Dear Friends of Concordia Theological Seminary:

As this issue of *For the Life of the World* is being prepared, North America and the global community are unsettled. Nervous stock markets, corporate scandals, bankruptcies of major airlines, the dark specter of more terrorist activity: these and related challenges show no signs of ameliorating soon.

In such a context, I invite you to visit Concordia Theological Seminary. You will sense upon your arrival a sharp contrast to the anxious and unsettled mood of our culture. Here the cross of Christ and the worship of the Holy Trinity bestow a peace that is enduring and unshaken. Christ’s gracious and lavish gifts of the prophetic and apostolic Scriptures, Holy Baptism, and the Holy Supper define our lives and nurture our calling.

With these gracious gifts, what a privilege and blessing it is to prepare men for the office of the Holy Ministry. By God’s abiding grace, they will bring the wholesome words and healing presence of Christ to an unsettled and anxious world. Not unlike the skilled and knowledgeable physician who brings assurance and assistance to the troubled patient, the faithful pastor brings the peace of Christ to people shaken by doubts within and events without.

I invite you to visit and to see the rigor and the excellence with which faculty and students engage in their churchly vocation to prepare able pastors for the church. God’s people, the saints of the church, deserve the same level of care in spiritual matters as they expect from their physician in physical matters. Just as fast and cheap do not produce a truly capable physician, so it takes time and resources to form an able undershepherd to the Good Shepherd. However appealing and compatible with American culture it might seem to satisfy our souls’ longing with a quick and easy experience or marketed religious commodity, the emptiness of such experiments is obvious all around us.

The prophets, apostles, and saints of the church embody and exemplify a different understanding of God’s character and calling. Jesus spends three years with the disciples. The apostle Paul, for all of his previous learning and zeal, spends three years in reflection after his conversion and then consults with the other apostles in Jerusalem (Gal. 1:17-18). Our church from its inception and under the leadership of C. F. W. Walther made theological education a priority. In Walther’s *Pastoral Theology (Pastoraltheologie, 77)* he writes: “...a pastor will suffer great guilt for unfaithfulness in his calling—his high and holy office will bring great judgement upon him—if he does not apply his greatest efforts to study, reading, and prayer so that he might give his congregation the very best that he is capable of...” Precisely.

Service to Christ and His church calls for the best of our intellect as well as our heart and devotion. The short-cut approach—learning a few ecclesial functions—in the long run erodes the church’s identity and reduces the wonderful and comforting substance of the church’s confession. As David Kelsey, a Yale theologian, has observed: “More seriously, the theological school defined and organized as preparation for filling a set of ministerial functions unavoidably simply omits to cultivate in future church leaders the conceptual capacities they need in order to understand and to engage in those functions as theological practices, that is, as practices requiring critical self-reflection about the truth and Christian adequacy of what is actually said and done in the congregations’ current engagement in the practices that constitute them as Christian congregations.” (*To Understand God Truly*, 163)

If we look at the Reformation period, one of Luther’s great concerns was with the shallowness of ministerial training. Luther’s admonition to learn the languages of Sacred Scripture is as important today as in the sixteenth century: “...especially is it a disgrace and sin at the present day not to learn the languages, when God provides every facility, incites us to study, and wishes to have His Word known. O how glad the honored fathers would have been, if they could have learned the languages and had such access to the Holy Scriptures! With what pain and toil they scarcely obtained crumbs, while almost without effort we are able to secure the whole loaf!” (*Luther on Education*, 192)

With Luther, Concordia Theological Seminary does not consider it a burden but a blessing to teach our students the Sacred Scriptures in the original languages. We want to share the “whole loaf” of God’s Word in all of its richness and nurturing power with God’s people. Our students are willing to spend the time and the effort so that they can feed the flock and be able shepherds.

To invest such time and energy is expensive. It was expensive in Luther’s day. It is expensive in our day. But, how could our resources be better spent? Again, Luther: “God must be especially pleased when we are glad to help supply and provide the churches well with ministers; for, in the first place, this work furthers the glory of God and exalts His name. In the second place, people are thereby helped to be rid of the tyranny of the devil and to be saved. But how could we invest our money better and do more good with it?” (*What Luther Says*, II, SL., 948)

Enjoy this issue of *For the Life of the World* with its special focus on the Holy Ministry. As you do, please reflect for a moment and identify any capable men you know and share their names with my office. The church needs capable pastors in this unsettled era. Also, I hope that you will be led to support our students by financial gifts. It is the best investment of all.

Finally, and most warmly, I invite you again to visit and to worship with us. By God’s grace, you will experience wonderful peace in the chapel as Christ’s gifts are bestowed. And then, over coffee and in the classroom, you will be encouraged by the faculty and young men who have devoted their lives to excellence in the service of Christ’s people.

Sincerely yours, in Christ’s service,

Rev. Dr. Dean O. Wenthe
President, Concordia Theological Seminary
Unlocking the Skeletons in Your Closet

By the Rev. Richard Nuffer, Supervisor of Vicarage, Dean of Assessment, Assoc. Prof. Pastoral Ministry & Missions at Concordia Theological Seminary

You are a Christian—baptized soon after birth, raised in church each Sunday, active in your current congregation, perhaps even holding offices in the congregation, LLL, or LWML. You believe in the forgiveness of sins (including your sins) through Christ’s atoning life, death, and resurrection. You believe that you bodily partake of Him in his holy supper. Yet you are troubled.

The Keys: An Identification Mark of the Church

By the Rev. Terry Cripe, Pastor of Christ our Saviour Lutheran Church, Defiance, OH.

Would you think it odd if I stood outside a hospital and asked those entering, “How do you know this is a hospital?” I could walk into ours and find a gift shop inside. Is the hospital’s purpose to sell books, magazines and candy? I could go over to the hospital thrift shop and purchase a nice second-hand shirt. Is this the hospital’s mission? Like many people in our community, I could go to the hospital’s cafeteria for a tasty, inexpensive meal. Is this why the hospital exists? Obviously, none of these services is an identification mark of a hospital! Our Lutheran Confessions teach that the marks of the Church are the pure teaching of the Gospel and the administration of the Sacraments in accordance with that pure Gospel teaching (Apology, Articles VII and VIII: Of the Church).

“He’s OK, They’re OK”

By the Rev. Larry S. Harvala, North Dakota District President, Fargo, ND.

A common conversation among members of The Lutheran Church–Missouri Synod might be: “What did you think of the pastor’s sermon?” Sometimes the work pastors do is considered outstanding by their members. At other times, it is deemed to be downright deficient. Most of the time, however, it is just blandly “ok.”
You are a Christian—baptized soon after birth, raised in church each Sunday, active in your current congregation, perhaps even holding offices in the congregation, LLL, or LWML. You believe in the forgiveness of sins (including your sins) through Christ’s atoning life, death, and resurrection. You believe that you bodily partake of Him in His Holy Supper.

Yet you are troubled—greatly troubled. You wake at night. Dark thoughts come without invitation into your mind at the strangest times. You find your mind drifting from things present to things past—to a scary and shameful past. Yes, you have a skeleton in your closet—something you have done, perhaps a long time ago, that is so sinful you don’t even want to remember it. So horrid and wicked that you can’t even tell your parents, your spouse, your best friend, your counselor or psychiatrist, or your pastor about it.

You put the corpse in the closet to hide it from the whole world. It has rotted, smelled, decayed, and simply stunk. Vermin have consumed its rotting flesh. And now, all that is left of it is the evidence of your sin—a skeleton which you do not wish to revisit.

Your skeleton might be an extramarital affair or act of fornication. Or it might be one or more acts of theft, which you got away with and of which only you are aware. Or it might be the time that you totally lost your cool and blew up at your parents or your spouse. Or it might be the night you gambled away an entire paycheck. Or . . . or . . . or. The possibilities are as endless as God’s Law is perfect. In any event, the skeleton in your closet is haunting you continually, relentlessly. You must have relief!

Fortunately, Christ has provided the Keys to unlock the skeleton in your closet. All of Christianity is ultimately about the forgiveness of sins—including the forgiveness of sins such as those locked in your closet. Not only does Christ bear your sins to the cross, but He keeps the very Law you violated—in your place. His obedience substitutes for your disobedience. His resurrection from the dead provides you with resurrection from imprisonment to the skeleton in your closet.

