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Dear Friends of Concordia Theological Seminary:

“Lord, teach us to pray...” Luke 11:1

If there is a human need that cries for clarity in our day, it is a language that will heal and feed the human soul. The Borders, Barnes and Nobles, and other bookstores are full of material that invite the reader to adopt a particular vocabulary to understand and then to address God. Tragically, a large number of these volumes provide the languages of Babel, confusing rather than guiding the human search for meaning and for God. Our day is inundated with vocabularies and spiritualities.

Where is the language, the vocabulary, the syntax, the grammar that get it right? Where is the proper description of God and the human heart? Where are these portrayals offered with integrity so that the human heart can be healed and at peace? Where is the nexus—the point where our words are heard by God—where we experience the wholesome presence of the true God?

The prayer of the disciples is our prayer as well: “Lord, teach us to pray...”

Dietrich Bonhoeffer, Lutheran theologian and martyr, penned a perceptive commentary on this petition. He wrote:

“Lord, Teach Us to Pray!” So spoke the disciples to Jesus. In making this request, they confessed that they were not able to pray on their own, that they had to learn to pray. The phrase “learning to pray” sounds strange to us. If the heart does not overflow and begin to pray by itself, we say it will never “learn” to pray. But it is a dangerous error, surely very widespread among Christians, to think that the heart can pray by itself. For then we confuse wishes, hopes, sighs, laments, rejoicings—all of which the heart can do by itself—with prayer. We confuse earth and heaven, man and God. Prayer does not mean simply to pour out one’s heart. It means rather to find the way to God and to speak with Him, whether the heart is full or empty. No man can do that by himself. For that he needs Jesus Christ. . . . He wants to pray with us and to have us pray with Him, so that we may be confident and glad that God hears us. When our will wholeheartedly enters into the prayer of Christ, then we pray correctly. Only in Jesus Christ are we able to pray, and with Him we also know that we shall be heard.

And so we must learn to pray. The child learns to speak because his father speaks to him. He learns the speech of his father. So we learn to speak to God because God has spoken to us and speaks to us. By means of the speech of the Father in heaven His children learn to speak with Him. Repeating God’s own words after Him, we begin to pray to Him. We ought to speak to God and He wants to hear us, not in the false and confused speech of our heart, but in the clear and pure speech which God has spoken to us in Jesus Christ. God’s speech in Jesus Christ meets us in the Holy Scriptures. If we wish to pray with confidence and gladness, then the words of Holy Scripture will have to be the solid basis of our prayer. For here we know that Jesus Christ, the Word of God, teaches us to pray. The words which come from God become, then, the steps on which we find our way to God. (Psalms: The Prayer Book of the Bible, Minneapolis: Augsburg Publishing House, 1974, 9-12.)

Our prayers at the seminary, both as a community and as individuals, are defined by God’s Word to us in Christ. The Psalms punctuate our daily prayers in early morning, mid-morning, and mid-afternoon. These wholesome words “get God right and us right.” These wholesome prayers are God’s gifts to clarify the confusions that so easily arise from the human heart. By God’s grace, we daily hear God’s Words addressed to us through the prophetic and apostolic Scripture, and respond with His words in prayer, contrition, thanksgiving, and praise.

A common denominator in so much current spirituality is that it seeks to look inward for its language. Like the mythical child who is abandoned and raised by wild creatures, many are confined in the jungle of self-centered, emotionally generated confusion. In such a world, the Psalms come with healing and freeing power, for they deliver us from our private vocabularies and freely provide for us the healing and forgiving words of Jesus Christ.

Christian prayer, drawn from Sacred Scripture and centered in Christ, is both thanksgiving and expectation: thanksgiving for what God has said and done, and delight in His ongoing actions that will culminate in Christ’s return.

Enjoy this issue of For the Life of the World with its focus on prayer and praise. Our sincere prayer for you is that you might hear God’s Word, spoken in Jesus Christ, and be renewed and restored by the always fresh and faithful vocabulary that He provides for our prayers. Indeed, it would be our great pleasure to have you visit our campus and join us in worship, prayer, and praise of the Most Blessed and Holy Trinity who heals us with His wholesome words.

Sincerely yours, in Christ’s service,

Rev. Dr. Dean O. Wenthe
President, Concordia Theological Seminary
4 Thanksgiving in the Old Testament
By the Rev. Chad Bird, Asst. Professor of Exegetical Theology, Concordia Theological Seminary, Fort Wayne, Ind.
We don’t get very far into the Scriptures before God breaks the silence with a four-word speech: “Let there be light” (Gen. 1:3). After that, we continually encounter the God who speaks.

7 With Angels and Archangels: Worship in the Book of Revelation
By the Rev. Dr. Charles Gieschen, Assoc. Professor of Exegetical Theology and Chairman of the Department of Exegetical Theology, Concordia Theological Seminary, Fort Wayne, Ind.
Heaven is understood too often as a faraway place with which Christians have no contact until after death. The Book of Revelation, however, helps us to see that heaven is not an “up there” and purely “future” reality, but an accessible and present reality that we participate in through the Divine Service.

10 The Devotional Life of Scripture, Prayer, Praise, and Thanksgiving
By the Rev. Dr. Arthur Just, Jr., Dean of the Chapel and Professor of Exegetical Theology, Concordia Theological Seminary, Fort Wayne, Ind.
“Lord, teach us to pray, just as John also taught his disciples,” asked one of Jesus’ disciples (Luke 11:1). Jesus responded by teaching them the Lord’s Prayer.

13 What Does This Mean?

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For far too frequently one gets the impression—especially from certain types of so-called “praise songs”—that God is thanked mainly by showering Him with flattery, going on and on about what a great, awesome, strong God He is. To be sure, such adjectives accurately describe God. But, biblically and historically, has the Church given thanks to God mainly or merely by applauding Him in this way?
Of all the words God speaks, however, there are two words that are never found on His lips—the words “thank you.” It is not, mind you, as if God is unthankful or ungrateful. No, that would be to miss the point. What does it mean to thank someone? Is it not to acknowledge that you have received something from them? Is it not to say of yourself, “I have been given to.” That, however, is something God cannot say, for God only gives. “The earth is the Lord’s and all it contains, the world and those who dwell in it.” (Ps. 24:1) What can you really give to Him who owns everything? Nothing. So God is neither thankful nor unthankful. God is God. He doesn’t celebrate Thanksgiving.

The words “thank you,” then, are reserved for someone else’s lips—the lips of the Church and her children, those who are given to. For believers to say “thank You” to their Father is for them to say “Amen” to His gifts, to confess that “it is He who has made us and not we ourselves” (Ps. 100:3). God makes, we are made. He gives, we receive. And having tasted and seen that the Lord is good, the tongue of faith responds, “Amen. Thanks be to God.”

But how specifically do the Church and her children thank God, especially in the Divine Service? Here, sadly, the waters are often muddied. For far too frequently one gets the impression—especially from certain types of so-called “praise songs”—that God is thanked mainly by showering Him with flattery, going on and on about what a great, awesome, strong God He is. To be sure, such adjectives accurately describe God. But, biblically and historically, has the Church given thanks to God mainly or merely by applauding Him in this way?

The liturgy of Israel gives us the answer. For when Israel gave thanks to the Lord, she did so not by showering Him with flattery but by confessing who God is and what God does for His people. Indeed, the Hebrew word commonly translated “to thank” (yadha) frequently means something more akin to “confess” than “thank.” This way of confessing the truth about God is pervasive in the hymnal of Israel, the book of Psalms.

Psalm 136 is a premier example of how the church of old gave thanks to God, that is, confessed Him in her liturgy. This psalm begins with a verse that was frequently part of the hymns of Israel. Indeed, the words are still prayed after the meal of Holy Communion in the Church and after family meals in the home: “O give thanks unto the LORD, for He is good and His mercy endureth forever” (136:1). O give thanks unto the LORD, the psalm begins. The Hebrew word “LORD” is Yahweh, the personal, covenant name of God. Thus Israel did not begin her praise with the words, “O give thanks unto whom it may concern.” They were not thanking a nameless deity but the true God who had revealed Himself to Israel as Yahweh and constantly placed His saving name upon His Church via His priests (Num. 6:22-27). So Israel began by thanking God by name for who He is.

They continued their thanks by describing what He does for His people: He is good and His mercy everlasting. How is Yahweh good and His mercy everlasting? The rest of the psalm tells us by confessing, verse after verse, what Yahweh has done and still does for His Church. He created the heavens, the earth,
the sun, moon, and stars (136:5-9); He redeemed Israel from slavery in Egypt and destroyed all their enemies (136:10-20); He brought them into the holy land (136:21-22); He still remembers them and acts to save them from their adversaries (136:23-24); and He provides for all their physical needs (136:25). Following every verse, every confession of how the Lord creates and redeems, is the refrain: “for His lovingkindness is everlasting.” Because Yahweh is good, He does good for His people. Because His lovingkindness never stops, He never stops demonstrating that love toward the Church. In good times and bad, whether hungry or enslaved, Israel can count on Yahweh because He is who He is—a good and merciful Father.

Take note of this: In the very act of confessing who God is and what He does for His people, Israel is thanking God. There’s no need to multiply words: “we thank You . . . we appreciate You . . . we are grateful to You . . . we just wanna praise you for . . .” Their thanksgiving is therefore fundamentally creedal, that is, they confess that Yahweh is the Creator of heaven and earth (First Article), the One who redeemed them from servitude in Egypt (Second Article), and the same One who enables them to confess and believe this (Third Article). To sing this “creed” is to say “thanks be to God.”

Thanksgiving in Israel’s liturgy, however, was not just expressed in the pouring out of song. It was also expressed in the pouring out of blood. In fact, the two—singing and sacrificing—usually occurred simultaneously in the temple liturgy (2 Chron. 7:5-6). On unique occasions—such as at the dedication of the temple (1 Kings 8:62-64)—as well as perpetually in the liturgical life of Israel, the nation and individuals gave thanks to God by the sacrifice of oxen, sheep, lambs, and other animals. This, no doubt, seems rather odd to many people today. How could slaughtering an animal equal “thanks be to God”?

