Dear Friends of Concordia Theological Seminary:

For All the Saints Who Have Gone Before Us—C. F. W. Walther

I have been reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also.” 2 Timothy 1:5

One of the beauties of the Christian church is its continuity across generations. Already in Sacred Scripture Abraham, Moses, David, Hannah, Esther, and numerous others are recommended as models for faith and life. This continuity of the church’s confession is attested by Paul’s journey to confer with St. Peter: “Then after three years, I went up to Jerusalem to get acquainted with Peter and stayed with him fifteen days” (Galatians 1:18). Whether conferring with St. Peter or acknowledging the faith of Timothy’s grandmother Lois and mother Eunice, St. Paul joined the harmonious chorus of the prophetic and apostolic witness to Christ. He rejoiced in the faith of the saints who had preceded him in the early church’s life.

A strength of our Lutheran Confessions is that, like St. Paul, they rejoice in their oneness with the witness of Christians across generations. This solidarity with the ancient church is immediately evident when the confessors place the Apostles’ Creed, the Nicene Creed, and the Athanasian Creed at the very beginning of the Book of Concord. Indeed, when one reads the Lutheran Confessions, it is noteworthy how often they appeal to the church fathers in support of their theological position. The list of fathers cited includes Ambrose, Aquinas, Athanasius, Augustine, Basil, Chrysostom, Clement, Cyprian, Cyril, Irenaeus, Jerome, and many others. Whether affirming or differing with earlier generations, the Lutheran confessors clearly made the case for continuity and compatibility of their position with the ancient church. The magisterial work of Martin Chemnitz (1522-1596) in his Examination of the Council of Trent displays a broad and deep knowledge of the church fathers and church history. Another early Lutheran, John Gerhard (1582-1637) is frequently viewed as the father of patristic studies as its own discipline.

It is in this Lutheran spirit of oneness with the church’s confession across time that For the Life of the World remembers and honors C. F. W. Walter (1811-1887) as a father of the Missouri Synod. His voice was one of many that defined the character of The Lutheran Church—Missouri Synod in its early years. Other key “fathers in the faith” were Ottomar Fuerbringer, Wilhelm Loche, Wilhelm Sihler, Friedrich Wyneken.

Walther, like Lutherans before him, would not offer novel positions but asserted his oneness with the Christian faith of the ages. Already in his university training in Germany he resisted the pervasive influences of rationalism. His classic treatise on “The Proper Distinction Between Law and Gospel” and his work on “Church and Ministry” have guided generations of Lutheran pastors. Less well known, but a tribute to Walther’s balance and deeply pastoral wisdom, is his Pastoral Theology. In the complete German version of Pastoral Theology, the breadth of Walther’s knowledge is evidenced as well as his commitment to apply that theology to the life of the church.

In the Encyclopedia of the Lutheran Church, Vol. III (1965), G. E. Lenski writes: “His public appearance is said to have been hampered by physical limitations, baldness, and the loss of his teeth; but this handicap was more than overcome by his strong personality, his ability to explain and inspire, the tireless energy and devotion and obvious sincerity with which he pushed forward his chosen work at all times. The strong, well-organized, doctrinally sure LCMS of our day stands on the record as the reflected image of Walther.” This tribute was written in the sixties, but surely our present generation will be poorer for not remembering and giving thanks for “all the saints” who have preceded us.

This issue of For the Life of the World highlights three facets of Walther’s work: “Walther, the Preacher and Pastor,” “Walther on the Formation of a Pastor,” and “Walther the Churchman.” Enjoy this tribute to a founding father of The Lutheran Church—Missouri Synod. If your interest is aroused, write to the seminary bookstore or to Concordia Publishing House for any of his works. Most are available in English.

May the Lord give us, with St. Paul, a sense of the treasure that is ours in all the faithful who have confessed Christ with prophetic and apostolic clarity across more than two millennium. As one scholar has asserted: “Ours is not to look down toward previous generations of the faithful, but to look up and labor so that we might stand as tall as they did in their confession of Christ.”

Sincerely yours, in Christ’s service,

Rev. Dr. Dean O. Wenthe
President, Concordia Theological Seminary
4 Walther as Churchman  
By the Rev. Dr. Edwin S. Suelflow, former President of the South Wisconsin District, now living in Mequon, Wisconsin

Walther’s primary goal was to give all glory to God, as a humble servant of the Lord. He was one of those distinguished churchmen whom God sends to His Church on earth at various times and in various places to address the needs of the Church in a forceful, yet evangelical manner.

7 Walther and the Formation of the Lutheran Church—Missouri Synod  
By the Rev. Dr. Lawrence R. Rast, Jr., Assistant Dean and Assistant Professor of Historical Theology at Concordia Theological Seminary, Fort Wayne, Indiana

So the question becomes, if there were already so many Lutheran synod’s in America, why start another one? The answer is simple. Given the familiarity with the American religious scene generally and American Lutheranism more specifically, the founders of Missouri were determined to establish an orthodox, truly confessional Lutheran synod in the United States.

10 C. F. W. Walther—Pastor and Preacher  
By the Rev. Dr. Cameron A. MacKenzie, Chairman of the Historical Department and Professor of Historical Theology, Concordia Theological Seminary, Fort Wayne, Indiana

For Walther, the most important task of the pastor was preaching. In addition to leading worship, making pastoral visits, and providing leadership to the congregation, a pastor must proclaim God’s Word publicly to his people.

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Walther as Church
Walter Memorial Lutheran Church, Milwaukee, Wisconsin, is the only congregation in The Lutheran Church—Missouri Synod which bears the name of its first president. It was my privilege to serve this congregation as pastor for 29 years. A portrait of Dr. Walther hangs in the narthex of the church—a tribute to his memory, also a reminder of the doctrinal heritage this churchman left for us as a congregation and as a Synod.

In 1987, under the encouragement of the Lutheran Heritage Committee of the Synod, special services were held during the Reformation season of that year to call to mind, with thanksgiving to God, the legacy C. F. W. Walther left for the Missouri Synod. For this special observance, the Heritage Committee suggested the words recorded in Jude, v. 3, as the text for the sermon on that day: “I urge you to fight for the faith once entrusted to the holy people.”

No one will deny that as a churchman, C. F. W. Walther contended for the faith. History records his valiant efforts, even in the face of tremendous odds. This was the situation in Perry County, Missouri, when the Saxon immigration people lost heart over the scandal surrounding their leader, Martin Stephan. Walther was forced, under the circumstance, to go to the Scriptures to clarify his position on the doctrine of church and ministry. With the Holy Spirit’s help, his position prevailed, it saved the immigration from failure, and provided sound theological foundation for the Missouri Synod today. The LCMS Convention of 2001 reviewed and reaffirmed this position.

Later, when Walther was president of the seminary in St. Louis, his concern for the training of pastors resulted in the special evening conversations he held with students on the subject of the proper distinction between Law and Gospel. Even today, most pastors have in their personal library a copy of these theses formulated by Walther.

His Pastoraltheologie contains a wealth of theological literature, demonstrating his conviction that the Word of God must speak to specific situations in the life of the Church.

When the many immigrants from Europe in the 1800s formed a number of different synods in America, Walther, the churchman, sought earnestly to gather likeminded, confessional Lutherans together, an effort which culminated eventually in the formation of The Lutheran Church—Missouri Synod. His prolific writings in the Der Lutheraner and Lehre Und Wehre, which addressed contemporary issues on the basis of God’s Word, and his voluminous correspondence

Walther lived in a different time from ours. Yet, the basic, fundamental problem for people living in any century has not changed. We are still born with original sin; we still need the regeneration given in Holy Baptism; we still need daily repentance; we still need to hear the absolution; we still need the Sacrament of the Lord’s body and blood for the assurance of forgiveness; we still need to hear the saving Gospel of our Lord Jesus Christ.
all contributed to the effort of establishing a Synod based solidly on the Sacred Scriptures and the Lutheran Confessions.

Surely Walther followed the encouragement of the Apostle “to fight for the faith once entrusted to the holy people.”

We recognize the God-blessed efforts of Walther in the history of our Missouri Synod. Reflecting on this, we do well to think about our life in the church and ask ourselves: Are we following in his footsteps? Is adherence to the Word of God as important to us as it was to Walther? Do we place human reason in subjection to the Word of God? Do we always say “thus saith the Lord”?