How does He do this, practically speaking? The Scriptures are clear. Christ on two occasions gave the church, through His apostles, the ability to forgive and retain sins. One was after Christ’s question to Peter, “But who do you say that I am,” to which Peter responded, “You are the Christ, the Son of the living God!” Jesus then said, “Blessed are you among men, Peter. Upon this rock (the confession of who Jesus was) I will build my church. Whatever sins you forgive are forgiven; whatever sins you retain are retained” (see Mt. 16). The other time was in the upper room after Jesus rose from the dead, when Jesus said essentially the same words, adding that the binding and loosing of sins by the apostles on behalf of the church would be just as if His Father in heaven had done those things (see Jn. 21).
Skeletons in Your Closet

By the Rev. Richard Nuffer
So, what is preventing you from going to your pastor to reveal to him the skeleton in your closet? Are you afraid that you have committed a sin that is unforgivable?

Good! Because if that is the question in your mind, your sin is certainly not unforgivable. Only sins of unbelief, where you reject Christ to the extent that you do not even think about Him or acknowledge Him are unforgivable. Otherwise, there is no sin which is not covered by the blood of Christ!

Are you embarrassed about talking to your pastor about your sin? Good! This is natural and means that your Christian conscience is hard at work. Remember, that your pastor bears the same human flesh that you do and has his own skeletons in his closet. Although the purpose of your visit will not be to discuss these, it might be helpful to remember this fact. Your pastor is not God incarnate—only Christ is!

Do you think that because of his humanity your pastor is just a man, and so really can’t help you with your skeleton? Think again! Your pastor holds a divinely established office—established by Christ Himself. When the pastor speaks in accordance with the Word of God, God Himself is speaking to you. Your pastor is not just giving you his suggestions, his counsel, or his advice (all of which he might rightly do), but he is actually God’s voice, bringing to you God’s forgiveness of the specific sins that comprise the skeleton in your closet.

That’s why you can take such great comfort when he says, “As a called and ordained servant of the Word, I announce the grace of God to you; and in the stead (place) and by the command of my Lord Jesus Christ, I forgive you all your sins (including the ones in your closet) in the Name of the Father, and of the Son, and of the Holy Spirit.”

Or, are you reluctant to see your pastor for private confession and absolution because you think he will think less of you because of the skeleton in your closet? The truth is that your pastor will probably think more of you! Pastors love to see poor, miserable sinners being forgiven! Pastors love to see parishioners taking advantage of the means of grace. Pastors love to deliver the forgiveness of sins which comes only from Jesus Christ! And pastors, through formally and informally hearing many confessions, have seen the full range of human sinfulness. Nothing really can surprise them!

Finally, do you fear talking to your pastor about the skeleton in your closet because you fear that he will reveal it to others? Fear not! Not only does the pastor have a legal duty to maintain confidentiality, but more importantly, as part of his ordination vows he has pledged never to reveal any sin confessed to him. Pastors understand that it is better for them to go to jail or even suffer death than reveal the sins of a penitent person. After all, Christ Himself puts away a confessed sin as far as east is from west. Forgiven sins are forgotten sins!

Well, what does it feel like to confess the skeletons in your closet to your pastor and to then receive God’s forgiveness in Christ through the words of your pastor’s mouth? It feels great! Perhaps the best word to describe forgiveness of a skeletal closet sin is “freedom.” You are freed from that sin! You have new life in Christ! Oh yes, occasional thoughts or images might pop into your mind, but you can say with confidence, “Get behind me Satan! I am forgiven for this sin. I have heard it from the mouth of my own pastor!”

Yes, as a Christian you can forgive your brother or sister of his or her sins against you. And you can also hear the general words of forgiveness spoken each Sunday by your pastor in the Divine Service. These are both true words of forgiveness for you. Christ is at work in them, for there is no forgiveness of any sort apart from Him. However, if there is a skeleton in your closet, visit your pastor for that “peace that passes all understanding”—the peace which comes from and is Christ Himself! Christ loves clean closets!

The Rev. Richard Nuffer is Supervisor of Vicarage, Dean of Assessment, and Assoc. Prof. of Pastoral Ministry & Missions at Concordia Theological Seminary, Fort Wayne, Ind.
Would you think it odd if I stood outside a hospital and asked those entering, “How do you know this is a hospital?” I could walk into ours and find a gift shop inside. Is the hospital’s purpose to sell books, magazines, and candy? I could go over to the hospital thrift shop and purchase a nice second-hand shirt. Is this the hospital’s mission? Like many people in our community, I could go to the hospital’s cafeteria for a tasty, inexpensive meal. Is this why the hospital exists? Obviously, none of these services is an identification mark of a hospital! Some people are there expecting to be diagnosed, others are being treated for some illness, while still others may be recovering from surgery. The hospital’s mission is to restore health. Its caregivers all work toward achieving that goal. The identifying marks of a hospital would be the presence and use of prescription medicines, operating rooms, and recovery rooms as used by the appropriate staff.

Would you think it odd if I stood outside a church and asked those entering, “How do you know this is a church?” Interestingly enough, we could find gift shops, thrift shops, and food services in a number of them, too! I receive a number of phone calls from people who obviously believe that providing such things is the mission of the church!

Our Lutheran Confessions teach that the marks of the Church are the pure teaching of the Gospel and the administration of the Sacraments in accordance with that pure Gospel teaching (Apology, Articles VII and VIII: Of the Church). Martin Luther
counted seven marks of the Church, including, among others, the use of the Keys: “The people of God, or holy Christians, are known by the Keys, which they publicly use. Christ decrees in Matthew 18 that if a Christian sins, he shall be rebuked, and if he does not amend his ways, he shall be bound and cast out; but if he amends, he shall be set free. This is the power of the Keys . . . Now wherever you see the sins of some persons forgiven or rebuked, publicly or privately, know that God’s people are there . . . Christ has bequeathed them as a public mark and a holy possession, whereby the Holy Ghost, won through Christ’s death, imparts holiness anew to fallen sinners and by them Christians confess that they are a holy people, under Christ in this world; and those who will not be converted and made holy again are to be cast out of this holy people; that is, they are to be bound and excluded by means of the Keys (On the Councils and the Church, 1539, AE 41).” The Keys share common features with preaching and the Lord’s Supper. The public absolution is like preaching the Gospel — in the church service one never knows how many believe and take the words to heart. The private absolution is like communion in that the Gospel is individualized for each recipient. If public absolution may be likened to a shotgun, private absolution is the rifle.

The marks point toward the mission. Luther could include the Keys as a mark of the Church because, along with the Gospel and Sacraments, it pertains directly to the Church’s mission. Recall Jesus’ words to the disciples at the end of Matthew’s Gospel. “Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” (Matthew 28:20). We know these words as “The Great Commission.” They describe the mission of God’s people to the world in an outward fashion. It is instructive to compare them with the words Jesus spoke to the disciples after His resurrection near the end of John’s Gospel. “Peace be with you. As the Father has sent Me, I am sending you.” And with that He breathed on them and said, ‘Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven.’” (John 20:21-23) These words describe the inner work that God’s Spirit accomplishes as the Church outwardly baptizes and teaches in Christ’s name. What aim stands behind the Church’s baptizing and teaching? Forgiveness of sins. Everything that the Church does has to do with forgiving people their sins. Its pastors baptize in the name of the Triune God for the forgiveness of sins. The congregation gathers around the altar to receive the body and blood of Jesus that was “given and shed for the remission of sins.” Scripture is studied because its words offer life and forgiveness. The Keys are used to impart the forgiveness of sins to the penitent. Even unrepentant
Everything that the Church does has to do with forgiving people their sins. Its pastors baptize in the name of the Triune God for the forgiveness of sins. The congregation gathers around the altar to receive the body and blood of Jesus that was “given and shed for the remission of sins.” Scripture is studied because its words offer life and forgiveness. The Keys are used to impart the forgiveness of sins to the penitent. Even unrepentant sinners are excluded in the hope that they will repent and be restored. So all that Jesus taught and that the Church is to do in His Name centers on the forgiveness of sins in one way or another.

The Rev. Terry Cripe is Pastor of Christ our Savior Lutheran Church, Defiance, Oh.
A common conversation among members of The Lutheran Church–Missouri Synod might be: “What did you think of the pastor’s sermon?”

“It was ok.”

“What did you think of the pastor’s Bible class?”

“It was ok.”

“How was the pastor’s catechism class?”

“It was ok.”

“What did you think of the pastor’s visit?”

“It was ok.”
Sometimes the work pastors do is considered outstanding by their members. At other times, it is deemed to be downright deficient. Most of the time, however, it is just blandly “ok.” The background of the little abbreviation “ok” is uncertain, but it usually means that something is passable, adequate, or acceptable. Considering the power of God’s Word to create faith in those who hear it and to save those who believe it, one would hope for a more lively response to the presentation of that Word! After all, what is our usual response to displays of natural power? Hurricanes, tornadoes, floods, and earthquakes usually get a better response than: “That was ok.” Since they are really displays of God’s power, how can the sermons and classes and visits of the pastor make a greater impact on his members? Since they are receiving God’s power, how can members better appreciate the sermons and classes and visits of the pastor?

