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Dear Friends of Concordia Theological Seminary:

Some words convey rich meaning. Physician, for example, suggests a number of traits: a medical school degree, a capacity to learn, a disposition to care for others, etc. When all of those qualities are present, the patient feels at ease and is ready to entrust his or her very life to the physician. It is entirely understandable, in view of all that “physician” communicates, that Christians should call Jesus of Nazareth the “Good Physician.”

Another word that conveys depth and breadth of meaning is that of “Pastor.” Its origin is the Latin word pastor, the word for “Shepherd.” The calling of a Shepherd, of course, is expounded by our Lord in John’s Gospel:

I am the Good Shepherd. The Good Shepherd lays down His life for the sheep. The hired hand is not the shepherd who owns the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. The man runs away because he is a hired hand and cares nothing for the sheep. I am the Good Shepherd; I know My sheep and My sheep know Me—just as the Father knows Me and I know the Father—and I lay down My life for the sheep. (John 10:11-15)

The contrast that our Lord describes between His care for His sheep and the flight of the hired hand who cares not for the sheep is striking. On the one hand, the shepherd gives his very life for his sheep. On the other hand, self-interest abandons the sheep to the wolf’s predatory will.

Jesus drew upon the same “shepherd-sheep” relationship when He established the office of Pastor in His post-resurrection instruction to Peter.

When they had finished eating, Jesus said to Simon Peter, “Simon, son of John, do you truly love Me more than these?” “Yes, Lord,” he said, “You know that I love You.” Jesus said, “Feed My lambs.” Again Jesus said, “Simon, son of John, do you truly love Me?” He answered, “Yes, Lord, You know that I love You.” Jesus said, “Take care of My sheep.” (John 21:15-16)

St. Peter, faithful to his Lord, instructs the Pastors of the early church in the same language.

Be shepherds of God’s flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away. (1 Peter 5:2-4)

A faithful Shepherd is precisely our goal in the formation and nurture of seminarians. Men who confess Christ with Scriptural clarity, men who love their people by giving them Christ’s Word and Sacraments, men who will not abandon their flock, but if necessary will lay down their life for the sheep: these are men worthy of the title “Pastor,” i.e., “Shepherd.”

In a world where corporate heads, financial gurus, political leaders, and even some clergy abandon the word of the Chief Shepherd for vocabularies drawn from leadership manuals, therapeutic cultures, organizational techniques, advertising strategies, and entertainment venues, how clear and healing are the words of a faithful Pastor.

God’s saints do not need to be manipulated, managed. They do not need to be sold a product or entertained. They need to be fed. They need to hear the voice of the Good Shepherd. They need to hear the faithful Pastor proclaim God’s holiness and human sinfulness. They need to hear the Pastor speak the word of absolution. They need the Pastor who will baptize and recall their Baptism and its saving waters.

They need the Pastor who will feed them the very body and blood of Christ.

By God’s grace, Concordia Theological Seminary will form and nurture precisely such Pastors for God’s people. These men will, by God’s grace, exhibit the depth of knowledge and breadth of wisdom that the term “Pastor” rightly conveys. May each of you enjoy and benefit from this issue of For the Life of the World as it reviews the noble calling and healing practice of the “Pastor.”

Sincerely yours, in Christ’s service,

Rev. Dr. Dean O. Wenthe
President, Concordia Theological Seminary
4 Consecration and Calling of Ministers
By the Rev. Philip G. Meyer, Pastor of Immanuel Lutheran Church, Terre Haute, Ind.

Someone once said that getting married is like putting two dimes together and getting a quarter, the sum being greater than the parts. It has been said that the relationship between pastor and congregation resembles a marriage. If that is so, then the sum of the two must be more than the parts.

7 In Search of the True Church
By the Rev. Dr. Cameron A. MacKenzie, Professor of Historical Theology, Concordia Theological Seminary, Fort Wayne, Ind.

When Christians move into a new community and look for a church to join, they might be confused. The list of different denominations is enormous, and many congregations no longer conform to the traditional teachings of their church body anyway. These days, the name “Methodist” or “Baptist” or “Lutheran” on the signs out front may tell the newcomer very little about the churches in his neighborhood. So the question, “Where is the true Church?” becomes a very practical one.

10 Christ, Pastor, and Congregation
By the Rev. Dr. Ron M. Garwood, President, Wyoming District

It’s been said that every pastor ought to have six weeks of vacation each year, because if he is a real good pastor, he deserves it; and if he is not a very good pastor, his congregation deserves it. This is intended to be a joke, but in fact it reflects very real concerns about the relationship between congregations and their pastors.

13 What Does This Mean?

Called to Serve

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Consecration and
Married couples begin a relationship in which the two of them grow together. The couple takes vows “until death parts us.” Marriage is a lifelong commitment. In a sense, so is the relationship between pastor and congregation. Unfortunately, what happens in many congregations parallels what happens in many marriages, namely, when a crisis arises, the couple decide to divorce. Yet, in every marriage there will be crises and rough patches. We encourage husbands and wives to stay together for the sake of the marriage, not for their own individual satisfaction. Something more important than the two separate interests is at stake. The marriage is at stake with all that this means. The couple’s willingness to stay together testifies mightily to their friends and neighbors.

That’s how it should be also between pastor and people. However, too often, we have adopted worldly ways instead of God’s ways. When there are growing pains, pastors or congregations or both of them together throw in the towel and call it quits. Long pastorates are rare today. If the pastor is dissatisfied, he looks for another congregation; if the congregation is dissatisfied, it looks for another pastor. Both seem to forget the “vows” that were taken by both of them at ordination/installation. One or both of them seem to think that this divine relationship has an expiration date, yet our ordination/installation rite has no such language!

The rite of ordination in Lutheran Worship Agenda asks: “Do you solemnly promise that you will perform the duties of your office in accordance with these Confessions, or Symbols, and that all your teaching and your administration of the sacraments will be in conformity with the Holy Scriptures and with the aforementioned Symbols?”

The pastor vows, “I do.” And then the rite continues:

‘Will you faithfully instruct both young and old in the chief articles of Christian doctrine; will you forgive the sins of those who repent, and will you promise never to divulge the sins confessed to you; will you minister faithfully to the sick and dying; will you demonstrate to the Church a constant and ready ministry, admonishing the people to a lively confidence in Christ and holy living?’ The pastor vows, ‘I will with the help of God.’

As the newly ordained pastor rises, the symbols of his office are placed on him, the chasuble and stole. The presiding minister then asks the congregation:

‘Will you, assembled here as God’s people and speaking for the whole Church, receive [name] as a servant of Christ, a minister of Word and Sacrament, given the Church to serve God’s people with the Gospel of grace and salvation? If so, answer: We will.’”

It seems as though the only words missing are “until death parts you!” In the rite of installation, the same words or variations of them are spoken by both pastor and congregation.

We encourage husbands and wives to stay together for the sake of the marriage, not for their own individual satisfaction. Something more important than the two separate interests is at stake. That’s how it should be also between pastor and people.

