A Study on God’s Word and Our Lutheran Confessions
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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 A Study on God’s Word and Our Lutheran Confessions Concerning Church Fellowship
By the Rev. Dr. Alvin L. Barry, President of The Lutheran Church—Missouri Synod, St. Louis, Mo.
Visible expression of church fellowship is fellowship in the objective, external “marks” of the church, for it is through these means that God the Holy Spirit is working to create and sustain saving faith. These means of grace are important for the church. Therefore, they are decisive in matters of church fellowship.

8 Fellowship in Christ Is the Church and Salvation
By the Rev. Dr. William C. Weinrich, Academic Dean and Professor of Historical Theology, Concordia Theological Seminary, Fort Wayne, Ind.; Third Vice President of The Lutheran Church—Missouri Synod
Strictly speaking, the church has “fellowship” only in one place, and that is in the Lord’s Supper. The fellowship that exists in the eucharistic participation is so tight and intimate that, in that fellowship, we may no longer regard ourselves as individual persons who “have fellowship” with other persons. We are all defined by Christ because we have become one, not with Him, but in Him.

11 Church Fellowship
By the Rev. Prof. Kurt Marquart, Associate Professor of Systematic Theology, Concordia Theological Seminary, Fort Wayne, Ind.
In English, the word “fellowship” suggests sociability, camaraderie, perhaps a friendly romp with balloons and doughnuts in the parish “fellowship hall.” The Greek, “koinoonia” (fellowship, communion) means sharing, participating in common treasures, culminating in the communion of the Lord’s Body and Blood.

14 In the Field
By Monica Robins
Featuring the Rev. Dr. Scott A. Bruzek, Pastor of St. John Lutheran Church, Wheaton, Ill.
What a joy to read the October issue of For the Life of the World! Please enter my name on your free subscription list.

Two articles that spoke to Lutheran traditions were “What should the Church Have to Do with the Theatre,” by Paula Trimpey and “In the Field” by Pam Knepper.

In my family, three of my brothers were LCMS ministers and I have two sons who are also LCMS ministers, so I know what a Lutheran is. What galls me is the fact that many young Lutheran pastors—for whom, by the way, tuition has been paid by Lutheran people—come out of the seminary and think that worship, true worship, comes as a result of emotional feeling that they, the pastors and choir, initiate. How true are the statements that Paula Trimpey wrote, “the church is a place where we acknowledge our sins to receive forgiveness—a place where God’s presence exists in His Body and Blood in the Eucharist.”

As long as these “pastors” believe that it is their performances that cause churches to grow, the more losses that the Lutheran church will sustain. It is only through feeding, or God’s Word and fellowshipping in prayer to God that our church will grow to its full potential.

Thank you for allowing me to express my feeling on this subject.

Ferdinand Robinson
Cleveland, OH

Dear Rev. Fischer,

Your article, titled “Doing Christ’s Work,” literally “jumped” out at me, initially because of the location of your church. Having lived in Logan, Utah, for nearly ten years, your description of the culture and its effects on one’s daily life was all too familiar.

Having been taught all my life the sacred Scriptures and the Lutheran confessions, this formed the solid foundation that was my stronghold during my high school and college days in Utah. It was only by the grace of God the He kept me in His arms, all the while my Mormon friends considered my faith and my church the work of the devil. It was solely the work of our good and gracious God who saw to it that I had strong, uncompromising confessional Lutheran pastors around me. Men like the Rev. Bob Barnes and Rev. John Stube were Utah pastors who remained faithful to their call as they brought me up into the church with God’s pure and Holy Word.

I thank our Lord that it was His will that you heard His strong Word back in 1990, and that through hearing that Word, your heart was set straight.

Lift high the cross above all else, not only because Christ commands it, but for the eternal welfare of the souls that our Lord has entrusted in your care.

May God bless His work in you!

Rev. Joel R. Kurz
Youngstown, Ohio

Despite the fine confessionalism of For the Life of the World, I was troubled to find language in Pam Knepper’s “Doing Christ’s Work,” which, albeit subtle, displaces our Lord as the true center of worship—the phrase in question: “A confessional congregation that worships an average of 170 every Sunday.” I have heard such usage from high churchmen, low churchmen, and church growers alike—the question often comes, “How many do you worship?” implying the number in attendance. I have often been tempted to ask in return, “Are you a polytheist? I worship as the Church upholds: Trinity in Unity, and Unity and Trinity.”

I realize that such language is simply a mindless borrowing from the service sector of business, such as “how many do you serve?” or “how many do you seat?” but we, in the Church, should speak only of worshipping one Holy and Triune God, and of those gathered in His name.

Thank you for your attention. May Christ our Lord continue to prosper your work in His service.

Rev. Joel R. Kurz
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Your letters are always welcome.

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Visible expression of church fellowship is fellowship in the objective, external “marks” of the church, the preaching of God’s Word and the administration of His Sacraments. For it is through these means that God the Holy Spirit is working to create and sustain saving faith. These means of grace are all important for the church. Therefore, they are decisive in matters of church fellowship.

Because the Word and Sacraments are all decisive, we refer to church fellowship as “pulpit and altar” fellowship, since what goes on in the pulpit and at the altar is precisely that which sus-
tains us and keeps us in the true faith, and therefore united to one another in the visible reality of our gathering around these marks of the church. The church’s ministers are called stewards of these mysteries of God (1 Cor. 4:1). They bear a particularly significant responsibility for faithfulness in regard to maintaining and preserving unity in the true faith.

The first Christians were united around the marks of the church. They regularly participated together in the means of grace, the marks of the church: Word and Sacrament (Acts 2:42). God’s Word, given through the Apostle Paul, makes it clear that God desires His people to agree with one another, “I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought” (1 Cor. 1:10). The Apostle Peter adds, “If anyone speaks, he should do it as one speaking the very words of God” (1 Peter 4:11). And in the case of those times when there is not agreement in doctrine, the Scriptures speak clearly that we are not able to enjoy visible fellowship (Romans 16:17).

It is important to offer a response to a frequent misunderstanding of the Bible’s teaching concerning church fellowship. Sometimes when people hear our Synod express the Bible’s teaching about church fellowship they ask, “Are you saying that only Missouri Synod Lutherans are Christians?” Some even misrepresent the Synod’s position and try to accuse us of saying that the Missouri Synod is the only Christian church in which there are believers in Christ.

We are careful always to point out that anyone, anywhere, at any time, who believes that Jesus Christ, the Son of God, is their Savior is a Christian. For we know that wherever, and to any extent, that the true Gospel is proclaimed there the Holy Spirit is at work (Isaiah 55:10-11). We Missouri Synod Lutherans have never believed or taught that Christians are only found in Lutheran congregations, or that the Missouri Synod alone is the only church in which a person may receive the blessings of eternal salvation. It is completely false to suggest, or to believe, otherwise. Sadly even some in our Synod, in order to advance their personal agendas, tend to distort and misrepresent our Synod’s position on fellowship.