Perhaps both pastors and members need to be regularly reminded that when the Gospel and the Sacraments are at work, there is a divine power being displayed. This is actually a power that is given to the church in the Office of the Keys. Lutherans understand the word “office” as a right and a duty to perform certain functions. The Office of the Keys is the power to unlock and lock heaven itself through the forgiving and retaining of sins. Where does this take place? It should be taking place wherever the Law and Gospel are at work in the church and that should be in every program and activity. This locking and unlocking should not only be taking place in the church. It should be very obvious and evident. The unlocking and locking of heaven should be particularly evident in the work of the pastor, because the church gives her pastor the public use of her Keys.

The Office of the Keys has not commonly been abbreviated with the initials “OK” but if that were the case, it could give a whole new meaning to this exchange: “What did you think of the pastor’s sermon?” “It was OK!” In this sense, OK would mean “It was Office of the Keys.” It was not just routinely adequate, or “ok,” but it was a powerful display of God’s Word being delivered in such a way as to unlock heaven through the forgiveness of sins, or “OK.” Instead of preaching about forgiveness, it is preaching that actually declares that forgiveness with the full power and authority which God has placed into the Gospel.

Imagine, for instance, that a person had been standing by the cross on the first Good Friday joining in with the crowd demanding Christ’s crucifixion. All of a sudden he heard the words of Jesus: “Father, forgive them . . . “ Wouldn’t it make a powerful impression on that person for the Lord to refer to him in such a direct and personal way concerning his forgiveness? Shouldn’t our sermons today have that same sort of direct and powerful and personal effect? They certainly can because God has given power to the Gospel to be a means of grace. God put enough power into those words of Jesus spoken from the cross and to all of the other words of the Gospel to reach across the miles and through the years to convince us that we are forgiven.

An Office of the Keys pastor, therefore, does much more than
prepare a lecture about sin. He gets to know his people in such a way that his preaching of the Law really shows them their personal sinful nature as well as their sins of thought, word, and deed. The Law is aimed directly at their hearts, but with the tact and sensitivity which comes from a caring, pastoral heart. Then, the pastor preaches the Gospel so clearly and directly that his members hear that their sins are truly forgiven and removed and that they are fully at peace with God through the Lord Jesus Christ. That is OK preaching. It doesn’t just inform someone about sin and then remind him of the Gospel. It convicts people of their sin and then absolves them of the same sin. OK preaching isn’t just a matter of talking about how we are forgiven. It’s really extending forgiveness, really absolving someone. OK preaching doesn’t seek just to send folks home with a better understanding of Lutheran doctrine. It means sending them out the door with the certainty of forgiveness. Instead of leaving with the thought that they heard an acceptable Law and Gospel sermon, members leave with the assurance that they are free from sin and guilt and shame. Separated from God a few moments earlier, they are now convinced that they are once again at peace with God through the Lord Jesus Christ.

Dr. C. F. W. Walther made a passing reference to a custom where a pastor would “preach on the doctrine of Absolution, (forgiveness), and . . . read the Absolution from the pulpit . . . .” 1 We no longer have the custom of reading the absolution at the end of the sermon, declaring forgiveness in the name of Christ. Office of the Keys preaching, however, would really do just that. Whether or not the text was on the forgiveness of sins, somehow forgiveness would be pronounced in the sermon.

Opportunities to open the door of heaven through the forgiveness of sins should be pursued in Bible class and Catechism class as well. In these settings, the OK pastor looks for ways to again personalize and relativize the passages under study. The members of the Bible class or the Catechism class don’t just leave a little smarter for having studied God’s Word. They leave with the confidence that they are forgiven and yes, smarter as well. There may be occasions where an unrepentant person has their sins retained and the door of heaven locked until they repent. It would be hard to imagine that taking place in the sermon or Bible class. Those types of discipline situations, which are also a very important part of the exercise of the Office of the Keys, are best carried out in private. Just as the goal of excommunication is not the removal but the restoration of a sinner, so also the goal of OK preaching and teaching is the assurance of forgiveness.

The Office of the Keys is a church power. Although the pastor exercises this authority on behalf of the local congregation, the congregation is not removed from the right and the duty to forgive sins. If the sermons and the classes and the visits of a pastor can be described as “ok” by a member, another question could also be asked of the pastor: “How active is your congregation?” “They’re ok” may be a common, but unenthusiastic response. A congregation, however, must never lose sight of the place of forgiveness in their overall program and life. There’s more to being a Lutheran congregation than having good dinners, right laws, and helpful people. The Senior Citizen’s Club, the legislature, and most civic clubs have those things too! The one thing that a Lutheran congregation can do that none of those other groups can do is to give God’s forgiveness to repentant sinners. A congregation whose focus is on forgiveness is an Office of the Keys congregation, an “OK” congregation.

There is a desire to restore Private Confession and Absolution as a regular practice in our churches. This is certainly a laudable goal and fully in accord with the Office of the Keys. Luther included the question in his form of Private Confession and Absolution: “Do you also believe that my forgiveness is God’s forgiveness?” 2 This doesn’t exalt the pastor to some special position, but conveys to the hearers that their forgiveness is just as certain as if they were at the foot of the cross and hearing it from the Lord Himself. The “Office of the Keys” or “OK” congregation doesn’t use the power of his office to merely move fonts and flag stands, but works in everything he does to move his members to repent and receive the forgiveness of sins. The “Office of the Keys” or “OK” congregation doesn’t think that giving their Keys to the pastor merely means that he should lock up when everyone leaves. It means they should take every opportunity to recognize the power of God at work in the means of grace and walk in newness of life.

An Office of the Keys pastor, therefore, does much more than prepare a lecture about sin. He gets to know his people in such a way that his preaching of the Law really shows them their personal sinful nature as well as their sins of thought, word, and deed. The Law is aimed directly at their hearts, but with the tact and sensitivity which comes from a caring, pastoral heart. Then, the pastor preaches the Gospel so clearly and directly that his members hear that their sins are truly forgiven and removed and that they are fully at peace with God through the Lord Jesus Christ. That is OK preaching.


The Rev. Larry S. Harvala is President of the North Dakota District in Fargo, ND.
What Does This Mean?

THE KEYS:
WHAT DOES THIS MEAN?

Marsha Witten has studied 500 recent sermons from Southern Baptist and Presbyterian Church (USA) pulpits preached on the story of the prodigal son from Luke 15. In her book, *All is Forgiven: The Secular Message in American Protestantism*, Witten concludes that these sermons of both liberal and conservative preachers pay little attention to the forgiveness of sins. Other themes dominate. “In the great majority (82 percent of the sermons that centrally concern God), God is portrayed exclusively in terms of the positive functions he serves for men and women. Chief among these functions is one that can be labeled therapeutic” (35). God comes off as an empathetic counselor, a doting daddy who affirms his kids, or a suffering parent who agonizes over the poor choices that children make. Yet the reality of sin and guilt remain even if ignored by seemingly relevant preaching.

In the search to find keys to meaninglessness, oppression, or psychological pain, the very keys that God has given his church are ignored or thought to be obsolete. In the sixteenth century, Luther had to confront a church that had confused Christ’s keys given to his church in Matthew 16:18-19 with the authority of the pope. Today, we are challenged with a mindset that sees the church as having some other purpose than the proclamation of Christ’s atoning death for the forgiveness of sins. It is precisely at this point that Luther’s *On the Councils and the Church* can be of great assistance to us. Luther notes that “God’s people or holy Christians are recognized by the office of the keys exercised publicly” (*AE* 41:153).

In other words, the church is recognized where the forgiveness of sins is going on. This forgiveness is no generic overlooking of misdeeds but a powerful pardon acquired at the expense of the death of God’s Son. In his 1530 treatise on *The Keys*, Luther writes “…Christ’s keys help in the attainment of heaven and eternal life, for he himself calls them keys to the kingdom of heaven, because they close heaven to the hardened sinner and open it to the repentant one. Consequently, there must lie hidden in the keys of Christ his blood, death, and resurrection, by which he opened to us heaven, and thus imparts through the keys to poor sinners what he has wrought through his blood.

What you will bind, that bound shall be;
What you will loose, that shall be free;
To my dear Church the keys are giv’n
To open, close the gates of heav’n.

The words which absolution give
Are his who died that we might live;
The minister whom Christ has sent
Is but his humble instrument.

When ministers lay on their hands.
Absolved by Christ the sinner stands;
He who by grace the Word believes
The purchase of his blood receives (*LW* 235).