However, too often, we have adopted worldly ways instead of God’s ways.
It has been 29 years since I became the pastor of Immanuel Evangelical Lutheran Church. During that time pastor and congregation have grown together. Admittedly, it has not always been easy. There have been the frustrations and hurts common to all marriages, yet we have stayed together for the sake of the Church/marriage. Our relationship is not a CEO/corporation model. The pastor is not hired, he is called. The congregation is not made up of shareholders, but of individual members of the body of Christ. In this relationship there is knowledge. We know each other well. That can be a liability or an asset, depending on whether or not one is looking for a way out of the relationship.

In the past few years my wife and I have seen our children grow, finish school, get married, and have children of their own. In the congregation, too, some whom I have confirmed have gotten married and had children. These children of the children I confirmed 29 years ago are now my catechetical students. A few of them I have also married. I have felt as though they were my own, and in a certain sense they are! And, of course, there are many faithful members of the flock whom I have buried. We have laughed and celebrated together, and we have been sad and wept together. There have been successes and there have been failures. In short, the relationship between pastor and congregation is like a marriage. I am certain that there have been times for both of us when we wished to walk out on the other, but we have stayed together for the sake of the Church, for the good of both of us. Because of that God has blessed us richly with a full life together. It has not always been measurable by worldly standards because there are always those congregations which seem to grow faster or have bigger budgets or more programs, but we have grown together, pastor and congregation.

There is a level of trust which takes time to develop. Young marrieds know that keeping close to their spouses is important. Perhaps the need to be reassured that the spouse is not going to run out remains strong for some time. As time passes one realizes that the level of trust has grown and that each trusts the other. So it is between congregation and pastor. We learn to listen to each other and learn to know each other’s needs, and as in a good marriage, we respond to them as best we can, in love. Blessed are congregation and pastor where concrete expressions of love are spoken and shown, and what a blessed example they provide to the world and community around them! Surely, as we admire a marriage that has lasted 25, 30, 40, or 50 years, we must also admire congregations and pastors that have lived together under God’s blessings for long periods of time.

This seems to be most beneficial for the life of pastor and congregation. Pastors who move often from congregation to congregation miss out on so much! Congregations who push their pastors out the door to other congregations miss out on so much! The life of the Church must be richer than the simple addition of the two parts. It must be more than the sum of the two!

Pastors who move often from congregation to congregation miss out on so much! Congregations who push their pastors out the door to other congregations miss out on so much! The life of the Church must be richer than the simple addition of the two parts. It must be more than the sum of the two!

Both pastor and congregation must be committed to learning together. I would not go to a physician who, once out of medical school, never read another medical article or attended a continuing education conference. So, too, pastors must continue to learn so that they may be even better shepherds of their congregations. Congregations should encourage their pastors to continue learning, attend theological conferences, and participate in worthwhile workshops. And congregations must continue to learn, too, being eager students of God’s Word and the Lutheran Confessions so that they may be better congregants.

Pastors should encourage their congregations to take advantage of the opportunities to grow in faith in Christ. Such an arrangement helps ensure that the Word of God is proclaimed purely and that the Sacraments are administered according to Christ’s institution because both have grown in their understanding. One of the most salutary practices begun in our congregation has been the study of the Lutheran Confessions. We have offered summer studies in the Confessions for our laity so that they might understand what the pastor is continually referencing. At our Board of Elders meeting, one section of the Lutheran Confessions is read and discussed. At our last meeting we finished Article XII of the Formula of Concord. We have read aloud all 636 pages of the Tappert edition. We compare it with the Kolb-Wengert edition and even with die Bekenntnisschriften. It remains the highlight of our meetings!

Change is sure to happen. We live in the midst of change, most of it very rapid. Change happens in the Church, too. Pastors change and congregations change, yet that need not be a negative thing. While our doctrine and our practice dare not change, the way we rise to meet the challenges facing the Church is important. Neither one of us is going away as we move forward under our Lord’s blessing. Longevity is a salutary thing.

Looking back over our marriage, my wife and I see many, many joys. Our lives have been full, taking in an amazing cycle of life. Looking back over 29 years in this place, I see many joys, too, and an amazing cycle of life. The Word has been purely proclaimed and the Sacraments have been rightly administered. Many have been born into Christ through Holy Baptism. They have feasted at His altar. They have grown in faith in Him. They have been taken to the nearer presence of Christ where one day we shall join them. This is our family which God has given us. I am enjoying the life cycle of congregational life. Surely, this is the way God meant it to be!

The Rev. Philip G. Meyer is pastor of Immanuel Evangelical Lutheran Church, Terre Haute, Ind.
In most instances, following a favorable first impression of a worship service, the next step for the visitor will be a conversation with the pastor. More than anyone else, the pastor is the public face of his church, and what he preaches and teaches is, for all practical purposes, what his church stands for and believes. Denominational affiliation may be anachronistic and official statements of faith dead letters, but the words of the pastor are a good indicator of a congregation's real doctrine and practice.

But is there any theological reason for making the identification between the pastor and his church? The answer is “yes,” since the office of the public ministry is an external mark or sign of the church—at least, according to Martin Luther!

The question of “where is the true Church” is one that Luther and his fellow reformers also had to answer, especially when leaders of the old religion—the bishops, cardinals, and pope—rejected the Reformation but still claimed the title of “Church.” How were people supposed to know who they should listen to? Or who they should follow? What signs or marks had God provided to lead people to the Church that was His in reality and not just in name?

Although we usually think of just Word and Sacraments as such marks, Luther in his 1539 treatise, “On the Councils and the Church” (AE 41:9-178), enumerates seven such signs, and number five on his list is the calling of pastors. However, at the heart of each of them, including the office of the ministry, is the Gospel. Indeed, the first and most important mark of the Church is the Word of God, by which God creates and sustains faith in Jesus Christ, the Savior. “God’s Word cannot be without God’s people,” Luther wrote, “and conversely, God’s people cannot be without God’s Word.”

Since the Church consists of believers and since the Holy Spirit creates belief in the heart only by the Gospel, we know that the Church exists wherever the Gospel is being preached, taught, and confessed. As St. Paul says, “The Gospel . . . is the power
of God for the salvation of everyone who believes” (Rom. 1:17).

But how does the Gospel come to people? For many of us, it first came in Baptism! So Luther argues that Baptism is also a mark of the Church because this is how the Holy Spirit applies the Gospel to individuals. Referring to Titus 3:5, Luther calls Baptism “the holy bath of regeneration . . . with which we are washed of sin and death by the Holy Spirit, as in the innocent holy blood of the Lamb of God.”

And how are baptismal gifts renewed and sealed? Clearly, through the preaching and teaching of the Word as we mature in the faith, but also through the Sacrament of the Altar in which we receive the body and blood of Jesus “given and shed for you for the remission of sins.” So when Christians gather to hear these words and to eat this sacred meal that, too, is a sign that the true Church is there.

Of course, Holy Communion is normally a group activity–sinners kneeling together, confessing their faith together, and receiving the sacred elements together. But sometimes we need to hear the Word personally and privately. Indeed, sometimes we need to be confronted with our personal sins and led to repentance before we hear the word of forgiveness. Referring therefore to Matthew 18 and our Lord’s counsel for forgiving and retaining sins, Luther describes the Office of the Keys as still another mark of the Church, “Now where you see sins forgiven and reproved in some persons, be it publicly or privately, you may know that God’s people are there.” This, too, then is a means by which the Word is applied to people.

