For the LIFE of the WORLD

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By Rev. Dr. Dean O. Wenthe

Concordia Theological Seminary continues to receive God’s gracious gifts: His Gospel brings larger classes to our campus; His Word and Sacrament sustain us; His church supports our calling to form caring and compassionate Lutheran pastors.

This issue of For the Life of the World describes how the church—born in, defined by, and nurtured in God’s Holy Word and Sacraments—can sustain family life and be Christ’s healing presence in the world.

These unsettled days in our culture are rich in opportunities for the Gospel of our Crucified Lord to shine with fresh and compelling brightness as the darkness of self-absorption fragments families and destroys community.

How can our students become “perfect” pastors? The Scriptures and our Lutheran Confessions have rightly resisted portraying the pastoral office as “above” the laity or possessing a special grace. Rather, the pastor is called by the congregation to be a shepherd who will preach, teach, and speak the Word of God faithfully; administer the Sacraments in accord with Christ’s institution; care for each and every sheep; and reach out to the lost with the Good News. Like the Good Shepherd—Jesus Christ—he is called to give his life for the sheep—in the pulpit, before the altar, at the font—and also in living rooms, at bedsides, and before the world.

Our students are formed to be shepherds who understand themselves and their calling in Scriptural and confessional categories. They are taught that the sole lens that offers a clear reading of human need and of God’s redemptive purpose in Christ is that ground by the prophetic and apostolic Scriptures.
To be such a pastor is not to be “perfect” in some abstract set of attributes; it is to be “faithful” as a shepherd. Such a faithful pastor embodies, like a shepherd, a rich mixture of abilities. A recent description of the multiple dimensions of faithful, insightful pastoral care is helpful.

The unique confluence of forces and influences impinging on people who engage deeply and well in the ministry shapes them so powerfully, I suspect, that they become people of peculiar virtues, sensitivities, and skills that are in large measure distinctive to really good pastors. The constant interplay of attention to Scripture; sorting through the Gospel’s call and demand on them and their congregations in their particular context; leading worship, preaching, and teaching; responding to requests for help of all kinds from myriad people in need; living with children, youth, and adults through whole life-cycles marked both by great joy and profound mourning; sustaining unending responsibility for running a small (or sometimes fairly large) non-profit organization with its buildings, budgets, public relations, and personnel issues—the unique confluence of all that both requires and gives shape to a distinctive imagination unlike that in any other walk of life. (Craig Dykstra, “The Pastoral Imagination,” *Initiatives in Religion*, Spring 2001, Vol. 9, No. 1, p. 2)

This contemporary description echoes a classic portrayal of pastoral care by John Watson.

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

The “perfect” pastor has flaws and faults like each of his members, but he is daily renewed by Christ’s mercy and called to faithful and loving care. What a noble calling to enter. A good shepherd is imaginative as well as reliable. At Concordia Theological Seminary, our students are formed to be shepherds who understand themselves and their calling in Scriptural and confessional categories. They are taught that the sole lens that offers a clear reading of human need and of God’s redemptive purpose in Christ is that ground by the prophetic and apostolic Scriptures.

What does that lens reveal? How is the “faithful pastor” to shepherd Christ’s flock? Specifically, how is he to shepherd his sheep, members of The Lutheran Church—Missouri Synod? In a word, he is formed to love his sheep and their church.

The greatest treasure of The Lutheran Church—Missouri Synod is God’s gracious gift of His Son Jesus Christ, who comes to us through His Holy Word and Sacraments. Sacred Scripture, Baptism, and the Lord’s Supper offer Christ crucified as the Savior for fallen humanity. Through these means of grace, Christ forgives our sins, gives us His life, and saves us from our enemies. Luther’s great Gospel themes of “by grace alone,” “by faith alone,” “for the sake of Christ alone” are precisely Scripture’s teaching. The identity and health of the church are based on these Scriptural foundations with Jesus Christ Himself being the chief cornerstone (Ephesians 2:20).

In a culture that increasingly lacks any satisfying account of life and its meaning, our church is uniquely positioned to announce and to speak the truthful, beautiful, wholesome, and life-giving story of Jesus. Instead of human life being reduced to a moment of purchase, a moment of pleasure, or a moment of power, the story of Jesus reveals the created and blood-bought value of each and every person.

Our wonderful calling is to form our life in that story—to recall our baptism, to hear the Lord’s absolution, to speak His prayer, to reflect on His truthful Word, to receive His very body and blood at His table.

Such a calling and life, under God’s grace, display the abundant life that Christ gives (John 10:10b). In a period when the culture of death ends life in the womb and seeks to eliminate the elderly who require care, there is an enormous opportunity for the church to hold high God’s gift...
of life. The Christian man and woman who welcome and love their children, who care for their parents, and who remain faithful to each other are living witnesses to a better, richer, and fuller life.

If one looks at unsettled periods in human history—the fall of Rome, the Reformation—these periods can provide a context for the church’s confession of Christ to shine with compelling brilliance. From Littleton, Colorado, to Washington, D.C., it is evident that our time is marked by a foundational loss of purpose and meaning.

What an opportunity for every lay person in The Lutheran Church—Missouri Synod to speak out, to confess the sanctity of the unborn and the elderly, the sanctity of marriage, the sanctity of service to God and neighbor. The hunger for something good, beautiful, holy, and eternal is clearly all around us.

Sacred Scripture, the Creeds, and the Lutheran Confessions offer the good, beautiful, holy, and eternal in their description of the living Triune God. Every man, woman, and child in Christ’s church have an opportunity to bring the Gospel to empty souls. Small congregations, large congregations; neighborhood churches, rural churches, community churches; committees and conventions: all are called to speak the wholesome and truthful and life-giving story of Jesus.

Under God’s grace, it is crucial that the church speak that story with great authenticity, integrity, clarity, and charity.

The story must be spoken with authenticity. To combine it with other stories that seek to explain life’s meaning is to embrace false and fatal words. Israel sought to combine its confession of the true God with Baal’s story. The end of such an effort was tragic: the people perished. The church is called to authenticity in its speaking. It is to speak the Scripture’s story of Jesus and to confess the Scripture’s Gospel. Other tales of “good news” cannot refresh and restore the soul. Instead, they lead to a fragmented life on earth and separation from God in eternity.

The Holy Spirit’s power to revive and to renew attends only the prophetic and apostolic Scriptures.

The church is also called to display great integrity. Our confession and our practice are to reach out with evangelistic wholeness. Non-Christians will behold how our lives are ordered by the Gospel. Our creeds and confessions will be seen as living expressions of our very lives rather than as mere relics of ancient tradition.

The church is also called to display great clarity. Rather than repeating formulas in a wooden fashion, laity and pastors are called to be both faithful and fresh in their witness to Christ. Our best minds should critically assess what is forming the assumptions of the people whom we meet each day. Whether it be individualism, consumerism, post-modernism or similar forces, the church is called to name and to identify those forces that destroy the spirit and empty the soul of human beings. The capacity to reflect faithfully and critically is the first and fundamental task in sharing the Gospel.

All of this is to be done with manifest and evident charity. The manner in which a pastor loves and serves his people; the way in which laity support and provide for the pastor; the goodness of family life where fidelity and love are clear; the excellence in the way Christians perform their various jobs in the marketplace; the compassion and care that mark the church’s evangelistic and mission efforts: all provide a wonderful invitation to our fragmented society and fractured families that there is a place where love is real and true. It is in Christ’s church. Font, pulpit, and altar provide the means for such true and real love.

Authenticity. Integrity. Clarity. Charity. More than money, more than technique, more than public relations, more than organizational adjustment: these are the qualities that will carry the church into a bright future with the promise of God’s presence and blessing. And, of course, these are God’s gifts formed in us by His grace rather than by any good capacity within us.

God uses His Holy Word and Sacraments to bestow authenticity, integrity, clarity, and charity upon the church and each of its members. So, our treasure is in God’s central and foundational gifts. May our pastors be “perfect” by faithfully shepherd their flocks with such qualities. May we receive our pastors and follow them as we tell the truthful, wholesome, and life-giving story of Jesus to all the world. As we do so, the church’s poets have taught us to pray for the church and for missions:

For the church:

*Preserve, O Lord, Thy children,*
*Thine own blest heritage;*
*Resist, disperse, and scatter*
*Those who against Thee rage.*
*Let Thy commandments guide us,*
*Grant us Thy heavenly food;*
*Clothe us in Thy rich garments,*
*Bought with Thy precious blood. (The Lutheran Hymnal, 264, Stanza 4)*

For missions:

*And not alone to nations*
*In faraway retreats,*
*But everywhere I broadcast*
*His love through crowded streets:*
*The lives that my life touches,*
*However great or small—*
*Let them through me see Jesus,*
*Who served and saved us all. (Lutheran Worship, 320, Stanza 4)*

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As baptized children of a loving Heavenly Father, we prize our membership in the family of faith that has been created, redeemed, and is sustained by our Triune God. We are heirs to the eternal abundance of God’s grace, and we are eager to thank, praise, serve, and obey Him. In stark opposition to those eternal realities, the state of the family on spaceship earth is entirely more fragile and its fate far less certain. Let’s begin with an abridged diagnosis: the postmodern family is alive, not particularly well, and struggling mightily to parent its children. Families are marinating in a culture that has grown progressively chaotic and Godless. Our culture has invited us to become saturated with self at nearly toxic levels; loneliness and discontent are legion among us. In the relentless quest for personal control and self-esteem, we have euthanized marriages, diminished precious time with our children, and substituted the “new family values” of wealth, well-being, happiness, and acquisition for the holy virtues given us by God.

The church can remain a spectator in the bleacher seats of this cultural arena, or we can adopt a sense of urgency regarding the need to provide Christ’s gifts to the faithful, as well as refuge for the spiritually homeless and remedy for all kinds of postmodern nomads traveling without hope or compass. The challenge is great; the media have profiled the decline of the American family with heart-breaking trend lines and graphic video portraits. The media, however, have missed the point. The well-kept secret is that the postmodern family is in spiritual crisis.

The less well-kept secret is that some churches are in spiritual crisis as well, and families have been sent away empty. Some of our churches have lost spiritual altitude. Creedal statements, if they are used at all, may be stretched beyond recognition, and an indifference to holy things is epidemic. God’s Holy Word is seen as useful only if it teaches “What Jesus Would Do”, and homilies of Law and Gospel are dissed in favor of the puppet sermon du jour. We have brought into our churches the Trojan horse of American Evangelicalism, replete with happy theological trinkets, and have
unpacked all manner of heterodoxy and spiritual mayhem. In so
doing, we have lost our vision regarding what the church must do
in service of today’s families.

As a Christian psychologist, I’m keenly aware that our church
must be eager to distribute Christ’s gifts. I see countless families
struggling across my clinical threshold, choosing to remedy their
lives with only the poverty of their own will in concert with psycho-
logical resources. I’ll be the first to insist that psychological help can be
valuable as individuals choose to learn more effective life strategies. Yet,
many of these souls, cloaked in anxiety or depression, have also been
bruised or hardened by sin, guilt, or shame. Most have not even consid-
ered the need to receive spiritual care, which is essential for true healing.
What is it that the family of faith needs in this world? The answer is not
more family psychotherapy.

We need the Triune God—desperately, completely—through-
out this world and into the next. We need to acknowledge our fail-
ures, our inclinations to live by the prompting of our own sinful
hearts, and we need to admit that we come before our God empty
handed, with nothing we can offer Him except our sin.

We need to return to our churches with reverence each LORD’s
day where the risen Christ has promised to be present in His Holy
Word and Sacraments. We must be fed so that our faith may be
nurtured and sustained through participation in our LORD’s holy
meal. We must receive His forgiveness of sins, life, and salvation
as we eat and drink the very body and blood of Christ.

