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symbols and logos are central features of our culture. From clothing to automobiles, from banks to insurance companies, the brand and type of product is associated with some signature symbol. Beyond products, entire lives and callings can be designated by symbols. The Caduceus denotes the medical profession and the Scales of Justice signify justice and the vocation of law.

Religions, too, have icons at the center of their life. Judaism is represented by the Star of David and Islam by the Crescent. More than any other image Christianity is denoted by the Cross.

Symbols, of course, can be invested with diverse meanings. Few would doubt, however, that how they are used and understood makes a great deal of difference in what meaning is conveyed. It is difficult, for example, to understand how a physician could knowingly hurt another human being as is currently the case in the tragic practice of abortion. Similarly, for an attorney, sworn to uphold the laws and justice, consciously to subvert those core elements changes the content of any iga that he might labor under. It is especially the case that religious symbols are subject to manifold and often contradictory interpretations.

In view of this context, Christians have a great deal at stake in how the Cross is understood. What is crucial and central is that the Cross be invested with its full Scriptural content. It has been this way from the very beginning.

The disciples resisted the thought that Jesus must go to the Cross. “From that time on Jesus began to explain to His disciples that He must go to Jerusalem and suffer many things at the hands of the elders, chief priests, and teachers of the law, and that He must be killed and on the third day be raised to life. Peter took Him aside and began to rebuke Him. ‘Never, Lord!’ he said. ‘This shall never happen to You!’ Jesus turned and said to Peter, ‘Get behind Me, Satan! You are a stumbling block to Me; you do not have in mind the things of God, but the things of men.’” (Matt. 16:21-23)

After the Resurrection, the Lord guided the disciples back to the Scriptures where it was required that “the Christ had to suffer these things and then enter His glory” (Luke 24:26; also Luke 24:46). It is not inaccurate to describe the Gospels as passion narratives with introductions and conclusions, for at the heart of Christ’s earthly life is the Cross. Jesus’ very name denotes His saving mission. (Matt. 1:21) John the Baptist, at Jesus’ baptism, identifies Him as “the Lamb of God, who is presently bearing the sin of the world” (John 1:29).

St. Paul, faithful to his Lord, challenged any effort to remove the crucified Christ from the center of the Gospel: “Jews demand miraculous signs and Greeks look for wisdom, but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles” (1 Cor. 1:22-23). Or, so pointedly in Romans: “He who did not spare His own Son, but gave Him up for us all—how will He not also, along with Him, graciously give us all things?” (Rom. 8:32).

At the time of Luther, the Cross for many had become a demand for certain acts of piety, whether to satisfy a medieval system of merits or to pacify a sovereign deity disposed to judge all of creation harshly. Luther’s preaching restored the Scriptural portrait of the Cross not as demand but as disclosure of God’s grace in Christ. The icon above shows Luther preaching across from the crucifix. His many sermons show how fully he portrayed the atoning work of Christ on the Cross as a gift—God’s gift of salvation though the sacrificial death of His Son.

Luther writes: “The Cross of Christ is nothing else than forsaking everything and clinging with the heart’s faith to Christ alone, or forsaking everything and believing that this is what it means to bear the Cross of Christ” (Walther von Loewenich, Luther’s Theology of the Cross [Minneapolis: Augsburg, 1976], 120).

How crucial it is that our worship, our confession, our mission fill the Cross with this Scriptural content, i.e., with the Suffering Servant, the Promised Messiah. To reduce the Cross to a mere symbol or logo is to vacate its power to save through the One who was sacrificed there. This sacrifice was typified in the whole sacrificial system of the Old Testament that in turn provides the context to understand what happened on the Cross. “The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered Himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God.” (Heb. 9:13-14)

Martin Hengel, Professor of New Testament and Early Judaism at the University of Tübingen in Germany, has perceptively stated: “This radical kenosis (emptying) of God was the revolutionary new element in the preaching of the Gospel. It caused offence, but in this very offence it revealed itself as the center of the Gospel. For the death of Jesus on the Cross is very much more than a religious symbol, say of the uttermost readiness of a man for suffering and sacrifice; it is more than just an ethical model which calls for discipleship, though it is all this as well. What we have here is God’s communication of Himself, the free action through which He established the effective basis of salvation” (Crucifixion [Philadelphia: Fortress Press, 1977], 89). For your reading and reflection on this central truth, three studies show the indissoluble connection between the Cross and the gift of God’s atoning work in the sacrifice of Jesus of Nazareth: Nils Dahl, The Crucified Messiah (Minneapolis: Augsburg, 1974); Leon Morris, The Apostolic Preaching of the Cross (Grand Rapids: Wm. B. Eerdmans, 1955); G. N. Stanton, Jesus of Nazareth in New Testament Preaching (Cambridge; Cambridge University Press, 1974).

This issue of For the Life of the World focuses on the Cross and Personal Piety, the Cross in the Life of the Church, and the Cross in the Christian Life. As you read these articles may the mystery, beauty, and significance of the Cross be deepened and enriched for you even as the poet penned:

In the Cross of Christ, I glory, Towering o’er the wrecks of time.
All the light of sacred story, Gathers round its head sublime.
When the woes of life o’ertake me, Hopes deceive, and fears annoy,
Never shall the Cross forsake me; Lo, it glows with peace and joy.

(The Lutheran Hymnal, Hymn 354, Stanzas 1, 2)
4 The Cross and Personal Piety
By the Rev. Harold L. Senkbeil, Associate Professor of Pastoral Ministry and Missions, Concordia Theological Seminary, Fort Wayne, Ind.

“Be who you are.” Not being swayed by the godless influences of the world around us nor captivated by forms of piety that contradict the faith we confess, Lutheran Christians will want to publicly confess the faith as… well, Lutheran Christians.

7 Cross and Church
By the Rev. Dr. Scott R. Murray, Pastor of Memorial Lutheran Church, Houston, Texas

Christ’s cross always brings suffering (John 17:14). The Church patiently receives the suffering God sends. In faith the children of the Church receive from God only what He sends, but He sends the cross. We interpret suffering as evil and even the work of the devil. However, God Himself sends us the cross we bear and because He sends it, it must be for our good.

10 The Cross in the Christian Life
By Dr. Uwe Siemon-Netto, Religion Editor of United Press International in Washington and a research scholar at the Institute on Religion and World Affairs, Boston University

Cheap grace is an insidious, sneaky error menacing us every waking hour, especially in this postmodern era with its ever-shifting values and deities. The cross—our own and that of Christ—often seems veiled. We prefer to fast-forward to the resurrection, trying to bypass suffering as if we could undo the fall to which we owe our thorns and thistles (Gen. 3:18).

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The Cross and Personal Piety

By the Rev. Harold L. Senkbeil
If you pay attention to *what’s hot* and *what’s not* these days, you’re no doubt aware that crosses are definitely *hot*. Time was when you’d be hard pressed to find a cross anywhere besides most churches and some Christian homes, but now crosses seem to be cropping up most everywhere—and in the oddest places. Pop culture seems to be “raining crosses,” with the familiar cruciform symbol decorating everything from CD jackets to body parts. For some among the more disillusioned and distressed fringes of our society, the cross seems almost a fetish, signaling a dark obsession with violence and death.

A faithful evangelical Christian trying to navigate his or her way through the troubled waters of today’s culture is left with something of a dilemma: to wear or not to wear? How best can we avoid giving the wrong impression while still providing a strong visual confession?

Perhaps the best solution is to follow the familiar maxim: “Be who you are.” Not being swayed by the godless influences of the world around us nor captivated by forms of piety that contradict the faith we confess, Lutheran Christians will want to confess publicly the faith as... well, Lutheran Christians.

You see, we Lutherans have a heritage of faith and confession that is thoroughly *evangelical*, that is, centered in the good news of Jesus Christ and Him crucified for the sins of the whole world. “For there is no distinction; since all have sinned and fall short of the glory of God, they are justified by His grace as a gift, through the redemption which is in Christ Jesus.” (Rom. 3:22-24) “God was in Christ reconciling the whole world unto Himself, not counting their trespasses against them.” (2 Cor. 5:19) At the same time, Lutherans are “small ‘c’ catholics”--that is, our teachings go back to Jesus and His apostles. We seek to maintain an unbroken, faithful connection with what the church universal has always taught, not falling prey to the errors of the Church of Rome on the one hand or to Protestant aberrations on the other. So the use of the cross in daily piety fits squarely within the mainstream of our inheritance.

While there is nothing magical about cross symbols and while Christian faith can thrive very well with them or without them, Lutherans have always prided the cross as an emblem of faith and godliness–that is, piety. Piety, you see, is nothing more than the way Christian faith takes up residence in a Christian’s life. The way we pray, the way we worship, the way we live: all of these are expressions of what we believe. Therefore they are all aspects of personal piety. Wherever faith intersects with life, there piety takes shape. What could be more native to us Lutherans, therefore, than for the cross to be part and parcel of our natural piety?

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Is there any danger that people will mistake our crosses for emblems of destruction and darkness? Not if our confession is clear. If Jesus Christ crucified for sinners is confessed by what we say and do, the crosses publicly displayed in our homes, offices, or perhaps worn around our necks will be visual reflections of the faith we profess: a faith that brings us forgiveness, life, and salvation in Jesus’ name.

There is another more personal appropriation of the cross that we may want to consider: using the sign of the cross in the context of our prayer life. Dr. Luther teaches us in the Small Catechism to start and end our days by tracing on our own bodies the same holy sign we first received when we were washed in Jesus’ name: “When you get up/when you go to bed, make the sign of the holy cross and say: ‘in the name of the Father and of the Son and of the Holy Spirit. Amen.’” (Small Catechism, Daily Prayers).