How would Walther see our Synod today? How would he address the problems that cause divisions among us? How would he have dealt with the Yankee Stadium affair? What would he say to the Council of Presidents to encourage faithfulness to the Word of God among the pastors of the Synod in their preaching and in their practice? What would he say about the church growth movement? About contemporary worship forms? About women’s ordination? About the Concordia University System? About the Pastoral Leadership Institute? About the financial crises in the Synod? And the many other problems which are causing debate and even division among us?

Granted, Walther lived in a different time from ours. These differences are obvious. Yet, the basic, fundamental problem for people living in any century has not changed. We are still born with original sin; we still need the regeneration given in Holy Baptism; we still need daily repentance; we still need to hear the assurance of forgiveness; we still need to hear the saving Gospel of our Lord Jesus Christ. We still need, as the old Lutheran Hour sign proclaimed, “A changeless Christ for a changing world.”

So what has changed? If he were a churchman in the Missouri Synod today, Walther might well ask: Why do you place so much emphasis on your convention resolutions, and synodical bylaws, decisions of the Committee on Constitutional Matters, and decisions of dispute resolution panels? Where is the Word of God in the summary judgments you make to decide issues facing the church? Why do you think that being “user friendly” in your worship forms will “grow” the church? Why do you allow the culture in which you live to dictate to the church what it should do— isn’t it the other way around—the church is to influence the culture? Why are numbers seemingly more important than faithfulness in preaching the Word and administering the Sacraments according to their institution by Christ?

Walther, the churchman, would encourage us “to fight for the faith once entrusted to the holy people.” “The faith” is something that has been given to us by the Holy Spirit working through God’s Word and the Sacraments. It is not something we can claim as having come from within ourselves, something we decided upon or sought after because it sounded good to us. Neither is it merely an emotional experience. No, “the faith” is a gift from God—the gift which makes it possible for us to receive eternal life in heaven after death.

Walther’s primary goal was to give all glory to God, as a humble servant of the Lord. He was one of those distinguished churchmen whom God sends to His Church on earth at various times and in various places to address the needs of the Church in a forceful, yet evangelical manner. Our pastors and our leaders in the church could well follow the example of Walther, keeping before their eyes at all times the Christ-centered Gospel and the integrity of Lutheranism as detailed in our historic Lutheran Confessions.

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When the LCMS came into existence, it brought together a remarkable assortment of people from a variety of backgrounds and commitments. F. C. D. Wyneken in Fort Wayne, Indiana (and throughout Ohio, Michigan, and Indiana), August Crämer in Frankenmuth, Michigan, Wilhelm Sihler and his colleagues in Ohio, and, last but certainly not least, there were the Saxons in St. Louis and Perry County, Missouri, led ultimately by C. F. W. Walter.

Too often the work of the founders is assessed unsympathetically and the vitality and depth of their efforts are blithely dismissed. It is almost as though some think that what became the Missouri Synod had to be. But it did not. When Walther and the Saxons arrived in the United States in 1839, they were just a few among the many Lutherans of America. Consider this: between the years 1840 and 1875 America’s Lutherans...
established no less than fifty-eight distinct Lutheran synods—of which the Missouri Synod was but one. So the question becomes, if there were already so many Lutheran synods in America, why start another one? The answer is simple. Given their familiarity with the American religious scene generally and American Lutheranism more specifically, the founders of Missouri were determined to establish an orthodox, truly confessional Lutheran synod in the United States—something they believed was lacking at their time.

Many of the synods of American Lutheranism had departed from the orthodox faith and the Confessions of the church. The most notorious example was Dr. S. S. Schmucker (1799-1873), long-time professor at the Lutheran Theological Seminary at Gettysburg, Pennsylvania. Schmucker believed that for Lutheranism to develop properly and be meaningful to Americans, it had to change its doctrine and its practice. The primary statement of his theological and practical program was the Definite Synodical Platform of 1855. However, Schmucker had made his views clear in a number of forums well before that time. In sum, Schmucker specifically rejected the biblical teachings of the real presence of Christ in the Lord’s Supper and that in baptism God washes away sin and gives new life to sinners. He rejected private confession and absolution and threw out the historic liturgies of the church. All of these things had to be changed, argued Schmucker, if the Lutheran Church was to survive. The historic doctrine and practice of the church simply did not make sense to Americans, argued Schmucker, and therefore it was incumbent on the church to change to fit the attitude of the times.

Walther totally disagreed. By the early 1840s he had concluded that the synods of American Lutheranism were so infected by the faulty thinking of the time that it was necessary to gather confessionally committed Lutherans into a new synod. Far from being isolationist in attitude, Walther reached out with the Lutheran confession of the biblical truth to America. On September 7, 1844, Walther published the first issue of Der Lutheraner (“The Lutheran”) in which he sought to strengthen the ties of confessional Lutherans throughout the United States. When Wyneken received a copy of the issue, he is reported to have exclaimed, “Thank God, there are still Lutherans in America.” Wilhelm Sihler also received a copy and soon was writing to Walther.

It soon became clear that this diverse group shared a common commitment to confessional Lutheranism. Naturally they worked to solidify their emerging relationship. Meetings were held in Cleveland, Ohio (September 1845), St. Louis, Missouri (May 1846), and Fort Wayne, Indiana (July 1846), and led eventually to a draft constitution, adopted at the Fort Wayne meeting. This draft provided the basis for the Constitution formally adopted in Chicago, Illinois, on April 26, 1847, the birthday of the Missouri Synod.

Many have asked, why use the name “Missouri”? In fact, the original name of the synod was Die Deutsche Evangelische Luthersche Synode von Missouri, Ohio, und andern Staaten (“The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States”). The voting membership of sixteen congregations and twelve pastors, along with eleven advisory members (ten pastors and one teacher), was drawn from Missouri on the west and Ohio on the east. Notably, the majority of congregations were in Indiana. The unwieldy formal title was quickly shortened to “Missouri” or the “Missouri Synod,” and its participants were known as “Missourians.” However, the geographical designation is the least significant element of the new synod. Rather, what emerges from a reading of the new synod’s Constitution is its clearly confessional character. The Missourians were determined from the start to make a clear statement of their beliefs in both their doctrine and their practice, as the reasons for forming the synodal union demonstrate:

What was the point of forming the new synod? Walther and the other Missourians believed that the Lutheran confession of biblical truth was valid for all times and all peoples. The point was not to maintain a particular human culture, but to publish the good news of Christ crucified and risen again as rightly confessed by the Lutheran Church as widely as possible.

1. The example of the Apostolic Church. (Acts 15:1-31)
2. The preservation and furthering of the unity of pure confession (Eph. 4:3-6; 1 Cor. 1:10) and to provide common defense against separatism and sectarianism. (Rom. 16:17)
3. Protection and preservation of the rights and duties of pastors and congregations.
4. The establishment of the largest possible conformity in church government.
5. The will of the Lord that the diversities of gifts be used for the common good. (1 Cor. 12:4-31)
6. The unified spread of the kingdom of God and to make possible the promotion of special church projects. (Seminary, agenda, hymnal, Book of Concord, schoolbooks, Bible distribution, mission projects within and outside the Church.)
While these principles stand solidly on their own, what do they mean in practice? The answer to this question shows how Walther and the Missourians viewed their mission in the chaotic situation of American denominationalism. Simply put, the Lutheran Church in America had become so confused in its doctrine and practice that it was difficult at times to recognize congregations as Lutherans. As a result, they wrote:

Furthermore Synod deems it necessary for the purification of the Lutheran Church in America, that the emptiness and the poverty in the externals of the service be opposed, which, having been introduced here by the false spirit of the Reformed, is now rampant.

All pastors and congregations that wish to be recognized as orthodox by Synod are prohibited from adopting or retaining any ceremony which might weaken the confession of the truth or condone or strengthen a heresy, especially if heretics insist upon the continuation or the abolishing of such ceremonies.

The desired uniformity in the ceremonies is to be brought about especially by the adoption of sound Lutheran agendas (church books).

Synod as a whole is to supervise how each individual pastor cares for the souls in his charge. Synod, therefore, has the right of inquiry and judgment. Especially is Synod to investigate whether its pastors have permitted themselves to be misled into applying the so-called “New Measures” which have become prevalent here, or whether they care for their souls according to the sound Scriptural manner of the orthodox Church.