We need to hear from our pulpit how Almighty God donned
human flesh and lived a perfect life under the Law. We need to
hear that the very Son of God took all of our sin into His own
body, died, rose, and ascended into heaven, making us clean,
pure, and holy in His own righteousness. We need to
hear that we have been given Christ’s own Spirit to
bring us to saving faith, to encourage, uplift, sustain,
and sanctify us. And we must quiet our raging lives
and listen, for faith comes by hearing after all.

The bottom line is that the family of faith will per-
ish without Christ’s gifts. For it is only as God’s new
creations that we will ever find the real hope required
to sustain us in the face of life’s hardships, fear, and
reversals. It is only when, by faith, we take possession
of God’s holy absolution that we are reconciled with
Him and with one another, thereby allowing us to
begin anew. And it is in new beginnings wherein we
stop bludgeoning ourselves and one another with the
blunt history of sin and failure that has defeated our
family. It is only when we receive Christ’s gifts that
we are given His strength to live faithfully and sacri-
ficially in marriages that aren’t perfect. We are given
His love so that we might love and discipline our chil-

dren prayerfully through the early joys as well as the later land
mines of adolescence and beyond; and it is only when we are
given His peace that we are equipped to have Him work out His
will in us, through us, or in spite of us as we serve Him in our
vocation as parent, child, or spouse.

Beyond the Divine service, today’s churches are nearly froth-
ing with desire to create novel family programs. This is an oppor-
tunity for our church to reach deeply into the wealth of our
Lutheran tradition. It is a time to teach our practice and our doc-
trine as we “Lift High the Cross.” In these days, the fascination
with spirituality of all sorts pulses through our culture, yet families hunger for a safety net of certainty in life. Our called and ordained servants must teach the curriculum of faith with love and authority to pagans and pew-sitters alike. How can the church do such noble things?

We began with a diagnosis of the family, so it is fitting that a prescription be offered as well. Perhaps pastors will receive these humble pleas as both a reminder and an encouragement in the face of all that must be done to recover and renew the spiritual health and the soul of the family. Pastors, we must rely upon you to do the following:

* Teach us the Catechism, thoroughly and unapologetically. We have at least two generations of church members and pagans alike who know fearfully little about the promises of God and His means of grace. Help us to cultivate a life of prayer and teach us to meditate on God’s Holy Word.

* Help us to understand that the soul requires ongoing spiritual care provided by a physician of the soul just as surely as teeth require a dentist. Stand with us in the stead and by the command of our LORD providing pastoral care that is drenched in prayer, Scripture, and Sacrament. Assure us that you are eager to offer individual spiritual care and that you welcome the opportunity to bless us, to pray with us and for us in all the seasons of our family life.

* Patiently teach us to understand and to treasure the rite of individual confession and absolution. If we are given the courage to ask, comfort us with a healing titration of Law and Gospel so that, by God’s grace, we can translate our language of emotional pain, blame, and helplessness into the spiritual language of sin, guilt, repentance, and absolution.

* Teach us about the theology of the cross, for we are drawn to the theology of glory as innocently as bugs to a lethal flame in the darkness. We need to believe that struggle and suffering has meaning and that God continues to draw us to Himself in the midst of our despair. Help us to discern Godly answers and to find hope in response to the most perplexing questions of family life, “Why me? Why now? Why not?” Don’t allow us to imagine that tribulation is a failure of faith and that affliction is proof of God’s absence, neglect, or disfavor.

* Finally, teach us what it means to be a Christian family in the midst of a dying world. Teach us that being parent, child, or spouse is a holy vocation, given us by God. Remind us that we are never alone, for our God is faithful to His promises. Reassure us that God will equip us thoroughly for all that is required of us and that He will provide us with sufficient grace to live outside of ourselves in humility and in service to the people He has given us to love.

By God’s grace, our families will cling to their identity as His children and therein will find hope and confidence for daily living. In God’s love and promises, our families will find security and purpose. And as we continue to receive, by faith, the gifts of our Lord and Savior Jesus Christ, our families will find peace and LIFE in a world of tumult and death.

**Pastors, we must rely upon you to stand with us in the stead and by the command of our LORD providing pastoral care that is drenched in prayer, Scripture, and Sacrament. Assure us that you are eager to offer individual spiritual care and that you welcome the opportunity to bless us, to pray with us and for us in all the seasons of our family life.**

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Lutheranism in America is like a bowl of alphabet soup: ELCA, LCMS, WELS, ELS, and others. A glance at the 2001 Lutheran Annual (p. 432) reveals 12 different Lutheran synods in the United States. While that may seem like a lot, if we glance at the 1924-26 Lutheran World Almanac, we find that there were no less than nineteen different groups of Lutherans at that time. Beyond that, however, no less than 58 distinct Lutheran synods were formed between 1830 and 1875 (See E. Clifford Nelson, ed., The Lutherans in North America, rev. ed. [Philadelphia: Fortress, 1981], 175). That raises several questions. Why were and are there so many different Lutherans and why aren’t we in fellowship?

Why all of these Lutherans? In part it stems from how one views the work of Martin Luther and the nature of the Reformation. Historically, one group, later labeled “orthodoxy,” focused on doctrine and believed that the Reformation was a conservative movement. They believed that Luther had preserved the Bible’s clear teaching on Christ’s atoning work, justification by grace, and the application of Christ’s benefits in the means of grace. Therefore, they focused on what Luther retained from the historic church. Preservation of pure doctrine became the rallying cry of this group. Another grouping, later broadly referred to as Pietism, saw Luther as a radical reformer whose main teaching was freedom from the institutional church. Freedom to change became this group’s trademark. Some leaders within Pietism believed that Luther had made a good beginning, but hadn’t gone far enough in his reforms. Therefore, it was the task of the church to reform itself continually, even if that meant changing some of its beliefs to fit the time and place in which it existed.

Obviously there would be some conflict between these two opposing viewpoints—was Luther a conservative or radical reformer? This conflict is at the heart of what divides American Lutherans. Which was the true Luther? The one who claimed that the Bible clearly states its doctrines and that these are true for all time; or the one who advocated the principle of the freedom of the individual? The Lutheran Church—Missouri Synod (LCMS) has, from its founding, clearly held to the first of these options. A significant portion of the Evangelical Lutheran Church in America (ELCA) has its roots in the second. Within both traditions, however, there are individuals and congregations more comfortable with the other body’s perspective! Hence the tangle of the present day. History can help us unravel the knot.

The first Lutherans to enter the American colonies were the Dutch and Swedes in the mid-1600s. They settled along the Hudson and Delaware Rivers respectively. Lutheran pastors were few and far between in those days. It was not until Henry Melchior Muhlenberg arrived in Philadelphia, Penn., from Germany in 1742 that the Lutherans began to organize themselves. Muhlenberg is called the Patriarch of American Lutheranism on account of his efforts in forming the Pennsylvania Ministerium in 1748, the first Lutheran synod in the American colonies.

Muhlenberg’s heirs diminished the place of the Lutheran Confessions. Synods like the New York Ministerium, the North Carolina Synod, and the Virginia Synod clearly identified themselves with the...
One of the distinguishing characteristics of the LCMS was its unconditional subscription to the *Book of Concord* (also called the Lutheran Confessions or Symbols), in its entirety *quia* (“because”) it is a faithful exposition of Scripture. Missouri insisted that what the Confessions taught was true because it was based on Scripture.

Leadership among Lutherans eventually fell to Samuel Simon Schmucker. Schmucker advocated union with other Protestant traditions and downplayed theological differences. He was also a proponent of what were called the “New Measures.” These measures, which were made famous by the revivalist Charles Finney, included the use of revivals and the “anxious bench.” The anxious bench was used by revivalists to set apart those who had been awakened to sin, but had not yet repented and come to faith. It was placed in the front of the congregation as a place to make a “decision” for Christ. It is the root of today’s “altar call.” For Finney, Jesus did not pay the price for human sin (he rejected original sin, after all); Jesus was simply an example for us to follow. Being a Christian meant deciding to follow Jesus. Schmucker adapted Finney’s new measures and theology for Lutheran use. He rejected baptismal regeneration, arguing that baptism is simply a public profession (or decision) for Christ, not a means of grace. The Lord’s Supper, he argued, was just a memorial meal in which we remember what Jesus did a long time ago—it neither gives forgiveness nor is Jesus really present. He even went so far as to change those parts of the Lutheran Confessions that put forth these teachings! In 1860, a colleague of Schmucker’s would write: “Revolutions do not go backwards; the Reformation of the 16th century was emphatically a revolution in the sentiments and dogmas of Christendom, and you will never turn the church back into that night of barbarism and spiritual bondage out of which she emerged at the Reformation, while the Holy Spirit makes men free with the liberty of Christ” (cited in C. F. W. Walther, “Fidelity to the Written Word: The Burden of the Missouri Synod,” *Concordia Journal* 1 [March 1975]: 69-70). Here we see a clear statement of radical Lutheranism. So influential were these views that, in 1840, the vast majority of so-called Lutherans were Lutheran in name only, certainly not in substance or style.

Towards the middle of the nineteenth century, however, Lutheranism began to recover its confessional heritage and move away from the revivalism of the General Synod. This was largely due to the impact of the newly-formed Missouri Synod. But weren’t there “Lutheran” churches already in America? Of course they were in name, but theologically geared the preaching of the Word toward emotional excitement and emptied the sacraments of their gracious character. In response to the confused Lutheranism of the times, C. F. W. Walther helped to organize the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States on April 26, 1847. The Missouri Synod grew to be the largest of the conservative Lutheran Churches in the United States.

One of the distinguishing characteristics of the LCMS was its unconditional subscription to the *Book of Concord* (also called the Lutheran Confessions or Symbols), in its entirety *quia* (“because”) it is a faithful exposition of Scripture. Schmucker and other “American Lutherans” subscribed only to a portion of the Augsburg Confession *quia* (“in so far as”) it agreed with Scripture. That left them free to adapt, modify, and even change the doctrinal content of the Lutheran Confessions. Missouri, on the other hand, insisted that what the Confessions taught was true because it was based on Scripture. Walther put it this way: “The purpose for which the Church demands a subscription to its Symbols is twofold: a) that the Church may convince itself that its teachers really possess the orthodox understanding of Scripture and the same pure, unadulterated faith as the Church; b) that the Church may bind them with a solemn promise to teach this faith pure and unadulterated or renounce the office of teaching instead of disturbing the Church with their false teaching” (C. F. W. Walther, “Why Should Our Pastors, Teachers and Professors Subscribe Unconditionally to the Symbolical Writings of Our Church,” *Concordia Theological Monthly* 18 [April 1847]: 241-53). Anything less than a full *quia* subscription allows for teachers to teach mere opinion at the expense of the Word of God.

What had gone wrong with Lutheranism, according to Walther? He answers: “We do not deny that later, with the relentless intrusion of pietism, and still later with the coming of moralism and rationalism and resultant unionism all doctrinal discipline gradually came to a halt and even turned against pure Lutheran teaching. Certainly no one will call this the best time of our church.’ It was much more the time of its worst corruption, and to a great extent continues as such” (Walther, “Fidelity,” 79-80).

The General Synod, which placed itself in the pietist stream, reacted violently to the founding of the Missouri Synod. They believed that the LCMS was hopelessly out of date and referred to them as “Old Lutherans.” Further, they charged the LCMS with arrogance. The editor of the General Synod’s paper, the *Lutheran Observer*, stated: “They are a class of spiritual Ishmaelites; their appropriate place is in the Church of Rome” because “they can find or see Christ nowhere but in the sacraments.” Despite the level rhetoric, Walther and Missouri stood firm. As Walther put it: “Let the *Lutheran Observer* and its kindred spirits therefore pass its poisonous judgment on our determination to adhere to orthodox church fellowship and to flee from the fellowship of manifestly false teachers, who want to remove even grace from the means of grace. Their attack will make no impression on us, nor on all true Lutherans who hold a faith that affects not only the mouth and the head but the very heart. We stand as Luther did when he heard of the raving and roaring of the Swiss against him a
month before his death . . . (Walther, “Fidelity,” 69, 73).

