Dear Friends of Concordia Theological Seminary:

I am writing this piece from the lively and extraordinary city of Hong Kong, China. At the invitation of the Rev. Allan Yung, President of The Lutheran Church—Hong Kong Synod, Dr. Timothy Quill and I have visited the pastors, professors, and the Rev. David Birner, The Lutheran Church—Missouri Synod Area Director of the Board for Mission Services for this portion of Asia.

What a rich experience! To behold the dedicated labors of our fellow Lutherans in the face of towering challenges is a privilege and a delight. Concordia Theological Seminary has offered its assistance to President Yung, Rev. Birner, and the Hong Kong Synod in any way they deem appropriate and helpful.

A few reflections will provide a pathway into this issue of For the Life of the World with its focus on the Lord’s Supper.

First, when one encounters a culture as ancient and as complex as that embodied in the intensity and variety of Hong Kong, it becomes clear that years of attentive learning would be required to understand how people are formed in their self-understanding. We owe a great deal of respect to those missionaries and Christians who have learned the language, the history, and then—often sacrificially—lived in this very different culture, all to proclaim the good news of the Crucified and Resurrected Lord.

The pressing question, of course, is: How can this or any culture be addressed clearly and compellingly? How can the church identify and remove those obstacles—whether conceptual or practical—that inhibit or prevent an authentic hearing of the Gospel?

In reflecting on this key question, I recalled a comment by Paul R. Hinlicky in his lecture on “Lincoln’s Theology of the Republic According to the Second Inaugural Address” (Cresset, Pentecost, 2002). In his suggestive analysis of Lincoln’s material, he favorably summarizes the position of Alesdair MacIntyre, a prominent ethicist, in this way.

For individuals to flourish, to pursue the good, to embrace destiny, they must belong. Belonging precedes doing; who we are, whose we are, what narrative informs our conduct of life—these matters of identity, community, and belonging precede any action that can be meaningfully praised or blessed. (p. 12)

When one experiences the chaos and congestion of Hong Kong—one of the most densely populated spots on earth—on the one hand, or the elegance, beauty, and history in the Art Museum overlooking the harbor on the other hand, the question wells up: where is the belonging, who are these people—so energetic and engaged—and whose are they?

Simplistic, one-line answers evaporate in minutes when one experiences the beauty of the children, the friendliness of the staff, the discipline of the workers, the richness of Chinese art. One is reminded immediately of God’s image being reflected in every human being, for in the image of God were our first parents concretely made (Gen. 1:26).

At the same time, Buddhism, Taoism, and numerous superstitions fill the air. Historical knowledge partially explains how these people could understand themselves as belonging to such forces, but how urgent that the church confess the character of their true Creator—the Triune God; and then, building upon our oneness in Adam, point to God’s mercy and grace in the saving work of Christ.

The entire Old Testament, as well as the New, challenges the reality of any deity or identity other than that based on the true God. The politically correct, but flawed view that many gods are available for human flourishing is the direct opposite of Jesus’ claim: “No one comes to the Father but by Me” (John 14:6). To truly love the people of Hong Kong is to use all of our intellect and energy in pointing them to Christ Crucified. Here alone is where we can truly belong—fully forgiven in the Father’s Son through the power of the Holy Spirit.

In the Lord’s Supper such belonging becomes tangible. Christ bestows Himself in His very body and blood. Here is where people can truly belong, for the true Triune God is there in His gifts. May the people of Hong Kong, of China, and of the entire world, by God’s grace, come to know Him and experience the banquet of His mercy and presence in this most holy meal.

Sincerely yours, in Christ’s service,

Rev. Dr. Dean O. Wenthe
President, Concordia Theological Seminary
4 The Lord’s Supper in the Congregation
By the Rev. Kenneth W. Wieting, Pastor of Luther Memorial Chapel, Shorewood, Wis.

The Lord’s Supper was central in the worship of Christ’s Church right from the beginning. Our Lutheran Confessions trumpet the Scriptural and historical practice in the church when they affirm that the Lord’s Supper “is celebrated every Lord’s day and on other festivals, when the Sacrament is made available to those who wish to partake of it.” In highlighting this weekly presence our Synod’s explanation to Luther’s Small Catechism rightly describes the gift of the Lord’s Supper as “a regular and major feature of congregational worship, not an occasional extra” (Acts 2:42; 20:7; I Cor. 11:20,33).

7 It Is Not Ours, But the Lord’s Supper
By the Rev. Prof. Naomichi Masaki, Assistant Professor of Systematic Theology, Concordia Theological Seminary, Fort Wayne, Ind.

Is it the Lord’s Supper or our own supper? Is it the Lord’s Supper or the Christians’ supper? Even if the world of Paul and Luther may seem different from our own, we are still challenged by the same old enemies: the devil, the world, and our flesh. All these enemies continue to attack in order to “diminish my Lord Jesus Christ” (Luther). The confession that it is the Lord’s Supper has profound implications. Probably the most recognizable thing would be to acknowledge that it is not the pastor’s supper nor the congregation’s supper as if they may do whatever they please.

11 Where Is God?
By the Rev. Dr. Daniel L. Gard, Associate Professor of Exegetical Theology, Concordia Theological Seminary, Fort Wayne, Ind.

Some say that everything changed on September 11 and, in some ways, they are right. Where is God? The answer is right there in our tears. Where is God? He was there as His own Child suffered the agonizing death of the Cross. Where is God? He is there in the rubble and in the pain, never distant from His suffering, sin-wrecked creation but always in the midst of it all. Where is God? He was there at the Pentagon, in New York City, in a field in Pennsylvania.

20 In the Field
By Monica Robins
Featuring the Rev. Scott L. Murray, Pastor of Memorial Lutheran Church, Houston, Texas

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Did you know that before there was a New Testament of the Bible, there was the New Testament of Christ’s body and blood? Years and decades before there were written copies of the New Testament, the Church was devoted to hearing the preached Word and receiving the Lord’s Supper (Acts 2:42). Down through sixteen and even seventeen centuries, most Christians did not have a copy of the written New Testament in their own language. But through those same sixteen centuries, there is no record of the Church of Christ gathering for worship on the Lord’s Day and not being able to receive the New Testament of Christ’s body and blood. To be sure, there were abuses in teaching and practice during those centuries. But there was also the underlying reality that the weekly service was a single serving of two courses, Word and Sacrament.

Recounting this truth is not meant to minimize the gift that we have in the written New Testament. God grant us hearts that give thanks for and daily use both the New Testament and Old Testament of our Bibles.

Recounting this truth is, however, meant to remember and rejoice in the central place of the Lord’s Supper in the worship of Christ’s Church right from the beginning. Our Lutheran Confessions trumpet the Scriptural and historical practice in the church when they affirm that the Lord’s Supper “is celebrated every Lord’s day and on other festivals, when the Sacrament is made available to those who wish to partake of it.” In highlighting this weekly presence our Synod’s explanation to Luther’s Small Catechism rightly describes the gift of the Lord’s Supper as “a regular and major feature of congregational worship, not an occasional extra” (Acts 2:42; 20:7; I Cor. 11:20,33).

And did you know?

Did you know that central to understanding the place of the Lord’s Supper in the weekly Divine Service is a foundational understanding of the presence of the crucified and risen Christ in the flesh to serve His Church? As Jesus first gave this Holy Meal in the upper room, He taught and then fed His disciples. The subject of His teaching was Himself. The food that He served them was Himself, that is, His very body and blood with the bread and wine. It was one serving with two courses, Word and Sacrament.

Fresh from the grave, Jesus’ manner of serving did not change. As He came to the disciples on the road to Emmaus (Luke 24), He first taught them and then He fed them. The subject of His teaching on Easter Eve again was Himself. He thereby set the table for revealing Himself in the breaking of the bread. It was Jesus’ doing that their hearts
were burning as they heard the Old Testament Scriptures testify of Him. It was also Jesus’ doing that their eyes were not opened to recognize Him in the flesh until the breaking of the bread. It was a single serving of two courses, Word and Meal. His disappearance after being recognized makes known the nature of His ongoing sacramental presence in the breaking of the bread. The crucified and risen Christ is still there in the flesh, yet unseen.