But now, who is supposed to do all of these things: Preach, baptize, commune, forgive and retain sins? Who has responsibility for the marks? In one sense, of course, everybody. Early in the Reformation, Luther recovered the Biblical doctrine of “the priesthood of all believers.” Relying on passages like 1 Peter 2:9 (“You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of Him who called you out of darkness into His wonderful light”), Luther contended that God had entrusted the Word to every Christian–the Word which, as we saw above, is the center of each mark of the Church. So every Christian has the responsibility for telling his neighbor about the good news of Jesus!

Furthermore, in his well-known Concerning the Ministry, addressed to the Bohemian Christians in Prague, Luther is very clear about his belief that responsibility for Baptism, Communion, and the Office of the Keys as well as the Word in general belongs to every Christian:

There is no other Word of God than that which is given all Christians to proclaim. There is no other baptism than the one which any Christian can bestow. There is no other remembrance of the Lord’s Supper than that which any Christian can observe and which Christ has instituted. There is no other kind of sin than that which any Christian can bind or loose. (LW 40:34-35)

But Luther’s point in reminding the Bohemians of their priestly responsibilities is to convince them that they have the right to call pastors to do these things for them rather than remain dependent on church officials who refuse to provide them. Luther is not arguing that every Christian should carry out each of the marks when and how he personally
desires. For Luther also recognizes that God has established the office of the public ministry for the regular and routine carrying out of these tasks.

Therefore, when we return to “On the Councils and the Church,” we see Luther maintaining that a fifth mark of the true Church is that “it consecrates or calls ministers. . . . There must be bishops, pastors, or preachers, who publicly and privately give, administer, and use the aforementioned four things or holy possessions (i.e., the Word, Baptism, Communion, and Office of the Keys) in behalf of and in the name of the church.”

For Luther, it is a necessity that churches have pastors—a divine necessity. For one thing, Luther relies on Ephesians 4 (“[Christ] gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers”). This shows that God has established these offices in the Church and that only “some” Christians are appointed to each. Even though God no longer gives apostles and prophets, He still gives pastors and teachers to serve His people with the Gospel.

Furthermore, Luther also speaks practically. “What would happen,” he asks, “if everyone wanted to speak (the Word) or administer (the Sacraments), and no one wanted to give way to the other?” Obviously, disorder and confusion. Just as serious is a point Luther does not make here and that is, What would happen if no one wanted to do these things on a particular occasion? But God has guarded against both eventualities by assigning the ministry of the Word and all it entails to a man, to a pastor. Luther writes, “It must be entrusted to one person, and he alone should be allowed to preach, to baptize, to absolve, and to administer the Sacraments.”

It was an important part of Luther’s teaching that God assigns to every Christian a certain vocation in this life; and every vocation is God-pleasing when one carries it out according to God’s commandments in faith toward Him and love toward others. But among the vocations, Luther singles out only the Gospel ministry as a mark of the Church.

Of course, this is not on account of the sanctity of the pastor. Luther knew that pastors were sinners just as much as any others. Nor do pastors exercise “priestly” powers that other Christians do not possess, since all Christians are God’s priests. But to pastors alone has God entrusted the responsibility of preaching the Word and administering the Sacraments publicly in every congregation and thus, through these means of grace, bringing forgiveness, life, and salvation to God’s people.

Since the days of the apostles, God has placed men into this office and will do so, according to His promise, until the end of time. When looking for the true Church, therefore, you can be sure you have found it when you find pastors carrying out their God-given responsibilities in accordance with God’s Word. For where pastors are preaching God’s Word in its truth and purity, the Holy Spirit is there gathering God’s people, the Church. You can count on it!

But to pastors alone has God entrusted the responsibility of preaching the Word and administering the Sacraments publicly in every congregation and thus, through these means of grace, bringing forgiveness, life, and salvation to God’s people.
It’s been said that every pastor ought to have six weeks of vacation each year, because if he is a real good pastor, he deserves it; and if he is not a very good pastor, his congregation deserves it. This is intended to be a joke, but in fact it reflects very real concerns about the relationship between congregations and their pastors.
When a congregation has elected a new pastor, they await his coming with great expectation. And the pastor, too, is looking forward with good and positive expectations as he prepares to begin service to the new congregation. Then, after the new relationship has begun between a pastor and the congregation, the question is often asked among the membership of the parish, “What do you think of our new pastor?” And a district president often hears comments from members of a congregation about what they think of their new pastor, be it in negative or positive terms. The district president may also hear from the pastor about how he is being received in his congregation and what he thinks of the people of his parish.

In hearing these comments, and in having dealt with tensions between a pastor and a congregation, I have come to the opinion that two features in the developing relationship between the pastor and congregation are very important. One deals with the pastor and the other deals with the congregation.

In regard to the pastor, he must love the members of the congregation, and so serve them faithfully. If the pastor feels that the people of the parish are his enemies or that they are mostly troublemakers and ingrates, the people soon sense this very negative attitude, and the relationship between themselves and their pastor will not develop as it should. I have noted in the relationship between a pastor and his congregation that when the congregation believes that the pastor really loves and cares for them, that no matter what other circumstances may exist in the parish, the congregation will be patient and accommodating with their pastor, and the health of the ministry in that place in general is good. However, in a congregation where the people do not believe that the pastor loves them, every little circumstance seems to become a major issue or problem, and the mission and ministry of that congregation and pastor is greatly distracted.

Martin Luther recognized that the love of the pastor for his people is of great importance and wrote: “Men who hold the office of the ministry should have the heart of a mother toward the church; . . . The Lord indicates this very beautifully in John 21 when He makes Peter a preacher and, before doing so, asks him three times: ‘Simon, son of John, do you love Me?’ As though He would say: Unless your heart toward the sheep is like that of a mother toward her children—a mother, who walks through fire to save her children—you will not be fit to be a preacher.”

Now it is important for the pastor to understand that the love spoken of here is not just emotional fluff or warm feelings but true, substantive love. As noted, Luther equates the love a pastor should have for his people with that of the love of a mother for her children. A good Christian mother loves her children in a giving, sacrificial way, doing what is good and necessary for them, even if that means disciplining them and loving them with what is termed “tough love.” So too, the good pastor will love his people in a giving and sacrificial way, being available to them as a shepherd to his flock, serving them in a faithful and true manner. He will bring them the Word of God, both Law and Gospel, ministering to them with that precious Word. By doing that he will be faithful to his call as a servant of Christ and of the congregation, and will truly love and care for them with the love of Christ. It is God’s love for him in Christ that motivates and enables the pastor to love the people of the congregation, and it is the love of God in Christ that he brings to the people as he faithfully preaches and teaches the Word of God and administers the Sacraments.

