

For the

LIFE of the WORLD

October 2001. Volume Five, Number Four



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CONCORDIA
THEOLOGICAL
SEMINARY
P R E S S

FROM THE PRESIDENT

Dear Friend of Concordia Theological Seminary:

This issue of *For the Life of the World* is being sent in the shadow of the tragic terrorism in New York, Washington, and Pennsylvania. Our seminary family, as were so many across the land, was directly impacted by these evil acts. Drs. David and Peter Scaer lost a nephew and cousin in World Trade Tower Number Two. They have been to New York for a memorial service and extended comfort to the widow and three young daughters. Dr. Daniel Gard has been called to active duty as a Navy Chaplain at the Pentagon to assist in the comfort and support of family survivors and Navy personnel. Further, a number of our seminarians who are reservists have received an initial alert and have been asked to remain near their telephones.

In the midst of such events, the mission of Concordia Theological Seminary has become vividly clear: *to form pastors who can ably and faithfully proclaim Christ crucified*. Christ, the perfect paschal Lamb sacrificed for the sins of the entire world, is the only answer in this tragic time and in every epoch.

His cross reveals the horror of evil as well as the infinite grace of the Heavenly Father in sending His very Son to absorb the just penalty that each of us deserved by virtue of our sin and rebellion. Life, true and everlasting life, can be secured *in no other place than at the foot of the cross*. The Father's absolution upon us for the sake of Christ frees us for a life that confesses the Triune God and serves the neighbor.

It is our great privilege and calling to announce and to recommend Christ's view of our fallen world in every generation. Through His prophetic and apostolic spokesmen, the source of all evil is named: human pride and rebellion against our Creator (Genesis 3). Sacred Scripture chronicles the horrors that derived from that first and foundational sin.

As our nation and communities stagger from the loss of life and search for solace, care must be taken that the church confesses Christ clearly. It is only in offering God's mercy, forgiveness, and comfort *in Christ* that we can be truly loving to our neighbor. The temptation to speak generically or to be absorbed in sentimentality is real. The articles in this issue of *For the Life of the World* are perfectly appropriate for such a time. In a fresh and faithful analysis they confess the prophetic and apostolic portrait of Christ—the crucified Lamb of God—as *the center* of the church's life and mission.

Two days before the terrorist attack, the seminary's opening worship service renewed its calling to continue in this classic confession. To read, mark, learn, and inwardly digest Sacred

Scripture has been the calling of every Christian. It is *at the very center* of seminary education where the voice of Christ informs, guides, and strengthens. As we enter our 156th year of gathering around the Bread of Life—Christ in Sacred Washing, Sacred Word, and Sacred Meal—we are equipped for the challenges of every epoch, including this year that has begun with such tragedy.

Our predecessors have bequeathed a rich heritage: That first generation of professor and students confessed Christ with Scriptural and confessional clarity. The winds of rationalism and pietism in Germany as well as the gusts of American revivalism were rejected as false and alien movements. They wished to confess the Christ of Scripture, not the intellectually or emotionally contrived Jesus of the academy and revival tent.

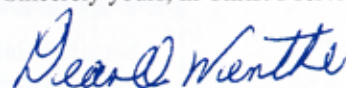
Secondly, they viewed the sacraments as Christ's holy gifts to be administered as He had instructed the disciples—wine, not grape juice—the real presence, not symbol—these marked their worship and confession so that their sacramentology and liturgical lives were Scriptural and rich in substance and reverence.

Thirdly, our forerunners were courageous missionaries. They wished to share the pure Gospel and the rightly administered sacraments with the whole world. Their seriousness and consecration in their training and worship were reflected in their circuit rides on horseback to take Christ to the American frontier.

We enter this year following in their noble steps and knowing that we were loved prior to any will or act of our own. And by this love which sacrificed the very Son of God, His flesh on Calvary, we have come to know what love is—to live contritely confessing the Holy and Blessed Trinity—receiving His gifts of love and being restored, renewed, and refreshed by them.

These are the real things, the good and great things that we have received freely by His grace. May our confession and our care for others in this and every epoch raise high the cross of the crucified Christ.

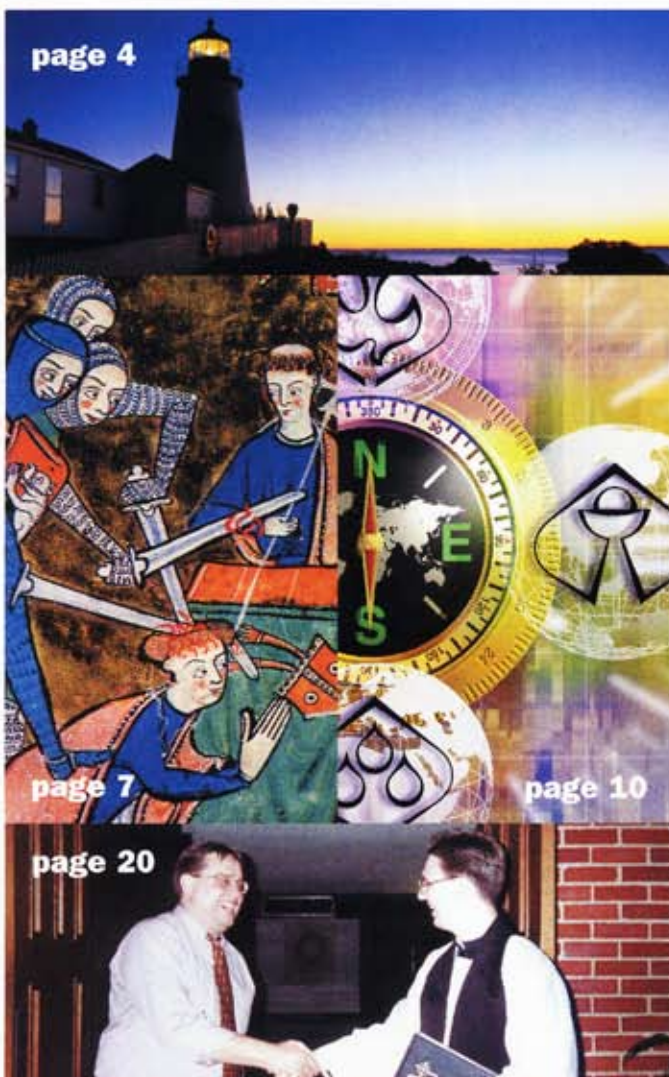
Sincerely yours, in Christ's service,



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



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Confession in a Non-Confessional

Over recent decades, countless hours have been spent by talk-show hosts, sociologists, religious leaders, and the like discussing a variety of trends that have shaped, and continue to shape, the world in which we live: relativism, secularism, revisionism, antitheism, humanism, pragmatism . . . just to name a few. Despite the energy that has been spent over the years, there is no agreement about the nature or magnitude of the impact that the trends have on the fabric of our communities, our religious practices, or our basic ideologies.

One thing that is clear, however, is that there is a strong correlation between the prevalence of these trends and the underlying desire of people to attain a level of individualism sufficient to insulate themselves from the moral compass of others. The unwritten rule that seems to drive this quest for autonomy is that one individual's values should not be influenced by the values of another person or organization. The only time that violation of this rule is allowed is when one person selects

fragments of other ideological systems that are pleasing to oneself, assembles and cements them together like a mosaic, and adopts the new creation as one's own personal morality. The unavoidable result of this hyper-individualism is an increasing resistance to be attached to an organized body, particularly one that has a strongly defined set of beliefs or moral code. And it follows that individuals are decreasingly vocal about their own moral code or personal beliefs, opting instead for the comfort of simply keeping one's ideas and opinions to oneself.

In short, we are living in an increasingly "non-confessional" world. It is a reality that has a stronghold on society-at-large, and is increasingly afflicting the Christian church.

Confessions

Confessional World

By Max Kiesling

My family and I recently worshipped at Our Savior Lutheran Church in Houston, Texas. Architectural aspects of the church, among other things, were remarkable. There—centered in an otherwise nondescript section of the city—towered a church that clearly and boldly proclaimed “this is a house of God.” As recorded in their dedication ceremony booklet, the congregation adopted a resolution at the inception of the planning process that the sanctuary be one “whose external appearance and internal arrangement distinctively express our firm commitment to the doctrinal heritage of the Lutheran Church and are consistent with architectural expressions of that theology in historic Lutheran Church buildings in the United States and Europe.” The building was to be “an embodiment of that which we believe about God, His people, and their interaction in the Divine Service.” The resulting eight-sided sanctuary that was completed last year has multiple balconies that allow the entire congregation to be intimately involved in the worship service. The pulpit/altar is centrally located in the sanctuary, just as the Word and Sacrament should be the means of grace around which a congregation gathers. The baptismal font, equipped with constantly flowing water,

is located in the center aisle, near the entrance of the sanctuary. In this way, it serves as a constant reminder of the way in which we were all brought into God’s family. Clearly, this was a church that, very intentionally, wanted its beliefs and theology clearly proclaimed through its architecture. In this way, it was a “confessional” church in an increasingly non-confessional world.

As a facility planner, I was particularly impressed with how the congregation formed such a clear vision first and then fulfilled the vision through the design and construction process. As a Christian, I was reminded and challenged that the same order should be followed in my own spiritual life, that is, my foundational beliefs should be defined and understood first, followed by the proclamation of those beliefs in the world around me. To reverse this process by letting my daily contact with the world influence my foundational beliefs would be dangerous, if not fatal. Ravi Zacharias, a brilliant modern-day Christian apologist, illustrates this point with an amusing story of touring a new deconstructionist arts building at Ohio State University. According to Zacharias:

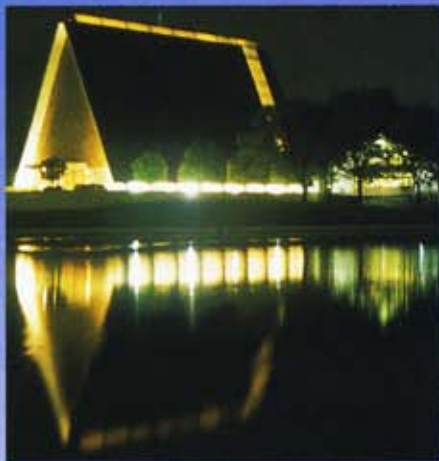
Its white scaffolding, red brick turrets, and Colorado grass pods

evoke a double take. But puzzlement only intensifies when you enter the building, for inside you encounter stairways that go nowhere, pillars that hang from the ceiling without purpose, and angled surfaces configured to create a sense of vertigo. The architect, we are duly informed, designed this building to reflect life itself—senseless and incoherent—and the “capriciousness of the rules that organize the built world.” When the rationale was explained to me, I had just one question: Did he do the same thing with the foundation?¹

Zacharias’ question makes a simple but poignant point: that the foundation must be designed and constructed properly in order to support the structure, regardless of the message that the structure itself ultimately proclaims. With respect to our spiritual lives, his point begs an additional question: On what foundation have we built our spiritual lives? In other words, what do we confess as Lutherans? A brief answer to these questions follow:

The confessional article of the constitution of The Lutheran Church—Missouri Synod states

that "the Synod and every member of the Synod accepts without reservation the Scriptures of the Old and New Testament as the written Word of God and the only rule and norm of faith and of practice," and all the writings in the *Book of Concord* as "a true and unadulterated statement and exposition of the Word of God."²



By repeatedly studying our confessional beliefs, and more importantly God's Word upon which the Confessions themselves are based, we will always know that it is God's action that saves us, not our actions, as the world may teach. We will not be driven into despair when we see our sin, but rather rest in the assurance of His grace and, in so doing, gain strength to perform good works out of thankfulness for His gift. We will not trivialize the Sacrament by being led to a belief that God Himself is not truly present in, with, and under the elements.

