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Holy Baptism: A Saving Solidarity

Recent events have made our culture deeply aware of citizenship. American flags fly from automobiles and are posted in windows. By these public expressions, individuals show their support for the nation, the President, and the Armed Forces. The phrase “United We Stand” is frequently placed in proximity to the flag to indicate solidarity.

Solidarity . . . unity: these are important features of a healthy society. As individuals reflect on their citizenship, it becomes clear that our personal histories are joined to and defined by the family, by the community, and by the nation into which we were born. Some of our parents or grandparents may have served in the military or in government. Our childhood was defined by a city or village with its parks, hospitals, and schools. A visit to another nation illuminates how differently the lives of its citizens are due to its very different history and setting.

The sometimes romantic and sometimes rationalistic idea of each person being a free and sovereign individual is fundamentally flawed. Even the person who consciously reacts against the structures of family, village, and nation is profoundly shaped by them.

Recent events are teaching each of us the truth that: “No man is an island.” Secularism, humanism, and consumerism have taught that the self is to be nurtured without regard for others. The self—its ambitions and satisfaction—was regarded as the greatest good. It trumped commitment to family, to village, and to nation. It also scoffed at any commitment to God.

Now, at least for many, it is transparently clear that the future and welfare of each of us are inextricably intertwined with the fate of our nation. Our unity and solidarity in the face of evil threats may constitute the most important quality to guarantee our survival.

If solidarity plays such a strategic role in our civic life, it is even more vital in matters of the soul! St. Paul saw the solidarity that we enjoy by God’s gift of citizenship in the Kingdom of God:

Far from being reduced to selfish preoccupation with “earthly things,” we have received a “heavenly citizenship.” This citizenship unites us with St. Paul and with all Christians. We are one with them for they have received the same gift: Holy Baptism. The apostle describes this solidarity in a direct and inclusive fashion.

“For all of you who were baptized into Christ have clothed yourselves with Christ.” (Galatians 3:27)

“We were therefore buried with Him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.” (Romans 6:4)

In the gift of our Baptism, Christ’s death and resurrection become ours. His history becomes our history. The narrative of His life locates us in the life of God as we are baptized in the Name of the Father, the Son, and the Holy Spirit. This narrative stretches from creation to consummation as God promised the woman’s seed to reverse the curse of sin and death and will one day display that reversal in Christ’s return.

So our lives, rather than being defined by self, are defined by our baptismal solidarity with the Holy and Triune God. Our sin-confined and sin-defined walk towards death has been reversed. The floods of baptismal grace have washed across us, and the Name of the Holy Trinity has become our identity. We are now “in Christ” and when we are “in Christ,” we are in the Holy Trinity. This saving solidarity is the pure gift of God for the sake of Christ.

St. Augustine in a sermon to the newly baptized sketches the life that this gift bestows:

Such is the power of this Sacrament. For it is the Sacrament of new life, which in this present time begins from the forgiveness of all our past sins, and which shall be perfected in the resurrection of the dead. You now walk by faith, as long as you are absent from the Lord in this mortal body. The way you are going is certain: which He to whom you are going, Jesus Christ made Man, designed to become for us. For He has laid up much sweetness for those that fear Him, and this He will perfect and reveal to those who hope in Him; since that which we now receive in hope, we shall also receive in reality.

Enjoy this issue of For the Life of the World with its focus on Holy Baptism. If your interest grows, read the classic treatment by Edmund Schlink, The Doctrine of Baptism (Concordia, 1972).

Every Christian is called to treasure and give thanks for the saving solidarity freely given in Holy Baptism. May that citizenship and solidarity be yours.

Sincerely yours, in Christ’s service,

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

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4 Our True Identity
By the Rev. Herbert C. Mueller Jr., President of the Southern Illinois District, The Lutheran Church—Missouri Synod

In Baptism, God gives us our true identity, our real life, our Christian vocation, our daily bath, and our eternal destiny. In essence, these gifts of God are each found in Christ, given when we are buried with Christ in His death and raised with Him in His resurrection (in Baptism). Jesus shapes our identity, gives us our real life, calls us to a life of service, daily cleanses us, and assures us we are His forever.

7 Baptism—Past, Present, and Future Tense
By the Rev. Dr. David P. Scaer, Professor and Chairman of Systematic Theology, Holder of the David P. Scaer Chair of Systematic and Biblical Theology at Concordia Theological Seminary

The New Testament knows of only one Baptism that can be administered only once. This one-time act continues to offer the blessings of salvation, even when those baptized no longer have faith. Without faith, these blessings cannot be received, but they are still there. Since Baptism is an act of the Triune God who is present in the water, this Sacrament remains the firm foundation to which all who are baptized can return to find salvation. It creates, confirms, and works through faith, but it does not depend on it.

10 Baptism in the Public Square
By Jennifer L. Hamer, Member of Christ the King Lutheran Church, Riverview, Fla., and Teacher at Immanuel Lutheran Church, Brandon, Fla.

Is Baptism necessary? In conversations with friends or family members, I am sure we have all encountered statements such as “I am going to let my child decide if he wants to be baptized” or “I believe in God; I do not need baptism.” Baptism is God’s seal on this child for all of eternity, never to be outgrown or cast aside. Baptism is not dependent on the knowledge or emotions of the child, nor the child’s ability to make a decision. Nor is it necessary in the case of infants for faith to precede baptism. It is enough that the parents answer on behalf of the child.

14 In the Field
By Monica Robins

Featuring the Rev. David M. Young, Pastor of Our Savior Lutheran Church, Eyota, Minn.
In Baptism, God gives us our true identity, our real life, our Christian vocation, our daily bath, and our eternal destiny. In essence, these gifts of God are each found in Christ, given when we are buried with Christ in His death and raised with Him in His resurrection (in Baptism). As gifts of God’s grace in Christ, they are received through faith and are to be lived out in faith “in the Son of God, who loved [us] and gave Himself for [us]” (Galatians 2:20).

Our True Identity—In Christ

The root of our sin is that we want to identify ourselves as our own masters, our own gods, to “be like God, knowing good and evil” (Genesis 3:5). Biblically, however, any self-created identity (“Old Adam”) is only a mask to cover up the fact that we are, by nature, slaves to sin: “Everyone who commits sin is a slave to sin” (John 8:34).

Our true identity, however, is given in the name placed upon us in our Baptism “in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19). It is shaped by the fact that Jesus calls us His own and has identified Himself with us. “Since therefore the children share in flesh and blood, He Himself likewise partook of the same nature, that through death He might destroy him who has the power of death . . .” (Hebrews 2:14).

This identity is bestowed when we are baptized into Christ’s body (1 Corinthians 12:13), receiving life and nourishment from Him as our Head (Colossians 2:19). We live out this identity in a vital relationship with Jesus, a relationship given in Baptism, received through faith and enfolded in a life-long teaching and growing in the Word of God. “As therefore you received Christ Jesus the Lord, so live in Him, rooted and built up in Him and established in the faith, just as you were taught . . .” (Colossians 2:6-7). Christ Himself renews our identity through Confession and Absolution (“whatever you loose on earth shall be loosed in heaven” Matthew 16:19) and refreshes it in His Body and Blood, “given and shed for the remission of sins.” Who we are in Christ also finds expression in prayer and in the confession of His name before the world. We say what He has said to us, trusting and living in His promises.

Our Real Life—In Christ

Our sinful flesh tries everything to cover up the fact that we are dying, or does everything possible to enhance earthly life by the selfish use of creation (things, people, etc.).

Our real life, on the other hand, is the life of our Baptism “hid with Christ in God” (Colossians 3:3), the life of Christ given to us, as Paul writes, “I have been crucified with Christ so that it is no longer I who live, but Christ who lives in me. And the life I now live in the flesh, I live by faith in the Son of God who loved me and gave Himself for me” (Galatians 2:20). This life is the work of God: “But because of His great love for us, God, who is rich in mercy, made us alive together with Christ even when we were dead in transgressions” (Ephesians 2:4-5).

Our real life cannot be touched by death, as Jesus promised,
“I am the Resurrection and the Life, he who believes in Me, though he die, yet shall he live, and whoever lives and believes in Me shall never die” (John 11:25-26). And this real life is fed and nourished by Jesus Himself: “Unless you eat the flesh of the Son of Man and drink His blood, you have no life in you; he who eats My flesh and drinks My blood has eternal life and I will raise him up at the last day . . .” (John 6:53-54).

Our Christian Vocation—In Christ

The selfish desires of our flesh lead us to want to “lord it over” one another, to “have it our own way” at the expense of the other (Matthew 20:25).