The congregation on its part has the obligation to receive their pastor as God’s man, sent to them by God through their call to be their shepherd. They can and should see him as their servant, but first and foremost as the servant of Christ, a servant of the Word. He is not the employee of the parish, nor a hired man, who is to serve them just as the congregation, from a human perspective, wants him to. Rather he is accountable to them as the servant of Christ, and is responsible to God for his work among them. They need to expect that he should, and indeed must, be faithful to his call, faithful to the Word, faithful to his ordination vows, and faithful to the Lord of the Church, Jesus Christ.

In this regard, Luther writes to congregations, “You are not lords over preachers and the ministry; you have not established the office. God’s Son alone has done so. Nor have you contributed anything to it. You have far less right to it than the devil to the kingdom of heaven. You should not lord it over the ministry or give it directions. Nor should you keep it from rebuke.”
So the wise Christian congregation receives the pastor as God’s man, and expects him faithfully to preach and teach the Word of God, to lead and guide them with the Word of God, to counsel and advise them with the Word of God, and in general feed the flock with the Word of God. St. Paul advised Timothy to “preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction,” and that is what the congregation should expect, and even demand, from their pastor.

Then, as the pastor loves and cares for the congregation by faithfully serving them with God’s Word and administering the Sacraments according to the Lord’s institution, and as the congregation receives the pastor’s ministry as from the Lord, God will bless the pastor and parish. Problems may come about in the relationship between the pastor and people, but because both pastor and people have their focus on Christ and are committed to each other in Him, the problems are worked through in a successful and God-pleasing way, and the mission and ministry in that place is blessed.

On February 14 of 1546, Martin Luther, in the last sermon he preached, spoke about the relationship that should exist between the pastor and a congregation. He said, “True preachers must carefully and faithfully teach only God’s Word and must seek its honor and praise alone. In like manner, the hearers must say:

The wise Christian congregation receives the pastor as God’s man, and expects him faithfully to preach and teach the Word of God, to lead and guide them with the Word of God, to counsel and advise them with the Word of God, and in general feed the flock with the Word of God. St. Paul advised Timothy to “preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction,” and that is what the congregation should expect, and even demand, from their pastor.

“We do not believe in our pastor; but he tells us of another Master, One named Christ. To Him he directs us; what His lips say we shall heed. And we shall heed our pastor insofar as he directs us to this true Master and Teacher, the Son of God.’”

In this comment in his last sermon, Luther gives us the formula for beginning and maintaining a good relationship between the people of a congregation and their pastor. The pastor must love his people and sincerely care for them with the Word of God, and the people must receive him as Christ’s representative; and so both people and pastor are focused on Christ and following Him. With such a focus, the pastor and the people of a congregation will have a good and positive relationship, internal problems will be dealt with in successful and helpful ways, and the parish will grow in spiritual strength and outreach in Jesus Christ. To Him be the glory!

2 Ibid., p. 926.
3 2 Timothy 4:2 (NASB).

The Rev. Dr. Ron Garwood is President of the Wyoming District.
The ordination rite opens with these words spoken of the man who is about to be placed into the office of the Holy Ministry: “Dear brothers and sisters in Christ, Name has been called by the Lord of the Church into the office of the public ministry of the Word of God and the Sacraments of our Lord Jesus Christ. He has prepared himself for this ministry by prayer and careful study. He has been examined and declared ready and prepared to undertake this sacred responsibility and, by the guidance of God the Holy Spirit, he has in the Church’s usual order been called to be Ministry and Place. According to apostolic use, he is now presented to be ordained and consecrated to this office established by God” (Lutheran Worship Agenda, 206).

The church, following the example of her Lord and apostolic mandate (1 Timothy 5:22), ought not be quick to place a man in the preaching office. Careful training and adequate time for pastoral formation is essential lest the church suffer from ill-prepared clergy. Our Lord spent three years training, shaping, and equipping His apostles for the office that they would be ordained into on Easter evening (see John 20:19-23). Before they are sent, these men spend years in the presence of the Word made flesh, learning from Him the truth of the kingdom that they are finally commissioned to proclaim.

Seminaries are seed beds where future pastors are nurtured by prayer and careful study. In chapel and classroom, in the library and in the professor’s study, men are being molded to speak the Gospel of Jesus Christ with clarity and conviction and to serve God’s Church with compassionate hearts that reflect the loving tenderness of the Good Shepherd.

To aspire to the pastoral office is to aspire to a “noble task,” says the Apostle Paul (1 Timothy 3:1), but it is not an easy task. In a world of competing religious ideologies and neo-pagan philosophies, it is crucial that only theologically competent men be entrusted with the stewardship of the means of grace. In our consumer-driven culture, it is tempting to cut corners with shortened courses for ministerial training and the licensing of laymen to do the work of the ministry. This is hardly a God-pleasing solution nor is it healthy for the life and mission of the church. After all, would you want a physician attending to your medical needs who had opted not to go to medical school? Would you want a surgeon who was sincere and enthusiastic about helping people but lacked training in anatomy?

One of the most insightful and helpful documents produced by The Lutheran Church—Missouri Synod in recent years is For the Sake of Christ’s Commission: The Report of the Church Growth Study Committee. This fine pamphlet, available from the CTS bookstore (260-452-2160), would make an excellent Bible study. For the Sake of Christ’s Commission notes that “it is spiritually harmful . . . when it is held that some ethnic groups or small congregations do not need properly educated, called, and ordained ministers of the Gospel” (p. 11). All of Christ’s people, regardless of race or geographical location, need and deserve well-trained pastors who are able ministers of the New Testament. Every congregation needs a competent pastor to teach and preach God’s Word, never failing to lift up the crucified Christ for a dying world and constant in seeking out the hurting and the lost with divine love. Pray that the Lord of the harvest will send such men into the fields in these challenging days.

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Derek Roberts is a life-long member of the LCMS and grew up in Aberdeen, South Dakota. At the age of 27, he is in his second year of Master of Divinity studies at CTS. Before coming to the seminary, Derek studied Biology and Theatre at Northern State University, and then changed to the University of Minnesota, Minneapolis, Minn., where he earned a B.S. in Kinesiology and a Minor in Biology.

Derek is married to Gretchen (née Ludwig), and they are expecting their first child in March. Gretchen’s father, the Rev. Alan Ludwig, is a professor at the Lutheran seminary in Novosibirsk, and Gretchen was a child when her father went through seminary and is thus no stranger to seminary life or the ministry.
“I began to desire to come to the seminary at my college church, University Lutheran Chapel in Minnesota,” says Derek. “The studies of theology there, including Fall Study Weekends with some of the great CTS professors and a Real Life Worship conference, were very influential. I also relished the insights and pastoral example for campus ministry and congregational life provided by my campus pastor, the Rev. John T. Pless. Returning to my home church after college provided me with continued study with my home pastor and opportunities of serving on the board for the church.”

Those who influenced Derek’s decision to attend seminary include Derek’s home pastor, Ronald Laue and his university pastor, John Pless. Other pastors and friends also played key roles—Pastor David Magruder, Pastor David Hahn, Pastor Rick Townes, Pastor Mick Matthews, and Michael Honig.