While only an outward action, the sign of the cross becomes a powerful kinetic expression of inner faith and conviction, the very emblem of our salvation. It is the sign of our Savior’s victory over sin, death, and hell; the seal of our redemption, purchased and won with the holy, precious blood of Christ and with His innocent suffering and death. With this sign and seal we confess our faith to others and ourselves as well. In fact, we boldly declare before both the holy angels and the hordes of hell alike that Jesus Christ alone is our strong and sure defense. It is an outward emblem of the invisible breastplate of righteousness we wear by faith, the armor of our defense against every evil (Eph. 6:14). With this sign we make public confession of our personal faith: by faith we take and bind unto ourselves the strong and powerful Name into which we were baptized: the Father, the Son, and the Holy Spirit.

Our pastors often accompany God’s Word of blessing with the sign of the cross: when they dismiss us at the communion table, for example, or when they place God’s Name upon us as we depart the Divine Service: “The LORD bless you and keep you, the LORD make His face shine upon you and be gracious unto you, the LORD lift up His countenance upon you and give you * peace.” Only a gesture, you say? A gesture, yes, but certainly not an empty gesture! For baptized believers, the sign of the cross is an emblem packed with meaning. It is the visual reminder of who we are--and whose we are: one of Christ’s very own, marked by His cross. Our forgiveness stands forever sure, signed and sealed with His own blood. If we choose, we may exercise the freedom we have in Christ to “grab” that sign our pastor makes over us and claim it publicly as our very own, tracing its outline from forehead down to heart, then shoulder to shoulder and back to heart again in token that we have been redeemed by Christ the crucified.

Fashions come and go, but piety is always “in.” Whichever form of personal piety you choose for yourself, the cross is never just stylish or trendy—but the emblem of your salvation in Jesus Christ your Lord. Wear it proudly, by faith in Him who loved you and gave His life that you might live eternally!

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One of our sister Lutheran congregations in Germany worships in a sanctuary called the Kreuzkirche. A huge crucifix, standing behind the altar, dominates the whole building. Christ on the cross stretching out his arms in death entirely embraces the worshippers. It is truly a “cross church.” The Lord’s cross must dominate the Church, for the cross shapes the entire life of God’s people by marking the presence of the Gospel. Cross and Church are inseparable.

Despite trendy revisions to traditional church architecture and art and new age attempts to hide the cross, the presence of the Church is still marked by a cross—on maps, on signs, and on steeples. Many churches are cross-shaped. The cross must dominate the Church because it is still the Lord’s sign. It must not

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Cross and Church

By the Rev. Dr. Scott R. Murray
merely be an ornament but the bride’s most treasured gift from her bridegroom, Christ. Martin Luther, in his “On the Councils and the Church,” identifies the cross as one of the marks of the Church (AE 41:164-165). God has connected the means of grace, Word and Sacraments, to the cross, which arises out of these crystal-clear conveyors of God’s grace.

The Church is cross-shaped in ways not open to mere human sight. Human reason scoffs at the Church’s weakness and humility. The cross is itself a weak and humble sign. However, Christ mounted the tree and suffered death there precisely to be the glory of God and to bring that same glory to the Church. The glorified Lord explained to the Emmaus disciples, “Ought not the Christ to have suffered these things and to enter into His glory?” (Luke 24:26 NKJ). If the Savior must enter into glory through suffering, the Church should not expect anything else. Suffering becomes one of the marks of the divine treasures of God’s grace.

The Church glories in the weakness of the cross, that the excellence of the Church may be God’s alone (2 Cor. 4:7). The Church may not always be ablaze in visible glory, but often languishes under the cross with its attendant suffering. Human reason will never recognize this glory because under the shadow of the cross the Church’s glory of sharing in the suffering of Christ is hidden.

In the Large Catechism, Martin Luther put the word and cross together, “For where God’s Word is preached, accepted or believed, and bears fruit, there the blessed holy cross will not be far away” (Large Catechism 3, 65-66). The Church comes into being with the cross impressed into the flesh of the bride. At Baptism the sign of the cross is set upon heart and forehead marking those redeemed by Christ the crucified. Baptism initiates into the Church by pressing the cross into the flesh of the baptized. Christ shares the cross and its death and suffering with those whom He draws down into the watery tomb of Baptism (Rom. 6:3).

At the altar of Memorial Lutheran Church in Houston, where I am the pastor, the wine in the communion chalice reflects the cross standing over the altar. When Christians drink the blood of Christ it brings the cross to the communicants. The Christian suffers the reception of the cross and all its blessings in the Sacrament. The Christian suffers in the hand of God by just “letting be.” Patience means to suffer by permitting God to work His salvation in our lives. He works. We receive.

Christ’s cross always brings suffering (John 17:14). The Church patiently receives the suffering God sends. In faith the children of the Church receive from God only what He sends, but He sends the cross. We interpret suffering as evil and even the work of the devil. However, God Himself sends us the cross we bear and because He sends it, it must be for our good. So as we look for the Church by the signs that mark its presence among us, we must be aware that membership in Christ and His Church also brings the cross and with the cross its suffering and weakness. Blaise Pascal (1623-1662), the French apologist, identified the apparent contradiction implied by the cross and its suffering: “All those contradictions which seemed to take me furthest from the knowledge of any religion are what led

According to the mysterious contraries of the Gospel, genuine joy only exists where the cross is borne in faith. Only faith can receive the contraries of suffering and joy in a single heart.

The cross the Church bears is not merely earthly suffering, such as illness, death, unemployment, bad weather, etc., but it is the cost of facing the holy and righteous God who destroys our self-justifications and pretensions to our own righteousness. He takes our earthly props out from under us. When we think we have the future in our own hands and do not need God, He takes our health. When we think we have made it financially, He sends economic downturns. When we think our wisdom is sufficient for following Christ, He makes us fools. When we think we are going to cheat death and live forever, He sends cancer. The cross shows our need of God. King David, in contrition for his sin, says that the bones broken by God should rejoice (Ps. 51:8)! He kills only to make alive, but kill He does (Job 13:15). The most difficult cross to bear is the one when, like Job, feel that God is our enemy. Such crosses are the lot of the Church and her children. The Word alone must overrule how we feel. The hymn by Paul Gerhardt (1607-1676), “When I Suffer Pains and Losses,” glories in high Christian confidence because God sends the cross.

Under burdens of cross-bearing, Though the weight May be great, Yet I’m not despairing You designed the cross you gave me; Thus you know All my woe And how best to save me. (LW 423, st. 2)

The Lord instructs with the cross and forces us to abandon ourselves to the mercy of our Lord Christ in the face of contrary evidence. Luther calls this the “Christian law.” “Suffering! Suffering! Cross! cross! This and nothing else is the Christian law!” (AE 46: 29). Faith’s challenge is not to believe what we feel, but rather to believe what God has said. Luther warns, “For this is what happens: when a person wants to be a Christian and acts according to his feelings, he soon loses Christ,” (AE 51:203-204). The resounding Word of God overpowers the weakness and timidity of the heart, assuring us of God’s favor for Christ’s sake.

To seek Christ in our easily deceived heart is to risk the loss of Christ and His cross. God will despise our plans and set them ablaze just to show us the more glorious way through suffering: the way of facing the divine wrath, and so receiving only His mercy. We always pray this in the Lord’s prayer, “Thy will be done.” Luther sums this up so simply, “The cross alone is our theology,” (WA 5:176, 32). The cross means that we do not get our own way. We cannot. Our own way is the happy and broad road to damnation. For the Church’s only way is Christ Himself with His holy cross and suffering.

The cross “too is a holy possession whereby the Holy Spirit not only sanctifies His people, but also blesses them,” (AE 41:165). Where this cross is there is the Church. The Church must be a Kreuzkirche.

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Two particularly beautiful words in the German language are not often heard these days. These words are \textit{Gottvertrauen}, meaning trust in God, and \textit{Gelassenheit}, a term that can be translated in different ways. Langenscheidt’s \textit{New College Dictionary} offers three options: composure, calm, and imperturbability. Actually, it means precisely what it says—the ability to let go (\textit{gehen lassen}). In my childhood, \textit{Gottvertrauen} and \textit{Gelassenheit} were considered typically Lutheran attributes because they were linked to what Martin Luther called “the purest theology,” meaning the cross of Christ. This is currently not a fashionable theology, for ours is an era of feel-good religion and—to use Dietrich Bonhoeffer’s phrase—“cheap grace,” or the false assumption that sin is wiped away without atonement.

The recent mass hysteria in Germany—especially in the churches—over the war in Iraq was testimony to the absence of \textit{Gottvertrauen} and \textit{Gelassenheit}, precisely because it ignored the liberating message of the cross. This message has gone out of style in the land of the Reformation and beyond. In fact, the “Lutheran” bishop of Hamburg, Maria Jepsen, suggested replacing the cross on church spires with a crèche. “Wouldn’t that be a nicer symbol?” she asked manly. What, then, is the message of the cross for the everyday lives of Christians? Malcolm Muggeridge suggested, correctly, that suffering is the only method by which we have ever learned anything. Is that what the cross is all about? Or, to introduce an absurd argument here, is the cross an expression of religious sadomasochism, as North American feminist pastors aver in their blasphemous conferences where they endeavor to “re-imagine” God and Christ?

At a time when we are increasingly confronted with a competing monotheistic religion whose God demands absolute submission, it is well to remember that ours is the only faith whose God makes Himself small “pro me,” in Luther’s words. Ours is the only faith whose God accepts the punishment for our sins and demands no action in return on our part.