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.
Concordia Theological Seminary (CTS) in Fort Wayne, Ind., will again host its annual Symposia, January 21-24, 2003. Held every year on the Fort Wayne campus, presentations on Exegetical Theology and the Lutheran Confessions will highlight the four-day event.

Celebrating its 18th year, the theme for the Exegetical Theology Symposium is “The Christocentricity of Holy Scripture.” The 26th annual Symposium on the Lutheran Confessions has chosen “Fellowship and Sacraments in Biblical, Historical, and Theological Perspective” as its theme.

**EXEGETICAL THEOLOGY**

**Tuesday, January 21, 2003**

9:00 a.m. Welcome  
Dr. Dean O. Wenthe, President and Professor of Exegetical Theology, Concordia Theological Seminary

9:10 a.m. “Presence or Promise? A New Approach to ‘Old Testament Christology,” Dr. Charles A. Gieschen, Chairman of the Department of Exegetical Theology, Concordia Theological Seminary

10:00 a.m. Chapel

10:30 a.m. Coffee Break

11:00 a.m. “The Voice of Jesus: ‘He Interpreted to Them in All the Scriptures the Things Concerning Himself,’” Dr. Arthur A. Just, Jr., Professor of Exegetical Theology and Dean of the Chapel, Concordia Theological Seminary

11:50 a.m. Lunch

2:00 p.m. “Luke and the Christology of Martyrdom,”
Dr. Peter J. Scaer, Assistant Professor of Exegetical
Theology, Concordia Theological Seminary
3:00 p.m. Questions and Panel Discussion
(Dr. Wenthe, Moderator)
3:30 p.m. Coffee Break
4:00 p.m. Vespers
4:20 p.m. Short Exegetical Paper Sectionals
5:30 p.m. Dinner

Wednesday, January 22, 2003
8:00 a.m. “The Christology of 1-2 Kings,”
Dr. Walter A. Maier III, Associate Professor of
Exegetical Theology, Concordia Theological Seminary
8:45 a.m. “Isaiah’s Christocentric Exegesis,”
Prof. Chad A. Bird, Assistant Professor of Exegetical
Theology, Concordia Theological Seminary
9:30 a.m. Questions and Discussion
10:00 a.m. Chapel
10:30 a.m. Coffee Break
11:00 a.m. “With a View to the End: Christ in the Ancient
Church’s Understanding of Scripture,” The
Rev. Joel C. Elowsky, Galloway Township, NJ,
Assistant Editor of the Ancient Christian
Commentary Series (InterVarsity Press)
11:40 a.m. Questions and Discussion
11:50 a.m. Lunch
1:00 p.m. Organ Recital
Kevin Hildebrand-Organist, and Associate Kantor,
Concordia Theological Seminary

THE LUTHERAN CONFESSIONS
Wednesday, January 22, 2003
Fellowship Today
1:45 p.m. Introduction and Welcome
2:00 p.m. “Fellowship Issues and Missions”
Dr. Klaus Detlev Schulz, Chairman, Department
of Pastoral Ministry and Missions, Concordia
Theological Seminary
2:45 p.m. “Fellowship Issues and the Military Chaplaincy”
Dr. Daniel L. Gard, Dean of Graduate Studies
and Associate Professor of Exegetical Theology,
Concordia Theological Seminary
3:45 p.m. Panel Discussion
5:15 p.m. Schola Cantorum-Kramer Chapel
The Rev. Kantor Richard C. Resch, Associate
Professor of Pastoral Theology and Missions,
Concordia Theological Seminary

Thursday, January 23, 2003
“Sacraments in Biblical and Theological Perspective”
8:30 a.m. “Old Testament Sacraments”
Dr. Dean O. Wenthe, President and Professor of
Exegetical Theology, Concordia Theological Seminary
10:00 a.m. Chapel
10:30 a.m. Coffee Break
11:00 a.m. “Baptism as Church Boundary”
Dr. Jonathan Trigg, Vicar, Highgate, London, U.K.,
Diocese of London, Church of England
12:00 p.m. Lunch
12:45 p.m. Alumni Dessert and Q&A with President Wenthe
1:30 p.m. “Infant Baptism-An Endangered Species”
The Rev. Kurt Stasiak, O.S.B., Director of
Spiritual Formation, Saint Meinrad School of
Theology, St. Meinrad, Ind.
2:30 p.m. “Baptism as Foundational Sacrament in
Luther’s Theology”
Dr. David P. Scaer, Professor of Systematic and Bibli-
cal Theology and Chairman of the Department of Sys-
tematic Theology, Concordia Theological Seminary
5:00 p.m. Symposium Reception: Memorial Coliseum,
4000 Parnell Ave.
6:15 p.m. Symposium Banquet: Memorial Coliseum

Friday, January 24, 2003
“Fellowship Historically Understood”
9:00 a.m. “Fellowship in the Former Synodical Conference”
Dr. Kurt E. Marquart, Associate Professor of Sys-
tematic Theology, Concordia Theological Seminary
10:00 a.m. “Fellowship Issues in the 19th Century”
Prof. Lawrence R. Rast, Jr., Assistant Academic
Dean and Assistant Professor of Historical
Theology, Concordia Theological Seminary
11:00 a.m. Itinerarium
12:00 p.m. Lunch

Registration for Symposia is $130 per person,
which includes admission to Symposia, and a
ticket to the reception and banquet. Meals are
an additional expense. All fees are waived
and housing is available for prospective students
who are considering attending CTS.

The deadline for registration is January 10. To
register or for more information, please contact
Marge Wingfield by calling 260-452-2247.
Registration materials and information can
also be found on the seminary’s web site at:
www.ctsfw.edu.
Growing Without “Church Growth”

Being a late bloomer to Lutheranism,” says the Rev. Larry Nichols of Our Redeemer Lutheran Church, Smithfield, R.I., “I have fallen in love with the confessional nature of our church body. Having experienced liberal theology coupled with high liturgy in my growing up years and then a non-liturgical fundamentalist-Pentecostalism in my teen years, I would characterize myself as one who clings on tenaciously to the historic and traditional liturgy of our church.”

Pastor Nichols is married to Zelia Maria (nee DaPonte Coelho), who is a native of Portugal, and they have four daughters: Melissa (23), Charissa (19), Alicia (11), and Faythe (5). He earned a B.A. in History and Biblical Studies at Evangel University, Springfield, Mo., in 1982. He earned a Master of Divinity at Yale University, New Haven, Conn., in 1986; and then completed a colloquy program at Concordia Theological Seminary, Fort Wayne, Ind., in 1987. He served a delayed vicarage at St. Peter’s Lutheran Church, Norwalk, Conn., and was then called to Our Redeemer in Smithfield, where he has served ever since.

“A joy for me is, having been here for 14 years, I am the only pastor that many of the young people of our congregation have ever known. Some that I have baptized I am now confirming. Some that I have confirmed, I am officiating at their wedding. And although there have not been many funerals in this young congregation, it is a joy to be by the bedside of a dying saint and in several instances, having them die in my arms while reading Psalm 23 or Romans 8.”

This congregation’s general worship attendance is close to 220 on a Sunday with two services. The congregation is only 14 years old—they started in January, 1988, as a mission congregation of St. Paul’s Lutheran Church in Providence, R.I. Those 29 people were all members of St. Paul’s and they have been extremely supportive through the years. In fact, this past May, on the Day of Pentecost, they held a joint Missions Festival Sunday with St. Paul’s and the Liberian members of their congregation served a Liberian Dinner following worship. Demographically, Rhode Island is a non-Lutheran state with only three LCMS churches. Nevertheless, Our Redeemer continues to receive new members each year. They use Lutheran Worship and aspects of Lutheran Book of Worship’s liturgy in worship.

Although Our Redeemer does not currently have a school, plans are in the making for a pre-school/day care center. “I baptized 16 children in 2000, 17 in 2001, and the numbers may exceed that this year. The need for a school for all of these millennium babies is paramount and many of our families agree,” says Pastor Nichols.

“Catechesis was a huge challenge when I began at Our Redeemer,” relates Pastor Nichols. “I knew I wanted to do something different than simply hold a “Pastor’s Doctrine” class, which was typically a meager six sessions. Through study, much reading, and attending national gatherings of like-minded pastors inspired by Professor Arthur Just, I was determined to begin a new method of Adult Catechesis. When a new person visits, they are assigned a sponsor, given a Rite of Welcome, and undergo Catechesis for 16 weeks. I have trained seven elders to be Catechists. After doing this for almost three years, we have received almost 100 new members, and I have baptized approximately ten adults. Most recently, a young Jewish woman converted to Christianity here at Our Redeemer, went through Adult Catechesis, and was baptized at the Easter Vigil. I sometimes jokingly remark that our congregation is ‘growing without church growth,’ meaning that we do not need clever gimmicks, enticing entertainment-style worship, marketing techniques, or
Madison Avenue evangelism to witness the growth of the church. Faithful preaching of the Gospel, administering of the Sacraments, prayer, and visitation of the people of the congregation are the essential ingredients of a pastor’s life that make for all the challenge I could hope to have in pastoral ministry.”