“To be quite honest, my hurdles to come to seminary were few, but I certainly had them. Was convincing my wife a hurdle? No. Was I worried I wouldn’t like it? No, I couldn’t imagine that. How about the cost of attendance? These things I just knew and trusted would work out as they should, despite the unknowable amount of effort and a few question marks as to how. To me, small hurdles in the journey were just that—not worth a blink in the big picture. The biggest hurdle for me was leaving family. I worked for my father’s computer business and loved it! Now when the campus has a computer problem, I wonder who is helping Dad solve the most recent computer problem. (He has great employees, so I am exaggerating). And when it snows here, I wonder who’s helping Dad shovel the walk.

“I wouldn’t trade these years of study or the thought of serving as a pastor for anything either. I’ve also learned that family is family no matter the distance.”

The things that Derek is enjoying most at seminary are the study of theology, his friends, and the professors. “I just wish there were more time for individual study—there’s so much to learn,” Derek comments.

Are you considering attending the seminary? Derek has this to say to you: “If the green lights are there, fill out an application. Start making within yourself a willingness to listen and learn. Don’t bring too many predisposed ideas about theology, people, or yourself (especially your capabilities).”
Preaching Christ Crucified

by Monica Robins

Some of the greatest joys in the ministry that I have experienced have occurred in the midst of adult instruction classes—to see the light go on in the faces of the people who understand, for the first time, what it means to be a Christian,” states the Rev. William Kilps, Pastor of Good Shepherd Lutheran Church, Two Rivers, Wis. “It’s not about what they are supposed to be doing for God, but rather it’s all about what God has done for them in Christ Jesus. To me, the point when they come to grasp the concept of pure grace—that’s one of the greatest joys of the ministry.”

Pastor Kilps is a product of the strong educational system of The Lutheran Church—Missouri Synod from kindergarten through seminary. “My grade school and high school years were spent in the Milwaukee, Wis., area, where I attended Hales Corners Lutheran School, Martin Luther High School, and later, Concordia College, Milwaukee,” relates Pastor Kilps. In 1978, he earned a B.A. from Concordia Teachers College, River Forest, Ill., and went on to earn an M.Div. from Concordia Theological Seminary, Fort Wayne, Ind., in 1982. He is presently working on his Master of Sacred Theology (S.T.M.) degree.

“I have always enjoyed the relationship that I continue to share with Concordia Theological Seminary,” comments Pastor Kilps. “Not only have I appreciated the graduate classes that have been offered, but over the years I have also had the pleasure of hosting various professors for weekend congregational retreats. I count a number of these professors as both mentors and friends. They are tremendous assets to the church—those of us in the field find their work, their contributions, and their accessibility invaluable.”

With his strong Lutheran education background, Pastor Kilps is well prepared to face one of the things that he finds needful in today’s congregations—Lutheran identity. So many congregational members are bombarded daily with teachings that are more Reformed or Baptist in nature. The majority of what they hear on the radio or read in publications from their local Christian bookstore present doctrines that conflict with our own Lutheran Church. Pastor Kilps says, “Often, I have heard people try to drive a wedge between faith and its confession by asking incredulously, ‘Are you a Lutheran or are you a Christian?!’ They fail to recognize that the faith we confess as Lutherans is the genuine Christian faith. Things like salvation by grace alone, sanctification by the Spirit alone, original sin, infant Baptism, and the real presence of the Lord’s Supper—all things that we profess as Lutherans—are matters that are essential to the true Christian Church. To that end, I believe that catechesis is vitally important. As my Bible Class has heard me repeat time and again, ‘Know what you believe and why you believe it.’”

Pastor Kilps’ first call was to St. Paul’s Lutheran Church in Marengo, Wis., and then, after having been there for six months, St. Paul’s entered into a dual-parish relationship with Trinity Lutheran Church, Glidden, Wis., to which he was extended a call. In 1986, he accepted a call to Zion Lutheran Church in East Moline, Ill., where he...
served for nearly 14 years. While there, he also served as second vice president of the Central Illinois District. Then in 1999, Good Shepherd Lutheran Church in Two Rivers, Wis., extended a call to Pastor Kilps.

Good Shepherd has about 130 people in worship on Sundays, for which they use The Lutheran Hymnal. “It’s interesting to come back to the hymnal on which I was raised as a child,” says Pastor Kilps. “Zion Lutheran in East Moline, where I served for 14 years, used Lutheran Worship. I have a great appreciation for our historic liturgy, which connects our family, and our extended congregational family, to the generation of my parents and grandparents with whom I worshipped as a child.” Pastor Kilps helped create a hymnal supplement for Good Shepherd, which includes Divine Service II and several hymns from Lutheran Worship, in order to familiarize the congregation with some of the liturgies and hymns that will be included in the new hymnal for 2007.

In the way of Bible study, Good Shepherd holds a variety of classes throughout the week—from a Sunday morning class, to a mid-week class, and an adult instruction class. “It’s important to me, and to the members of the congregation, that the pastor lead Bible study classes,” comments Pastor Kilps. “A number of them have experienced the pitfalls of being involved in lay-led, home studies where there has been no pastoral supervision over what was being taught or discussed. It’s so easy for false notions to take hold with the result that people began questioning the authenticity of their own faith. Much of my teaching, therefore, continually goes back to the basics of the Small Catechism. I’m always trying to weave the six chief parts into the Bible class discussions.”

Good Shepherd is located in a strong Wisconsin Synod community in Manitowoc County, which already has a firmly established parochial school system in place, thus making the prospect of opening an LCMS school at Good Shepherd unlikely. Good Shepherd has a preschool for three- and four-year-olds. As Pastor Kilps’ wife, Lori, is a rostered LCMS teacher, she serves as the school’s director and teacher.

Pastor Kilps says, “The fact that Lori is teaching at our church’s preschool enables us to keep in touch with each other throughout the day. At home, our discussions bounce back and forth between conversations concerning family and church. It is so important to keep the task-related aspects of our work separated from the spiritual aspect of our membership in the church.”

When asked what he would say to a man considering the Holy Ministry, Pastor Kilps offered two insights. “First of all, preach Christ crucified. If the Lord should lead you into this calling, remember that you will not be stepping into the pulpit in order to talk about yourself or to tell clever stories for the congregation’s pleasure. The words of John the Baptist apply so aptly: as individuals who have been called to stand in the stead of the Lord, we must decrease in order that Christ might increase. Or, paraphrasing the words of those who approached the apostle Philip, ‘Sir, we wish to see Jesus.’

“The second thing I would say is, ‘Do not be discouraged.’ Preaching Christ crucified doesn’t sit well with our human nature, which would much rather receive recognition for its own so-called spiritual accomplishments. If the true Gospel proclamation is met with resistance, or even rejection, don’t be discouraged. Above all, God has called you to be faithful.”

Pastor Kilps is married to Lori (née Gottschalk), and they have two children: Nathan (19), who is in his second year in the secondary education teachers program at Concordia University, Mequon, Wis.; and Billy (17), who is a junior at Two Rivers High School.
Concordia Theological Seminary, at its regular chapel service on November 11, 2002, assigned five men to serve as vicars and placed six men in their first calls into the Holy Ministry in The Lutheran Church—Missouri Synod.