It is a great tragedy that false doctrine exists in certain Christian churches. We in the Missouri Synod are not claiming that
we are a perfect church. By no means! We all know that mistakes are made and that people can, and do, fall into error. But when we talk about false doctrine in other churches we are not referring to such mistakes and unintended errors, rather, we are concerned with what is actually taught from the pulpits of these churches. We are talking about what pastors in other churches learn from their seminaries about God’s Word.

When a church through its actions and statements reveals that it embraces teachings contrary to God’s Word, there we must recognize this and not ignore, minimize or overlook this reality. When a church distorts the public marks of the church, the Word and Sacraments, we can have no public, visible fellowship with this church.

We are very concerned when people belong to churches that mislead them when it comes to the wonderful comfort and truths of God’s Word. Truths such as the teaching that we are saved by grace alone, apart from any works of the law. Or the wonderful truth about how God works in and through Holy Baptism and Holy Communion. Our Synod continues to insist, as do our Lutheran Confessions, that the basis for visible unity in the church is agreement in doctrine and in all its articles. Unfortunately, sometimes we find individuals omitting these last five words of our Lutheran Confessions. This is not appropriate. Church fellowship consists in fellowship around the external, visible marks of the church. This is all important, for through these means the Holy Spirit is working to create and sustain faith. Any compromise or error in regard to these means of grace is a dangerous situation that God wants us to avoid. Therefore as a Synod we thank God for all who share with us that invisible bond of fellowship by faith in Christ. We are committed to working toward visible fellowship in the faith with our fellow Christians on the basis of unity in the teachings of God’s Word in all its marvelous truths. We are also committed to avoiding schism and sectarianism and this we do precisely by maintaining a clear, consistent position on church fellowship, avoiding unionism, that is, fellowship without real unity.

May our good and gracious God be with and bless our Synod richly as we continue to study and reflect on what God’s Word and our Lutheran Confessions set forth as the right understanding of the doctrine and practice of church fellowship.

*The Rev. Dr. Alvin Barry is President of the Lutheran Church—Missouri Synod.*
Some time ago I attended a reception at a nearby church. The reception was held in the “Fellowship Hall” of the church. It was really quite nice: good friends, good conversation, good food, good drink—outside, even good cigars. However, exactly wherein did the “fellowship” take place, or exactly of what did the “fellowship” consist? In one sense, the fellowship consisted in having a good time with the friends, the talking, the food, and drink serving as context for having a good time. So I could go home saying, “There was good fellowship this evening.” In another sense there was fellowship by a common eating and drinking. We all ate cake, and we all drank punch (a good wine punch!). But, as I noticed throughout the evening, the cake became smaller as we ate of it, and eventually the cake was gone. The common eating of the cake resulted in the “dismemberment” of the cake, so that the one cake became many pieces, in many places. We might then say that we had fellowship in the eating of the cake, but we cannot say that we had fellowship in the cake.

Of course, there is nothing wrong with saying that I enjoyed an evening of “fellowship” with friends and others. At the same time, strictly speaking, the church has “fellowship” only in one place, and that is in the Lord’s Supper. Listen to St. Paul: “The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread (1 Cor. 10:16-17).
this fellowship was based on a mutual friendship and a social invitation. And, as the above story indicates, such fellowship may well exist also with the life of a congregation. The church may be a place in which such fellowship takes place. However, such fellowship is not the church, nor does the church live and have its being in such fellowship. The church could well exist even were there no receptions.

Strictly speaking, the church has “fellowship” only in one place, and that is in the Lord’s Supper. Listen to St. Paul: “The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread (1 Cor. 10:16-17). The fellowship (koinonia) of which Paul speaks is very different than that fellowship I enjoyed at the reception. There the cake that we ate became “dismembered” and eventually disappeared. Here Paul speaks of those who are many, namely those who eat the bread, becoming one body. We who eat the one bread become “embodied” in that Body that the bread is, that is, the Body of Christ. This fellowship is a participation in one, common thing, namely, in the one bread and in the one cup. While at the reception, the cake that was eaten disappeared into those who ate it, in the Lord’s Supper, those who eat of the one bread and drink of the one cup “disappear” into the one Body of Christ: “we who are many are one body.” The fellowship that exists in the eucharistic participation is so tight and intimate that, in that fellowship, we may no longer regard ourselves as individual persons who “have fellowship” with other persons. In the eucharistic fellowship, we are all defined by Christ because we have become one, not with Him, but one in Him. We have fellowship with each other because we are all together in Christ as the oneness of His Body. Paul speaks the language of realism and of identity: “we who are many are one body.” Might I be allowed to put this in a provocative manner: when we eat the consecrated bread, we become ourselves that bread, which is the Body of Christ; when we drink the consecrated wine, we become ourselves that wine, which is the Blood of Christ. This realism of Paul continues in the early Fathers. For example, Leo I (+ c. 455) proclaims in one of his paschal sermons: “For nothing other is brought about by the partaking of the Body and Blood of Christ than that we pass into that which we then take” (Serm. 63; see also along these same lines, Luther, LW 37.132).
Participation in the Body and Blood of Christ is fellowship with one another. Note how John Chrysostom (+407) conjoins the two realities of fellowship in Christ and fellowship with one another:

“What do they become who partake of the Body of Christ? The Body of Christ: not many bodies but one body. Many grains are made into one bread so that the grains appear no more at all, though they are still there. In their joined state their diversity is no longer discernible. In the same way we are also bound up with one another and with Christ. You are not nourished from one body and the next man from a different body, but all from one and the same body. For this reason [Paul] adds, ‘We have all partaken of one bread. If of one and the same bread, then we are all become the same thing’” (Hom. In 1 Cor. 24.4).

The realism of St. Paul does not allow us to ‘spiritualize’ our fellowship with Christ and with one another. It is not the unity of spirit, or of soul, or of hospitality, or of friendship. It is the unity of body and of blood. The claim of the “real presence” demands this understanding. The bread and the wine have become the Body and the Blood of Christ, and this fleshly reality is given and received in the eating and the drinking by both believer and unbeliever alike. When received in faith, one becomes Body of Christ, not merely spiritually but indeed also bodily. “We are one body.”

Often, today, it is claimed that all must be admitted to the sacrament who acknowledge the “real presence.” And this is asserted even in the midst of confessional diversity. Paul’s claim that “we who are many are one body” makes this claim impossible to sustain. For if we are one body, then there is, as it were, also only one head and one mouth. One body proclaims the same thing and confesses the same thing. Fellowship in the Body and Blood of Christ demands and presupposes unity of confession. This fellowship is not the body of many, but the body of one. It is not the fellowship of a group that consists of many individuals who may have different ideas, but the fellowship of an identity of one, namely, that of the one and only Christ. If in any way the reality of Christ and His work is not confessed, the unity of the Body that exists in the participation in the one bread and the one cup is compromised. For the acknowledgement of the “real presence” is not merely the acknowledgement of what happens to be “there” in the bread and the wine. It is the acknowledgement of that physical Body and Blood that those who partake are themselves to become, so that in the confession of the Faith all who partake confess the same thing with one voice.