King David directs us toward an answer to that question. After having gathered material for the temple which his son, Solomon, would build, David prayed, “[O Lord], all things come from You, and from Your hand we have given to You” (1 Chron. 29:14). So it was with sacrificial animals as well. Every bull, every lamb, every beast belonged to God. To confess this fact, and to confess that God in grace had given these animals (and all blessings) to His people, Israel would offer some of these animals back to God. Just as in her hymnody, Israel thanked God by confessing His gifts to the nation in creation and redemption, so in sacrifice the Church confessed, “This animal is Yours not ours. You have made it. From Your hand we have given it to You.”

Thanksgiving in Israel’s liturgy was not just expressed in the pouring out of song. It was also expressed in the pouring out of blood. In fact, the two—singing and sacrificing—usually occurred simultaneously in the temple liturgy (2 Chron. 7:5-6). But there was even more to these sacrifices of thanksgiving. For not only was God thanked by this confessional act of sacrifice; He also provided for His people the gifts of forgiveness and peace in the shedding of the animal’s blood, for this blood pointed forward to the shedding of the Messiah’s blood.

But there was even more to these sacrifices of thanksgiving. For not only was God thanked by this confessional act of sacrifice; He also provided for His people the gifts of forgiveness and peace in the shedding of the animal’s blood, for this blood pointed forward to the shedding of the Messiah’s blood. The thanksgiving sacrifices were known as peace or shalom offerings (Lev. 7:11-15). What was unique about the peace offering was where the sacrificial meat was consumed—not on the flames of the altar but in the mouth of the worshiper. For example, if a lamb was offered “by way of thanksgiving” (Lev. 7:12) in a peace offering, the body of the lamb was cooked and eaten by the worshipers in a holy meal. What they had offered to God as a confession of thanksgiving, God gave back to them as a meal of forgiveness, peace, and blessings. They ate the flesh of the One who was sacrificed for them—the very price of their redemption!

The parallels in the Church today are remarkable. At the beginning of the liturgy of Holy Communion we sing, “Let us give thanks unto the Lord our God . . . It is meet and right so to do.” Here we offer up “a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name” (Heb. 13:15) by confessing who He is and what He has done for us (the Proper Preface). Our sacrifices of thanksgiving, however, are just words. What the Father gives us afterward is far from “just words”; He gives us His justifying Word. His Word made flesh (John 1:14), the Lamb of God who takes away the sin of the world (John 1:29). He feeds us the flesh of that Lamb who offered up Himself as a crucifixion sacrifice. We eat the flesh of the One who was sacrificed for us—the very price of our redemption! And being thus filled with the peace, forgiveness, and blessing from our heavenly Father, we sing, “Oh, give thanks unto the Lord, for He is good and His mercy endureth forever.”

The Church, the new and better Israel, gives thanks to God by placing a pronoun before His name. He is not just “God” but our God, not just “Lord” by our Lord. He tenderly invites us to believe that He is our true Father and that we are His true children, that we might, in faith, always receive His gifts with thanksgiving. So the Church sings,

We give Thee but Thine own,
Whate’er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.
(The Lutheran Hymnal #441)

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H eaven is understood too often as a faraway place with which Christians have no contact until after death. The Book of Revelation, however, helps us to see that heaven is not an “up there” and purely “future” reality, but an accessible and present reality that we participate in through the Divine Service. For where the Holy Trinity comes through His means of grace and is present, there we are brought into the reality of heaven. It is no accident that we often use the scriptural songs of angels in our liturgy (e.g., “This Is the Feast,” the Gloria in Excelsis, the Sanctus) and also acknowledge that we sing with them: “Therefore, with angels and archangels and all the company of heaven, we laud and magnify Your glorious name, evermore praising You and saying...” (Conclusion of the Proper Preface). The Book of Revelation, because of its recurrent scenes of heavenly worship that are regularly punctuated by hymns of praise, is one of the church’s richest resources for understanding her worship.

The accessibility of heaven is emphasized in the Book of Revelation with the imagery of the “open door” (3:8, 20; 4:1). After the Risen Christ appears on the island of Patmos and speaks to John, thereby demonstrating He is the living Lord of His Church who is not absent nor confined to a heavenly sphere (chapters 1-3), then John sees an open door: “After these things I looked, and, behold, a door that has been opened in heaven, and the first voice that I heard as a trumpet was speaking to me, saying, ‘Come up here, and I will show you what will necessarily happen after these things’” (4:1). John is brought by the Spirit through this open door and beholds the divine throne room. There he sees and hears what is normally not perceived with our five senses: the brilliant mystery of God (the Father) enthroned, angels gathered around Him singing “Holy, Holy, Holy is the Lord God” (4:8; cf., Is. 6:3), and saints casting their crowns before Him as they sing, “Worthy are You, our Lord and God, to receive glory and honor and power” (4:11).

This amazing open-door-to-heaven scene climaxes with the revelation of the “Lion of the tribe of Judah, the Root of David” who can open the sealed scroll in the right hand of the Father (5:5). One expects to see the spectacular “one like a Son of
Man” who appeared earlier to John (1:12-18), but instead he sees in the midst of the throne: “a Lamb who is standing, [bloodied] as though it had been slaughtered, having seven horns and seven eyes” (5:6). This portrait, without doubt, is the most memorable and powerful among the ever-chang- ing scenes of this book. The entirety of the person and work of Christ is flashed before the eyes of the faithful in order that they see and believe: His almighty divinity (seven horns and eyes), His true humanity (a lamb who died), and His sacrifice for sin on Calvary’s cross (slaughtered) that resulted in the resurrection victory (standing and enthroned). Because the Lamb is understood to be of the mystery of the one enthroned God, He is worshipped with words and actions that parallel the earlier worship of the Father: “Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing” (5:12). The oneness of this Lamb with the Father as the object of worship is further emphasized as the whole cosmos joins in praise: “To Him who sits upon the throne and to the Lamb be blessing and honor and glory and might for ever and ever” (5:13). Although Revelation overtly confesses the trinitarian nature of God (1:4-5), the Lamb remains the visible focus of the worship of this one true God.

In light of this open-door-to-heaven scene, some of us may say, “Oh, how I wish I could be John and see what he saw!” We, however, should not feel this way. John was commanded to write down what he saw in order that, through this book, others would truly “see” what John saw (1:11). By means of reading or hearing this holy revelation (1:3), we, too, pass through the “open door” and behold the mystery of God. Furthermore, this experience of heaven does not result solely—or even primarily—from reading the Book of Revelation. It is not insignificant that John had this experience on the Lord’s Day (Sunday), the typical day for Christians to gather for worship that includes the Lord’s Supper (1:10). The understanding that other faithful Christians can pass through the “open door” of heaven in the context of Lord’s Day worship is the basis for the two invitations of Christ concerning this “door” given to the congregations in Philadelphia and Laodicea (3:8, 20). The Book of Revelation calls those who have been washed and clothed in white through the sealing with the Divine Name in Holy Baptism “a kingdom and priests to our God who reign on earth” (5:10; cf., Ex. 29:4-9). Christians on earth, therefore, are “priests” who have an “open door” to the heavenly sanctuary!

There is a fairly widespread misunderstanding that the various scenes of the Book of Revelation describe future realities. The worship in chapters 4-5 and elsewhere, therefore, is sometimes understood to be depicting only what it will be like when the saints are brought into heaven, and not present reality. Jesus clears the fog on this issue when He states: “Write down what you see, (namely) what is and what is to come” (1:19). John sees scenes that depict present reality (“what is”) as well as those that portray future reality (“what is to come”). These worship scenes depict a present and eternal reality: the God “who is, was, and is to come” and the Lamb who has already been sacrificed for our sin, raised in victory, and enthroned in glory. These scenes are not merely what heaven will be like some day; while they are certainly that, they also depict what heaven is now as God brings us into His presence through the Divine Service. They serve as a vivid commentary on what
is happening in the Divine Service, especially in the Lord’s Supper, where the Paschal Lamb who shed His blood and gave His body is present sharing His victory. This bloodied and standing Lamb depicted in Revelation is the same one in whose real presence we stand as we sing, “O Christ, Thou Lamb of God, who takes away the sin of the world, have mercy on us” and then partake of His life-giving flesh and blood.

There are those who view Christian worship as an escape from reality, almost like taking a weekly fantasy trip to Disney World in order to enjoy a reprieve from the “real world” of work. The Book of Revelation helps us to see that such an assessment could not be further from the truth! Rather than escaping reality, worship leads us to experience reality in its fullness. Revelation helps us to “see” that the reality of God and angels, the Lamb and His victory, is as real as—and more determinative for the future than—Satan and this world’s powerful rulers. “Seeing” this reality helps us to recognize, face, and conquer the chaos of this sinful world. Richard Bauckham, in his fine book The Theology of the Book of Revelation, states:

Worship, which is so prominent in the theocentric vision of Revelation, has nothing to do with pietistic retreat from the public world. It is the source of resistance to the idolatries of the public world. It points representatively to the acknowledgment of the true God by all the nations, in the universal worship for which the whole creation is destined (pp. 160-161).

There is evidence in Jewish literature written in the centuries immediately before the Christian era of a significant debate concerning how time should be reckoned, either by a lunar calendar (354 days) or a solar calendar (364 days). Why was this an important debate for particular Jews?

Because they were very concerned that their worship be in synch with the worship of heaven; they did not want to be observing Sabbath or a festival on earth out of step with the heavenly observance. Such a concern for the congruence between worship in heaven and on earth hardly characterizes much of the church today. Rather than worship reflecting the ever-changing cultures of this earth and whims of men, it should reflect that which has been revealed by God as eternal and of heaven, such as we find in the Book of Revelation. The description of worship in heaven in Holy Scripture is prescriptive for the church on earth, even as we pray: “Thy will be done on earth as it is in heaven.”