The vicars will serve in a congregation under the supervision of an LCMS pastor for one calendar year, which enables them to gain practical experience in the functions of a pastor. Although most men receive their vicarage assignments in the spring, there is often a handful of men who complete their required pre-vicarage class work at other times of the year. These men are assigned to congregations in the Fall and the Winter Quarters.

The following men received vicarage assignments:

Timothy T. Daub of Lansdale, PA, was assigned to St. Paul, St. John, & St. John Lutheran Churches, Bridger, Belfry, & Laurel, MT, Montana District.

Sony Lawrence of Trivandrum, India, was assigned to Concordia Lutheran Church, Berwyn, IL, English District.

Anthony R. Rutledge of Selma, AL, was assigned to Holy Cross Lutheran Church, Camden, AL, Southern District.

Lowell S. Sorenson of Little Canada, MN, was assigned to Christ Lutheran Church, Stevensville, MI, Michigan District.

Steven M. Stolarczyk of Indian Head Park, IL, was assigned to Zion Lutheran Church, Hillsboro, MO, Missouri District.

The following men received their first calls into the Holy Ministry:

Robert H. Bennett of Garden City, MI, was called to Our Savior Lutheran Church, Benzonia, MI, Michigan District.

Thomas E. Lock of Springfield, IL, was called to St. Paul & St. Peter Lutheran Churches, Amboy & Vernon Center, MN, Minnesota South District.

Robert E. L. McCanless of China Grove, NC, was called to Hope Lutheran Church, Upper St. Clair, PA, English District.

Lance A. O’Donnell of Frankenmuth, MI, was called to Emmanuel Lutheran Church, Van Wert, OH, Ohio District.

Sean D. Reeves of Austin, TX, was called to St. Luke Lutheran Church, Olney, TX, Texas District.

Edgar L. Williams of Camden, AL, was called to St. Stephen Lutheran Church, Detroit, MI, Michigan District.

Please join us in congratulating these men in their new roles as vicars and pastors of The Lutheran Church—Missouri Synod.

There will be a Passion Choral Vespers sung by the Seminary Schola Cantorum on April 6, 2003, at 4:00 p.m before the Spring Vicarage Assignment Service at 7:00 p.m. The Candidate Placement Service will be April 7 at 7:00 p.m. Both services and the Passion Choral Vespers will take place in Kramer Chapel.

The Winter Vicarage and Candidate Placement Service will be Friday, January 17, 2003, at 10:00 a.m. during our regular chapel service.
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!

Seminary Guild and LWML Hold Annual Donation Day

The Seminary Guild and Indiana District LWML invited all ladies to the beautiful campus of Concordia Theological Seminary for its Annual Donation Day. They were invited to plan a food and clothing ingathering at their church for the seminary families and bring the items and a car full of ladies to Fort Wayne with them the morning of Tuesday, October 22.

The ladies joined the area Lutheran School children as they visited with “Hannibal” (the Rev. Clifford Frederich), who presented a realistic impersonation of our beloved Martin Luther, giving them insight into the man Luther and his faith.
Concordia Theological Seminary (CTS) in Fort Wayne, Ind., will again host its annual Symposia, January 21-24, 2003. Held every year on the Fort Wayne campus, presentations on Exegetical Theology and the Lutheran Confessions will highlight the four-day event.

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

**EXEGETICAL THEOLOGY**
**Tuesday, January 21, 2003**
9:00 a.m. Welcome
Dr. Dean O. Wenthe, President and Professor of Exegetical Theology, Concordia Theological Seminary

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

10:00 a.m. Chapel

10:30 a.m. Coffee Break

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

11:50 a.m. Lunch

1:00 p.m. “‘Equal to God’: The Many Ways in Which John’s Gospel Proclaims Jesus’ Divinity,” Prof. Jerome Neyrey, S.J., University of Notre Dame, Notre Dame, Ind.
2:00 p.m. “Luke and the Christology of Martyrdom,”
   Dr. Peter J. Scaer, Assistant Professor of Exegetical
   Theology, Concordia Theological Seminary
3:00 p.m. Questions and Panel Discussion
   (Dr. Wenthe, Moderator)
3:30 p.m. Coffee Break
4:00 p.m. Vespers
4:20 p.m. Short Exegetical Paper Sectionals
5:30 p.m. Dinner

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

**THE LUTHERAN CONFESSIONS**

**Wednesday, January 22, 2003**

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

**Thursday, January 23, 2003**

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

**Friday, January 24, 2003**

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

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

The deadline for registration is January 10.
To register or for more information, please
call Marge Wingfield at 260-452-2247.
Registration materials and information can
also be found on the seminary’s web site at:
www.ctsfw.edu.
The Seminary Guild greets and thanks everyone for their shared interest and support. We would like to invite those of you who cannot be present at our functions to read about our endeavors of the past months.

In September we met to create our own thank-you notes that we mail to our Affiliate Guilds. Maybe you will receive one of those cards in your mailbox some day. We have also started to give membership cards to anyone who has paid membership dues. They have our calendar of events on the back so we can plan well ahead.

In October we hosted the annual donation day. The Indiana LWML ingathering also took place on the same day. We had the pleasure to have over 120 ladies from three states come and join us on the seminary campus. In the afternoon we were joined by school children from greater Fort Wayne to see the performance of the Rev. Clifford Frederich, who impersonated Martin Luther.

In November we participated in a workshop entitled “Evangelism in the Congregation” led by Dr. Detlev Schulz, Associate Professor at CTS. Since our members come from many different congregations, it was very informative to listen to their different approaches. Dr. Detlev Schulz gave us input on how our students at Concordia Theological Seminary deal with the topic. It was a very fruitful afternoon.

Upcoming events are a “power lunch” with a presentation by Dr. Carl Fickenscher on “Law and Gospel” on February 11, a Hosting Event for our married students and their wives on March 8, and as a season finale a Servant Event on April 8—all here on the beautiful seminary campus.

We hope you will be able to join us. If you have any suggestions, e-mail us at ladiesguild@mail.ctsfw.edu. More information is also available at our web site: www.ctsfw.edu.

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**Affiliate Guild Registration**

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

Name: ________________________________
Organization: _________________________
Address: ______________________________
City: __________________ State: ________ ZIP: ________________

☐ We have enclosed a $25.00 check for our group to be an Affiliate Guild.

☐ I have enclosed a $10.00 check to be an individual affiliate member.

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

☐ 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.
Prayerfully Consider
Spring Invitational Campus Visit

March 20-22, 2003

Worship with the seminary community at chapel services held four times a day.

Visit seminary classes to experience firsthand the dynamic learning environment.

Learn more about financial aid for your specific situation by meeting with our Director of Financial Aid.

Explore the affordable Fort Wayne housing market by meeting one on one with our Relocation Coordinator, reviewing the homes available for sale from other seminary families, and visiting local neighborhoods and apartment complexes.

Locate Lutheran and public schools with resources provided by our Relocation Coordinator and by visiting the schools themselves.

Identify potential employers, schools, real estate agents, insurance agents, health care services, and campus resources at the Display Fair.

Acclimate yourself to the campus and learn about its architecture with a tour of the chapel, the classroom buildings, the Food and Clothing Co-ops, the Christ’s Child Learning Corner, and the gymnasium.