What was the point of forming the new synod? Was it simply to provide a cultural haven for German immigrants? Certainly the Synod vigorously maintained the almost exclusive use of the German language. However, to see the Synod in such simple terms misses the point of Walther’s larger vision. Walther and the other Missourians believed that the Lutheran confession of biblical truth was valid for all times and all peoples. However, given their limited resources, they tended to restrict their efforts to the exploding German population of the United States. At the same time, however, Walther recognized that this same truth needed to be confessed in the English language and so encouraged work among English speakers as well. The point was not to maintain a particular human culture, but to publish the good news of Christ crucified and risen again as rightly confessed by the Lutheran Church as widely as possible. For Walther and all the early Missourians there was no division to be made between dogma and mission, rather, as we have seen, doctrine and practice were mutually and integrally interrelated.

What resulted was explosive growth. In Walther we see a man who knew his circumstances well. Further, he sought to engage and address those circumstances with the unchanging truth of the Lutheran confession of the biblical truth. God richly blessed the Missouri Synod as it faithfully confessed the Scriptures in trying circumstances. If we can learn anything from Walther—and I believe we can—it is how vigorously, winsomely, and courageously to stand with the church of all time in making the good confession that we are saved by grace through faith on account of Christ alone apart from any merit or worthiness in us. The clarity of Walther’s confession is a clarion call to us in the present to recapture that uniquely integrated sense of doctrine, practice, and mission.


3. The text of this draft may be found in Roy Suelflow, trans., “Our First Synodical Constitution,” Concordia Historical Institute Quarterly 16 (1943): 1-18. It is coupled with a translation of the constitution adopted in 1847. It is from this latter text that quotations in the remainder of this article are taken.

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C. F. W. Walther

PASTOR AND PREACHER

By the Rev. Dr. Cameron A. MacKenzie
C. F. W. Walther’s contributions to the history of Lutheranism in America are many. A founder of The Lutheran Church—Missouri Synod and her first President, Walther was also Professor of Theology and President of Concordia Seminary (St. Louis) and founding Editor of both Der Lutheraner (The Lutheran) and Lehre und Wehre (Doctrine and Defense), two important periodicals for promoting confessional Lutheranism in nineteenth century America and around the world. In applying Lutheran theology to the American situation, Walther wrote and spoke frequently and so produced works that are still read, studied, and applied. At the most recent synodical convention, for example, delegates once more reaffirmed his book, Church and Ministry, as the official teaching of our church.

What is amazing then—in view of everything else that he accomplished—is the fact that Walther was also a parish pastor. Indeed, at the heart of his long career was his concern that people hear the Word of God in its truth and purity. To that end, he not only prepared others to preach, but he also did it himself right to the end of his life.

After studying theology at the University of Leipzig, Walther was ordained and became pastor of the state Lutheran church in Braeunsdorf, Saxony, in 1837. Within two years, however, he had resigned in order to follow Martin Stephan to America where he resumed his ministry in Perry County, Missouri, in 1839. By 1841, he was serving in St. Louis. Over the years, his one congregation grew to four and Walther took on several assistants, but he remained pastor until his death in 1887.

For Walther, the most important task of the pastor was preaching. In addition to leading worship, making pastoral visits, and providing leadership to the congregation, a pastor must proclaim God’s Word publicly to his people. For it is through the Word that the Holy Spirit creates and sustains faith. There is nothing that people need more than to hear about Christ their Savior, and it is the pastor’s task to tell them.

Through the years, Walther preached thousands of sermons and during his lifetime, several collections of his sermons were published. Some were subsequently translated into English, although none is currently in print. Walther also lectured and wrote about preaching. Indeed, what is probably his greatest work, Law and Gospel, was originally a set of lectures to seminary students, aimed at shaping them into faithful and effective preachers.

In another work, Pastoral Theology, Walther addressed the full range of a pastor’s activities, everything from visiting the sick to presiding over voters’ meetings. Of course, he also discussed preaching. Following Luther, Walther insisted first of all that preaching be God’s Word, not man’s. But this means more than simply quoting Bible passages. Instead, it means reproducing from the pulpit the purpose for which God gave the Scriptures in the first place, viz., to confront men with their sins (Law) and to comfort them with forgiveness (Gospel). Preaching that does not have this twofold aim misses the mark.

Following Luther, Walther insisted first of all that preaching be God’s Word, not man’s. But this means more than simply quoting Bible passages. Instead, it means reproducing from the pulpit the purpose for which God gave the Scriptures in the first place, viz., to confront men with their sins (Law) and to comfort them with forgiveness (Gospel). Preaching that does not have this twofold aim misses the mark.
from sin through Christ. Pastors need to preach this message.

But Walther also believed that pastors must be skillful in how they apply Law and Gospel. To preach the Law to penitent sinners could mean driving them into despair, but to preach the Gospel to impenitent sinners could mean making them feel secure in their sins. Each message is God’s truth but misapplying either could be fatal to the hearer. Therefore, in terms of preparation for preaching, Walther placed a high priority on rightly distinguishing Law and Gospel.

Another important part of preaching for Walther is that it be doctrinal. Any admonition, comfort, or exhortation in the sermon must come from God’s truth. It does no good for pastors to impress people with their rhetoric if their hearers think they are listening only to the pious opinions of the preacher. They need to know what God says, not men, and what God has done and still does to save them. Preaching doctrine accomplishes this aim.

But preaching true doctrine also means identifying false doctrine. In his day, like ours, there were many different interpretations of the Christian Gospel, so Walther believed that pastors needed to help their people sort through the options by pointing out both the true and the false. “The correct doctrine,” Walther wrote, “is often correctly grasped only when the opposite is made clear at the same time. The false teachers try to wrap their error cleverly in the appearance of truth so that simple people are all too easily deceived...if they have not been warned in advance.”

True Christianity, however, means not just knowing the truth. It also means living in the light of that truth. For what God has done for us in Christ has to have an impact on the way we live. So Walther also believed that faithful pastors should use their sermons to exhort their people to good works. By this, Walther meant encouraging people, not scolding or rebuking them, for “upright Christians, even if burdened with various weaknesses, do not want to reject God’s Word. They want to live for Him who died for them. . . . If they hear in the exhorting preacher the voice of their gracious God, they neither can nor want to oppose it.” So pastors, always using the Word, urge people to follow God’s ways in their life and work in this world.

In this way, through preaching, Walther believed that pastors would proclaim “the whole counsel of God” for the salvation of their listeners. By teaching true doctrine and refuting false, by rebuking sin and encouraging sanctified living, and especially by proclaiming the Savior, Lutheran pastors become spokesmen for God when they enter their pulpits.

Walther taught, according to Lutheran theology, that God brings the salvation Christ has won only through the means of grace, the Word and the Sacraments. Furthermore, God has graciously established the office of the public ministry to administer these means on behalf of and in the midst of His people.
The Apostle Paul wrote to Timothy urging him to devote himself to study so that he might rightly divide the word of truth (see 2 Timothy 2:15). C. F. W. Walther followed in the path of the Apostle as he guided his students in the art of distinguishing the Law from the Gospel. By means of twenty-five theses, Walther laid out the doctrinal and pastoral necessity of this distinction in a series of evening lectures to his students at the St. Louis seminary in 1884-1885. Published under the title, *The Proper Distinction Between Law and Gospel*, this book has become a classic of American Lutheran theology and it continues as one of the essential texts used at our seminary in the formation of pastors. What is this distinction between Law and Gospel? Why is it necessary for every aspect of Christian faith and life?

Walther argues that the Holy Spirit speaks two different and contradictory words in the Scriptures. Law and Gospel differ in regard to content. The word of the Law is that message of the living God that convicts us of sin and brings death to the sinner. The Law can only demand and accuse; it is powerless to bestow anything other than death. The Gospel, on the other hand, is that Word of God that makes no demand; it rather promises and bestows blessing in the blood of Jesus Christ. “The Gospel,” wrote Walther, “contains nothing but grace and truth” (*The Proper Distinction Between Law and Gospel*, 9; hereafter *Law and Gospel*).

