build a new seminary in Siberia and to train over 50 men for service in the former Soviet Union. We continue to serve and work in Russia, Latvia, Estonia, Lithuania, Kazakhstan, Ukraine, Kyrgyzstan, Haiti, and other places where our help has been sought.

Are you ready to join us as we serve Christ and His Church here in the United States and throughout the world? Are you ready to join a serving community with her eyes fixed on her Savior and her feet prepared to go where He sends? We invite you to join us for a visit and to prayerfully consider serving our Lord and His Church with us.
Seminary Welcomes New Members to Her Faculty

The faculty of Concordia Theological Seminary (CTS) welcomes four new talented men to its already learned and distinguished ranks. All four will serve the seminary as full-time professors.

Dr. Dean Wenthe, President of CTS, said, “The seminary rejoices in the installation of four new professors. Dr. Douglas Rutt brings extensive experience in missions as former Area Secretary for Latin America for the Board for Mission Services. The Rev. Prof. John Pless has served 17 years as pastor in one of Synod’s most vibrant campus ministries in Minneapolis and has written extensively in the area of catechesis. The Rev. Prof. Peter Scaer brings parish experience as well as impeccable credentials in New Testament theology to our Exegetical Theology Department. The Rev. Prof. Roland Ziegler has served as a parish pastor in our sister church in Germany and is uniquely equipped to teach confessional theology in view of his current knowledge of European theology.”

Rev. John T. Pless will join the faculty as an Assistant Professor of Pastoral Ministry and Missions. Additional responsibilities that Rev. Pless will assume include the positions of Supervisor of Field Education and Editor of For the Life of the World magazine.

Rev. Pless most recently served as the campus pastor at University Lutheran Chapel in Minneapolis, Minn., where he began serving directly after colloquizing at Concordia Theological Seminary, Fort Wayne, Ind., in 1983. He has also been an Adjunct Professor at CTS and has been recognized with the E. C. Fendt Award for Excellence in Systematic Theology. From 1979-1983, Rev. Pless was the Assistant to the Dean of Chapel at Valparaiso University, Valparaiso, Ind. In addition to his colloquy at CTS, Rev. Pless’ educational background includes a B.A. from Texas Lutheran College, Seguin, Texas, and a Master of Divinity degree in 1979 from Trinity Lutheran Seminary, Columbus, Ohio.

“The faculty of CTS is known throughout the Lutheran world for its commitment to shaping servants of the Word whose work is marked by confessional substance, liturgical integrity, and catechetical clarity,” said Rev. Pless. “I am deeply grateful to be part of this community of scholarship and worship after 17 very rich years as a campus pastor. Adolph Koerbele once said ‘the best practical theology is a good systematics.’ His words were something of a motto for me when I was in the parish. Now I look forward to helping students develop such an attitude regarding the pastoral work that awaits them.”

Concordia Theological Seminary (CTS) is pleased to welcome the Rev. Dr. Douglas C. Rutt to its faculty as an Associate Professor of Pastoral Ministry and Missions. He will also serve as Acting Supervisor of the Doctor of Missiology program for the 2000-2001 academic year.

Rev. Rutt will serve the seminary as an Associate Professor of Pastoral Ministry and Missions and as Acting Supervisor of the Doctor of Missiology Department. Rev. Rutt received his Master of Divinity and Doctor of Missiology degrees from Concordia Theological Seminary in 1986 and 1997, respectively. He most recently served as a member of the synod’s Board.
for Mission Services, where he was responsible for LCMS mission work in 19 countries, before which he was an Assistant Professor of Pastoral Ministry and Missions at CTS. He also served as the pastor of St. John’s Lutheran Church and School in St. James, Minn., from the end of 1987, to the beginning of 1991, and as a missionary to Guatemala, from 1983 to 1987, and 1991 to 1995. Dr. Rutt and his wife, Deborah (née Olson), have five children.

“I am excited about returning to the faculty of Concordia Theological Seminary,” said Dr. Rutt. “I look forward to bringing my experiences as a parish pastor, missionary to Guatemala and LCMS World Mission’s Area Secretary for Latin America/Caribbean to bear on the task of forming pastors and missionaries who can faithfully and winsomely proclaim the gospel in our pluralistic American culture and among peoples around the world.”

The Rev. Peter J. Scaer brings his expertise to the faculty as an Assistant Professor of Exegetical Theology. Rev. Scaer most recently served as the pastor of Emanuel Lutheran Church in Arcadia, Ind., where he served as the sole pastor since 1996. He received his Master of Divinity degree from CTS in 1992, and a Master of Arts degree from the University of Notre Dame, Notre Dame, Ind., in 1995. Some of Rev. Scaer’s other experience includes being an instructor at Concordia University-Wisconsin, Indianapolis, Ind.; Concordia Theological Seminary-Canada; and an Adjunct Professor at CTS in 1999. He has also taught week-long classes on Lutheranism in Belarus and Saratov, Russia, for the Russian Project at CTS. He anticipates completing his Ph.D. with a specialization in Christianity and Judaism in Antiquity at Notre Dame this year. Rev. Scaer and his wife, Amy (née Skurcenski), have two children.