Our true calling in Christ is the way of service, “even as the Son of Man came not to be served but to serve, and to give His life a ransom for many” (Matthew 20:28). It is to live as His children, to love with His love, to be His body, a people set apart for God’s possession. So that what? In the words of the Gospel: “that repentance and forgiveness of sins should be preached in His name to all nations . . . .” (Matthew 28:19) “Go into all the world and preach the gospel to the whole creation . . . .” (Mark 16:15) “. . . repentance and forgiveness of sins should be preached in His name to all nations . . . .” (Luke 24:47)

The priesthood is to speak to people in their daily conversation, for and on behalf of God. The baptized are instructed, “In your hearts reverence Christ as Lord. Always be prepared to make a defense to anyone who calls you to account for the hope that is in you” (1 Peter 3:15).

The greatest gift or offering the priesthood brings into God’s presence is people, unbelieving people. But no gift is acceptable to God until it is holy, sanctified. The unbelieving are sanctified by the Holy Spirit through the Gospel by which they are brought to faith and justified. Therefore they also will have a share in the eternal destiny of the priesthood in the One who “loved us and has freed us from our sins by His blood, and made us a kingdom of priests to His God and Father” (Revelation 1:5-6).

We live in this baptismal rhythm, dying to sin, rising to life in Christ. Every day, then, our Baptism sends us back into our daily calling (not just what we usually think of as “church work”). Where has God placed you? As a mother or father? Husband or wife? Student, worker, or employer? That’s where you are called to live out your faith. Christ is actually at work through you. He is alive in us to work through us to serve others.

Our Daily Bath—In Christ

All human beings have the Law written on their hearts (Romans 2:15), but left with only the Law the flesh, in its self-serving opinion, alternates between self-righteousness and despair. In self-righteousness it imagines that we can obtain God’s favor in some way by what we do. At other times under the Law, perhaps hearing that “out of the heart proceed evil thoughts, fornication, theft, murder . . .” (Mark 7:21ff.), we despair of ever being “good enough.”

Our Baptism gives us a daily bath in the “washing of regeneration and renewal” (Titus 3:5), that “the old Adam in us should, by daily contrition and repentance, be drowned and die with all sins and evil lusts and, again, a new man daily come forth and arise, who shall live before God in righteousness and purity
Our Baptism gives us an eternal destiny in Christ. If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died and your life is hid with Christ in God. When Christ who is your life appears, then you also will appear with Him in glory (Colossians 3:1-4).

In daily repentance we count as dead all that belongs to the old way, because God has killed it together with Christ on His cross. The “old Adam” wants to use our gifts and abilities for our own pride and self-created sense of self-worth. Christ and His Spirit (who make us alive in Baptism) use our gifts and abilities for the glory of God. This is what we are to put on each day:

Put on then, as God’s chosen ones, holy and beloved, compassion, kindness, lowliness, meekness and patience, forbearing one another, and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you must also forgive. And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. Let the word of Christ dwell in you richly, teach and admonish one another in all wisdom, and sing psalms and hymns and spiritual songs with thankfulness in your hearts to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through Him (Colossians 3:12-17).

Christ has clothed us. Christ forgives us. We are God’s chosen ones, holy and beloved in Christ. Everything flows from what He has done for us and is renewed by His daily forgiveness. Christ sets us free from sin, death, hell and their power to destroy us or separate us from God. His cross sets us free from the Law’s curse (do this, or else you’ll die!). In Christ we are now set free to serve Christ in all those around us needing our love and care. The Law is no longer obligation, but our heart’s desire in Christ. Because we still live in the flesh, we must every day return to our Baptism to put our sinful flesh to death (by repentance) and, hearing Christ’s forgiveness, rise again each day to the new life.

Our Eternal Destiny—In Christ

Our sinful flesh either ignores eternity altogether (believing only in a “heaven or hell that you make for yourself on earth,” as someone once told me), or expects that human beings will themselves find the solutions for the future (or destroy ourselves and our planet, if we are in a pessimistic mood).

Our Baptism gives us an eternal destiny in Christ. “If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died and your life is hid with Christ in God. When Christ who is your life appears, then you also will appear with Him in glory.” (Colossians 3:1-4)

Our destiny is bound up with Christ’s. “In fact Christ has been raised from the dead, the first fruits of those who have fallen asleep.” (I Corinthians 15:20) That is what we proclaim at the grave side of every Christian: “[Christ] will change our lowly body to be like His glorious body, by the power which enables Him to subject all things to Himself” (Philippians 3:21). He lives to prepare a place for us. He lives to take us to Himself, to “lose nothing” of what the Father has given Him, “but raise it up at the last day” (John 6:39). His intent is to make us “a kingdom, priests to His God and Father” forever (Revelation 1:6).

All of this is given in Baptism, and then is reinforced, fed, and given again in the Body and Blood of Jesus and in His Word of promise. Jesus shapes our identity, gives us our real life, calls us to a life of service, daily cleanses us, and assures us we are His forever.

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Many of us only know of Baptism as a ritual administered with water in the name of the Triune God to infants to grant them salvation and to make them members of Christ’s church. Baptized children are members of the church and Christ’s body, just as older children and adults are. Adults are also admitted into the church through Baptism, but for Lutherans the baptism of an adult is less frequent than a baptism of an infant. So when we speak of Baptism, we naturally think of Infant Baptism. It was not always that way. Until the fourth century, Christianity was a missionary religion and baptizing adults was as common as baptizing infants. They baptized children along with their parents. When Christianity became the official religion, first of the Roman Empire, and then of all European nations, adult baptisms became the exception.
Baptism’s effect lasts our entire life. It is, after all, God’s work and not ours. Our salvation is not based on a decision we make for Christ. After we have sinned and fallen from grace, Baptism remains the sure foundation to which we can return to find Christ. This is not to undermine the importance of Confirmation, but this ritual derives its meaning as a remembrance and re-celebration of Baptism.

common as baptizing infants. They baptized children along with their parents. When Christianity became the official religion, first of the Roman Empire, and then of all European nations, adult baptisms became the exception. That of the infants became the more common practice. For more than a millennium and a half, baptized adults have had their children baptized shortly after birth, and this has remained the common practice. Larger fonts once used for adults were soon replaced by smaller ones to adapt to children.

The Reformation era Anabaptists who refused to baptize infants challenged this custom. For them Baptism was not as God’s gracious act upon sinners, but the pledges of faith made by committed Christians. Anabaptists held Baptism was a human act, something that Christians did to please God, an act of obedience to fulfill His command. No longer was Baptism God graciously working through the water to save believers. They saw it as law. These opponents of Luther questioned the validity and value of a baptism administered in infancy and required that those baptized as infants be baptized again. “Anabaptist” literally means “to baptize again.”

The New Testament knows of only one Baptism that can only be administered once. This one-time act continues to offer the blessings of salvation, even when those baptized no longer have faith. Without faith, these blessings cannot be received, but they are still there. Since Baptism is an act of the Triune God who is present in the water, this Sacrament remains the firm foundation to which all who are baptized can return to find salvation. It creates, confirms, and works through faith, but it does not depend on it. Though pastors administer Baptism, it is God who baptizes. Our faith does not contribute to anything God does and cannot take away what God has given. Today’s Baptists are not the descendants of the Anabaptists. Like them, they insist that Baptism can be administered only to fully-conscious persons who have reached what they have decided to be the age of reason. Since for them Baptism is something we do, a person can be baptized several times. For Luther, multiple baptisms were sacrilegious, since this mocked God. Children do not fit into the Baptists’ definition of a fully-conscious and reasonable human being, so they refuse to baptize infants and younger children. Lutherans have no use for the Baptist argument that children cannot hear the Word of God and believe; however, even for children, their salvation and that of the adult rests alone on Baptism and not on their faith. Baptism is not an autonomous ritual, but an act in which the Father-Son-Holy Spirit is present, incorporating the baptized into Himself. In this He works and confirms faith. Many reject this gracious work, but unbelief does not nullify what God has done. Infant Baptism is not a recent custom invented by pious Christians who were concerned about the fate of children who died in infancy, as some scholars hold.

Lutherans belong to that long line of Christians who, since the days of the apostles, have baptized children. The vast majority of Christians who have ever lived and the great saints of all times were baptized as children, as Luther pointed out in the Large Catechism. In baptizing children, we are not blindly following a custom that provided both a religious and social structure to Europe. We do it because Christ promises to children and all believers the blessings that are contained in this Sacrament. Jesus gave us the assurance that children can believe and held up their faith as an example for the rest of us to follow.