That’s how He comes into our midst today, in the flesh, yet unseen. Where two or three are gathered in His Name, He is in the midst (Mt. 18:20). He is present not to be served but to serve (Mt. 20:28). He still comes with a single serving in two courses, Word and Sacrament. This is not to deny the beauty and blessing and the long history of services for daily prayer in the morning and the evening. God grant that individual and corporate daily prayer increase among us. This statement is rather to affirm that the regular weekly worship of God’s people was a weekly celebration of the Lord’s Supper. This is clearly attested in Scripture, in Church history, and in the Lutheran Confessions.

**DID YOU ALSO KNOW?**

Did you also know that the chief barrier to recovering the opportunity to commune in each weekly Divine Service in our congregations is the thought that weekly communion would make it too common? A survey taken of all the pastors in the LCMS in the spring of 1999 revealed that the chief concern of those they served was that increased frequency would mean decreased appreciation for Holy Communion.

In one sense, this perspective is understandable, for it holds true for many things in life. Whether it is turkey in the days following Thanksgiving or our favorite dessert served daily for a month, too much of a good thing quickly becomes tiresome. But the Lord’s Supper is no ordinary “good thing.” It is the body and blood of Him who alone is good, God (Luke 18:19). It is Heavenly Food every bit as holy and healing as God’s Holy Word. Therefore the frequency of its use should not be compared to desserts or any other things of this life. It should be compared only to God’s Holy Word.

Imagine someone telling us not to read the Bible daily because it would become less special. Do we not know just the opposite to be true? Or imagine the thought that we should not always have the sermon when we gather for weekly worship because it will become too common and people will fail to hear as they should. Indeed, Satan does tempt us to be inattentive to the preached Word. But this does not change the sermon’s proper place when we gather together in Jesus’ Name and in Jesus’ presence. The potential misuse of God’s forgiving and life-giving Word should not lessen the opportunity to hear it. Nor should Satan’s tempted misuse of Christ’s forgiving and life-giving Meal lessen the opportunity to receive it.
By God’s doing, not ours, the celebration of the Lord’s Supper is also a mission proclamation of unparalleled clarity. St. Paul writes, “For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes” (I Cor. 11:26). In the celebration of the Lord’s Supper, there is a unified statement by those communing together that reaches back to the cross of Christ and forward to the Second Coming of Christ. As the crucified and risen Christ serves us His body and blood, He simultaneously serves the world by proclaiming His sacrificial death and His return.

This joint proclamation assumes a common confession of Jesus’ person and His work and His words. The first course of the two-course serving Jesus comes to give us is His Holy Word, the Apostles’ doctrine. To have communion at the altar without union in the Apostles’ doctrine is contrary to the Holy Spirit’s leading of the church (Acts 2:42). The fellowship He gives the church is devoted to both Word and Sacrament. Our Synod’s practice of close(d) communion flows from this loving and Spirit-given concern.

Finally, does Jesus know?

As we touch on just a bit of the history and richness of this heavenly food, we are again directed to the richness of Jesus’ love for us sinners. On the night of His betrayal, His every thought was on us and on our need. In the humble means of bread and wine He gave a miracle in His body and blood. Then He went to the cross to sacrifice His body and shed His blood that His forgiveness may ever be given as He promised.

That promised miracle continues today as Jesus comes into our midst to serve it to us. He is present in the flesh to speak His Word to us. He is also present in the flesh to nourish us with heavenly food. It is a single serving of two courses, Word and Sacrament.

Does He who comes among us know our weariness and our burdens? Yes, He does and invites, “Come to me all who labor and are heavy laden, and I will give you rest” (Mt. 11:28). Does He know our fears and worries? Yes, He does and promises “I will never leave you nor forsake you” (Heb. 13:5). Does He know our emptiness and our hunger? Yes He does and declares, “Blessed are those who hunger and thirst for righteousness, for they shall be filled” (Mt. 5:6). Christ knows well our need and comes to meet it. God grant us faith to receive what He is present to give.

I come, O Savior, to your table,
For weak and weary is my soul;
You, Bread of Life, alone are able
To satisfy and make me whole.
Lord, may your body and your blood
Be for my soul the highest good! (LW, #242, v.1)

The Rev. Kenneth W. Wieting is Pastor of Luther Memorial Chapel, Shorewood, Wis.
If your friend or child asks you, “why do you go to the Lord’s Supper?” how would you reply? What is the big deal in the Lord’s Supper? What do you regard as most important when you are at the Lord’s table?
“It is to celebrate,” some of us may be inclined to say. Such celebration can include: the celebration of the Lord’s resurrection, our encountering with the risen Christ Himself, and our coming together in unity and love. Others may say that we go to the Sacrament of the Altar in order to strengthen our faith by remembering our Lord who suffered and died for us; in so doing we offer thanks and praise to God for what He has done for us. Some may give a rather apathetic response: “I don’t care. I don’t think that the Lord’s Supper is really necessary because I am baptized and I hear good sermons every Sunday. I go to the Holy Communion because all my friends and the families of my congregation go there.” What is most important about the Lord’s Supper to you? 

St. Paul contrasted “the Lord’s Supper” with “our own supper” when he saw how the Holy Communion was abused by some Corinthians who were eating and drinking in the church as if they were eating and drinking in their own homes (1 Cor. 11:20-21). Similarly, Dr. Luther in his defense against various attacks on the sacrament said, “It is the Lord’s Supper, not Christians’ supper” (AE 37:142; 38:200).

Is the Lord’s Supper still being abused or attacked–or is it being received and confessed according to the way He instituted it? When our own ideas, notions, and presuppositions are placed ahead of the Lord’s words, we are subordinating what our Lord has said about His Supper to our own ideas and taking control of His Supper according to our concepts, values, and categories.

Is it the Lord’s Supper or our own supper? Is it the Lord’s Supper or the Christians’ supper? Even if the world of Paul and Luther may seem different from our own, we are still challenged by the same old enemies: the devil, the world, and our flesh. All these enemies continue to attack in order to “diminish my Lord Jesus Christ” (Luther).

The confession that it is the Lord’s Supper has profound implications. Probably the most recognizable thing would be to acknowledge that it is not the pastor’s supper nor the congregation’s supper as if they may do whatever they please.

Other implications may be observed by looking at the life of the church both in the past and the present. One of the “discoveries” among the scholars of the so-called “liturgical movement” of the last century was the dimension of the meal and how it relates to Holy Communion. By studying ancient religions, these scholars observed that there was a cultic or memorial meal in each one of them. They also found meals in both Old and New Testaments. Thus, some scholars attempted to understand the Lord’s Supper on the basis of these “discoveries” about the meal. In some cases the “Lord’s Supper” was changed into “Supper of the Lord” in order to give greater emphasis to the meal.

Other scholars of the same movement were attracted to the Hellenistic mystery religions which had flourished centuries earlier. According to these scholars, salvation was accomplished by the people’s participation in certain rituals. By “recapitulating” and “reenacting” the god’s story by way of a rite, a god is made contemporary and salvation is made available to the people. Informed by such research, some scholars promoted the notion that the liturgy is the work of the people. Just as some held the position that the more meal was emphasized the better the sacrament, others claimed that the more the laity participated, the better the sacrament. Emphasis was laid on ritual action in the liturgy and more lay involvement, rather than on the clear words of our Lord. Likewise, a similar “discovery” was made rather independently among the Protestant ecumenical movement of the last century. This Protestant “discovery” of the apostolate of the laity influenced churches at large to hold a false notion of the doctrine of the priesthood of the baptized.

Theologically speaking, what we observe above is compatible with the theology of the Lord’s Supper by non-Lutherans, Roman Catholics and Protestant alike. For example, “liturgy as the work of the people” is compatible with the Roman doctrine of work righteousness, thus adopted in Vatican II.

By focusing on the ritual or meal which is done by us, the fanatics (called Schwämer by Luther) have revisited us. Dr. Karlstadt, who had been a colleague of Luther in Wittenberg, emphasized “the burning remembrance of Christ” and “the passionate tasting of the sufferings of Christ” in the Lord’s Supper (AE 40:213 f.). Instead of looking outside of himself, he fixed his eyes inward, focusing on his own feelings and actions. As a result, he removed the statues, the crucifix, altars, vestments, and other remnants of the Papacy from the churches. Next he referred to himself as “Brother” instead of “Pastor.”