Another large challenge that Pastor Nichols reports was moving the congregation from a twice-monthly Communion to communicng each Sunday. He decided to devote the three months prior to Easter, 1994, to preaching, teaching, writing (newsletter articles) on this subject. He invited all who wanted to oppose the proposed practice to come to the studies and offer their voices. They did! “I approached this subject three ways: Biblically, historically, and practically. On that Easter Sunday, we began communing each Lord’s Day and it has been this way ever since.” One of those who opposed the practice at first later told Pastor Nichols that he really appreciated the Means of Grace being available each time the congregation comes together on Sundays.

Given the growth of Our Redeemer over the years, the congregation faced a building program. The transition from a rented hall to their own space brought with it many issues that had to be resolved. “I was especially concerned about the architecture of the sanctuary, believing that the concept of ‘space’ is important. Some members wanted to build a multi-use space and convert the sanctuary into an all-purpose hall. The congregation, through the Building Committee, however, voted to build a sanctuary space that would be used solely for worship and teaching.”

On the subject of teaching, Our Redeemer has Adult Catechesis each Sunday morning between services. Additionally, on Thursday mornings Pastor Nichols leads a study for those who are able to come during the week, and there is a women’s group that meets once a month in the evening. This study is led by his wife and one other woman in the group assisting. Along with these offerings, there are also Sunday school, youth group, and catechism classes.

One of Pastor Nichols’ biggest challenges has been to find the appropriate balance between his family and the ministry. “In addition to the pastorate, I am serving at Rhode Island College as a Chaplain and teach several courses in Philosophy,” comments Pastor Nichols. “I have also had the privilege of authoring four books and continue to write extensively.” As a result, Pastor Nichols has learned the importance of his day off, because he knows how much he needs to be there for his family. “Pastoring a mission congregation from the ground up over the years has demanded much of my time in the evenings. I am out visiting, attending meetings, or working late in the office on Monday through Thursday evenings. Friday through Sunday evenings I stay home,” states Pastor Nichols. Presently, he is planning to enter Boston University or the University of Durham (England) for doctorate work.

“My simple answer to a man who is contemplating entering the seminary is this: the mere fact that one is considering should be grounds enough to continue considering,” says Pastor Nichols. When he learns that there is a man who is interested in learning more about seminary study and the Holy Ministry, he calls the seminary and asks the admission counselor to visit. “We have had two such sessions and we have sent one second career man to Fort Wayne for ordination, and this fall another will be entering. We have a third person considering the ministry as a possibility in his future.” The rewards and joys of ministry are numerous, as is witnessed by Pastor Nichols and Our Redeemer Lutheran Church.

The Rev. Larry Nichols is Pastor of Our Redeemer Lutheran Church, Smithfield, R.I. He is married to Zelia Maria (nee DaPonte Coelho) and they have four daughters: Melissa (23), Charissa (19), Alicia (11), and Faythe (5).
The 25 year history of the Seminary Kantorei has the potential of being quite an interesting book. It would be one rich in personalities, amusing stories, travel situations, and wonderful singing opportunities throughout the country. It would also be about an unexpected recognition and following that have developed. And, of course, it would be filled to overflowing with rich blessings received year after year, not the least of which is safe travel through 43 states and several Canadian cities in the month of January.

When I arrived at Concordia Theological Seminary in 1977 to be the seminary musician, a men’s chapel choir and two mixed choirs were in place, but there was no touring choir. Within the first year, there was a need for a men’s choir to function liturgically at a uniquely demanding evening service in Kramer Chapel that remembered the life and work of Dr. Walter E. Buszin. To meet this need I selected four voices from the forty-voice men’s Chapel Choir to rehearse and sing. That quartet (Charles Wildner, Gary Piepkorn, Alan Boeck, and Paul Garchow) became the charter members of the Seminary Kantorei. Within the first year, David Nehenz replaced Charles Wildner, who had received his first call. Their sound was very well received.

In the fall of 1978, I expanded the choir to eight singers, named it the “Seminary Kantorei,” and planned a tour to Texas. After a time, I realized that a good blend is difficult with two on a part, and I added four more singers making it a twelve-voice choir. When the number of men auditioning grew, I added four additional singers. I have found that 16 voices work for choral blend, rehearsal schedules, travel expenses, and does not ask too much of hosting congregations.

The Kantorei sound was so well received that within the first year we were asked to record. Releases started in the late 70s with records and 8 track-tapes, and have since moved to tapes and CDs. Over the years the Kantorei has produced four CDs that have sold many thousands. The fifth CD is close to final production. Recording proceeds have enabled the Kantorei to travel, buy vestments, music, continue to produce new recordings, and commission over fifty new works from composers and hymn writers such as: Theodore Beck, Jan Bender, Mark Bender, Paul Bouman, Richard Hillert, Robert Hobby, David Schack, Carl Schalk, Stephen Starke, and Richard Wienhorst. This list is a small portion of the writers who have allowed the Kantorei to
Our 25 years of travel have taken us into the parishes and homes of our church. We have all learned so much from these opportunities to meet and be hosted by pastors and their congregations, as we were able to recruit and proclaim throughout the LCMS. An amazing number of men have told me that they learned more on their three tours, through extended time for theological discussion and being out among the people, than in their classroom learning. Whether or not this is true, touring is, without a doubt, a unique opportunity.

Over 300 seminarians, graduate students, and international students have sung in the Kantorei in its 25 years. Throughout this anniversary year of 2003, we will be celebrating the myriad of blessings received. Alumni singers will rehearse and serve as the choir for one of the January Symposia services, our Epiphany tour will take us for the first time to the Northwest United States and British Columbia, and some will travel to sing at Luther and Bach sites in Germany in August.

As director I am overwhelmed by the response to the Kantorei. They are regularly heard at featured times like Easter Sunday morning on the Lutheran Hour and on a program from St. Olaf College called “Sing for Joy.” Their singing is also heard on numerous local Lutheran broadcasts throughout the country. Concordia Publishing House has established a “Kantorei” series of men’s choir publications based on their commissioned works. They were asked to travel to Minnesota and sing for the funeral of Robert Preus, a time they will never forget. They have been the choir for numerous conventions and anniversaries throughout the synod. Once they even sang from a very small tower in Florida erected for the purpose of preaching to people sitting in their cars, who would hear them on equipment much like drive-in theatre amplification.

I have learned a great deal from these men on the 50 tours. It is a unique kind of seminary bonding and growth. I come to know seminarians in a way that I would not trade for anything. Relaxed time to visit and discuss issues as small groups on the bus is coupled with the important, joyful, and fulfilling reason we are on the road.

In all of these opportunities, the Seminary Kantorei has sought to sing faithfully the life and salvation, the unbelievable mercy and faithfulness of the One who saved us. I have no idea how many have heard the Kantorei over the years, but I truly believe that our Lord has used their sung proclamation to His greater glory. Soli Deo Gloria!

The Rev. Richard C. Resch is Kantor and Associate Professor of Pastoral Ministry & Missions at Concordia Theological Seminary, Fort Wayne.
First-year Seminarian Brad Hopfensperger is 22 years old and graduated in May 2002 from Concordia University in River Forest, Ill., with a degree in theology. As Brad is not married, he lives on campus in one of the dormitories at CTS.

Brad was baptized at St. John Lutheran Church, Spencer, Wis., and was confirmed at Holy Cross Lutheran Church, Vandalia, Ill. Both of these churches were LCMS congregations when he attended them.

“I decided to come to the seminary because I want to teach others about the work of our Lord Jesus Christ on the cross and how salvation is given to us. The idea has been in my mind since grade school, but during college I began to know why I wanted to go through the seminary,” Brad says.

Brad considers his home town to be Ramsey, Ill., and he’s enjoying the scenery, peacefulness, and worship most at seminary. Brad comments that “Friends and family have influenced my decision along the way. Friends from summer camp in Springfield, Ill., have greatly influenced me to come to be where I am today. Pleasure comes in sharing the Gospel, and friends from camp in many ways remind me of this.” Brad relates that he finds that kids are eager to learn and that it is exciting to be able to show them things in Scripture and point them to Christ crucified. “They remind me that sharing the Gospel is exciting, and they keep me interested in learning more.”