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"Lord, teach us to pray, just as John also taught his disciples," asked one of Jesus’ disciples (Luke 11:1). Jesus responded by teaching them the Lord’s Prayer. Certainly, the disciples knew how to pray, for the center of the liturgical life of Israel was a continuous cycle of prayers based on a very simple prayer structure. There were three essential prayers in the worship of Israel: blessing God for His creation, thanking God for His revelation of mercy, and petitioning God to continue saving His people. When Jesus’ disciples asked Jesus to teach them to pray, they used the word for petition, that is, teach us how to petition the Father as You petition the Father. The Lord’s Prayer is the perfect prayer of petition, that is, the perfect way to ask God the Father for all the needs that we could possibly have in our lives. Martin Luther said that “the Lord’s Prayer is a prayer above all prayers, the greatest of all prayers, which has been taught by the greatest Master of all, in which all spiritual and bodily trouble is comprehended and which is the strongest consolation in all temptations, tribulations, and in the last hour” (WA Tischreden 5, no. 6288).
Do you find yourselves asking the same question the disciples asked of Jesus, “Teach us to pray?” Most people struggle with developing a regularized life of prayer, and that is true for pastors, seminary professors, and seminarians as well. Pastors are encouraged to take time out of their busy lives to read and meditate on Scripture, to pray for their people, their family, their friends, and for the world. A rich devotional life nourishes pastors in their pastoral work. And what is good for pastors is helpful for everyone. In our busy lives, however, it is difficult for all of us to find those quiet, reflective moments to address our Father in heaven with our petitions. So often it seems that we do not know quite how to say what we want to say to Him. We do well to consider how Christians have struggled through the centuries to “pray without ceasing” (1 Thess. 5:17). On Pentecost, after three thousand souls were added to the church through Holy Baptism, it says that “they devoted themselves to the teaching of the apostles and to fellowship in the breaking of the bread and to the prayers.” Again, the word here for prayers is petitionary prayer, and most likely what they prayed that first Pentecost was the Lord’s Prayer.

From the beginning, early Christians prayed the Lord’s Prayer regularly. For example, in the Didache, a church order used by missionaries from Antioch to plant churches, written between 40 and 60 A.D., the faithful are instructed to pray the “Our Father” three times a day. Not only is the Lord’s Prayer the prayer for early Christians, but early on the main principle for a disciplined prayer life is simple: if one assigns hours for prayer, one will pray daily and regularly. Already in Rome during the time of Hippolytus (around A.D. 215) these hours of prayer were associated with the passion of Christ and the history of Israel. Hippolytus’ instructions in the “Apostolic Tradition” are for all members of his congregation, and they mark the beginning of the Liturgy of the Hours, the Daily Office, and the foundation for the church’s devotional life.

From the very beginning, Christians set aside certain hours for prayer. Already in the third century, the hours of the day formed the structure of prayer in the life of the believer. What is most remarkable about early Christians is that the rhythm of prayer was associated with the passion of Jesus (the third, sixth, and ninth hours), the death and resurrection of Christ (prayer at sunrise and sundown), and the last things (prayer before bedtime that looks forward to the end times). This is a strenuous regimen of prayer that the faithful were encouraged to attend to as part of their daily devotion to the Creator and Redeemer of all things.

By the fourth century, Hippolytus’ suggestions became what James White calls “the cathedral office . . . [the] daily services in the chief church of a city for the instruction in the Word, praise of God, and common prayer of all Christians” (James White, Introduction to Christian Worship [Nashville, TN: Abingdon, 1980], 116). In this cathedral office, we see the origins of our Matins and Vespers, our Morning and Evening Prayer, our Compline. For 130 years, from 330 to 460, this cathedral office became the foundation for the devotional life of such major church fathers as Augustine, Ambrose, Jerome, Basil, Gregory of Nyssa, Gregory of Nazianzus, John Chrysostom, Theodore of Mopsuestia, Cyril and Athanasius of Alexandria, and Cyril of
Jerusalem who were busy being bishops, or theologians, or both. St. Benedict in the sixth century formalized these offices into the monastic pattern of prayer that lasted in the Roman Church up until the 1960’s and the Second Vatican Council, i.e., “Vespers (at the end of the working day), Compline (before bedtime), Nocturns or Vigil or Matins (middle of the night), Lauds (at daybreak), Prime (shortly thereafter), Terce (middle of the morning), Sext (at noon), and None (middle of afternoon)” [White, 119].

The Benedictine rhythm of prayer was rigorous, and quickly became disassociated from the laity and became the exclusive prayers of the clergy. This unfortunate turn of events was reversed by Luther, who restored the Liturgy of the Hours back to its proper place as the prayer services of the whole church, laity and clergy alike. He returned the reading of Scripture and preaching back to its original place as the major part of the liturgy from which flowed the Psalms, hymns, and prayers of the Daily Office. The canticles of the Liturgy of the Hours were also made simpler so that the people could sing them. Luther used the Daily Office as the foundation for his own devotional life and his prayers.

We would be in good company if our private devotional life found its place within the context of the church’s common prayer. To do this, all we need to do is to return to using the Daily Offices as the foundation for our devotional life. After all, James White’s description of the cathedral office contains the essence of what we might consider the components of our devotional life, i.e., “instruction in the Word, praise of God, and common prayer,” and the theological rationale of the Divine Office is worth considering as we contemplate our own devotional life. The Liturgy of the Hours arose early in the Christian Church as a way for Christians to rehearse and retell the story of the world, to praise God for His mighty saving acts, and to petition the Father through the Son in its common prayer.

There is something fundamentally sound about the theology of the Liturgy of the Hours that calls us back to it as the source of our private devotional life. As we pray Morning Prayer, we remember the resurrection of our Lord Jesus Christ and give thanks that He is the “rising Sun” of Malachi, the “true light of the world” of John’s Gospel, and the “dawn from on high” of Zechariah’s Benedictus (see P. Pfatteicher, Commentary on the Lutheran Book of Worship [Minneapolis: Augsburg Fortress, 1990], 373).

Morning Prayer and Matins celebrate the newness of the morning that shows the triumph of light over darkness as Christ triumphed over the grave as He rose from the dead. As we pray Evening Prayer, we remember that Christ has conquered death and darkness by going into the tomb for us. As the world lights its lamps and brings light into the darkness, we celebrate in the evening what we celebrated in the morning—that Christ is the light of the world. Evening Prayer recalls the ancient custom of Israel’s life of prayer and devotion at the lighting of the lamps by families, described in Exodus 30, which became a Christian custom from the liturgy of Jerusalem (Pfatteicher, 352).

Since Christians are the only ones in the world who know about the new creation in Christ, what better way for them to tell the world the story of this new creation than to daily enter the rhythm of creation in their daily prayers and their church year observances. If our devotional life is set by the daily cadence of Morning and Evening Prayer, and by the pulse of the Church year, then we will rehearse for ourselves every day the marvelous good news of the Father’s love in sending His Son to redeem us from our sins.

The Rev. Dr. Arthur A. Just, Jr., is Professor of Exegetical Theology and Dean of the Chapel at Concordia Theological Seminary, Fort Wayne, Ind.

There is something fundamentally sound about the theology of the Liturgy of the Hours that calls us back to it as the source of our private devotional life. Morning Prayer and Matins celebrate the newness of the morning that shows the triumph of light over darkness as Christ triumphed over the grave as He rose from the dead. As we pray Evening Prayer, we remember that Christ has conquered death and darkness by going into the tomb for us.
In his *On the Councils and the Church*, 1539, Luther notes that “... the holy Christian people are externally recognized by prayer, public praise, and thanksgiving to God. Where you see and hear the Lord’s Prayer prayed or taught; or psalms or other spiritual songs sung, in accordance with the word of God and the true faith; also the Creed, the Ten Commandments, and the catechism used in public, you may rest assured that a holy Christian people of God are present” (AE 41:164). The Lord’s Prayer, for Luther, was not a generic prayer of civil religion, but the prayer that Jesus has given His Church. As such, the Lord’s Prayer is first of all God’s Word to His children, inviting us to call upon Him with all the boldness and confidence that belong to those who are baptized into Christ. It is a prayer that only Christians may pray, for it is addressed to the God whom we know as Father only because we have sonship through our Brother who is the Son of God (see Galatians 3:26-29). No wonder that from earliest times the Lord’s Prayer has been tied to the baptismal liturgy. In Holy Baptism we are given the privilege of naming the God and Father of our Lord Jesus Christ, “our Father.” Faith alone can address God as Father and say “Amen” to all that He gives in Christ Jesus. All of prayer is embodied in the “Amen” of faith. Recall the final stanza of Luther’s “catechism hymn” on the Lord’s Prayer:

Amen, that is, it shall be so.
Make our faith strong that we may know
We need not doubt but shall receive
All that we ask, as we believe.
On your great promise we lay claim.
Our faith says amen in your name.

(*Lutheran Worship*, 431)

God sets the agenda for our praying. Calling upon the Father through faith in Christ, we pray for the hallowing of His name, the coming of His kingdom, and the doing of His will. We pray for daily bread, the forgiveness of sins, protection from the assaults of temptation, and deliverance from the devil. In this sense, the Lord’s Prayer along with the Ten Commandments and the Creed are formative texts for the church. But Luther sees the Lord’s Prayer as more than an instructional device that teaches us how to pray. The Lord’s Prayer is the way that faith now speaks to the Father. James Nestingen observes, “... While expositing the Lord’s Prayer at its first level, as instruction in how to pray, Luther is at the same time describing the contention in which faith lives, giving language for the rhythm of death and resurrection that is the hallmark of the life in Christ. At this level, the Lord’s Prayer is a cry wrung from the crucible, an exposition of the shape of the cross in the hope of the resurrection” (James Nestingen, “The Lord’s Prayer in Luther’s Catechism” in: *Word & World* [Winter 2003], 37).

The Church that lives under the cross is characterized by prayer that petitions God according to His promises, praises Him by confessing His work and words, and renders unto Him sacrifice of thanksgiving with lip and life.
A Promise Made

by Monica Robins

Jason Lane is a life-long member of the LCMS and grew up in Westminster, Mass. At the age of 23, he is in his first year of Master of Divinity studies at CTS. Before coming to seminary, Jason studied Psychology at Salve Regina University, Newport, R.I., from 1997-1998 and then received a Bachelor of Arts in Psychology after three years of study at Framingham State College, Framingham, Mass.