Today we are facing a problem that was not anticipated a generation ago. Often, non-church-going children of pious Lutherans are members of churches that do not baptize children or do not attend any church. These adult children see no need to have their own children baptized. In these cases, the grandparents rightfully use every means at their disposal to persuade their children to have their grandchildren baptized. Until this tension is resolved, tension between parents and children remains. In urging children to have their grandchildren baptized, these grandparents develop a fuller understanding of the arguments of why infants must be baptized. Unfortunate-
ly, and sadly, often these grandparents cannot convince their children to have the grandchildren baptized. Faithful members of the Lutheran congregations do not need to be convinced about the importance of Baptism for their newborns. Pastors have the pleasure of making arrangements for the Sunday on which the child will be baptized. This is always a happy day for the pastor, congregation, and parents. Often a celebration follows to welcome the new member into the family and, more importantly, into the church.

This good Christian practice can have a down side. Our enthusiasm for Infant Baptism can give the impression that this Sacrament applies only to we Christians during our infancy and childhood. Baptism is *something* for children and not for adults. We mistakenly think that we outgrow our Baptism and often see Confirmation as the defining moment of our Christian lives. Some make decisions for Christ at evangelistic rallies. This is unfortunate, because Baptism’s effect lasts our entire life. It is, after all, God’s work and not ours. Our salvation is not based on a decision we make for Christ. After we have sinned and fallen from grace, Baptism remains the sure foundation to which we can return to find Christ. This is not to undermine the importance of Confirmation, but this ritual derives its meaning as a remembrance and re-celebration of Baptism. Baptism can be administered only once, but it is cotermi-

This Sacrament is not the start of a long journey into Christianity, but the place where we became Christians. To it we must constantly return and, by God’s grace, remain! We possess no holiness before we are baptized and any holiness we possess after Baptism is Christ’s and not of our own doing. Baptism does not allow us to measure our spiritual progress, because we are always going back to the font to drown our sins.

In the early and medieval church, Baptisms were administered in special buildings called baptistries, of which the most famous is the Leaning Tower of Pisa. Lutherans often place the baptismal font in the front of the church as a reminder that we gather as a congregation because we are baptized. So we begin with the baptismal formula, “in the name of the Father and of the Son and of the Holy Spirit,” then proceed to the confession of sins, which concludes with the Trinitarian formula. All this is a commemoration of our Baptism. Some churches have the baptismal font at the back of church. To enter the nave we have to walk around it and the font becomes a teaching device, a catechism not in words, but in a concrete object. Many churches where some of us were baptized no longer exist and their baptismal fonts are lost. This does not matter. Every font becomes the place where we can find the Triune God who baptized us. In the water of Baptism we must remain and when we leave it, we must return to it. Here Christ waits for us.

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By medical counts, I should not exist. I should not be alive. My mother experienced severe complications with my older sister’s birth, rendering her unable to have more children. Six years later, my mother was instructed to undergo cat scans in the hope of determining the cause of the severe migraines plaguing her daily. The primary concern was a brain tumor. She underwent other uniform tests, including having blood drawn, and was informed that she did indeed have a tumor, but not in the brain. I was born six months later and some would argue that I have been a headache ever since. It was with great joy that my parents witnessed my Baptism a month later.

My thirtieth birthday looms in the near future, bringing both Law and Gospel: Law because the sinner in me is tempted to begin counting backwards; Gospel because I have lived in that baptismal grace for thirty years and see no end of God’s gifts in sight.

**Baptism: A Christian Birth**

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” (Matthew 28:19)

“Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.” (Mark 16:16)

Is Baptism necessary? In conversations with friends or family members, I am sure we have all encountered statements such as “I am going to let my child decide if he wants to be baptized,” or “I believe in God; I do not need Baptism.” It is customary to give gifts to parents blessed with the birth of their new son or daughter. How often do parents turn to their newborn infant and ask if the gift is pleasing to them, if the color of the pajamas is acceptable, or if the toy has a comforting tune to play every time it is squeezed. These questions seem ridiculous, yet as sinful people we impose such questions on our Baptism. The parents receive these earthly and perishable tokens on behalf of their infant, taking great joy in dressing their child in all of the new clothes while they still fit.
How much more important is this gift of Baptism, which covers the infant in Christ’s robe of righteousness! Baptism is God’s seal on this child for all of eternity, never to be outgrown or cast aside. Baptism is not dependent on the knowledge or emotions of the child, nor the child’s ability to make a decision. Nor is it necessary in the case of infants for faith to precede Baptism. It is enough that the parents answer on behalf of the child. “He saved us through the washing of rebirth and renewal by the Holy Spirit, whom He poured out on us generously through Jesus Christ our Savior, so that, having been justified by His grace, we might become heirs having the hope of eternal life.” (Titus 3:5-8)

Is Baptism Law or Gospel? In good Lutheran fashion, we answer, “Yes!” “Baptism is not just plain water, but it is the water included in God’s command and combined with God’s word.” (Luther’s Small Catechism) God’s command and promise are given to us in Baptism. For those who despise God’s Word, it is Law. For those who cling to the cross, it is purest Gospel. Who are these individuals who deny the need for Baptism and despise the Word of God and the manner in which He delivers His grace? Who are these individuals who cling to the cross of Christ and say with great peace “Lord have Mercy”? Again, in fine Lutheran fashion, we may say that all of us fall into both categories of the questions asked.

Sanctification: A Christian Life

When we were baptized, we received the righteousness of Christ (New Adam), but the Old Adam swims quite well! We received forgiveness of sins and life eternal, however, we continue to sin and fall short of the glory of God. We were justified and sanctified, yet we daily and willfully separate ourselves from the love of God in Christ.

What is the role of Baptism in our daily lives? Does Baptism have purpose or meaning here and now? Baptism is not just a one time, past event. We revisit our Baptism every time we partake of the rest of the gifts promised in Scripture and given in the Divine Service. Because we daily struggle with the saint/sinner dichotomy, we daily need washing and renewal. We are 100% saint and 100% sinner, trapped in a spiritual tension that will not end until our fleshly demise. The Apostle Paul understood this very well when he spoke of this struggle in Romans 7:13-25. So then, what is our approach to sanctification? Is it our duty to live a life reflecting Christ’s love and sacrifice or is it Christ in action in us? The answer is yes!

The entire sanctified life is one of daily dying and living: “We were therefore buried with Him through Baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life” (Romans 6:4). We continually partake of Word and Sacrament, repent of our sins, and receive forgiveness as we daily crucify our sinful nature. Sanctification is best understood as Christ in action according to our new nature, not our pathetic obligation to prove we are sanctified. What we do or say in our daily vocations is not driven by Law (“We must do this or accomplish that if we are truly sanctified”), but by the redeeming blood of Christ who continues to abide with us. Sanctification (Christ in action) is enlightened in John 15:4-5: “Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit: for without Me you can do nothing.”

Yet we as sinners try to pick and choose which gifts of God we wish to receive. We have set before us in the Divine Service (God’s work for us) a beautiful treasure chest constructed from the wood of the manger and the cross wherein we have God’s word in liturgy (corporate/public service): Baptism, confession, preaching, hymns, and the Lord’s Supper. And woe to us when we let our sinful nature say “I will take this gift, but not that!” or “I deem this gift important, but certainly not
that!” or worse yet “I will take this gift, but let me alter it more to my personal liking.” We would never pick and choose which diamonds, emeralds, and sapphires to take when the entire treasure chest is given to us. Woe to our fickle, sinful nature! We poor sinners have naught to do but stand in the presence of God and receive His gifts. We live the rest of the week in our vocations rejoicing in the forgiveness and grace bestowed on us, reflecting His light and mercy. The sanctified life does not consist of our personal decisions regarding which gifts we choose or what actions we deem pleasing according to our sinful nature. Instead, “the Old Adam in us should by daily contrition and repentance be drowned and die with all sins and evil desires, and that a new man should daily emerge and arise to live before God in righteousness and purity forever” (Luther’s Small Catechism). We rejoice in our baptismal grace, which extends from the beginning of life until death, every time we partake of the Gospel in the Word and Sacraments.

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In the baptismal rite of Medieval England, the baptismal candle was placed in the right hand of the baptizan with the admonition to live always by the light of Christ. When Baptism reached its consummation in eternal life, the same candle was placed in the right hand of the deceased, signifying that Baptism encompassed the entire life of the believer—a life of baptismal grace in the public square; a life of daily dying and rising; in short, a life of Christ in action for us and for our salvation.