We may observe here that the means of grace and the Office of the Holy Ministry go together as confessed by the Augsburg Confession, Article V. While the Reformation gave the term Predigtamt (preaching office: AC V) to confess the Office of the Holy Ministry, the nineteenth century theologian and churchman Theodor Kliefoth used such words as Gnadenmittlamt (the means of grace office) and Heilsmittelamt (means of salvation office) in his Acht Bücher von der Kirche (1854; 217 f.). When the confession of the means of grace is weakened or damaged, the confession of the Office of the Holy Ministry goes with it, as does the doctrine of the priesthood of the baptized.

The root of Karlstadt’s approach was Greek think-
We may not impose our measurement later, we are not helped by His being anywhere or almighty majesty of God so to lower Himself to bread and wine and there suffer Himself to be mishandled and abused. Man’s soul must rise to the higher, more spiritual level if He is to have communion with God. Besides, he thought that the Lord’s Supper was not really necessary since nothing may be said to be given by it that is not given by the words of the Gospel. To this particular opinion, Luther replied: “what an arrogant, ungrateful devil... will you prescribe and choose means and measures for God? You ought to leap for joy that he does it in whatever manner he chooses, if only you obtain it” (AE 37:140).

As in the case of Rome, for both Karlstadt and Zwingli the Lord’s Supper was not the Gospel. They distanced themselves from the Lord’s gifts by way of emotion (Karlstadt) and of reason (Zwingli), just as Rome did so by way of our works. The words of institution were not understood as consecratory by Zwingli. They were an “Institution Narrative” at best, a story telling of what had happened in the upper room at the Last Supper.

What we find with Rome, Karlstadt, and Zwingli are revisiting us even now under various guises, so that Hermann Sasse observed that the problems we face concerning the Lord’s Supper are basically the same as that of the sixteenth century (“A Lutheran Contribution to the Present Discussions on the Lord’s Supper,” Concordia Theological Monthly 30-1 [January 1959]: 24; This Is My Body, 299).

In his Large Catechism, Luther teaches that those who misuse the Lord’s Supper in this way of unbelief of various forms should stay away from the sacrament (LC, V, 58). To them the sacrament is “something they do” while they rely on themselves, thinking that they are strong without it (LC, V, 7, 40, 63, 71). Unbelief does not undo the sacrament but rejects its benefits, which is the worst and fateful misuse of the Lord’s Supper (LC, V, 16, 35).

It is not from our reflections on the “elements” or on our actions that we come to know about the Lord’s Supper. Nor do we arrive at it out of deduction of some sacramental doctrine or definition. The words of Christ not only make the sacrament, but bring and give us the forgiveness of sin (Mt. 26:28).

What is said of the words is not, however, at the expense of the Lord’s body and blood. Again in the Large Catechism, Luther calls the body and blood “a treasure and gift”... “through which forgiveness is
Our Lord accomplished our salvation on Calvary by Himself without our assistance, and the same Lord who died for us now distributes the fruits of the cross, the forgiveness of sin, again without our aid, using His instrument, the Predigtamt (the preaching office).

Dr. Luther confessed that Christians go to the Lord’s Supper to receive the forgiveness which was won on the cross, because simply running to the cross and remembering the suffering of Christ does not grant the forgiveness of sins (AE 40:214). The forgiveness of sins needs to be not only remembered but delivered. Our Lord accomplished our salvation on Calvary by Himself without our assistance, and the same Lord who died for us now distributes the fruits of the cross, the forgiveness of sin, again without our aid, using His instrument, the Predigtamt (the preaching office).

The Lord’s Supper remains His Supper when He gives His body and blood for us to eat and to drink for the forgiveness of sin. Faith receives this gift which does not come from inside our hearts. Rather it comes from outside us through external means, both into the ears and upon the tongue.

He bids you come to eat and drink. He invites you in the most friendly way imaginable. All Law, works, worthiness, reason, inward movement, upward movement, “spiritualization,” compulsion are excluded. Our Lord Jesus Christ did not come to be served, but to serve and give His life as a ransom for many (Mt. 20:28). He now serves you at the Lord’s Table by giving you His body and blood to eat and drink. Blessed are those who are at home in His liturgy, for there they receive forgiveness, life, and salvation, not through their own supper, but the Lord’s Supper!

The Rev. Naomichi Masaki is Assistant Professor of Systematic Theology at Concordia Theological Seminary, Fort Wayne, Ind.
Where Is God?

REFLECTIONS OF A LUTHERAN CHAPLAIN ON SEPTEMBER 11

By the Rev. Daniel L. Gard

On September 23, 2001, twelve days after an American Airlines jet crashed into the Pentagon, a recovery worker emerged from the wreckage with a child’s shoe in his hand. He looked at me, the nearest Chaplain, and asked the question, “Chaplain, where is God?” His question was the question of many in our nation that day.

Some say that everything changed on September 11 and, in some ways, they are right. Certainly we see things that no one would have imagined on September 10: long lines at airports, increased security precautions, the presence of armed soldiers in civilian airports. American confidence that the troubles of the world end at our shores has been shattered.

No one in this country has failed to be affected. The seminary community certainly was not exempt from the pain of that day. September 11 began as any other day begins. Before the first class of the day, reports came in about a plane crashing into a building in New York City. No details were known. By the time the Chapel bells rang, the horror of the morning had unfolded. As the community met to pray, our President, Dr. Dean Wenthe, reminded us all of the importance of our vocation in the face of the confusion and pain we all felt that morning. His words took on added importance as soon two of our colleagues, Dr. David Scaer and Dr. Peter Scaer, would learn that their nephew and cousin had perished in the World
Trade Center, leaving a young widow and three small children.

As a Naval Reserve Chaplain, the routine of my life and that of my family was dramatically rearranged by a phone call ordering me to the Pentagon. The weeks that followed have affected my family and me in ways that I am only beginning to comprehend. This was made especially clear to me some months after September 11. My second-grade daughter’s class undertook a history project on the events of that tragic day. Every child drew a picture of his or her “most vivid memory” of September 11 and every picture was the same: an airplane crashing into the World Trade Center. Only my child’s drawing was different. Hers was an image of her father getting on an airplane to go to the Pentagon.

When I reported to the office of the Navy Chief of Chaplains, I was immediately detailed to the crash site at the Pentagon. The operations there had already moved from search and rescue to search and recovery. My “congregation” was a group of young soldiers tasked with the responsibility of working through the debris in search of human remains and personal effects of the victims. They were simply doing their job as they entered the wreckage of that wounded building, a job they could not have imagined while in high school a year or two before. The media paid no attention to them, but to those of us who worked with them, they were and are unheralded heroes.

Later I was reassigned to the Pentagon’s Family Assistance Center. There the needs of the families of the victims were attended to by a number of helping agencies. Among those helpers were military chaplains from every branch of the service and from a variety of faith groups including three Missouri Synod pastors: Air National Guard Chaplain Charles Smith (FW 77), Army National Guard Chaplain Robert Koehler (SPR 72), and me (FW 84). I count it a great privilege to have worked with these brother pastors as they, in the missionary tradition of their alma mater, brought the Gospel of Jesus Christ to those for whom He died and rose.

All of the Chaplains labored with the rescue/recovery workers and the families of the victims throughout twelve-hour shifts. Day and night they were present. While it was always uplifting to be visited by celebrities, political figures, and religious leaders, after a “photo-op” or two they would leave. The Chaplains, however, would remain behind. We would remain and look a child in the eye when he asked why God allowed his father or mother to die. We would hold the hand of an elderly person grieving over the tragic loss of a child or grandchild. We would reach out to the young widow who would later give birth to a child who would never know its father.

We would hear the question again and again, expressed in so many ways, “Where is God?” How inadequate are the answers of the religious spirit of our times to this penetrating question! Is God to be found in the imaginations of the human heart? Can He be constructed or reconstructed to fit the circumstances in which we live? More importantly, can He be found apart from Jesus Christ?
The failure of the pragmatism of cultural relativism was nowhere more apparent than in the face of these horrible events. All religions are not the same. Christians alone understand that hurting, broken, and frightened people can find strength only in the most blessed and holy Trinity, and that access to the Triune God can be obtained only through the incarnate Son. In times of crisis, the Church’s confession must be more clear and certain than ever. Only through the Name of Jesus can life and salvation and hope be found in the midst of human suffering.

Life in this world is far too fragile and uncertain to confess anything else, whether by word or by action. During my time at the Pentagon’s “ground zero,” the body of a victim was recovered, still sitting at his computer. I later met the widow of this man. The two of them had been “I-M’ing” each other as they did each morning. She had sent a message saying, “I love you.” There was no response. The plane had hit at that very second and her husband was killed instantly. How fragile life is! How seriously we must take the task of holding up the Christ before the world!