Jason comes from a long history of Lutheranism. “My grandfather, the Rev. Herman J. Kotila, was ordained in the National Lutheran Church, which later merged with the LCMS, and he was a pastor for 35 years, so much of my mother’s family is Lutheran,” Jason says. You can also see a Lutheran connection in Jason’s future plans. “Although I am not yet married, I am courting a beautiful young woman named Marta Hintze. We have known each other since we were little—her father is my pastor. She is now working on her degree at Concordia University—Mequon.”

When asked what he’s enjoying most at seminary, Jason responded, “All the things I am learning here are real. We don’t learn theories that are measured by men, but rather we learn the Truth of God in Jesus Christ that is to be confessed and proclaimed in order to save souls. The classroom is only part of the task here at the seminary. Here we are branded with the marks of a theologian through prayer, meditation on God’s Word, and the affliction, which comes from our struggle between God’s Word and our own frailty.”

“It’s difficult to say that there is something here I really don’t enjoy,” Jason continues. “I’m so grateful to be here.
However, if I would change one thing, it would be the Kingsmen’s (our basketball team) record from this past season. It’s not as if we didn’t try hard, but the fruits were certainly not indicative of the labor.”

What hurdles have you faced in your journey to the seminary, and how have you resolved them? Jason says that the greatest hurdle he thought he would have to face in coming to the seminary is financing. “But, I found out for myself that my home congregation, Our Savior Lutheran, Westminster, Mass., is full of the most holy saints and my funding for education here is not a problem. The other hurdles, of course, were based on my own fears and anxiety about not having the ability to do what is required for this Holy Office,” he comments. “Then I realized that that is the voice of Satan, and of course no one is born with the ability to hold this Office. That’s why we come here for training.”

Why is Jason at the seminary? “To be perfectly honest, I made a promise. My pastor said to me (perhaps jokingly), ‘Jason, promise me one thing.’ While I was thinking, it’s only one thing, how bad could that be? He said to me, ‘Promise me you’ll go to seminary.’ I paused, a little shocked at the request, and then made him that promise. Here I am.”

In addition to the encouragement that he received from Pastor Hintze, Jason’s unbelieving friends also influenced him. “Going to public schools challenged me to clearly proclaim the faith that I would often unconvincingly mumble about. I found in myself an empty shell of what I proclaimed. Through seeing my own frailty it confronted me with Christ’s vicarious atonement and His work in place of my own. It made me believe more fervently in the work of Christ and it gave me the desire to proclaim this salvation to those who don’t know it. Perhaps through this work of the Holy Spirit and the support of my family, the promise that I made to my pastor was a promise I was ready to make,” Jason explains.

“If you’re wondering if you’ve been called to the Holy Ministry, you have been. If you’re not sure if you’re good enough, you’re not. But the comfort is that the Office does not depend on how good or faithful you are to Him, but how good and faithful He is to you. So, if you believe that Jesus is the Christ, then you know He has called you to follow Him, and His burden is light. The Office of the Holy Ministry is not a burden that is laid on us, but it is an honor and joy in which we are called to partake, on our way home to Paradise.” Jason concludes with these encouraging words: “Dear brothers, the work needs to be done and if you are able, the Lord will use you.”

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**Did you know.....**

- Fort Wayne is the second largest city in Indiana.
- There are 10 Lutheran schools 14 minutes or less from the seminary campus.
- Fort Wayne has the world’s largest private collection of President Lincoln memorabilia.
- 65% of weekly food needs for a seminary family are met at our Food Co-op.
- Fort Wayne is home of Indiana’s largest shopping mall-Glenbrook Square.
- There is a nine acre lake on our campus.
- Fort Wayne is the origin of the first juke box.
- “Kids on Campus” is a program offered on campus for school age children in the summer.
- Fort Wayne is the burial place of Johnny Appleseed.
- You can access CTS Financial Aid sheet online now!
Confessing Faithfully the Christian Faith

by Monica Robins

As the body of Christ has many parts, and each one does its part, we at St. John’s Evangelical Lutheran Church, Topeka, Kan., are blessed to have both a very gifted gathering of God’s people, and a very gifted and supportive ministerial staff to shepherd the flock of God in this place,” says the Rev. Peter K. Lange. “When I was called to St. John’s during my ninth year in the Holy Ministry, I joined an associate pastor who has now been in the ministry for 34 years and at St. John’s for 22 of those years. I also joined two Directors of Christian Education, one of whom remains and whose entire 31 years have been spent at St. John’s. Since that time our congregation has also entered the vicarage program through which we have been blessed with even more very talented laborers for the vineyard. And now we are calling an associate pastor from the seminary.”

After attending four Lutheran elementary schools and a Lutheran high school, Pastor Lange graduated from Concordia College, River Forest, Ill., in 1984 with a Bachelor of Arts degree. He went on to study at Concordia Theological Seminary, Fort Wayne, Ind., where he earned a Master of Divinity degree in 1988. Ten years later, he earned a Master of Sacred Theology degree from that institution.

Pastor Lange’s first call was as Associate Pastor at St. Paul’s Lutheran Church, Concordia, Mo., where he served from August of 1990 to July of 1999, at which time he received and accepted a call to St. John’s Lutheran Church in Topeka.

“The Lord gathers approximately 520 people around His means of grace in two services at St. John’s every Sunday morning,” comments Pastor Lange. “For the past couple of summers, several dozen more have joined in a weekday evening Divine Service, which will quite possibly be offered year-round starting this summer. A Service of Midday Prayer is also offered every Wednesday at noon.” St. John’s uses only the historic liturgy of the Lutheran Church as contained in the three current hymnals of The Lutheran Church—Missouri Synod: *The Lutheran Hymnal*, *Lutheran Worship*, and *Hymnal Supplement 98*.

St. John’s has a full array of Sunday morning Sunday School and Bible classes for all ages, including some taught by the pastor(s), Director of Christian Education, and vicar. The church is one of three association churches that support Topeka Lutheran School where many of St. John’s children attend. They have Monday night youth catechesis for the 7th and 8th graders, which is taught by the pastor(s), Director of Christian Education, and vicar. The pastor and vicar teach two different sessions of adult catechesis per year, each consisting of about 20 weeks. The Director of Christian Education and vicar teach three different weekday sessions of the Life Light Bible study. In addition, the church boards begin each meeting with a service of Evening Prayer and a brief study of the Lutheran Confessions.

“One of the biggest challenges that I have faced so far in my ministry is the Church Growth Movement. Even where there isn’t great pressure to implement the practices of this movement, its influence is still felt by the association of our members with other congregations around the country. In my experience, the most effective approach to meet this challenge has been in-depth and ongoing catechesis in the doctrine and worship of the Church,” states Pastor Lange.

“One of the greatest joys is seeing that look in a person’s eye when the Gospel penetrates their heart and soul and changes their whole perspective on life,” continues Pastor Lange. “Hearing a person’s heartfelt gratitude for a hospital visit, a home communion, a phone call, or at the end of a catechesis class is also incredibly rewarding.”

“One of the greatest joys is seeing that look in a person’s eye when the Gospel penetrates their heart and soul and changes their whole perspective on life,” continues Pastor Lange. “Hearing a person’s heartfelt gratitude...
for a hospital visit, a home communion, a phone call, or at the end of a catechesis class is also incredibly rewarding.” Other joys that Pastor Lange cites include commuting adult confirmands for the first time, baptizing an adult (and especially a whole household), preaching a sermon that obviously connects in a powerful way with the hearers, spending daily time in the reading of psalms and Scripture, then praying through the church roster and various petitions for self, family, church, and world.

When asked about the Lutheran school, Pastor Lange explained, “Around 1950—as our congregation began to establish daughter congregations in the Topeka community—we deeded some property and spearheaded the establishment of the Topeka Lutheran School Association. Prior to that, St. John’s had owned and operated its own parochial school since its beginning in 1874.” Discussions are currently underway among the Association congregations and within the Lutheran community in Topeka to see if Lutheran parochial education in multiple sites might be a more effective model for the future. As a part of this discussion, St. John’s is studying Classical Lutheran Education as a potential model for the education of its children.

As most people realize, pastors face personal struggles in their ministries. “One area that causes frustration for me is the constant temptation toward personal stagnation in my life of daily prayer and theological study,” laments Pastor Lange. “Here, the best remedy for me has been the mutual conversation and consolation of fellow clergymen, coupled with the spiritual direction of a trusted confessor in order to stimulate a regular renewal of daily prayer, and of daily theological reading (even if in small doses).”

The balance of family and ministry is another challenge that pastors face. “Beginning at my ordination I made it a very high priority to take an entire day off every week,” states Pastor Lange. “The best solution for striking the appropriate balance between family and ministry seems to change as the years go by. Meetings and evening commitments have been another challenge that have taken me away from the children’s bedtime routine more often than I would like. To offset our more demanding evening schedule, we have made it a high priority to have a sit-down family breakfast together each day. We do the same, as much as possible, with the evening meal. Making good use of the early morning hours for quiet study and devotion time has also helped to free up more hours when the family can be together,” he continues. “At various times we have tried weekly ‘family nights,’ ‘family meetings,’ etc. The key for us has probably been simply to make it a priority to balance family and ministry, and then to reexamine regularly how best to accomplish this.”

When asked what he would say to a man considering the Holy Ministry, Pastor Lange had this to say: “Thanks be to God that He has moved you to prepare yourself for this indispensable office in Christ’s Holy Church! At each step along the way—but especially now before you start—examine your heart to make sure that your motivation is to serve Christ and His Church, and not yourself. In this vocation you will experience the highest of highs and the lowest of lows. If you are not willing to suffer with Christ, don’t do it! ‘A servant is not above his master.’ But remember that your authority, as well as your strength, comes from Christ. And remember that you will be serving His Church, ‘and the gates of hell shall not prevail against it.’”