All who believe and are baptized Shall see the Lord’s salvation; Baptized into the death of Christ, They are a new creation; Through Christ’s redemption they will stand Among the glorious heav’nly band Of ev’ry tribe and nation.

With one accord, O God, we pray, Grant us your Holy Spirit; Help us in our infirmity Through Jesus’ blood and merit; Grant us to grow in grace each day By holy Baptism that we may Eternal life inherit. (LW #225, stz. 1-2)

What is the role of Baptism in our daily lives? Does Baptism have purpose or meaning here and now? Baptism is not just a one time, past event. We revisit our Baptism every time we partake of the rest of the gifts promised in Scripture and given in the Divine Service. Because we daily struggle with the saint/sinner dichotomy, we daily need washing and renewal.
I AM BAPTIZED: WHAT DOES THIS MEAN?

Baptism is present tense. It is not simply that “I was baptized” but that “I am baptized.” Baptism is no mere rite of initiation on the spectrum of sacramental acts, but the basis and content of Christians’ lives that are brought to completion only in the resurrection of the body.

In the Large Catechism, Luther expands upon the truth of Baptism confessed in the Small Catechism as he emphasizes the fact that Baptism is God’s work, not the work of any human being. “To be baptized in God’s name is to be baptized not by human beings but by God himself. Although it is performed by human hands, it is nevertheless truly God’s own act.” (LC IV:10, Kolb/Wengert, 457) Luther never tires of stressing that Baptism is God’s work. “Thus you see plainly that Baptism is not a work that we do but that it is a treasure that God gives us and faith grasps, just as the Lord Christ upon the cross is not a work but a treasure placed in the setting of the Word and received by faith.” (LC IV: 37, Kolb/Wengert, 461) With a polemical edge that is lacking in the Small Catechism, Luther engages the “new spirits” who set Baptism aside, regarding it as empty. “Therefore it is sheer wickedness and devilish blasphemy that now, in order to blaspheme Baptism, our new spirits set aside God’s Word and ordinance, consider nothing but the water drawn from the well, and then babble, ‘How can a handful of water help the soul?’” (LC IV:15, Kolb/Wengert, 458) As in the Small Catechism, Luther focuses on the benefit or blessing of Baptism. “This is the simplest way to put it: the power, effect, benefit, fruit, and purpose of Baptism is that it saves. For no one is baptized in order to become a prince, but, as the words say, ‘to be saved.’ To be saved, as everyone knows, is nothing else than to be delivered from sin, death, and the devil, to enter into Christ’s kingdom, and to live with him forever.” (LC IV:24, Kolb/Wengert, 459)

Perhaps the most significant dimension of the Large Catechism’s treatment of Baptism is the significance of Baptism for the daily life of the believer. Here Luther remarks, “In Baptism, therefore, every Christian has enough to study and practice all his or her life. Christians always have enough to do to believe firmly what Baptism promises and brings — victory over death and the devil, forgiveness of sin, God’s grace, the entire Christ, and the Holy Spirit with his gifts. In short, the blessings of Baptism are so boundless that if our timid nature considers them, it may well doubt whether they could be all true” (LC IV:41, Kolb/Wengert, 461). For Luther, the significance of Baptism is found in the rhythm of the dying and rising that marks Christian existence: “Thus a Christian life is nothing else than a daily Baptism, begun once and continuing ever after. For we must keep at it without ceasing, always purging whatever pertains to the old Adam, so that whatever belongs to the new creature may come forth” (LC IV:65, Kolb/Wengert, 65). Baptism is not something that is confined to the moment of the liturgical rite, but rather embraces the life of the Christian from font to grave. Thus, there is, as Jonathan Trigg aptly describes it, a certain “circularity” to the baptismal life:

The circularity of the Christian life for Luther is reflected in several aspects of his theology. Conversion itself becomes, not an event, but a state to be preserved in by the Christian who must be semper penitens. . . A Christian never progresses beyond the need for justification because of the nature of justification itself—he remains a sinner although righteousness is imputed to him as he lives by faith. . . . The life of faith is no complacent reflection on past victories but an armed struggle.

So in the face of sin and death, temptation and struggle, Luther counsels the Christian to retreat to his or her Baptism and seize the consolation that it gives. “Thus, we must regard Baptism and put it to use in such a way that we may say: ‘But I am baptized! And if I have been baptized, I have the promise that I shall be saved and have eternal life, both in soul and body’. . . . No greater jewel, therefore, can adorn our body and soul than Baptism, for through it we become completely holy and blessed, which no other kind of life and work on earth can acquire.” (LC IV:44,46, Kolb/Wengert, 462)

In summary, we confess with Luther: “Thus we see what a great and excellent thing Baptism is, which snatches us from the jaws of the devil and makes us God’s own, overcomes and takes away sin and daily strengthens the new person and always endures and remains until we pass out of this misery into eternal glory. Therefore let all Christians regard their Baptism as the daily garment that they are to wear all the time. Every day they should be found in faith and with its fruits, suppressing the old creature and growing up in the new. If we want to be Christians, we must practice the work that makes us Christians, and let those who fall away return to it. As Christ, the mercy seat, does not withdraw from us or forbid us to return to him even though we sin, so all his treasures and gifts remain. As we have once obtained forgiveness of sins in Baptism, so forgiveness remains day by day as long as we live, that is, as long as we carry the old creature around our neck” (LC IV:83-86, Kolb/Wengert, 466-467).


The Rev. John T. Pless is Assistant Professor of Pastoral Ministry and Missions at Concordia Theological Seminary, Fort Wayne, Ind., and Editor of For the Life of the World magazine.
To see excitement in a congregation—people with a strong desire to receive God’s gifts and having their faith grow—that’s what being in the ministry is all about,” said the Rev. David M. Young, pastor of Our Savior’s Lutheran Church, Eyota, Minn.

A 2001 graduate of Concordia Theological Seminary in Fort Wayne, Ind., and a second-career pastor, Pastor Young was called to this strong and faithful congregation in June 2001, and was ordained there on June 17th. “The pastors that shepherded this congregation before me were faithful, so I was blessed to come into a congregation where there was no inner turmoil or strife.”

Before beginning at the seminary, Pastor Young was a successful sales manager on the eastern seaboard. “It is a difficult decision to drop everything and go to seminary. I liken it to selling all of my possessions and taking up my cross. I was fulfilled in different ways at the seminary, however. It was rewarding to study under the best theologians in the world—the subject matter is such that students pursue and devour it with vigor, and much of the learning goes on beyond the classroom in the cafeteria and in other social settings.”

Pastor Young’s wife, Kathy, was a stay-at-home mom before they came to the seminary. Upon arrival in Fort Wayne, she worked outside the home, and they took advantage of the Christ’s Child Learning Corner on campus for the care of their children during the day, which worked very well for them. By taking very heavy...
Before beginning at the seminary, Pastor Young was a successful sales manager on the eastern seaboard. “It is a difficult decision to drop everything and go to seminary. I liken it to selling all of my possessions and taking up my cross. I was fulfilled in different ways at the seminary, however. It was rewarding to study under the best theologians in the world—the subject matter is such that students pursue and devour it with vigor, and much of the learning goes on beyond the classroom in the cafeteria and in other social settings.”

When asked what he would say to a man considering studying to become a pastor, Pastor Young said, “Let the Holy Spirit lead. We, as humans, think we know what is best, but in reality, it is God who knows, and it is in Him that we should place our faith.”

Pastor Young is married to Kathy, and they have three daughters: Amy (13), Rachel (12), and Hannah (5).
Born into a family of Jehovah’s Witnesses, Steve Parks is thankful for the friend who took the time to share with him her faith in the Triune God of Scripture. At 19, Steve converted to Christianity. “As the Lord revealed to me through His Word who He truly is, and what He did for me on Calvary’s cross, I was stunned to say the least,” Steve commented.

So how does someone who began life as a non-Christian get to the point where he decides to become a pastor in The Lutheran Church—Missouri Synod? Steve’s decision to attend seminary definitely did not come overnight. In fact, though he always believed a seminary education would be beneficial, he did not consider himself worthy of the Office of the Holy Ministry. Like many men who would otherwise make excellent pastors, he labored under the delusion that called and ordained servants of the Word had to be “supermen,” which is a role model Steve did not feel adequate to fulfill.