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The liberating message of this theology for everyday life is that God placed the cross of Christ between “me” and “me”—between us and our sinful nature—so that we are free to accomplish what we have been sent here to do: serving our neighbor in our varied secular vocations, as student, husband, housewife, teacher, lawyer, journalist, craftsman, or politician. If we perform our work in the world to the best of our abilities out of love for our fellow man, we render the highest service to God, even though our work is under sin. “You are a sinner,” Luther admonished us. “Sin boldly but even more boldly still believe and rejoice in Christ.”

Through the centuries, Luther’s detractors have accused him of egging on his followers to murder, steal, lie, and commit adultery. Instead he told us that although everything we do is under sin, this should not prevent us from doing it if it is an act of love. Dietrich Bonhoeffer told his closest friend and editor, Eberhard Bethge, the point at which he fully grasped the depth of Luther’s insight: when he, Bonhoeffer, participated in the conspiracy to kill Hitler. As Bethge told me decades later, “Of course, Bonhoeffer realized that he, too, had to submit to God’s judgment. However, at that very moment reason dictated that we had to get rid of Hitler; therefore we had to act according to reason.”

In *The Cost of Discipleship*, Bonhoeffer explained, “For Luther, ‘sin boldly’ could only be his very last refuge, the consolation for one whose attempts to follow Christ had taught him that he can never become sinless, who in his fear of sin desairs of the grace of God. As Luther saw it, ‘sin boldly’ did not happen to be a fundamental acknowledgement of his disobedient life; it was the Gospel of the grace of God before which we are always and in any circumstances sinners. Yet grace seeks us and justifies us, sinners though we are. Take courage and confess your sin, says Luther, do not try to run away from it, but believe more boldly still.”

This is the point where Luther’s Theology of the Cross demands *Gottvertrauen*, or trust in God, in order to evoke *Gelassenheit*, the ability to let go. Trustingly, the Christian follows Christ, knowing that his own cross will not be heavier than he can bear. But he must bear it. The invariable corollary of God’s saving grace is “the obligation of discipleship,” according to Bonhoeffer. And it is precisely this obligation that contemporary false theology is trying to water down.

When more than half of all marriages in the United States fail, we must conclude that its partners were unwilling to bear the cross matrimony puts on...
everybody’s shoulders. When Christian ministers bless same-sex unions, we know that they and the partners in such unions feel exempt from the commandment of discipleship. The message here is: Don’t bother bearing the cross of resisting urges Scripture proscribes.

A “me” culture ignoring the needs of customers, shareholders, and groups and communities other than one’s own is the opposite of a Christian culture of discipleship and the cross. An executive newspaper editor who does not accept the personal consequences of having enabled a subordinate to cheat his readers with fraudulent reporting is placing himself outside the discipleship in the secular realm, the discipleship is asked of every Christian. He thus rejects the cross—his own cross and therefore Christ’s cross as well.

A senator who calls himself a Christian but votes in favor of abortion refuses to pick up his cross. In his case, this cross would be the danger of being kicked out of office in the next election. By not accepting this risk, the senator indulges in “cheap grace,” which Dietrich Bonhoeffer—who was martyred for practicing his beliefs—described as “the bitterest foe of discipleship.”

“The word of cheap grace has been the ruin of more Christians than any command of works,” Bonhoeffer wrote. Cheap grace is an insidious, sneaky error menacing us every waking hour, especially in this postmodern era with its ever-shifting values and deities. The cross—our own and that of Christ—often seems veiled. We prefer to fast-forward to the resurrection, trying to bypass suffering as if we could undo the fall to which we owe our thorns and thistles (Gen. 3:18).

As Dietrich Bonhoeffer warned, clergymen preaching cheap grace, rather than the cross and the need for Gottvertrauen, do not propagate Gelassenheit. Indeed, their false teaching has the opposite effect. What Bonhoeffer wrote about Germany before going to the gallows holds as true for our world today: “What are those 3,000 Saxons put to death by Charlemagne compared with the millions of spiritual corpses in our country today? With us it has been abundantly proved that the sins of the fathers are visited upon the children unto the third and fourth generations. Cheap grace has turned out to be utterly merciless to our Evangelical Church.”

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It has been said that medieval relic collectors had found enough pieces of the true cross to build Noah’s ark. Elector Frederick of Saxony, Luther’s protector, was well known for his delight in religious relics. Writing to the Elector in 1522, Luther congratulates Frederick on the acquisition of a new relic: “For many years now Your Grace has been acquiring relics in every land, but God has now heard Your Grace’s request and has sent Your Grace, without cost or trouble, a whole cross together with nails, spears, and scourges. I say again: grace and joy from God on the acquisition of a new relic!” (Luther: Letters of Spiritual Counsel, ed. Theodore Tappert, p. 139). Of course, Luther was using humor to make the point that the Elector would now endure suffering on account of his good confession of Jesus Christ. Discipleship brings with it the cross.

Luther lists the cross as the seventh mark or identifying characteristic of the church. “[T]he holy Christian people are externally recognized by the holy possession of the sacred cross. They must endure every misfortune and persecution, all kinds of trials and evil from the devil, the world, and the flesh (as the Lord’s Prayer indicates) by inward sadness, timidity, fear, outward poverty, contempt, illness, and weakness, in order to become like their head Christ. And the only reason they must suffer is that they steadfastly adhere to Christ and God’s Word, enduring for the sake of Christ…” (On the Councils and the Church 1539, AE 41:164-165). From God’s Word and his own life, Luther knew that the life of the Christian both individually and corporately is cruciform. To confess the saving Gospel of the crucified Christ is to live under the cross and bear the cross.

The cross is not simply a piece of jewelry that adorns the body or a decorative fixture in church architecture. The cross of Jesus Christ is God’s own method for the salvation of the world. Through this rough and despised tool of torture and shame, this instrument of the death sentence, God put sin to death and fashioned salvation in the nail-pierced body of His Son. “We preach Christ crucified,” said the Apostle Paul in his first letter to the Corinthians (1 Cor. 1:23). Paul’s theme was echoed by Luther as he taught “the theology of the cross” in contrast to the prevailing “theology of glory” that fastened on to human efforts rather than faith in the Savior who was made sin for us that we might have His righteousness. Confronting a church that had turned the cross into a ladder that human beings might use to climb into favor with God, one rung at a time, the Wittenberg reformer preached the cross as God’s descent into a world of sinners. Here God comes to us as a servant to redeem us from sin and free us from hell’s grip.

Where this Gospel is preached, there the cross will follow. The church that faithfully proclaims the exclusiveness of our Lord’s cross—that the Lamb of God alone is the way, the truth, and the life—ought to expect rejection and ridicule. A church that has as its aim cultural relevance and respectability by the world will find itself embarrassed by the cross. Little wonder that some “growing churches” have removed the cross both from their buildings and preaching. Jesus as a teacher of spiritual principles or as a prophet of tolerance does not require a cross. But in such a Christ there is no forgiveness of sins, only empty acceptance. Hermann Sasse once remarked that everything that the church does must be cleansed by the theology of the cross.

So God keeps His Church, His holy Christian people, under the cross. The flames of our own homemade spirituality, which would set the world ablaze with self-styled notions of how the church is to be effective, must be extinguished by the waters of Baptism. Joined to our Lord’s death in Baptism, we bear His cross in a life that is lived in faith and love. We live in the confidence that the device of defeat and death has become the means of victory and life. Cross and Church go together. “Therefore, since it is better to have a cross than to be without one, nobody should dread or be afraid of it. After all, you have a good strong promise with which to comfort yourself. Besides, the Gospel cannot come to the fore except through and in suffering and cross,” (Luther, Sermon at Coburg on Cross and Suffering 1530, AE 51:207).

The Rev. John T. Pless is Assistant Professor of Pastoral Ministry and Missions at Concordia Theological Seminary, Fort Wayne, Ind., and Editor of For the Life of the World magazine.
Before coming to CTS, I had to decide whether or not I would continue serving the Presbyterian Church which we loved, or whether we would leave it to confess more faithfully the truth of God’s Word,” says Tom Johnson, first year student at Concordia Theological Seminary (CTS).

Thirty-three-year-old Tom Johnson grew up in West Lafayette, Ind., as a Presbyterian (PCUSA) and was ordained in the Presbyterian Church in America (PCA). He earned a Bachelor of Arts (1992) in Linguistics and Spanish at Indiana University, Bloomington, Ind., and then went on to earn a Master of Theology (Th.M., 1997) in cross-cultural ministries, Dallas Theological Seminary, Dallas, Texas. He is now in the Alternate Route program at CTS to become a Lutheran pastor.

“Leaving the Presbyterian church was an especially difficult decision,” says Tom. “I was a pastor in a denomination that I simply could not continue serving in good faith. My beliefs were becoming more and more in line with the Lutheran church; I began to see clearly that the Scriptures teach that the washing with water with the Word brings about the forgiveness of sins, and the bread and wine are the true Body and
Blood received into our mouths.” Even though the Johnsons left under friendly and loving circumstances, they had to leave immediately since he was outside the bounds of the Presbyterian confession.

“God immediately provided a good job cleaning windows in Fort Wayne that provided for my family and me for the six months before beginning classes. Little did I know that my previous experience cleaning windows in Dallas for three years would carry us through this tumultuous time,” continues Tom. He and his family joined Redeemer Lutheran Church in Fort Wayne under Pastor David Petersen in August 2002.

At CTS, Tom enjoys conversations with professors and students after chapel the most. “I not only learn great theology but benefit from the shepherding skills of the faculty as well. The faculty at Concordia Theological Seminary will not merely teach you, but—if you are malleable—they will mold you. They are the best examples of what a pastor-theologian ought to be that I have ever encountered: bearers of solid doctrine and the self-sacrificial love of Christ!” Tom finds that the most difficult thing about seminary is balancing time between family, work, and school.