Where is God? The Psalmist David wrote long ago:

Whither shall I go from Thy Spirit?
Or whither shall I flee from Thy presence?
If I ascend to heaven, Thou art there!
If I make my bed in Sheol, Thou art there!
If I take the wings of the morning and dwell in the uttermost parts of the sea,
even there Thy hand shall lead me,
and Thy right hand shall hold me. (Psalm 139:7-10)

The recovery worker who asked that question needed an answer. That answer could not be found in the wisdom of the world or in the frail wisdom of a chaplain. Still, the question needed and deserved an answer.

Where is God? He is there in and with His Church as she engages in her warfare against the evil that brought September 11 into history as a day of infamy. When I was a new Navy chaplain, I deployed upon a frigate, a small warship designed to hunt submarines. I shared a state-room with another Lieutenant, the ship’s weapons officer. One night, as I was trying to get some sleep in my bed (known in the Navy as a “rack”—for good reason!), he was at his desk working and letting out a stream of profanities. I asked him what was wrong. He replied, “I wish we were at war.” My reaction was, “Why?” He responded, “Because when we are at war we just do our job. When we are at peace, all we do is paperwork.”

The fact is that the Church is at war, yet we continue to think that we are at peace and so all we do is paperwork. Statistics and cultural acceptability have become more important than engaging the conflict that actually engulfs the people of God on earth. While some cry “Peace, peace,” the battle rages all around us. It was at ground zero in New York City, the Pentagon, and Pennsylvania. It is on every street in every city, town, and countryside of this nation. It is even within the Church herself.

The lessons of September 11 will not be fully understood perhaps for generations. But we cannot wait for generations to come and go. The United States and her allies are at war with terrorism, a war that engages armies and navies in armed
conflict. The Church’s war is even more intense and serious. It is war not against “flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places” (Eph. 6:12). The battle is now and it is a battle that only He can fight and only He can win.

The battle is not ours—it is the Lord’s. And when it looks overwhelming, when we grow weak and falter, when we simply want to capitulate, hide, and let things take their own course, we are called again to see the battle as God sees it. God knows our anguish. He knows the pain of loss. The Father sent His only begotten Son to fully engage this world of pain and death. The whole world was united with Him upon that ancient instrument of terror, the Cross. There He bore the pain of all that groan and labor and die in a sick and sinful world.

Yet on Easter the Son of God rose to destroy all the power of sin, death, and hell. Every enemy was defeated that day. Though Satan himself now walks about as a roaring lion seeking whom he can devour, he is a defeated liar. And you and I—who are united to the Lord Christ in Baptism, fed with His body and blood, absolved by His declaration—we are the victors with Jesus.

Where is God? The answer is right there in our tears. Where is God? He was there as His own Child suffered the agonizing death of the Cross. Where is God? He is there in the rubble and in the pain, never distant from His suffering, sin-wrecked creation but always in the midst of it all. Where is God? He was there at the Pentagon, in New York City, in a field in Pennsylvania. “Whither shall I go from Thy Spirit? Or whither shall I flee from Thy presence?”

Where is God? He is there wherever His blessed Word and Sacraments are present. He is there as He leads His people into the war around us. Those battles are not always clear to us while we are in the midst of them and the dusty clouds of spiritual warfare darken our vision. The outcome, however, is certain. The victory belongs to our God and to the Lamb.

The Rev. Daniel L. Gard is Commander, Chaplain Corps, United States Naval Reserve, and Associate Professor of Exegetical Theology at Concordia Theological Seminary, Fort Wayne, Ind.
THE SACRAMENT OF THE ALTAR:

One of the delights of the Small Catechism is the way in which Dr. Luther repeats central themes throughout, making connections between the various parts so that the focus is always on Christ and His gifts. For example, Luther does not leave the conclusion of the Apostles’ Creed, “I believe in . . . the forgiveness of sins, the resurrection of the body, and the life everlasting” dangling but instead draws these words into his explanation of the Lord’s Supper. In answering the catechetical question, “What is the benefit of this eating and drinking?” Luther picks up on the Creed’s conclusion as he has us confess “For where there is forgiveness of sins, there is also life and salvation.”

Several years before preparing the Small Catechism, Luther commented: “If now I seek the forgiveness of sins, I do not run to the cross for I will not find it there. Nor must I hold to the sufferings of Christ, as Dr. Karlstadt trifles, in knowledge or remembrance, for I will not find it there either. But I will find in the sacrament or the gospel the word which distributes, presents, offers, and gives me the forgiveness won on the cross” (AE 40:214). Luther knew that the Gospel is not simply a report of something that God did back there in the distant past, but rather that the redemption accomplished by Jesus Christ on the cross is now delivered to us as a gift in this Holy Supper.

One word characterizes Luther’s understanding of the Sacrament of the Altar: Gift. The Lord’s Supper is not a sacrifice that we offer to heaven. Nor is it a ritualistic reenactment that brings to mind what our Lord did in the upper room long ago. The Lord’s Supper is the gift of “the true body and blood of our Lord Jesus Christ under the bread and wine, instituted by Christ Himself for us Christians to eat and drink” to use the words of the Small Catechism. Here the gifts of Calvary—forgiveness of sins, life, and salvation—are present and distributed in our Lord’s true body and blood. This is why Lutherans care so very deeply about the Sacrament of the Altar and its place within the life of the church. Hermann Sasse reflected this when he stated “If the Supper should be discarded, the church will turn into a this-worldly church or a spiritualistic community and cease to be the church of the risen Christ” (The Lonely Way–Selected Essays and Letters, Vol. I, 422). The church of Jesus Christ lives only by His gifts, gifts that are bestowed in His Supper.

The Lord’s Supper entails both the incarnation of the Son of God and His atonement for sin. Here the Lord Jesus Christ, who took on flesh in order to shed His precious blood as a sacrifice for the world’s sin, now comes to us in His body and blood that we may have His forgiveness and live in union with Him. Here in the sacrament, Christ is truly Emmanuel—God with us. The Supper is, as one old prayer puts it, “our heaven on earth until we enter heaven.”

Therefore, Luther exhorts us to receive and cherish the Lord’s Supper as Christ’s testament and gift: “Surely it is a sin and a shame that, when he so tenderly and faithfully summons and exhorts us for our highest and greatest good, we regard it with such disdain, neglecting it so long that we grow quite cold and callous and lose all desire and love for it. We must never regard this sacrament as a harmful thing from which we should flee, but as a pure, wholesome, soothing medicine that aids you and gives you life in both soul and body. For where the soul is healed, the body is helped as well” (LC, IV, 67-68, Kolb/Wengert, 474). So with Luther we extol the gift of this sacrament:

“How Lord, have mercy! May your body, Lord, born of Mary, That our sins and sorrows did carry, And your blood for us plead In all trials, fear, and need: O Lord, have mercy!” (LW 238:1)

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.
It was a beautiful sun-bathed Arbor Day on the seminary campus April 26, 2002. Less than a year after a devastating tornado ripped through Fort Wayne, over 400 Lutheran school children from Fort Wayne and the surrounding area gathered to dedicate the Lutheran Schools Grove of trees.

Since last fall, Lutheran schools, Sunday schools, youth groups, as well as a large number of individuals, groups, and auxiliary organizations have provided over $50,000 to replace the over 700 trees that were lost or severely damaged by the tornado on May 26, 2001.

The occasion was marked by a morning of bustling activity as schools from Napoleon, Ohio; Decatur, Indiana; and Fort Wayne, Indiana, joined in the Arbor Day festivities. The day began with tours of the seminary campus, followed by the opportunity to join the students and faculty of the seminary for morning worship.

The Rev. David Bush, Director of the Church Interpreter’s Training Institute on campus, delivered and signed the chapel address. Rev. Bush provided a thoughtful and effective message on God’s peace in Christ, which the children could easily apply to their own lives.

Following morning chapel, the group traversed en masse to the east side of the lake where two of the trees were planted as they watched. The Rev. Al Wingfield, Vice President of Business Affairs at CTS, led the dedication ceremony for the newly established grove of trees to be known hereafter as the Lutheran Schools Grove.

Representatives from the Fort Wayne area television stations and newspapers were on hand to record the event for coverage in the media.