However, over time the Missouri Synod was also affected by its culture and context and things slowly changed. Missouri began to display within itself the two views of the Reformation mentioned above. After World War II, a new openness to reinterpret Synod’s fellowship position and a willingness to view the Scriptures in novels way began to appear. In September 1945, a document appeared, entitled “A Statement,” which was signed by 44 prominent members of the Synod. They decried Missouri’s harsh exclusivism and arrogant doctrinaire character. Though the “Forty-four” withdrew the statement, they never recanted its position. The practical result was that two divergent positions tried to live side by side in the Synod. At the St. Louis seminary, some professors began to modify Synod’s position on the inerrancy and authority of Scripture. Students were taught that the Bible only contains the Word of God, not that it is God’s Word. The obvious conclusion, then, was that the Scripture has errors and could not be trusted entirely. All this stemmed from a new (for Missouri) understanding of Luther—no longer was he portrayed as the faithful confessor of the received faith, but a budding radical who freed human beings from institutional coercion. One professor, capturing concisely the radical position, wrote: “Yes, anarchy is what I propose” (Robert J. Hoyer, “On Second Thought,” The Cresset 32 [November 1968]: 17). Another stated: “Jesus must have looked like a ‘liberal,’ quite careless of law and discipline” (Paul G. Bretscher, “The Log in Your Own Eye,” Concordia Theological Monthly 43 [November 1972]: 645).

Historic Missouri and the newer “moderates” were poised for a showdown. Controversy exploded in the Synod, centering on what was being taught at the St. Louis seminary. Its president and several professors were dismissed and they, along with most of the students at St. Louis, formed Concordia Seminary in Exile—Seminex (1974). But the controversy would soon touch the other branches of Lutheranism in America. Many of those who supported Seminex left the LCMS and helped form the Association of Evangelical Lutheran Churches (AELC) in 1976. The AELC tempered its confessional commitment, seeing the Confessions as merely historical documents that articulated the church’s past position. It allowed the Scripture’s inerrancy to be challenged, and supported the ordination of women. It was, further, a vocal advocate for Lutheran unity, and strove to incorporate as many of the nation’s Lutherans into a single body as possible.

On January 1, 1988, the AELC, the American Lutheran Church (founded in 1960), and the Lutheran Church in America (founded in 1962, a successor body of the General Synod) merged to form the Evangelical Lutheran Church in America (ELCA). In August of 1997, the ELCA entered into pulpit and altar fellowship with a number of Reformed bodies, compromising its Lutheran identity: the Presbyterian Church (USA), the Reformed Church in America, and the United Church of Christ. Fellowship with the Episcopalians and Moravians has been declared, and talks with the Roman Catholics, and United Methodist Church continue. Fellowship with churches of confessions that compromise the clear doctrine of justification compromises the ELCA’s claim to be confessionally Lutheran. For, as was the case with Schmucker, there is really no observable difference any longer.

The LCMS was founded on the principle that the Bible and the Lutheran Confessions do, in fact, speak the truth—and that its position is consistent with these witnesses. Again Walther writes: “Years ago, when Der Lutheraner (The Lutheran) was first published, as well as in more recent years, when this theological journal appeared (Lehre und Wehre, Doctrine and Defense), complaints were made against our periodicals and against the doctrinal position and discipline of our Synod. We were accused of having drawn the boundary lines for orthodox teaching and church fellowship too strictly. Such charges did not disturb or confuse us at that time. On the contrary, we nourished the hope that those who had pledged themselves to the Word of God as ‘the only rule and norm according to which all doctrines and teachers should be judged’ would soon change their minds and realize that members and servants of the orthodox church could not do otherwise” (Walther, “Fidelity,” 69). The ELCA, on the other hand, typically sees Luther as a guide—one who coined the principle of freedom. The question is one of unchanging truth (conservatism) versus theological relativism (radicalism). Until that theological gap is bridged, disunity will be the reality for American Lutheranism. Even within Missouri there is tension on this point. In recent years, the LCMS uncritically opened itself up to the influences of Pietism and Evangelicalism in the theology of the Church Growth Movement and its practice of “contemporary worship.” The question confronting the Missouri Synod is whether it will hold to its historic course, or simply become just another relativized form of Christianity—one that finds it difficult to say “this is the truth.”

The Rev. Prof. Lawrence Rast Jr. is an Assistant Professor of Historical Theology and Assistant Academic Dean at Concordia Theological Seminary, Fort Wayne, Ind.
Where in the world is the church? That’s the first question that must be answered as we consider the role of the church in this world. Ignatius of Antioch (CA 110) simply answered: “Ubi Christus, ibi ecclesia,” “Where Christ is, there is the church.” Looking for the church in the world? She’s easy to find. She’s where Christ is. And where is Christ? Ignatius answered that by stating, “Ubi episcopus, ibi Christus,” “Where the bishop is, there is Christ.” We Lutherans say much the same thing in a slightly different way, “in order that we may obtain this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted. For through the Word and the Sacraments, as through instruments, the Holy Spirit is given, and the Holy Spirit produces faith, where and when it pleases God, in those who hear the Gospel” (Augsburg Confession V). Note that, in locating the church, neither Ignatius nor the Augsburg Confession begins with, or even includes, the good
deeds of believers. Both begin with Christ (Word and Sacrament delivered by an office). And yet Article Six of the Augsburg Confession quickly follows: “Our churches also teach that this faith is bound to bring forth good fruits and that it is necessary to do the good works commanded by God.” It’s rather simple then: The church is where Christ is, and where Christ and the church are, there good deeds are going on. With this there can be no doubt of the primary focus of the church: the proclamation of the saving Gospel of Christ, and the administration of the Sacraments. But has the church no role in the world beyond this proclamation and administration? We confess that she does, and precisely for the sake of the Gospel.

“What” the church is to be doing in the world is answered by Christ, just as surely as the “where” of the church is located and answered in Him. One need only peruse the gospels, beginning with John 1:14, “The Word became flesh and dwelt among us.” A recent trip took me to St. Peter’s Cathedral in Geneva, the church where John Calvin preached. The inviting medieval structure beckons from the exterior. But once inside, the starkness of a sanctuary denuded of crucifix, altars, paintings, and statuary by the Geneva reformers leaves the heart cold. Calvin lays buried in the city cemetery not far distant, in a plot marked only with a small stone (not but eight inches square) inscribed “JC.” Here the intended earthly denial and heavenly austerity have crossed over to a denial of the fullness of both earthly and heavenly realities. Here one finds no celebration of life and God’s First Article gifts and their redemption in Christ, rather a denial of them. Calvin’s famous dictum “the finite is incapable of the infinite” is what ought to be scribed above the old cathedral doors. Lutheranism knows no such separation of earthly and heavenly. In Christ, the infinite met the finite and bound them inextricably together for eternity, also promising us such an enfleshed eternity. Since His enfleshment in the womb of Mary, Christ affirmed this life and all creation. Salvation at the last will be no elimination of the “flesh” (i.e., sin) AS THOUGH this meant the loss of the “fleshy” (i.e., life as a living, breathing, tangible, blood-filled, heart-beating reality). We know from the very resurrection of Christ that heaven will be a reality more tangible, more “real” than what this surreal sin-distorted creation affords us. What this means, I’m convinced, is that “where Christ is” (the church), there can be no proclamation of the Gospel that does not result in, come with a concern for, lives here and now (‘faith is bound to bring forth . . .’). In other words, the impulse for the church’s good deeds in the world is rooted more deeply than the mandate of good deeds itself. The church in the world reaches out to the lost, the perishing, the weak, and the poor in body and spirit as a result of the very incarnation and atonement. Witness Christ in the gospels. Whenever Jesus shows up, the blind receive their sight, the lepers are cleansed, the lame walk, the demon-possessed are freed. Jesus came to “proclaim good news to the poor.” He says of preaching, “For this I came” (Mk. 1:38), yet this proclamation of forgiveness is never in isolation from concern for the whole man’s wellbeing and salvation (soul and body). The same Jesus
who speaks so eloquently of the necessity of the sheep hearing the voice of the Shepherd for life eternal (John 10) proceeds to raise Lazarus from the dead. And this is recounted in the context of John’s gospel, in which Jesus’ favorite description of salvation is bodily resurrection (Jn. 6:40, 54; 11:24). Where Christ shows up in the gospels, heaven breaks out. Sin is forgiven. People are cured. We are offered in the healing accounts of the gospels a proleptic glimpse of heaven. True, it remained a proleptic glimpse then and remains that for us now.

If Christ today dwells in His church via His Gospel preached and Sacraments administered, can we deny that there is healing going on in the church today? Who of us would deny it? Who of us has not seen personally a remarkable turn of medical events in an individual for whom we prayed, to whom we administered the Sacrament? Yet, we must admit that in this mean time, all the glory of Christ lays veiled under the cross. Lazarus was raised, but he soon died a second death. Through the transgression of one man, all died. The wages of sin is death. None of us can escape the portal through which we must leave this life. So there’s no point in putting “healing” or “wholeness” at the center of our theology. That would displace Christ and his cross. “Wholeness” remains secondary; always contingent upon the cross as Christ wills it for His purposes in this life, and fully only in the next.

And if Christ today dwells in His church, then, ought not, or how can the church not be a refuge for the poor, the hurting, and the sick? How can she not be the voice for those who have no voice? It is, to be sure, the responsibility of government, the left-hand kingdom, to see that the weak and vulnerable are cared for and protected, but what of those places where government has ceased to govern and protect the divinely-given dignity of individuals and orders of society? What of our inner cities where, under the weight of human sin, governmental neglect of its role as bearer of justice and insurer of marriage, has meant the return of “tohoo va vohoo” (chaos, Gen. 1). What of a culture of death that has apparently inextricably found its refuge under the “nose” of the “most Christian nation on earth”? If we believe in the incarnation of Christ and His fundamental affirmation of creation and life itself, if we believe in the atonement of Christ and the blood-bought value of every life, if we believe the gospels, we cannot but care for the ill, be a voice for the weak and oppressed, and so far as possible, be the means for the healing of the sick or caring for the orphan. Perhaps we’d rather “just preach the Gospel.” We could do so indeed, and preach the full Gospel of full forgiveness in the cross of Christ. And God would, no doubt, continue to bring many to faith. But we’d be preaching the full Gospel of only half a Christ. And how much of our preaching would be heard as hollow, faith without love, a mere clanging cymbal (I Cor. 13)?

I propose nothing new. Our forebears organized orphanages, “pilgerhauses” for immigrants, hospitals, and retirement homes. Many of these institutions are still in existence—one of every three not-for-profit nursing home beds in this country is provided by a historically Lutheran institution. The challenges before us are enormous. The church cannot, shall not solve all that troubles (“The poor you shall always have with you . . .”). But shall we redouble efforts to love our neighbor, body and soul? If we are Christ’s church, there is no question. For where there is Christ, there is the church. And, as the church bears witness to Christ’s saving Gospel, she cannot but love the neighbor. The Gospel is full, complete, and perfect—our acts of love and mercy that flow from it are not. But then they, too, are proleptic, the clear indication that salvation is for the whole person for a flesh and blood eternity. Augsburg Confession, Articles 4, 5, and 6 form an unbroken whole as well.