“Over a number of years, I was consistently approached by my pastor, fellow parishioners, and close friends who urged me to consider attending seminary. As I researched the possibility, I was astonished to discover the tremendous shortage of pastors in the LCMS,” explained Steve. “Those of us who are fortunate enough to have regular pastors easily forget about those fellow Lutherans across the country who do not, to say nothing of those dedicated pastors who serve several congregations in the face of the present clergy shortage. In the end, my decision to attend seminary actually came before I had a strong desire to do so. I recognized the intense need for pastors, and prayed that God would grant me the gifts and desire necessary to serve the church in this capacity. As people continued urging me to consider seminary, I came to see it as an indication that God was clearly leading me in that direction. Since then, the Lord has given me an unquenchable desire to attend seminary, and I can’t imagine being happy in life without following through on my plans.”

The decision to study for the Holy Ministry is just one step in the pilgrimage. Steve identified two other large hurdles that he needed to overcome before he could begin his Master of Divinity degree. “The first hurdle was a little something called a “Bachelor’s Degree,” Steve relates. “As a layperson in the LCMS, I had never pursued an accredited undergraduate degree. However, since deciding to attend CTS, I have worked hard to complete my Bachelor’s Degree, and the prospect of attending seminary has acted as the impetus I needed to successfully complete my undergraduate studies.” He will finish a Bachelor in Theology Degree this spring at Concordia University Irvine and will begin at CTS this summer with Greek.

The second hurdle came from within. “Though I was convicted of the Synod’s need for confessional pastors, I still felt profoundly inadequate for the task. I was overjoyed, however, to discover that I wasn’t the first to have such misgivings,” said Steve. “From Aurelius Augustine to Martin Luther, our church’s history is filled with examples of those who sensed
their own inadequacies, but learned to say with St. Paul: ‘Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God’ (II Corinthians 3:5).”

Steve’s wife, Robin, currently works as an Admission Counselor at CU I, and is prayerfully considering entering the Deaconess Program, or perhaps even seeking a Master of Arts in religious studies at the seminary.

For those currently considering seminary, Steve says, “Do not delay your trek to the seminary. I have come to believe that attending seminary is like getting married or having children. If you are always waiting for the ‘proper time,’ that time may simply never come. We never know what the future holds, so be obedient to God’s call! In my experience, those who make the best candidates for the Office of the Holy Ministry do not recognize their own God-given gifts and talents. Speak with your pastor and those who know you best. You may be surprised at what they have to say.’

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!
With empty pulpits and the need for new clergy growing around us and with a new generation of young men growing up within the pews of LCMS congregations, Concordia Theological Seminary is preparing for another surge of growth.

Knowing that this will require expanded support for those men who choose to become ordained pastors, CTS is announcing the creation of the “CHRIST FOR ALL TIME” Student Support Organization.

This new organization will serve to recognize all those donors whose gifts sustain the work of the seminary. Donors are urged to consider a five-year commitment, although annual gifts are always welcomed.

“We are truly grateful to those people and groups that annually give of their earthly treasure to support and maintain the seminary and its students,” said CTS President Dr. Dean O. Wenthe. “During this time, when tuition support must come from outside the resources of most students, and when the Synod is unable to subsidize directly our efforts as it did in the past, the seminary must rely on the church’s people to supply the support needed.”

The “CHRIST FOR ALL TIME” organization is made up of seven “giving societies” named after seven heroes of Lutheranism. Each society honors those whose gifts have funded any seminary-approved program, as well as the student aid programs and the general operations of the school. In addition, dollars applied to any current and/or newly-created endowment fund are recognized.

The school is also initiating the CTS “All-Saints Society” to recognize those individuals who make planned gifts to the seminary through a bequest in their will and/or a living testament such as a charitable trust or annuity.

“The need to build an ever-expanding corps of annual donors cannot be overstated,” according to CTS Vice President for Institutional Advancement, the Rev. Dean C. Wachholz. According to Wachholz, “the 5,000-plus donors who assisted CTS this past year accounted for nearly 72% of all our financial resources. These gifts remain the foundation of our financial health.”

CTS Assistant Vice President for Institutional Advancement, Deborah Rutt, described the “CHRIST FOR ALL TIME” organization as “an effort to offer every donor the opportunity to be recognized on campus and to participate in some campus program to thank them for their support.”

Initiation of the “CHRIST FOR ALL TIME” organization is the product of two years’ work completed by the seminary advancement staff and a committee of 13 laypeople from around the country.

Future mailings and staff visits will supply all seminary supporters with complete information on how they can become a part of the “CHRIST FOR ALL TIME” Student Support Organization. A new generation of ordained pastors will be the product of this effort.
Please accept my gift for the “Christ For All Time” Student Support Organization, thereby assuring that our children and grandchildren will have pastors.

☐ One time gift of $_________________ (Check enclosed)
☐ Student Aid ☐ General Operations ☐ Where needed most

I would
☐ like to speak with someone about pledging to “Christ For All Time.”
☐ like to speak with someone about Unitrusts.
☐ like to speak with someone about gift annuities.
☐ like to receive information about including CTS in my will.
☐ like to speak to someone about planned giving.
☐ I have included CTS in my estate plan.
☐ Please send the CASE list of matching gift companies.

Send to: Office of Planned Giving (Ambrose B-3), Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, Indiana 46825
In recent months we have featured articles on the subject of corporate matching funds as several of our donors have shared their positive experiences in applying matching funds from their employer to their gifts for Concordia Theological Seminary.

Recently we have had conversations with other donors who previously had been unaware of the fact that their own employer would actually match their charitable gifts. Had they known, these donors would have pursued that option a lot sooner.

Therefore, we would like to provide information to folks who may be unaware of corporate matching funds which are available to them in their charitable giving to institutions of higher learning like Concordia Theological Seminary.

Much information is provided through the Council for Advancement and Support of Education (CASE), headquartered in Washington, D.C. CASE is the national clearinghouse for corporate matching gift information. CASE maintains a comprehensive database on 7500 different matching gift companies, providing statistical information and profiles for non-profit entities such as CTS. One of its publications is an alphabetical listing of companies that match gifts, available upon request from your seminary Advancement Office.

**What are Matching Gifts?**

The original idea was implemented at General Electric in 1954. The Board of Directors wanted to encourage GE employees to contribute to their alma maters. As an incentive, it was decided to match those gifts.

The idea soon spread to other companies and, in that time since 1954, employers and employees have contributed more than two billion dollars to education.

Companies often want to support educational institutions and non-profit organizations in the areas where their plants and offices are located. Even if the company may not employ local alumni, it is a gesture of good will in appreciation for the indirect benefits received from these not-for-profit partners in the community.

Matching employee gifts can also improve employee morale and loyalty as a gesture of appreciation by the company. The educational institution benefits because its base of contributors and support is thereby expanded.

Overall, everyone wins: Companies enhance their public image, employees look more favorably on their ability to make charitable gifts, and the non-profit recipients use the funds to expand their programs and facilities.

**How does the Matching Gift process work?**

The Human Resources Department will provide you with a gift matching form from your employer.

Fill in the form as indicated and send it along with your gift to Concordia Theological Seminary, Office of Seminary Advancement, 6600 N. Clinton Street, Fort Wayne, IN 46825.

If you would like to have a CASE list of matching gift companies or receive additional information, use the coupon below and enclose in the envelope provided in this magazine to return it to the Advancement Office.

Corporate matching funds are, indeed, an UNDER-UTILIZED source of seminary support as matching gifts have UNLIMITED potential for CTS and for our donors. Matching gifts through your employer provides the UNIQUE opportunity for you to carry out your VISION and our MISSION of assuring that our children and grandchildren will have pastors for years to come.

(Thank you to CASE, 1307 New York Ave. NW, Suite 1000, Washington, DC 20005 for providing the information included in this article.)

Alan Havekotte
Multitasking with a Charitable Remainder

UNITRUST

By the Rev. Ralph Schmidt, Director of Planned Giving

Farmers are the backbone of our country, supplying our citizens with an abundance of food that is the envy of the world. But what does a farmer do when it is time to retire and nobody in the family wants to continue to farm?

That dilemma faced John and Mary Jones when John wanted to retire at age 65. John’s children all had careers of their own and were not returning to the farm. John looked into selling the farm, but taxes were a big problem. They had bought the farm many years ago for $20,000. Today it is worth $750,000. If John sold it, he would have to pay over $180,000 in capital gains and state income taxes. So John decided to rent it out. After paying property taxes and other expenses, he received $27,000 per year in income. But a year later, John learned about a charitable remainder unitrust. He discovered that he could give the farm to Concordia Theological Seminary, receive income from it for the rest of his life, pass income on to his children for an additional twenty years, and instead of paying capital gains taxes, he would receive a tax deduction of about $100,000.