Law and Gospel also differ in regard to effect. While the Law does tell us what God would have us do, it does not effect obedience. Instead it incites the lust for sin (see Romans 7:7-9). The Law exposes human beings for the sinners that they are, conjuring up “the terrors of hell, of death, of the wrath of God” (*Law and Gospel*, 14), but promises no way out. Following the pattern of the prophets and the apostles, Walther draws the contrast between Law and Gospel, nothing that the Gospel does not reprove sinners but forgives them. The Gospel “does not require anything good that man must furnish: not a good heart, not a good disposition, no improvement of his condition, no godliness, no love either of God or men. It issues no orders, but it changes man” (*Law and Gospel*, 16). The Gospel is not about man’s work; it is “the power of God unto salvation to everyone who believes” (Romans 1:16). As the Law is unrelenting threat, so the Gospel is pure promise, promise made by God to sinners for the sake of the atoning death of His own Son. Only when Law and Gospel are kept straight, each doing its own work without invading the territory of the other, is Christ preached for the Savior that He is. When Law and Gospel are mixed, the Scriptures are rendered unclear and we are thrown back on our own good works, emotions, or notions of how we might come to God.

Like Luther before him, Walther recognized that is not easy to rightly distinguish Law from Gospel. The art of distinguishing Law from Gospel is no academic art for “like two hostile forces, Law and Gospel sometimes clash with each other in a person’s conscience” (*Law and Gospel*, 47). It is within the rough and tumble of life in the world, with Satan himself pressing the dagger of the Law into the tender flesh of the Christian, that the believer learns ever again to anchor confidence in the wounds of Christ proclaimed and given in preaching and sacrament. Faith not feelings is essential. Faith lives not from self but from Christ as He gives Himself to sinners by means of His promises in His words and sacraments. Thus Walther asserts “…the Word of God is not rightly divided when sinners who have been struck down and terrified by the Law are directed, not to the Word and the Sacraments, but to their own prayers and wrestlings with God in order that they may win their way into a state of grace; in other words, when they are told to keep on praying and struggling until they feel that God has received them into grace” (*Law and Gospel*, 127).

The Swedish churchman, Bo Gertz, wrote a novel that embodies the Law/Gospel distinction, *The Hammer of God*. One of the characters, a Pastor Torvik, has completely confused Law and Gospel in his attempt to make his people better Christians. A wise, elderly woman, Mother Lotta, in the parish reminds Pastor Torvik that “it won’t do to offer Moses a forty percent agreement and expect him to be satisfied with our becoming absolutely pure and loving and honest, as you are always talking about” (*The Hammer of God*, 282). Mother Lotta knew more of the Law/Gospel art than did the pastor. She echoes Walther who warns of those who would confuse the Gospel with moral improvement. Christ is our Redeemer, not a lawyer or a new Moses.

Walther’s final thesis lets the Gospel have the last word as he points out that “the Word of God is not rightly divided when the person teaching it does not allow the Gospel to have a general predominance in his teaching” (*Law and Gospel*, 403). When Law and Gospel are incorrectly distinguished both are undercut. The Gospel without the Law is confused with contemporary notions of unconditional acceptance or an ideology of indiscriminate tolerance. Without the answer of the Gospel, the accusation of the Law hammers away with its unrelenting demands destroying the sinner. Christ alone is the end of the Law for righteousness to all who believe His promises (see Romans 10:4). This is the truthful and consoling theology that Walther sought to communicate. Pastors and laity would do well to devote themselves to rediscovering Walther’s marvelous volume.

*The Rev. John T. Pless is an Assistant Professor of Pastoral Ministry and Missions at Concordia Theological Seminary, Fort Wayne, Indiana, and Editor of For the Life of the World magazine.*
I love working with people, especially college-aged people,” says the Rev. Mark J. Buchhop of Wittenberg Lutheran Chapel at the University of North Dakota (UND), Grand Forks, North Dakota. “I enjoy my time preparing sermons and Bible Studies and look forward to sharing the good news of the Gospel.”

Pastor Buchhop attended Moorhead State University, Moorhead, Minnesota, where he received a B.A. (1975). He then went on to study at Concordia Theological Seminary, Fort Wayne, Indiana, where he earned a Master of Divinity (1979). He is currently studying at the Fort Wayne seminary in the Doctor of Ministry (D.Min.) program, which is the highest professional degree in the ministry.

Before arriving at Wittenberg Lutheran Chapel in 1996, Pastor Buchhop served as pastor of Bethel Lutheran Church, Lawton, Iowa (1980-1986), and then at St. Paul’s Lutheran Church, Webster City, Iowa (1986-1996).

Wittenberg Lutheran Chapel is a campus ministry. While the students attend UND, they retain their church membership in their home congregations. Pastor Buchhop is serving, on behalf of the North Dakota District, each student’s local congregation by sharing God’s grace in Word and Sacrament. “We have about 100-125 students per year on our contact list that we invite to the Divine Service and Bible Studies. Average Sunday attendance is 35-45 students, with some students more regular than others (not unlike a typical congregation),” states Pastor Buchhop. “Campus ministry has some very special challenges. Working with college-aged students requires patience. Sometimes they don’t keep the appointments they’ve made, and they can be very difficult to reach, even in this day of e-mail and cell phones. The culture shouts out, ‘be independent, think for yourselves, don’t go to church, do what you want to do.’”
While in Iowa, Pastor Buchhop used *The Lutheran Hymnal* and *Lutheran Worship* in the parish. He uses *Lutheran Worship* at Wittenberg Lutheran Chapel and is looking forward to the new hymnal. “I have found it challenging working with students who have not used the hymnal in their home parishes,” confides Pastor Buchhop. “I work with them by explaining the beauty of the Divine Service, and have found it helpful to explain a portion of the service each week before the service begins. When the students grow in understanding of what is happening at each part of the service, they come to love it and enjoy singing the Introit, Gradual, Psalms, etc. The Divine Service is nothing like the culture of the world. It is a place where they can come to confess their sins and be absolved. They are forgiven and fed, served by Christ Himself.”

A unique joy for Pastor Buchhop has been working with several UND students from China. “They are reading aloud Luther’s Small Catechism, and I help them with their English as well as sharing the six chief parts of the Christian faith.”

On Sundays, right after the Divine Service, they have “Lunch with Luther.” This weekly event features a soup and sandwich meal and a reading from Martin Luther. On Wednesday evenings after Vespers they have a regular Bible study. Interested students are learning some basic Greek and are considering the ministry. Once a month there is a special topical Bible study and they also have ongoing catechesis during the school year.

When asked how he balances family and ministry, Pastor Buchhop says, “When the children were younger, I always took Fridays off and made sure to take a family vacation together. When the boys had a special concert or sporting event, I worked hard to arrange my schedule, not always perfectly, but enough to matter. Now that the children are older, I still look forward to time with my dear wife—maybe a movie or a meal. Plus, I try to meet with her for a coffee break a couple times a week. Our time together is important for each of us.”

“Over the years, I have had several young men inquire about the office of pastor,” Pastor Buchhop says. “Some of them are encouraged by their home pastor or a member of their congregation, and others I have identified and encouraged to think about it. I share with them the humble privilege in teaching and preaching the Word of God. I share the wonderful joy it is to be the one, called and ordained, to forgive sinners through the spoken word, the water and the word in Holy Baptism, and the Lord’s Supper in Christ’s stead.

“A special pleasure for me the past two-and-a-half years has been my participation in the D.Min. program at Concordia Theological Seminary. I began in January 2001, and have now completed all the course work. In the fall of 2003, I will complete my project dealing with closed communion and the campus ministry setting, and then complete my dissertation. I have thoroughly enjoyed the program for several reasons: I have really enjoyed being back in the classroom, in front of world-class theologians at our seminary; further, I have cherished wonderful friendships with my classmates in the program. We are able to discuss theology and issues together and learn a lot in the process. I would highly recommend this program to my brother pastors!”

Pastor Buchhop is married to Joan (nee Anderson), and they have four children: Michael (25), Jonathan (23), Steven (21), and Zachary (19).
The Fifth Annual Christ Academy was a huge success. This year there was a record-breaking attendance with fifty-two students. Every year at the end of June, high school-age young men interested in becoming pastors gather at the campus of Concordia Theological Seminary. Students who attend the Academy are given the chance to explore the possibility of some day becoming an ordained pastor. The Academy has grown to full capacity filling two dormitories with students and proctors. These students came from twenty-three different states including both the East and the West coasts. The proctors came from the Concordia Universities in River Forest, Seward, and Mequon. The First Christ Academy took place in 1999. There were sixteen students at this inaugural Academy.