Not coincidentally “The Agnus Dei” is sung upon recitation of the words of consecration. In those words we hear Jesus say, “This is my Body, given for you,” and “This is my Blood, shed for you.” Then the congregation responds in song addressed to Christ, Who in His Body and Blood is upon the altar: “O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.” The realism of St. Paul—“we are one body”—demands that we acknowledge that the Body (bread) that we eat and the Blood (wine) that we drink are the very vehicles for the forgiveness of our sins and the promise of the resurrection of the flesh. Now we can confess the “one and holy” Church, for in this Supper the many who are sinners have become one in Him who is the Saint. Fellowship in Christ is the Church and Salvation.

You do not experience anything like that at a reception, even if in the “Fellowship Hall.”

The Rev. Dr. William C. Weinrich is Academic Dean and Professor of Historical Theology at Concordia Theological Seminary, Fort Wayne, Ind and Third Vice President of The Lutheran Church—Missouri Synod.
In English the word “fellowship” suggests sociability, camaraderie, perhaps a friendly romp with balloons and donuts in the parish “fellowship hall.” Church fellowship then becomes a particular case, a kind of “religious version,” of the general category of friendly togetherness.

Actually, that would be a deep misunderstanding. Church fellowship is not a particular form of “fellowship” in general. And it is not first of all about relations among people. Church fellowship is the fellowship peculiar to the church. Another word for it is “communion.” Churches (and therefore their individual members) either are or are not in communion or in fellowship with each other. What does this mean?

Everything here depends on how one thinks about the church. Is she basically a visible organization, or hierarchy, a God-given chain of command? Then church fellowship will depend largely on joint bureaucratic structures—for example, the so-called “historic episcopate” (the line of bishops stretching, without any breaks supposedly, from the present all the way back to the first century apostles). Or is the church a direct Spirit-to-spirit affair, without real outward means of grace? In that case, her presence can only be guessed at wherever people seem to be especially “spiritual.” Then the “visible church” is the outward company of the “obedient,” but has no necessary connection to the “real” or “invisible” church.

Our Lutheran Church accepts neither of these extremes. Her Augsburg Confession, Article Seven, has the distinction of being the first dogmatic definition of the church in the history of the church. Until 1530, the church had been content to confess, with the Nicene Creed, that there is “one holy catholic and apostolic church.” At Augsburg the Lutherans had to make a new start, because all structural, bureaucratic attempts to secure the unity of the church and the truthfulness of her proclamation had broken down. (A century before Luther there were three popes. The Council of Constance in 1516 replaced them all with a fourth). Article Seven goes to the heart of the matter when it defines the church as “the assembly of saints (believers), in which the Gospel is purely taught and the sacraments are rightly administered.” Here, just as in the New Testa-
ment itself, the whole People of God are joined to His whole saving truth.

Because there is only one Christ, there is only one church, which is His body. By faith alone people are in Christ and are thereby members of His body. The branches are in communion with each other only because they are first of all in communion with the Vine Himself, the Source of all spiritual life (St. John 15:1-8). This one church and fellowship, or communion, in Christ has two aspects: an inner and an outer:

“The church is not only an association of outward [things] and rites like other civic organizations, but it is principally an association of faith and the Holy Spirit in the hearts of persons. It nevertheless has its external marks so that it can be recognized, namely the pure teaching of the gospel and the administration of the sacraments in harmony with the gospel of Christ” (Apology of the Augsburg Confession, Kolb-Wengert translation, p. 174, note boldface, supplied).

The means of grace (the preached and sacramental forms of the Gospel) keep the two aspects of the church from breaking apart into separate “visible” and “invisible” churches. The church is an inner fellowship of faith and the Holy Spirit; but faith and the Holy Spirit come only through the outward means: preaching, Baptism, Absolution, Lord’s Supper. The church is an article of faith. We cannot see, but must believe the one “holy Temple in the Lord” (Eph. 2:21). But we can clearly “see” or locate the foundation—the teaching and sacraments of “the apostles and prophets, Jesus Christ Himself being the Chief Corner-stone” (v. 20).

We can now answer the two vital questions: (1) What is church fellowship? and (2) What are its basis and limits?

The Greek “koinoonia” (fellowship, communion) means sharing, participating in common treasures, culminating in the communion of the Lord’s Body and Blood (I Cor. 10:16). Only God can see the inner unity of all Christians in Christ. Church fellowship is about what we can see and know: joint administration and participation in the treasures of the Gospel by which the church comes into being and by which alone she is preserved. That means that church fellowship is essentially pulpit and altar fellowship, which then expresses itself in various concrete ways, such as joint services, mission work, and the like.

And what is the proper basis for God-pleasing church fellowship? There can be only one answer—all the more necessary in the age of the modern ecumenical confusion: “For this is enough for the true unity of the Christian church, that the Gospel be unanimously preached there according to its pure understanding, and the sacraments be administered in accord with the divine Word. And it is not necessary for the true unity of the Christian church, that everywhere uniform ceremonies, instituted by men, be observed . . .” (Augsburg Confession, VII, 2, 3, my translation of the German). This is the distinctively evangelical contribution of our Lutheran confession. Nothing less than the pure doctrine and sacraments of the Gospel—but also nothing more than that is required for true unity and therefore for church fellowship. Human traditions—like the “historic episcopate” so beloved of modern ecumenical diplomacy—are neither here nor there.

The purely-preached Gospel of Augsburg Confession VII is exactly the same thing as “the doctrine and . . . all its articles” in Formula of Concord, S.D. X, 31. Agreement in all the articles of faith, and in the holy sacraments, that is the Evangelical Lutheran ecumenical platform, because it is that of the New Testament (see Acts 2:42, Rom. 16:17, Gal. 1:8.9, and the like). Churches that teach or practice contrary to the revealed
apostolic doctrine of Holy Scripture, thereby stamp themselves as sectarian bodies, with which those who confess apostolic teaching may not practice fellowship.

This does not mean that there are not genuine Christians in sectarian bodies. On the contrary: There are fine Christians by the millions, for instance, in Roman Catholic, Eastern Orthodox, Baptist, and other Trinitarian churches (those that confess the Holy Trinity as the only true God). But faithfully opposing all official regimes of false doctrine (false, sectarian churches as such), and refusing to make common cause with them in church fellowship, does not mean hating or despising the dear people of God who are hidden and oppressed under the false teachers! Our Confessions understand themselves as guarding the apostolic truth of the Gospel on two fronts: salvation by grace alone through faith alone against the works-righteousness of Roman Catholicism on the one hand, and the holy means of grace, especially the true body and blood of the Lord in His Sacrament, against the denials of the various followers of Zwingli and Calvin, on the other.

An even deeper division has opened up among the churches in recent centuries, when the inspiration and authority of Holy Scripture as the Word of God have been given up in most Protestant churches. That is also the sad state of much of today’s “world Lutheranism,” represented by the “Lutheran” World Federation. See the realistic picture of some of the formerly Lutheran churches of Europe, painted by Pastor Jan Bygstad in the July, 2000 Concordia Theological Quarterly). When lesbian “bishopesses” impose lesbian “pastoresses” on congregations in their power, it is difficult to envisage any deeper degradations of such “churches.”