John and Mary gave the farm and received $45,000 in income the first year, with the anticipation that their income would increase through the years. They were excited that they had accomplished several things at once: 1) They increased their income by two-thirds. 2) They received a substantial tax deduction. 3) They left a sizeable inheritance for their children over a period of years. 4) They left a large gift to Concordia Theological Seminary where it will eventually provide significant financial aid for students who will serve our church as pastors.

John and Mary’s plan is one that many people can use. The ideal gift to fund a unitrust is an asset of highly appreciated property, such as farmland, rental property, stocks, etc., that may not be producing the greatest income anymore. Such gifts can provide increased income to the donor, tax deductions, and the satisfaction of knowing that they are providing both for their family and the seminary in a most effective manner.

If you would like to learn more about how a unitrust could benefit you, please call 1-260-452-2268 for a confidential appointment, or send in the coupon below.

Rev. Ralph G. Schmidt

Over the past twelve years, five Lutheran pastors and two Lutheran teachers have retired in Paris. Why? In Paris (Illinois, of course), there is a beautiful retirement home, Grace Lutheran Village, that was built by Lutherans for Lutherans.

The housing is arranged in a subdivision-like community of 30 spacious, attractive, comfortable, and economical duplex apartments that surround a two-level activity building. Each two-bedroom, 1,325-square-foot apartment has an attached garage, a patio, and all appliances. The low rent includes once-a-month maid service, trash pick up, window washing twice annually, maintenance, yard care, and snow removal.

If you would like more information, or would like to arrange for a visit, please write to Grace Lutheran Church, 140 Concordia Dr., Paris, IL 61944, or call (217) 466-1215.
2002 Tour

Wednesday, April 3
Trinity Lutheran Church
824 E. Main St.
Danville, IL 61832-5957
7:00 p.m.

Thursday, April 4
Trinity Lutheran Church
10235 S. Prairie Rd.
Redbud, IL 62278-4611
7:00 p.m.

Friday, April 5
Trinity Lutheran Church
220 S. Second St.
Springfield, IL 62701-1121
7:00 p.m.

Saturday, April 6
St. Paul Lutheran Church
109 S. Elm St.
Kewanee, IL 61443-2340
4:00 p.m.

Sunday, April 7
St. James Lutheran Church
800 Cincinnati St.
Lafayette, IN 47901-1073
8:30 a.m.

Sunday, April 7
EASTER CHORAL VESPERS
Kramer Chapel
4:00 p.m.
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 (260) 493-2754 or write to the seminary at the above address in care of the Seminary Guild.

Thank you.

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.
What will I study at Christ Academy?
Christ Academy, like Concordia Theological Seminary, is about Christ crucified who is present in the Word and Sacraments to forgive and dwell in His Church. Students of Christ Academy will study in the four main areas of theology: Exegetical (biblical interpretation), Systematic (a systematic presentation of our Christian faith in the contemporary world), Historical (how the Church throughout the ages has confessed the faith), and Pastoral Ministry and Missions. Convocations will be taught by seminary professors.

Who attends Christ Academy?
Missouri Synod Lutheran high-school-aged men who are interested in learning about theology and are open to the possibility of preparing for the Holy Ministry. Admission is competitive, based on seniority, ability to participate in the Academy for the full two weeks, and short admission essays.

What role does worship play at Christ Academy?
A very central role! Worship is where we connect with Christ who is present in the Word and the Sacraments. Therefore, we are happy to offer daily Word and prayer services (historically called Matins, Vespers, and Compline), as well as Holy Communion each week. Students also help lead worship by participating in the Academy chorus.

Where will I stay during Christ Academy?
You will stay in dormitory rooms on the seminary campus, two guys per room. Each room has two closets, two chairs, and two beds. Bedding and towels will be provided.

What is the Price?
$300 for the two-week academy. For more information, contact Concordia Theological Seminary, 6600 N. Clinton, Fort Wayne, Indiana 46825, call 1-800-481-2155, or e-mail us at christacademy@mail.ctsfw.edu.

FREQUENTLY ASKED QUESTIONS

Life-Changing Studies
- “I enjoyed studying God’s Word, learning Greek, and getting into the Scripture in-depth.”
- “I learned a lot of things I never would have learned otherwise, and it all made so much sense, because the scripture interpreted scripture.”

Worship, the Center of the Experience
- “I really enjoyed it, especially once I realized the true significance of the liturgy.”
- “Great! Services kept me focused throughout the day.”

Clarity of Direction
- “I have been to other camps, but you won’t find this quality of character from any other one. I made a lot of friends, I had a fantastic time, and I am going to try to go next year. Even if you don’t know if you want to become a pastor for sure, this will help you define what you want to do.”

Fun Activities
- “Cedar Point was such a great time and it is fun just to hang out with other Lutherans.”
- “I liked cards and movies in the Commons because there were so many choices and you could just hang out if you wanted to.”
- “I liked the baseball game. We had a great time with everyone enjoying themselves and getting baseballs.”
Departure
Depart from Fort Wayne or Chicago for our overnight transatlantic flight to Frankfurt, Germany on Lufthansa Airlines.

Frankfurt/Erfurt
It was in Erfurt that Luther obtained a degree in 1502 and a doctorate in the faculty of philosophy in 1505. It was in Erfurt that he took the decisive turn to theology and the monastic life when he was caught in a violent thunderstorm and took a vow to become a monk. Overnight in Erfurt.

Erfurt/Eisenach/Erfurt
Today, we’ll join a local city guide for a walking tour of Erfurt including St. Mary’s Cathedral where Luther was ordained as a priest, the Augustinian Monastery, where Luther lived as a monk and the Medieval Kramer Bridge, on which 33 dwellings are built. Following our walking tour, we’ll board a train for Eisenach. In Eisenach we’ll visit the magnificent Wartburg Castle, where Luther took refuge while he translated the New Testament into the German Language. Overnight in Erfurt.

Erfurt/Leipzig
This morning we’ll board the train and head northeast to Leipzig where Luther preached and Bach served as Kantor. Upon arrival, we’ll join a local guide for a walking tour including the magnificent St. Thomas Kirche, St. Nicolai Kirche and the Market Square with its Renaissance buildings. A free afternoon will let you explore these sites further. Overnight in Leipzig.

Wittenberg
We’ll join a local guide for a city tour. Our tour will include the most historic sights of Luther’s life and work. We’ll tour the inspiring Castle Church, and the historic “Theses Doors.” We will also see the tomb of Luther. We’ll visit the “Stadt Kirche” with its marvelous Cranach Altarpiece. We’ll also tour the Lutherhalle where Luther and his family lived, now home to the largest collection of Reformation artifacts in the world. We will also celebrate the 4th of July. Overnight in Wittenberg.

Wittenberg/Berlin
While in Berlin we will be special guests of our sister church, St. Mary’s Lutheran Church. We’ll have the opportunity to visit and fellowship with our Lutheran friends. We will also begin our exploration of the city. Overnight in Berlin.

Berlin
We’ll join St. Mary’s Lutheran Church for the Divine Service and Bible Study. This will be a unique opportunity to experience the unique bond we all have in our Christian faith. After a leisure lunch, we will relax and enjoy our suburban location and the local parks. Overnight in Berlin.

Included in Price:
- Round trip airfare via Lufthansa Airlines, a scheduled IATA carrier.
- 2nd class German Rail Pass.
- Hotel: tourist class and traditional European hotels, with private hostel stay in Berlin.
- Meals: breakfast daily
- Professional, licensed local city guides in Erfurt, Leipzig and Wittenberg.
- Entrance Fee to sites included in tour.
- One Christ Academy counselor for every five participants.

Not Included in Price:
- Meals and beverages, except noted in itinerary.
- Tips at hotels and for local city guides.
- All and any government fees and departure/airline taxes (est. $65-$80)
- Passport fees.
- Expenses of a personal nature.
- Passenger protection program. (optional)

Tour Price from: $1500.00 per person (Double Occupancy) Including Round Trip Airfare from Fort Wayne or Chicago
Reservations are limited and can be made through Luther Tours at 888-458-8486

APR 2002 25
New Financial Aid Program for CTS Students

CTS recently reviewed its financial aid program and has revised it so that students in on-campus programs leading to ordination will receive seminary grant-in-aid awards each quarter that are 70% of their tuition for the fall, winter, and spring quarters. Thus, the grant-in-aid/tuition ratio will be the same for everyone. Students are encouraged to energetically seek grants and scholarships that might be available, in addition to working closely with their home congregation and home district. If a student sees that his total gift aid for a quarter—from all the various sources combined—will not equal his tuition cost for that quarter, he can apply for a Supplementary Guarantee Grant.