Enjoy multiple opportunities for fellowship with our President, our faculty, our staff, and our students.

For more information, contact the Office of Admission at the following address and phone number:

6600 N. Clinton St.
Fort Wayne, IN 46825
admission@mail.ctsfw.edu
(800) 481-2155
CTS Online: www.ctsfw.edu
D. Min Graduates from St. Catharines, Ontario, Canada

Dr. Arthur A. Just, Jr. traveled to Concordia Lutheran Theological Seminary in St. Catharines, Ontario, Canada, to participate in the opening service for their 27th academic year on September 5, 2002.

Three Doctor of Ministry students were presented for graduation having completed all the work on their Doctor of Ministry classes, writing of the project dissertation, and passing of the oral examination.

The pastors who completed their Doctor of Ministry are Rev. Kenneth J. Voeg, Rev. Kevin Fast, and Rev. David P. Saar. These three pastors are part of a larger group that attended D.Min. courses at our St. Catharine’s site. Classes were offered to students from Fall of 1997 to Fall of 2000 by members of the seminary faculty.

Good Shepherd Institute Continues to Serve Church

Concordia Theological Seminary’s third annual conference of The Good Shepherd Institute began Sunday, November 3, 2002. The theme this year was “Day by Day We Magnify Thee: Psalms in the Life of the Church.” The event, co-directed by the Rev. Dr. Arthur A. Just and the Rev. Kantor Richard C. Resch, was focused on pastoral theology and sacred music for the church and serves pastors, musicians, and laypeople.

This year’s event began with an organ recital by Hans Davidsson at 4:00 p.m. in Kramer Chapel. At the 7 p.m. All Saints’-Choral Vespers service, the Schola Cantorum performed J.S. Bach’s motet “Jesu, Meine Freude.” The Rev. Dr. Dean O. Wenthe, President of CTS, was the preacher; the Rev. Kantor Richard C. Resch directed the choir; and Kantor Kevin J. Hildebrand served as organist.

Other highlights included a choral reading of Psalms for children’s choirs (with the St. Paul’s Children’s Choir) and the conference banquet with speaker, the Rev. Dr. Roger D. Pittelko.

Presenters for the conference were: Dr. Hans Davidsson, Kantor Kevin J. Hildebrand, Rev. Dr. Arthur A. Just, Rev. Dr. Roger D. Pittelko, Dr. Barbara J. Resch, Rev. Kantor Richard C. Resch, Rev. Dr. David P. Scaer, Dr. Carl F. Schalk, Rev. Dr. Harold L. Senkbeil, Rev. D. Richard Stuckwisch, Rev. Dr. William C. Weinrich, Rev. Dr. Dean O. Wenthe, and Dr. Daniel Zager.

Audio tapes for all sessions, video tapes for the main speakers, and journals from the first and second annual conference are available to purchase from the Seminary Bookstore. The annual journal of lectures will be available in the Summer of 2003. You can submit your order via e-mail at ctsbookstore@mail.ctsfw.edu or you may call 260-452-2160. Please allow six weeks for delivery.

Kramer Chapel Music Events Highlight Church Year

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<tr>
<th>Event Details</th>
<th>Date</th>
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<tr>
<td>Sunday, Jan. 19, 2003, at 7 p.m.</td>
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<td>Epiphany Lessons and Carols</td>
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<td>Wednesday, Jan. 22, 2003, at 1 p.m.</td>
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<td>Organ Recital</td>
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<td>Kevin Hildebrand—Organist</td>
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<td>Wednesday, Jan. 22, 2003, at 5:15 p.m.</td>
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<td>Symposia Choral Vespers</td>
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<td>Sunday, April 6, 2003, at 4 p.m.</td>
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<td>Passion Choral Vespers</td>
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<td>Seminary Schola Cantorum</td>
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<td>Sunday, April 27, 2003, at 4 p.m.</td>
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<td>Easter Choral Vespers</td>
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<td>Seminary Kantorei</td>
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<tr>
<td>Sunday, Nov. 2, 2003, at 4 p.m.</td>
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<td>Organ Recital</td>
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<td>Sunday, Nov. 2, 2003, at 7 p.m.</td>
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<td>All Saints’ Choral Vespers</td>
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<td>Seminary Schola Cantorum</td>
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<td>Sunday, Dec. 14, 2003, at 7 p.m.</td>
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<td>Advent Candlelight Choral Vespers</td>
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<td>Seminary Schola Cantorum</td>
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Seminary Hosts Lutherhostel

Our annual fall Lutherhostel was held October 20-25, 2002, with 21 people in attendance. Guests came from as far away as North Carolina, Texas, and Alaska, with over 12 participants from Wichita, Kansas. The topic of the week long retreat was “Prayer and the Devotional Life.” During the week, guests learned about such things as, “The Prayer of Jabez,” “Praying the Psalms in and with Christ,” “The Hymnal as Devotional Resource,” “Praying the Catechism,” and “Luther’s Letter to His Barber on Prayer.” Presentations were given by members of our faculty including Dr. Dean O. Wenthe, Prof. Chad Bird, Kantor Richard Resch, Prof. John Pless, and Dr. Harold Senkbeil. Many other faculty members also contributed to this wonderful week full of learning, worship, fellowship, and campus life.

Our guests enjoyed a campus tour, shopping in the campus Bookstore, visiting with students, sitting in on regular seminary classes, a reception with President and Mrs. Wenthe in their home, and an evening out at historic Sweeney homestead in downtown Fort Wayne.

One of our guests commented, “The lectures, worship, and social experiences all exceeded our expectations.” In addition, other guests stated: “The greatest strength of this retreat was the solid Lutheran doctrine and the wonderful professors.” “The campus lends itself to an atmosphere of peace and beauty.” “The catechesis we experienced at the Lutherhostel was wonderful and went to depths and heights we have never gone before in parish life.” Finally, one woman stated, “Thank You, Lord, for this place where Your Word is taught in order that the Gospel may be proclaimed to the world.”

Please continue to watch for announcements about our Fall Lutherhostel, October 5-10, 2003. Please contact 1-877-287-4338, Ext. 2224 for more information.

Retreat to the Seminary
2003 SCHEDULE

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<tr>
<th>Retreat</th>
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<tr>
<td>Confirmation Retreat</td>
<td>March 14-16</td>
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<tr>
<td>Altar Guild Retreat</td>
<td>April 4-6</td>
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<td>Confirmation Retreat</td>
<td>September 12-14</td>
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<td>Confirmation Retreat</td>
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<td>Elders Retreat</td>
<td>October 3-5</td>
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<tr>
<td>Lutherhostel Retreat</td>
<td>October 5-10</td>
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* The Confirmation Retreat in March is being led by the Rev. Brian Mosemann, Professor at Concordia University, River Forest, IL. His topic is Baptism.
* The Rev. Lee Maxwell is the speaker for the Altar Guild retreat in April. He is an author and the pastor at St. John Lutheran Church in Maryville, IL.

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.