Church fellowship is the practice of the church’s immune system. Where the clear Word of God no longer determines the basis and limits of fellowship, but where opposition to that Word is, in principle, allowed or even welcomed, a spiritual counterpart of “AIDS” results, which robs the church in question of its ability to defend itself against any and all deadly infections (see Eph. 4:14). The Bible has much to say about “earnestly [contending, fighting] for the faith which was once delivered unto the saints” (Jude 3, see also Eph. 6:10-18). That is not popular in an age that sneers at the whole idea of absolute truth. The church, however, clings to the Lord’s truth, not for the sake of pedantic “correctness,” but because His teaching alone is life-giving and liberates from sin, death, and the devil (St. John 6:63.68; 8:31.32).

The Rev. Prof. Kurt Marquart is Associate Professor of Systematic Theology at Concordia Theological Seminary, Fort Wayne, Ind.

And what is the proper basis for God-pleasing church fellowship? There can be only one answer— “For this is enough for the true unity of the Christian church, that the Gospel be unanimously preached there according to its pure understanding, and the sacraments be administered in accord with the divine Word. And it is not necessary for the true unity of the Christian church, that everywhere uniform ceremonies, instituted by men, be observed . . .” Augsburg Confession, VII, 2, 3., Nothing less than the pure doctrine and sacraments of the Gospel—but also nothing more than that is required for true unity and therefore for church fellowship.
“What Does This Mean? “ is a new feature in For the Life of the World. “What Does This Mean?“ will seek to provide a catechetical reflection and summation on the central theme of each issue in a way that encourages deliberation and application. JTP.

Each of the district conventions of the Lutheran Church—Missouri Synod meeting in the spring and summer of 2000 had the opportunity to study and react to the Commission on Theology and Church Relations’ document, The Lutheran Understanding of Church Fellowship (February 2000). Church fellowship, that is, altar and pulpit fellowship, continues to be topic that evokes reaction. This should come as no surprise, as our culture is dominated by post-modern themes of diversity and inclusivity, tolerance, and openness. In such a context, the insistence of the apostolic scriptures and of the Lutheran Confessions that church fellowship is based on agreement in a common confession of the truth seems antiquated. Yet confessional Lutherans are not ashamed to stand with the apostles, church fathers, and confessors of the 16th century in maintaining that true teaching marks a church as orthodox and separates it from heterodox churches, churches that deny or distort God’s Word.

One writer has referred to our age as the age of “truth decay.” With truth itself being dismissed as a human construct, church fellowship can be nothing more than “reconciled diversity” or an agreement that we “agree to disagree.” Yet the only unity that the New Testament knows is unity in the truth. Hermann Sasse writes “It is the plain teaching of the New Testament (St. John 17:17-21; Galatians 1:6-9; I John 4:1-2; II John 10; Ephesians 4:5) that the true unity of the church is unity in the truth. And it is the painful experience of church history, particularly during the last century that whenever attempts have been made to unite churches without inquiring about pure doctrine—that is, without establishing what truth is, and what error is, in Christianity—unity has not been achieved; and what is worse, the divisions have always been magnified . . . The prayer, ‘that they may all be one,’ is inseparably connected with the other petition, ‘Sanctify them in the truth; Thy Word is truth.’” (Here We Stand, 186-188).

Church fellowship is not a matter of preference or emotional bonds; it is fellowship in the truth of Jesus Christ as He gives Himself to us in the pure preaching of His Word and the administration of the sacraments according to His mandate. Lutherans cling tenaciously to the biblical marks of church fellowship for the sake of the saving Gospel that alone gives life and salvation through faith in the crucified Christ.

Prof. John T. Pless, Editor
The needs of a seminary, like those of any institution dedicated to the Lord’s ministry, never seem to change or diminish. Each year, as the church faces the challenges of witnessing to God’s love and providing workers for the fields, the need for God’s people to support its efforts expands. In a very real sense, we can probably agree that, “the more things change, the more they stay the same.”

At CTS the commitment of God’s people to support ministry is abundant. The tuition support system, student aid program, general operations annual fund, Seminary Partners pledge system and other donorsupported programs have made the school a shining example of effectively managed ministry.

Throughout the years, many CTS patrons have also established endowment funds to establish and maintain long-term financial stability. These people make it possible for CTS to confidently look to the future. Across the country, endowments are providing that long-lasting base of financial strength every institution requires.

I am blessed to now have the opportunity to lead the effort at CTS to expand these endowment programs and to create new ones.

During this past spring, Dr. Wenthe and his leadership team completed the strategic planning document that will drive the school in the new millennium. A crucial outcome of this planning process was the recognition of the need to establish substantial new sources of financial support. It seems clear that creating additional permanent endowments will be essential.

A-team of influential laymen, from around the country, has met to further define the goals and initiatives of the strategic plan.

In addition, printed materials are now available for all those interested in exploring planned gifts for the sake of the ministry at CTS.

For those of you considering plans for the distribution of your personal or family estate, now is the time to explore how gifts to CTS might impact you and the Lord’s kingdom in significant way. Perhaps your life insurance policies or qualified retirement plans need to be reviewed or you simply have been wondering how you might play a role in the continued success of the ministry of the seminary. If so, contact the Major Gifts Office at 219-452-2169 to begin the process or to answer any other questions.

We’ll all look forward to hearing from you.

Dan C. Johnson, CFRE
Director of Major Gifts
For more than seventy-seven years, Pastor Cecil Skibbe has served his Lord and his church. Along with his beloved wife, Helen, Pastor Skibbe has served congregations in Illinois and Indiana; provided leadership in district and synodical affairs; written devotional materials and pastoral helps; encouraged young men and women in their pursuit of church vocations; counseled men who have found themselves struggling in their own parish ministries; and - all the while - taking time to raise their own loving family of three devoted children.

Pastor Skibbe personifies the very concept of what it means to be the shepherd of God’s flock. He regards every individual to whom he ministers as one of God’s precious redeemed children. The privilege of serving his Savior is not something Pastor Skibbe takes lightly. His attitude is always one of humility and patience, never imposing his own will on his people, but by prayer and appealing to God’s Word, mutually seeking God’s direction by His grace. In short, Pastor Skibbe serves as a true model of what a pastor should be and one that all of our graduates would do well to emulate.

Pastor and Mrs. Skibbe have established an endowment fund at CTS to aid students in their need as the men pursue their studies for the holy ministry. This year’s recipient is Jeff Teeple from whom you will hear in an accompanying article. Many students have likewise benefited over the years. A unique feature of the Skibbe Endowment is the fact that all of the proceeds from the sale of Pastor Skibbe’s devotional materials and pastoral helps go directly to the fund. The Development Department uses one of Pastor Skibbe’s books, Going Home Talk, in its donor visits. Soon another of Pastor Skibbe’s books will be reprinted by CTS Family Press, his Golden Anniversary Book of Devotions. The pastor wrote this book in observance of his 50 years in the ministry as well as the Skibbe’s 50 years of marriage. Pastor and Helen were married on the same day on which he was ordained, June 8, 1947. In addition, a copy of Skibbe’s New and Old Treasures from the Storeroom is given to each of our men upon graduation.