“I originally went to seminary because several pastors encouraged me and I had an insatiable appetite for God’s Word. Johanna has always been my best encourager.” To any man who is considering the ministry, he would say, “Take God seriously, but not yourself. The sacrifice you’ll make in coming here will not compare with the joy in discovering the richness of the Gospel; an even greater joy awaits you when you patiently extend that same labor of love to others.”

Tom has been married for 11 years to Johanna (née Smith), and they have three children: Natalie (4), Daniel (2), and one on the way in October.

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

1. Conservative, Confessional Integrity
2. Food Co-op Provides Over 70% Family Food Needs
3. Study Abroad Programs
4. Chapel Services Offered 3 to 4 Times per Day
5. Leader in Lutheran Missions
6. Comprehensive Financial Aid Program
7. Gemütlichkeit (Friday Fellowship)
8. Personal Interaction with All Professors
9. Fort Wayne Lutheran Schools
10. State-of-the-Art Technology

Are you considering attending the seminary?

To any man who is considering the ministry, he (Tom) would say, “Take God seriously, but not yourself. The sacrifice you’ll make in coming here will not compare with the joy in discovering the richness of the Gospel; an even greater joy awaits you when you patiently extend that same labor of love to others.”
"I have been convicted that I need to be faithful in basic Word and Sacrament ministry," says the Rev. Robert A. Dargatz, Pastor of Immanuel Lutheran Church, Orange, Calif. After serving as an instructor of Religion and Resident Counselor at Concordia College in Ann Arbor during the 1976-1977 school year, Pastor Dargatz was then called to serve at Christ College Irvine where he served for 20 years as an assistant professor of Religion. “While I was at the college I served a number of different congregations as an assistant to the pastor. Immanuel is the first congregation where I have served in full-time parish ministry.”

Pastor Dargatz attended Concordia College, Ann Arbor, Mich., where he earned an A.A. degree (1970), and then went on to earn a B.A. (1972) from Concordia Senior College, Fort Wayne, Ind. After that, he studied at Concordia Theological Seminary, Springfield, Ill., where he earned his M.Div. (1976). More recently, Pastor Dargatz earned an S.T.M. (1985) from Concordia Theological Seminary, Fort Wayne, Ind., and has done some doctoral work at Concordia Seminary, St. Louis, Mo. About his education, Pastor Dargatz comments, “I am thankful for the excellent education I got at the Springfield seminary. My professors molded my theological thought and nurtured a pastoral heart within me.”

Immanuel Lutheran Church typically has about 150 at their 8 a.m. worship service and 85 at 10:45 a.m. Their Lutheran day school has 115 students in K-8 and 39 in pre-school. “We have a consecrated Lutheran staff,” comments Pastor Dargatz. “All but one of the primary grade teachers are synodically trained (four of them are former students of mine).”

“I pray regularly for discernment so that the congregation’s investment of time and energy is to God’s glory and to the furthering of His kingdom,” states Pastor Dargatz. “We are growing at a good rate and enjoying the blessing of healthy spiritual growth.” Pastor Dargatz finds great joy in the fact that about half the adults who attend church are also present for Bible study, especially since teaching the Bible is one of his favorite aspects of his ministry. “We offer four different Bible study classes for adults to choose from on Sunday and have a few midweek Bible study opportunities for women,” continues Pastor Dargatz. As part of his own study, he enjoys joining with a number of pastors each month to study the Formula of Concord.

“I am the pastor of a congregation of over 400 members that uses Lutheran Worship in services, and less than one-half mile down the street is another LCMS congregation that has somewhere between 4,500 and 5,000 members.” Immanuel came into existence as a result of a split with the other congregation back in the 1920’s. During the history of the two congregations there were many years where the relations between them were cold. Today the relationship is fraternal and cordial. They have all the advantages and
disadvantages of a megachurch. While Immanuel can’t offer as many programs and services, it enjoys more of an atmosphere of a close-knit family where it is possible to know virtually everyone in the congregation. At this point in time the two ministries are more complementary than competitive. “Our congregation is more ‘traditional’ and we have no problem in finding new people who are attracted to that.”

When asked how he strikes a balance between his ministry and his family, Pastor Dargatz reports, “For most of the years of our marriage, my wife has been a stay-at-home mother and has taken on the lion’s share of child care, transportation, etc. Up until recently, the dinner hour had always been a time for the whole family to gather and share the blessings of God’s providing: food, fellowship, prayer. We worship together on Sundays! We treasure family gatherings especially those that are connected with holidays.” Pastor Dargatz has especially enjoyed the chance to spend his “day off” with his wife.

In addition to his responsibilities as pastor, Pastor Dargatz had the privilege to serve on the Commission on Theology and Church Relations (CTCR). “I grew theologically in conversations with men like President Al Barry, Dr. Robert Kuhn, Dr. William Weinrich, Dr. Cameron MacKenzie, Dr. Gregory Lockwood, Dr. Scott Murray, and Dr. Kenneth Schurb.

Pastor Dargatz has this to say to any man who is considering the Holy Ministry: “Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task’ (1 Tim. 3:1). Jesus tells us, ‘The harvest is plentiful and the laborers are few’ (Matt. 9:37). I can’t think of a better way for one to invest his earthly life. There is no work more urgent or significant than that of guiding souls to their eternal Savior, the Lord Jesus Christ.”

The Rev. Robert A. Dargatz is married to Mary, and they have been blessed with three children: Katie Ann (19) has just completed her first year at Concordia River Forest, Ill., in the Secondary Education Program; Jonathan Robert (17) will be a senior at Orange County Lutheran High School next year; and David Joseph (14) was confirmed this year and will enter Orange County Lutheran High School next year as a freshman.
Concordia Theological Seminary (CTS) is dedicated primarily to the preparation of pastors for the congregations and missions of The Lutheran Church—Missouri Synod, and when appropriate, of her partner churches. CTS graduates preach the Gospel in America as well as throughout the world. Besides theological education and pastoral formation, one of the ways CTS students and faculty are helping the mission effort is by financial contribution. Each week at the seminary’s main daily chapel service, a “Mission Offering” is taken. This year, approximately $4000 will be used to aid three pastors, each of them a CTS graduate serving overseas. All three men are experiencing the challenge of financial hardship, but are seeing faith in Christ grow as the result of the means of grace.

Ted Krey, a graduate of CTS in 2001, is serving a mission based in Maracay, Venezuela, and two neighboring towns. Maracay has a population of one million people, which brings both the problems and opportunities of evangelism in cities outside of nations with strong economies.

Andrei Ivolga, born in 1973 in the Far East of Russia, graduated from CTS in 1999. He has carried out his ministry in the Siberian city of Tomsk, and is now pastor of Holy Transfiguration Evangelical-Lutheran Church in Touim, Khakassia Republic. During the religious persecution that took place in Khakassia in the late 1990’s, the Lutheran Church in Touim had to use central Russian and international contacts to maintain its religious freedom. The church also has two small mission stations in nearby settlements. Sixty percent of Rev. Ivolga’s flock are recent converts to Christianity.

Liudas Miliauskas, born in 1978 in Vainutas, Lithuania, graduated from CTS in 2002 and was ordained the same year in the Lithuanian Lutheran Church. For the last five years, Rev. Miliauskas has organized summer Lutheran camps for 300-350 teenagers. Since his ordination, he has been serving as the sole pastor of four rural congregations, which have a total membership of around 800. Although he serves four congregations, his income is barely enough to pay for gas and car repairs. Therefore he has to seek income from a number of part-time jobs, spending time he otherwise use to proclaim the Gospel and teach the faith to the people of this former Soviet republic.

With funds from CTS chapel offerings, these three pastors will have some of their daily necessities met. As CTS students and faculty give to the Mission Offering, their contribution shows these missionaries that they are not isolated. Their fellow Christians around the world are there, helping to allow the Gospel to be proclaimed and the Sacraments to be administered for the salvation of the world.

Christ’s Child Learning Corner: A Service to the CTS Community

Christ’s Child Learning Corner, a registered child care provider with the State of Indiana, is housed in two renovated buildings on the Concordia Theological Seminary (CTS) campus. It has programs of education and care for children from six weeks old through twelve years of age. It is the goal of the seminary to provide high-quality, nurturing, Christ-centered care and education at a rate that is not unduly burdensome to seminary families. Christ’s Child Learning Corner provides breakfast, hot lunches, and snacks daily to enrolled children. With a cooperative agreement similar to that used at the CTS Food and Clothing Co-ops, seminary families can work approximately one hour per week to help reduce the costs of program operation. For more information on the work of Christ’s Child Learning Corner at CTS, contact Mrs. Renita Nahrwold by e-mail at nahrwoldrl@mail.ctsfw.edu or the Office of Admission at 1-800-481-2155.
Faunded in 1846 to train men for the pastoral ministry and missions, Concordia Theological Seminary (CTS) continues its global mission emphasis even today. CTS fosters an attitude in its students which looks to proclaim the Gospel of Christ’s cross to all the world.

There are many opportunities at CTS for studies in the field of missions. Master of Divinity (M.Div.) students can choose to take classes in the Mission Emphasis. The purpose of the Mission Emphasis is to integrate exegetical, historical, systematic, and pastoral theology into the missionary theology and practice of its students. Mission Emphasis students receive the same education as other M.Div. students, including missions courses required for all M.Div. students, but they have the opportunity to focus additional classes in the Mission Emphasis area. The underlying concept for this arrangement is that all students need to receive a foundation in missions, and all missionaries need to receive a foundation in theology. Dr. K. Detlev Schulz, formerly a missionary in Botswana and since 1998 professor at CTS, noted, “At CTS, we have a mission emphasis which is designed not just for a few, ‘elite’ students, but for all, so that all students can participate. Every student gets an understanding of missions, every student receives missionary formation.”