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

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

JANUARY 2003
DURING THE PAST SEVERAL DECADES THE IRA (INDIVIDUAL RETIREMENT ACCOUNT) AND OTHER FORMS OF QUALIFIED RETIREMENT PLANS (SUCH AS KEOGH’S, TSA’S) HAVE BECOME MAJOR TOOLS IN A RETIREMENT PLAN. TWO THINGS CAN BE SAID OF SUCH PLANS:

✦ A QUALIFIED RETIREMENT PLAN IS A WONDERFUL MEANS OF SAVING FOR RETIREMENT FOR MANY PEOPLE.

✦ A QUALIFIED RETIREMENT PLAN IS ONE OF THE WORST WAYS OF PASSING ON AN INHERITANCE FOR MANY PEOPLE.

Joe and Mary had substantial qualified retirement plans, with a large amount remaining at their deaths. Their children were shocked when they discovered that two-thirds of the IRA would go to the government for estate taxes and income taxes. The amount their children received from the $1,000,000 retirement plans was only $320,000.

The simple fact of the matter is that qualified retirement plans were intended by the government to be a means of saving for retirement, not for passing an inheritance to heirs.

Why are these plans such a poor means of passing on an inheritance? Income in qualified retirement plans was not taxed when it was earned and placed into the plan. Thus it is taxed when it comes out of the plan. Many people are in a lower tax bracket during their retirement years, and thus achieve tax savings when they withdraw their funds.

Others, however, have a large amount left at the time of death, and a much higher income tax rate is assessed on the lump sum that may be withdrawn at one time. In addition, if the estate is large enough, estate taxes will also be levied on these plans.

For people who wish to leave a charitable bequest, however, qualified retirement plans offer a tax-wise means of leaving a gift. Since charities, such as Concordia Theological Seminary, are tax exempt, an individual can name the seminary as the beneficiary of an IRA or other plan, and no estate or income tax will be paid. For those who want to leave an estate gift to the seminary, retirement plans are undoubtedly the most tax-efficient way to do so.

While that is the case, including an IRA as an estate gift takes careful planning. Because nobody knows how long they will live, it is impossible to know what portion of the entire estate will be in the plan at death. Thus careful planning and balancing of different assets are required for friends of the seminary to achieve the purposes they wish through such plans.

We at Concordia Theological Seminary are always ready to talk with donors about how best to structure their planning to further their goals for their family and the seminary. If you would like a confidential consultation or wish to learn more about using retirement plans to leave a final gift to the seminary, please call (260) 452-2268. We will gladly work with you to accomplish your objectives.
Dr. Harold L. Senkbeil was installed as Associate Professor of Pastoral Ministry and Missions at the opening service of the 2002-2003 academic year. Professor Senkbeil and wife, Jane, are the parents of three grown children and one granddaughter, all residing in the Milwaukee area. Pastor Senkbeil served Elm Grove Evangelical Lutheran Church in suburban Milwaukee for 15 years. He is the author of several books and numerous articles, and has served The Lutheran Church—Missouri Synod in elected office on the Presidium of the South Wisconsin District and the Commission on Theology and Church Relations. His pastoral experience includes over 30 years in rural and small town ministry, campus ministry, mission planting, and suburban ministry.

“I’m looking forward to sharing whatever insights I have gained in pastoral work with the next generation of pastors,” Prof. Senkbeil says. “It is exciting to see how the Lord of the Church summons men from every walk of life to come to this place to prepare to serve His people in these troubling times. I’m pleased to be part of a team on a faculty of gifted and dedicated teachers.”

Available in the Bookstore

Books by Dr. Harold Senkbeil:

**Dying to Live: The Power of Forgiveness**

*CPH*

**Sanctification: Christ in Action**

*Northwestern Publishing House*

**Triumph at the Cross**

*Northwestern Publishing House*

**Where in the World Is God?**

*Northwestern Publishing House*
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.”

The next Christ Academy will take place from June 22 – July 5, 2003.
An Academy for College Men
July 4–14th, 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.

July 4th—Departure
Depart from Fort Wayne or Chicago for our overnight transatlantic flight to Berlin, Germany, on Lufthansa Airlines.

July 5th—Berlin
Arrive in Berlin; enjoy a relaxing day at St. Mary Lutheran Church. Visit some area sites; enjoy a great meal at the “pub down the street.”

July 6th—Berlin
Divine Service at the church. Experience the service in both English and German with several hundred locals. We will take an afternoon walking tour of Berlin. Klemsz and Dreyer will take you from the Brandenburg Gate to the Berlin Cathedral and back. We will take in the sunset from on top of the Reichstag.

July 7th—Wittenberg
Train trip to Wittenberg. We will spend the afternoon walking around the city and enjoying the various sites. Maybe catch dinner at the “Potato House” and an evening “dunkel beer” at one of the four pubs.

July 8th—Wittenberg
We will go on a half-day “official” walking tour of Wittenberg with the entire group. This will include the various Luther sites and the Luther house. Afternoon is free for sightseeing, resting, or biking.

July 9th—Erfurt
Train trip to Erfurt. Afternoon walking tour of the various Luther sites, including the Augustinian Monastery.

July 10th—Eisenach
Day trip to Eisenach. Spend the morning in the city and then hike up to Wartburg Castle.

July 11th—Ruhpolding
Train trip to Ruhpolding. This place has everything from mountain biking to white water rafting to hiking. Really cool place. Relax and take in the Alps.

July 12th—Ruhpolding
Free day for trips, etc. Maybe you will want to go into Munich or over to Salzburg, Austria. Maybe you will want to go hiking.

July 13th—Ruhpolding
We will have a Christ Academy chapel service in the morning. You will have a free afternoon to go somewhere else, maybe to Innsbruck, Austria, or perhaps to take a simple walk by a mountain creek. We will have a great final toast to our trip.

July 14th—Ruhpolding/USA
Time to get to the airport and head back to the States.

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 program (optional).

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
Internet Access for Christians

www.LifeOfTheWorld.com gives you a single site for information with daily Scripture, devotions, and insightful articles about Christ coupled with news, weather, sports, shopping, conversation, and family-friendly searching capabilities. Make it your home page today.
CONCORDIA THEOLOGICAL SEMINARY

Calendar of Events

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

Spring
Prayerfully Consider
Campus Visit
March 20-22, 2003
(800) 481-2155

Vicarage Assignment
Service
April 6, 2003, 7:00 p.m.

Candidate Placement
Service
April 7, 2003, 7:00 p.m.

Music
Epiphany Lessons
and Carols
January 19, 2003, 7:00 p.m.
Kramer Chapel

Passion Choral Vespers
April 6, 2003, 4:00 p.m.
Kramer Chapel

Easter Choral Vespers
April 27, 2003, 4:00 p.m.
Kramer Chapel

Retreats
Confirmation Retreat
March 14-16, 2003
(877) 287-4338 (ext. 1-2224)

Altar Guild Retreat
April 4-6, 2003
(877) 287-4338 (ext. 1-2224)

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at this interactive portal.
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.

I’d like more information about Christ Academy 2003 and Christ Academy-Germany. Please send an application form to the following address:

Name ________________________________
Address: ______________________________
City __________________ State: _________
ZIP: _______ Phone: __________________
Year in School ________________________
Home Congregation __________________

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