We are grateful for Pastor and Mrs. Skibbe and their many years of service to their church and especially the Seminary community. May the Lord continue to bless and keep them in His loving care. May He also raise up others who have a heart for their church, its mission and its ministry. May God move his people to give Him glory as they provide both the manpower and the financial foundation for the pastoral ministry.
I have never met Rev. Skibbe, nor have I ever talked with Rev. Skibbe. I have never had the opportunity to hear him preach God’s Word or had the pleasure of corresponding with him in any way. Maybe, on this side of the grave, I never will—though, I pray otherwise! Despite all this, I delightedly count myself among the myriad souls touched by Rev. Skibbe and his work in the Lord.

I am in my second year of seminary work. A life-long resident of Fort Wayne, my transition to seminary life was less jarring than most. Many of my fond memories from childhood involve CTS. I remember the days of Saturday-morning soccer on the green, grassy fields. We collected canned goods at Concordia Grade School to send to the Seminary Food Bank. I was reprimanded during band camp for “swimming” in the fountains by the chapel. Many fellow students at Concordia High School were sem-kids who “mysteriously disappeared” for one year only to return the next; my date to the junior prom was one. If you are a Lutheran in Fort Wayne, your path will, at some point, bring you to the seminary.

Amidst this heritage, I slowly followed God’s direction toward the ministry. As a young boy, I would often lead a “church service” in our home for my family on the Sundays we were unable to get to church—complete with Bible readings and a sermon (probably no longer than one minute)! During adolescence, my pastor, Rev. Dan Decker, took me along on his visits to the hospitals, nursing homes, and shut-ins—what an impact that kind of attention has on a boy! Despite all of these nudges, I continued to set up road blocks to the ministry, as God continued to knock them down.

I attended Calvin College in Grand Rapids, Michigan and majored in Psychology. My course work allowed me to pursue research on religious development, an area I still find fascinating. I was mentored by professors who looked beyond the classroom and helped each student aim for God’s will in his or her personal and professional life. College is a great time to question, to learn, and to grow in all areas of life. During those years I grew in the faith which I was baptized into as an infant.

I spent a summer working at a camp in Ligonier, Pennsylvania. At camp, instead of asking the questions, I was the one answering. As a counselor of 10-14 year old boys, I spent much of my time defending my faith, reading the Bible, and introducing the boys to their Savior, Jesus Christ. That summer gave me the confidence of experience that I could enter the ministry while continuing to grow in my faith—I did not have to have all the answers before I started!

Two road blocks remained: I felt I needed a wife to assist me and I needed money to pay for seminary. God provided only the best to clearly open my path. My wife, Gina, and I were married on April 1st of this year. She surpasses all of my hopes, gently supporting me and enthusiastically walking with me.

With regard to finances, what a surprise to find out that the seminary guarantees tuition! Enter Rev. Skibbe. His scholarship endowment allows me to confidently follow this path towards the ministry. I am humbled by his generosity, both of spirit and of stewardship. After a lifetime of faithful service, he provides the resources to help bring in the next generation of pastors. On behalf of all those who have been blessed by God through Rev. Skibbe, I say, “Thank you!”
The Lutheran Church—Missouri Synod was founded on the basis of the principle that congregations walking together can accomplish tasks which the individual congregations could not achieve on its own. One of the primary functions of the Synod, by constitutional mandate, is that of training pastors to serve the congregations of the LCMS.

In recent years, for a number of reasons, that task has become more critical than at any time in the Synod’s history. The pool of available men has diminished due to the retirement or death of many of our veterans of the cross and a below average enrollment at our two seminaries. Simply put, supply has not kept pace with demand.

CTS has recognized this phenomenon for some time and wants to take a leadership role in providing solutions to what may be characterized as a significant problem confronting our church body.

To that end, the administration has engaged itself in developing a strategic plan to address the apparent shortage and investigate avenues of action that could provide real solutions.

Consequently, Dr. Wenthe has assembled a 14-person oversight team engaged in purposeful dialog to develop a creative and aggressive plan of action. Coordinating the effort on the Development side is Dan Johnson, Director of Major Gifts at CTS. Dr. Wenthe also has asked Dr. William Koch of Pomona, CA to chair the oversight committee, which has met three times in the past six months. Much has been accomplished to date in laying the groundwork and establishing the framework for a broad based initiative throughout the LCMS with the ultimate goal of making sure all of our children and grandchildren receive the pastoral care which our Synodical founding fathers foresaw in 1847.

Oversight team members are: Gary Lybarger, Ron Domres, Dennis Eickhoff, David Wegner, Thomas Olsen, Leo Gross, Michael Shumway, Walter Schulenburg, Rev. David Anderson, Dr. William Crofford, Dwight Bieberich, Dr. William Koch, Arnold Kemmerle and Kenneth Vandre.

Let’s Get Together

Name
Address
City State
ZIP Telephone
E-mail Address
Congregation

☐ I’m interested in a presentation about CTS
☐ I’m interested in scheduling a tour

Please send/call me with information about:

Please send this form to:
Concordia Theological Seminary
Office of Development
6600 N. Clinton St.
Fort Wayne, IN 46825

SEMINARY UPDATE:

We Want to Meet You

The staff of the Development Office of Concordia Theological Seminary would love to have an opportunity to meet with you personally. One way in which that might be accomplished is through a gathering on interested folks in your congregation, auxiliary, or group for a Concordia Seminary update. We would provide the speaker, materials and even the refreshments. You would invite your friends to meet on a date of your choice. The purpose is to share information about Concordia Theological Seminary, Fort Wayne, answer questions and meet new friends.

Another setting is which we would love to meet you is through a tour of our beautiful campus. Perhaps your group or organization has never been to our campus. Or, if you have been here, you may not have had a guided tour introducing you to all of our facilities and our history. It is a great way to spend a day. Come for a tour, moving worship in the chapel, lunch in the cafeteria, and maybe even sit in on a class session.

If either of these two possibilities is of interest to you and your friends, please clip out and return the form on left so that we may plan for your event soon.

SPECIAL PULL OUT SECTION
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.

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.
The Rev. Scott A. Bruzek studied at Stanford; Concordia Seminary, St. Louis; Cambridge; and Princeton Seminary.

In 1993, he accepted his first call to Our Savior Lutheran Church, Momence, Ill., where he served for 3 1/2 years. Our Savior Lutheran Church is a small, rural congregation that has about 250 members / 125 worshippers in service on Sunday mornings. While serving as pastor, Rev. Bruzek was also an adjunct professor at Valparaiso University and taught one or two courses each semester.

Pastor Bruzek then received a call to St. John. Although the Rev. Clarence Eifert was serving the congregation as emeritus, they had been without a full-time pastor for about 2 1/2 years.

“When I arrived at St. John, the first challenge I faced was building a staff,” said Pastor Bruzek. “St. John is a large congregation with 2000 members and a school that serves 325 children, ages three years to eighth grade, so it takes a great staff to make things work. The congregation’s sheer size makes a lot of demands on a pastor’s time for pastoral care.”