“We believe that both seminary students and the individuals and groups that support them will appreciate the simplicity of this new approach,” commented Rev. George H. Lange, Director of Financial Aid. “We see financial assistance for seminarians and their families as being primarily a partnership. Students, the seminary, home congregations, home districts, and student adoption groups—along with the many foundations that provide grants and scholarships—are all part of this partnership.”

The other on-campus sources of funding or in-kind assistance include grants to help pay childcare costs at the on-campus Christ’s Child Learning Corner; and the Food and Clothing Co-ops, which are both free.

Honoring Dr. Roger Pittelko with a Festschrift

The Rev. Dr. Roger D. Pittelko, Visiting Professor of Pastoral Ministry and Missions at Concordia Theological Seminary (CTS), was awarded a Festschrift during the 2002 Symposia banquet in Fort Wayne.

Entitled Shepherd the Church: Essays in Pastoral Theology Honoring Bishop Roger D. Pittelko, the Festschrift is a collection of essays written in Pittelko’s honor by colleagues and friends. Dr. Pittelko was presented the Festschrift by its editors: the Rev. Dr. Frederic W. Baue, the Rev. John W. Fenton, the Rev. Eric C. Forss, the Rev. Dr. Frank J. Pies, and the Rev. John T. Pless.

Contributors to the Festschrift include the Rev. David P. Stechholz, the Rev. Dr. Frank J. Pies, the Rev. John W. Fenton, the Rev. Dr. David P. Scaer, the Rev. Dr. Charles J. Evanson, the Rev. Dr. Paul J. Grime, the Rev. Richard C. Resch, the Rev. Dr. Aurthur A. Just Jr., the Rev. Jobst Schöne, the Rev. Dr. Norman E. Nagel, the Rev. Dr. Ronald R. Feuerhahn, the Rev. Kenneth F. Korby, the Rev. Dr. Kurt E. Marquart; the Rev. Dr. Charles R. Hogg Jr., the Rev. Dr. Dean O. Wenthe, the Rev. Bruce Wilmot Adams, the Rev. Larry M. Vogel, the Rev. Dr. Frederic W. Baue, the Rev. John T. Pless, and the Rev. Dean D. Pittelko.

“I am overwhelmed and humbled by the honor given me by colleagues and friends,” said Dr. Pittelko of the presentation.

Dr. Pittelko accepted appointment to the seminary in the fall of 1997 after 12 years as the President and Bishop of the English District of The Lutheran Church-Missouri Synod. He is a graduate of Concordia Seminary, St. Louis. In 1991, CTS honored him with the Doctor of Divinity degree. Dr. Pittelko served as parish pastor in New Orleans, La., and Berwyn, Ill. Following five years in Berwyn, he accepted a call to Holy Spirit, Elk Grove Village, Ill., and served there for 24 years. He served as chairman of Synod’s Commission on Worship for almost two decades. He was elected 4th Vice President of the Synod in 1998, and he served as such until 2001.

Dr. Pittelko is married to Beverly, and they have two children and four grandchildren.
Copies of *Shepherd the Church* may be purchased beginning in May 2002 from the CTS Bookstore. You can reach the bookstore by phone at 260-452-2160, or via e-mail at ctsbookstore@mail.ctsfw.edu.

**Seminary to Host Annual Golf Outing**

CTS will once again host its annual Grand Ol’e Lutheran Fellowship (GOLF) outing on May 11, 2002, at Noble Hawks Golf Links in Kendallville, Ind. Registration begins at noon with the Florida Scramble outing officially beginning at 1 p.m. with a shotgun start. Participation fees are $75 per golfer. If you would like to be a sponsor, the fee for a regular sponsor is up to $249.00; a tee sponsor is between $250.00 and $499.00; and a seminary/hole sponsor is $500.00 plus.

All fees include golfing and a dinner that will immediately follow the outing. All proceeds will go to benefit the construction of a new playground on the seminary grounds that will be open to seminary students, their families, staff, faculty, and all people of the Fort Wayne community.

For more information or to register, please call 260-452-2249.

**The Food Co-op**

The Food Co-op at CTS provides roughly 75 percent of the dietary needs of students’ families. Commonly-needed household items, such as cleaning supplies, diapers, shampoo, and other hygiene products, are also available.

Students spend points, allocated based on family size, on purchases at the Food Co-op. Each family volunteers 1-2 hours each month at the Food or Clothing Co-op, performing needed tasks, such as stocking shelves, sorting clothing, or picking up donations.

- Fresh produce in season is often donated to the Co-op by local gardeners. Staples such as potatoes, onions, and carrots are available all year.
- Several large freezers allow the seminary to provide frozen beef, chicken, vegetables, frozen pizza, and “t.v. dinners,” as well as ice cream and other treats for those shopping at the Co-op.

Donors from around the country supply the Co-op with monetary and in-kind donations. A couple of examples include the Brakebush Chicken company, which regularly donates chicken that helps to feed seminary families all year; and the Lutheran Fraternities of America, based in Michigan, bring over 20 tons of donations to the seminary each year.

This winter, CTS received a generous donation from Herb Schriefer, who owns a Heavenly Ham franchise in Virginia Beach, Va. When his parents, Walt and Ruth Schriefer, heard that he had hams that he needed to give away, they suggested that he donate some to the Food Co-op at CTS. “This sounded like a great way to help support the families of those studying at the seminary,” said Herb. He gave the hams to Walt Dissen, who was headed to CTS for the Symposia Series. Cynthia Hall, Director of the Food and Clothing Co-ops, and Seminarian Timmothy Heath accepted the hams with gratitude.

For more information about how you can help seminary families this way, please call (260) 452-2168, or send an e-mail to co-ops@mail.ctsfw.edu.

(260) New Area Code for CTS

The Fort Wayne community recently had a change of area code, which impacts Concordia Theological Seminary. The new area code is 260. Please be sure to change any phone numbers you have from the old code to 260.

You can still reach the Office of Admission at the same toll-free number, (800) 481-2155, and the Office for Institutional Advancement at their toll-free number, (877) 287-4338.
First DELTO Students Receive Certificates and Calls

During a special service Saturday, February 23, 2002, CTS celebrated the success of the first Distance Education Leading To Ordination (DELTO) cycle. Ten men received certificates of completion, and eight of these men received their first Calls into the Holy Ministry.

The men were called as follows:

Forrest E. Brashier, Jr., of Kimberly, Ala., was called to Solid Rock Lutheran Church, Trussville, Ala.;

Toby O. Byrd of Honey Grove, Texas, was called to St. Luke Lutheran Church, Honey Grove, Texas;

David L. Greene of Kaplan, La., was called to First Lutheran Church, Crowley, La.;

Mark R. Junkans of Channelview, Texas, was called as Hispanic Missionary at Large for the Texas District, Houston, Texas;

James V. Reeves of Hattiesburg, Miss., was called to Prince of Peace Lutheran Church, Laurel, Miss.;

Stephen W. Schrader of Fort Payne, Ala., was called to Prince of Peace Lutheran Church, Fort Payne, Ala.;

David C. Sieg of Cartersville, Ga., was called to Savior of All Lutheran Church, Cartersville, Ga.; and

Aubrey J. Watson, Jr. of New Orleans, La., was called to Holy Cross Lutheran Church, New Orleans, La.

M. Ray Angerman of Shalimar, Fla., and Ralph C. Hough of Eastpoint, Ga., have completed the program and will receive their calls in the near future.

The purpose of DELTO is to allow laymen to continue serving vacant congregations or mission starts, which would disband without leadership, while studying for the ministry. The laymen each have an ordained pastor to guide them, known as a mentor.

Dates to Remember:
November 3-5, 2002: Good Shepherd Institute Conference

Seminary Students Receive Vicarage Placements and Calls

During the regular chapel service January 28th, CTS held its winter Vicarage Placement and Call Service during the regular chapel service January 28, 2002. Two men received vicarage placements during the service, and six men received their Divine Calls to congregations.

The vicarage assignments and candidate calls were as follows:

Jesus Astorga of El Paso, Texas, was called as Co-Pastor to Trinity Lutheran Church, Ligonier, Ind.;

Vicar Robert M. Busse of Abbotsford, Wis., was assigned to Calvary Lutheran Church, Princeton, Wis.;

Shane R. Cota of Oconto, Wis., was called to Faith and Redeemer Lutheran Churches, Maple, Wis., and Duluth, Minn.;

Charles E. Kramer of Delta, Ohio, was called as Associate Pastor to St. Paul Lutheran Church, Napoleon, Ohio;

Phillip W. Meadows of Columbus, Ind., was called to St. Paul and Zion Lutheran Churches, Fairview and Powhatan, Kan.;

Blake A. Rickbeil of Grand Rapids, Minn., was called to St. Paul and Trinity Lutheran Churches, Bertha and Hewitt, Minn.;

Vicar Chris L. Sigmund of Conover, N.C., was assigned to Zion Lutheran Church, Edgerton, Ohio; and

Jais H. Tinglund of Losning, Denmark, was called as Associate Pastor to Our Savior Lutheran Church, Aberdeen, S.D.