The world-renown Ph.D. in Missiology program is a central strength of missions at CTS. This program, the only Lutheran Ph.D. in Missiology program in the United States, draws students from around the world and prepares students for missions at home and overseas. Schulz remarked, “What gives our mission emphasis real strength is the proper foundation of proclaiming God’s Word to the world. First, we emphasize the necessity of understanding man’s need for the Gospel. All mankind is in need of God’s Word and salvation in Christ. Next, we emphasize the soteriological aspect of our theology, that is, God Himself seeks the sinner and the lost, and so do we. Next, we emphasize that God seeks the sinner through means. The realities of salvation are conveyed through means, not apart from those. In the mission context, that means especially Gospel-preaching and the Sacrament of Holy Baptism. We also emphasize the importance of being aware of world religions. Only by knowing where religions such as Islam stand will we be able to emphasize rightly that salvation is in Christ alone. With this goes an awareness of world events and movements, so that societies can be addressed fully with the Word of God. Finally, we emphasize an appreciation of past mission endeavors and look for continuation with these. We don’t want to fall prey to the latest mission fad, only to abandon it a few years later. These things are what distinguish mission as being Lutheran.”

Dr. Douglas L. Rutt is the supervisor of the Ph.D. in Missiology program, having served as an LCMS missionary in Central America and as a regional director for LCMS World Missions before coming to CTS in 2000. He noted how important

the international constituency of CTS’s program is, also to students who will serve in the United States. “The several international students in our Ph.D. in Missiology program have helped all the students at CTS become more aware of Christianity around the world, as well as the challenges and opportunities that they face in their ministries. With more of the world coming to us, this is very important to the students who will be serving as pastors in the U.S., for no doubt they will have opportunity to minister to the growing immigrant populations.”

In 21st-century North America, the knowledge of Hispanic language and culture is especially important. To prepare students for work in a Hispanic context, CTS provides specialized training in the Spanish language, even offering Spanish-language courses in homiletics and liturgy. “CTS has, from the very beginning, had mission work at its center,” Rutt noted. “The founding charter of the seminary back in 1846 mentioned as a purpose the training of young men to serve as missionaries among the Native American population. We have continued that mission focus through the years through specialized training in Spanish Language and Culture, the Mission Emphasis Program, as well as having five faculty members who have served as overseas missionaries.” Other aspects of CTS’s mission focus can be seen in an active, student-led mission society, and a mission resource library, under the curatorship of CTS’s Walther Library. Not only has CTS encouraged the preparation of American missionaries, it has also taken the lead in providing theological education overseas. In 1997, the seminary helped to establish Lutheran Theological Seminary in Novosibirsk, Russia. CTS is also helping to provide confessional Lutheran theological training in Sudan, and is working with the Evangelical Lutheran Church of Haiti to prepare pastors and missionaries.

“CTS conveys the Lutheran understanding of missions in several ways,” remarked Schulz. “Most graduates will become pastors in established congregations here in the United States. These pastors are taught to become outwardly focused, using the congregation as the basis for outreach. Students are taught to lead churches into an obligation of supporting mission, and also of becoming church planters themselves. Next, we offer some graduates to the Synod as church planters in the USA. Finally, we offer graduates as global missionaries, candidates for global missions overseas.” For example, several of CTS’s recent graduates are serving on the mission field in Venezuela, Guatemala, Mainland China, and Togo, West Africa.

As one of CTS’s 19th-century founders, Wilhelm Loehe, once said, “Mission is the Church in motion.” For CTS, this means that it is the central task not only of foreign missionaries, but of all seminary graduates, to proclaim Christ’s atoning sacrifice on the cross to all the world.
Concordia Theological Seminary (CTS) welcomes new students to campus this summer to begin their work toward becoming pastors in the Lutheran Church—Missouri Synod (LCMS). Fifty-seven students, an increase of 19% over last year, have enrolled in Summer Greek, which is a ten-week course of intensive study. The high Summer Greek numbers are indicative of strong enrollment trends at CTS. When the students have finished this summer course, they will be able to study the books in the New Testament in their original Greek, which provides unique insight into the language and words of Holy Scripture.

“This is the largest class of summer Greek students I’ve taught here at CTS,” stated Dr. Charles Gieschen. “They are showing great dedication by committing their summer to the study of Greek, the original language of the New Testament. We are thankful that they are making the sacrifices necessary to pursue the pastoral ministry.”

While in the summer intensive course, students primarily think, eat, sleep, and dream Greek. Very little time is available for other activities, as the pace of the class is fast. Many of the students organize study groups for evening and weekend study, and lasting friendships are often formed.

“It is a delight to welcome Greek students into our summer intensive,” said Dr. Dean O. Wenthe, President of CTS. “It is clear that God is at work calling men to the holy vocation of shepherding Christ’s people. To know the Greek original is to be equipped to speak Christ’s word more clearly and confidently. Under the guidance of Dr. Charles Gieschen, these men will experience the delight of exploring the tenses and nuances of the apostolic authors for the benefit of their future parishes. May their consecrated labor equip them to be the finest of shepherds.”

CTS offers the unique option to begin course work any time during the academic year, so some of the students in this summer’s Greek class may actually have begun their studies at the seminary in the winter or spring quarters.

Register Now for The Good Shepherd Institute Conference

Concordia Theological Seminary (CTS) will hold its fourth annual conference of The Good Shepherd Institute, November 2-4, 2003. The theme this year is Hymns in the Life of the Church. This event, co-directed by Dr. Arthur A. Just and Kantor Richard C. Resch, is focused on pastoral theology and sacred music for the church and serves pastors, musicians, and laypeople.

This year’s event will begin on November 2 at 4:00 p.m. in Kramer Chapel with “The Lutheran Chorale in Organ Literature,” an organ recital by Craig Cramer, Professor of Organ at the University of Notre Dame. At the 7:00 p.m. All Saints’ Choral Vespers service, the Schola Cantorum will perform Herbert Howells’ “Psalm 121,” Dietrich Buxtehude’s “What Is the World to Me,” William Harris’ “O What Their Joy and Their Glory Must Be,” and excerpts from J.S. Bach’s Cantata 161, “Come Sweet Death.” Dr. Dean O. Wenthe, President of CTS, will preach; Kantor Richard C. Resch will direct the choir; and Kantor Kevin J. Hildebrand will serve as organist.

Other highlights will include a hymn festival with the Seminary Kantorei and Dr. Martin Jean, Professor of Organ at Yale School of Music and Institute of Sacred Music, following the conference banquet.

“Throughout the church, people are telling us that the conference of The Good Shepherd Institute during All Saints’ has now become an established tradition in their lives,” said Dr. Just. “We couldn’t be more delighted by this news. It offers pastors, musicians, church workers, and laity—in the words of our President [Dr. Wenthe]—a chance to ‘refresh and renew.’ This year we continue last year’s theme of ‘Psalms in the Life of the Church’ to include the church’s song through her hymnody. We are looking forward once again to seeing old friends and making new acquaintances.”

Presenters for the conference will be: Dr. Craig Cramer, Dr. Joseph Herl, Kantor Kevin J. Hildebrand, Dr. Martin Jean, Dr. Arthur A. Just, Dr. Lawrence R. Rast, Kantor Richard C. Resch, Dr. Carl F. Schalk, the Rev. Stephen P. Starke, and the Rev. Jon D. Vieker.

To register, call 1-877-287-4338 (ext. 2143) or send an e-mail to muellehrd@mail.ctsfw.edu. For more information, see http://www.ctsfw.edu/events/goodshepherd/.
Published this spring by InterVarsity Press, the *Ancient Christian Commentary on Scripture: Luke*, edited by Dr. Arthur A. Just Jr., Dean of the Chapel and Professor of Exegetical Theology at Concordia Theological Seminary (CTS), is now available. The commentary makes extensive use of the Luke commentaries by Origen (185-254 A.D.), Ambrose of Milan (339-397 A.D.), Cyril of Alexandria (375-444 A.D.), and the Venerable Bede (673-735 A.D.). In addition, many sermons, letters, and treatises by numerous theologians of the early church are referenced. This procedure conforms to the general goal of the *Ancient Christian Commentary* series. In the commentary’s general introduction, Thomas C. Oden, the general editor of the series, remarked, “*The Ancient Christian Commentary on Scripture* has as its goal the revitalization of Christian teaching based on classical Christian exegesis, the intensified study of Scripture by lay persons who wish to think with the early church about the canonical text, and the stimulation of Christian historical, biblical, theological, and pastoral scholars toward further inquiry into scriptural interpretation by ancient Christian writers.”

Dr. Just’s commentary is available for purchase on-line for $36 plus tax, shipping, and handling. Simply go to www.lifeoftheworld.com, click on “Bookstore” in the upper left-hand corner, and click on “Search” in the menu bar. Then enter the words “Just Ancient Christian Commentary” and press Enter.

The Church Interpreter Training Institute (CITI) of Concordia Theological Seminary is a two-week program to be held on the seminary campus July 13-26, 2003. The Institute’s purpose is to train people to be able to interpret church services and other religious events into sign language for the deaf. Previously a month-long event, this year’s Institute has been shortened to two weeks.

“We’re trying to increase the intensity of the program,” said the Rev. David Bush, Director of CITI and Supervisor of Ministry to the Deaf and Disabled at Concordia Theological Seminary. “A two-week program will be more affordable for participants, but will still be intense. Because of the change in our culture and in federal laws, deaf people are more spread out now than they used to be. Many of them go to hearing churches, so it’s important for churches to be able to minister to the deaf by interpreting services and other events.”