They now have a total of 52 staff members: two full-time pastors, the Rev. Scott Bruzek and the Rev. Dennis Schlect, the Rev. Eric Allyn, who not only serves as pastor but also oversees the business affairs of the congregation, and the Rev. Clarence Eifert who carries on half-time as Pastor Emeritus. In addition, they have a fantastic principal in Elizabeth Skinner, and two brilliant musicians, Kantor Jonathan Mueller and Director of Music Susan Brown. Their teaching staff has a great mix of young, enthusiastic teachers and accomplished teachers with years of experience.

“It’s always difficult to balance things in the church,” continued Pastor Bruzek. “When you first arrive, there’s no end to the work that needs to be done, but there comes a time when you need to settle down into a routine of Word and Sacrament. The Christian life has a rhythm, both for parishioners and for pastors.”

“One of the best things at St. John is that the entire staff is pulling at the same end of the rope,” said Pastor Bruzek. “There’s a lot of wisdom here. I am always comforted by the fact that, down the hall from me, there are three pastors who, together, have over 100 years of pastoral experience.”

St. John sees the church not just as its own congregation, but as part of a larger whole—the church universal. They have outreach to the community through the food, clothing, and shelter they are able to provide, and the school children have been partnered with Grace Lutheran School in Chicago to prompt the children to support and share what they have with others. Pastor Eifert is involved with a local prison ministry, Pastor Allyn was a Circuit Counselor and presently serves on the Mission and Ministry Board for the Northern Illinois District. Principal Skinner is currently on the Board of Directors for the District.

The congregation tries to have someone on staff to meet the needs of each age group. They have a Director of Children’s Ministry, Val Gaede, and are searching for a DCE for high school youth. They also try to prepare and recruit workers for the church.

“We try to think of ourselves as a teaching hospital. This is a place that works well in many ways, and there is a lot of joy here. We want to share this with those who are on their way to serving the church. We find this to be one of the best ways to recruit church workers,” said Pastor Bruzek.

Thus, St. John has a Director of Christian Education intern; a vicar; several field workers from Concordia University, River Forest; and regularly hosts...
student teachers. They also offer summer internships for students preparing to go to school for church work.

St. John certainly needs a concentrated effort in the same direction, as it a growing, thriving congregation. They have increased the number of people attending worship on Sunday from about 700 three years ago to almost 900 now. The pastors offer 12 Bible studies each week: classes for men, classes for women, classes for seniors, seekers and new members, and Sunday morning Bible studies. In addition to its school, St. John is a charter member of the association that is building a new Lutheran high school, Christ Lutheran Academy, which is scheduled to open in the fall of 2001.

This thriving congregation is located near Wheaton University and not far from Willow Creek Community Church. Pastor Bruzek says that it is, at times, difficult to be a pastor in an area that is not given to the Sacraments. We hope people will rejoice in all our Lord’s gifts. His ministry is one of Word and Sacrament, not Word or Sacrament.

“Jesus was not simply interested in making church members, but in making disciples. The pastor’s task is to deliver Christ to people through Word and Sacrament. There is sometimes the temptation abandon Law and Gospel because it does not seem to be working. But Christ Himself stands behind what he has given us to say and do. It is also very helpful that men coming out of the seminary understand that the liturgy is pastoral care. In the liturgy, the pastor says and does all the things the Lord has given him to say and do, and it’s a great gift when a pastor teaches this to his people.”

The Rev. Scott Bruzek is married to Kirby, and they have three children: a daughter, Clare (11); and twins (6), Laine, a girl, and Kit, a boy.

St. John sees the church not just as its own congregation, but as part of a larger whole—the church universal. They have outreach to the community through the food, clothing, and shelter they are able to provide, and the school children have been partnered with Grace Lutheran School in Chicago to prompt the children to support and share what they have with others.
Called to Serve
First-year seminarian Philip Zielinski, who grew up in Detroit, Mich., and his wife, Sara, moved to Fort Wayne this summer from River Forest, Illinois, where both had just graduated on May 6, 2000, from Concordia University with Education degrees.

“We really struggled with the decision about whether I should work for a couple of years and then go to seminary, or if we should go directly to Fort Wayne so I could begin my studies immediately,” stated Phil. “We decided that we should just go for it, since we knew that I wanted to become a Lutheran pastor.”

When asked when he first considered becoming a pastor, Phil commented that he think that he has always been groomed to enter the Holy Ministry. Many pastors, including the Rev. Ralph Unger, the Rev. Gordon Light, and the Rev. Ron Goodsman, told him that they believed that he should become a pastor.

“Pastor Goodsman of De Witt, Iowa, was probably the most influential for me. As a college student, I attended two retreats a year at a camp run by his church, Grace Lutheran Church, where I worked alongside my classmates and relaxed with them as well. Pastor Goodsman has a gift for developing relationships with young people, and he talked to me at length about being a pastor. He was even the officiant at our wedding,” added Phil.

The Zielinskis settled into Fort Wayne—Sara received a call as a 5th Grade Teacher at Central Lutheran Elementary school in nearby New Haven, and Phil enrolled at Concordia Theological Seminary and jumped into summer Greek. They attend Immanuel Lutheran Church in New Haven, where Phil does his field work.

When asked what the biggest challenge has been since moving to Fort Wayne, Phil commented that it’s been difficult finding friends, since work and study schedules don’t allow for a lot of free time. Phil found support more easily, as Greek class was filled with other guys who are experiencing the same thing at the same time.

The thing that has most impressed Phil at the seminary so far is the willingness of professors to join students during lunch for discussion. “I was really struggling with a lecture that Dr. William Weinrich had just given in my Early Church class. I asked him to eat with us and continue the discussion. It’s not like he was aloof from us. He wanted to get down and wrestle with the ideas with us. That meant a lot to me.”

The couple has really enjoyed the camaraderie that they’ve now gained with other families. “You can pull through when you know there are other guys struggling with the same thing!” quipped Phil. “I am a procrastinator, so it’s helpful to hear how other guys are dealing with time management issues.”

When asked what he would say to a man considering entering studies at the seminary, Phil said “Don’t wait! If you think you should be here, then you probably should. Seminary is tough, but the support is here to make it possible. Just cut and jump. You’re making changes every day. Why not make changes so that you’re enjoying the direction you’re headed?”
When I began my studies leading to the Holy Ministry this fall, I began working for the Office of Admission on a unique project of which I had never heard. This project, called Christ Academy, brings high school-aged men to our campus to study theology for two weeks during the summer. The young gentlemen that have participated the past two years went to class during the day, prayed with the seminary community, had activities, played sports, and even went Cedar Point Amusement Park one day. “What a program!” I thought. It would be interesting to be involved and to see how the students adapt to the intensive two-week program.

It was, and continues to be, very exciting to me that there is a program that exists for high school young men that are interested in the ministry, for it was in high school that I decided that I wanted to attend seminary. It is for this reason that I am extremely excited that high schoolers now have this opportunity to learn about the church and the Holy Ministry.

This was the second year of the Christ Academy, and both years the academy has been a huge success. As the dorm resident assistant this year, I greeted the new students on their first day and lived in the dorm with them. Boy was I in for a ride of my life! Twenty-four young men from 14 states and one from England influenced and educated everyone with whom they came into contact.