Although these students came from different parts of our country, they quickly bonded because of their common beliefs and desire for learning more about the Pastoral Office. It was amazing to see the friendships that were so quickly created over the course of the Academy. Such friendships can last through college, into the seminary, and end up in the parish. What an incredible journey these young men have before them. Just think, some day, I could end up working with these students side by side as fellow pastors of the Lutheran Church—Missouri Synod. When I observe the desire and passion these youth have for the Faith, I am truly encouraged about the future of the church.

At the Academy, students received an incredible opportunity to experience seminary life. They received the chance to study under some of the same professors that I am studying under as a seminary student. Each day consisted of theology classes taught by pastors and faculty of the seminary, daily worship in Kramer Chapel, eating meals with fellow students and faculty, choir practice, and recreational time. In addition to the daily routine, students attended special events such as a trip to Cedar Point Amusement Park in Ohio, a tour of local church architecture, and a Concordia University information night.

The dates for next year’s Christ Academy are June 20-July 3, 2004. The cost will be $400, which includes housing, meals, and entrance into Cedar Point Amusement Park. Each year the curriculum is different, so students can come for multiple years and study new topics. Registration for the Sixth Annual Christ Academy will begin on January 1, 2004. You can find more information about Christ Academy at www.ctsfw.edu, and you can send e-mail to ChristAcademy@mail.ctsfw.edu if you have questions.

Brian Kachelmeier was the Director of Christ Academy 2003. He is a vicar at West Portal Lutheran Church in San Francisco, California.
A Word from the Professors

Prof. Chad Bird  
Professor at Concordia Theological Seminary  
Exegetical Theology

“Studying the Scriptures with these young men was truly invigorating. Their insightful questions and serious reflection upon the biblical text bear witness to a maturity beyond that of most of their peers. What a blessing they will be to the church when the fruit of their pastoral formation ripens in the coming years! With young men such as these setting their sights on the Holy Ministry, one cannot help but be filled with hope for the future of the LCMS.”

Dr. Peter Scaer  
Professor at Concordia Theological Seminary  
Exegetical Theology

“Teaching the class was a pure pleasure. Christ Academy offers good evidence that the young people of our church are hungry for good, solid Lutheran theology. If these students are any indication, the future of our church is in good hands. We have much for which to be thankful to God.”

Dr. Cameron MacKenzie  
Professor at Concordia Theological Seminary  
History

“Christ Academy is an enriching experience for teachers as well as participants. The students are enthusiastic about learning more about their faith, their church, and their God. And that enthusiasm is catching! I look forward to their being on campus each summer and have enjoyed teaching them. This program has been a real blessing to our seminary community!”

Rev. Lawrence Rast  
Professor at Concordia Theological Seminary  
History

“Christ Academy was a transformative experience for all involved – students and teachers! Centered in the life, suffering, death, resurrection, and ascension of Jesus, the participants focused in on the one thing needful for the abundant life: our really present Lord. With young men like these – qualified and committed – considering and beginning their preparations for the Office of the Holy Ministry, the future looks bright for the church.”

Rev. Peter Cage  
Campus Pastor at Grace Evangelical Lutheran Church, Muncie, Indiana  
Pastoral Ministry and Missions

“Fifty-two normal, energetic, high-school-age men traveling to the seminary campus in Fort Wayne for two weeks in the middle of summer vacation to pray Matins, Vespers and Compline each day with the worshipping community, and to engage in a vigorous study of God’s Word and gifts. Recipe for failure? Hardly! I still can’t believe how much fun I had with these guys. Being invited to teach this eager group was a delight for me, but even more, an exciting prospect for the whole church.”
Concordia Theological Seminary (CTS) in Fort Wayne, Indiana, will again host its annual Symposia, January 20-23, 2004. Held every year on the Fort Wayne campus, presentations on Exegetical Theology and the Lutheran Confessions will highlight the four-day event.

Celebrating its 19th year, the theme for the Exegetical Theology Symposium is “The Christocentricity of Holy Scripture.” The 27th annual Symposium on the Lutheran Confessions has chosen “Fellowship and Sacraments in Biblical, Historical, and Theological Perspective” as its theme.

**EXEGETICAL THEOLOGY**
**Tuesday, January 20, 2004**
**Part I: Engaging the Writings of Richard B. Hays**

NOTE: The plenary presentations by Dr. Just, Dr. Gieschen, and Dr. Wenthe are based upon books by Dr. Hays with the same titles. Those attending the Symposium are invited to read these works of Dr. Hays in advance.

9:00 a.m. Welcome - Dr. Dean O. Wenthe, President, Concordia Theological Seminary

9:05 a.m. “The Faith of Christ” - Dr. Arthur A. Just Jr., Professor of Exegetical Theology and Dean of the Chapel (Response by Dr. Hays)

10:00 a.m. Chapel

10:30 a.m. Coffee Break

11:00 a.m. “Echoes of Scripture in the Letters of Paul” - Dr. Charles A. Gieschen, Associate Professor of Exegetical Theology (Response by Dr. Hays)

11:50 a.m. Lunch

1:00 p.m. “Can the Gospels Teach Us How to Read the Old Testament?” - Dr. Richard B. Hays, George Washington Ivey Professor of New Testament, The Divinity School, Duke University, Durham, North Carolina (Response by Dr. Peter J. Scaer)

2:15 p.m. “The Moral Vision of the New Testament” - Dr. Dean O. Wenthe, Professor of Exegetical Theology (Response by Dr. Hays)

3:00 p.m. Questions and Panel Discussion (Moderated by Dr. David P. Scaer)

3:40 p.m. Coffee Break

4:00 p.m. Vespers

4:20 p.m. Short Exegetical Paper Sectionals

5:30 p.m. Dinner

**Wednesday, January 21, 2004**
**Part II: More on “the Moral Vision”**

8:00 a.m. “Commendation and Condemnation: Ethics in 1-2 Kings” - Dr. Walter A. Maier III, Associate Professor of Exegetical Theology

8:45 a.m. “YHWH as the God of Peace and the God of War” - Dr. Daniel L. Gard, Associate Professor of Exegetical Theology and Dean of the School of Graduate Studies
9:30 a.m. Questions and Panel Discussion  
(Moderated by Dr. William C. Weinrich)

10:00 a.m. Chapel

10:30 a.m. Coffee Break

11:00 a.m. “The Moral Vision of Proverbs” - 
Dr. Andrew E. Steinmann, Associate Professor of Theology and Hebrew, Concordia University, River Forest, Illinois

11:00 a.m. “The Trinity and Feministic Issues” - 
Dr. Peter R. Schemm, Jr., Assistant Professor of Theology, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina

11:50 a.m. Lunch

THE LUTHERAN CONFESSIONS
Wednesday, January 21, 2004

1:00 p.m. Organ Recital - Kantor Jonathan R. Mueller, St. John Lutheran Church, Wheaton, Illinois

1:45 p.m. Introduction and Welcome

2:00 p.m. “The Patristic Doctrine of the Trinity” - 
Dr. William C. Weinrich, Professor of Historical Theology and Academic Dean, Fifth Vice President, The Lutheran Church–Missouri Synod

2:45 p.m. “Theopaschites: Ancient and Modern” - 
Dr. David R. Maxwell, University of Notre Dame, South Bend, Indiana

3:35 p.m. “The Trinity in Contemporary Theology” - 
Prof. John T. Pless, Assistant Professor of Pastoral Ministry and Missions

4:45 p.m. Schola Cantorum - Kantor Richard C. Resch, Associate Professor of Pastoral Ministry and Missions

5:30 p.m. Dinner

Thursday, January 22, 2004

8:30 a.m. “God in Colonial New England: Trinitarianism and Unitarianism” - 
Dr. Lawrence R. Rast, Associate Professor of Historical Theology and Assistant Academic Dean

9:30 a.m. Seminary Announcements

10:00 a.m. Chapel

10:30 a.m. Coffee Break

Friday, January 23, 2004

9:00 a.m. “The Doctrine of the Filioque with Liturgical Perspective” - The Right Reverend V’yacheslav Horpynchuk, Bishop, Ukrainian Lutheran Church

10:00 a.m. “Natural Knowledge of God and the Trinity” - 
Prof. Roland F. Ziegler, Assistant Professor of Systematic Theology