If we believe in the incarnation of Christ and His fundamental affirmation of creation and life itself, if we believe in the atonement of Christ and the blood-bought value of every life, if we believe the gospels, we cannot but care for the ill, be a voice for the weak and oppressed, and so far as possible, be the means for the healing of the sick or caring for the orphan.

The Rev. Matthew Harrison is the Executive Director of the Board for Human Care Ministries of The Lutheran Church—Missouri Synod.
The Rev. William Schoenow Endowment

To the glory of God and in the service of Christ’s church, The Rev. W. Schoenow Endowment Fund for Seminary Student Aid was established by his family in July 1996 to continue his support for missions.

Pastor Schoenow was born on August 5, 1897, the son of the Rev. Carl W. and Wilhelmina Starke Schoenow, who last served in Frankenmuth, Mich. William himself graduated from Concordia Seminary, Springfield, Ill., in 1920. He served congregations in AuGres and Orner, Mich., before taking a call to Trinity, Sawyer, Mich., where he met and married Florence Golm in 1924. After serving congregations in Hawks and Posen, Mich., Pastor Schoenow was called to St. Michael, Richville, Mich., where he served 42 years. Even in retirement, however, Pastor Schoenow continued to serve his Lord by leading the German services at St. Lorenz, Frankenmuth, Mich., until 1983 at the age of 86.

“Every one of Pastor Schoenow’s sermons was handwritten and then memorized,” said his daughter, Trudy Hess. He was meticulous in his research and preparation. “For many years, he preached three services every Sunday, two in English, one in German.” He wrote, typed, and printed his own bulletins, made his own communion wine, and raised his own food to feed his family. All that, in addition to the many house calls and hospital visits, demonstrates the dedication of this tireless servant of the Lord.

Pastor Schoenow served his district and synod as well. He was circuit counselor for the Flint and Saginaw congregations. He served as second and third Vice President of the Michigan District at various times and on the Michigan District Board of Directors. He also served on the LCMS Commission on Theology and Church Relations. In 1977, Pastor Schoenow received an honorary Doctor of Divinity degree from Concordia Theological Seminary, Fort Wayne, Ind. One of the memorable events of his later ministry was having the opportunity to preach at the ordination of his grandson, Steven Hess, now serving as pastor at Zion, Fort Myers, Fla. Rev. Schoenow died in the Lord September 25, 1991. “Pastor Schoenow was a great joy to all who knew him,” Trudy Hess recalls. He had a great sense of humor, wisdom born of his life experiences, and a deep appreciation for the history of Christ’s church and his place in it. He dedicated his whole life to serving his Lord.

Trudy Hess also recalls, “Dad had a passion for the church. He stated many times that synod was founded for the purpose of training pastors and teachers. He felt that the students were being neglected to the point that many were graduating owing thousands of dollars for their education while giving up many things that others possessed. It is the great dedication of these young men that gives them the will to go on. Dad wanted to help in this way to ease the financial burden. This seems to be the answer to Dad’s dream: to establish this endowment in his name so that it may help these seminary students for years to come.”
Pulling out of my driveway in early June of last year was really strange. Strange in the fact that I was not coming back. Strange in the fact that I would not see my family again until late August. Strange in the fact that this went against my original plan for my life. But, pull away from the driveway is exactly what I did. The time had come for “Summer Greek” at the Fort Wayne seminary. It was “time to be about the things of God.”

My family had spent its whole collective life in the town of Hawks, Mich., which is a town where everybody knows your name; its population is only about 50 souls. My wife, Janis, and I were married in 1980 at Faith Lutheran Church in beautiful downtown Hawks. Along the way, God blessed us with three healthy children: Jennifer, Rebecca, and John. I had worked for 17 years in the plastic industry as a machinist, designing and building specialty plastic conversion equipment. Janis worked in nearby Rogers City as a nurse.

Our plans for our lives seemed simple enough. Raise our children in a small town, maybe set aside some money to invest, and never leave the North. But, God had other plans for us. Slowly, but surely, we were led as a family to His church and its work. We discovered that our greatest joy came from the work of God. It was indeed a great honor given by God to be able to do the work of the church. Sunday School, youth groups, boards of education, and the like consumed all of our spare time. God allowed the church to become our way of life. We simply could not do without His Word and, with the encouragement of many friends and area pastors, we began to investigate coming to Fort Wayne.

The first year of our new way of life at CTS is almost passed. As I write these words the last quarter of my first year of study of God’s Word is coming to an end. Janis is now employed at the Veterans Administration supporting our family. Jennifer has spent the year back in northern Michigan finishing her senior year in high school. Rebecca and John have adapted to our new way of life in the “big city” and enjoy studying at Holy Cross Lutheran School.

It seems that our old way of living has been set aside, but yesterday a connection to our past made its way back in. I received a telephone call from the Development Office of the seminary informing me that I had been chosen to receive financial support from The Rev. W. Schoenow Endowment Fund. Pastor Schoenow had ties to northeastern Michigan. His father, the Reverend Carl W. Schoenow, had served a small congregation, St. Michael of Belknap, four miles to the east of my home of Hawks. He also served my home congregation in Hawks when it was a small preaching station.

It was through this bond between these two small communities that William’s sister, Agnes, met Edward Paull. Pastor Schoenow received a call to Frankenmuth, Mich., in 1919 and moved his family away from the Hawks area to his new ministry. Agnes stayed behind and became the bride of Edward Paull on July 23, 1919. Agnes and Edward made their home outside of Hawks on an 80-acre farm. Their home was a simple, traditional log house constructed of virgin timbers of white pine cut from the surrounding woods. It still stands today, much the same as it was in 1919. Agnes and Edward were given five children. The youngest, Kathleen, is my mother.

My Grandma’s brother, meanwhile, followed his father’s footsteps and became a minister in the Lutheran Church, graduating from Springfield in 1920.

Growing up, I remember that he visited his sister Agnes whenever he was in Hawks. Uncle Will, as he was called in our house, owned a piece of hunting property nearby and vacationed there every year. He kept his ties to northeast Michigan and Grandma Paull was one of those ties. Upon receiving the telephone call from the Development Office yesterday, I, too, realize that my own ties to Pastor William Schoenow remain. As he visited my Grandma Paull, there was no way that he would have known that his legacy would one day benefit this grandson of his sister. That is exactly what The Rev. W. Schoenow Endowment Fund has done.

When God called us to the seminary, a very real concern was funding for my education. Janis and I did not have a clue where the money would come from. In the last year, we have stood together in awe of the way God has provided. I thank Him for the good work He has done through His Lutheran Church—Missouri Synod. The Rev. W. Schoenow Endowment Fund will continue to bless families whom God has called for generations to come.

Give thanks to the Lord, for He is good, His love endures forever.
A longtime friend of the seminary has just agreed to sponsor a $1,000,000 challenge grant to encourage others to help ensure that our children and grandchildren will have faithful pastors. Please join us in this important fiscal year-end fund drive!

You must enclose this form to qualify for the special challenge grant! Please share this information with as many potential friends of the seminary as you are able! Matching forms (photocopies also accepted) are available by calling, toll-free, 877-287-4338.

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• Gifts from current friends matched 1 to 1 (your $100 gift + $100 match = $200!)

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Attention Current and Renewal donors of $1000 or more: If you are able to increase your gift over your previous annual total, our challenge grant donor will also match your increase 2:1! Please call our office for details! 1-877-287-4338

Please return this form along with your donation to:
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6600 North Clinton Street
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Donations must be received before June 30, 2001, to qualify for the challenge grant.

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1:1 ■ Current Friend (I have made a gift in calendar year 2000 or 2001.)
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Life Insurance—somewhat of a contradiction in terms, really. Taking out a life insurance policy will certainly not ensure our life, although it does guarantee a certain amount of financial security for our family and loved ones after we are gone and can even be structured to provide income during our lifetime.

Is there a biblical precedent for the concept of life insurance? What is the role of life insurance for today’s Christian? Does it have a role in Christian stewardship?

Although there were no underwriters in the time of Moses, there are clearly customs described in the Bible that one might compare to modern life insurance. The first is that of a dowry—money or property given to the new husband’s family by the bride’s parents. While the uninformed may see this as some sort of “purchase agreement” to acquire a spouse, the truth is far different. A dowry was intended to be a “nest egg” for the new family. In the event of her husband’s untimely death, the young widow would have a source of income with which to sustain her family. Another Jewish tradition called for the immediate male relative of the deceased to his life insurance policy, allowing him to pay off the policy in less than half the time. Many folks who would like to provide for the future of the Church in a significant way, have limited funds available for charitable giving, find life insurance to be the perfect solution.

God calls upon us to be good stewards of the gifts He entrusts to our care; not just monetary blessings, but certainly also the gifts of family, church, and community. Life insurance is a practical and cost-effective way to ensure our family’s future well-being. Many friends of the seminary have come to realize that life insurance is also a practical and cost-effective vehicle for assisting CTS in her mission to prepare pastors for future generations.

Wayne and Anne Hilchen, Mattoon, Ill., purchased their first policy to benefit the seminary in the 90s. By transferring ownership of the policy to Concordia Theological Seminary (rather than assigning CTS as the beneficiary), the Hilchens are able to receive a tax-deduction for their charitable contribution to the seminary, designated towards their annual premium. Wayne also happens to be a retiree of RR Donnelly, a company which sponsors an employee gift-matching program. Wayne applies his matching funds from both RR Donnelly and Lutheran Brotherhood to his life insurance policy, allowing him to pay off the policy in less than half the time. Many folks who would like to provide for the future of the Church in a significant way, but have limited funds available for charitable giving, find life insurance to be the perfect solution.

Another option, especially for those whose children are grown, is the transfer of an existing paid-up policy to the seminary. The cost basis, or replacement value (whichever is less), would be available for an immediate tax deduction (or could be deferred up to five years, as needed) while the seminary would, upon the death of the insured, receive the full policy amount. For those donors concerned with privacy, life insurance policies that have been transferred to the seminary are not considered part of the estate, and avoid the public scrutiny to which bequests are subjected. In addition, a gift of life insurance bypasses probate and estate taxation.

If the future of the Church is important to you; if you want to do something tangible, practical, and long-lasting to ensure that your grandchildren will have a pastor to care for their spiritual needs, please prayerfully consider a gift of life insurance.

Thanks be to God that we are assured of our eternal LIFE through Jesus Christ, our Lord, for without Him, what kind of life would we have?

How Does It Work?

As an example, suppose that Rev. Smith chooses to purchase a $100,000 life insurance policy. His premium is $4,038 per year, but he expects to pay the premium for only four years—after which time the policy will be “paid up” and will be kept in force by past and future dividends. Rev. Smith’s total cash outlay is $20,190 (which can be deducted from his Federal and state income tax), yet the seminary will receive $100,000 when Pastor Smith goes to be with Jesus. The Smiths received a tax deduction of $20,190, and the seminary has $100,000 to invest in the future! And you have given a gift to God’s church that will be used to help assist clergy to train the next generation of pastors!

Together in Christ, we CAN make a difference!

Please accept my gift of: ❑ $25 ❑ $50 ❑ $75 ❑ $100 ❑ Other ______

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For the Life of the Church

In Good Measure is a regular feature discussing the principles of biblical stewardship with application for Christians today.

By the Rev. Dean C. Wachholz, Vice President for Institutional Advancement
Concordia Theological Seminary
Fort Wayne, Ind.
One of the sainted A. L. Barry’s final essays was published under the title of “Doctrine and Evangelism” in the January 2001 issue of the Concordia Theological Quarterly. In this article, Dr. Barry wrote “Doctrine and evangelism definitely go together in Acts. I hope and pray that they do for us too, and that together they continue to shape both the Synod’s perceptions and its priorities. For ultimately, the only good news we have to tell is the good news about Jesus” (13). Dr. Barry constantly reminded the church that doctrinal clarity and evangelical passion for those who live and die without Christ must never be divorced. Doctrine guards the integrity of proclamation. Faithful teachers preserve and hand on the saving message of Jesus precisely so that it can be proclaimed in truthfulness to bring salvation to those who do not know Jesus Christ. Pastors teach so that those who have been made Christ’s own in Baptism might continue to grow “rooted and built up in Him and established in the faith” (Col. 2:7).