Robert Preus describes confessionalism as "a solemn act . . . in which I willingly and in the fear of God confess my faith and declare to the world what is my belief, teaching, and confession."³ Thus, being confessional means that we must stand in stark contrast to the prevailing winds of society by voluntarily and without reservation pledging ourselves to something that clearly defines what we believe, teach, and confess to be accurate and timelessly true. It means that we must have the boldness to state—whether privately to a friend or publicly to society as a whole—exactly what it is that we believe, even when the beliefs are politically incorrect or unpopular. It means that we must prominently set stakes that not only define what our beliefs are, but the principles that underpin the beliefs themselves. It doesn't mean that we attempt to force it upon other Christians or non-Christians and alienate those who disagree, but rather that we hold fast to what we believe and lovingly share it with those around us.

For confessionalism to become more than just an academic exercise, we must become so firmly rooted in our confes-

sional beliefs that we cannot be swayed by the tides of popular culture. We do this by repeatedly studying our confessional beliefs, and more importantly God's Word upon which the Confessions themselves are based. We will then be better able to test the spirits, resist the false teachings of the world, and "fix our

eyes on Jesus, the author and perfecter of our faith" (Heb. 12:2). In so doing, we will always know that it is God's action that saves us, not our actions, as the world may teach. We will not be driven into despair when we see our sin, but rather rest in the assurance of His grace and, in so doing, gain strength to perform good works out of thankfulness for His gift. We will not trivialize the Sacrament by being led to a belief that God Himself is not truly present in, with, and under the elements.

I am reminded of the fatal flight of John F. Kennedy, Jr. in 1999. After investigating the accident, the National Transportation Safety Board concluded that the cause of the accident was "spatial disorientation" caused by Kennedy's inexperience in flying during low visibility conditions. Under such conditions, a pilot must rely almost exclusively on the instruments in the cockpit for guidance. Without being trained to fly with eyes fixed on the instrument panel rather than the environment outside the aircraft, a pilot can easily become disoriented and lose control of an aircraft with tragic results. Similarly, if we are captured in unfamiliar territory or tempted by the world without having a navigational system upon which to fix our eyes, then we, too, can become disoriented and led astray.

There remains one very important challenge for each of us. Simply put, we must be certain that every member of the LCMS is educated about the documents that are included in the Lutheran Confessions and, more importantly, that we all understand theological issues that are summarized in the Confessions. Then, and only then, will we each be able to honestly pledge ourselves to the Confessions as "true and correct expositions of Scripture." Then, and only then, will we be able to make a bold confession in the midst of a non-confessional world. May God grant us the guidance and the strength to do exactly that!

¹ Ravi Zacharias, *Can Man Live Without God* (Word Publishing, 1994), p. 21.

² Taken from the LCMS Constitution, Article II, as reported on the LCMS website, <http://www.lcms.org/intro/lcms.html>

³ Robert Preus, "Confessional Subscription" from the Lutheran Congress, August 31-September 2, 1970.

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On the Councils and the Church:

Luther on Reform, Government, and Institutions of the Church

By the Rev. Prof. Roland F. Ziegler



Any study of church history gives us a picture of a church in distress. And how else could it be in this world, in this age, where sin is still here, where the devil still tries to destroy God's holy Church through false doctrine and temptation to a sinful life?

In almost everybody there is a certain tendency of romanticism. There is this look at a past, where things were better. Maybe it is in one's personal life, or at some point of history where life seems to have been better or more exciting than our daily life right now and here. People reenact the Middle Ages, the renaissance, the Civil War, playfully sometimes, and sometimes out of a deep longing for a golden age.

There is also a variation of this romanticism in Christianity. Christians who see the heroes of the faith in the past and compare them with what appears to them a far less appealing present long for the good old times—it might be the Jerusalem of the apostles, the Wittenberg of Luther and Melancthon, the St. Louis of C. F. W. Walther and Francis Pieper, or another time and place. But there was never this age where the church was unanimous, where there was no strife and struggle, where everybody lived in peace and harmony. Reading the New Testament shows us congregations loaded with problems. Any study of church history gives us a picture of a church in distress. And how else could it be in this world, in this age, where sin is still here, where the devil still tries to destroy God's holy Church through false doctrine and temptation to a sinful

life? But how do you deal with the problems of the Church? How can you fight heresy and how can you stop new and strange ideas of what is the proper godly behavior of a Christian?

One of the answers given in the course of the history of the church is that councils decide points at issue. Councils were assemblies of bishops, either of a certain area, or of all Christian countries, the so-called ecumenical councils

(ecumenical means here universal, it has nothing to do with the modern ecumenical movement). There is an impressive series of these ecumenical councils, starting with the Council at Nicea 325.

In the late Middle Ages there was a universally-felt need for reform in the Roman Catholic Church. So several "reform councils" met, but they did not succeed. One of the reasons was that the Pope sabotaged any efforts to diminish his power. And, as it is often in organizations, the bureaucracy won against boards that meet only from time to time. When the Reformation movement started, the urge for a council became even greater. But the Pope was busy waging war against the emperor. When there was finally peace, a council was announced, and then postponed, and then transferred, and then again postponed,

and after that delayed and so on, since the Pope did not want to have a meeting that was not under his total control. This went on for 14 years, and only after Luther's death was there finally a council in Trent. But it was no fair hearing, no free council, but an assembly in which the Pope set and controlled the agenda. Lutherans were not even admitted for a hearing.

During that time when a reform council was announced and postponed, Luther wrote a large treatise "On the Councils and the Church." He did a lot of research on the history of the first four ecumenical councils (Nicea 325, Constantino-

ple 381, Ephesus 430, and Chalcedon 451), reading the ancient church historians and a collection of the resolutions of these councils to find out what the original meaning and purpose of the councils were and what that meant for the reform and government of the church in his time.

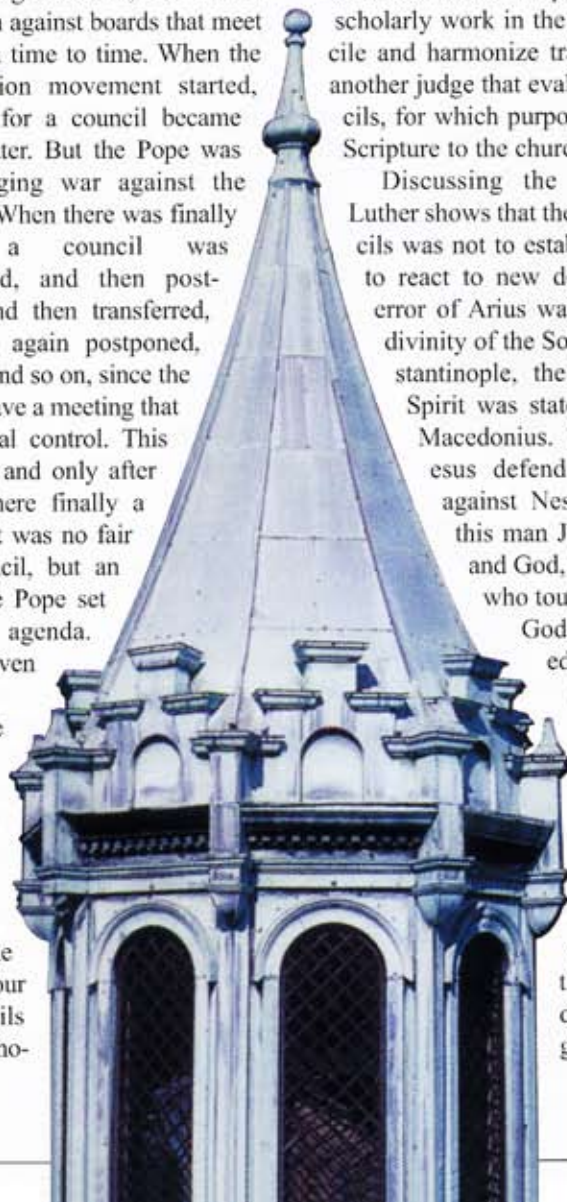
The first question Luther discussed was the formal authority of councils and the church fathers in the church. Are they authorities in the sense that they can establish binding decisions in addition to what is stated in Holy Scripture? Luther says no, and he quotes in favor of his position Augustine, the church father for him, who said that only the canonical Scriptures are inerrant, while writings by men, however pious these fathers might be, are not on the same level. Luther claims therefore, that he is faithful to the tradition of the church by *subordinating* this tradition to Holy Scripture, and that his adversaries who make tradition a source of doctrine and ethics are *not* in agreement with the fathers. Also, since councils and fathers do not agree with each other in all issues, especially questions of church order—a point that led to intense scholarly work in the Middle Ages to reconcile and harmonize tradition—there must be another judge that evaluates fathers and councils, for which purpose God has given Holy Scripture to the church.

Discussing the four main councils, Luther shows that the purpose of these councils was not to establish anything new, but to react to new doctrines. In Nicea, the error of Arius was rejected, and the full divinity of the Son was asserted. In Constantinople, the divinity of the Holy Spirit was stated against the error of Macedonius. The Councils of Ephesus defended the true old faith against Nestorius, confessing that this man Jesus Christ is true man and God, united, so that anybody who touches Christ has touched

God; and Chalcedon asserted also this true unity of Christ. After going through these assemblies of the church, Luther concludes that the doctrines they asserted in this time were nothing but the doctrine of Holy Scripture, that they neither wanted nor actually did state anything that goes beyond Scripture.



Councils, in the true sense of the early Church, are therefore nothing else than courts, like courts in the civil realm, to solve disputes. But unlike in the civil realm where the laws on which the courts base their decision are changing, there is an unchanging base for evaluating disputes in the church: Holy Scripture.



Councils, in the true sense of the early church, are therefore nothing else than courts, like courts in the civil realm, to solve disputes. But unlike in the civil realm where the laws on which the courts base their decision are changing, there is an unchanging base for evaluating disputes in the church: Holy Scripture. The true work of a council is, per Luther, to anathematize, that is, to reject and condemn new teachings and to assert and restate the true old doctrine; also to condemn all newly-thought-out works and ways and stick to God's vision of the Christian life as it is given in Scripture. That sounds harsh, even reactionary, but it is grounded in a realistic view of the church and her history. The faith that has been once delivered to the saints (Jude 3) is attacked, and one of the human traits used by the adversary is human fickleness and the curiosity for "something new," the kind of mindset that Paul describes as having "itching ears" (2 Tim. 4:3). The idea of progress is still very strong in our times, but it is not a model to understand the church on her way through history. She is but waiting for one revelation: The revelation of her returning Lord. That something is "new" does not mean that it is good or better, and in the realm of the church the "new" has to show its identity with the one true faith, which is "old" in the sense that it was before us, given to us by Christ in His Word. What is really new in theology is *by definition* wrong because it is not contained in Scripture.