11:00 a.m. Itinerarium

12:00 p.m. Lunch

Registration is $130.00 if postmarked by 12/31/03. Registration is $150.00 if postmarked after 12/31/03. $30.00 of each registration fee is a non-refundable deposit. Full payment or a non-refundable deposit must accompany all registrations to guarantee your registration. The deadline for registration is January 9, 2004. Registration forms and additional information can be found online at www.ctsfw.edu. Click on events, click on Symposia, or call 1-260-452-2247.
A Little History:
A Tribute to CTS—Past and Present

A little History ...
Focused on Mission from the Beginning

The seminary was incorporated January 21, 1850, by the State of Indiana under the legal name of “German Theological Seminary of the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States.” The charter stipulated that the seminary was to educate young men for the ministry of the “German Evangelical Lutheran denomination among the Germans who have emigrated, or shall emigrate, to the United States, and ultimately to instruct young men in the said ministry of said denomination, for missionaries among the Indian tribes, and to grant diplomas and confer degrees in divinity.” The strong missionary thrust of the institution was borne out by the wording of the charter. Although no extensive missionary activity among the Indians materialized, the preparation of pastors to work among unchurched immigrants, chiefly the Germans but also other minority groups, remained one of the seminary’s prime objectives.

From the beginning the Fort Wayne seminary graduates began to fill out the thin ranks of the Synod’s clergy. During the first three years of its existence, the seminary sent 21 pastors and five parochial school teachers into the field.

Dr. Moeller Joins Seminary Faculty

On Sunday, September 7, 2003, Dr. Eric J. Moeller was installed as an Assistant Professor of Pastoral Ministry and Missions during the Opening Service for the 158th academic year at Concordia Theological Seminary (CTS). The Rev. Daniel P. May, newly elected President of the Indiana District, performed the installation.

“Concordia Theological Seminary is delighted to add a faculty member of Dr. Moeller’s learning and experience to its formation of Lutheran pastors. Dr. Moeller has extensive experience on the mission field in Panama and joins to that experience a Ph.D. in sociology from the University of Chicago. Prior to joining the faculty at CTS, Dr. Moeller served as a missionary in Panama; an Assistant Professor of Sociology and Anthropology at Northwestern College, Orange City, Iowa; an Assistant Professor of Sociology and Religion at Concordia University, Austin, Texas; and an Assistant Professor of Sociology at Concordia University, River Forest, Illinois. Dr. Moeller and his wife, Irma, have three children: Carlos, Guillermo, and Daniela. “The seminary community has been wonderfully kind and hospitable to us since we moved in,” said Dr. Moeller. “I look forward to serving at CTS in the coming years and pray that God will enable me to provide useful expertise to enhance our Synod’s cross-cultural ministries and global outreach with the Gospel. It is a privilege to serve to train pastors and missionaries for the Lord’s Church.”

Biblical Studies at CTS—Going Beyond Grammar

At the very heart of the pastoral formation which takes place at the seminary one finds the biblical text. God’s Word, written by the apostles and prophets in the languages of Greek and Hebrew, is the center of all theological study at Concordia Theological Seminary (CTS). Since the message of Christ Jesus which the disciples were to proclaim is the very content of the Scriptures, fundamental to any preparation for ministry is exegesis—a correct understanding of the prophetic and apostolic Word. The task of the Department of Exegetical Theology at CTS is to instruct in the study of the original Hebrew and Greek biblical text through the application of sound principles of interpretation. The task of exegetical theology, however, is not merely to teach students how to read Greek and Hebrew, but to prepare students to interpret Scripture as God communicated it in order to lead people to the truth that Christ died for our sins and that we are saved. Thus biblical studies at CTS go beyond grammar to that which the Bible proclaims—the Gospel of Christ crucified.

Dr. Charles A. Gieschen, Chairman of the Exegetical Theology Department at CTS, describes the uniqueness of CTS’s program in this way: “Our exegetes are not part of a biblical studies academy, but a seminary in service to the Church. The strength of our department is its Christocentric exegesis that is focused on the life of the Church.” Such exegesis is reflected in a volume of essays entitled The Law in Holy Scripture, much of which was written by members of the CTS Exegetical Department, that will be published later this year by Concordia Academic Press.

Dr. Gieschen’s publications include a major contribution to the study of biblical Christology entitled, Angelomorphic Christology: Antecedents and Early Evidence (Leiden: Brill, 1998). Several of his articles have been published in scholarly journals, the most recent of which is “The Divine Name in Ante-Nicene Christology,” Vigiliae Christianae, 57 (2003), 115-158. He is currently working on a commentary on First and Second Thessalonians, slated to be published in the Concordia Commentary Series (Concordia Publishing House).

Other CTS professors are working on commentaries. CTS President, Dr. Dean O. Wenthe is the general editor of the Concordia Commentary Series and is working on the volume on the book of Jeremiah. Dr. William C. Weinrich is working on John, Dr. Daniel L. Gard is working on First and Second Chronicles, Dr. Walter A. Maier III is working on First and Second Kings, and Dr. Arthur A. Just, Jr. has finished his commentary on Luke in two volumes for this series. In addition, another commentary on Luke by Dr. Just was published in the Ancient Christian Commentary (InterVarsity Press) series in the spring of 2003. Dr. Weinrich is working on the Revelation volume and Dr. Wenthe on the Jeremiah volume for the same series.

Other faculty members have likewise been busy expounding Holy Scripture. Prof. Chad Bird is working on a book which will deal with Old Testament prophecy, to be entitled These Scriptures Testify of Me: Christological Typology in the Old Testament. Dr. David P. Scaer authored the book, The Sermon on the Mount: The Church’s First Statement of the Gospel, which was published by Concordia Publishing House in 2000, and he is busy with another writing project on the Gospels.

A Lutheran seminary must train its students to work with the original languages, not for their own sake, but for the sake of proclaiming the Gospel. Luther put it well, “Let us, then, foster the languages as zealously as we love the Gospel. For it is not meaningless that God caused His Scripture to be written in these two languages only: the Old Testament in Hebrew, the New in Greek. The languages, therefore, which God did not despise but chose above all others for His Word, we, too, ought to honor above all others. ... Let us ever bear this in mind: We shall have a hard time preserving the Gospel without the languages. The languages are the sheath in which this sword of the Spirit is contained. They are the case in which we carry this jewel” (WA 15, 36f., quoted in What Luther Says, ed. Plass, p. 731).

Kramer Chapel Music Events Highlight Church Year

**Sunday, Nov. 2, 2003 at 4 p.m.**
Organ Recital
Craig Cramer – Organist  
**Sunday, Nov. 2, 2003 at 7 p.m.**
All Saints’ Choral Vespers  
Seminary Schola Cantorum

**Sunday, Dece. 14, 2003 at 7 p.m.**
Advent Candlelight Choral Vespers  
Seminary Schola Cantorum

**Sunday, Jan. 18, 2004 at 7 p.m.**
Epiphany Lessons and Carols  
Seminary Kantorei

**Sunday, March 28, 2004 at 4 p.m.**
Passion Choral Vespers  
Seminary Schola Cantorum

**Sunday, April 18, 2004 at 4 p.m.**
Easter Choral Vespers  
Seminary Kantorei

**Monday, Nov. 3, 2003 at 7:15 p.m.**
Hymn Festival  
Martin Jean – Organist
Deaconess Program Begins First Year

At a time when the church is experiencing a clergy shortage, Concordia Theological Seminary, (CTS) reaches back to its roots to expand the Deaconess Program. “We have a rich tradition of diaconate ministry dating back to Wilhelm Lohe, one of the founding fathers of this seminary,” said Dr. Arthur A. Just Jr., Director of the Deaconess Program at CTS.

The program is designed to fit into the regular academic requirements of the Master of Arts degree in religion. In addition to this, those enrolled in the Deaconess Program will also complete fieldwork assignments and an internship. The program, focused on theological studies and human care, requires 72 hours of course work, with 48 hours of required classes, and 24 hours of elective course work. “We are working on an agreement to have our students take some of their elective course work in the Social Work Department of St. Francis University,” explained Dr. Just. In addition, women who have 30 or more quarter hours of credit in social work or a bachelor level nursing degree will not be required to take elective courses.