Professor Brian Mosemann, Assistant Professor of Theology at Concordia University, River Forest, Ill., also had a great impact on Brad’s decision to attend seminary because of his teaching of Law and Gospel. “If it were not for people along the way telling me to go for it, I would not be here today.”

In the fall quarter of his first year of seminary, Brad is taking Early Church History with Dr. William Weinrich, Lutheran Confessions I with Dr. David Scaer, Lutheran Worship with Dr. Arthur Just Jr., and New Testament Isogogics with Dr. Charles Geischen. At CTS, Brad will have the privilege of studying under some of the great theologians in the LCMS.

When asked what he would say to a man considering seminary, Brad vehemently says, “Go, and the Lord be with you!”
The CTS Admission Counselors are on the road once again doing their Fall trips. Check out the list to see if there will be a counselor in your area soon!

**Rev. John M. Dreyer:**
- September 8-13, 2002 — Minnesota
- September 15-20, 2002 — Wisconsin
- October 28-November 1, 2002 — Illinois & Valparaiso

**Rev. Scott C. Klemsz:**
- September 30-October 4, 2002 — Northern California
- October 15-18, 2002 — Southern Idaho & Utah
- October 28-31, 2002 — Colorado
- November 9-15, 2002 — Southern California

**Rev. Michael R. Scudder:**
- September 2-6, 2002 — North & South Dakota
- September 14-20, 2002 — Washington, Idaho, & Montana
- November 4-8, 2002 — Nebraska
- November 18-22, 2002 — Texas
- December 2-6, 2002 — Kansas

**Rev. Tom P. Zimmerman:**
- September 16-20, 2002 — Michigan
- September 30-October 4, 2002 — Georgia & Alabama
- October 14-20, 2002 — Maryland & Maine

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

1. Committed to Scripture
2. Confessional Focus
3. Pastoral Commitment
4. Missiology Minded
5. Internationally Recognized
6. Diverse Student Body
7. Caring Faculty
8. Unparalleled Financial Aid
9. Seminary Co-ops
10. Low Cost of Living

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**FOR Sale**

Housing in Fort Wayne in very affordable. These houses will be for sale in 2003 - both for under $90,000!
John and Mary Jones had planned carefully for retirement. Besides their Social Security, John had a reasonable monthly pension, and they had invested through the years in the stock market. John had bought shares of ABC Corporation, XYZ Company, and several others. When he was buying shares, these companies were paying dividends of about 4% annually. Now at retirement age, however, when he is retired, he finds the dividends are less than 1%. Through the years the shares have grown in value considerably, but if he cashes them in, he will pay 20% capital gains tax on most of the value, plus 5% state income tax.

John and Mary learned that if they take $100,000 of their stock and fund a charitable remainder Unitrust with it, they may accomplish several things at once. They may receive income of $6,000 per year, receive a tax deduction of $30,000, and be able to have the entire $100,000 invested to produce income for them. Best of all, at the end of their lives, their nest egg will be used to assist students at Concordia Theological Seminary in Fort Wayne, from which their pastor graduated. John and Mary decided that this was a wonderful way to accomplish several purposes.

Joe and Donna Smith are younger and face different questions. Joe is a doctor, self employed, and must save for his own retirement. He puts the maximum that he can in qualified pension plans allowed by the government, but would like to add more. At age 35, he is looking ahead to retiring at age 60. Joe and Donna decide to give a $20,000 deferred gift annuity to the seminary. Their gift will give them a $5,000 charitable deduction, and when Joe retires at age 60, they will receive $4,800 per year from their gift annuity for the rest of their lives. After their lives, the seminary will use the proceeds of the gift annuity for its missions program which Joe and Donna avidly support. Joe and Donna think they may fund such a gift annuity every year until he retires.

Planned gifts, as the above examples illustrate, accomplish more purposes than only making end of life gifts. They can also be employed as a strategy for increasing retirement income while at the same time producing tax benefits and giving added resources to the seminary. A variety of plans can produce fixed or variable income for an individual or couple, beginning immediately, or deferring income to a later time in life.

For more information, please send in the coupon at left or call Rev. Ralph G. Schmidt, Director of Planned Giving, at 260-452-2268 (direct line) or 877-287-4338 ext. 2268 (toll free).
When the Christ for All Time Initiative was launched this year, Philip and Pauline Krug of Painesville, Ohio, were among the first donors to make a significant five year pledge to give Christ for All Time a good start.

It is not without reason that Phil and Pauline would be among the first, they have been active supporters of the seminary for many years. In 1975 the Krugs became members of the President’s Advisory Council, and have been active in that organization ever since.

But Phil’s involvement goes back even further than that. When he was a boy of 10 or 11, Phil was already helping on the old junior college campus in Fort Wayne when district conventions came to town. His father was a pastor at St. Paul’s Lutheran Church in nearby Gar Creek, and Phil learned quickly what involvement in the church meant.

Phil and Pauline raised four children and are the blessed grandparents of seven, scattered almost from the East Coast to the West Coast. Phil worked for the Lubrizol Corporation for many years as a chemical engineer.

When Phil and Pauline were asked to support Christ for All Time, their answer was quick and enthusiastic. They emphasized that they always had believed that the starting place for Christians was to tithe, and they want their gifts to help spread the Gospel. They have seen the faithful work of the seminary over many years, and have noted more activity in training people to work in places such as Russia and many of the former Soviet bloc countries. They see, as a great challenge, the need to enroll more students and prepare men for Word and Sacrament ministry who will connect with people in the marketplace.

When asked what advice he would give to potential donors to Christ for All Time, Phil responded, “We want to bring the experience you have as believers in Jesus Christ to others who don’t have that comfort of salvation. A sure way of doing that is to provide men who will labor in Word and Sacrament ministry. To do that, we need to provide a seminary education, which costs money.”

A strong believer in personal stewardship, Phil added, “When I look at the Ten Commandments and the Bible, there are two promises that stand out beyond the promise of forgiveness, life, and salvation. One is to obey father and mother that you may live long on the earth. The other is that he who gives to the Lord will find that the Lord will also give to him. If we return to the Lord the portion He asks of us, we will never lack.”

Phil and Pauline Krug have practiced this in their lives. Concordia Theological Seminary has been the recipient of their generous support, which carries out their stewardship belief and dedication to the cause of preparing workers for the harvest, both here and abroad. They hope sharing their story will encourage others as well.
Equally as important as acquiring assets over one’s lifetime is the process of making decisions about the distribution of those assets through one’s estate. This process can be a rewarding experience, for careful and thoughtful estate planning requires careful examination of what is truly important in our life and how we wish to be remembered after we are gone.

For many of us the first step in estate planning is making a will. Without a will, we will forfeit the right to make decisions about how our money and property will be distributed—the courts will decide for us according to state law. A will continues to give us control of our resources, and we can derive the satisfaction of constructing a plan of distribution according to our wishes. Knowing that we have provided for our family and have made provisions to benefit others through bequests for charitable institutions can be a source of deep satisfaction.

The joy of knowing that we have made plans to invest through our wills in service to others can be expanded by directing the bequest to the endowment. At this time, a minimum $5000 is required to establish a named endowed fund at Concordia Theological Seminary. The help and commitment of loyal donors to build and strengthen our endowment will be appreciated not only by those who are presently served, but also by those who will be served by confessional pastors for generations to come.

Establishing a Named Endowment by Will

The easiest and most frequently utilized way to make an estate gift to endowment is by a bequest in your will. Your attorney can assist you in choosing the appropriate wording for your particular circumstances in order to accomplish your wishes. You (or your attorney) should also talk with an advancement officer at the seminary prior to executing your will, in order to ensure that the provisions governing the endowment in your will are consistent with Concordia Theological Seminary’s practices regarding the management of endowed funds.

Here are some sample provisions for review by you and your attorney:

**Unrestricted Bequest to Endowment** – I give the sum of _____ dollars ($_____ ) to Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, IN 46825, to establish the _______(name)_______endowment, which may be used by Concordia Theological Seminary for its general purposes. The spending rate (the portion of the income available annually) will be determined by the Board of Regents of Concordia Theological Seminary.

**Restricted Bequest to Endowment** – I give to Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, IN 46825, the sum of _______dollars ($______) or (___% of my estate) to establish the _______(name)_______endowment fund, with the income therefrom to be used for ______________. If the seminary’s Board of Regents determines that, based on changed circumstances in the future, the purposes of the institution would be better served by using the Fund for another purpose, the Board may do so at its designation.