Luther envisions a council as an assembly of people who are thoroughly versed in Holy Scripture and are seriously concerned with God's honor, the Christian faith, the salvation of souls, and the peace of the world. These would be all pastors. But Luther also wants to include some intelligent and reliable laypersons. This council would have about 300 members, so that it could function better than huge gatherings can. Its main purpose would be to judge present churchly practice according to the Word of God and to denounce all teachings and customs that stand against the doctrine of justification by faith alone. Conflicts and debates in and between congregations should not be brought to this council. Even if such a council was not possible for the entire church, Luther hopes that a local council for Germany might be possible, but he knows that, humanly speaking, there was no chance because the opponents would never agree to a council that was not subject to the authority of the Pope.

So what is the alternative? Since there is no possibility to solve the disputes in the way of a free assembly, work can only be done on the local level. In parishes and schools, the article of justification has to be preached and preserved against

new and foreign teachings. That is the best that can be done. For everything else, "let us commend the matter to the true judge, our merciful God."

In the last part of his treatise, Luther discusses the nature of the church. It has become obvious that the church is not an organization headed by the Pope, deriving its legitimacy from an unbroken tradition. The tradition is broken; the church that is under the Pope is not the early church of the first five centuries. Neither is the church an organization headed by a council, since also councils can make and have made mistakes. What then is the church? Luther does not like the word since it is a word of foreign origin, and it does not convey the true meaning. The Church for him is defined by the Creed as "the communion of saints," a crowd or assembly of people who are Christians. Thus, he can paraphrase this sentence as "I believe that there is a holy Christian people."

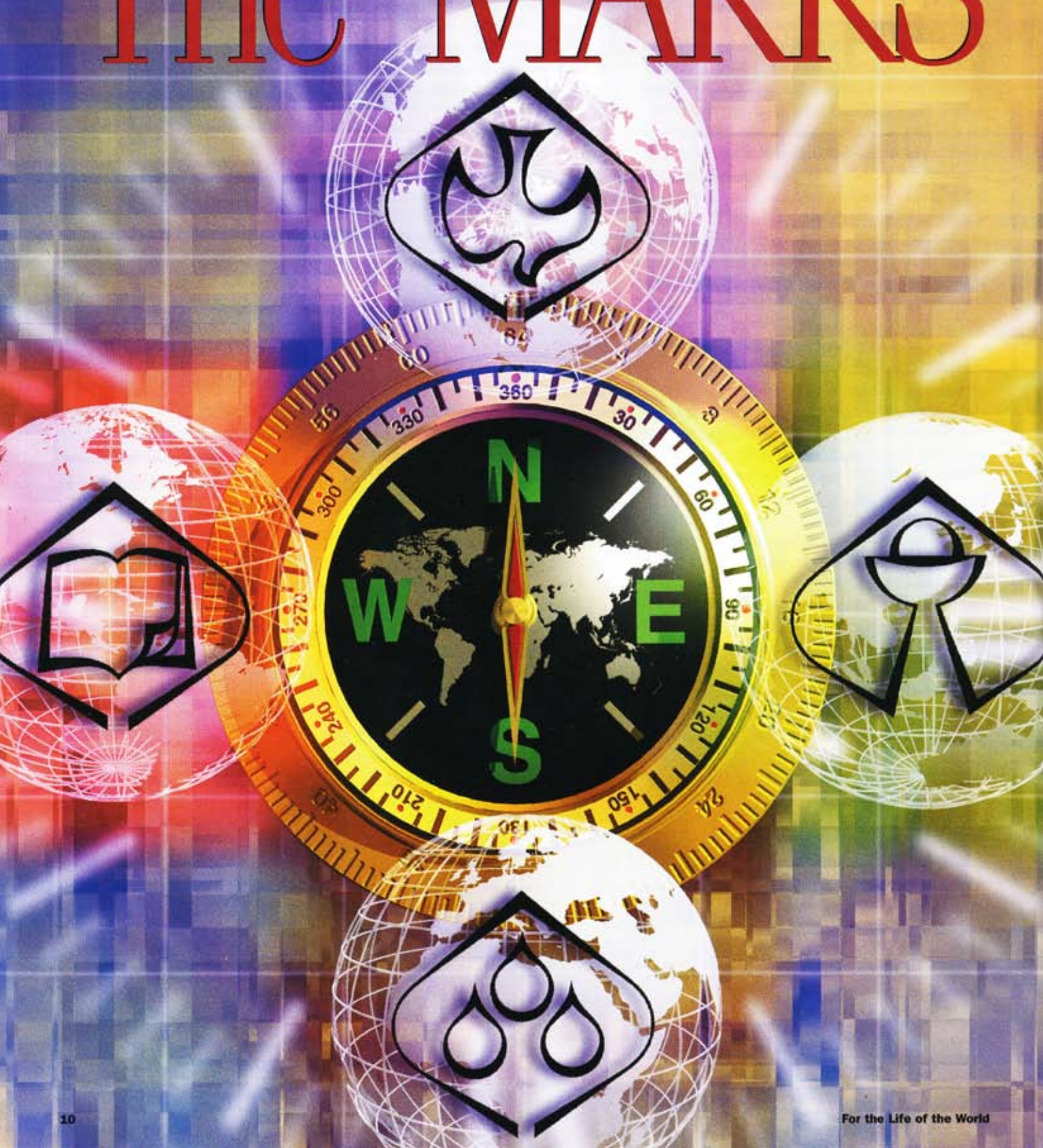
This holiness is not primarily a moral quality, a blameless life, but this holiness is, first and foremost, worked by the Holy Spirit when He gives faith in Christ and thus sanctifies people. The sanctifying action of the Spirit includes also a renewal of mankind, since the Spirit sanctifies us so that we, also, in our relations with our neighbors, live in love. Where is the true Church to be found? If we imagine the Holy Spirit working directly from heaven without any means, there can be no Church found here on earth, only individual believers. But this is not at all Luther's understanding of the operation of the Holy Spirit. There are *marks* of the Church, and the most prominent and important marks whereby the Church is identified are the means, created things, by which the Spirit comes to men, the means of creating and sustaining a holy people. The marks of the true Church that Luther mentions are the preached Word of God, baptism, the sacrament of the altar, the office of the keys, the consecration or calling of ministers (*Luther's Works* 41:148-168), prayer, and suffering. Therein is the origin and the continuity of the Church.

The Rev. Prof. Roland F. Ziegler is Assistant Professor of Systematic Theology at Concordia Theological Seminary, Fort Wayne, Ind.

The Church for Luther is defined by the Creed as "the communion of saints," a crowd or assembly of people who are Christians. Thus, he can paraphrase this sentence as "I believe that there is a holy Christian people." This holiness is not primarily a moral quality, a blameless life, but this holiness is, first and foremost, worked by the Holy Spirit when He gives faith in Christ and thus sanctifies people.



The "MARKS"



of the Church

By the Rev. Dr. Kurt E. Marquart

Why does the Church need “marks,” and what are they? St. Paul says “concerning Christ and the church”: “This is a great mystery” (Eph. 5:32). Comments Luther: “. . . this is a great mystery, to be apprehended by faith. It is not visible or tangible; therefore it is a sacrament, that is, something secret, a mystery, invisible, hidden” (*Luther’s Works* 41:164).

The Church is the mystical body of Christ, consisting of all who are joined to Him by God-given faith. It is the Holy Temple growing upon the foundation of

the apostles and prophets (Eph. 2:20, 21). Such things cannot be seen by our eyes at present. We see no one Holy Church of Christ, believers who “have washed their robes and made them white in the blood of the Lamb” (Rev. 7:14). Instead we see various factions and everywhere sinners like us. By faith, we know that we are justified, pure, holy, spotless before God for the sake of Christ, but we certainly see no such thing anywhere on earth, in this life. The Church then is an article of faith, not of sight. As we say in the Creed: “**I believe one** holy Christian Church.” Not: “I see one holy Christian Church.” What we see is in fact a churning mass of religious organizations, bureaucracies, activities, and individuals, of very “uneven quality,” to use that favorite phrase of book reviewers. Yet within this mass, we believe the one Holy Church to be hidden—hidden so deeply that “no human reason can find her, even if it were to put on all spectacles” (Luther).

That’s why the Church needs identifying signs or “marks”—otherwise we’d be at the mercy of any and every fanatical delusion calling itself “Christian.” Here is the classical “marks” language of the *Apology of the Augsburg Confession*:

“However, the church is not only an association of external [things] and rites like other civic organizations, but it is principally an association of faith and the Holy Spirit in the hearts of per-

sons. It nevertheless has its external marks so that it can be recognized, namely, the pure teaching of the gospel and the administration of the sacraments in harmony with the gospel of Christ” (Arts. VII and VIII, 5, Kolb-Wengert, p. 174). Or:

“Nor indeed are we dreaming about some platonic republic . . . Instead, we teach that this church truly exists, consisting of true believing and righteous people scattered through the entire world. And we add its marks: the pure teaching of the gospel and the sacraments” (par. 20, p. 177).

In other words, only God sees who is really in the Church, for only He can see the faith of the heart. **We can be sure where the Church** is by attending to her marks. Where the Gospel is purely preached and the sacraments are rightly, that is biblically, administered, there the Church comes to its true, proper, and legitimate expression. The more the preaching and sacraments in a given church deviate from the biblical truth, the less certain we can be of the Church’s presence there. So long as enough of the Gospel

remains for the creation and sustenance of faith, Christians, that is the Church, will exist within such a body; but a body that mixes the Gospel with contrary doctrine, that is, with error and falsehood, is a conglomerate of Zion and Babylon, and lacks the divine-

The marks of the Church mean that we are to be guided by faith, not by sight, in dealing with the Church. In the Church, it is above all truth and truth alone that counts—not numbers or prestige or pleasant relations. Where the Gospel is purely preached and the sacraments are rightly administered, there Christ’s Church is rightly and properly represented.





ly-willed orthodox (right-teaching) character of the Church (see Rom. 16:17).

But why preaching and the sacraments? Because only faith makes one a member of Christ and thus of His Church, and only the Gospel can create that faith. Preaching and the sacraments are simply the various forms of the one Gospel which alone gives life and salvation. See, for instance, Rom. 1:16 and 10:17. This is the evangelical, biblical understanding of the matter. By contrast, others want to identify the Church by all sorts of human devices and traditions, such as grandiose ceremonies and rituals, or allegedly divinely-instituted church bureaucracies and chains-of-command, especially the so-called "apostolic succession," that is, the allegedly unbroken historical line of ordinations running all the way from the apostles to present-day bishops. All such pomp and circumstance are trivial by comparison with the real "apostolic succession": faithfulness to apostolic doctrine. An "episcopate" that throws biblical authority and basic Christian morality to the winds, and, contrary to the express apostolic prohibition, purports to ordain women into the office of the Gospel ministry, is unapostolic and has no meaningful claims to "apostolic succession." Mere outward, historical ties to ancient places and churches do not count (1 John 2:19). Only faithfulness to the truth counts. After all, a fossil of a fish looks remarkably like a fish, and its stone particles stand in full "anatomical succession" to the particles of the fish—but the thing hasn't been a fish for a long time!