Finally, to summarize the big picture, St. John’s strives to be an evangelical Lutheran congregation that confesses faithfully the Christian faith in an ever-changing and challenging cultural context while reaching out to the community with the Gospel of Jesus Christ in the forms of excellent preaching, thorough catechesis, liturgical worship, and sublime church music. Specifically, we are focusing on Lutheran education of the highest quality, and the liturgical involvement of children in the worship of the Church (beautifully done), which we believe will be an inviting feast of rich food for all peoples.

Pastor Lange is married to Marcia (nee Boening), and they have four children: Stephanie, 14; Rebecca, 13; Kristin, 11; and Elizabeth, 5.
Seminary Announces Calls and Vicarages

Concordia Theological Seminary (CTS), Fort Wayne, is pleased to announce its Fall 2002, Winter 2003, and Spring 2003 calls to the pastoral ministry and vicarage assignments.

**CALLS**

**November 8, 2002**

ROBERT H. BENNETT (Delayed Vicar)
Our Savior Lutheran Church
Benzonia, MI

THOMAS E. LOCK
St. Paul & St. Peter Lutheran Churches
Amboy & Vernon Center, MN

ROBERT E. L. McCANLESS (Colloquy)
Hope Lutheran Church
Upper St. Clair, PA

LANCE A. O’DONNELL
Emmanuel Lutheran Church
Van Wert, OH

SEAN D. REEVES
St. Luke Lutheran Church
Diney, TX

EDGAR L. WILLIAMS
St. Stephen Lutheran Church
Detroit, MI

**January 17, 2003**

DALE D. BOENING
St. Paul, St. John, & Bethany Lutheran Churches
Royerlan, Dixville, & Ramey, MN

ROBERT M. BUSSE (AR)
Calvary Lutheran Church
Princeton, WI

DONALD L. COLAGEO (AR)
Hope Lutheran Church
Banger, WI

RICHARD G. GIZYNSKI
Ebenzer Lutheran Church
Chicago, IL

MICHAEL D. MUSICK (Delayed Vicar)
St. Paul's Lutheran Church
Luzerne, IA

CHRIS L. SIGMON (Delayed Vicar)
Zion Lutheran Church
Edgerton, Ohio
April 6, 2003

JONATHON J. BAKKER
St. John Lutheran Church
Kimball, NE

LARRY L. BEANE II (DEL)
St. John Lutheran Church
Columbia, SC

JOHN C. BESTUL
Emmanuel Lutheran Church
Topeka, KS

PHILIP A. BOLEN
Our Redeemer/Christ
Cedar Falls/Waterloo, IA

ALAN L. BROADWELL
St. John Lutheran Church
Deer Lodge, MT

CHRISTOPHER A. BURGER
Our Savior Lutheran Church
Raleigh, NC

BRUCE W. CAIRNS
Zion Lutheran Church
Omaha, NE

THOMAS J. CLARK
Luther Memorial Chapel
Shorewood, WI

BRETT E. CORNELIUS (AR)
Dwight/Immanuel Lutheran Churches
Dwight, IL

TIMOTHY W. HEATH (DEL)
St. John/Prince of Peace Lutheran Churches
Coldwater/Quincy, MI

ROBERT T. HILL
Memorial Lutheran Church
Houston, TX

PERRY A. CULVER (DEL)
Dwight/Prince of Peace
Shreveport, LA

JOEL A. DIETRICH
St. Peter Lutheran Church
Joliet, IL

DARREL H. EGGERT
St. John Lutheran Church
Kimball, NE

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St. Peter Lutheran Church
Joliet, IL

January 17, 2003

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Trinity Lutheran Church
Pekin, IL

DEREK A. ROBERTS
Trinity Lutheran Church
Palo Alto, CA

JOHN A. BRAUNER (DEL)
St. Paul Lutheran Church
Billings/Roundup, MT

BRIAN T. WELDON (DEL)
St. Mark Lutheran Church
Brownsville, OH

KEVIN C. WENDROFF
Concordia Lutheran Church
Geneseo, IL

C. BRYAN WOLFMUELLER
St. Paul Lutheran Church
Waco, TX

THOMAS A. WOODLEY (AR)
SELC Mission Board
Southern Counties, NJ

MARK A. STAHLK
St. John Lutheran Church
McCook, NE

LEWIS W. STIER (AR)
St. Paul Lutheran Church
Danaham, IN

RUSSELL A. STINSON
St. Paul Lutheran Church
Ogilvie, MN

CHRISTOPHER B. STOLTZ
St. John Lutheran Church
Topeka, KS

MICHAEL A. SWOFFORD
Trinity & St. Paul Lutheran Churches
Tolley & Flaxton, ND

JEFFREY S. TEEPLE
Pella Lutheran Church
Waupun, WI

BRUCE P. WANDREY
Augustana Lutheran Church
Hickory, NC

JERRY D. WINEGARDEN
Shepherd by the Lakes Lutheran Church
Syracuse, NE

KURT R. ZIEMANN (AR)
St. Stephen & Immanuel Lutheran Churches
Adell (Batavia) & Random Lake, WI

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Adell (Batavia) & Random Lake, WI

Vicarages November 8, 2002

TIMOTHY T. DUBAU
St. Paul, St. John, & St. John Lutheran Churches
Bridger, Belfry, Laurel, MT

CLARENCE O. ROGERS III
Good Shepherd Lutheran Church
Sherman, IL

BRIAN D. RODHE (DEL)
Trinity/St. John Lutheran Churches
Packwaukee/Oxford, WI

DEAN F. SCHROEDER (DEL)
Peace/Bethlehem Lutheran Churches
Fort Wayne, IN

NATHAN A. SERRILL
Calvary Lutheran Church
Yuma, AZ

HOLGER K. SONNTAG (AR)
The Lutheran Church of the Triune God
Brooklyn Center, MN

TIMOTHY R. SPECKMAN (AR)
Redeemer Lutheran Church
Fint, MI

AARON A. STINNETT
St. Paul Lutheran Church
Independence, MO

JOHN T. STRAUB (AR)
Trinity Lutheran Church
Manistee, MI

BRIAN, J. THORSON
St. Paul/Mt. Olive Lutheran Churches
Red Bluff/Corning, CA

JARED C. TUCKER
Trinity Lutheran Church
Evansville, IN

DAVID M. WARNER (DEL)
Mt. Olive/St. Paul Lutheran Churches
Billings/Roundup, MT

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APRIL 2003 103
**On the Road**

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

**Rev. John M. Dreyer:**
- April 24-April 26 — Minnesota North Convention
- May 12-May 17 — Illinois
- May 19-May 23 — Indiana
- May 26-May 30 — Missouri/Iowa
- June 8-June 10 — South Wisconsin Convention
- June 12-June 14 — Minnesota South Convention
- June 15-June 17 — North Wisconsin Convention

**Rev. Scott C. Klemsz:**
- April 30-May 3 — Kansas Convention
- June 18-June 21 — Colorado Convention
- June 26-July 1 — Pacific Southwest Convention

**Rev. Michael R. Scudder:**
- May 1-May 3 — Wyoming Convention
- May 4-May 5 — South Dakota Convention
- June 5-June 7 — Nebraska Convention
- June 12-June 15 — Texas Convention
- June 23-June 26 — Montana Convention
- June 26-June 29 — Northw est District Convention

**Rev. Tom P. Zimmerman:**
- April 21-April 25 — DC/Virginia/Maryland
- May 5-May 9 — Ohio/Pennsylvania
- May 15-May 17 — SE District Convention
- June 6-June 7 — Atlantic District Convention
- June 12-June 14 — New England District Convention
- June 19-June 21 — Ohio District Convention
- June 22-June 25 — Michigan District Convention

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**DELTO Program Leads to Calls for Six Men**

Six men, educated via Distance Education Leading To Ordination (DELTO), were issued calls to the Office of the Public Ministry in The Lutheran Church—Missouri in a service on March 1 at The Village Lutheran Church in Bronxville, N.Y. The men who received calls were part of the second year of DELTO graduates to receive calls to the Pastoral Ministry in The Lutheran Church—Missouri Synod (LCMS). The men received their certification for the ministry through Concordia Theological Seminary, Fort Wayne, Ind.

DELTO is a seminary program that uses “distance education” to teach classes through personal visits by professors, written materials, conference calls, e-mail, videotapes, live video classes, and tutoring by local pastors, who serve as mentors. The program was started to provide theological education to laymen who are performing pastoral functions in congregations or missions that are unable to support a full-time pastor.

Graduates of DELTO have been grateful for the theological education they have received. Bruce W. Smith of New Brunswick, N.J., commented, “The DELTO program opened doors for me to receive a quality seminary education that otherwise could not have been realized because of life circumstances. The education, skills gained, personal development, and spiritual growth facilitated by the program are blessings received that cannot be expressed quantitatively. That is always the way it is with the Lord. Even when we begin with the impression that we are doing something for Him, it is we who receive the greatest benefit and blessing. Above all else, DELTO has prepared me to begin serving God’s people in new ways. I am looking forward to serving the church as a Lutheran pastor, and am grateful to the Synod, seminary, and all who have had a hand in forming me and my classmates into faithful servants of the Word.”

The men who received calls on March 1 were: Roger A. Kimmel of Hilton, N.Y.; Donald W. Lee of Central Valley, N.Y.; Darrel T. Moen of Gowanda, N.Y.; Joseph R. Nollett of Southwick, Mass.; Philip S. Saywrayne of Staten Island, N.Y.; and Bruce W. Smith of East Brunswick, N.J. The officiant for the service was the Rev. Charles W. Froelich, First Vice President of the Atlantic District of the LCMS. The Rev. Dr. Peter J. Scaer, Acting Dean of Distance Education and Professor at CTS, gave the charge to the candidates and greetings.