“Emanuel, Arcadia will always be near and dear to my heart. The people of God are truly His gift to pastors. Now I look forward to serving here and training others as they are led into Christ’s ministry. The Lord has blessed our seminary for many years, and I believe He will accomplish great things in the years to come. I am excited about playing a part,” stated Rev. Scaer of his appointment.

The Rev. Roland Ziegler will serve Concordia Theological Seminary as an Assistant Professor of Systematic Theology. He studied evangelical theology at the Eberhard-Karls Universität in Tübingen (1986-1989) with a concentration in Greek and Hebrew. He then attended the seminary in Oberursel, Germany (1989-1990), the Luthersche Theologische Hochschule, to learn more about the SELK. In 1990, he attended the University of Erlangen, and, after receiving a scholarship from the Luthersche Theologische Hochschule, he was able to attend Concordia Theological Seminary, Fort Wayne, Ind. (1990-1991). Rev. Ziegler completed his studies in Oberursel in 1993, receiving an M.Div. degree from the Luthersche Theologische Hochschule, and then served as teaching assistant there in the Systematic Department (1995-1996). He served as vicar of Holy Cross, Berlin-Wilmersdorf (1995-1996), and was ordained in 1997. Rev. Ziegler is working on his doctorate at the Luthersche Theologische Hochschule, with a concentration in the area of the Lord’s Supper.
Life at CTS revolves around Christ, and prayer in Kramer Chapel grounds us in His life-giving sacrifice. Please join us at the seminary as we pray for our leaders, the Church and all her members.

Chapel Schedule:
- 7:30 a.m. Matins
- 10:00 a.m. Morning Office
- 4:00 p.m. Vespers
- 10:00 p.m. Compline (Tuesdays and Thursdays)

JOIN THE CONVERSATION...

Themes
Designed to create a community of discourse to form a new kind of evangelicalism, each issue is arranged around a particular theological theme or problem. Topics are looked at from an overview perspective, followed by articles looking at the historical, polemical, and exegetical angles. Our intent is to promote a classic Christian theology that is thoughtfully engaging for the layperson as well as the theologically trained.

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Since "faith comes by hearing" (Romans 10), we feature a Christ-centered sermon in every issue. Selected messages come from pastors from a variety of confessional traditions across the country.

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CONCORDIA THEOLOGICAL SEMINARY
CALENDAR OF EVENTS

Events
Basketball Tip-off Tournament
November 3-4, 2000
6 p.m., 8 p.m., 1 p.m., and 3 p.m.

Good Shepherd Institute
November 5-7, 2000
(219) 452-2143

Campus Christmas Party
December 8, 2000, 6 p.m.

2001 Symposia Series
January 16-19, 2001

Worship and Music
Organ Recital
Martin Jean
November 5, 2000, 4 p.m.

Choral Vespers
November 5, 2000, 7 p.m.
Kramer Chapel

Advent Candlelight Choral Vespers
December 10, 2000, 7 p.m.
Kramer Chapel

Epiphany Lessons and Carols
January 14, 2001, 7 p.m.
Kramer Chapel

Retreats
Hymn Writers Retreat
October 20-22, 2000
(219) 452-2204

Lutherhostel
For the Life of the World II
October 29-November 3, 2000
(219) 452-2204

Elders Retreat
Holding Up the Prophet’s Hands
November 3-5, 2000
(219) 452-2204

Sabbatical Week
November 5-10, 2000
(219) 452-2204

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For those congregations that do not wish to provide a membership list, bulk subscriptions are available for $5.00 per subscription/per year with a 50 order minimum.

You can support this magazine through a $20.00 yearly donation to the following address:
For the Life of the World
in care of Public Relations, Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, IN 46825. Please make checks payable to CTS.

If you would like to see For the Life of the World on the World Wide Web, go to web site: www.LifeOfTheWorld.com. The current issue, as well as previous issues, can be found at this interactive portal.
The mission of the Concordia Theological Seminary Guild, Fort Wayne, Ind., is to serve God by communicating the needs and encouraging the support of Concordia Theological Seminary. Membership is open to all Lutheran Church—Missouri Synod women. Annual dues are $5.00. Meetings are held monthly in Luther Hall on the seminary campus.