Only the Lord's life-giving words of truth create saving faith (St. Jn. 6:63, 68; 8:31, 32). Every other teaching contradicts and attacks faith. Therefore the Lord—far from urging His followers to treat contradictory teachings with "mutual respect,"—in fact warns earnestly against false prophets (Mt. 7:15; 24:11, 24)! Only His Word gives life, and therefore only His Word has any rights in the Church. The apostles likewise allow no contradiction to the one evangelical truth (Acts 2:42; Gal. 1:6-9; Tit. 3:10; etc.).

Perhaps the recent terrorist attacks on New York and Wash-

ington can serve to illustrate the point. Everyone is, of course, (rightly) horrified at these atrocities, and churches and churchmen are publicly aghast. Yet in their own domain these churches and churchmen smile benignly—not to say inanely—at the ghastliest spiritual atrocities! Once the FBI have identified the perpetrators of the recent mass-murders, what should we then expect? Would it be a wine-and-cheese reception at which President Bush and the terrorists discuss their differences in the spirit of good-will and "mutual respect"? Surely not even the silliest sentimentalist would expect that! Yet that is the order of the day in the surreal world of "ecumenical" decorum, where every heresy is a legitimate "point of view," and every false prophet a "dear brother in Christ"!

The marks of the Church mean that we are to be guided by faith, not by sight, in dealing with the Church. In the Church, it is above all truth and truth alone that counts—not numbers or prestige or pleasant relations. Where the Gospel is purely preached and the sacraments are rightly administered, there Christ's Church is rightly and properly represented. Any contradiction of the Savior's pure Voice and teaching (St. Jn. 10, "My sheep hear My voice") misleads and **misrepresents the Church, and therefore cannot** be granted any spiritual rights or legitimacy by any church wishing to be "apostolic." Christ's truth unites and divides. Where the priority of His Gospel truth and agreement in it are not valued, it is no use prattling much about "missions," or human, bureaucratic togetherness and "love." It is all a sham. To overlook and make light of false doctrine is to compromise and flirt with the Arch-Terrorist, who seeks to deceive and destroy with his lies (Jn. 8:44; 2 Thess. 2:7ff.). But

unlike the commercial towers of New York or Washington's Pentagon, Christ's Holy Church is so firmly founded on the Divine Rock, that the very gates of hell shall not prevail against her (Mt. 16:18). Thanks be to God!

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

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What Does This MEAN

I write these lines in the wake of the devastation brought about by the terrorist attack on our country. The savagery of this act and the unimaginable grief that it has inflicted on thousands of people will be forever part of our nation's memory. It is not surprising that at such a time as this, people scramble in search of something that will bring comfort, or at least help them find some meaning in this episode of senseless violence. Indeed, talk of a generic God is abundant, but this talk is carefully guarded and precisely measured, lest it offend the pluralism that has come to define our age. Evil is often mentioned, but little, if anything, is said of sin. God's presence is vaguely affirmed, but there is no

proclamation of the forgiveness of sins. In short, we are left haunted with yet another version of what Luther called the theology of glory.

What do we have to say to a world where the wounds of sin are so painfully evident? It is not given to us to attempt to answer the "why" questions. Unlike Rabbi Kushner's *Why Bad Things Happen to Good People?*, the theologian of the cross addresses another question, "Why Good Things Happen to Bad People?" The answer is found only in the cross. Our preaching is the proclamation of Christ crucified, a Savior who was wounded for our sins. Only His cross is capable of embracing the depth of human sinfulness that is the source of the wickedness expressed not only on September 11, 2001, but from Genesis 3 onward. Shortly after the First World War, Edward Shillito authored the following poem:

*If we never sought, we seek Thee now;
Thine eyes burn through the dark, our only stars;
We must have sight of thorn pricks on Thy brow,
We must have Thee, O Jesus of the Scars.*

*The heavens frighten us; they are too calm;
In all the universe we have no place.
Our wounds are hurting us; where is the balm?
Lord Jesus, by Thy Scars, we claim Thy grace.*

*If, when the doors are shut, Thou drawest near,
Only reveal those hands, that side of Thine;
We know to-day what wounds are, have no fear,
Show us Thy Scars, we know the countersign.*

*The other gods were strong; but Thou wast weak;
They rode, but Thou didst stumble to a throne;
But to our wounds only God's wounds can speak,
And not a god has wounds, but Thou alone.*

(quoted in D. A. Carson, *The Gospel According to John*, William B. Eerdmans Publishing Company, 1991, p. 647).

These last days, our seminary's president has constantly reminded us that the hijackings and planned crashes make it all the more necessary that we tend to our vocation as teachers and students here at Concordia Theological Seminary. We devote ourselves to the formation of faithful pastors who are sent into a wounded world by a Lord who still bears the scars of nail and spear in His resurrected body. From His wounds we are given the forgiveness of sins, life, and salvation. Faith holds fast to these gifts even as creation groans under the agony of sin.

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.



Our preaching is the proclamation of Christ crucified, a Savior who was wounded for our sins. Only His cross is capable of embracing the depth of human sinfulness that is the source of the wickedness expressed not only on September 11, 2001, but from Genesis 3 onward.

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.



Concordia Theological Seminary

Affiliate Guild Registration

☐ 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.

For the

LIFE of the CHURCH



Introducing Two New Seminary Advancement Team Members



Rev. Ralph G. Schmidt:

Concordia Theological Seminary is pleased to welcome the Rev. Ralph G. Schmidt to its development staff as Director of Planned Giving. He assumed his new duties on June 18, 2001. He comes to the seminary from Concordia University, Seward, Neb.

Rev. Schmidt grew up in Sheboygan, Wis., where he graduated from South High School in 1965. He attended Concordia College, Milwaukee, Wis.; Concordia Senior College, Fort Wayne, Ind.; and Concordia Seminary, St. Louis, Mo., graduating in 1973. He served his vicarage at Trinity Lutheran Church in Jackson, Mich. While there, he met his wife, Janice (née Mackie), to whom he was married on June 2, 1973. They have been blessed with three children: Jonathan, who graduated from Concordia, Seward, Neb., in May; Mark, who is attending Indiana University/Purdue University, Fort Wayne, Ind.; and Sarah, who is a sophomore at Concordia Lutheran High School.

Following his graduation from seminary, Rev. Schmidt served as Assistant Pastor at St. Paul's Lutheran Church, Northville, Mich.; and as Pastor of Christ Our Savior Lutheran Church, Livonia, Mich.; Trinity Lutheran Church, Fort Lauderdale, Fla.; and St. John's Lutheran Church, St. Johns, Mich.

In 1991, Rev. Schmidt accepted a call to Concordia University, Seward, Neb., as Director of Church Relations. Two years later the planned giving duties were added to his position. During his tenure at Seward, Concordia's known planned gift expectancies increased from about \$5 million to over \$42 million. The Heritage Society for those individuals who have made planned gifts also was initiated and now has a membership of several hundred.

Rev. Schmidt received specialized training for planned giving from the Robert Sharpe Institute on Planned Giving at the College of William and Mary in Williamsburg, Va. He also has attended numerous planned giving seminars sponsored by Crescendo Software and the Associa-

tion of Lutheran Development Executives. He holds the Certified Fund Raising Executive status from the CFRE Professional Certification Board.

At CTS, Rev. Schmidt will work with people who would like to include the seminary in their estate plans, traveling throughout the country to accomplish this. Those who would like to talk with him concerning such gifts may call him at 219-452-2268.

Gary Nahrwold:

Gary Nahrwold joined the Concordia Theological Seminary Advancement staff in June 2001, having worked for over 20 years in industry. A 1982 graduate of Purdue University, Gary holds a Bachelor of Science degree in Psychology and a Bachelor of Arts degree in Supervision (Industrial Management).

After working for Magnavox (now Raytheon) in their Government and Industrial Electronics division in Fort Wayne for 18 years, Gary was a Materials Manager for Franklin Electric in Bluffton, Ind., before coming to CTS.

A lifelong member of Emanuel Lutheran Church, New Haven, Ind., Gary has extensive experience in congregational service. His wife, Renita, is also serving at the seminary as Director of the Christ's Child Learning Corner. The Nahrwolds have three children: Jessica (24), Justin (20), and Jenna (15). They are also proud grandparents.

"I am very excited to join the Advancement staff at CTS," Gary says. "My family has experienced the normal challenges all families face. In addition, I've been on the 'Corporate America' side of layoffs, downsizing, and plant relocations. Our congregation has been blessed with pastors from the Fort Wayne seminary who have helped us grow in our faith and helped our family through the challenging times. I'm grateful for the opportunity to share the CTS story with folks like me who depend on our seminaries to provide faithful and confessional pastors for coming generations."



Estate Planning

Making Dreams a Reality

What would you like to do for Concordia Theological Seminary if you were able to make a major gift? Many people think that is nothing more than an academic question, theoretical in its framework with little substance in reality. However, many who support the seminary regularly can make a major gift, even though they may not think they can. The "how" comes in the planning.

We all have dreams in life. Perhaps we have a "dream house" that someday we hope to build. Maybe it's a cottage at the lake. Perhaps it's that graduate

a lecture or concert series to enhance the intellectual and cultural development of our future pastors would bring joy to the heart of the donor.

Planned giving is a special area of development work that helps people transform their dreams to reality. It helps people look at what they want to accomplish and then assess how that could be done. At times, this means helping them craft an entire plan of action for their estate, analyzing their desires for family members and charity, and then seeing how their resources can best achieve their goals when the Lord calls them home to heaven. It looks at needs and desires for family in terms of assets and income, it looks at tax issues, it looks at the fervent desire to make a difference charitably, and then, after much listening and reflection, works to fashion the plan that will coordinate all of these factors.

At other times, planned giving might look at just a single gift; how, for example, an individual may give an asset that will provide lifetime income, tax benefits, and a final charitable gift to accomplish that person's goal. Sometimes, in funding such a plan, income can be increased enough that an early direct gift can also be made so that the donor can actually see in life some results of what will occur in larger measure later on.

As I begin my work at the seminary, I would look to offer my services to any of our donors who would like to talk about a plan that includes the seminary. If anyone wants to put together an integrated plan of action for their estate, I'd be happy to sit down with them, listen to their hopes and dreams and assist them in helping accomplish them. If one has appreciated assets, such as stock or farmland, that are not providing a high return but are not good to sell because of capital gains taxes, there are wonderful plans we can share that will increase income while also providing tax benefits and a gift after the person no longer needs the income. Some of these will be featured in future articles.