“As these six DELTO men receive their calls into the Holy Ministry, it is a time of great pride and joy for our seminary,” noted Dr. Scaer. “These men have worked hard to prepare themselves for this moment, and should be congratulated. This is also a time to thank God the Father of our Lord Jesus Christ for providing laborers for the harvest. May the Lord continue to bless our church with pastors who are known by their faithfulness and love.”
CTS Financial Aid On-Line: Full Tuition Coverage

Continuing its pledge to provide gift aid for 100% of tuition fees for students in programs leading to ordination in The Lutheran Church—Missouri Synod, Concordia Theological Seminary (CTS) recently made its financial aid program accessible on the world wide web. The 100% tuition coverage program functions as follows. Each quarter, the student receives a grant-in-aid from seminary funds equal to 70% of his tuition for the quarter. In order to receive this, he must be a resident student in a program leading to ordination in The Lutheran Church—Missouri Synod. All other gift aid—such as outside scholarships, district financial aid, home-church support, student adoptions, etc.—are added to the student’s grant-in-aid. The total will usually equal or exceed tuition costs. If it doesn’t, the student can apply for a Supplementary Tuition Guarantee Grant. This is how Concordia Theological Seminary guarantees that tuition will be fully covered by gift aid.

Aside from gift aid, CTS assists its students in many ways. The Food Co-op provides typically 65% or more of a family’s food, paper products, baby supplies, and other household necessities. The Clothing Co-op provides families with high-quality used clothing and household furnishings donated by church members throughout the Midwest. Subsidized child care is provided at CTS’s Christ Child Learning Corner. Outside scholarships are also available for CTS students. In addition, students can enroll in the Student Adoption Program. This program links students with Missouri Synod congregations, groups, and individuals which give gifts to the student in order to help him and his family with seminary or personal expenses. Work-study programs and Stafford student loans are also available.

To access CTS financial aid materials and applications on-line, go to www.ctsfw.edu, click on Admission in the Contents column, then click on Financial Aid under Seminarian Support in the Admission column. Paper versions of the financial aid materials can be provided upon request.

Campbell Speaks on Black Ministry at CTS

On Wednesday, February 19 Concordia Theological Seminary (CTS) was pleased to welcome Dr. Phillip Campbell, Interim Director of the Board for Black Ministry Services of The Lutheran Church—Missouri Synod (LCMS), to speak to a convocation of students and faculty. Dr. Campbell spoke about the history of Lutheranism among black Americans in recognition of Black History Month. Campbell, who earned his doctorate from Howard University in Washington, D.C., in the area of ethnic and black families, has been with the Board for Black Ministry Services since 1992.

The Rev. John Pless, professor at CTS, remarked, “We appreciated the opportunity to have Dr. Campbell speak at our seminary in recognition of Black History Month, especially as Concordia Theological Seminary continues to look for avenues and opportunities to work with pastors and congregations in black ministry.”

Fort Wayne Boasts Low Cost of Living

Housing in Fort Wayne is very affordable. The low cost of living is a benefit to the seminary and her students as men study to serve the church. Homes within walking distance of the seminary sell for anywhere between $60,000 and $300,000. Here are three homes that will be available in the summer for less than $100,000!
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.”
- “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
Having 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.”

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 2ChristAcademy@mail.ctsfw.edu

The next Christ Academy will take place from June 22 – July 4, 2003.
An Academy for College Men
July 4–14, 2003

This is a wonderful opportunity for college-age men to “urban backpack” in the land of Luther. This select group of men will begin their tour in Berlin, the “new” capital of a once divided Germany. We’ll then travel through Wittenberg, Erfurt, and Eisenach, finishing our journey in the resort town of Ruhpolding.

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

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

**Tour Price from:** $1650.00 per person (Double Occupancy) Including Round Trip Airfare from Fort Wayne or Chicago. Reservations are limited and can be made through Luther Tours at 888-458-8486.
The average student at Concordia Theological Seminary (CTS) takes his studies seriously. But every now and then, he needs a chance to unwind. To accomplish this, students, family members, and faculty meet each Friday after Vespers in the Student Commons for Gemütllichkeit—a time to unwind, enjoy a beer and nachos with friends, and discuss the events of the week. The German word “Gemütlichkeit” is translated roughly as “coziness” or “sociability,” but for CTS seminarians it means, “Time to unwind!”

Tony Bolen, a second-year seminarian from Elgin, Texas, has been one of the organizers of Gemütlichkeit in the 2002-03 school year. According to him, “It’s all about fellowship. It’s a combination of blowing off steam, and a chance to talk with the profs.” At the end of the winter academic quarter, Bolen and fellow students from Texas organized a Gemütlichkeit Texas Chili Cook-Off. “It was Troy Scroggins’ idea to have chili,” noted Bolen. With nearly a dozen different kinds of chili offered, students and faculty alike had their mouths set on fire and their bellies warmed. Nevertheless, when asked about what he thought of the chili, Bolen said, “They’re a lot cooler than Texas chili. Real chili hurts.”

With 76 people in attendance, chili judges Dr. Carl Fickenscher and Rev. Mike Scudder—both of whom served congregations in Texas before coming to CTS—tasted and made their awards. “Best Chili” was awarded to Troy Scroggins, a second-year seminarian from Borger, Texas. Scroggins said, “I’m glad everyone could participate, but it’s good that a Texan won!”

Gemütlichkeit had become something of a tradition at CTS, but Bolen says new things are in store for it. “CTS’s dining service provided us with buffalo wings last week. Sometime soon we’ll have cheese at Gemütlichkeit, and if we can get a dispensation, we may even have “Ge-smokelichkeit.” Everyone agrees—a chance to unwind and visit with faculty and friends is a fine thing in the midst of serious theological studies.

LCMS Board of Directors Meets at CTS

Concordia Theological Seminary (CTS) recently enjoyed a visit of the Board of Directors of The Lutheran Church—Missouri Synod. The fifteen-member board held its quarterly meeting on the CTS campus at the end of the winter academic quarter from Thursday, February 27, through Sunday, March 2. While visiting, the Board of Directors had the opportunity to attend divine services in Kramer Chapel and to visit with students and faculty.

“It has been a great pleasure and privilege for Concordia Theological Seminary to host a meeting of the Board of Directors of The Lutheran Church—Missouri Synod,” said Dr. Dean O. Wenthe, President of CTS. “Our faculty, staff, and students have appreciated the opportunity to see and to visit with these dedicated leaders of our church. In the midst of a cold winter, their presence has warmed the campus and lifted spirits as we rejoice in their vision for our church. Special thanks are due to President Emeritus Dr. Robert Kuhn, Chairman of the Board of Directors, for his sparkling spirit and care for the church in providing this opportunity for a seminary community to host such distinguished guests.”

The Board of Directors of The Lutheran Church—Missouri Synod is the legal representative of the Synod and the custodian of all of the property of the Synod. It is accountable to the Synod in convention for the discharge of its duties. The Board of Directors consists of fifteen voting members, thirteen of whom are elected by the Synod in convention. The President and Secretary of Synod are voting members, and the First Vice President and Vice-President Finance-Treasurer of the Synod are nonvoting members. For more information about the work of the Board of Directors, go on-line to http://www.lcms.org/bod/.
As the faithful Martha provided for our Lord’s physical needs when He visited her home, the Seminary Guild has long had a mission to help the students of Concordia Theological Seminary. Its mission is described as: “To serve God by communicating the needs and encouraging support of Concordia Theological Seminary, especially its students.” The Guild further describes its purpose as praying for the seminary, encouraging men to enter the ministry, to support the seminary, and to help provide for spiritual and physical needs.

Along with providing wonderful refreshments for special occasions at the seminary, the Guild has helped support the Mission Resource Center, the Food and Clothing Co-ops, helps sponsor the Christmas Emporium which provides gifts for the students and families, and provided new mattresses for the dormitories. We are in the midst of considering future projects for the support of our students. Watch this section for updates on these projects.

While many members of the Seminary Guild are from the immediate area, the Guild invites women from across the church to partner with them in their mission. Affiliate Guilds, made up of ladies organizations throughout The Lutheran Church—Missouri Synod, join as groups. Group and individual affiliate membership is available throughout the year. We would like to encourage congregational groups to join with us by becoming an Affiliate Member Group. This is possible by sending in the form below with twenty-five dollars to: CTS Women’s Guild, Box 8, 6600 N. Clinton St., Fort Wayne, IN 46825.

Funds earmarked “International Student Fund” may be sent to Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, IN 46825.

“On behalf of Concordia Theological Seminary, our international students, and the Lutheran churches they serve, thank you for your prayers and financial support in addressing this urgent need,” said Dr. Dean O. Wenthe, President of CTS. “We are grateful to the Lord of the Church for you, our partners, as we together are His instruments in fulfilling the Great Commission.”

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**Concordia Theological Seminary (CTS) has, in recent years, been a leader in The Lutheran Church—Missouri Synod in training Lutheran students from foreign countries for pastoral and lay theological positions in their home countries. Currently, nine international students from Argentina, Ethiopia, Haiti, Kenya, Latvia, Nigeria, and Tanzania attend CTS through CRISP (Committee Responsible for International Scholarship Programs) of The Lutheran Church—Missouri Synod. Recently, however, an unexpected shortage of assistance from CRISP has left these nine international students at CTS without the necessary funds to continue their studies.

To enable their further study, CTS appeals to the parishes and people of The Lutheran Church—Missouri Synod to support these students. The total cost for all nine students over the remainder of their program is $302,000.00.

On behalf of Concordia Theological Seminary, our international students, and the Lutheran churches they serve, thank you for your prayers and financial support in addressing this urgent need,” said Dr. Dean O. Wenthe, President of CTS.”

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**CRISP Funding for International Students Cut Unexpectedly**

[Checklist]

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

Name: ____________________________________________________________

Organization: _______________________________________________________

Address: ____________________________________________________________

City: __________________________ State: ________ ZIP: _________________

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

- Please contact me with more information.

- We have enclosed our yearly $25.00 check for our group to be an Affiliate Guild.

- I have enclosed my yearly $10.00 check to be an individual affiliate member.

- I have enclosed a check to support the renovation of the Commons Area.
Dear Fellow Golfer,

It is time once again for Concordia Theological Seminary’s Grand Ol’e Lutheran Fellowship golf tournament. The tournament will again benefit the seminary in a very specific way: to help build a “playscape” (an elaborate, creative children’s playground) on the seminary campus.