Writing of CITI’s background and mission, Rev. Bush stated, “CITI was a dream of the late Dr. George Kraus, Professor at Concordia Theological Seminary and instructor of deaf ministry. As he shared his dream with the Rev. Robert Muller, a former pastor to the deaf, and with the Mill Neck Foundation in Mill Neck, N.Y., it became a reality. CITI trains members of churches to bring the Word of God in sign language to the deaf of the community. St. Paul wrote, under inspiration of the Holy Spirit, that faith comes from hearing, and that someone needed to be sent to bring the Gospel to the people. God has sent many pastors into the field, ready for harvest, but still, there is a need for the deaf to ‘hear’ God’s Word. Now with interpreters for the deaf, the eyes of the deaf have become their ears, which now hear (see) the Word of God. This, in brief, is the story of CITI and is the hope of the CITIzens, who are sent from here to bring the Gospel to the deaf community in sign language.”

CITI Teen Camp (age 14-17) will take place during the week of July 13-19. Participants in CITI and CITI Teen Camp are Christians who confess faith in the Trinity. For more information about CITI, go to http://www.ctsfw.edu/events/citi/ or call 1-260-452-2181.
Port Angeles, the “Port of Angels,” became just that for us. It happened when the Seminary Kantorei exited their bus to sing at the nursing home where Dr. Kenneth Korby now lives. Kenneth Korby is well known in the LCMS as a dynamic preacher and teacher. He is truly a great “teacher of the church” who, some have suggested, almost single-handedly commenced today’s “catechetical revival” in the LCMS. Of course, he influenced a great many of his students during his years at Valparaiso University and in the parish. Among those so influenced was Kantor Richard Resch of Concordia Theological Seminary.

Greeting us at the door of Dr. Korby’s nursing home were his wife and daughter, who welcomed us as if the heavenly cherubim had knocked at their door. There was a level of respect and honor and absolute joy at the arrival of the Seminary Kantorei which I would not have understood had I not seen and heard what went on inside.

I was “along for the ride” on temporary assignment to the Office of Admission at CTS. It was my task to lead the choral vespers services during the tour and to talk to prospective students. So as we entered the nursing home I stayed back and watched the group as we were led through the halls to a cafeteria with an unparalleled view. Set on a bluff, the cafeteria afforded us a view of white houses with black roof tops below us, cascading down to the Port Angeles harbor, to a water first of royal blue, then of turquoise. Then the stunning snow-capped Cascade Mountains completed the frame. It was as beautiful a sight as there is in all of God’s magnificent creation. Before us, however, was a beauty more profound—the dazzling, faithful smiles of Dr. Korby and his family.

Dr. Korby was very much alert, but the stroke that forced him to take up residence at the nursing home had rendered him unable to speak. However this is a man—as his wife described him—who prayed Matins daily and whose mind was filled with churchly song. He was seated before us behind a table, with his wife and daughter on his right. Standing before them were the sixteen men of the Kantorei in a semi-circle with copies of The Lutheran Hymnal’s order of Matins. And so the choir began, “O Lord, open Thou my lips,” and the congregation responded, “And my mouth shall show forth Thy praise,” and we were all lifted by God’s Word in song, and by the view of Dr. Korby’s, Mrs. Korby’s, and Rebecca Korby’s tears of joy. They sang, and we sang, as if the veil to the heavenly places had been removed—which, of course, is exactly what was happening.

We sang heavenly words—God’s Words—set to transcendent music. We wept as we sang the Te Deum Laudamus with the angels and archangels. We marveled at the tender face, voice, and actions of Rev. Richard Resch as he sang for his teacher with the profoundest respect, admiration, and love. And we were humbled, encouraged, and renewed as we sang Dr. Korby’s favorite hymn, “Come Thou Bright and Morning Star,” for here, as elsewhere, he did not need to see the music or the words. He had sung them over and over. They were “in his head and in his heart.” God’s Word had not returned void, but was, in fact, being repeated back to Him who gave His life for Kenneth Korby, his family, and us.

For “us” now included not only the Kantorei and me, but also the voices of the men and women seated in wheelchairs around us and the staff standing in the doorway, along with the other family members and guests cramming around them to listen in to what was going on. Few of them knew Matins, but many of them knew God’s Word: they knew who the “Morning Star” was. They knew who and what we were singing about when they heard “We praise Thee and acknowledge Thee, O God, to be the LORD.” They knew the Lord’s Prayer. I heard their voices—some quite faint—and I looked around and saw their faces. They spoke with clarity, confessing God’s Word, humbled, uplifted, and awed by it, and by
On Sunday evening, April 6, 2003, the annual call service at Concordia Theological Seminary (CTS) announced the solemn calls of 75 candidates into the Holy Ministry of The Lutheran Church—Missouri Synod (LCMS). Calls are extended by congregations, are delivered to the presidents of the 35 districts of the Synod, forwarded to the Synod’s Board for Higher Education, and then sent to the two seminaries of the LCMS. In addition, the Board for Mission Services and other entities of the Synod may submit calls for consideration. Meanwhile, the seminaries are striving to prepare men for the various calls of the church, and, upon receiving these calls, the placement committees of the seminaries seek to assess which of their students are best gifted by God for each one. Finally, over the four weeks leading up to the call service, the seminary placement officers and the district presidents meet to determine the most appropriate matches of men with congregations and other calls.

Before announcing the calls, Dr. Carl Fickenscher, Dean of Pastoral Education and Placement, told the filled-to-overflowing Kramer Chapel, “Throughout this process, we pray that the calls submitted are wholesome matches for the candidates and their families. As we worked through the process, it was easy to see how graciously God has answered that prayer. Every man from each seminary will receive a call that in our limited human judgment seems excellent for him, for his family, and for the congregation, and in God’s perfect wisdom, that is certain.”

Fickenscher continued, “Of the 75 CTS candidates in this spring placement, 61 were Master of Divinity students and 14 were by Alternate Routes. From our sister seminary, Concordia St. Louis, 87 candidates received spring calls (81 M.Div., 7 AR). Additionally, one candidate from Concordia Lutheran Theological Seminary, St. Catharines, Ontario, and 3 colloquy candidates were placed into the ministerium of the LCMS, for a total of 166 men receiving calls in this placement. That brings the grand totals of new LCMS pastors for this academic year, including fall and winter placements, to one from St. Catharines, 93 from St. Louis, and 95 from Fort Wayne.”

The call service was broadcast live online, with over 540 unique users connected through the internet to listen. Close to 750 friends and family joined the candidates in Kramer Chapel for the special service. A complete list of call assignments can be viewed at http://www.ctsfw.edu/cts/placement/.

The beauty of the godly song brought to them by this choir.

And I kept looking at Dr. Korby and his family as I sang and prayed along with them. A couple of times our eyes met with a look that said, “Thank you!” He thought he was thanking God and thanking me for the Kantorei, for being there. But I was thanking him, and thanking God for whoever it was that influenced Kenneth Korby as a young man, who made sure that he received Christian instruction, who made sure that he knew his catechism, that he went to church, and did so with a constancy that enabled him to memorize the Word of God in and with the music, so that on this beautiful sunny day he would show the fruits of such an upbringing to a group of young men training to be pastors (or just getting started).

I have two small children and one on the way, and I admit that my flesh likes “change.” I tend to rebel against routine, and I do not think I am unique there. But in Port Angeles, Washington, on January 7, 2003, I saw the results of a life lived under a regular order of service. I saw that he didn’t need “the book.” Quite frankly, he didn’t need his eyesight, or his hearing, or his speech, or his sense of smell. Though “these all be gone, the devil had not won, and the Kingdom His remaineth” because someone—and some church body—cared enough about Kenneth Korby’s spiritual formation not to change the worship service every Sunday, and to ensure that this service let him sing the Word of God in a way that enabled him to hear and understand the faith, and in a way that he could pass on to his children, and to his children’s children—and to his students and to his students’ students—that they all might gather ‘round the throne and sing unto the Lord, and make a joyful noise to the Rock of our salvation.

Thanks be to God, and may it be so among us.
Dr. Eugene Klug Called to the Church Triumphant

Concordia Theological Seminary (CTS) mourns the loss of Dr. Eugene Klug, Professor Emeritus of CTS, who was called home to his Lord Jesus Christ the morning of May 19, 2003. The seminary community also rejoices that his race is over and that he now enjoys the presence of our Lord. Dr. Klug, who had lately been a patient of hospice care in Fort Wayne, was born in Milwaukee on Nov. 26, 1917; graduated from Concordia Seminary, St. Louis, with a B.D.; received an M.A. from the University of Chicago; and the D.Theol. from the Free University of Amsterdam in 1971, where his dissertation was entitled, “From Luther to Chemnitz on Scripture and the Word.” In addition, Dr. Klug did graduate work at the University of Wisconsin, Marquette University, the University of Illinois, the Lutheran School of Theology (Chicago), and Washington University (St. Louis). In the course of his ministry, Dr. Klug served as a U.S. Navy chaplain in World War II; as campus pastor at Calvary Lutheran University Church, Madison, Wis.; and as pastor in Kalispell, Mont. From 1955-1960, Dr. Klug served as the Lutheran Chair of Religion at the University of Illinois, and was then called to the faculty of CTS (at that time in Springfield, Ill.) in 1960. After his retirement in 1987, he remained active, writing books and speaking at various engagements.

Dr. Klug was the author of numerous articles for Concordia Theological Quarterly, The Springfielder, The Lutheran Witness, and other journals, domestic and foreign. He contributed to the books Church and State under God (1965), Anden Og Kyrken (Spirit and the Churches, 1979), Von der wahren Einheit der Kirken (On the True Unity of the Church, 1973), Theology of the Formula of Concord (1978), Church and State under God (1964), and A Contemporary Look at the Formula of Concord (1978). He was the author of the books The Military Chaplaincy Under the 1st Amendment (1967), Getting into the Formula of Concord (1977), Word and Scripture in Luther Studies since World War II (1985), and Church and Ministry: The Role of Church, Pastor, and People from Luther to Walther (1993). In addition, he was the translator of Luther’s sermons, The House Postil (Baker Books, 1996).