After the pleasant walk back to the main campus, the children were provided with a box lunch from Dining Services. The lunches were made possible by a $1400 grant from Tony Boxdorfer, the AAL/LB Managing Partner in Evansville, Indiana. This was certainly a blessing as over 400 hungry children would testify.

The day was concluded with a presentation by Rev. Wingfield in Sihler Hall as he addressed the children concerning their eventual choice of vocation. It is our prayer that many of the children who gathered on this beautiful Arbor Day will consider church vocations as they “grow
in wisdom and stature in the Lord.”

Rev. Wingfield provided gifts of pens and coloring books for all. The Seminary Advancement Department provided certificates of appreciation as well as computer mouse pads (emblazoned with the seminary logo). In addition, through the kindness of Mr. David Geller and Mr. David Wenk of Arbor Farms Nursery, 12515 Coldwater Road, Fort Wayne, Indiana, each person present received a Norwegian pine seedling to take home. This gesture certainly added significance to the Arbor Day event, and we are grateful to the folks at Arbor Farms.

Finally, as the “pièce d’resistance,” the Baldus Company of Fort Wayne, through the untiring efforts of Mr. Hugh Baldus, provided an exquisite plaque engraved with the names of all the people who made the Arbor Day event possible. Gifts came literally from all over the United States designated for tree replacement. It was, indeed, an outpouring of concern for the seminary and its beautiful campus as a place of study, service, and dedication to the heritage of the LCMS.

We hope that you, too, will have an opportunity to visit Concordia Theological Seminary. Look for the Lutheran Schools Grove on the east side of the lake. View the beautiful honor/memorial plaque ensconced on the wall by the President’s Office in the Werner Administration Building.

We thank all the fine people who helped with this project. Especially we thank the children who gave so selflessly through their chapel offerings and collections.

To God be the glory!
A growing number of donors who make regular contributions are now giving a high priority to building the endowment fund at Concordia Theological Seminary. These loyal supporters are interested in providing more substantial resources to undergird the programs and services that their annual gifts have benefited during their lifetimes. Others are becoming aware of these opportunities to assist students in receiving the benefits of the seminary’s services in perpetuity, while enabling them to honor or memorialize a family member or friend. An endowment gift provides lasting impact to the institution, perpetuates values and beliefs, and establishes a permanent legacy for the donor.

We continue to receive questions about our endowment fund and how it benefits the ongoing work of Concordia Theological Seminary. For clarification, an endowment fund may be viewed as a permanent investment account that produces income each year that is used to meet regular budget expenses, supplement important programs and services, and make possible other activities that enrich the overall quality of our institution. Typically, no more than 5% of the endowment fund is used each year. That is usually less than the fund’s total earnings that year, since normally the combination of the income earned by the endowment fund that year, plus any capital appreciation realized by the endowment fund that year, will exceed 5% of the value of the endowment fund valued at the beginning of the year. Thus, as long as the total return of the endowment fund averages at least 5% per year over the years, the principal will remain intact and the endowment fund will retain its value. Portions of Concordia Theological Seminary’s endowment have been designated by donors for a specific use; the remainder is unrestricted, and the earnings are used to meet a variety of institutional needs.

Currently, the market value of our endowment is just under seven million dollars. In addition to being well managed, this fund has been built primarily through bequests from wills, remainder interests in charitable trusts, charitable gift annuities, life insurance proceeds, and other estate-related gifts. Some of our donors have chosen to build endowment funds by contributing during their lifetime, either as a single gift or over a period of years. These funds often bear the names of the donors, their family members, or close friends, and serve to honor or memorialize these individuals.

Some important ways named endowed funds are serving the needs of Concordia Theological Seminary, Fort Wayne, this year are the following five areas for which endowments currently exist: Financial Aid, Maintenance and Upkeep of Kramer Chapel, to Establish Chairs of Systematics (e.g., Preus Chair), Chairs of Missions (e.g., Birkner, Gallmeyer), General Endowment (i.e., support the goals of Concordia Theological Seminary as provided by its Articles of Incorporation).

What Your Gift to Endowment Can Mean to You and Concordia Theological Seminary

The work of Concordia Theological Seminary can benefit in a number of ways from a gift to establish a named endowment fund with a restricted or unrestricted purpose. Depending upon your interest and financial ability, endowed funds can help meet the following needs:

- **Endowed Departmental Chair or Professorships** – to provide annual income to support an outstanding faculty member. This is an ideal way to ensure excellence in the field that will directly benefit students. Such funds require an investment of $5000 or more.

- **Endowed Equipment Fund** – to provide, on an annual basis, the resources to acquire the latest in equipment for a specific department or for general needs identified by the Board of Regents. These funds begin at $5000.

- **Endowed Education Fund** – to make possible opportunities for the faculty to continue their professional growth through advanced seminars, conferences, sabbaticals, and formal academic courses. Participation in continuing education programs keeps our professional staff current within their fields. A minimum investment of $5000 or more will establish a named education fund.

- **Endowed Scholarship** – to provide deserving students with annual awards based on financial need, academic merit, field of study, or curricular areas such as systematics or missions. Such funds begin at $5000.
Endowed Program or Fund — to underwrite current programs or to enable faculty to engage in valuable research in areas that will expand the parameters of knowledge in their particular fields of professional endeavor. Named programs or research funds begin at $5000.

These are but a few examples of named endowed programs or funds that may be established at Concordia Theological Seminary. There may be others of particular interest to you. For example, you may wish to direct your gift to unrestricted endowment, providing the Board of Regents and the administration maximum flexibility in addressing the institution’s greatest needs. We would be pleased to visit with you regarding how an endowed fund might be established through your estate plan or during your lifetime that would provide satisfaction and recognition to you and your family.

We would be delighted to send you further information that provides a more detailed overview of the plans mentioned herein.

1-877-287-4338
Dean Wachholz, Vice President extension 2196
Deborah Rutt, Assistant Vice President extension 2290
Alan Havekotte, Advancement Officer extension 2195
Dan Johnson, Director of Major Gifts extension 2169
Gary Nahrwold, Advancement Officer extension 2277
Ralph Schmidt, Director of Planned Giving extension 2268
Tom Zimmerman, Director of Alumni extension 2278

Concordia Theological Seminary
6600 North Clinton Street
Fort Wayne, Indiana 46825
Joys and Blessings of the Holy Ministry

Polls of educated young people are finding that they are attracted to the mysteries of the faith as offered in the Divine Liturgy of the church,” says the Rev. Scott R. Murray. “Here at Memorial Lutheran Church, Houston, Texas, I am experiencing that generational shift firsthand. People of the parish who are 40 years old and younger are the most enthusiastic supporters of the historic liturgy and hymnody of the Christian church. They are not impressed by the shallow entertainments that are substituted for the church’s liturgy. In fact, they consider it a mockery of the truth. The so-called ‘Millennials’ are looking for substance and truth, not fluff and foolishness. They recognize the fact that what is called ‘church growth’ is really church death, because it ignores issues of truth. Nineteen years ago when I first began my service to the church, young people wanted to argue about the mysteries of the faith. Now young people are hungry to know what they are. As a result, teaching adult confirmation is really exciting and satisfying.”

Pastor Murray says of his ministry, “The joys and blessings of the Holy Ministry are so many that they are beyond listing, although a few could be mentioned. The Lord has blessed me with wonderful congregations. Memorial Lutheran Church, which I have served for nearly six years, has been a joy to serve. This congregation is a consciously Lutheran community. They are highly educated and delight in learning. The congregation expects its pastors to be scholars, permitting them and encouraging them to carry out their proper offices.

Lutheran Church and School, Gretna, La. He earned an M.A. from Loyola University, Department of Religion, New Orleans, La. (1993), and then a Ph.D. from New Orleans Baptist Theological Seminary, New Orleans, La. (1998). Pastor Murray received and accepted a Call to Memorial Lutheran Church and School in Houston, Texas, in 1996.

Memorial is a liturgical congregation that has a weekly average attendance of more than 400 and that has experienced a 10% or better increase in weekly church attendance each of the last three years. Memorial uses The Lutheran Hymnal, Lutheran Worship, and The Hymnal Supplement 98. The congregation strives to have a liturgical practice that is unified with the school program—their liturgy includes a Catechism lesson and the corresponding Luther Catechism hymn that is being taught in the school that week, and they offer individual confession and absolution once monthly and by appointment. The school offers education for Preschool through 8th Grade, where they are making a transition to a classical curriculum, including Latin, elementary logic, music (both choral and instrumental), etc. “The school is our most fertile evangelism field,” says Pastor Murray.