**Bequest of Residuary Estate** – I give the residue of the property owned by me at my death, both personal and real and wherever located, to Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, IN 46825, to establish the _________(name) ___________endowment, the income of which may be spent for its general purposes.

**Specific Bequest** – I give the following property to Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, IN 46825, to establish the ________(name) _______endowment, the income of which may be used by Concordia Theological Seminary for its general purposes: (describe property – i.e.: collection of rare coins, real estate, jewelry, etc.)

**Contingent Bequest** – I give the residue of the property owned by me at my death, both personal and real and wherever located, to my wife/husband (or other designee) if she/he survives me, or if she/he does not survive me, to Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, IN 46825, to establish the _____(name) ______endowment, the income of which may be used by Concordia Theological Seminary for its general purposes.

Property passing to Concordia Theological Seminary under any of the above forms of bequests in your will would qualify for the estate tax charitable deduction, and as such would not be subject to estate taxes.
Establishing a Named Endowment Through a Life Income Plan

It is possible to establish a named endowment fund while deriving income from the gift during your lifetime. Through charitable gift annuities and charitable remainder trusts, funded with cash or property, you may make a gift that provides lifetime income for you, your spouse, or other family members.

A charitable gift annuity enables you to provide a gift to Concordia Theological Seminary for which you and, if you desire, another family member will receive an annual income for the rest of your lives. Part of the principal used to fund the annuity is a tax-deductible contribution in the year it is given. The income you receive is based on your age (and the age of any other income beneficiary). In addition, a percentage of the annual income is considered a return of principal and is tax-free.

If you wish to use appreciated securities or other appreciated property to establish a named endowment, you may want to consider the advantages of a charitable remainder trust. There are two types—the unitrust and the annuity trust. With the unitrust, you receive an income each year based on a percentage (which is established when the trust is set up) of the value of the principal of the trust, as revalued annually. If you wish to add additional resources to the unitrust at a later time, you may do so without creating additional trust instruments.

An annuity trust is much the same as the unitrust, except that the income amount established when the trust is formed does not change. Also, additional gifts cannot be made to the annuity trust.

In each of these life income plan examples, you may direct that the principal of the annuity or trust create a named endowed fund at Concordia Theological Seminary when you and your spouse (or other income beneficiary) pass away. Depending on your financial circumstances, most of the funds passing to Concordia Theological Seminary may be funds that ultimately would be payable as estate taxes. Accordingly, creating a charitable trust or an annuity may not substantially reduce the total value of the property interests passing under your estate plan to children or other beneficiaries. In this and other matters concerning your affairs, your attorney and tax advisor should be contacted for specific advice about how you can accomplish your objectives for your family and Concordia Theological Seminary.

In Conclusion

Creating a memorial to a loved one can be enhanced when that memorial continues to provide valuable financial resources for Concordia Theological Seminary year after year, decade after decade. Yet, more than personal satisfaction is achieved when a permanent named endowment fund is established at CTS. The income that is received in perpetuity helps guarantee that the seminary will be able to continue to prepare men for the holy ministry without interruption and at the expected level of quality.

There are a number of ways by which a named endowment may be established through thoughtful estate planning. Your attorney and other financial advisors should be contacted in order to make certain that your charitable wishes are met in a way that also benefits your family. You (or your attorney) should also talk with Concordia Theological Seminary about your proposed endowment, in order to make sure that your wishes as to the handling of the endowment can and will be carried out in the precise manner that you specify.

We stand ready to assist you in your estate planning, specifically with regard to establishing an endowment. Call or write us at the address and phone numbers listed below.

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
New Faculty and Staff Join CTS Community

**Kantor Kevin Hildebrand**
CTS and The Good Shepherd Institute announce that Kantor Kevin Hildebrand has accepted the seminary’s call to serve as Associate Kantor beginning September 2002. Kantor Hildebrand was previously Kantor and teacher at St. Luke’s Lutheran Church and School in Clinton Township, Michigan.

He holds degrees in music from Concordia University, River Forest, and the University of Michigan. He will teach courses in chanting and music fundamentals, as well as helping with the seminary’s organ and choral programs. Kantor Hildebrand is already well-known as a published composer for Concordia Publishing House and Morningstar. He will help the seminary and The Good Shepherd Institute by writing, speaking, composing, performing, and teaching for the Synod-at-large.

Kevin is married to Dana and they have a daughter, Anna.

**Deaconess Lauren E. Braaten**
Lauren E. Braaten (nee Dorr) enrolled in the Deaconess program at Concordia University, River Forest, Illinois, graduating in August 2002 with a B.A. in theology and a minor in biology. She has been serving the Seminary as a Deaconess intern since October of 2001.

Lauren is married to Jason, a second year student at Concordia Theological Seminary.

**Rev. Richard Davis**
Richard Davis B.A., M.Div., joins the CTS staff as Advisor on Personal Growth and Leadership.

After four years in the Air Force, Rev. Davis earned degrees from Concordia College, Portland, Oregon, Faith Evangelical Lutheran Seminary, and CTS.

His first parish, Good Shepherd Lutheran in Leadville, Colorado, was followed by a call to the Air Force Chaplaincy. He was awarded the St. Martin of Tours medal by the Board of Missions for his service to Lutherans in the military. In 1998 he retired from the Air Force to serve Lutheran Church of the Cross, Kent, Washington.

Richard and his wife Gail are parents of three children, and three grand children.

**Rev. Gregory Klotz**
Rev. Klotz serves the seminary as Assistant Professor of Practical Ministry and Mission with ongoing responsibilities in theological education in Latin America. His entire ministry had previously been in Latin America including Panama, Venezuela, and Guatemala.

He received degrees from Concordia College, Ann Arbor, Concordia Seminary, St. Louis and Luther Northwestern Theological Seminary, St. Paul, Minnesota. He is currently in the Ph.D. program at Indiana University, Bloomington, in the Folklore and Ethnomusicology department with a minor in visual and symbolic anthropology.

Gregory and his wife Lydia are parents to Daria, John and Nicole.

**Deaconess Linda Smith**
Originally from Fulda, Minnesota, Deaconess Linda (Heintz) Smith graduated with an A.A. from Bethany Lutheran College, Mankato in 1986. She then transferred to Concordia, River Forest to attend the deaconess program. After an internship at Christ Lutheran, Brownsburg, IN she returned to River Forest and graduated with a B.A. in 1989.

Her first call was to Grace Lutheran, Monroe, Michigan and served there from June 1989 to March 1993. In March 2000, Emmaus of Indianapolis extended a call where she served until June when her husband Ray began classes at CTS.

Deaconess Smith and Ray and have two children, Jason, age 12 and Bonnie-Joy, age 10.

**CTS Faculty Attend Lutheran Research Congress in Denmark**

CTS professors Naomichi Masaki, John Pless, and Roland Ziegler were among the 164 scholars who attended the Tenth International Luther Research Congress in Copenhagen this August. Prof. Pless presented a seminar paper on “Baptism as a Means of Consolation in Luther’s Pastoral Writings after 1529” and Prof. Ziegler delivered a seminar paper on “Luther’s Exposition of Psalm 90.” The International Luther Research Congress meets every five years.

**Holding Up the Prophets Hands: A Retreat for Elders**

I ncorporating Bible study, lecture, and group interaction, October 4–6, 2002, will be a stimulating and informative weekend at the seminary for elders and other congregation leaders. New to the faculty this year, Prof. Harold Senkbeil has led this retreat at the seminary three times in the past. Drawing on his over thirty-year experience as a parish pastor in a
A variety of settings ranging from rural to suburban, he will equip lay leaders to support and assist their pastor in more effective ways. Topics include: “Lord and Giver of Life: Understanding the Power and Work of the Holy Spirit”; “Gospel and Sacraments: How to Foster Lutheran Doctrine and Piety in a Generically Protestant Religious Culture”; “Ministry and Priesthood: How to Understand Pastoral and Lay Roles in the Church”; “Justification and Sanctification: God’s Work or Man’s Work?”: “Life for a Dying World: How to Encourage Effective Outreach in a World That Has Lost Its Heart.” The retreat schedule includes time for application questions and plenty of opportunity for relaxation and conversation with peers. Jane Senkbeil will offer ideas on how lay leaders can encourage their pastor’s family. Prayer Offices in the chapel are always highlights for retreat participants; the retreat concludes after the late service at historic St. Paul Lutheran Church with the topic “In the Presence of the Living God: How to Sort Fact from Fiction in the Worship Controversies.” The cost of the retreat is $135, which includes all meals and housing on campus. For more information or to register, please call 260-452-2224.