Evangelism dare never be reduced to gimmickry or tactics of manipulation. Rather, genuine evangelism happens as Christ is proclaimed from the pulpit and as His people echo that proclamation in their confession of His name in the places where their vocations take them. So Dr. Barry challenged the church. “So in our day, we can ask: in our various outreach efforts, are we remaining faithful to the great truth of justification by grace? It is too good to be true, but it is true! And are we standing on the Scriptures? There is no way we can consider the audience—not the message—to be sovereign.”

“So in our day, we can ask: in our various outreach efforts, are we remaining faithful to the great truth of justification by grace? It is too good to be true, but it is true! And are we standing on the Scriptures? There is no way we can consider the audience—not the message—to be sovereign.”

Dr. Barry knew that evangelism could not be separated from congregational life centered in font, pulpit, and altar. He was concerned about the character of the life of the churches that would receive and nurture new Christians so that they might continue steadfast in the apostles’ doctrine (Acts 2:42). To this end, he authored the What About . . . pamphlets and provided several short books so that our people might grow in their knowledge of biblical teaching on issues such as closed communion, liturgy, and the pastoral office. He knew that a missionary church must be a teaching church.

Concordia Theological Seminary blesses our gracious God for the gifts that He bestowed on The Lutheran Church—Missouri Synod through the presidency of A. L. Barry. Our seminary is grateful for the gift of confessional faithfulness and evangelistic commitment that characterized his years of service as president of the Synod. Our seminary seeks to embody Dr. Barry’s legacy as we equip a new generation of pastors to “tell the good news about Jesus” with integrity, patience, and persistence so that the lost might hear and know the voice of the Good Shepherd and have life in His name.

The Rev. Prof. John T. Pless is Assistant Professor of Pastoral Ministry and Missions at Concordia Theological Seminary, Fort Wayne, and Editor of For the Life of the World.
If you were to ask current pastors and seminary students how they came to know that they wanted to be pastors, most would share interesting anecdotes about the ways the Lord directed them. It seems that each man arrives at the decision in a unique way. The same is true for Pastor Scott T. Porath, who graduated from Concordia Theological Seminary in 1991.

He did his undergraduate work by attending the University of Nebraska part time while working at a full-time job in retail. He earned a B.S. in Biology from this institution, as well as a plan for what would come next: a Master of Divinity. Specifically, it was Pastor James Bauer, who was then the pastor of University Lutheran Chapel at the university, and is now pastor of Trinity Lutheran Church in Denver. “During my later student years, I began to attend services there and had many opportunities to talk with Pastor Bauer. One day, I was sitting in his office, and he asked me if I’d ever considered studying for the ministry. I chuckled because I had, and also because the long-running joke in my family was that one of us kids would pick up the ‘pastor’ ball from my grandfather and uncle and run with it.”

Pastor Porath and his then fiancée, Catherine, visited Fort Wayne in May 1987 and liked the way the campus was laid out and the smaller city life that Fort Wayne offers. “We lined up good housing quickly, and everything seemed to fall into place,” commented Pastor Porath. “We were married in June 1987, and I began Greek that fall. We didn’t know what to expect from our seminary experience at all. I found that I really enjoyed the professors, and some of our greatest friends are those we met at the seminary. I continue to learn from the professors today through their writings, the annual Symposia Series, and the continuing education courses that are offered.”

After graduating from seminary in 1991, Pastor Porath was called to St. Paul’s Ev. Lutheran Church in Central City, Neb., where he was sole pastor until 1996. He then served as Associate Pastor from 1996 to 1999 at Redeemer Lutheran Church in Manitowoc, Wis. He received his current call to Immanuel Ev. Lutheran Church in Eagle, Neb., in 1999.

“We have a unique setting in Eagle. It’s a small town of 1,000 people about ten miles from Lincoln. It’s a ‘commuter community,’ but it has its roots in agriculture. We now have less than a handful of farmers.” Pastor Porath relates. “Eagle proper is not growing, but the acreage nearby is highly sought after, which offers great potential and challenge. How do you reach out to people who are trying to get away?”

“The members here treasure the Word and Sacraments, they hunger for them, and they share that desire with their neighbors and co-workers and encourage them to come to church.”

In the Field is a special feature section that focuses on the life and ministry of a pastor within The Lutheran Church—Missouri Synod.
These dynamics in Eagle are different from those he experienced in the other two congregations he served.

In response to the challenge, Immanuel offers Divine Services from Lutheran Worship on Sundays and has a Matins Service on Tuesday mornings. Typically, there are about 300 people in church on Sunday. Pastor Porath states that the young children often sing the opening Versicles in Matins loud enough that they are more easily heard than the adults.

Pastor Porath said of the members of Immanuel, “The members here treasure the Word and Sacraments, they hunger for them, and they share that desire with their neighbors and co-workers and encourage them to come to church.”

He continued, “It is easy to find entertainment-style worship in this area, and some have left for it and have not returned. I have found, however, that the liturgy is easily set aside when congregation members don’t understand the meaning behind it. With the help of a talented group of people in the area of music, I teach what the liturgy is and why we do it. The congregation members gain an understanding and appreciation for it, and they begin to hunger and thirst for the gifts that the Lord bestows. This is what it means to be Lutheran. We are not ashamed of it. We want to be very clear about what we believe, teach, and confess, and we want to share it with everyone.”

One of Pastor Porath’s congregation members, David Ohlman, is now a student at Concordia Theological Seminary.

Pastor Porath and his wife, Catherine, have three girls: Elizabeth (12), Laura (9), and Abigail (6).
Concordia Theological Seminary (CTS), Fort Wayne, is pleased to announce its spring 2001 calls to the pastoral ministry and vicarage assignments: 50 men received their divine calls on April 24, and 77 men received their vicarage assignments on April 23.

CALLS

JOSEPH M. ADAMS II (AR)
Zion Lutheran Church
Woodburn, Indiana

JEFFREY A. AHONEN
Peace Lutheran Church
Garland, Texas

DAVID L. ANTHONY
Grace Lutheran Church
Faitgove, Michigan

RONALD J. BENSON (AR)
Trinity Lutheran Church
(Associate Pastor)
Grand Island, Nebraska

TED A. BOURRET
St. Paul & Salem
Lutheran Churches
Potter & Garley, Nebraska

ROBERT A. CARABOTTA
Mission Lutheran Church
(Associate Pastor)
Las Cruces, New Mexico

PAUL A. CARLSON
St. Paul Lutheran Church
Lewistown, Montana

JEROME E. CASCIONE
Beautiful Savior Lutheran Church
(Associate Pastor)
Milton, Washington

KEVIN R. CONGER
Hope Lutheran Church
(Assistant Pastor)
Jacksonville, Arkansas

CHRIS W. CURRY (AR)
Pleasant Hill Lutheran Church
Pleasant Hill, Oregon

DAVID R. DEHNKE (AR)
Harvest Lutheran Church
Mooresville, Indiana

DAVID W. ELLIS
Immanuel & St. Paul’s Lutheran Churches
Memno & Scotland, South Dakota

STEVEN J. ESSENBURG (AR)
Lutheran City Ministries, Inc.
(Pastor/Missionary)
Detroit, Michigan

RICHARD M. GAUB
Mount Hope Lutheran Church
(Assistant Pastor)
Casper, Wyoming

HARVEY A. GERDES (AR)
St. John’s Lutheran Church
Granite, Oklahoma

LARRY R. GORLITZ
St. Paul & St. Paul Lutheran Churches
Colon & Centreville, Michigan

ANDREW V. GUAGENTI
Good Shepherd Lutheran Church
Bartstown, Kentucky

ROBERT D. HARMON
Our Savior’s Lutheran Church
Pueblo West, Colorado

GEORGE L. HESSE (AR)
St. Paul’s & St. Paul’s
Lutheran Churches
Amherst, Colorado &
Venango, Nebraska

STEPHEN M. HEUSER
Zion Lutheran Church
Bensenville, Illinois

RONALD L. HOBBIE
St. John’s (Sparta Township) &
Trinity (Havelock Township)
Lutheran Churches
Montevideo, Minnesota

JAMES G. JAEGER
Immanuel Lutheran Church
Sterling, Nebraska

AARON G. KANGAS
St. Paul Lutheran Church
Colby, Wisconsin

JAMES N. KELLER (AR)
New Life Lutheran Church
(Assistant Pastor)
Fort Wayne, Indiana

MICHAEL E. KESSLER
Concordia Theological Seminary
(Admission Counselor)
Fort Wayne, Indiana

PAUL D. KIENKER
Shepherd of the Lakes Lutheran Church
Syracuse, Indiana

KARL H. KJENDAL
Good Shepherd Lutheran Church
Hurley, New York

THEODORE M. R. KREY
Missionary to Venezuela
Board for Mission Services

JERRALD B. LAWSON
Grace Lutheran Church
Fort Myers, Florida

JAMES A. LEISTICO
St. John (Ruma) & St. Peter
Lutheran Churches
Evansville, Illinois

RODERICK G. MCPHERSON
Redeemer Lutheran Church
Las Vegas, Nevada

ROBERT E. MOELLER, JR.
Trinity Lutheran Church
Hartford, South Dakota

JAMES L. NIHISER (AR)
Good Shepherd Lutheran Church
Caseville, Michigan

MANUEL I. PANIAGUA
Cristo Rompio Las Cadenas Mision
(Missionary-at-Large)
Fort Worth, Texas

HUGH A. PILLSBURY
St. Matthew Lutheran Church
Wilkes-Barre, Pennsylvania

SCOTT A. RAMEY
Grace Lutheran Church
Wheelingridge, Minnesota

WALTER S. RICHARDSON
New Hope Lutheran Church
Andalusia, Alabama

KEVIN D. ROBSON
Trinity Lutheran Church
Elgin, Minnesota

MARK A. SCHLAMANN
Our Savior & Redeemer
Lutheran Churches
Pettibone & Woodworth,
North Dakota

ADRIAN N. SHERRILL
Trinity Lutheran Church
Denver, Colorado

SCOTT L. SHELDS
Grace Lutheran Church
Gordon, Nebraska

GERARD T. SPARACO (AR)
Trinity/Bethel Lutheran Churches
Colby & Woodworth,
Montana

ROGER N. VERNICK
St. Paul Lutheran Church
Parkersburg, West Virginia

R. PETER VOGELE
St. Andrew Lutheran Church
Sanborn, New York

RICHARD von STEINMAN
Trinity & St. Paul Lutheran Churches
Guttenberg & McGregor, Iowa

MICHAEL C. WITTPROCK (AR)
Zion & St. Paul Lutheran Churches
Hay Springs & Rushville,
Nebraska