This congregation, shepherded by Pastor Murray, is a congregation that loves to learn. On Sunday mornings, there are two to four Bible studies for adults, with total average attendance between 150 and 200. The Sunday school has an average attendance of 80 children, and there is a Bible study for youth.

In addition to the Sunday morning studies, members have numerous opportunities for Bible study throughout the week: a Tuesday morning Bible study for seniors and stay-at-home moms; quarterly studies of seven weeks on Wednesday evenings, some doctrinal topics, some Biblical studies, some historical topics; Thursday morning pre-work Bible study for business people; Bible studies for auxiliary organizations in the congregation (young adults, ladies group, seniors, etc.); annual elders retreat and faculty retreat, and two annual adult retreats taught by seminary faculty.
For those members preparing for confirmation, Pastor Murray teaches catechism class for Memorial Lutheran School children in 7th and 8th grade three days a week and a Sunday evening class for public school children. They also embark on a confirmation retreat once a year with the young people. Pastor Murray offers adult confirmation twice yearly on Sundays.

Pastor Murray says of his ministry, “The joys and blessings of the Holy Ministry are so many that they are beyond listing, although a few could be mentioned. The Lord has blessed me with wonderful congregations. Memorial Lutheran Church, which I have served for nearly six years, has been a joy to serve. This congregation is a consciously Lutheran community. They are highly educated and delight in learning. The congregation expects its pastors to be scholars, permitting them and encouraging them to carry out their proper offices. The people do very little second-guessing of their pastors’ judgment here. They show deep respect and provide loving support for their pastors.

“I have had faithful colleagues with whom to work. God has blessed this congregation with a great staff: Associate Pastor J. Barton Day, Cantor Janet J. Muth, a vicar, and wonderful support staff. We were assigned a Fort Wayne vicar for a second year in a row. This year, Vicar Steven Cholak is assigned here.

“My predecessors here left the congregation in good theological condition,” comments Pastor Murray. “There were no theological problems to sort out when I arrived. Good predecessors are gifts from God.”

Pastor Murray continues, “As most pastors do, I struggle to juggle family, parish, and professional responsibilities. A loving and supportive family helps me deal with those challenges. I am working much longer hours now than I did in the first few years of my ministry—there are no longer any lull times in parish life. There used to be the slow period right after Easter, but not anymore.”

In addition to his service at Memorial, Pastor Murray has had the privilege of teaching in Siberia and in Sudan in years past. “Memorial has a wonderful mission attitude,” says Pastor Murray. “The congregation directly supports mission work in Mexico City, Haiti, and Cambridge, England. We have sent several congregational work teams to Mexico City and Cambridge over the last two years. We directly support Lutheran Bible Translators, Lutheran Heritage Foundation, and both seminaries. Memorial has adopted three or four seminary students through the adopt-a-student program every year. The congregation and school are both multi-ethnic, with more than 20 nations represented in Memorial’s school.”

He has also written a book entitled, *Law, Life, and the Living God: The Third Use of the Law in Modern American Lutheranism* (St. Louis: CPH, 2001), based on his doctoral dissertation. He chose the topic of the third use of the Law because of the very real ethical implosion that is occurring in main line denominations in America. For more on the book see [http://www.cph.org/newsletter/feb02/life.htm](http://www.cph.org/newsletter/feb02/life.htm). It retails for $32.99 and is available from CPH at [www.cph.org](http://www.cph.org).

When asked what suggestions he has for men who are preparing to attend seminary, Pastor Murray says, “If possible, learn Greek before you come to the seminary. Get a well-rounded liberal arts education, including philosophy, history, English, composition, etc. As a seminary student work hard. What you learn in seminary will always put you in good stead in parish ministry. Complete your seminary assignments on time no matter what is happening around you. Your parish will expect that. Be faithful in your worship habits. Your professors will tell you how much you will miss seminary chapel when you are in the parish. They are right. And finally, there is no substitute for experiencing the theology of the cross in serving a congregation. Luther’s dictum is correct: “Oratio, meditatio, tentatio faciunt theologum.”

*The Rev. Scott R. Murray is Pastor of Memorial Lutheran Church, Houston, Texas. He is married to Maryann (née Sovis) and they have two children: Anastasia Elizabeth (13), and Hilary Katherine (10).*
CONCORDIA THEOLOGICAL SEMINARY (CTS), Fort Wayne, is pleased to announce its spring 2002 calls to the pastoral ministry and vicarage assignments: 62 men received their divine calls on April 24, and 72 men received their vicarage assignments on April 23.

**CALLS**

MICHAEL D. AHLEMeyer
Holy Trinity Lutheran Church
Terryville, Connecticut

PAUL D. ANDERSON
Zion Lutheran Church
Princeton, Minnesota

M. RAY ANGERMAN (DELT0)
Good Shepherd Lutheran Church
Shalimar, Florida

ROBERT W. ARMAO (AR)
(Associate Pastor)
Good Shepherd Lutheran Church

JEFFREY R. BAUER
Concordia & St. John Lutheran Churches
Lake Park & Harris, Iowa

DOUGLAS D. BAUMAN
St. Paul Lutheran Church
Columbus, Indiana

PAUL L. BEISEL
Concordia & Messiah Lutheran Churches
Warsaw, Illinois & Keokuk, Iowa

MARK E. BERLIN
Immanuel Lutheran Church
Mayville, Wisconsin

CHARLES B. BLAKEY
St. James Lutheran Church
Reynolds, Indiana

MARK H. BRASE
Immanuel Lutheran Church
Fairfield, Iowa

RONALD A. BRAUER
Trinity Lutheran Church
Chariton, Iowa

MARC DANZIS (AR)
Bethel Messianic Congregation
Forest Hills, New York

DEAN M. DAVENPORT
Trinity Lutheran Church
Reed City, Michigan

ALEXANDER L. DUFF (AR)
The Lutheran Church of St. Luke
(Assistant Pastor)
Itasca, Illinois

TIMOTHY L. EDWARDS
Outreach Council Staff Person
Fort Wayne, Indiana

JON M. ELLINGWORTH
The Lutheran Church of
Christ the King
Pawling, New York

JAMES L. ELSNER (AR)
Prince of Peace Lutheran Church
Hudson, Indiana

DENNIS L. FANGMEYER
Trinity & St. John Lutheran Churches
Medicine Lodge & Nashville, Kansas

DANIEL E. GRAMS
Holy Trinity Lutheran Church
Garfield, New Jersey

ANDREW D. GRUENHAGEN
Hope Lutheran Church
Saint Helen, Michigan

RONALD R. HABEDANK (AR)
Trinity Lutheran Church
West Seneca, New York

RICHARD A. HABRECHT
Gloria Dei Lutheran Church
Toledo, Ohio

TIMOTHY R. HAHN
Faith Lutheran Church
Flora, Illinois

LYNN A. HANSON
Emmanuel Lutheran Church
Tell City, Indiana

JEFFREY L. HEMINGWAY
Christ Lutheran Church
Paris, Tennessee

JOHN D. JANKENS
Trinity Lutheran Church
Hanceville, Alabama

JEFFREY W. JORDAN
Holy Cross Lutheran Church
Rocklin, California

LESLIE L. JUDGE
Immanuel, Grace, & Zion Lutheran Churches
BURNS & Pine Bluffs, Wyoming & Grover, Colorado

DAVID M. JUHL
Trinity Lutheran Church
Iuka, Illinois

KIM A. KANTIZ
St. John & Bethlehem
Lutheran Churches
Reville & rural Milbank, South Dakota

CHAD D. KENDALL
Immanuel Lutheran Church
(assistant Pastor)
Spirit Lake, Iowa

TIMOTHY M. KOHLMEIER
Grace Lutheran Church
Burlington, Texas

ANTON G. LAGOUTINE
St. John’s Lutheran Church
(assistant Pastor)
Conover, North Carolina

LARRY K. LOREE, JR
Immanuel Lutheran Church
Steiger, Illinois

KURT F. MEWS (AR)
Concordia Lutheran Church
Youngstown, Ohio

LIMAKATSO NARE
Mount Zion Lutheran Church
New Orleans, Louisiana

JON J. SOLLBERGER
Trinity Lutheran Church
Morrill, Nebraska

MARK B. STIRDIVANT
Holy Cross Lutheran Church
(assistant Pastor)
Kansas City, Missouri