While the role of deaconess has existed since the days of the early church, many are not aware of how deaconesses are trained to work within a congregation. The role of deaconess includes assisting the pastor especially in all areas of human care, including shut-in visitation and ministering to women in need. “This is an excellent outlet for women to use their gifts of caring, and demonstrate the mercy and compassion of Christ,” commented Dr. Just.

Enrollment numbers are small for this first year, however Dr. Just expects the program to expand for the 2004-2005 academic year. He envisions the program growing to have at least forty women on campus, including wives of seminary students who might choose to work in a pastor/deaconess partnership with their husbands. The success of this program also depends upon the working relationship between the Deaconess Program and congregations throughout the Synod. “We must cultivate congregations and work with pastors to help them become places of internship and fieldwork,” stated Dr. Just.

Financial aid will be available for students accepted into the program. To receive additional information or to request an application for the Deaconess Program, phone Dr. Just at 1-260-452-2138, or e-mail him at justaa@mail.ctsfw.edu.

Seminary Receives Continued Accreditation

In February of this year, as part of a continuing accreditation process, Concordia Theological Seminary (CTS) hosted teams from two accrediting agencies. They were here to observe and make recommendations on the seminary’s ability to fulfill certain criteria for continued accreditation.

“It is my pleasure to announce that Concordia Theological Seminary has received the positive word that its accreditation will be continued by the Association of Theological Schools and the Higher Learning Commission of the North Central Association of Colleges and Schools, with the next visit coming in 2010,” announced Dr. Dean O. Wenthe, President of CTS. “Teams of peers visited the seminary on February 10-12, 2003. Subsequently, their respective commissions and trustees concurred with and validated the recommendations of the visiting teams.”

“I want to congratulate the Board of Regents, faculty, staff, and students on this noteworthy achievement,” continued Dr. Wenthe. “As President, I rejoice with them and gratefully acknowledge the extraordinary support of the pastors and laity of The Lutheran Church–Missouri Synod that made it possible. I also want to express our gratitude to the Association of Theological Schools and the Higher Learning Commission of the North Central Association of Colleges and Schools and their respective teams for the considerable investment of time and expertise.”

Dr. Wenthe further encouraged faculty, staff, and students by stating, “As we celebrate this report and engage its recommendations, our eyes are focused on the future and ever greater service to Christ and His Church.”
Internet Access for Christians

www.LifeOfTheWorld.com gives you a single site for information with daily Scripture, devotions, and insightful articles about Christ coupled with news, weather, sports, shopping, conversation, and family-friendly searching capabilities. Make it your home page today.
Reaching out to all people of all backgrounds has long been the mission focus of Concordia Theological Seminary (CTS). Now a concentrated partnership to assist in reaching those of the Muslim faith has been formed between CTS and the People of the Book Lutheran Outreach (POBLO). Headquartered in Dearborn Heights, Michigan, POBLO is a Muslim outreach, mission society of The Lutheran Church—Missouri Synod. The countries of India, Pakistan, Saudi Arabia, and Morocco are represented by the sixteen men enrolled in this program. While they are Christian, they all have a Muslim background and significant contact with the Muslim community in the United States.

The partnership began early this year when POBLO approached CTS in an effort to create a distance learning training program for men who are committed to reaching out to the Muslim community within the United States. After additional planning and consideration, it was decided most of these courses would be taught on the CTS campus, rather than through distance learning. “The POBLO people requested CTS in part because, for various reasons, we are predisposed to Islamic studies and outreach to the Muslim,” explained Dr. William C. Weinrich, Academic Dean. Many POBLO students live in the Detroit area which makes CTS a convenient seminary for their study. Moreover, CTS hosts on its campus the Zwemer Institute which is dedicated to evangelism among the Muslim people. CTS also enjoys the expertise of Dr. James P. Dretke, a long-time missionary among the people of the Islamic faith. In addition, Islamic studies is a concentration in the seminary’s Ph.D. in Missiology program. “The strength of our POBLO program is that we can incorporate into the course work an intentional and singular focus toward the Muslim context in which all of these students work,” said Dr. Weinrich.

The 15-course program is designed to provide special training to enable participants to effectively reach out to the Muslim community. While this is different than coming to the seminary for the typical M.Div. program, emphasis is placed on ordaining these men and having them certified by the seminary. The first course in the program was “Word of God,” taught by Dr. Weinrich and the Rev. John M. Dreyer, concentrating on the doctrines of Christ, Holy Scripture, and preaching. “This class gave us the opportunity to discuss the difference of the freeing Grace of God as compared to the emphasis on abject obedience as taught in the Koran,” said Dr. Weinrich. Other classes this summer included “Luther and the Catechism” with Prof. John T. Pless, and “Pentateuch,” taught by Dr. David Coles. Additional courses will be taught throughout the 2003-2004 academic year.

Having the POBLO program on campus has also proven beneficial to the seminary. “It is mutually beneficial to foster interaction between these men and our regular M.Div. students,” says Dr. Weinrich. To continue this interaction, it is hoped some participants in the POBLO program will teach CTS students the Koran from its original Arabic language, as well as share their firsthand knowledge of the theology and practice of Islam.

The continuation of the POBLO program at CTS will be determined by the amount of interest shown by new prospects. Dr. Weinrich believes the program will continue through at least a second and third cycle of classes with more men anxious to be equipped to share the Gospel throughout the Muslim community. Of the men currently in the program, Dr. Weinrich sums up his impressions by saying, “These are very articulate outstanding students. They have a remarkable depth of conviction and commitment to the Christian faith.”

As with any program of higher education, there is a significant cost to the training. Most students receive assistance from their district office and their congregation, but additional funds are always necessary. Those interested in helping financially support these students should contact Dr. Weinrich at 1-260-452-2104, or e-mail him at weinrichwc@mail.ctsfw.edu.
The Seminary Guild is looking forward to a new and exciting year serving the seminary and its students. We have planned many activities to benefit the students.

The September meeting brought the Guild congregational representatives together for a luncheon in their honor in Luther Hall. Approximately thirty ladies learned how the Guild supports the seminary and finds things to do that aren’t done on a daily basis. We enjoyed baking fifteen birthday cakes for the single students. We packed 450 snack packs three times last year for students to enjoy during exam time. What a privilege it has been to make those little toddler T-shirts. From friends donating the material to cutting out the pattern, stenciling the chapel logo, sewing them together, and wrapping them in special gift paper, many hands are involved in this process.

On October 21, 2003, we not only have the Indiana District Lutheran Women’s Missionary League (LWML) joining us for a day filled with activities on campus for Donation Day, but the Ohio District LWML will be joining us as our guests. We expect to have an excellent turnout. Having ladies on campus sporting lovely hats from the 1940’s and 1950’s will surely turn a few heads in surprise.

In November we are planning a patriotic theme called “Our God and Our Country.”

December will be presenting us with cold weather but very warm hearts as the Kantorei sing Advent music for the ladies in chapel. After the service we go to President Wenthe’s home for a Christmas gathering with President Wenthe’s lovely wife, Linda, as hostess. We sincerely thank them for inviting us and opening their home for the reception.

Our next project will start with the ladies pledging $6000 for new chairs to be used in the Student Commons.

To contact us:
Name: ___________________________________________________________________
Organization: ____________________________________________________________
Address: _______________________________________________________________
City: _____________________ State: ________ ZIP: _________________

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.
The Advancement Department of Concordia Theological Seminary (CTS) welcomes Mr. William C. Hendry of Los Angeles, California, as the newest member of its staff. He began his work at the seminary in July. Though he has not formally been associated with the seminary in the past, he has close connections to it.

The Rev. Thomas Hendry (Spr 1972, D. Min. FW), now serving as pastor of Good Shepherd Lutheran Church, Yucca Valley, California, was serving his vicarage in Porto Alegre, Brazil, when Bill was born to him and his wife, Darlene. Bill, one of six children, moved several times when he was growing up, but considers Houston, Texas, the place where his most formative years were spent. He attended Mount Olive Lutheran School and Lutheran High School South in Houston. Following high school graduation he attended the University of Southern California (USC), graduating in 1994 with a B.S. in Gerontology. During his undergraduate years at USC, he worked in the development office leading to a position as Administrative Services Coordinator in that department upon graduation. In 1998 he became Assistant Dean of External Relations and Executive Director of Development for the USC School of Theatre. During his tenure at USC, he served in numerous leadership positions at the university as well as serving as President of the USC Lutheran Campus Ministry. His move to the seminary arises from his desire to serve the church and especially CTS.