JOEL E. WOOD (AR)
Faith Lutheran Church
Kingston, Washington

DAVID M. YOUNG
Our Savior’s Lutheran Church
Wyota, Minnesota

VICARAGES

PAUL D. ANDERSON (DEL)
Zion Lutheran Church - Wayside
Greenleaf, Wisconsin

ROBERT W. ARMAO (AR)
Lutheran Homes
Fort Wayne, Indiana

BRETT I. BALFOUR
Immanuel Lutheran Church
Terre Haute, Indiana

FRANK J. BALGEMAN (DEL)
Emmaus Lutheran Church
Fort Wayne, Indiana

SEAN R. BALLARD
Trinity/Bethel Lutheran Churches
Mobile/Point Clear, Alabama

D. ANDREW BECKER
Reconciler Lutheran Church
Arkansas City, Kansas

MARK L. BERSCHE
St. John Lutheran Church
Moore, Oklahoma

CHARLES B. BLAEKY (DEL)
St. Paul Lutheran Church
Coldwater, Michigan

DALE D. BOENING
St. Paul Lutheran Church
Waseca, Minnesota

MATTHEW S. BRACKMAN
Immanuel Lutheran Church
Parkers Prairie, Minnesota
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<tr>
<th>Name</th>
<th>Church/Location</th>
<th>Location</th>
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<td>ANDREW D. GUAGENTI</td>
<td>Redeemer Lutheran Church Fort Worth, Texas</td>
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<td>LAWRENCE N. BRADT</td>
<td>Faith Lutheran Church Tullahoma, Tennessee</td>
<td>Tullahoma, Tennessee</td>
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<td>RONALD A. BRAUER (DEL)</td>
<td>Trinity Lutheran Church Chariton, Iowa</td>
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<td>ROBERT CATHERWOOD JR.</td>
<td>Luther Memorial Chapel Shorewood, Wisconsin</td>
<td>Shorewood, Wisconsin</td>
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<td>JOSEPH H. COCKEY</td>
<td>Resurrection Lutheran Church Waterville, Maine</td>
<td>Waterville, Maine</td>
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<td>DOUGLAS E. CROUCHER (DEL)</td>
<td>St. John Lutheran Church Wheaton, Illinois</td>
<td>Wheaton, Illinois</td>
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<td>DEAN M. DAVENPORT (DEL)</td>
<td>St. Peter Lutheran Church Eastpoint, Michigan</td>
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<td>ROBERT W. DECKER</td>
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<td>ALEXANDER L. DUFF (AR)</td>
<td>St. Mark Lutheran Church Brunswick, Ohio</td>
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<td>JAMES L. ELSNER (AR)</td>
<td>Prince of Peace Lutheran Church Hudson, Indiana</td>
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<td>DEMETRIUS J. GARRETT</td>
<td>St. John Lutheran Church Tampa, Florida</td>
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<td>MICHAEL A. GEML</td>
<td>St. Paul Lutheran Church Albion, Michigan</td>
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<td>LYNN A. HANSON (DEL)</td>
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<td>SHAWN D. HUNZE</td>
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<td>Holy Cross Lutheran Church Rocklin, California</td>
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<td>LESLIE L. JUDGE (DEL)</td>
<td>Grace/Immanuel/Zion Lutheran Churches Pine Bluffs/Burns, WY and Grover, Colorado</td>
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<td>LARRY K. LOREE JR. (DEL)</td>
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<td>PIOTR J. MALYysz</td>
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<td>HERBERT M. PERCY JR.</td>
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<td>KENNETH B. SHAW (DEL)</td>
<td>Lutheran Council of Guatemala Guatemala City, Guatemala</td>
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<td>St. Philip Lutheran Church Jackson, Mississippi</td>
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<td>SAMUEL C. WISEMAN (AR)</td>
<td>Lamb of God Lutheran Church Lake Stevens, Washington</td>
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<td>Prince of Peace Lutheran Church Goshen, Indiana</td>
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<td>Ebenezer Lutheran Church Greensboro, North Carolina</td>
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(AR) - Alternate Route
(DEL) - Delayed Vicarage
A Mission-minded Faculty

Concordia Theological Seminary continues to look beyond her doors to the nations of the world. This missiological emphasis is rooted deeply in the culture and faculty of CTS, which, in turn, permeates the students’ experiences while at seminary.

The Rev. Dr. Eugene Bunkowske has served as a Professor of Pastoral Ministry and Missions at CTS since 1982, before which he was a missionary in Africa for 22 years.

The Rev. Prof. Naomichi Masaki, born and educated in Japan, is the most recent addition to the faculty in the Systematic Theology Department at CTS.

The Rev. Dr. Douglas Rutt spent years in the mission field in South America and served the LCMS on the Board for Mission Services before his most recent call as a faculty member in the Pastoral Ministry and Missions Department.

The Rev. Dr. Detlev Schulz, the son of a missionary, was born in Germany, grew up in South Africa, and did mission work of his own in Botswana before joining the CTS faculty in the Pastoral Ministry and Missions Department.

The Rev. Prof. Roland Ziegler hails from Germany, where he served as a pastor in the SELK. He began as an Assistant Professor of Systematic Theology at CTS in September 2000.

The Rev. Dr. Charles J. Evanson, an Ordained Staff member at CTS, is currently deployed to the Lutheran Church of Lithuania to assist them in rebuilding the Lutheran church and raising up pastors in this former Soviet Union country.

The Rev. Alan G. Ludwig, an Ordained Staff member at CTS, is working as an instructor at Lutheran Theological Seminary in Novosibirsk, where they 40 students in the next academic year.

Learning Put into Action

Every year, students are placed and called outside of the United States to spread the Good News of the atoning work of Jesus Christ. Pictured here are a few of these men and their families.

Ken Shaw, pictured here with his wife, Stacy, and their two children, received a vicarage assignment this spring to Guatemala.

Theodore Krey received a call to the Holy Ministry this year to serve as a missionary to Venezuela.

The Rev. Michael Nemec, pictured here with his wife, Esperanza, and their two children, was called last year as an Evangelistic Missionary to Panama.
Concordia Theological Seminary recently received a check in the amount of $2,500 from Concordia Theological Foundation (CTF). This is but the first of many future gifts to the seminary that CTF expects to make, as its trustees recently authorized monthly gifts of $1,500 to the seminary. Mr. Kuchta, of Hinsdale, Ill., is a retired CPA who was managing partner of pricewaterhousecoopers llp in Chicago with well over thirty years of service at that firm. He has served The Lutheran Church—Missouri Synod for many years, including service on Blue Ribbon Committees appointed by Synodical President Dr. A. L. Barry. On April 20, 2001, at the National Free Conference of the Association of Confessional Lutherans, he was presented the Dr. Robert D. Preus plaque as the Confessional Lutheran Layman of 2001. In 1991, Concordia Mequon awarded him the Christo et Ecclesia Award. Mr. Kuchta has long been an active supporter of the seminary.

CTF is a non-profit public benefit corporation organized under the California Non-profit Public Benefit Corporation Law. It is recognized as a tax exempt Section 501(c)(3) corporation by the Internal Revenue Service and the State of California; thus gifts to it are tax deductible. The specific and primary purpose of CTF is to engage in charitable and educational activities within the meaning of Section 501(c)(3) of the Internal Revenue Code and to support the functions and purposes of Concordia Theological Seminary so long as that seminary accepts and practices the doctrinal position set forth in the CTF Bylaws, which are modeled after the Synod’s Confessional statement in its Constitution.

CTF’s Bylaws clearly state its doctrinal posture as the following:

1. The Scriptures of the Old and the New Testament are the written Word of God and the only norm of faith and practice.
2. All the Synodical Books of the Evangelical Lutheran Church are a true and unadulterated statement and exposition of the Word of God to wit: the three ecumenical Creeds (the Apostles’ Creed, the Nicene Creed, the Athanasian Creed), the Unadulterated Augsburg Confession, the Smalcald Articles, the Large Catechism of Luther, the Small Catechism of Luther, and the Formula of Concord.
3. This corporation renounces unionism and syncretism of every description, and accepts and supports the so-called Brief Statement of Scriptural and Confessional Principles as well as Resolution 3-09 of the 1973 (Synodical) Convention... The historic Scriptural positions of said Synod on the Office of the Ministry (including all who may hold that office) and on homosexuality are similarly accepted and supported.
4. Inasmuch as our Lord Jesus Christ chose as apostles men, and inasmuch as ministers today stand in the succession of the apostles, only men may hold that office as St. Paul very clearly teaches in 2 Tim. 3:14-17; Acts 1:25; Hebrews 5:1-3; and Titus 1:5.

The visionary of CTF was Mr. Arnold F. Kemmerle of Santa Rosa, Calif., a retired CPA. With direct Synodical support of the seminaries on a long downward slide (and now even soon to terminate), he saw the need for more lay support of the seminaries, which are essential to a church body with vitality and commitment to Scripture and the Confessions. He presented that need to President Wenthe’s advisory council, discussed it with the seminary administration and the seminary Board of Regents, and pursued its incorporation, which occurred in February 1999. CTF is currently managed by six trustees:

• Mr. Arnold Kemmerle of Santa Rosa, Calif.;
• Mr. Thomas Kuchta of Hinsdale, Ill.;
• Mr. Thomas N. Olsen of Allendale, N.J.;
• Rev. Albert Wingfield of Fort Wayne, Ind.;
• Mr. Lloyd Wittenmyer of Mentor, Ohio; and
• Mr. Walter C. Dissen of Chesapeake, Va.

From the very outset, CTF made clear it is not in competition with the seminary, but exists to serve our Lord and the seminary. It realizes the need for pastors. Truly, the fields are ripe for the harvest, but the laborers are few. Contributions to CTF are tax deductible, and are used to support the seminary. The address of CTF is Post Office Box 15810, Fort Wayne, IN 46885.

YES! Please, use my gift to support pastoral formation at Concordia Theological Seminary, Fort Wayne, Indiana.

☐ $500 ☐ $2500 ☐ $10,000
☐ $1000 ☐ $5000 ☐ $ Other ________

Extend the benefit of your gift:

☐ I hold a policy with ☐ AAL ☐ Lutheran Brotherhood
  I would like my qualifying gift to be matched.

☐ I have enclosed my matching form(s).
☐ Please send a gift matching form.

☐ Please check to see if my employer can also match my gift. I am
  ☐ an employee ☐ a retiree of ____________________________.

☐ Please send information on the tax benefits of giving appreciated stocks and securities.

☐ I would like to know whether there are other giving opportunities through CTF Inc.

Name: ____________________________
Address: ____________________________
City: ____________________________ State: ________
ZIP: ____________________________ Phone: ____________________________

Please send to: Concordia Theological Foundation Inc.
PO Box 15810 • Fort Wayne, IN 46885
CTS Graduates Receive Degrees at 155th Annual Commencement Exercises

Concordia Theological Seminary celebrated commencement exercises on Friday, May 18th, for students who have earned post-graduate degrees and students who have completed special programs.

Dr. Dean O. Wenthe, president of CTS, said, “Concordia Theological Seminary concluded its 155th academic year in Commencement exercises on May 18, 2001. With gratitude for all of God’s gifts—new faculty, rising enrollment, dedicated staff—special features of this graduation included the first graduates of the newly-accredited Ph.D. in Missiology program; Haitian and Russian program graduates; and the awarding of the Doctor of Divinity degree honoris causa to the Rev. Robert Rahn, Executive Director of the Lutheran Heritage Foundation. May the Lord bless all of our graduates with wisdom and courage as they proclaim Christ crucified at home and to the ends of the earth. To God alone be the glory and thanks.”

Baccalaureate Matins was held at 10:00 am.

Graduation exercises were held in Kramer Chapel, during which graduates were recognized for completing requirements for Master of Divinity degree, Alternate Routes to Ordination, Master of Arts degree, Master of Sacred Theology degree, Doctor of Missiology degree, Doctor of Philosophy in Missiology degree, and Doctor of Ministry degree.

At their Friday meeting before commencement, the CTS Board of Regents passed a resolution expressing their deep appreciation and sincere thanks to Drs. Wenthe, Weinrich, and Pittelko for their faithfulness to Scripture and our Lutheran Confessions and for their humble but effective, dedicated service to both the Synod and to CTS.