LEO G. THOMS
St. John Lutheran Church
Port Sanilac, Michigan

OLIVER G. WASHINGTON, JR
Resurrection Lutheran Church
Detroit, Michigan

DAVID J. WEAVER
St. Matthew & St. Paul Lutheran Churches
Meadow Grove & (Buffalo Creek), Tilden, Nebraska

SHAWN W. ANDERSEN
St. Paul Lutheran Church
Lockport, IL

**VICARAGES**

TOBIAS E. BURKE
Trinity & St. John Lutheran Churches
Buell, New York

GARY J. BUSKEN
Our Savior Lutheran Church
North Rockwood, Pennsylvania

ANDREW D. GRIFFITH
St. John Lutheran Church
Cleveland, Ohio

LINDA L. JOHNSON
Good Shepherd Lutheran Church
Willow Creek, Colorado

MARIA E. KESSEL
Lutheran Church of Christ
Mount Zion Lutheran Church
Minot, North Dakota

JON M. ELLINGWORTH
The Lutheran Church of
Christ the King
Pawling, New York

LAURIE K. LOERE, JR
Immanuel Lutheran Church
Steiger, Illinois

KURT F. MEWS (AR)
Concordia Lutheran Church
Youngstown, Ohio

LIMAKATSO NARE
Mount Zion Lutheran Church
New Orleans, Louisiana

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**SEMINARY ANNOUNCES**
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<td>Valparaiso, IN</td>
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<td>Our Savior Lutheran Church</td>
<td>Torrington, WY</td>
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<td>St. John Lutheran Church</td>
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<td>Shorewood, WI</td>
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<td>Fort Wayne, IN</td>
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<td>MICHAEL D. MUSICK</td>
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<td>St. John Lutheran Church</td>
<td>Sayville, NY</td>
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<td>PATRICK K. O’DEA</td>
<td>Good Shepherd Lutheran Church</td>
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<td>Immanuel Lutheran Church</td>
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<td>Geneseo, IL</td>
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<td>Lander, WY</td>
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<td>STEVEK. A. SOYK</td>
<td>Faith/Concordia Lutheran Churches</td>
<td>Waterloo, IA</td>
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<td>RUSSELL A. STINSON</td>
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<td>Fort Wayne, IN</td>
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<td>WILLIAM K. STOTTLEMYER</td>
<td>St. Paul/Olives Lutheran Churches</td>
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<td>Our Redeemer Lutheran Church</td>
<td>Cedar Falls, IA</td>
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Day by Day
We Magnify Thee
Psalms in the Life of the Church
Third Annual Conference * November 3-5, 2002

Presenters
Arthur A. Just Jr.
Dean O. Wenthe
Daniel Zager
Harold L. Senkbeil

PLENARIES
Scripture’s Song in the Worship of Israel and the Church:
Singing Psalms in the Presence of God
Christ in the Psalms: Singing to the Father Through the Son
The History of Psalm Singing for Lutherans
Pastor, Psalms, and Day by Day Life: Visitation, Sickbed, and Deathbed

SECTIONALS
William C. Weinrich
Carl F. Schalk
D. Richard Stuckwisch
Richard C. Resch
Barbara J. Resch
David P. Scær
Hans Davidsson

How Praying the Psalms Shaped Augustine and Luther
Leading the Psalms: Some Chanting Basics for Pastors, Church Musicians, and Congregations
Praying the Psalms at Home: A Prayerbook for Laity Coming in 2006
Choral Reading of Psalms for Adult Choirs
Choral Reading of Psalms for Children’s Choirs
Bach as Lutheran Theologian
Performance Practice of the German Masters for the Church Musician

EVENTS
Organ Recital: Hans Davidsson
All Saints’ Choral Vespers: Schola Cantorum with President Wenthe preaching
Banquet Speaker: Roger D. Pittelko

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 260-452-2143 or online at www.ctsfw.edu, or write to:
The Good Shepherd Institute, Concordia Theological Seminary, 6600 North Clinton, Fort Wayne, IN 46825.
The seminary is like a rich tapestry woven from threads of different colors. Over the last decades students from all over the United States and the different continents have received an excellent theological education. While studying at our seminary, they have made friends and established important contacts with fellow Christians from all over the world. Some of our students have later become bishops or seminary professors in their home countries, some of our students were sent as missionaries to those churches, and some of these former students from different nations have been called as professors to Concordia Theological Seminary, Fort Wayne. Today, we continue weaving this beautiful Lutheran tapestry that depicts the life of Christians under the cross of their Lord Jesus Christ.

The Guild’s goal is to make the students feel at home after they have left their congregations, friends, support groups, and their families. We want to mother and grand-mother them. Every year, for example, the Guild bakes birthday cakes and sews infant T-shirts for newborns.

Our current project is to refurbish the Mission Resource Center. The Center highlights our foreign students’ churches, mission endeavors in Fort Wayne and the district, and provides an environment where students and their families can meet and connect.

Our goal is to raise $5000. It has not been met yet. So far the Guild has collected $3000. Please continue to support our efforts. This summer the renovation process will start with new paint and flooring. For more information you may also visit us on the Seminary Website at www.ctsfw.edu/guild/.

Mail check to:
Concordia Theological Seminary
Seminary Guild – Box 8
6600 N. Clinton Street
Fort Wayne, IN 46825–4996
Hurdles Vs. Brick Walls

It is because pastors and people in our Synod are praying diligently that the Lord of the Harvest would send workers out into the harvest that men are coming to the seminary,” says Vicar Ryan Wendt. “The men with whom I am preparing here at CTS have left everything behind and are following Christ’s Call. They are often rewarded with hardships and difficulties that could have easily been avoided had they remained where they were. Coming to the seminary is not joining some type of monastery or holiness club, but it is stepping into the front line of the battle where the devil is actively working to break the ranks.”

The road to the seminary for Ryan and his wife, Sara, was not short, and the decision was not an overnight decision but one that had been developing in Ryan’s mind since high school. A life-long Lutheran who attended Lutheran schools from pre-school through college, Ryan quips “I spent most of high school planning how I would avoid becoming a Lutheran teacher and how I would get away from Lutheran schools. I succeeded for two years by attending a public university in order to become a mechanical engineer. Classes were fine, but I was unhappy with my choice of vocation and even less happy with the ‘social activities’ that took place in the public university. It took only a short time to appreciate the value of those Lutheran schools, and I transferred to Concordia College, Seward, Neb., to continue my education and become a Lutheran high school teacher. It was at Concordia that I met my future bride, Sara. It wasn’t until I was in my second year of teaching and coaching at Rockford Lutheran High School, Rockford, Ill., that I knew for sure that I needed to be at the seminary.” Ryan holds a B.S. in Education and a Lutheran Teaching Certificate from Concordia, Seward, has two years of 7th-12th grade teaching experience, and JV and Varsity coaching experience from Rockford Lutheran High School. He was named to “Who’s Who Among America’s Teachers” his second year of teaching (2000). Ryan just completed his second year of seminary classes and received a vicarage assignment to Mount Olive Lutheran Church, Billings, Mont.

Many have been and continue to be supportive of Ryan. Besides Sara who “always knew,” that Ryan would attend the seminary, and his family who was always supportive, three pastors stand out in Ryan’s mind as strong influences and supporters. “The late Rev. Paul Preisinger and the Rev. Drew Newman both influenced me during high school and early on in college, and most recently, the Rev. Mark S. Nuckols, who is pastor of Holy Cross, Kansas City, Mo. (my home congregation), has encouraged me ever since he arrived at Holy Cross. It was his faithfulness and his willingness to stand firm in the midst of some tough situations that most influenced my decision to come to the seminary, and specifically to CTS in Fort Wayne.”

With two years of seminary under his belt, Ryan now has the opportunity to learn and apply theory in a congregation. “While on vicarage, I hope to gain practical experience preaching and teaching God’s Word to God’s people under a godly bishop; learn by
example to be a *seelsorger*—shepherd of souls—in Christ’s Church on earth; and learn humility and patience that are befitting a servant of the Gospel. I am excited to continue to apply what I have learned at CTS on a daily basis in a congregation, and to finish some of the extra-curricular reading and study that gets set aside during a full semester,” comments Ryan.