The participants had many different personalities and mannerisms, all of which blended together very nicely to form this year’s academy. We ended up with a great group—a unique group of gentlemen with theology on their minds.

The week was structured around three core classes: Exegetical—focusing on the gospel of Luke, Historical—focusing on the liturgy and Christology, and Systematics—focusing on the catechism. The classes were geared to these young men and many questions were asked, answered, and discussed. The off days were scheduled with convocations focusing on the pastoral ministry; vestments; men and women in the church; and Moses and the Old Testament.

We spent afternoons in fun activities like playing Capture the Flag and Ultimate Frisbee. We debated issues, had discussions, and played cards. Overall, it was a great two weeks with much being accomplished. Work has begun on next year’s academy and everyone involved is excited and willing to give to this great program. To all those participants of this year’s academy, it was a joy to have you and God bless your year!

Steve Cholak, Coordinator of Christ Academy, is a first-year seminarian at Concordia Theological Seminary. He is a 2000 graduate of Concordia University—River Forest, where he served as Student Body President.
At Christ Academy, we had three classes on Mondays, Wednesdays, and Fridays. These classes were Exegetical, Systematic, and Historical. In the Exegetical class, we had the seminary’s professor, Dr. Arthur A. Just Jr., who unlocked the Gospel of Saint Luke. We were able to study the entire life of Christ.

Learning how exegesis happens is an amazing skill, especially when we saw Dr. Just relying solely on his Greek New Testament. In our Systematic Theology class, taught by Reverend David Kind and Reverend Scott Klemsz, we learned how the doctrine of our church is taken from Scripture.

Reverend John-Paul Salay taught our Historical Theology class, which was entirely about the history of the liturgy from the early church until the present. Learning how early church worship was centered on Christ enabled us to understand our historic worship practices today.

We had convocation classes with seminary professors on Tuesdays and Thursdays. These classes covered different areas of the church. For example, one was “The Lutheran Church in America,” taught by Professor Lawrence Rast.

We also had choir rehearsal once a day. We sang at the Divine Service during the week at Kramer Chapel on the seminary campus and at historic St. Paul’s Lutheran Church on Sunday.

This year, Christ Academy consisted of 24 young men ranging in age from high school freshmen to college freshmen. Living with all 24 men was a great experience for me and for everyone else. We all were very different, but the one common bond between us all was Christ, His Gospel, and our zeal to learn. The multitude of personalities with the common bond was what made fellowship so wonderful.

We all had the opportunity to worship in Kramer Chapel four times a day. We had Matins in the morning at 7:00, the morning office at 9:30, Vespers at 4:00 and Compline in the evening at 10:00. Through praying the offices, our entire day was centered on Christ and the cross; it didn’t matter if we were on our way to class, a meal, a service project, the gym, or the dorm—our day was focused on Christ and the gift of the Gospel.

Jeffrey N. Rosebrock is a senior in high school in Holgate, Ohio and attended Christ Academy for a second time this year.
New Book Available
A new book by the Rev. Dr. David P. Scaer, entitled *The Sermon on the Mount* and published by Concordia Publishing House, is now available. Excerpts from the Preface of *The Sermon on the Mount* read, “Commentators, whether they are scholarly or popular writers, Neo-Evangelical, Lutheran, Reformed, or Roman Catholic, may widely disagree in interpreting the Sermon on the Mount, but most agree that it is a collection of regulations, i.e: Law. Dr. Scaer, on the other hand, says that it is Gospel—not only because it originates with Jesus, but because it is about Him.”

You can order this book directly from Concordia Publishing House for $18.99 by calling 1-800-325-3040 or by sending e-mail to cphorder@cph.org.

Seminary Participates in Caesarea Philippi Archaeological Dig
In the fall of 1998, Concordia Theological Seminary (CTS) joined a consortium of American colleges and universities involved in the archaeological dig at the site of ancient Caesarea Philippi in Israel. The consortium includes Pepperdine University, Averett College, Southwest Missouri State University, Hardin-Simmons University, and Howard Payne University. CTS works with these schools and the Israeli Antiquity Authority to organize annual work at this site. As a member of the consortium, CTS sends 8-12 people each summer to unearth what is believed to be the remains of the 1st Century palace of King Herod Agrippa II located in this city. Caesarea Philippi was a very important city for many centuries because of its strategic location on the road to Damascus at the foot of Mount Hermon and its abundant water springs, which are major tributaries of the Jordan River. The dig takes place over a five-week period each summer—there are typically about 50 participants each year.

The 2000 dig was held May 17-June 15. The CTS group, which included six seminary students, two M.A. students, two LCMS pastors, and a high-school student, was led by Dr. Arthur A. Just Jr., who is a professor of Exegetical Theology at CTS.

“This is real archaeology,” said Dr. Just. “It’s hot. It’s long. It’s sweaty. But it is very satisfying. When you do find something, it’s a very deliberate process to record where it was found, how it was positioned, what was around it, etc. We found large stones that were parts of walls, rocks with mosaics on them, 130 coins, pieces of pottery, and many other artifacts.”

In addition to the physical excavating, participants have opportunities for insightful theological discussions with others on the dig, and for bus tours led by knowledgeable historians and archaeologists to Jerusalem, Masada, Qumran (where the Dead Sea Scrolls were found), and other historical sites.

The 2001 archaeological dig will take place May 13-June 18, 2001, and the CTS group will be led by Dr. Daniel L. Gard, Professor of Exegetical Theology at CTS. The cost for the trip typically runs about $3,200-$3,500 per person, which includes everything including transportation, meals, housing and some of the tours. Preference is given to current CTS students, but others may join the CTS group depending upon availability.

For more information about this program, you can visit www.ctsfw.edu, and you can contact the CTS dig coordinator, Dr. Charles Gieschen, at (219) 452-2243.
President Wenthe Attends Inauguration
The Rev. Dr. Dean O. Wenthe attended the inauguration of the new president of Concordia Lutheran Seminary, Edmonton, Alberta, Dr. Arthur Bacon, on October 22nd.

The day before the inauguration, the presidents of Concordia Seminary, St. Louis, Mo.; Concordia Lutheran Theological Seminary, St. Catharines, Ontario; and Concordia Theological Seminary, Fort Wayne, Ind., examined the goals of theological education at the beginning of the new millennium. President Wenthe spoke about the goals of the LCMS and Lutheran Church of Canada theological education as it relates to the life of the world. The other two presidents, Dr. Jonathan Grothe of the seminary in St. Catharines and Dr. John Johnson of the St. Louis seminary spoke about theological education for the life of the congregation and the wider church, respectively.

Two Seminary Professors Retire
The Rev. Dr. Melvin L. Zilz, Professor of Pastoral Ministry and Missions, and the Rev. Prof. John W. Saleska, Associate Professor of Pastoral Ministry and Missions at Concordia Theological Seminary (CTS), Fort Wayne, retired in November, 2000.