If you would like a confidential consultation, please call me toll free at 1-877-287-4338, ext. 2268, or send in the coupon below to Rev. Ralph G. Schmidt, Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, IN 46825.



degree that there was never enough time to pursue. Or perhaps learning to play that musical instrument we've always admired. Many people also have dreams when it comes to giving. The thought of funding a student aid endowment would bring a real sense of accomplishment of providing assistance every year to prepare pastors to serve the church until our Lord returns. Perhaps the creation of a faculty chair would fulfill a passion for excellence in education. Or maybe funding

YOUR VISION
OUR MISSION

- ☐ I would like information about estate planning or various gift plans available.
☐ I have already included Concordia Theological Seminary in my estate plan.

Your Name: _____

Address: _____

City: _____ State: _____

ZIP: _____ Phone: _____

The Stories Behind the Gifts



From Mr. & Mrs. Les Zoss

It was a cold snowy afternoon in the spring of 1974 when Vicar Herbert S. Miessler left home in Edmonton, Alberta, Canada. His schedule included confirmation classes at two churches. Although "Bert" had his schedule, it was not the Lord's schedule. He did not arrive at either of the churches. An evening search was called off due to darkness and weather conditions. Early the next morning, he was found in his car, which was upside down in a water-filled ditch. The cause of death was drowning.

Following high school graduation, Bert attended Valparaiso University in Indiana. VU was associated with Lutheranism, close to home, and one of his four cousins lived there. That cousin was Mrs. Carolyn B. Zoss, a daughter of Mr. and Mrs. Adolf Luers, née Miessler, and the wife of Prof. Leslie M. Zoss, who taught in the College of Engineering. At VU, Bert completed a B.S. degree in physics, met and wed Alyce (née Bucnis), went to work for Bell Laboratories, and then to IBM. After several years, Bert resigned from this path and entered ministerial training at CTS in Springfield, Ill. Bert's father, Herbert Miessler, had attended Concordia, Milwaukee, but due to WWI did not enter ministerial training. His grandfather, C. F. O. Miessler, was a doctor in Crete, Ill., and the oldest son of Pastor E. G. H. Miessler.

In 1851, Pastor E. G. H. Miessler had immigrated from Germany as one of Loehe's missionaries. He started his work as a missionary to the Chippewas near Saginaw, Mich. He later worked with Baierlein and succeeded him at Bethany, Mich. The Chippewas paid him a tribute by allowing his first wife to be buried in their burial ground near Bethany, Mich. He was also remembered in a stained glass window at the St. Lorenz Lutheran Church in Frankenmuth, Mich. Two of his sons had also entered the ministry. Vicar Bert Miessler would have been the fourth "Pastor Miessler" in four generations. Bert and Alyce were blessed with two children, Tim and Jennifer. Mrs. Alyce Miessler now lives in Connecticut. Tim and his wife, Sara, now reside in South Carolina, where Tim is a minister in an American Presbyterian Church. Jennifer teaches music at a school in California.

During an instructional program for potential new members at Our Shepherd Lutheran Church in Indianapolis, Ind., Pastor Carl Cloeter and the Zosses discovered a common bond. A grandson-in-law of the Zosses, who was taking the program, questioned the background of the name "Missouri Synod." In the discussion that followed, they discovered that Pastor Cloeter's great-great grandfather, Pastor O. E. Cloeter, was taken by Mrs. Zoss' great grandfather to Mille Lac, Minn., to start a mission to the Indians. Confirmation of this program is well documented in both family records.

After Bert's death, the Zosses proposed a program of "emergency, non-interest loans" for CTS students as a Memorial to Vicar Miessler. The loans were to be repaid as the Lord blessed His servants. The system, however, did not work as planned when IRS tax payments were assessed if loans were not repaid by graduation. In an effort to find an alternative program, the Zosses sought the help of Paul Schulz, their AAL representative. The solution was to purchase an insurance policy on Mrs. Zoss and deed the policy over to CTS. Annual premiums would be donated to CTS by the Zosses. This then became the Vicar Miessler Memorial Scholarship Fund. The procedure has worked very well for the Zoss family, and should help to add a significant amount to the CTS Student Scholarship Fund in the future. It is truly a simple way to minimize student debt and help support the Lord's work in the training of His servants.



Life insurance is not only a good investment to ensure your family's well-being, but also a practical and cost-effective way of assisting Concordia Theological Seminary in its mission to train pastors.

By transferring ownership of a policy to the seminary—as opposed to making CTS a beneficiary of the policy—you not only receive a tax deduction for the charitable contribution to the seminary (in the form of the amount of the annual premium), but you are helping to guarantee that your children and grandchildren will have pastors.

On the following pages you will meet two families that have chosen to provide such gifts to Concordia Theological Seminary. Les and Carolyn Zoss of Indianapolis, Ind., have worked through Aid Association for Lutherans. David and Theresa Leny, also of Indianapolis, have worked through their Lutheran Brotherhood agent, Art Adams.

If you have questions about doing the same thing, please contact us at our toll-free number, 1-877-287-4338, or talk to your AAL or LB agent.

We thank God for the Zoss and Leny families and their dedication to the mission of Concordia Theological Seminary. These folks and others like them have used God's gifts in this innovative way to give glory to the source of all blessings and to serve His Church.

Alan Havekotte
CTS Office for Institutional
Advancement

The Stories Behind the Gifts continued



From Mr. & Mrs. David Leny

David and Theresa Leny are long-time Lutheran Brotherhood policy holders. They are members of Trinity Lutheran Church in Indianapolis, Ind., where the Rev. Walter Maas was the pastor. He provided David and Theresa with spiritual nurture and the real motivation for doing what they could for Concordia Theological Seminary and the men who prepare for the ministry here. Rev. Maas was a dedicated, loving, and caring servant of his Lord. David and Theresa wanted to serve their Lord by providing financial support for future pastors who, prayerfully, will emulate Pastor Maas. They wanted to honor Pastor Maas and his widow, Myra, with their gifts. In addition, they have honored Mary Trees, a member of Faith, Greenfield, whom the Lenys admired for her humility and Christian witness.

David and Theresa believe they began making cash contributions to Concordia Theological Seminary, Fort Wayne, in the 1970's. This was primarily the result of having a trusted financial advisor, Mr. Elmer Theiss, who was a sales representative for a mutual fund company and was also a member of the Fort Wayne Seminary Board. He contributed to the seminary himself and taught David and Theresa to do the same. They started making major contributions annually when Ford Motor Company, David's employer, introduced its matching funds program.

They made their first life insurance gift in 1987 when they each purchased a \$100,000 whole life insurance contract from Lutheran Brotherhood and made Fort Wayne seminary the owner and beneficiary. By making the seminary the owner, their annual premium payments qualified for tax-deductible contributions under IRS tax rules and also continued to qualify for Ford Motor Company's annual matching funds.

They made the decision to gift life insurance when they learned how the life insurance contract could multiply, or leverage, the value of their donations. For the total \$200,000 of life insurance, their approximate \$4,000 annual premium, based on their ages and underwriting classifications, increased the potential value of their \$4,000 gift to \$200,000. They continued their annual gift of \$4,000 through 1999. Each year they gifted the seminary, and the seminary paid Lutheran Brotherhood the \$4,000 premium.

Through all these years the seminary continued to receive \$4,000 matching funds from Ford Motor Company as well. But these funds were free to be used at the seminary's discretion—they were not paid to Lutheran Brotherhood for the insurance.

After the 12th payment in 1999, the two life insurance contracts were earning enough in annual dividends, i.e., premium refunds from Lutheran Brotherhood, that it was no longer necessary to pay the premiums as they had been paid in the past years. In other words, by the year 2000, prior years' dividend accumulations plus future dividends were projected to be adequate to pay all future premiums.

By no longer having to pay for the 1987 contracts, David and Theresa decided to purchase additional life insurance—also for CTS Fort Wayne. This purchase was for \$400,000, and rather than being two contracts, they applied for a second "to-die-contract"—meaning that, upon the death of the second spouse, \$400,000 tax-free dollars would be paid to the seminary. This contract also requires an annual premium of approximately \$4,000. Late in the year 2000 and early in 2001, David and Theresa have expanded their life insurance gifts a third time. This was made possible, at least partially, by the seminary combining their now \$5,000 annual cash gift from the Lenys and the Ford Motor Company's matching of \$5,000 for a total annual payment to Lutheran Brotherhood of \$10,000. This amount pays the premium for the 1999 contract of \$400,000 plus an additional contract of the same second-to-die type for \$750,000.

In summary, the seminary now owns four life insurance contracts totaling \$1,350,000.00 and receives two \$5,000 annual gifts (one from David and Theresa and one from Ford Motor Company) which they use to pay the premiums.

Theresa says, "I believe that everything in this world is owned by God and is made available to us by Him while we are on earth. Therefore, when the Lord has blessed me with material things, then it's my responsibility to use them so that others may be blessed."

*Art Adams,
Lutheran Brotherhood District Representative*



CHRIST'S GIFTS IN LITURGY:

The Theology and Music of the Divine Service

Second Annual Conference ✠ November 4-6, 2001

Presenters PLENARIES

Paul J. Grime	<i>The Theology and Structure of the Divine Service</i>
Arthur A. Just Jr.	<i>The Ordinaries of the Divine Service</i>
Richard C. Resch	<i>The Music of the Divine Service: Propers and Proclamation</i>
William M. Cwirla	<i>Preaching in the Divine Service</i>

Presenters SECTIONALS

Steven F. Wentz	<i>Playing the Divine Service: Leading the People's Song</i>
Roger D. Pittelko	<i>Presiding at the Divine Service: Leading with Understanding</i>
John T. Pless	<i>Taking the Divine Service into the Week: The Liturgy of Life</i>
Barbara J. Resch	<i>Children and the Divine Service</i>
Paul W. Hofreiter	<i>Bach and the Divine Service: The B Minor Mass</i>
Pastor Mark E. Sell and Kantor Kevin J. Hildebrand	<i>Preparing for the Divine Service: Building a Parish Team</i>

EVENTS

All BACH Organ Recital: Steven A. Hoffman
All Saints' Choral Vespers: Schola Cantorum with President Wentz preaching
Banquet Speaker: John W. Saleska
Banquet Music: Lutanist Russell Bookout



THE GOOD SHEPHERD INSTITUTE

Pastoral Theology and
Sacred Music for the Church

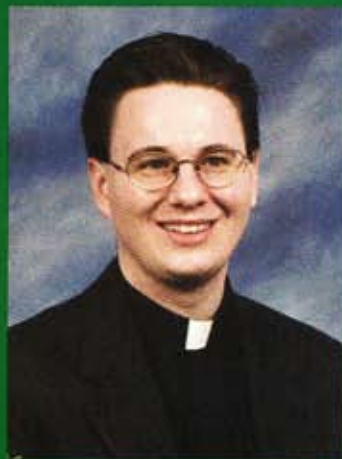
Co-Directors: Arthur A. Just Jr. and Richard C. Resch

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

In the FIELD

by Monica Robins

In the Field is a special feature section that focuses on the life and ministry of a pastor within The Lutheran Church—Missouri Synod.



Living in a very ethnically diverse area, one of our challenges is to reach out with the Gospel to the people arriving in the area. "It is a thrill to minister amongst such a diverse congregation and community—but the Gospel is the same. I've had two funerals already, and those really made clear to me that the Gospel is the same no matter the size of the community or education of the people. We still preach that in Christ, we look for the 'resurrection of the body and the life of the world to come.'"