“The office of pastor is certainly a high calling established by our Lord Himself. Studying for the ministry is not a decision to be made lightly, but one to be made by prayerful consideration,” states Ryan. “If you feel that the Lord is calling you to the seminary, talk to your pastor and visit the seminaries. It is not by accident that men arrive at the seminary after uprooting their entire families and selling their businesses or retiring from their successful careers.”

Men and their families are often rewarded with hardships and difficulties at seminary that could have easily been avoided by choosing not to come to the seminary. “Since our arrival we have attempted to start our own family and have met with two miscarriages and medical bills associated with them,” describes Ryan. “We have had to deal with debt that remains from college and continues to build while attending school full time without full-time wages. I have dealt with friends who have not been supportive and with family who are disappointed with my choice of seminaries. These hurdles are just that, hurdles. They are not brick walls and they are by no means closed doors, but in these hurdles I am constantly reminded that it is in my weakness that Christ’s strength is seen. It is by His grace that we are at CTS and it is by His grace that we overcome all of the struggles that are involved in moving away from family and friends, away from successful careers, and in dealing with those who are not supportive. The Lord has richly blessed us with many supportive family members as well as many new life-long friends.”

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**New Area Code for CTS (260)**

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.

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

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2. Christ Centered  
3. Mission Minded  
4. Internationally Recognized  
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6. Diverse Student Body  
7. Financial Aid Program  
8. Seminary Co-ops  
9. Low Cost of Living  
10. Student Involvement

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**FOR Sale**

These homes will be available next year in the Fort Wayne area. All three homes will be listed for around $90,000.00! Call Betty Wachholz at 800-481-2155, ext. 2248.
Christian in the Public Square Lecture at CTS

CTS invited the public to hear Mr. Timothy Goeglein, Special Assistant to President Bush, as he spoke on “The Christian in the Public Square.” The lecture was Friday, May 10, 2002, at 11:00 a.m. in Sihler Auditorium on the seminary campus. There were over 275 people in attendance.

“In a period when the significance and sanctity of human beings are questioned and the foundations of democracy challenged, this topic is particularly pertinent,” said Dr. Dean O. Wenthe, President of CTS.

Responding to Mr. Goeglein was Congressman Mark Souder and the Rev. Matthew Harrison, Director of the LCMS Board for Human Care Ministries.

After lunch, Rev. Harrison described “The Church’s Role of Mercy in the Community.” The call and vocation of the church’s work in addressing all human need remain a key component of its mission. Opportunity for further discussion followed Rev. Harrison’s presentation.

Alumni Reunion

Thirty-five veterans of the Cross gathered at Concordia Theological Seminary to celebrate their fortieth and fiftieth years of ministry. The pastors and their wives met together to pray, sing, and share the joys and sorrows of their years of service. The men received special recognition by President Wenthe at the annual Alumni Luncheon. They also participated in the graduation exercises where the assembly gave them a rousing standing ovation, giving thanks to God for their service to the Church. We wish them well as they continue to serve in the autumn of their lives.

Miles Christi Awards

The Miles Christi (Soldier of Christ) Award was awarded during commencement exercises to Emily Bacon of Fort Wayne, Indiana, and Wilhelm “Bill” Wegner of Great Falls, Montana, May 17, 2002. This award was created by the CTS faculty in order to recognize and honor Lutheran laymen or laywomen in the church who have glorified God through a real contribution in some field of human endeavor and who have displayed the characteristics of good soldiers of Jesus Christ (II Timothy 2:3).
CTS welcomed new students to campus this summer. They are enrolled in Summer Greek, which is a ten-week course of intensive study. When they finish on August 16, they will be able to study the books in the New Testament in their original Greek, which provides unique and valuable insight into the language and words that are used. CTS Summer Greek classes not only help men to begin their work toward becoming pastors in the LCMS, but are also open to laymen and laywomen as well.

“We are thankful that God has led numerous and talented individuals to the seminary for the study of Greek this summer,” said Dr. Charles Gieschen, the professor who is teaching the class this summer. “In them, we see how the Lord is providing for the future needs of His church.” While in the summer intensive course, students primarily think, eat, sleep, and dream Greek. Very little time is available for other activities, as the pace of the class is fast. Many of the students organize study groups for evening and weekend study, and they often form lasting friendships.

CTS offers the option to begin course work any time during the academic year, so several of the students in this summer’s Greek class actually began their studies at the seminary in the Winter or Spring quarters. There is a total of 49 students registered for summer Greek this year. In September, CTS will offer another Greek class, where many more students will begin their studies at the seminary.

Seminary Professor Publishes Book on English Bible

A brief visit to any Christian bookstore soon reveals a multitude of different versions of the English Bible. But today is not the first time in history in which various translations have vied with each other for the Bible-reading public. Elizabethan England also saw competing Bibles; and now a seminary professor has published a fascinating account of this important period in the story of the English Bible.

Dr. Cameron MacKenzie, Professor of Historical Theology at Concordia Theological Seminary (Fort Wayne), has written *The Battle for the Bible in England, 1557-1582*, in order to show how various versions of the English Bible reflected the beliefs and practices of the Christian communities that produced them. Protestant exiles during the reign of “Bloody Mary” published the first Geneva version in 1557. Anglican bishops produced a version of their own in 1568. And in 1582, Catholic exiles under Queen Elizabeth published a New Testament. MacKenzie’s book tells the story of these various versions and the people behind the versions—translators and printers, scholars and entrepreneurs, a broad array of individuals all committed (but for widely varying reasons) to putting the Bible into English.

MacKenzie’s work also analyzes the material that accompanied the Biblical text—introductions, notes, illustrations, indexes, and the like—as well as the controversial literature surrounding Bible translation to uncover the beliefs and values of those who produced the various versions. Although the major fault lines of the period lay between Protestants and Catholics, this “battle of the Bibles” reveals significant fractures on both sides of the debate.

Published by Peter Lang Publishing, Inc., *The Battle for the Bible in England, 1557-1582*, is available from Concordia Theological Seminary Bookstore, The Church Resource and Supply Center (Fort Wayne), Amazon.com, and other bookstores.

Dr. Cameron MacKenzie presents Prof. Robert Roethemeyer, Director of Library and Information Services, and Dr. Dean O. Wenthe, President of CTS, with a copy of his book, *The Battle for the Bible in England, 1557-1582*. 
**Events**

<table>
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<tr>
<td>Two-week Intensive Interpreter Training Program</td>
<td>June 30-July 14</td>
<td>(260) 452-2197</td>
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<tr>
<td>Intensive Interpreter Training Program</td>
<td>June 30-July 26, 2002</td>
<td>(260) 452-2197</td>
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<tr>
<td>Teen Sign Language Camp</td>
<td>July 14-19, 2002</td>
<td>(260) 452-2197</td>
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<td>Opening Service</td>
<td>September 8, 2002</td>
<td>Kramer Chapel</td>
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<td>Prayerfully Consider Campus Visit</td>
<td>September 26-28, 2002</td>
<td>1-800-481-2155</td>
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<tr>
<td>Good Shepherd Institute</td>
<td>November 3-5, 2002</td>
<td>1-877-287-4338 (ext. 1-2204)</td>
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<td>Music</td>
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<tr>
<td>Organ Recital/Hans Davidsson</td>
<td>November 3, 2002, 4:00 p.m.</td>
<td>Kramer Chapel</td>
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<tr>
<td>All Saints’ Choral Vespers/Seminary Schola Cantorum</td>
<td>November 3, 2002, 7:00 p.m.</td>
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**Retreats**

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<th>Date</th>
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</thead>
<tbody>
<tr>
<td>Holding up the Prophet’s Hands/Elder’s Retreat</td>
<td>October 4-6, 2002</td>
<td>1-877-287-4338 (ext. 1-2204)</td>
</tr>
<tr>
<td>Prayer and the Devotional Life/Fall Lutherhostel</td>
<td>October 20-25, 2002</td>
<td>1-877-287-4338 (ext. 1-2204)</td>
</tr>
</tbody>
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**Music**

- Organ Recital/Hans Davidsson
- All Saints’ Choral Vespers/Seminary Schola Cantorum

**Retreats**

- Holding up the Prophet’s Hands/Elder’s Retreat
- Prayer and the Devotional Life/Fall Lutherhostel

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Dr. William Weinrich

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