Dr. Klug is survived by his wife, Dorothy, and four children. His funeral was held at St. Paul’s Lutheran Church, Fort Wayne, Ind., on Thursday, May 22, at 11:00 a.m. The preacher was Dr. Walter A. Maier II.

A Little History:
A Tribute to CTS—Past and Present

Editorial comment: As noted in this issue of For the Life of the World, Concordia Theological Seminary (CTS) mourns the loss of Dr. Eugene Klug (1917-2003), Emeritus Professor of CTS, but also rejoices that he has been called home to our Lord Jesus Christ. A fitting way to remember Dr. Klug is to consider one of his many writings—the introduction to Erich H. Heintzen’s Prairie School of the Prophets. In future issues of For the Life of the World we intend to present excerpts from Heintzen’s book to give our readers a delightful taste of the history of CTS and of the Missouri Synod. To begin this series of articles, the words of Dr. Klug—who himself was an important part of CTS and Missouri Synod history—are most fitting.

"Only a false sense of humility could argue that the history of an educational institution like Concordia Theological Seminary, Fort Wayne, Indiana, is of no importance and value. Its travels alone—from Fort Wayne to St. Louis, then to Springfield, Illinois, for 101 years, and now back again to Fort Wayne—constitute a story of almost epic proportions. ‘Concordia Theological Seminary was born of the distress and needs of confessional Lutheranism a century ago,’ wrote Walter A. Baepler on the centennial in 1946 of this vital cog in the pastoral training program of The Lutheran Church—Missouri Synod. Now some 43 years later, with more than 4,500 men prepared for their professional task and virtually half of the present clergy owing their training to this institution, it could hardly be misstated or overstated that the existence and life of the church is somehow directly tied to the birth, life, and health of the seminary. Its history is important, if for no other reason than to tell of the ‘distress and needs’ of the Synod as it strove to serve people on the frontier in a new land with the same consistent confessional stand characteristic of historic Lutheran theology and church life.”

Guild Makes Difference in Lives of Students and Their Families

From providing delicious cookies to baking birthday cakes for seminarians to mending clothes, the Seminary Guild is busy supporting the mission of Concordia Theological Seminary. However, the Guild does much more than those greatly appreciated tasks. The Seminary Guild has made a major difference in the lives of the students and their families. They have taken on projects such as providing new mattresses in the dormitories to our present project of updating the Student Commons furniture.

The Seminary Guild provides support for the Christ’s Child Learning Corner, and it supports the Food and Clothing Co-ops via Donation Day in partnership with the Indiana District LWML. (This fall, the Ohio District LWML will be joining in on this wonderful project.) The Guild helps provide gifts for student families by helping sponsor the Christmas Emporium. We invite you to participate in the mission of helping our students. Please consider becoming a member of the Guild (see form below).

The Guild thanks our past officers and board members for the great job that they have done. At the April meeting the Guild elected a new vice president, Janice Schmidt; Delores Scheumann accepted a second term as treasurer; and Judy Gerke and Cornelia Schulz were elected to the board. May God bless our efforts this coming fall as we plan projects to help care for the needs of the seminary students and their families.

One of the “fun” projects of the Guild is making baby-sized CTS shirts for our new-borns. Many little boys and girls are running around in the colors of Concordia! Pictured here are Grace and Elizabeth Stinson, daughters of Seminarian Russell and Margaret Stinson.

CTS Guild Fall Schedule:

Tuesday, September 9, Luther Hall, 1 p.m., “Affiliate Servant Event”
Tuesday, October 21, Donation Day, 9 a.m. to 3 p.m.
Tuesday, November 11, Luther Hall, 1 p.m., “Patriotic Theme”
Tuesday, December 9, Chapel, 1 p.m., for the Kantorei Christmas Presentation

Concordia Theological Seminary
Affiliate Guild Registration

☐ Yes, we are interested in becoming an Affiliate Guild. Please send more information to
Name: ____________________________________________________________
Organization: ______________________________________________________
Address: __________________________________________________________
City: __________________________ State: ________ ZIP: _______________

☐ 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.

Box 8, 6600 N. Clinton St., Fort Wayne, IN 46825-4996.
Russian Seminary Students Ordained into the Ministry

Three students of Lutheran Theological Seminary (LTS), Novosibirsk, Russia, were ordained May 23, 2003, at a service in Tallinn, Russia. The new clergymen—Vladislav Ivanov, Alexander Hahn, and Igor Kizyaev—are the “first fruits” of LTS’s ministerial education program. At the May 23rd service a fourth man, Sergei Glushkov, was also ordained. Glushkov was formerly a student at Concordia Theological Seminary, Fort Wayne, Ind. These men will serve in the recently-organized Siberian Evangelical Lutheran Church, which is a daughter church of the Estonian Evangelical Lutheran Church with 12 clergymen serving in 14 parishes and mission stations. Lutheran Theological Seminary was organized by Russian Lutherans with help from Concordia Theological Seminary, Fort Wayne, Ind. For more information about the seminary and its work, go to http://www.lts.ru/.

CTS Tours Plans Trip to Spain with Dr. David P. Scaer

There are few places in the world that are as significant as Spain for the history of western civilization and the Christian Church. That is why Concordia Theological Seminary is sponsoring an 11 day “Treasures of Spain and Portugal” trip in 2004, hosted by Dr. and Mrs. David P. Scaer. This trip will leave on February 28, 2004, and return on March 9, and the cost is only $1959 per person (from Chicago; $1999 from Ft. Wayne). This price includes roundtrip airfare, fine accommodations, most meals, comprehensive sightseeing, and a professional tour director.

For centuries, the Iberian Peninsula was the great intersection for the Christian, Moslem, and Jewish faiths. Power and control changed hands several times in the great conflict of competing empires, yet the history of these various influences still remains, reflected in soaring cathedrals, majestic castles, and the ornate mosques of the Moors. What a thrill it is to visit El Escorial, the monastery-palace of Philip II, or to stand before the Alhambra, masterpiece of moorish architecture, or to enter the cathedral of Seville that contains the tomb of Christopher Columbus!

And these are just some of the sites that are included on the tour. No other land in Europe has more to offer the visitor than Spain and Portugal. Artistic masterpieces, shrines of Catholic piety, and beautiful scenery are all a part of this trip. Since the days of the Roman Empire, Spain has been attracting visitors; and once there, a visitor is surrounded by a world of art, culture, and history that is unparalleled anywhere else. This is a trip that tour participants will never forget—a powerful educational and spiritual experience.

Of course, there are many tours to this region of the world, so what makes the seminary’s special? Obviously, the price is very reasonable. In addition, the seminary is working with Nawas International Travel, the same agency through which it has arranged many successful tours in the past.

But the special advantage of this tour is that Dr. David P. Scaer and his wife, Dorothy, are serving as tour hosts. One of the seminary’s most popular professors, Dr. Scaer is an expert in Christian theology and is in demand as a lecturer around the world. He is also a member of the Commission on Theology and Church Relations of The Lutheran Church–Missouri Synod. His insights into the significance of the places visited for the story of the Church and the history of its theology make this tour an educational and inspirational experience unparalleled by any other.

For more information, interested parties should contact the seminary at CTS Tours by mail, e-mail (CTS-TOURS@mail.ctsfw.edu), fax (260-452-2231), or telephone (877-287-4338, ext. 2224–ask for Lauren Braaten).
Imagine for a moment what you would do if a friend began sending you $50 each month for one year. Then consider your options if the same friend began increasing the gift in multiples of $600 as each year went by. Could you spell out how those dollars would be used in your household?

At Concordia Theological Seminary, we could do so easily. Each month Concordia is challenged to meet operating expenses and to find the necessary dollars to fund our tuition guarantee program for all Master of Divinity candidates.

Annual gifts of $600 or multiples thereof would significantly assist us as we address those key financial challenges (daily operations and/or tuition guarantee support).

At Concordia Theological Seminary we have been experiencing significant growth in both the number of friends that have been supporting us and the amount of support dollars they have been investing in this ministry. We have been mightily blessed.

At the same time, the growth of our student body over the past six years (first-year classes have risen by 100% since 1996) and the expansion of faculty, staff, equipment, and services to meet the needs of these students and their families continue to challenge us.

It is therefore essential that we succeed in developing an even greater number of “friends” whose gifts will provide additional income.

As a fellow “saint” in the Kingdom and a member of an LCMS congregation we are bold to ask your consideration of this request. Might your church or one of the groups within your church (LWML, LLL, youth, etc.) be able to become a $600 or higher annual donor? Would a $50 per month or greater gift be possible on an ongoing basis?

Each $600 gift would underwrite student tuition requirements. Six units ($3,600) would equate to a quarter’s tuition, while a nineteen unit gift ($11,400) replaces an entire year of tuition.

For additional information on this congregational initiative, named “Saints to Seminary,” and its impact on the preparation of future pastors, please call the Office of Advancement toll-free at 1-877-287-4338, ext. 2169.

Please join us as a partner in the expansion of our church by significantly assisting with the raising up of new pastors. We pray God’s blessing on your congregation, your families, and especially the pastor that God has sent into your midst.

Dan Johnson, CFRE, Director of Congregational Development

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**Use my gift for preparing men to serve as pastors.**

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- Student Aid
- I have included CTS in my will.

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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
Dr. Karl Barth Speaks, Graduates Receive Degrees at 157th CTS Commencement

Concordia Theological Seminary (CTS) celebrated its 157th annual commencement exercises on Friday, May 23, for students who have earned post-graduate degrees. For the completion of their studies, 73 students were recognized at commencement.