Concordia Theological Seminary Offers Ph.D. in Missiology

The seminary has been approved for a change in nomenclature for its Doctor of Missiology (D.Miss.) program. Students will now earn a Ph.D. in Missiology from CTS.

The Doctor of Missiology degree has existed for more than a decade, and the dedicated efforts of Dr. Eugene W. Bunkowske helped to develop and direct the program. “The change from the Doctor of Missiology to the Ph.D. in Missiology is in many ways an affirmation of what we have been doing here at CTS for more than 10 years in the D. Miss. program,” commented Dr. Douglas L. Rutt, Acting Supervisor of the Ph.D. program and Associate Professor of Pastoral Ministry and Missions at CTS. “The fact that the Association of Theological Schools (ATS) agreed to permit the change in nomenclature without any revisions to the program is an indication of the high academic standards that we have maintained. The fact that eight of our recent graduates are currently serving as faculty members in theological seminaries around the word certainly speaks well for the program.”

The ATS/NCA gave the Doctor of Missiology program preliminary approval in early 1991, and regular status approval in 1996. “As the D.Miss. program has developed at CTS,” said Dr. Rutt, “we have come to the increasing awareness that the level of academic performance, course content, and program requirements are congruent with what would be expected of a Ph.D. program.

“Concordia Theological Seminary is delighted to now offer the Ph.D. in Missiology. After a visit and review by representatives of the Association of Theological Schools and with the approval of the Board for Higher Education, this degree is fully accredited and will provide a remarkable opportunity for prospective students to formulate and to recommend Lutheran missiological thinking and reflection,” said Dr. Dean O. Wenthe, President of CTS. “Our faculty brings remarkably broad and noteworthy credentials to this degree, a rich diversity of mission experiences in several cultures, as well as a deep commitment to holding up Christ before all the world.”

If you would like more information about the Ph.D. in Missiology, please contact the CTS Graduate School at (219) 452-2228.
On the evening of May 26, 2001, a tornado that was reported to be an F2 strength storm struck the campus of Concordia Theological Seminary (CTS). Wind in excess of 150 miles per hour severely damaged several buildings, uprooted and mangled hundreds of trees, and caused extensive devastation. The tornado cut a path from the main north-side road, Coliseum, across Clinton Street, turned to cut into the Papermill Bluffs neighborhood, crossed St. Joe Center, devastated the upper floor of the Towne House Retirement Home, and then came into the seminary near the faculty and staff homes. Several homes sustained broken windows and doors, and some cars were damaged.

Two of the 26 residences on campus were damaged to the extent that the families moved to other homes. The homes of the Rev. Dr. Dean O. Wenthe, President of CTS, and the Rev. Dean C. Wachholz, Vice President of Institutional Advancement, were those that were affected. Fortunately, there were two homes vacant on campus that they can use while the extent of the damage can be determined and repaired. The seminary community assisted the Wenthes and the Wachholzes in boxing up their belongings and moving them to the other houses.

Just before the storm struck, the Rev. Dr. Dean O. Wenthe, President of CTS, hurried outside to move his car into the garage to avoid hail damage. As the garage began to rattle, he decided to stay in the garage. “I put my seat belt on just in case the wind took the car,” he said. The tornado tore away one of the walls of the garage as President Wenthe rode out the storm unharmed. Large portions of the roof and top floor of his home were ripped away. Dr. Wenthe said, “I am most grateful to our Lord that no lives were lost in the seminary family nor in the Fort Wayne community. The expressions of thanks to God for protecting life in Fort Wayne churches on Sunday were truly appreciated.” Every tree in the path of the storm was either downed or had its top twenty feet taken off. The evergreen trees that lined the parking lot, and the willow trees behind Wambgsanr Gymnasium are mostly gone. The flowering deciduous trees between the library and the chapel lie in a pile on top of another big tree behind the library that was snapped in half. The clean up crews estimate that there are over 100 trees in the lake. The Administration building lost two windows, one of which was in Dr. Wenthe’s office. The Chapel lost many roof tiles and has a hole that needs repair. The library is almost untouched. The doors to enter the cafeteria were shattered, as were windows in one of the classroom buildings.

The atmosphere here is an eerie and sober, but thankfulness to God for keeping His people safe permeates the community. We are now working together to pick up the pieces—many of the students have pitched in to assist in moving the personal belongings of the Wachholzes and Wenthes.

Summer classes were cancelled the Tuesday and Wednesday after Memorial Day. “The faculty, staff, and students are already busy cleaning, picking up, and rebuilding,” continued Dr. Wenthe. “It is our great privilege and noble calling to train and to form caring Lutheran pastors to serve God’s people. We invite individuals and congregations to send whatever support they can to help the seminary speed its recovery as we continue to serve His church.”

You can find additional aftermath photographs of the campus on the seminary’s web site, www.ctsfw.edu.

“For Thou hast been a stronghold to the poor, a stronghold to the needy in his distress, a shelter from the storm. (Isaiah 25:4)”
That’s our house!

An hour before the tornado, about 4:45 p.m., I was in the upstairs guest bedroom exercising. Dean and I left for church not long thereafter. The storm hit at about 5:45 p.m., and our house was heavily damaged. The roof over the room where I’d been exercising had been torn off by the tornado and flung backwards over the house, over the cypress bushes into the field beyond.

On our way back from church, I saw the devastation at the nearby shopping center. As we entered campus, however, nothing appeared to be damaged. When we reached the Luther statue, however, we could see that the trees leading up to our home had been either torn out or sheared off. I said to Dean, “that’s our house!” It was very clear from the road that our house had been badly damaged and that the minivan in the driveway had been totalled.

Many concerned people greeted us as we arrived home—they had been worried that we’d been injured.

While the house was ravaged, most of our personal belongings were intact and salvageable. What a blessing that we opted to go to church that evening and that I wasn’t still in the guest room when the tornado ripped through!

Mrs. Betty Wacholz

We are so thankful

I came home from work at 4 p.m., and we were trying to decide what to have for supper when we heard the tornado warnings on television. We took the warning seriously. My husband went out to move the car into the garage so that it would not be damaged by hail, and not a minute later, there was an incredible noise that we could not identify. I told our son, Joshua, to go downstairs. I rushed to see if I could open the door for my husband, and decided to head downstairs instead when I saw the contents of my living room swirling around with the glass from the broken windows and debris from outside.

Josh and I hugged each other downstairs and prayed over and over that God keep Dad safe. When all was quiet, I went upstairs to see if my husband was all right. He was standing at the kitchen door, trying to get in. We were, to say the least, overjoyed and thankful to see each other. If we hadn’t been separated during the tornado, it probably would not have been such an ordeal.

The maintenance staff and seminarians on campus have been wonderful. They were there immediately to begin raking up the glass and debris in the living room and to board up the windows. Some students even went over to the Towne House retirement home to offer their help.

We are so thankful to God that no one was hurt during the tornado and pleased to see the community pulling together.

Mrs. Linda Wenthe
We eagerly press forward

I was in my study in Jerome Hall when I heard the sound of the wind and noticed that the skies were becoming dark. As I turned from my computer, I saw a large tree splinter and fall. My first thought was to go downstairs to the basement, but the large window by the steps appeared to be ready to break, I decided to wait out the storm in a closet in the Concordia Theological Quarterly office. Within a few minutes, the tornado was gone. The hallway was littered with shards of broken glass, gravel, and other debris.

It was only after the storm was over that I realized the magnitude of its impact on our campus. In the mercy of God, we were spared bodily harm, although our campus has been disfigured. What has not changed is the strength of our seminary community as we eagerly press forward in our work of shaping men who will care for Christ’s people with faithfulness and compassion.

Prof. John T. Pless

Responded with humble faith

As a first-year student coming to a new place and trying to get settled in, I was a little overwhelmed. However, a tornado ripping through the campus can make the process of settling in a little more difficult! Still making my new dorm room my own on Saturday evening, I heard things pounding against the side of Brenz Hall. I looked out the window to see what the sound was and saw the tornado funnel carrying massive amounts of debris and water from the lake. The lake itself was like a fountain. It was an awesome and scary sight that I truly hope never to see again.

In reflection, one might think that my first reaction would be to pack up my bags and return home. Quite the contrary, however. The tornado’s destruction pulled the seminary community together, and I found my place within the seminary family as I helped clean up brush and debris from streets and helped families relocate. I saw firsthand how the seminary community reacted to such a disaster and, through it all, they responded with humble faith that God works in everything for the good of those who love him.

Seminarian Ryan Mills
Community Gathers for Fellowship and Support

On Sunday afternoon, the day after the tornado struck the campus, the families that live on campus gathered for a potluck meal outside. It was a great opportunity for everyone to talk about what had happened and to offer support to one another.

Boy Scouts of America Provide Helping Hands

On Memorial Day, Boy Scout Troop 96 from Ascension Lutheran Church in Fort Wayne came to campus and picked up debris around the Luther Statue. Second-year seminarian Lawrence Bradt, who is a Chaplain for the Anthony Wayne Area Council of the Boy Scouts of America and who is preparing to leave on vicarage in August, encouraged wider support of the clean up effort by the council, which resulted in a group of 45 boys and adults coming to campus on Saturday, June 2nd. The volunteers picked up debris behind the Wenthe’s home and on the edge of campus that borders the Towne House Retirement Home. The Council will continue to be available to assist with clean up as needed.

LCMS President Surveys Tornado Devastation

The Rev. Dr. Robert T. Kuhn, President of The Lutheran Church—Missouri Synod, visited the campus on Wednesday, May 31, 2001, to see personally the damage caused by the tornado and to express his concern and care for the faculty, students, and staff of the seminary. When President Kuhn met with the staff in the afternoon, he commented, “It’s for people that I’m concerned. I wanted to be sure that you’re okay—and that means more than just physically okay. This is an emotional time. What comes to mind is Psalm 46: ‘God is our refuge and strength, a very present help in trouble. Therefore we will not fear though the earth should change, though the mountains shake in the heart of the sea; though its waters roar and foam, though the mountains tremble with its tumult.’”

President Kuhn also reminded the students and staff of the mission of the seminary. “This campus is here for pastoral formation. What a phenomenal way for future pastors to experience God’s love during training. While virtually every building and 15 seminary vehicles have been effected, classes were being held.”

While insurance will help cover much of the building repair, continuous assessment continues to reveal hidden costs that will not be covered, including:

* The loss of more then 200 trees
* Removal of debris in lake to restore campus cooling system
* Cleaning and restoration of chapel organ
* Cleaning of vast seminary grounds which are now covered with glass and hazardous debris
* Personal effects in dorms, offices, and homes
* Deductibles on cars and other personal items belonging to community members

How Can You Help?

To assist the seminary in recovering from this disaster, you can call the seminary Office of Institutional Advancement at 1-877-287-4338, x2196, or send a check, payable to CTS, to Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, IN 46825. Please indicate “Tornado Relief” in the memo section of your check.
CHRIST’S GIFTS IN LITURGY:
The Theology and Music of the Divine Service
Second Annual Conference • November 4-6, 2001

PLENARIES
The Theology and Structure of the Divine Service
The Ordinaries of the Divine Service
The Music of the Divine Service: Propers and Proclamation
Preaching in the Divine Service

SECTIONALS
Playing the Divine Service: Leading the People’s Song
Presiding at the Divine Service: Leading with Understanding
Taking the Divine Service Into the Week: The Liturgy of Life
Children and the Divine Service
Bach and the Divine Service: The B Minor Mass
Preparing for the Divine Service: Building a Parish Team

EVENTS
All BACH Organ Recital: Steven A. Hoffman
All Saints’ Choral Vespers: Schola Cantorum

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.