The Guild needs help in many ways:

* In the building of God’s kingdom—each member is offered an opportunity to be one of His servants. No effort is more basic than encouraging future pastors to respond to His call.

* Collectively, sisters in the family of God can, by grace, accomplish what could not be done single-handedly.

* The Guild recently completed their pledge of $3,000 toward the purchase of box springs for the dorms. A previous project resulted in the Guild surpassing its $7,000 goal for the purchase of innerspring mattresses for the dorms.

* Other service projects have provided furnishings for the Commons, Christ’s Child Learning Center, dormitories, Luther Hall, and the library. The Guild purchased refrigerators, freezers, and other supplies, including cash donations, for the Food Co-op. They arrange for adopting student families for Christmas and make t-shirts for newborns. Ladies of the Guild bake and deliver birthday cakes to single dorm students when their parents request it. Wives of incoming students receive a copy of *A Summary of Christian Doctrine*.

* Hospitality projects include hosting receptions for seminary functions like Opening Service, Call Service, and Commencement.

The Concordia Theological Seminary Guild invites women’s groups from all Lutheran Church—Missouri Synod congregations to join its effort. They encourage existing groups or newly-formed women’s groups such as LWML, study groups, or circles located more than 25 miles from the seminary in Fort Wayne, Ind., to consider joining as an Affiliate Guild by supporting the Guild with a donation of $25 or more. Although you may not be able to actively join our meetings, you can join in prayer and support. A registration form is printed below. Please send the form and your contribution to Concordia Seminary Guild, Box 403, 6600 N. Clinton St., Fort Wayne, IN 46825-4996.

**Concordia Theological Seminary**  
**Affiliate Guild Registration**

☐ Yes, we are interested in becoming an Affiliate Guild. Please send more information to

Name ____________________________________________________________

Organization ______________________________________________________

Address: _________________________________________________________

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☐ We are enclosing a donation payable to Concordia Theological Seminary Guild, Box 403, 6600 N. Clinton St., Fort Wayne, IN 46825-4996.
God's People Meet Tuition Challenge for Fiscal 2000

The seminary was again blessed with the needed funding to provide free tuition for all students in need, preparing men to preach, teach, and confess Christ crucified across the nation and world. As we are called upon to be good stewards of these gifts entrusted to our care, we share with you the following information about seminary programs and revenue sources.

We give thanks to God for the many blessings He has bestowed upon us through the faithful giving of His people. Nearly 50% of the dollars given to the seminary came directly through individuals—those committed Christian men and women who recognized the need to sustain the future Church through pastoral formation true to Holy Scripture and in accordance with the Lutheran Confessions.

Support from congregations, districts, and synod account for 11% of the seminary’s funding. We are thankful for the congregations that recognize the need and that faithfully participate in student adoption, or directly support seminary education through gifts to the general fund or student aid. You can see how important each person and congregation is to the overall budget of the seminary.

We are increasingly called upon to bring our needs directly to God’s people, trusting that His children will recognize the need to provide pastors for the next generation.

Gift matching programs, such as those sponsored by Aid Association for Lutherans and Lutheran Brotherhood, have allowed friends of CTS to magnify their gifts, sometimes as much as 4:1. Our anonymous challenge grant, matching growth in donations 1:1, was again achieved, providing an additional $800,000 of support to our general operating fund.

Fiscal 2001 promises to be another challenging year. Additional dollars are needed to continue the seminary’s program of free tuition to a growing number of pastoral students. We continue to look outward, seeking to fulfill our Lord’s command in His Great Commission, “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

Your participation, as a member of the Body of Christ, is essential. Help us meet Christ’s challenge to bring His message of salvation to the world. As you are able, please make a commitment to support the formation of tomorrow’s pastors. Thank You!

Yes! I can help prepare pastors for the next generation!

Please accept my gift of:
- $10
- $25
- $50
- $100
- Other ______

Payment Options
- My check is enclosed
- Please charge my credit card.
- VISA  Mastercard  Exp. Date:_____

Card No: ________________

Extend the benefit of your gift through gift matching:
- I am a member of Aid Association for Lutherans.
- I hold a policy with Lutheran Brotherhood.
- Please check to see if my employer will match my gift. I am an
  - employee
  - retiree of ________________

Name: ___________________________  Phone: ________________
Street Address: ____________________
City: ____________________  State: _____  Zipcode: ________________

Office of Development  Concordia Theological Seminary  6600 North Clinton Street  Ft. Wayne, Indiana 46825
Ph: 877-287-4338 (toll-free)  Fax: 219-452-2246  E-Mail: Development@mail.ctsfw.edu
"We wanted our kids to follow their dreams, instead of worrying about money. Our Lutheran Brotherhood representative made that possible."

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

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

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

_Serving through Stewardship_

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