Dr. Karl L. Barth, President Emeritus of Concordia Seminary, St. Louis, Mo., was the commencement speaker. His message was introduced by Dr. Dean O. Wenthe, President of CTS. “[O]ur reason for inviting him is...fraternal, for here is a confessor of the faith who has distinguished himself as a parish pastor, as a district president, and then as a seminary president. It is my great honor and privilege to introduce to you Dr. Karl Barth.”

Dr. Barth greeted the assembly by recalling the role of CTS and its founder, Wilhelm Loehe, in the history of The Lutheran Church–Missouri Synod (LCMS). “Each time one steps on this campus, memories are stirred. Concordia Theological Seminary, as you know, was a gift from Wilhelm Loehe, who was so instrumental in the founding of our beloved Synod. Indeed it was of him that Dr. Walther, our first president, said: ‘Next to God, it is Pastor Loehe to whom our Synod is indebted for its happy beginning. It may well honor him as its spiritual father.’” Admonishing the graduates to faithfulness to Christ and His Word, Dr. Barth spoke, “Indeed our Lord reminds us, ‘If the world hates you, know that it hated Me before it hated you.’ And He does not call us to ‘damage control,’ but only to faithfulness. ‘Blessed are you when they shall revile and persecute you, and say all manner of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven.’

Almost 150 years ago Charles Porterfield Krauth spoke these words: ‘The Lutheran Church can never have real dignity, real self-respect, a real claim on the reverence and devotion of her children while she allows the fear of denominations around her or the desire for their approval in any respect to shape her principles or control her actions. It is a fatal thing,’ he said, ‘to ask not, What is right? What is consistent? But, What will be thought of us? Better,’ he said, ‘to die, than to prolong a miserable life by such a compromise of all that gives life its value.’ Yes, [you will be] leaders, but mark it well, not tyrants. For as strongly as Paul speaks in 1 Corinthians 4 about being responsible first and foremost to the Savior, so kindly does he speak in 2 Corinthians 4, where he writes, ‘We do not preach ourselves, but Christ Jesus as Lord, and ourselves your servants for Jesus’ sake.’”

Baccalaureate Matins was held at 10 a.m., where the sermon, “Preach the Word in Season and out of Season,” was preached by the Rev. James A. Markworth. Rev. Markworth is the father of M.Div. graduate David J. Markworth. Other events of graduation included an organ recital by Kantor Richard Resch of CTS, and reunions of the alumni classes of 1953 and 1963.

Graduation exercises were held in Kramer Chapel, during which graduates were recognized for completing requirements for degrees. The Miles Christi (Soldier of Christ) Award was awarded to William H. Hecht of Vienna, Va.; Dianne S. Humann of Fenwick, Ontario, Canada; and Richard C. Hallgren of Rochester Hills, Mich. (in absentia). This award was created by the CTS faculty in order to recognize and honor Lutheran laymen or laywomen in the Church who have glorified God through a real contribution in some field of human endeavor and who have displayed the characteristics of good soldiers of Jesus Christ (2 Tim. 2:3).

The Doctor of Divinity degree (honoris causa) was conferred upon the Rev. Gary M. Arp, President of the Iowa District East of the LCMS. Rev. Arp, who served congregations in Arkansas and Iowa and has been active in several capacities in the Mid-South District, the Iowa District West, the Iowa District East, and the Synod-at-large, was honored for his long-time service and dedication to the LCMS. Later this summer, the Doctor of Divinity degree will also be presented to the Rev. Ari Lange of Sao Paulo, Brazil, for his service and dedication to the Church. Rev. Lange has been active in ministry and missionary work among the Terena Indians, in leadership and development of the overall program of evangelism and stewardship for the Evangelical Lutheran Church of Brazil, and in leadership and dedication to confessional theological education and missions as General Director of Concordia Institute in Sao Paulo.

During the 2002-2003 school year, the Master of Arts was awarded to ten individuals, the Doctor of Philosophy in Missiology to four individuals, the Master of Divinity to 70 men, the Master of Sacred Theology to five men, and the Doctor of Ministry to seven men. A total of 96 degrees were awarded in the 2002-2003 school year.
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.

### Having Your Cake and Eating It Too or Giving Your Home and Keeping It Too

John and Mary Jones are a couple in their early 80’s. Having a great heart for the seminary, but not great wealth, they wondered how they might assure a gift to the seminary when the Lord calls them home to heaven. While they had reasonable income for their lifetime, and long-term-care insurance in case they need to enter a nursing home, their only major asset was their home.

John and Mary decided that they would like to give their home to the seminary. As they discussed this and talked with their lawyer, he suggested a way of doing this that could benefit them while they are living. John and Mary could give the home to the seminary now while retaining for themselves the right to use the home for the rest of their lives. They would pay all the bills, the taxes, insurance, etc., but the seminary would actually hold the title to the house. If they entered the nursing home, the house could be rented and provide additional income for them. At the second death, the seminary would be free to sell the home and fund a financial aid endowment in accord with John and Mary’s wishes.

How does this benefit John and Mary? Since they are irrevocably giving their house to the seminary, they receive a tax deduction based on their current ages. In John and Mary’s case, the deduction for their $150,000 home is $88,000. Since this is far more than they can use as an itemized deduction in one year, they can take the maximum amount allowed this year and up to the next five years, until the entire $88,000 has been used.

A second benefit John and Mary receive is the certain knowledge that no matter what happens to them, the seminary will receive the gift they intended. They know students will benefit from their gift for many years to come.

John and Mary felt this gift was created just for them. They know they will never want to move anywhere else. All their family is in the community in which they live. They are committed to the seminary. And their needs are adequately provided for.

For them, it was the perfect gift.

If the life estate reserved has interest for you, please call 260-452-2268 for a confidential appointment. We would be happy to talk about the pros and cons of this or any other type of planned gift that would be helpful both for the seminary and for you.

Rev. Ralph G. Schmidt
vice president for institutional advancement

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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
Wow! So many choices!

Apartments, mobile homes, rental homes, homes for sale—the options are plentiful! One only has to stop in the Relocation Office and view the "Books," where seminarians and some landlords in Fort Wayne have listed their homes, to see the variety of choices and prices available. What a great benefit to the men and their families as they relocate and begin their study here at Concordia Theological Seminary! Stop in and take a look! Here is a sample of the homes available for rent or for sale.

Mary Bridges, Relocation Coordinator
1-800-481-2155

Concordia Deaconess Conference Meets at CTS

For three days, June 9-11, Concordia Theological Seminary (CTS) hosted the spring conference of the Concordia Deaconess Conference. Their theme was “Serving Under the Confessions.” The Reverend Harold L. Senkbeil, Professor at CTS, and Dr. Beverly K. Yahnke, Clinical Psychologist and Director of Christian Counseling Services in Wauwatosa, Wis., assisted the conference in the development of a Deaconess Code of Ethics. The conference included a business meeting on Tuesday evening and a banquet on Wednesday evening. Around sixty deaconesses, deaconess students, and prospective deaconess students attended. While on campus, the ladies participated in the worship life of the seminary community.

The Concordia Deaconess Conference—Lutheran Church Missouri Synod (CDC-LCMS) was organized January 1980, and adopted its initial constitution and by-laws in June of the same year. Its motto is: “Working in faith, laboring in love, remaining steadfast in the hope of our Lord Jesus Christ” (based on 1 Thess. 1:2-3). In the early years (1980-84) of the conference’s founding, the women gathered twice during the year (in spring and fall) at the Concordia University, River Forest, Ill., campus. Later, other locations were used and gatherings were reduced to one per year. The 1989 convention of The Lutheran Church—Missouri Synod changed the classification of deaconesses from “Church Worker—Lay” to “Minister of Religion—Commissioned,” a classification they share with parochial school teachers and other assisting offices within the LCMS.

“This conference was certainly a rewarding one,” noted Deaconess Joyce Ostermann, Financial Aid Administrative Assistant at CTS. “With Prof. Senkbeil’s presentation on the doctrine of the ministry and its relationship to the service of deaconesses, and Dr. Yahnke’s presentation on Christian ethics, all participants in the gathering were enriched. With the help of God’s Word and the confessions of the Lutheran Church we began our work on a Deaconess Code of Ethics, and for that we are thankful.”
CONCORDIA THEOLOGICAL SEMINARY

Calendar of Events

Events
Church Interpreter Training Institute
July 13-26, 2003

Opening Service
September 7, 2003
Kramer Chapel, 4:00 p.m.

Prayerfully Consider:
Invitational Campus Visit
September 25-27, 2003
1-800-481-2155

Good Shepherd Institute
November 2-4, 2003
1-877-287-4338 (ext. 2143)

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

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

Spain & Portugal Tour
with Dr. David Scaer
February 28 - March 9, 2004
1-877-287-4338 (ext. 2224)

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
1-877-297-4338 (ext. 1-2204)

Fall Lutheran Hostel
October 5-10, 2003
1-877-297-4338 (ext. 1-2204)

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For those congregations that do not wish to provide a membership list, bulk subscriptions are available for $5.00 per subscription/per year with a 50 order minimum.

You can support this magazine through a $20.00 yearly donation to the following address: For the Life of the World in care of Public Relations Concordia Theological Seminary 6600 N. Clinton St. Fort Wayne, IN 46825.

Please make checks payable to CTS.

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For centuries, the Iberian Peninsula was the great intersection for the Christian, Moslem, and Jewish faiths. Power and control changed hands several times in the great conflict of competing empires, yet the history of these various influences still remains, reflected in soaring cathedrals, majestic castles, and the ornate mosques of the Moors.

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