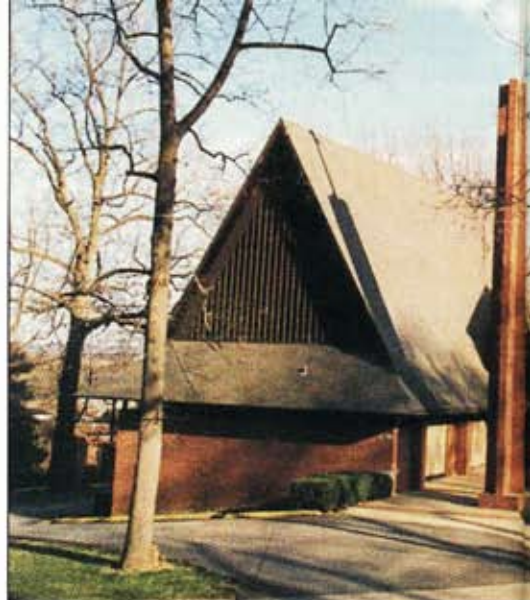
"Sharing the Gospel with People of All Walks of Life"

During his college years at Berklee College, Boston, Mass., Christopher S. Esget, a baptized and confirmed LCMS Lutheran, frequented various "evangelical" churches, especially those that favored worship sometimes called "contemporary." As he attended various Bible studies, and listened to the preaching in these Reformed churches, he began to question some of the teachings, and he began to doubt that his sins were forgiven.

"I never heard unequivocally in the Reformed churches that I was forgiven," said Pastor Esget. "It always seemed to be followed by some statement of what I had to do. This became especially clear to me while I lived in a house owned and run by a Reformed church in Boston, where twelve 'evangelical' college students lived, ate, studied, and worshipped together. The community was very legalistic, and I began to hunger and yearn for the Gospel."

At the same time, he had questions about the Lord's Supper. On the infrequent occasions that it was celebrated in these churches, the words of Jesus seemed to be contradicted by the preaching. "I asked the Lutheran pastor who confirmed me back in Minnesota about this, and he gave me a book by Martin Chemnitz on the topic to read, and also Walther's *Law and Gospel*. Reading those books began within me the desire to study theology and I began attending a Lutheran church in Boston, although this was against the rules of the house I was living in."

The hymns were a great comfort to him in their proclamation of the Gospel



and the clear confession of Christ's presence in the Lord's Supper. "The vicars at the church—one from St. Louis, and the next year one from Fort Wayne—were very supportive and took time to talk to me, to answer my many questions, and gave me more to read. The more I learned, the more I wanted to share with my Reformed friends the wonderful news of the Gospel I had discovered in these Lutheran books, and the comfort that I found in the liturgy that was so much deeper than in the Reformed songs, which I had come to find very shallow."

Pastor Esget completed his Bachelor of Music in 1993. With a desire to serve the church, he contacted the seminaries with an interest in a master of church music program. "Although they did not offer the program in which I was interested, after meeting the professors and students at Concordia Theological Seminary and listening to the lectures, I began to think that I could study for the ministry, even though I felt very inadequate and ill-prepared."

Pastor Esget graduated from CTS with a Master of Divinity in 1997. His first Call was to Bethel Lutheran Church, DuQuoin, Ill., which is a small town (6600 pop.) in rural southern Illinois, about 90 miles southeast of St. Louis. "We averaged around 90 at the Divine Service on Sundays. It was a young congregation with many children; I really emphasized catechesis of the young children, starting in our church's preschool, where even the three-year-olds memorized the Ten Commandments, the Lord's Prayer, and many Lutheran hymns and parts of the Liturgy." Another thing he



emphasized was celebrating all of the minor festivals with a spoken Divine Service in the evening. "I also tried to be involved in the community by speaking regularly on the local radio station and by serving at the hospital as a volunteer chaplain," continued Pastor Esget.

In 2001, Pastor Esget received and accepted a call to Immanuel Lutheran Church, Alexandria, Va., which borders Washington, D.C. Immanuel has a very diverse congregation, with people from all walks of life: blue collar workers, military and retired military officers, government workers (some of whom work in the White House and on Capitol Hill), information and technology specialists, and several Ph.D. students. Very few people in the congregation were born here; most have come to the D.C. area through their occupations. Said Pastor Esget of his congregation members, "With family spread out all around the country, people here treat each other as family. I have been really impressed with how they care for one

another. While some people live in our neighborhood, which is very old and established, many of our members drive long distances, some over an hour, to come to our church, which emphasizes the historic liturgy and confessional doctrine, which is in short supply in these parts."

Immanuel also has a parochial school of about 100 students, although few at this time come from the congregation. Pastor Esget teaches seventh and eighth grade religion classes in the school every day, and leads a weekly chapel service (Mats) complete with vestments, organ, etc. The children are reciting the Catechism together during that time as well. Many are not members of any church—this is a great mission field that they are trying to pursue more actively. They also offer services (Evening Prayer) on Wednesday evenings, which draw about 20 people.

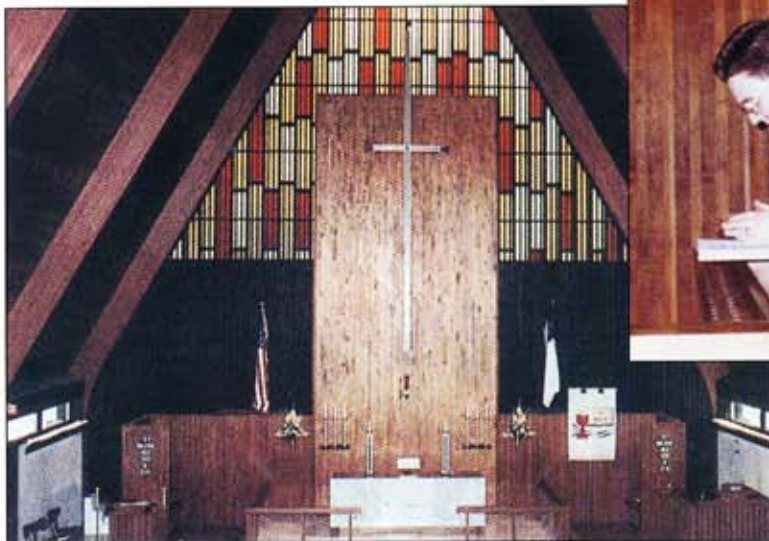
"Besides Sunday morning, I also have a Wednesday morning Bible Study, and we have just started a new program called the *Lay Academy of Theology* on Sunday evenings. This is a more in-depth study of Lutheran theology that we hope to be the genesis of a program to reach out to inquiring adults from throughout the D.C. metro area in the future. We already have had, in the first few weeks, several young adults who are not members of our congregation attending. I'm hoping to develop that as an emphasis—academic- and professionally-oriented young adults who are looking for substantive Christian teaching and worship."

The Sunday following the Septem-

ber 11th terrorist attack was their best attended, with 127 in worship. A typical Sunday brings around 100 to worship. "The congregation has been through some difficult times. They were vacant for two and a half years, after the previous pastor resigned his divine call. Shortly after that a large segment of the leadership left to follow the pastor, who then joined a different denomination. Some of those who stayed really wondered whether the congregation would survive, but by God's grace, the congregation was very united in its life under God's Word and their desire to remain a strong, confessional, liturgical church. While the numbers dwindled for awhile, God has really strengthened this congregation and they are ready to grow, spiritually, and, if God wills, numerically," said Pastor Esget.

Living in a very ethnically diverse area, one of their challenges is to reach out with the Gospel to the people arriving in the area. "It is a thrill to minister amongst such a diverse congregation and community—but the Gospel is the same. I've had two funerals already, and those really made clear to me that the Gospel is the same no matter the size of the community or education of the people. We still preach that in Christ, we look for the 'resurrection of the body and the life of the world to come.'"

The Rev. Christopher S. Esget, Pastor of Immanuel Lutheran Church, Alexandria, Va., is married to Kassie, whom he met on vicarage at Trinity Lutheran Church, Norman, Okla.



Concordia Theological Seminary

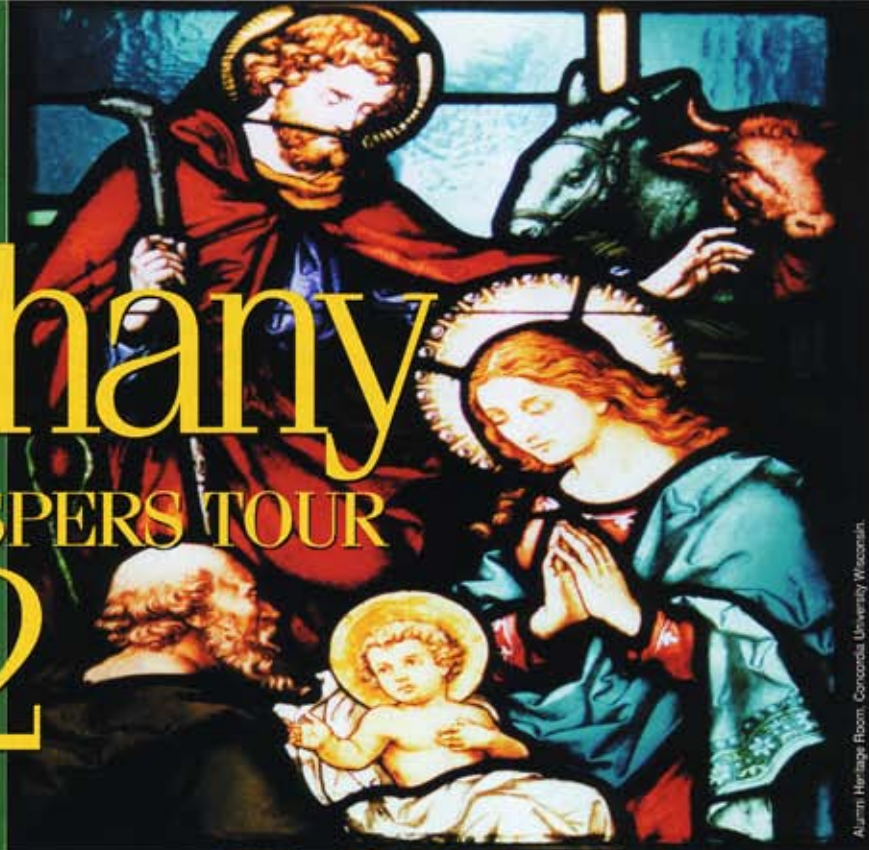
KANTOREI

Richard C. Resch, Director

Epiphany

CHORAL VESPERS TOUR

2002



Monday, December 31, 2001
New Year's Eve Choral Communion
Holy Cross Lutheran Church
322 East Ave.
Kitchener, Ontario
7:00 PM

Tuesday, January 1, 2002
Holy Ghost Lutheran Church
6630 Luther St.
Niagara Falls (Bergholtz), NY
10:30 AM

Wednesday, January 2, 2002
Trinity Lutheran Church
149 Honnes Lane
Ithaca, NY
7:00 PM

Thursday, January 3, 2002
Immanuel Lutheran Church
1801 Russell Rd.
Alexandria, VA
7:30 PM

Friday, January 4, 2002
First Trinity Lutheran Church
531 N. Neville St.
Pittsburgh, PA
7:00 PM

Saturday, January 5, 2002
Emanuel Lutheran Church
231 E. Mulberry St.
Lancaster, OH
4:00 PM

Sunday, January 6, 2002
Faith Lutheran Church
200 W. McKenzie Rd.
Greenfield, IN
9:15 AM

Sunday, January 13, 2002
Epiphany Lessons and Carols
Kramer Chapel
7:00 PM



CONCORDIA
THEOLOGICAL
SEMINARY

Campus

Happenings



Seminary Begins Its 156th Academic Year

At 4 p.m. on Sunday, September 9th, Concordia Theological Seminary held its opening service in Kramer Chapel. This service marked the beginning of another school year filled with prayer, study, and fellowship on the seminary campus.