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Concordia Theological Seminary continues to equip students for the mission of Christ throughout the world. Students from many countries have studied at the seminary. These students have become pastors, missionaries, and even seminary professors in their home countries. Last year students came from Nigeria, India, Kenya, Venezuela, Siberia, China, Ethiopia, Lithuania, Slovakia, Zimbabwe, Germany, Argentina, Latvia, Haiti, Japan, and Poland. Students received vicarage and first calls to work with missions: Leonard Astrowski received a vicarage assignment to the Wyoming District Native American Missions; Ross Johnson was assigned to work with the Lutheran Church of Venezuela; Charles Wokoma received a call to be a missionary to Nigerians living in Houston; and Kenneth Shaw received a call to be an Evangelistic Missionary-Leadership Trainer in Guatemala. Certainly all of our candidates were issued calls that will involve them in spreading the Gospel to their communities. We rejoice that Concordia Theological Seminary has been used by our Lord to send forth laborers into the mission field, both foreign and domestic. We further rejoice that we have been able to provide graduate-level challenges to the missionaries and foreign pastors who continue to gather to study at Concordia.

The Seminary Guild has recently completed a project of raising funds for the refurbishing of the Mission Resource Center. We give thanks for those who helped us in this project. The Seminary Guild’s new project is the updating of the seminary Commons area. The Commons is a key meeting place on campus. Students gather daily for fellowship, study, and recreation. The Guild hopes to help redecorate and refurbish the furniture that has served its purpose long and well. We invite you to help us in this project to make the Commons a more comfortable gathering place for our students, guests, and staff.

We also invite you to participate in the activities of the Seminary Guild. Our calendar of events for 2002-2003 includes:

Tuesday, October 22
Seminary Guild/LWML Donation Day
Special Guest-Rev. Clifford Frederich as “Martin Luther” (appearing in Sihler Auditorium)
9:00 a.m. to 3:00 p.m.

Saturday, November 9, 2002
November Guild Meeting
2:00 to 4:00 p.m.
Dr. Detlev Schulz: “Evangelism in Our Congregations”

Tuesday, December 3, 2002
Kantorei in the Chapel
1:00 p.m.

Tuesday, February 11, 2003
Dr. Carl Fickenscher: “Law and Gospel”
11:30 a.m.-3:00 p.m. “Power Lunch”

Saturday, March 8, 2003
March Guild Meeting
9:00 to 11:00 a.m.

Tuesday, April 8, 2003
April Guild Meeting & Servant Day
CCLC Shower, Election
12:00-3:00 p.m.

For more information you may also visit us on the Seminary Web site at www.ctsfw.edu/guild/, or email: seminaryguild@mail.ctsfw.edu.

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

☐ Yes, we are interested in becoming an Affiliate Guild. Please send more information to
Name: ___________________________________________________________
Organization: _______________________________________________________
Address: _________________________________________________________
City: ___________________________ State: ________ ZIP: ____________

☐ 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.

☐ We are enclosing a donation payable to Concordia Theological Seminary Guild,
Box 8, 6600 N. Clinton St., Fort Wayne, IN 46825-4996.

☐ Please contact me with more information.

☐ I have enclosed a check to support the renovation of the Commons Area.

For the Life of the World
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

Presenters
Carl F. Schalk
Richard C. Resch
Barbara J. Resch
David P. Scær
Hans Davidsson

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
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.
CONCORDIA THEOLOGICAL SEMINARY

CALENDAR OF EVENTS

Events
Basketball Tip-off Tournament
Nov. 1, 2002, 6 & 8:00 p.m.
Nov. 2, 2002, 1 & 3 p.m.

Good Shepherd Institute
November 3–5, 2002
1-877-287-4338 (ext. 1-2143)

Campus Christmas Party
December 13, 2002, 5:30 p.m.

2002 Symposia Series
January 21-24, 2003
(260) 452-2247

Music
Organ Recital/
Hans Davidsson
November 3, 2002
4:00 p.m.
Kramer Chapel

All Saints’ Choral Vespers/Seminary Schola Cantorum
November 3, 2002
7:00 p.m.
Kramer Chapel

Retreats
Holding up the Prophet's Hands/Elder's Retreat
October 4-6, 2002
1-877-287-4338 (ext. 1-2204)

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

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If you would like to see For the Life of the World on the World Wide Web, go to web site: www.LifeOfTheWorld.com. The current issue, as well as previous issues, can be found at this interactive portal.
Christ Academy is a two-week residential program for high-school-aged young men of the Lutheran Church—Missouri Synod. It is a place where students can study about Christ who is present in His Word and Sacraments and who died that our sins would be forgiven. It is a place where students can experience seminary life. It is a place where students can explore the possibility of some day becoming a pastor.

For more information about Christ Academy, please call us at: 1-800-481-2155

You can also find information in the Events section of the seminary’s web site, www.ctsfw.edu or e-mail ChristAcademy@mail.ctsfw.edu

Life Changing Studies
Christ Academy, like Concordia Theological Seminary, is centered on Christ crucified who is present in His Word and Sacraments to forgive and dwell in His Church. Students of Christ Academy will study Exegetical, Systematic, Historical, and Pastoral Theology. Seminary professors, Concordia University professors, and pastors teach the classes.

- “Christ Academy helped me to be more articulate about the Faith.”
- “Being able to talk with the Profs at lunch and during free time was awesome.”

Worship, the Center of the Experience
Students are engaged in the daily prayer life of the seminary. Attendees will join both professors and seminarians in daily worship services, which take place four times a day.

- “I really enjoyed it, especially once I realized the true significance of the liturgy.”
- “Great! Services kept me focused throughout the day.”
- “I think it’s a very beneficial characteristic of Christ Academy to be able to live here on campus and see what the atmosphere is like.”

Clarity of Direction
A focus that’s uniquely Lutheran, Christ Academy explores the many facets of pastoral ministry and its application in the real world.

- “I definitely want to become a pastor.”
- “I know much more about the vocation of pastor. There was a strong emphasis on the importance of the Faith in our lives, and reality of the effect of Word and Sacrament.”
- “Christ Academy has helped me to look at life in a different perspective. That it is lived for Christ and our neighbor. In serving Him and our neighbor through love which Christ showed us in his life, death, and resurrection.”

Fun Activities
Life long friendships are made at the Academy. These friendships are strengthened through activities such as the trip to Cedar Point Amusement Park, the tour of churches, flag football, soccer, capture the flag, etc. Activities are designed to engage students in the whole of Christian life.

- “God has allowed me to make many friends, friends that have helped guide me through my life and friends I may one day share in the joy of being a pastor.”

The next Christ Academy will take place from June 22 – July 5, 2003.
Concordia Theological Seminary (CTS) held its opening service in Kramer Chapel on Sunday, September 8. This service marked the beginning of the 157th academic year filled with prayer, study, and fellowship on the seminary campus.

Dr. Dean O. Wenthe, President of CTS commented: “CTS begins its One Hundred and Fifty-Seventh Academic Year with gratitude for extraordinary blessings. It is a privilege to serve the laity of The Lutheran Church—Missouri Synod by preparing faithful and compassionate pastors for a special and noble calling. A large entering class of seminarians, distinguished new faculty and staff, as well as our experienced seminary family and the beauty of our campus promise a rich and fulfilling year. At the center of all our activities is the crucified Christ who daily bestows His gifts of life through His prophetic and apostolic Word, Holy Baptism, and the Lord’s Supper. I invite all members of our church to visit our campus and be my guest for a tour to see the dedicated lives of the entire seminary family as they seek to serve Christ and His church with excellence in worship, study, and service.”

Other seminary faculty were also eager to begin a new academic year. “There is every reason to have high expectations for the coming academic year,” said Dr. William C. Weinrich, Academic Dean of CTS. “The faculty had a very successful Fall Faculty Forum meeting and is enthusiastic about our new students and those who will be returning. The incoming class evinces a strong commitment toward pastoral training and seems ready to go, even after a long summer of Greek. Of course, every new academic year is a reminder of our vocation here at Concordia Theological Seminary, namely, to teach those who will teach the Christian faith to the many for whom Christ died and to converse with them about the most adventuresome and challenging vocation there is, pastoring those under constant temptation in this life to live the life according to their baptism into the death and resurrection of their Lord Jesus. We all, students and faculty alike, look forward to a rewarding and stimulating year!”

“It is always a tremendous blessing to see all the new students entering the seminary as they prepare to serve the church,” noted the Rev. Scott Klemsz, Director of Admission. “Again this year, we have a large group of students entering our seminary who were raised outside of the Lutheran tradition and have found themselves drawn to our strong confession and Scriptural stance as they prepare to serve the church as pastors. Fort Wayne continues to have the most diverse student bodies in the LC-MS.”