Approximately $30,000 has been raised from the last three tournaments for this purpose. A site next to the gymnasium has been selected. We hope that this year’s proceeds will allow us to begin construction. This playscape will be open to the entire Fort Wayne community.

Once again, we plan many prizes, trophies for winning teams, and a wonderful hog roast supper. Those of you who have attended in the past know that few, if any, players go home without a prize.

Mark your calendars, form your teams, and practice your wedges! Whether young or old, male or female, expert or duffer, you will have a great time.

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**2003 Golf Outing at Noble Hawk Golf Links – June 7, 2003**

Your Name: _______________________________________________________________________________
Address: ___________________________________________________________________________________
City: _______________________________________________________________ State: ________________
ZIP : ___________________ Phone: __________________________________________________________

Yes, I want to be a:

☐ Sponsor (up to $249)  ☐ Tee Sponsor ($250 - $499)  ☐ Hole Sponsor ($500+)
☐ I would like to register a foursome ($75/golfer)  ☐ I would like to sponsor a student golfer ($75/golfer)

Please send your payment to: Concordia Theological Seminary, Attention: Golf Outing, 6600 North Clinton Street, Fort Wayne, Indiana, 46825.
The Future Begins Today

The annual financial support making possible the formation of new pastors for the congregations of the Synod is now directly and completely in the hands of our seminaries. By God’s grace, His people, individually and united within congregations, have blessed the seminaries with their generous gifts for over 150 years.

As we look to the future, we marvel at these blessings and realistically make note of the challenges we face, believing faithfully that “by His grace all good things will be provided.”

Renewed Call for Support

As always, it remains essential that the seminary urge all individuals and groups to consider sending gifts to support the training of future pastors. All gifts to any seminary-approved programs replace the need to collect tuition dollars from students.

How Can You Help?

By God’s grace the people of the Synod supply annual gifts to fund daily operations and to provide student tuition aid. Annual student tuition for the 2002-2003 school year is nearly $11,250; consequently a thousand-dollar gift replaces approximately one month of student tuition. Correspondingly, a first-time gift of $35 is one day’s tuition, $250 is one week’s tuition.

Don’t hesitate to call the CTS Advancement Office to answer any questions regarding how you can provide for a student’s education, support Concordia Theological Seminary in fulfilling its mission to provide pastors for our church, or to discover how you can make a gift and provide income for yourself for life.

Blessings and Challenges

Since the beginning of time, the Church has flourished as an institution, blessed beyond all others and challenged always to do more! The reality of our Synod and its seminaries continues today in precisely the same manner.

Blessing: Since 1996, the number of incoming first-year seminarians has nearly doubled.

Challenge: The annual cost of maintaining the seminary campus and providing faculty and staff salaries and benefits must grow to provide for the training of these students.

Blessing: Each year, the people of Synod have provided greater amounts of financial support, especially in the area of student aid.

Challenge: As requested by the Synod in 1995, the seminary has reduced the tuition obligation, paid by the students, to less than 30% of the required amount. This has significantly reduced the loan indebtedness newly ordained pastors carry into their first called ministry; however, it has greatly challenged the seminary to provide that added assistance each year.

Blessing: Private gifts, especially those from estate bequests, remainder trusts, and gift annuities, have allowed for ongoing student aid, maintenance of the campus, and assistance with daily operational costs.

Challenge: Estate income, while a great blessing, is highly variable. This year in particular estate income has been drastically lower than usual. Consequently, consistent widespread support is especially critical right now.

Use my gift for preparing men to serve as pastors.

☐ General Operating Fund     ☐ Student Aid     ☐ I have included CTS in my will.

Please send me information about:

☐ Direct Gifts     ☐ Estate Planning     ☐ Endowments

☐ Check or ☐ Mastercard     ☐ Visa

Credit Card #: ____________________________________________ Exp. Date: _____________________

Amount $________________________

Your Name: ____________________________________________________________________________

Address: ______________________________________________________________________________

City: ____________________________ State: _______ ZIP: ________________________________

Please send your donation to: Concordia Theological Seminary, Attention: Advancement Office,

6600 North Clinton Street, Fort Wayne, Indiana, 46825 or call 877-287-4338 Advancement Office, Ext. 2268
Synod’s First—A Little History
Excerpts from “Prairie School of the Prophets”

These preliminaries culminated in the first convention of “The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States,” held in Chicago. Delegates elected Walther president and Sihler vice president. August Craemer, Lohe’s missionary to the Chippewas in Michigan, was chosen secretary of the mission committee.

Of crucial importance for the seminary (Concordia Theological Seminary) in Fort Wayne was the resolution passed on Tuesday, May 4, to ask Lohe “whether the founders of that institution would be willing to formally transfer the same to the synod for free disposition and still support it as heretofore.” In his reply to Walther on September 8, 1847, Lohe and his friend Wucherer graciously deeded the seminary to the synod.

In its second convention (Saint Louis, 1848) the synod formally accepted the seminary and retained Sihler as president and Wolter as instructor.

In its first convention, the synod had already asked the Missouri congregations to deed the college at Altenburg to the new body. But that transfer, was not effected until 1850. Thus the Fort Wayne seminary (Concordia Theological Seminary) became the synod’s first institution and oldest seminary.

Prairie School of the Prophets—The Anatomy of a Seminary 1846-1976
Erich H. Heintzen
Concordia Publishing House
Saint Louis, Missouri, 63118

Food and Clothing Co-ops Aid CTS Students

For a seminary family, the decision to study for the Holy Ministry often implies sacrifice. Many students leave successful jobs and pleasant financial situations to come to Concordia Theological Seminary. These students, like the disciples who “left all” to follow Jesus (Luke 5:10-11), trust that God will provide for them.

One of the ways that God, through His Church, is providing for future ministers is by way of the Food and Clothing Co-ops at Concordia Theological Seminary (CTS). The Food Co-op provides roughly 75% of the food needs of students’ families. Commonly-needed household items, such as cleaning supplies, diapers, shampoo, and other hygiene products, are also available at the supermarket-styled store. Students spend “points,” not money, at the Food Co-op. Each family volunteers one to two hours each month at the Food or Clothing Co-op in return for the privilege of using the Food Co-op. In addition, the Clothing Co-op provides families with clothing and household needs in new or slightly used condition free of charge.

Where do the food and clothing supplies come from? Cynthia Hall, Director of the Food and Clothing Co-ops at CTS, explained, “These Co-ops are truly a circle of giving. As the students prepare to serve God’s people, the Church has already begun to serve them, care for them, and support them. Every gift given to students by the Co-ops is either donated or purchased with funds that are donated by congregations, groups, and individuals within our Lutheran Church—Missouri Synod. Served in this way by the Church, these men and their families eagerly await the time when they will be the new pastors within the Church.”

Though students and families may “leave all” to come to the seminary, they are not left to fend for themselves. God, through His Church, continues to provide for them. “The best part about working for the CTS Food and Clothing Co-ops,” Hall said, “is seeing how the Church is meeting the needs of the student, and seeing the students giving thanks for it. It’s just really great to be a part of that!”
You may also choose to build your own retreat! For a personalized retreat, please contact the seminary at the number listed below, and we’ll help you plan a retreat designed to fit your needs.

All fees include meals and housing. Please visit our website at www.ctsfw.edu for more information, or check the Calendar of Events section of our magazine, For the Life of the World. You may also call toll free: 1-877-287-4338, Ext. 2224 for more information.

**Retreat to the Seminary**

**2003 Schedule**

<table>
<thead>
<tr>
<th>Event</th>
<th>Dates</th>
<th>Fee</th>
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<tbody>
<tr>
<td>Confirmation Retreat</td>
<td>September 12-14</td>
<td>$100</td>
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<tr>
<td>Confirmation Retreat</td>
<td>September 19-21</td>
<td>$100</td>
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<tr>
<td>Elders Retreat</td>
<td>October 3-5</td>
<td>$135</td>
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<tr>
<td>Lutherhostel Retreat</td>
<td>October 5-10</td>
<td>$375</td>
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About ten years ago I met a man in his 80’s who had a familiar last name, the name of the first pastor of my home church. After talking for a while we discovered that his grandfather had been the pastor who served there and baptized my grandmother in 1894! What an amazingly small world our Lutheran Church—Missouri Synod is. But that vignette tells us something else: we live in a church where there is a close connection between pastors and people, lives intersecting at font, pulpit, and altar.

In all of these places we find pastors, God’s servants who are His agents to usher babies into His kingdom at baptism and who commend their spirits to the God who gave them while they commit their bodies to the ground in the sure hope of the resurrection.

Pastors. The word itself evokes images of those who care for our souls. But in our church today we face a critical shortage of pastors, a shortage that continues to grow. And it is in places such as Concordia Theological Seminary in Fort Wayne that men prepare for that life of service, where each year men gather from all over the country to devote themselves to the study of God’s Word, that our pulpits may be full and our people may be fed in their spirits.

As pastors lead us through life, we can help provide that future generations, our grandchildren and great-grandchildren, will have pastors to baptize and nourish them through Word and Sacrament as well. The connection between pastors and people can be nurtured through a provision in our will that leaves a bequest to Concordia Theological Seminary. The seminary does not operate free of cost. It is only through the generous gifts of God’s people that it is able to prepare men for the Holy Ministry. Some are able to give generous gifts throughout life. Others can do so only when God calls them home, leaving behind what He has given for their use on earth to take up residence in heaven.

Bequests that are given to the seminary are a major source of support. Some are large. Others are much smaller. Some are specific amounts. Others are a percentage of the estate. All can be placed into endowments that will provide income year after year for seminary students, to assist with their tuition and other expenses, so that they may enter their first parishes with a minimum of debt and devote themselves to spiritual matters. They can form that connection from one generation to another through gifts that keep on giving, to prepare men for future service to God.

If you would like to talk confidentially to someone about leaving a gift to the seminary, please fill out the coupon below, or call me at 260-452-2268. We will be pleased to help you accomplish your goals for Concordia Theological Seminary through your will or living trust.