For more information call toll free at: 1-877-287-4338 (ext. 1-2204)
or register on the web at: www.lifeoftheworld.com

2001 FALL RETREATS

August 10-12
Confirmation Retreat
Title: Baptism • Rev. Peter Cage, Associate Pastor at Grace Lutheran Church, Muncie, IN • Cost: $100 per student & chaperone

August 17-19
Confirmation Retreat
Title: The Lord’s Supper • Rev. William Parsons III, Pastor at Our Savior Lutheran Church, Monticello, IN • Cost: $100 per student & chaperone

September 21-23
Helping Hurting Hearts
Dr. Beverly K. Yahnhke, Ph.D., Clinical Psychologist and Director of Christian Counseling Services in Milwaukee area. Cost: $135

October 6
The Sunday School Conference
Keynote Speakers: Rev. Dr. Arthur Just, Professor at Concordia Theological Seminary; Rev. Dr. Carl Fickenscher II, Professor at Concordia Theological Seminary, Fort Wayne, IN
Sectional speakers to be announced • Cost: $25

October 12-14
Confirmation Retreat
Title: Law/Gospel • Rev. Dr. Carl Fickenscher II, Professor at Concordia Theological Seminary, Fort Wayne, IN • Cost: $100 per student & chaperone

October 14-19
Fall Lutheranhostel—Lutheran Identity in the 21st Century: What Are the Marks?
Rev. Michael C. D. McDaniel, Looking to our Past to Inform our Future; Rev. Dr. Samuel Naiziger, Synodical Perspective; the Rev. Dr. Roger Pittelko, District and Parish Perspective; and the Rev. Dr. Kurt Marquart, Global Perspective • Cost: $375

November 2-4
Hymn Writer’s Retreat
Rev. Stephen Starke, Pastor of St. John Lutheran Church-Amelith, Bay City, MI; Dr. Carl Schalk, noted church musician and hymn writer, Melrose Park, IL • Cost: $135

November 3
Christian Ethics for the 21st Century Family
Dr. Robert Weise, Professor of Pastoral Ministry and the Life Sciences, Concordia Seminary, St. Louis, Mo. • Cost: $35

November 9-12
Elder’s Retreat
Rev. Scott Bruzek, Pastor of St. John Lutheran Church, Wheaton, IL • Cost: $135
O
e would say that Jim Kirkman
is a risk taker. He owned his
own fly fishing store for six
years in Phoenix, Ariz., which support-
ed his family: wife Jennifer and son
Hayden (now age six). Owning one’s
own business takes hard work, faith,
and perseverance. Now the Kirkman
family is beginning a new adventure—
transitioning from owning their own
business to beginning the Master of
Divinity program at CTS. Jim plans to
begin Greek in summer 2001.

Jim came home from work one day
in January 2000 and said to Jennifer,
“Is this what I’m going to do the rest of
my life?” The two began considering
the possibility of his becoming an
LCMS pastor. After that, many things
happened that were confirming. Within
a two-month period, six or seven peo-
ple, some friends, some customers in
the store, mentioned that he’d make a
good pastor, even without Jim men-
tioning that it was something that he
was considering. “Some people would
call that luck or chance. I call it God’s
hand,” said Jim. In addition, the Kirk-
man’s pastor at the time, the Rev.
William Royer, also broached the sub-
ject of seminary with Jim without
prompting. “If asked to identify who
has been most influential in my decid-
ing to enter the Holy Ministry,” com-
mented Jim, “Pastor Royer is one of the
top names that comes to mind.”

Jim, Jennifer, and Hayden visited
the seminary the first time in summer
2000 and got to know the seminary
community and Fort Wayne. Jim and
Jennifer visited again this April to buy
a home and to find a school for Hay-
den. “We found the housing in Fort
Wayne to be very affordable,” shared
Jennifer. “While we were in Fort
Wayne, a couple back home made an
offer on our house in Arizona. We’re
feeling very optimistic.”

The family made their move to Fort
Wayne at the end of May, and Jim
began Greek mid-June. “The people at
CTS have been wonderful through this
process. We were especially impressed
by how friendly and accommodating
the staff is.”

P

( Fly) Fisher of Men

P

icted here is a shopping cart
filled with the typical amount
of food that a family of four
would get in a week. Here’s what
the cart includes:

POINTS:  
five-pound bag of sugar ............2
box of cereal .....................2
bottle of juice ....................2
applesauce ........................2
four cans of beans ..................0
four cans of corn ...................0
can of peaches ....................1
can of pears .......................1
bag cheese snacks .................1
graham crackers ...................2
saltines .............................1
two cans of soup .................1.1
one can of tuna ....................1
four boxes mac & cheese ...........1
one roll of paper towels ..........1
spaghetti sauce ..................2
one pound of spaghetti ..........1
laundry soap ......................2
one dozen eggs ...................1
one gallon of milk ...............2
two pkgs of hamburger ..........4
one quartered chicken ..........2
8 ounces of cheese ..............2
hot dogs .........................1
egg noodles ......................1
syrup .............................2
pancake mix .....................2
TOTAL: ........................40 points

Typical family of four receives 150
points per month for use in the
Food Co-op.
Seminary Welcomes Two New Admission Counselors

The Rev. John Dreyer has accepted a call as an Admission Counselor at Concordia Theological Seminary (CTS). He began his duties on May 22, 2001. Michael Kessler, who will graduate from Concordia Theological Seminary this summer, has accepted his first call as an Admission Counselor at CTS. He will officially begin his duties in August of this year.

“Concordia Theological Seminary, under God’s grace, has attracted larger and larger classes to our campus to be formed as Lutheran pastors,” said Dr. Dean O. Wenthe, President of CTS. “Only the Holy Spirit, through His Holy Word and Sacraments, can achieve this vocational clarity. As students are led towards the Holy Ministry, it is important that wise pastoral counsel and support are available.”

Dr. Wenthe continued, “I am delighted to announce that the Rev. John Dreyer and Michael Kessler have joined our recruitment staff and will be installed at the seminary’s opening service on September 9, 2001. These men bring youthfulness and rich experience to this special calling. With the leadership of the Rev. Scott Klemsz and his associate, the Rev. Michael Scudder, our ability to serve the church with capable pastoral recruiters will be greatly strengthened. Please send names of prospective students to our CTS Admission Office, 6600 N. Clinton St., Fort Wayne, IN 46825. Each individual will be contacted personally and given excellent pastoral guidance.”

The Rev. John M. Dreyer grew up in Appleton, Wis., and attended Concordia University, River Forest, Ill., where he earned a B.A. in Communications (1988), and graduated from CTS in 1992. He served at his first call to Immanuel Lutheran Church, Livermore, Iowa, until 1996. He then served as pastor of Redeemer Lutheran Church in Robbinsdale, Minn., until he accepted the call to the seminary.

The Rev. Elect Michael E. Kessler grew up in Lima, Ohio, and received a Bachelor of Arts in Theology in 1997 from Texas Lutheran College. He began studying for the Holy Ministry at CTS in the fall of 1997, and was married to Jennifer (née Wilson) in 1999. The Lord blessed them with a daughter in March 2001. He and his wife, Jennifer, and daughter, Hannah, will live in Fort Wayne.

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Housing in Fort Wayne is very affordable. Homes within walking distance of the seminary sell for anywhere between $60,000 and $300,000. Here are three homes currently available for sale for less than $85,000!

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CTS Calls and Placements - 2001

The states that appear in color received either a Candidate or a Vicar this spring.

10 Reasons to Come to Concordia Theological Seminary, Fort Wayne:

1. Love for the Lost
2. Christologically Focused
3. Ph.D. in Missiology
4. International Students
5. Growing Student Body
6. Recognized Leaders
7. Student Involvement
8. Co-ops for Student Aid
9. Kids on Campus
10. Gemütlichkeit
## Events

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<td>June 17-30, 2001</td>
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<td>Two-week Intensive Interpreter Training Program</td>
<td>June 30-July 13, 2001</td>
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<tr>
<td>Intensive Interpreter Training Program</td>
<td>June 30-July 27, 2001</td>
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<td>Opening Service</td>
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<td>Prayerfully Consider Campus Visit</td>
<td>September 20-22, 2001</td>
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<td>Good Shepherd Institute</td>
<td>November 4-6, 2001</td>
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<td>Hymn Writer’s Retreat</td>
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<tr>
<td>Elder’s Retreat</td>
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## Retreats

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<td>The Sunday School Conference</td>
<td>Saturday, October 6, 2001</td>
<td>1-877-287-4338 (ext. 1-2204)</td>
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## Chapel

- Advent Choral Vespers
  - December 9, 2001
  - Kramer Chapel, 4:00 p.m.

### HOW TO SUBSCRIBE AND FIND...

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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](http://www.LifeOfTheWorld.com). The current issue, as well as previous issues, can be found at this interactive portal.
Lord, What Will You Have Me Do?

The CTS Seminary Guild Invites You to Assist in Renovating the Mission Resource Center

The mission of the Concordia Theological Seminary Guild, Fort Wayne, is to serve God by communicating the needs and encouraging the support of Concordia Theological Seminary and its students.

Our vision, by God’s grace, enables us to pray, encourage men in our congregations for the ministry, support the seminary, and help provide for the spiritual and physical needs of the seminary and its students.

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. “The harvest is plentiful, but the laborers are few.” (Matthew 9:38)

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

The Mission Resource Center has become an important meeting place for students to grow in their understanding of God’s Word reaching the farthest corners of the world. However, the area needs to be updated and redecorated. We have decided to take on this project and give it our special attention. Perhaps you, too, would be interested in helping us renovate the area by contributing funds to the project. We need approximately $5,000 to begin.

Please prayerfully consider supporting us in our efforts to create an inviting place where children of God can come and learn about how the Gospel is being shared around the world. For individuals who wish to donate to this project and take advantage of tax deductions or credits, make your check payable to Concordia Theological Seminary and designate, “For Mission Resource Project.” All others may make their checks payable to the Seminary Guild.

If you are a Lutheran Brotherhood member, be sure to request a Matching Funds Grant Form from your representative. Fill it out and return it to the Seminary Guild so that they may receive matching funds for this project.

If you are an AAL member, be sure to request a form for the AAL Member Gift Matching Program from our Guild Advisor or President. Fill it out and return it to the Seminary Guild so that the seminary may receive matching funds from AAL for this project.

Mail check to:
Concordia Theological Seminary
Seminary Guild - Box 403
6600 N. Clinton Street
Fort Wayne, IN 46825-4996

For more information contact Janet Hamman at (219) 493-2754 or write to the seminary at the above address in care of the Seminary Guild. Thank you.

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

Name ____________________________________________
Organization _______________________________________
Address: __________________________________________
City ________________________________ State: ________ ZIP: _______________

□ We are enclosing a donation payable to Concordia Theological Seminary Guild, Box 403, 6600 N. Clinton St., Fort Wayne, IN 46825-4996.

□ Please contact me with more information.

□ We have enclosed a $25.00 check for our group to be an Affiliate Guild.

□ I have enclosed a $10.00 check to be an individual affiliate member.

□ I have enclosed a check to support the renovation of the Mission Resource Center.
"Out of the entire trip the moments I remember most are the quiet places on the side of the road, the small ancient church, and a quiet moment of prayer."

Greece 10-Day Itinerary includes:
- Athens, Corinth, Thessalonica, Philippi, The Parthenon, Mars Hill

Turkey 5-Additional Day Itinerary includes:
- Ephesus, Patmos, Rhodes, Santorini

Join us for the experience of a lifetime.
1-877-287-4338 x2224

For a Tour Brochure and Registration Application, please complete this form and return it to: CTS Tours • Concordia Theological Seminary • 6600 North Clinton • Fort Wayne, Indiana 46825

Name ________________________________
Address: _____________________________
City ______________________ State: ______ ZIP: ________________
Phone Number ________________________

Greece/Turkey Tour