Dr. Zilz joined the CTS faculty in 1976, and has been with the campus in Fort Wayne since 1965, as he served as Registrar and Professor at Concordia Senior College until 1977. In addition to teaching class, Dr. Zilz served the seminary in many positions over the years, including Supervisor of Field Education, Assistant to the President, Associate Academic Dean, Dean of Administration, and Interim Registrar. He also served as a vacancy pastor for five congregations near in northeast Indiana, and he and his wife, with others, were instrumental in starting Ascension Lutheran Church in Fort Wayne. Dr. Zilz and his wife, Carole, will continue to make their home in Fort Wayne.

Prof. Saleska joined the seminary faculty in 1978, and has shared his profound Bible knowledge with hundreds of students. While at the seminary, he served as Chairman of the Pastoral Ministry and Missions Department in addition to his teaching responsibilities. Prof. Saleska and his wife, Sallie, will move to Mequon, Wis., where he will serve on the faculty at Concordia University.

Peter Malysz receives Homiletics Award
A second-year seminarian at CTS, Peter Malysz, was awarded a second place Acton Institute Homiletics Award this summer. Seminarians and graduate students in degree programs preparing them for preaching and teaching ministries were to submit a 12- to 20-minute manuscript and video of a sermon on Matthew 20:1-16 targeted for a group of Christian business people at a downtown luncheon. To see Peter’s manuscript, you can visit www.acton.org/students/homiletics/index.html, which is the Acton Institute’s web site.

“This really is quite a feather in his cap—a credit to Peter’s abilities!” said Dr. Carl Fickenscher, Assistant Professor of Pastoral Ministry and Missions and Peter’s homiletics professor.

New CTS 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.
We have selected our projects for the coming year of 2001, and our first task will be to refurbish the Mission Resource Center, located in the tunnel between the two classroom buildings on the seminary campus. The Mission Resource Center has become an important meeting place for students and outsiders alike to grow in their understanding of God’s Word in reaching the farthest corners of the world. However, aging has taken place and the chairs sagging, the carpet is dirty and the area cries out to be redecorated to create a more pleasant atmosphere. We will all enjoy being part of the team to create an inviting atmosphere for this special mission educational area where God can be praised for the saving grace that he is extending throughout the world through his chosen workers.

Matthew 9:38 says, “The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest.” More people need to be encouraged to listen to God’s call into their lives to become part of the worldwide mission team. This Mission Resource Center has become a center from which mission information and encouragement go out throughout the whole campus and community. Two rooms across from the center serve as storage and office space where student and non-student volunteers discuss missions, plan for regular displays and bulletin board exhibits, play mission videos and host missionary talks to inform the seminary community about the mission field. With e-mail, we now have close contact with missionaries around the world. Volunteers Bernice Bunkowske, Sallie Saleska, Cornelia Schulz, Anita Degner, Claire Fickenscher, and seminary student Ken Shaw all work hard to help others to learn more, especially from those who have and are experiencing mission outreach. They work in the Mission Resource Center as live resources to encourage students with special interest in missions and to continue to add to the collection of missionary newsletters, files, flags, videos and artifacts.

The Concordia Theological Seminary Guild invites individuals who can’t come to our meetings but would like to support us to become an Affiliate Member by donating $10. We also encourage Bible Study groups, ladies circles, and LWML groups to consider joining as an Affiliate Guild by supporting our Guild with a donation of $25 or more annually. Although you may not be able to actively join our meetings, you can join in prayer and support. The following registration form is provided for your use.

For those who wish to donate to the refurbishing of the Mission Resource Center and take advantage of tax deductions or tax credits, make your check payable to Concordia Theological Seminary, and designate it for Mission Resource Center, Seminary Guild. Mail checks to Concordia Theological Seminary, Seminary Guild, 6600 N. Clinton Street, Box 403, Fort Wayne, IN 46825-4996. If you are a Lutheran Brotherhood member or an AAL member, get the proper form from your representative or from Janet Hamman, CTS Guild President to apply for matching funds. For more information contact Janet Hamman at (219) 493-2754.
## CONCORDIA THEOLOGICAL SEMINARY

### CALENDAR OF EVENTS

#### Events

**2001 Symposia Series**  
January 16-19, 2001  
(219) 452-2247

**Spring Prayerfully Consider Campus Visit**  
March 22-24, 2001  
(800) 481-2155

**Vicarage Placement Service**  
April 23, 2001, 7 p.m.  
Kramer Chapel

**Candidate Call Service**  
April 24, 2001, 7 p.m.  
Kramer Chapel

#### Worship and Music

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

**Passion Choral Vespers**  
April 1, 2001, 4:30 p.m.  
Kramer Chapel

**Easter Choral Vespers**  
April 22, 2001, 4 p.m.  
Kramer Chapel

#### Retreats

**Elders “Law & Gospel” Retreat**  
March 30-April 1, 2001  
(800) 287-4338 (ext. 1-2204)

**Altar Guild Retreat**  
May 4-6, 2001  
(800) 287-4338 (ext. 1-2204)

**Retreat The Wisdom of Solomon and the Pilgrimage of Life**  
(800) 287-4338 (ext. 1-2204)

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[www.LifeOfTheWorld.com](http://www.LifeOfTheWorld.com). The current issue, as well as previous issues, can be found at this interactive portal.
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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We Believe

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.

Available through the CTS Bookstore, the cost is $7.95 plus shipping. To order your copy, contact the CTS Bookstore by phone at (219) 452-2160 or via e-mail at ctsbookstore@mail.ctsfw.edu.

Concordia Theological Seminary

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Being a pastor who travels, I am always amazed when total strangers stop me to ask questions and discuss their lives. They see my clerical collar and approach me as I board the airplane, check into the hotel, or sit down to my meal; and they pour out their souls, confiding to me their hopes, fears, and even their sins. On my travels the clerical collar has drawn its share of angry protests against Christianity, but it has also provided wonderful opportunities to share the Gospel of Jesus Christ.

As a church, we are challenged to proclaim this Gospel to a world whose culture draws it further and further away from God into death. It is a world that is fascinated with the trivial, seeks out easy pleasure, and looks for quick fixes to its problems. It is a world that desperately needs to hear about Jesus. And it is to this task, that we, as a church, are called: to proclaim the good news of Jesus Christ, to lead people away from this culture of death to the life-giving waters of Baptism, to bring them God’s Word, and to feed them with the Medicine of Immortality which is our Lord’s flesh and blood. This is what the Holy Ministry is all about.

Concordia Theological Seminary occupies a place that is central to the church’s task—for here the church’s pastors are trained. Here they, themselves, encounter Christ in the chapel, classroom and community of the seminary. Here they are formed through that encounter to be His servants.

We invite you to join us at the seminary for our Prayerfully Consider retreat, where you can ask your questions about becoming a pastor, and can pray and ponder over whether our Lord would have you be the one who brings His Gospel to His people and into our dying world.

* May our Lord continue to Bless you on your Pilgrimage. *

Rev. Scott Klemsz
Director of Admission

Dates for Spring Prayerfully Consider:
March 22-24, 2001

For more information, contact the Office of Admission at the following address and phone number:

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Fort Wayne, IN 46825
admission@mail.ctsfw.edu
(800) 481-2155
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