The seminary also rejoices in the installation of three new ordained staff members. The Rev. Ralph G. Schmidt will serve in the Office for Institutional Advancement as Director of Planned Giving. He comes to the seminary from Concordia University, Seward, Neb., where he was Director of Church Relations. He is married to Janice (née Mackie), and they have three children: Jonathan, Mark, and Sarah.



The Revs. John M. Dreyer and Michael E. Kessler will both serve as Admission Counselors for the seminary. After graduating from CTS in



1992, Rev. Dreyer served as pastor of Immanuel Lutheran Church, Livermore, Iowa (1992-1996), and Redeemer Lutheran Church, Robbinsdale, Minn. (1996-2001). Rev. Kessler completed his M.Div. degree at CTS this year and was ordained on September 9, 2001, at St. Paul Lutheran Church in Fort Wayne, Ind. He and his wife, Jennifer, have one daughter, Hannah.

At the service, Dr. Wenthe delivered the sermon and the Rev. Timothy E. Sims, President of the Indiana District of the LCMS, installed the three new ordained staff members.

"As Concordia Theological Seminary enters its 156th academic year, we are grateful for the generous support of the church and its people for theological education," said the Rev. Dr. Dean O. Wenthe, President of CTS. "A large entering class, a faithful faculty, and a stimulating setting combine to promise a most fruitful year of pastoral

formation. As our surrounding culture freefalls ever more rapidly away from the Christian vision, it is our privilege to hold up Christ with missionary clarity and conviction. What a wonderful calling to share the significance and beauty of human life as redeemed by Christ! We invite people to visit our campus throughout the year, to interact with faculty, staff, and students as we serve Christ's Holy Church."



Called to SERVE

Ross and Mireya Johnson—An Eternal Perspective



There was never a day in his life that Ross didn't want to be a minister. He remembers telling his dad during bedtime prayers that he wanted to be a pastor.

"I grew up as Roman Catholic until I was nine years old," said Ross. "My parents became evangelicals when I was ten years old and they put me in a Christian school. I continued to learn more about Christianity and I never questioned my faith. During my 10th grade year at public high school, my friends started to party, and I started to question the whole 'Jesus thing.' After extensive research, I continued to have faith and my involvement in church grew and I continued to study theology. Over the next two years in high school, I read most of the major systematic theology works in print. I was enamored with Louis Berkoff, Wayne Grudem, John Calvin, and others. However, I always questioned many of their beliefs."

At the end of high school he met Mireya Alvarez, whom he soon married. While he was a full-time student at Vanguard University in Costa Mesa, Calif., he was given a prestigious job as a research assistant at the Christian Research Institute (CRI). CRI is the largest evangelical counter-cult organiza-

tion in the world. It was there that he met a few lay Missouri Synod Lutherans and discovered that Lutheran theology was the key that made his understanding of Scripture and theology come together. He says he "found the best kept secret in Christianity: The Lutheran Church—Missouri Synod."

"I still remember the first time I set foot in the Lutheran church. It was a Thursday night Bible Study taught by Dr. Rod Rosenblatt from Concordia Irvine. For the first time in my 22 years of life, I felt like I was at home and comfortable at church! Soon I entered catechesis under Pastor Alfonso Espinosa at Saint Paul's Lutheran Church in Laguna Beach. Pastor Espinosa and my church family began to encourage my wife and me to attend the seminary (my wife had expressed an interest in theology as well). The Book of James talks about how life is but a vapor—here today and gone tomorrow. Life is short when you have eternity in perspective and I know that I could not delay going to seminary, because years can soon turn to decades and decades into death, and I would never have obeyed my calling."

Mireya and Ross agreed that going to the seminary was the path they both wanted to take, and they are now getting

ready to begin their second year. Ross is enrolled in the Master of Divinity program, and Mireya is in the Master of Arts degree in religious studies.

"I am in the M.A. program because I was highly encouraged by my husband, Ross, to learn at the seminary. While in California I was pursuing a Master's Degree in English and Humanities, but when Ross was accepted to seminary, I changed my plans. It turned out to be a wonderful blessing, and I absolutely love learning here because I get to study Lutheran theology and learn alongside my husband. I am colloquizing into the Deaconess program as well. This is the most exciting thing because I am thrilled to work alongside my husband and pastor as an official church worker."

When asked what he would say to a man considering coming to the seminary, Ross said, "The first thing I would encourage a person to do is become active in his local congregation. Secondly, discuss it with your pastor and with your wife (if you have one). Lastly, don't procrastinate if you feel called to the ministry. Keep an eternal perspective . . . Life is but a vapor, here today gone tomorrow."



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

1. Christ Centered
2. Integrated Community
3. Chapel Services
4. Caring Faculty
5. Low Cost of Living
6. Unique Fieldwork Opportunities
7. Seminary Co-ops
8. Christ's Child Learning Corner
9. Foreign Study
10. Lake Fishing

For Sale

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!



The CTS Admission Counselors are on the road once again doing their Fall trips. Check out the list to see if there will be a counselor in your area soon!

Rev. Klemsz:

10/1-10/5	Colorado
10/15-10/19	Southern Idaho/Utah
11/10-11/15	Southern California

Rev. Scudder:

10/1-10/5	North Dakota/South Dakota
10/19-10/21	Texas—Concordia University at Austin
10/29-11/2	Nebraska—Concordia University Nebraska
11/12-11/16	Texas—Concordia University at Austin
12/3-12/7	Kansas

Rev. Kessler:

10/1-10/5	Virginia/Massachusetts
10/15-10/19	Alabama-Concordia Selma
10/29-11/2	Michigan-Concordia University Ann Arbor
11/26-11/30	Ohio

Rev. Dreyer:

10/1-10/6	Minnesota
11/12-11/16	Iowa
12/3-12/7	Illinois

ANNUAL EVENT COMING TO SEMINARY

2002 SYMPOSIA



Concordia Theological Seminary (CTS) in Fort Wayne, Ind., will again host its annual Symposia, Jan. 22-25, 2002. Held every year on the Fort Wayne campus, presentations on Exegetical Theology and the Lutheran Confessions will highlight the four-day event.

Celebrating its 17th year, the theme for the Exegetical Theology Symposium is "The Heavenly Sanctuary and Worship." The 25th annual Symposium on the Lutheran Confessions has chosen "Silver Anniversary of the Symposium on the Lutheran Confessions" as its theme.

Tuesday, January 22, 2002

- 9:00 a.m. Welcome
Dr. Dean O. Wenthe, President and Professor of Exegetical Theology, Concordia Theological Seminary
- 9:10 a.m. "Spent Symbol or Abiding Text? The Tabernacle as Threshold and Context for Authentic Worship"
Dr. Dean O. Wenthe
- 10:00 a.m. Chapel
- 10:30 a.m. Coffee Break
- 11:00 a.m. "Heaven on Earth: Temple, Worship, and Holy Presence in Luke-Acts" Dr. Arthur A. Just Jr., Professor of Exegetical Theology and Dean of the Chapel, Concordia Theological Seminary
- 11:45 a.m. Lunch
- 1:00 p.m. "Access to the Heavenly Sanctuary in Hebrews"
Dr. Harold W. Attridge, Lillian Claus Professor of New Testament, Yale Divinity School, New Haven, Conn.
- 2:00 p.m. "Vertical Typology and Christian Worship"
Dr. Horace D. Hummel, Professor Emeritus of Exegetical Theology, Concordia Seminary, St. Louis, Mo.
- 3:00 p.m. Questions and Panel Discussion
- 3:30 p.m. Coffee Break
- 4:00 p.m. Vespers
- 4:20 p.m. Short Exegetical Paper Sectionals
- 5:30 p.m. Dinner

Wednesday, January 23, 2002

- 8:00 a.m. "The Word, Worship, and Wisdom in the Fourth Gospel"
Dr. Peter J. Scaer, Assistant Professor of Exegetical Theology, Concordia Theological Seminary
- 8:45 a.m. "Isaiah 6 and the Language of Worship"
Dr. Douglas McC. L. Judisch, Professor of Exegetical Theology, Concordia Theological Seminary
- 9:30 a.m. Questions and Discussion
- 10:00 a.m. Chapel
- 10:30 a.m. Coffee Break
- 11:00 a.m. "Old Testament Paradigms for New Testament Worship" Dr. Walter A. Maier III, Associate Professor of Exegetical Theology, Concordia Theological Seminary
- 11:40 a.m. Questions and Discussion
- 11:50 a.m. Lunch



Confessions Symposium

"Missouri Today"

- 1:15 p.m. Welcome and Introduction to the Silver Anniversary
Commemoration of the Symposium on the Lutheran Confessions
- 1:30 p.m. "A Quarter Century of Symposia: Taking Missouri's Pulse"
The Rev. Lawrence R. Rast Jr.,
Assistant Professor of Historical Theology,
Concordia Theological Seminary
- 2:45 p.m. "Missouri's Identity Crisis: Rootless in America"
Dr. David P. Scaer, David P. Scaer Professor of
Systematic and Biblical Theology and Chairman
of the Department of Systematic Theology,
Concordia Theological Seminary
- 4:00 p.m. "Assessing the Preus Heritage in the Missouri Synod"
The Rev. Klemet I. Preus, Pastor of Glory
of Christ Lutheran Church, Plymouth, Minn.
- 5:15 p.m. Schola Cantorum, Kramer Chapel
The Rev. Kantor Richard C. Resch, Associate
Professor of Pastoral Ministry and Missions,
Concordia Theological Seminary
- 6:00 p.m. Dinner
- 7:30 p.m. Reception: Upper Floor of Wyneken Hall

Thursday, January 24, 2002

"Lutheran Theology and Church Tradition: Are They Compatible?"