During the service, it was noted that Charles Kramer, who received his first Call, is the great-grand-nephew of Charles Kramer, who generously donated over 100 acres to The Lutheran Church—Missouri Synod in 1954. Kramer Chapel is built on the spot where the Kramer home once stood.

The spring vicarage placement and call services will be held at 7 p.m. in Kramer chapel April 23 and 24, respectively. Check the seminary web site, www.ctsfw.edu, regularly for information about how to listen to the services online.
Travel to Greece and the Aegean

Join Dr. Dean O. Wenthe, President of CTS, and his wife, Linda, for a trip entitled “In the Footsteps of the Apostle Paul. The 14-day trip will be July 27-August 9, 2002, and the cost is $2,899.00.

You will tour Thessaloniki, Philippi, Kavala, Veria, Vergina, Kalambaka, Meteora, Delphi, Corinth, Athens, Istanbul, Kusadasi (Ephesus), and the following Greek islands: Patmos, Mykonos, Rhodes, Heraklion (Crete), and Santorini.

For more information about this once-in-a-lifetime opportunity, call Luther Tours at (888) 458-8486.

Highlights of Italy

Concordia Theological Seminary is pleased to sponsor “Highlights of Italy,” an 11 day tour of Venice, Florence, Rome and other sites so important in the history of Christianity and western civilization. The tour will be hosted by Dr. William C. Weinrich, Academic Dean of CTS and a Vice President of The Lutheran Church—Missouri Synod. The cost of the tour, which includes roundtrip airfare and accommodations at first class hotels, is $1899 per person from Chicago or $1999 per person from Ft. Wayne. For more information, call CTS Tours at 877-287-4338.

New Kramer Chapel Organ CD

A new CD, entitled Cramer & Resch at Kramer Chapel, is now available for $25.00 from the Alumni Relations Office at CTS. The Alumni of CTS have paid all costs so that the proceeds from the CD can help support the recent re-leathering project of the Kramer Chapel Organ. Any additional funds raised above the re-leathering cost will help establish an endowment fund for the future care of the Kramer Chapel Organ.

You can send a check to the Alumni Relations Office, Concordia Theological Seminary, Fort Wayne, IN 46825. You can order using your credit card by calling toll free at 1-877-287-4338.

Kantor and Associate Professor at Concordia Theological Seminary (CTS), the Rev. Richard C. Resch, and Professor of Organ at Notre Dame University, Craig Cramer, are the two featured organists on the first organ compact disc recording ever produced on the Kramer Chapel Organ. The program consists of approximately 70 minutes of works by Johann Sebastian Bach, Dietrich Buxtehude, Johann Hanff, Johann Krebs, Jean-François Dandrieu, Helmut Walcha, Hermann Schroeder, Jan Bender, and Egil Hovland.

The 56-rank Kramer Chapel organ was built by the Schlicker Organ Company of Buffalo, N.Y., in 1958. The Noack Organ Company of Georgetown, Mass., provided a tonal revision and new console in 1991. The organ was releathered by the John-Paul Buzard Organ Company of Champaign, Ill., in 2000.

Christ’s Healing for the Hurting Christian: Soul Care

CTS will welcome Dr. Beverly K. Yahnke as a guest lecturer at a retreat entitled “Christ’s Healing for the Hurting Christian: Soul Care.” The retreat is scheduled for April 26-28, 2002, on the seminary campus.

This retreat offers candid talk about the facts surrounding the challenges to Christian living. Dr. Yahnke will examine the collisions between psychology and theology as each endeavors to heal the mind and the soul. Participants will be equipped to detect the dangers of a secular psychology and prepared to embrace Christ’s gifts for the care of the soul. This weekend is just what the doctor ordered for anyone who has struggled with personal or spiritual pain, or for anyone who would like to become more effective in his or her efforts to support a friend or loved one.

Dr. Yahnke is a Licensed Psychologist and Director of Christian Counseling Services, Milwaukee, Wis. She is a member of the American Psychological Association and the Association of Christian Counselors. She has served on the LCMS Board for Higher Education as an elected member since 1998, and was re-elected at the 2001 LCMS Convention to serve until 2004.

To register for the retreat, “Christ’s Healing for the Hurting Christian: Soul Care,” contact the seminary at (877) 287-4338 ext. 2204 or go to the seminary’s web site, www.ctsfw.edu. The cost is $135.00 for the weekend (includes housing and meals). For local participants, the cost is $65.00, which includes the retreat, breakfast, lunch, and dinner on Saturday.
## Events

### Vicarage Placement Service
April 23, 2002  
Kramer Chapel, 7:00 p.m.

### Candidate Call Service
April 24, 2002  
Kramer Chapel, 7:00 p.m.

### Grand Ol’e Lutheran Fellowship Golf Outing (GOLF)
May 11, 2002  
(260) 452-2249

### Graduation
May 17, 2002  
Kramer Chapel, 6:00 p.m.

### Two-week Intensive Interpreter Training Program
June 30-July 14  
(260) 452-2197

### Intensive Interpreter Training Program
June 30-July 26, 2002  
(260) 452-2197

### Teen Sign Language Camp
July 14-19, 2002  
(260) 452-2197

### Music

#### Easter Choral Vespers
April 7, 2002, 4:00 p.m.  
Kramer Chapel

## Retreats

### Christ’s Healing for the Hurting Christian: Soul Care
April 26-28, 2002  
1-877-287-4338 (ext. 1-2204)

### Confirmation Retreat: The Lord’s Supper
September 13-15, 2002  
1-877-287-4338 (ext. 1-2204)

### Elder’s Retreat
October 4-6, 2002  
1-877-287-4338 (ext. 1-2204)

### Lutherhostel: Prayer and the Devotional Life
October 20-25, 2002  
1-877-287-4338 (ext. 1-2204)

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Internet for the Christian Family

www.LifeOfTheWorld.com

Find out about Walther Library, located on the CTS campus, and its offerings. Find links to other libraries and theological resources.

Learn about Kramer Chapel on the CTS campus, listen to music by the Kantorei, and watch CTS videos.

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Find out what’s going on at CTS and register for campus events.

Read the current and back issues of For the Life of the World magazine. Cut and paste articles for church newsletters and friends (please note source when reprinting).

Learn about what we believe and locate a church, school, or pastor.

Link to helps for Pastors: sermons, liturgy, hymnody, and other Lutheran sites.

Link to Biblical, synodical, and CTS resources.

Search the internet using a family-friendly search engine.

Link directly to news, weather, sports, shopping, and useful internet tools.

Enjoy daily Scripture readings from the Daily Chapel Lectionary.

Link directly to some of the Concordia Universities, other media and magazines, and more.
Christ Academy 2002 will be held in Fort Wayne from June 16-June 29. A focus that’s uniquely Lutheran, Christ Academy explores the many facets of pastoral ministry and its application in the real world. It is a two-week residential academy for high-school aged young men of the Lutheran Church—Missouri Synod.

Christ Academy - Germany

This is a unique opportunity for pre-seminary students in the Concordia University System and college-age Christ Academy graduates. This select group will travel the steps of Luther. Leaving on June 29, 2002, participants will visit Erfurt, Germany, to spend time as they journey to many historic sites in the region. From Erfurt, the group will journey to Leipzig and then to Wittenburg, where they will stay at the university and study Lutheran history. From there, they will go to Berlin and spend time seeing a unified city and working with our sister church in Germany.

I’d like more information about Christ Academy 2002 and Christ Academy Germany. Please send an application form to the following address:

Name ________________________________
Address: ____________________________________________
City __________________ State: ______
ZIP: ______ Phone: ________________________________
Year in School ____________________________
LCMS Congregation ___________________________________
Interested in CA Germany _____________________________

Return to Office of Admission, Concordia Theological Seminary,
6600 N. Clinton St., Fort Wayne, IN 46825.

For more information about Christ Academy 2002 and Christ Academy Germany, or to get an application, please call 1-800-481-2155 or return the form printed above. You can also find information in the Events section of the seminary’s web site, www.ctsfw.edu.