And who knows, maybe one of the pastors your gift helps will baptize one of your descendants.

Rev. Ralph G. Schmidt
Vice President for Institutional Advancement

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**Does Your Will Prepare Pastors for Your Grandchildren?**

Yes, I would like to talk with someone about including Concordia Theological Seminary in my will.

I have already included the seminary in my will.

I would like to talk to someone about other kinds of planned gifts.

Your Name: ______________________________________________________
Address: ________________________________________________________
City: ___________________________ State: ______
ZIP : _________________________ Phone: ___________________________

Send to: Rev. Ralph G. Schmidt, Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, IN 46825
Continuing Education Benefits You and Your Congregation!

CTS’s Regional Continuing Education Programs for parish pastors and professional church workers bring the best of the seminary to you. Through these specialized courses you will grow in your knowledge and understanding of biblical and theological matters; join with other pastors and professional church workers who, like you, are searching for biblical insights into challenges faced in the parish; and return to your congregation armed with new information after a relaxed, informal retreat to the study of God’s Word.

Highlands Ranch, CO
May 27-30
PAUL AND HIS OPPONENTS IN GALATIA
Arthur A. Just, Jr., Ph.D.
Rev. Randall Golter, Coordinator
Holy Cross Lutheran Church
9770 S. Foothills Canyon Blvd.
Highlands Ranch, CO 80129
303-683-1300
rgolter@yahoo.com

San Francisco, CA
June 9-13
HISTORY AND THEOLOGY OF THE LUTHERAN CHURCH—MISSOURI SYNOD
Lawrence R. Rast, Jr., M.A., S.T.M.
Rev. Stewart Crown, Coordinator
Trinity Lutheran Church
1295 Middlefield Rd.
Palo Alto, CA 94301
650-853-1295
Pastorcrown@juno.com

St. Cloud, MN
May 27-30
KOLB, WENGER — TRANSLATION OF THE LUTHERAN CONFESSIONS
Roland F. Ziegler, M.Div.
Rev. Richard Bolling, Coordinator
Lutheran Student Fellowship
201 Fourth St. S.
St. Cloud, MN 56301
320-259-1577
LSF@STCloudstate.edu

Jackson, WY
June 9-13
LAW AND GOSPEL IN TODAY’S SERMON
Carl C. Fickenscher II, M.B.A., M.Div., Ph.D.
Rev. Marvin Temme, Coordinator
Our Savior Lutheran Church
2973 E. B. St.
Torrington, WY 82240-2039
307-532-5801
mtemme@communicomm.com

Kearney, NE
June 23-27
THE PSALTER AND THE LITURGY
Douglas McC. L. Judisch, Ph.D.
Rev. North Sherrill, Coordinator
Zion Lutheran Church
2421 Ave. C
Kearney, NE 68847
308-234-3410
npsherrill@citlink.net

Seattle, WA
June 16-20
1 CORINTHIANS AND A PAULINE MODEL FOR MINISTRY
Peter J. Scaer, Ph.D.
Rev. Ernie Lassman, Coordinator
Messiah Lutheran Church
7050 35th Ave. NE
Seattle, WA 98115-5917
206-524-0024
Elassman@aol.com

Harrison, AR
June 23-27
MODERN APOLOGETICS
Kurt E. Marquart, B.D., M.A., D.D.
Rev. Eric Stefanski, Coordinator
First Lutheran Church
1001 Gipson Rd.
Harrison, AR 72601-8893
870-741-9777
CE@CAT41.org

Norwalk, CT
June 23-27
BAPTISM AND THE LORD’S SUPPER
David P. Scaer, Th.D.
Rev. Robert Beinke, Coordinator
St. Peter Lutheran Church
208 Newtown Ave.
Norwalk, CT 06851-2316
203-847-1252
stpetercl@norwalk.ct.us

Kearney, NE
June 23-27
THE PSALTER AND THE LITURGY
Douglas McC. L. Judisch, Ph.D.
Rev. North Sherrill, Coordinator
Zion Lutheran Church
2421 Ave. C
Kearney, NE 68847
308-234-3410
npsherrill@citlink.net

Austin, TX
July 21-25
FELLOWSHIP IN THE OLD TESTAMENT
Daniel L. Gard, Ph.D.
Rev. Warren Graff, Coordinator
Grace Lutheran Church
7550 Eubank Blvd. NE
Albuquerque, NM 87122
505-823-9100
Wwgraff@juno.com

The Commission on Ministerial Growth and Support of The Lutheran Church–Missouri Synod has established the Continuing Education Unit (CEU) as the measure for individual participation in non-credit activities and as an accounting unit for non-credit courses, programs, and activities. District offices accept these units as an official method of professional growth to be registered in the church professional’s record.

For more information, contact the Continuing Education Office at (260) 452-2249
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Highlands Ranch, CO May 27-30
PAUL AND HIS OPPONENTS IN GALATIA
Arthur A. Just, Jr., Ph.D.
Rev. Randall Golter, Coordinator
Holy Cross Lutheran Church
9770 S. Foothills Canyon Blvd. Highlands Ranch, CO 80129
303-683-1300
rgolter@yahoo.com

San Francisco, CA June 9-13
HISTORY AND THEOLOGY OF THE LUTHERAN CHURCH—MISSOURI SYNOD
Lawrence R. Rast, Jr., M.A., S.T.M.
Rev. Stewart Crown, Coordinator
Trinity Lutheran Church
1295 Middlefield Rd. Palo Alto, CA 94301
650-853-1295
Pastorcrown@juno.com

Jackson, WY June 9-13
LAW AND GOSPEL IN TODAY’S SERMON
Carl C. Fickenscher II, M.B.A., M.Div., Ph.D.
Rev. Marvin Temme, Coordinator
Our Savior Lutheran Church
2973 E. B. St. Torrington, WY 82240-2039
307-532-5801
mtemme@communicomm.com

Seattle, WA June 16-20
1 CORINTHIANS AND A PAULINE MODEL FOR MINISTRY
Peter J. Scaer, Ph.D.
Rev. Ernie Lassman, Coordinator
Messiah Lutheran Church
7050 35th Ave. NE
Seattle, WA 98115-5917
206-524-0024
Elassman@aol.com

Harrison, AR June 23-27
MODERN APOLOGETICS
Kurt E. Marquart, B.D., M.A., D.D.
Rev. Eric Stefanski, Coordinator
First Lutheran Church
1001 Gipson Rd.
Harrison, AR 72601-8893
870-741-9777
CE@CAT41.org

Norwalk, CT June 23-27
BAPTISM AND THE LORD’S SUPPER
David P. Scaer, Th.D.
Rev. Robert Beinke, Coordinator
St. Peter Lutheran Church
208 Newtown Ave.
Norwalk, CT 06851-2316
203-847-1252
stpeterlc@norwalk.ct.us

Kearney, NE June 23-27
THE PSALTER AND THE LITURGY
Douglas McC. L. Judisch, Ph.D.
Rev. North Sherrill, Coordinator
Zion Lutheran Church
2421 Ave. C Kearney, NE 68847
308-234-3410
npsherrill@citlink.net

Kearney, NE June 23-27
THE PSALTER AND THE LITURGY
Douglas McC. L. Judisch, Ph.D.
Rev. North Sherrill, Coordinator
Zion Lutheran Church
2421 Ave. C Kearney, NE 68847
308-234-3410
npsherrill@citlink.net

Austin, TX July 21-25
LUTHER AS PASTORAL THEOLOGIAN
John T. Pless, M.Div.
Rev. Bryan Sullivan, Coordinator
Grace Lutheran Church
801 W. 11th St.
Elgin, TX 78621-2006
512-281-3367
www.graceelgin.org

San Antonio, TX July 21-25
LUTHER AS PASTORAL THEOLOGIAN
John T. Pless, M.Div.
Rev. Bryan Sullivan, Coordinator
Grace Lutheran Church
801 W. 11th St.
Elgin, TX 78621-2006
512-281-3367
www.graceelgin.org

For more information, contact the Continuing Education Office at (260) 452-2249
# Calendar of Events

## Events

**Graduation**
May 23, 2003  
Kramer Chapel, 6:00 p.m.

**Grand Ol’e Lutheran Fellowship Golf Outing (GOLF)**
June 7, 2003  
(260) 452-2249

**Prayerfully Consider Fall Visit 2003**
September 25-27, 2003

**Good Shepherd Institute**
November 2-4, 2003

## Music

**Easter Choral Vespers/Seminary Kantorei**
April 27, 2003 @ 4:00 p.m. in Kramer Chapel

**All Saints’ Choral Vespers/Seminary Schola Cantorum**
November 2, 2003 @ 7 p.m. in Kramer Chapel

**Advent Candlelight Choral Vespers/Seminary Schola Cantorum**
December 14, 2003 @ 7 p.m. in Kramer Chapel

## Retreats

**Confirmation Retreat: Law and Gospel**
September 12-14, 2003  
1-877-287-4338 (ext. 1-2204)

**Confirmation Retreat: The Lord’s Supper**
September 19-21, 2003  
1-877-287-4338 (ext. 1-2204)

**Elders Retreat**
October 3-5, 2003  
1-877-287-4338 (ext. 1-2204)

**Fall Lutherhostel**
October 5-10, 2003  
1-877-287-4338 (ext. 1-2204)

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The Ultimate Event

Christ Academy - 2003
The ultimate high school men’s event will be held from June 22-July 3, 2003. The curriculum, centered on four divisions of seminary education, engages men to think freshly about their faith and the world around them. This unique opportunity is a once-in-a-life-time experience for high school men.

Christ Academy - Germany
This is a wonderful opportunity for college-age men to “urban backpack” in the land of Luther. This select group will begin in Berlin, the “new” capital of a once divided Germany. Then travel through Wittenberg, Erfurt, and Eisenach, finishing the journey in the resort town of Ruhpolding. This unique event runs July 4-14, 2003.

For more information about Christ Academy 2003 and Christ Academy-Germany, or to get an application, please call 1-800-481-2155 or return the form printed below. You can also find information in the Events section of the seminary’s web site, www.ctsfw.edu.