- 8:30 a.m. "The New English Translation of *The Book of Concord* (Augsburg/Fortress 2000): Locking the Barn Door After . . ."
The Rev. Roland F. Ziegler, Assistant
Professor of Systematic Theology, Concordia
Theological Seminary
- 10:00 a.m. Chapel
- 10:30 a.m. Coffee Break
- 11:00 a.m. "Liturgy and Dogmatics: Reliving the Chicken and the Egg Controversy"
Dr. Kurt E. Marquart, Associate Professor of
Systematic Theology, Concordia
Theological Seminary
- 12:15 p.m. Lunch

- 1:15 p.m. Organ Recital: Kevin Hildebrand, Kantor,
St. Luke Lutheran Church and School,
Clinton Township, Mich.
- 2:00 p.m. "In Search of the Church: A Pilgrim's Report"
Father Richard John Neuhaus, D.D., President,
Religion and Public Life Research and Education
Institute, New York, N.Y., and Editor of
First Things
- 3:15 p.m. "Can the ELCA Represent Lutheranism?: Flirting
with Rome, Geneva, Canterbury, and Herrnhut"
Dr. Louis A. Smith, Pastor Emeritus in the
Evangelical Lutheran Church in America,
Waynesboro, Va.
- 3:45 p.m. Panel
- 5:00 p.m. Symposium Reception: Memorial Coliseum,
4000 Parnell Ave.
- 6:15 p.m. Symposium Banquet: Memorial Coliseum

Friday, January 25, 2002

- 9:00 a.m. "Are Differences on Justification Obstacles to
Ecumenical Alliances?" A Panel
Dr. Kurt E. Marquart, Dr. Louis A. Smith, and
Father Richard John Neuhaus
- 11:00 a.m. Itinerarium
- 12:00 p.m. Lunch

Registration for Symposia is \$110 per person, which includes admission to Symposia, chapel services, and a ticket to the reception and banquet. Meals are an additional expense. Housing will not be available on campus. All fees are waived for prospective students who are considering attending CTS.

The deadline for registration is Jan. 10. To register or for more information, please contact Marge Wingfield by calling 219-452-2247. Registration materials and information can also be found on the seminary's web site at: www.ctsfw.edu.

In the Footsteps of St. Paul Tour

Feb 24 - March 4, 2002

Greece

\$1898 **\$1798**
from Fort Wayne from Chicago

March 4 - 9, 2002

Turkey Extension \$729

Hosted by Dr. and Mrs.
Arthur A. Just Jr.

Tour Features

- Round trip airfare from Chicago and Fort Wayne to Athens; Also fare for Turkey extension, and departure from Istanbul
- First-class, four-star, superior hotels with twin beds and private baths
- Breakfast and evening dinner daily
- Comprehensive daily sightseeing by private, air conditioned motor-coach
- Qualified driver and English speaking guide
- Entrance fees to historic sights
- All transfers, hotel service charges, local and portage

Greece 10-Day Itinerary includes:

- Athens, Corinth, Thessalonica, Philippi, The Parthenon, Mars Hill

Turkey 5-Additional Day Itinerary includes:

- Ephesus, Patmos, Rhodes, Santorini

"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."



CONCORDIA
THEOLOGICAL
SEMINARY

EDUCATIONAL — INSPIRATIONAL



Retreat to the Seminary



2001 FALL RETREATS

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

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

October 14-19

Fall Lutheran—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 Nafzger, Synodical Perspective; the Rev. Dr. Roger Pittelko, District and Parish Perspective; and the Rev. Dr. Kurt Marquart, Global Perspective • Cost: \$375

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

Join us for the experience of a lifetime.

1-877-287-4338 x2224

Greece/Turkey Tour

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: _____

For more information call toll free at:

1-877-287-4338
(ext. 1-2204)

or register on the web at:

www.lifeoftheworld.com



Concordia Theological Seminary

6600 N. Clinton St. • Fort Wayne, IN 46825
219-452-2204 • www.ctsfw.edu



CONCORDIA THEOLOGICAL SEMINARY

CALENDAR OF EVENTS

Events

**Basketball
Tip-off Tournament**
November 2-3, 2001
6 p.m., 8 p.m., 1 p.m.,
and 3 p.m.

Good Shepherd Institute
November 4-6, 2001
(219) 452-2143

Campus Christmas Party
December 7, 2001, 5:30 p.m.

2002 Symposia Series
January 22-25, 2002
(219) 452-2247

**Spring Prayerfully
Consider Campus Visit**
March 21-23, 2002
(800) 481-2155

Retreats

Confirmation Retreat
October 12-14, 2001
1-877-287-4338 (ext. 1-2204)

**Fall Lutherhostel—
Lutheran Identity in the
21st Century: What Are
the Marks?**
October 14-19, 2001
1-877-287-4338 (ext. 1-2204)

Hymn Writer's Retreat
November 2-4, 2001
1-877-287-4338 (ext. 1-2204)

**Christian Ethics for the
21st Century Family**
November 3, 2001
1-877-287-4338 (ext. 1-2204)

Elders Retreat
November 9-12, 2001
1-877-287-4338 (ext. 1-2204)

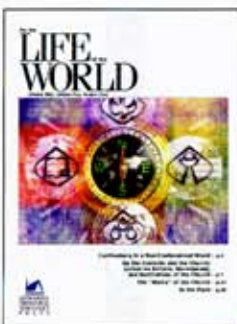
Music

Bach Organ Recital
Dr. Steven Hoffman
November 4, 2000, 4 p.m.

All Saints' Choral Vespers
November 4, 2001, 7 p.m.
Kramer Chapel

**Advent Candlelight
Choral Vespers**
December 9, 2001, 7 p.m.
Kramer Chapel

**Epiphany Lessons
and Carols**
January 13, 2002, 7 p.m.
Kramer Chapel



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www.LifeOfTheWorld.com. The current issue, as well as previous issues, can be found at this interactive portal.

A World in Need



We are glad to inform you that, on September 2, 2001, the West Siberian Christian Mission held a service of solemn consecration for the new building of Lutheran Theological Seminary in Novosibirsk, Russia, and Bible Lutheran Church," said the Rev. Vsevolod Lytkin. The consecration of the building and ordinations were done by the bishop of the Evangelical Lutheran Church in Lithuania, the Rev. Jonas Kalvanas.

Four men were ordained as pastors on the same day of the consecration of the seminary: Alexei Streltsov, rector of

Lutheran Theological Seminary, Novosibirsk (pictured); Andrei Ivolga, Pastor in Touim, Khakassia; Pavel Zayakin, Pastor in Abakan and responsible for the missionary work in eastern Russia (Buryatiya and Chita); and Pavel Khramov, Director of the Bible school (Ekaterinburg and Irkutsk). In addition to the four men who were ordained as Pastors, two were ordained as Deacons. All six posed for a picture with Bishop Kalvanas of the Evangelical Lutheran Church in Lithuania.

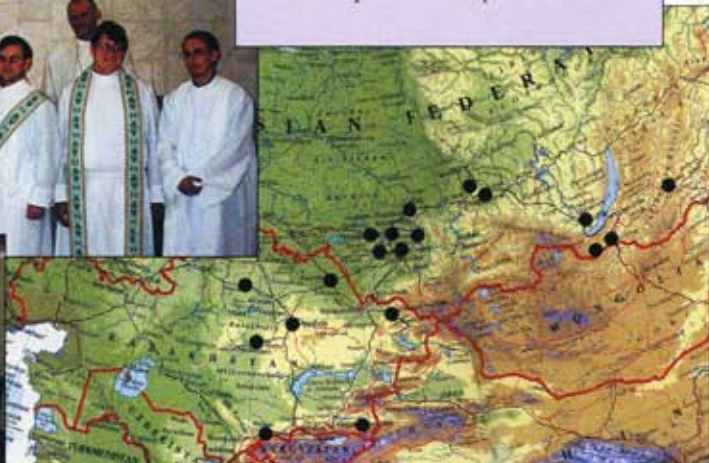
The chapel at the Lutheran Theological Seminary in Novosibirsk, which they consider to be the center of seminary life, has such great acoustics that they say it is like a "little Kramer Chapel" (Kramer Chapel is located on the CTS campus in Fort Wayne, Ind.).



Professor Quill:

"I am often asked, 'Is the Russian Project over?' The answer is yes and no. The first, five-year phase has come to a close. During this phase, our purpose was to bring men from the former Soviet countries to the United States for theological training. We have successfully trained almost 40 men during the first five years, and they are now at work serving as pastors and professors back in their homeland."

"Our role now is to support mission work in the former Soviet Union. Two LCMS Pastors, the Rev. Alan Ludwig and the Dr. Charles Evanson, are deployed to Novosibirsk, Russia, and Klaipeda, Lithuania, respectively, where they are teaching these young men," continued Prof. Quill. "Additionally, we still have six men at CTS from the former Soviet Union who are enrolled in the M.A., Master of Sacred Theology (S.T.M.) and Doctor of Philosophy in Missiology (Ph.D.). They are being prepared to serve as pastors and professors."



Just a few of the places in the former Soviet Union touched by the Russian Project.

Christ ACADEMY 2002

Seminarian Ryan Mills
Christ Academy
Assistant Coordinator



Most visits to Concordia Theological Seminary are usually confined to one or two days because of the constraints due to work, family, or other reasons, and high school students are not immune to the constraints on their time. However, 43 young men were able to put all of their summer events on hold for two whole weeks to come to Concordia Theological Seminary and participate in

Christ Academy. This program has become something that is the highlight of the summer for many. Christ Academy is designed for high school men who are thinking about entering the ministry to come and visit the seminary.

When I came to the seminary back in high school, I had the opportunity to attend the annual Symposia series. To me, this was a great experience, and when I made my choice for seminary, I factored in the experience I had during that week. However, I don't think that my time during the Symposia was anything like living in the dorms, going to classes, and praying four times daily with 43 other men who are thinking about entering the pastoral ministry.



What an encouragement that would have been and truly was for the high school students during this year's Christ Academy!

The participants in this year's Christ Academy were young men from all over the country representing 20 different states. The time was filled with many

games of Risk, late-night theology conversations on topics such as original sin and how to respond to atheism, and plenty of pizza. When the two weeks were over, I felt as though I knew everyone really well and saying goodbye to them was a sad experience.

Even though it was sad to see everyone leave, there is always next year. Christ Academy 2002 is planned for June 16-29.



Weston Wildauer,
Freshman at Concordia
University in River Forest, Ill.
Home: Greenfield, Ind.

There are few words to describe the experience of Christ Academy. It is hard to say how much fun it is to spend two weeks learning theology. Christ Academy was a time to meet new people and learn about our Lord and Savior Jesus Christ. For two weeks, we spent time going to Chapel and going to class. When we were not doing either of those things, we were hanging out with friends. forty-three of us from all over the country came together because in some way we think we might want to go into the ministry.

Every day at 7:00 a.m., we went to Matins in Kramer Chapel, the first of four services during the day. We had at least three core classes a day: exegetical, historical, and systematic plus an hour and a half of choir. We had a historical class on the life of Martin Luther taught by Dr. Cameron MacKenzie. Our exegetical class was on Romans, the Rev. Scott Klemsz and the Rev. John Dreyer taught our systematics class, where we looked at different aspects of what the Lutheran church believes, teaches, and confesses. When we did not have these three classes, we had convocations on subjects such as bioethics/genetics, Galatians, and the Lutheran Church in Australia.

At the Youth Gathering in New Orleans, some of us got together and ate dinner and then played basketball the next day. The relationships are so great—I met my college roommate at Christ Academy. It was truly a great experience!