Hendry will cover the western and southwestern areas of the United States for the seminary. He will work with donors who desire to support CTS with annual support, as well as with endowments and restricted gifts. He will be available to visit with individuals as well as congregations. Those desiring to contact him may call 1-877-287-4338.

Hendry’s addition to the staff marks a creative turn for the Advancement Department. He will be the first member of the staff to serve as a deployed staff member, continuing to live in the Los Angeles area. For both time and cost effectiveness the seminary has decided to try this approach as it seeks the support necessary to carry on its mission.

“Concordia Theological Seminary is fortunate to gain an advancement officer of Bill Hendry’s caliber. His development experience at USC, his background in the LCMS, his commitment to the mission of the seminary, and his energy and vitality will add another dimension to our increasingly strong staff,” said the Rev. Ralph G. Schmidt, Vice President for Institutional Advancement at Concordia Theological Seminary.

“Welcome him to our team and look to him for increased effectiveness in serving our constituency in the western states.”
"The grass withers and the flower fades, but the word of our God stands forever." (Isaiah 40:7-8) One of the traditions of funerals in America is the decoration of the funeral home with many bouquets of flowers surrounding the casket of the one who has entered eternity. Often the cost of such flowers may exceed a thousand dollars. Within a few days, as Isaiah reminds us, the flowers fade and are but a memory.

Some of the donors to Concordia Theological Seminary (CTS) have suggested that we publicize the possibility of families suggesting memorials be sent to the seminary instead of sending flowers to the funeral home. A simple announcement can be included in an obituary notice which says, “In lieu of flowers, the family suggests memorials be given to Concordia Theological Seminary, Fort Wayne, Indiana.” Such gifts are a reminder of both parts of Isaiah’s verse. They recognize on the one hand the fading nature of flowers, and on the other hand by supporting the students at the seminary, they recognize that God’s Word stands forever. That which is preached, that which is proclaimed takes root in the hearts of hearers and leads them to eternity. The giving of such memorials thus provides something of permanence, lasting through all eternity as students are supported who will proclaim the unchanging truth of God’s Word to future generations.

CTS will gladly provide memorial folders for such gifts and will be pleased as God’s people respond in this manner. For further information, please call 1-877-287-4338.

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6600 North Clinton Street, Fort Wayne, Indiana, 46825 or call 877-287-4338 Advancement Office, Ext. 2268
A filled-to-capacity Kramer Chapel was the site for the opening service of the 158th academic year at Concordia Theological Seminary (CTS). Faculty, staff, students, and families, at over 600 strong, filled the chapel with hymns of praise and prayers asking God for His blessings and guidance during the upcoming year.

Dr. Dean O. Wenthe, President of CTS, served as preacher for the service. While Dr. Wenthe acknowledged all those in attendance, he had specific words of encouragement for the first year students and Master’s level deaconess students as they embark on their journey of service to the church. “So, dear seminarians and deaconess students, indeed for all of us, it is the best of times, a time to serve our neighbors and embody the beauty of Christ’s life, to be heroic men and women who by His grace let the light shine—as Christians devoting ourselves to labor on behalf of our neighbor and in service to the church,” said Dr. Wenthe.

Dr. Wenthe was also pleased to announce a continuing increase in the number of first year M.Div. students. “By God’s grace, through the hard work of our recruiters and the continued prayers of the members of our church body, the size of the incoming class has more than doubled in the last seven years,” commented Dr. Wenthe. In fact, new enrollment for the 2003-2004 academic year is up 20 percent from last year.

The Rev. Scott C. Klemisz, Director of Admission, also shares an optimistic view of the coming year. “We continue to be amazed by God’s tremendous blessings as He fills the chapel and halls of our community with men committed to the Lutheran Church.” Rev. Klemisz also noted that while CTS students have traditionally come from many different backgrounds, there is another factor that makes this year’s class unique, “For the first time in decades, over half the men entering CTS are single. This is also one of the youngest classes we have experienced.”

Also during Sunday’s service, Dr. Eric J. Moeller was installed as an Assistant Professor of Pastoral Ministry and Missions. The Rev. Daniel P. May, President of the Indiana District, performed the installation. Dr. Moeller was warmly greeted by President Wenthe and the entire faculty after the installation.

Dr. Wenthe closed his remarks for the day by offering this invitation, “I invite all members of our church to visit our campus and be my guest for a tour to see the dedicated lives of the entire seminary family as they seek to serve Christ and His Church with excellence in worship, study, and service.”

As part of its mission to spread the Gospel to all corners of the earth, Concordia Theological Seminary (CTS) has a strong commitment to training Lutheran students from foreign countries. Currently there are nine international students from Argentina, Ethiopia, Haiti, Kenya, Latvia, Nigeria, and Tanzania who attend CTS through the Committee Responsible for International Scholarship Programs (CRISP).

Late last fall, these students were informed their funding through CRISP had been cut and they would have to return to their home countries. In an effort to increase funding and ensure these students could stay at CTS to complete their studies, the Office of Advancement, led by Deborah Rutt, Assistant Vice President for Institutional Advancement, submitted a grant proposal to the Lutheran Foundation of Fort Wayne, Indiana. The grant has been awarded and CTS will receive $100,000 in matching funds. “The monies from this grant will be used for tuition, a living stipend, and health insurance for these nine students,” said Rutt.

Many of the international students studying at the seminary make a valuable contribution to mission and ministry in the Fort Wayne area. For example, Argentinean student Sergio Schelske is assisting with outreach to Hispanic people in the community at Peace Lutheran Church. Rev. Joseph Omolo helps out at Shepherd of the City Lutheran Church, Fort Wayne.

To enable continuing studies for our international students, CTS appeals to the parishes and people of The Lutheran Church—Missouri Synod for support. The total cost for all nine students over the remainder of their program is $302,000. Donations may be sent to: International Student Fund, Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, IN 46825.

“On behalf of Concordia Theological Seminary, our international students, and the Lutheran churches they serve, thank you for your prayers and financial support in addressing this urgent need,” said Dr. Dean O. Wenthe, President of CTS. “We are grateful to the Lord of the Church for you, our partners, as we together are His instruments in fulfilling the Great Commission.”
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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
1-800-481-2155

Luther Exhibit to Arrive in March

When one thinks of the history of our Lutheran Church—Missouri Synod, Luther is most assuredly one of the first names to come to mind. His works and our history are forever intertwined. In celebration of that, Concordia Theological Seminary, (CTS) has the honor of hosting the Martin Luther—The Reformer traveling exhibition, March 7-28, 2004.

This exhibit, sponsored by the Foundation for Luther Memorial Sites in Saxony-Anhalt, Germany, and The Luther Center in Wittenberg, Germany, includes 172 items, valued at over $500,000, which reveal the many facets of Luther as theologian, pastor, reformer, teacher, spouse, and father. “The exhibition is organized in a circle representing the ‘twelve chapters of Luther’s life.’ It contains the first Gutenberg Bible, paintings and illustrations by Albrecht Durer and Lucas Cranach, manuscripts by Luther, and a letter by his wife,” explained Dr. Cornelia Döemer, Executive Director of the Luther Center, Wittenberg. While the originals cannot be shown because of security concerns, the exhibit contains high quality reproductions. This is the first time these items have been seen outside of Europe.

The exhibit will be open to the general public, and tours for church and school groups from throughout the tri-state area will be available during the exhibit’s month-long stay. “Walking into Luther Hall will take you back 500 years in time to the German Reformation and the world of Martin and Katherine Luther,” said Prof. Robert Roethemeyer, Project Director for the exhibit’s visit to CTS. “The exhibit’s creators have succeeded in creating an environment that affords the viewer an atmospheric, as well as authentic, taste of life at the dawn of the Reformation.” There will also be special educational packets and Bible studies available to tie in with a visit to the exhibit.

More information about the exhibit and updates concerning viewing hours and tours will be available on the seminary’s website, www.ctsfw.edu, beginning in January 2004.
Events
King’s Men Basketball Tip-off Tournament
Oct. 31, 6:00 p.m. & 8:00 p.m.
Nov. 1, 1:00 p.m. & 3:00 p.m.

1st Sunday Brunches
Nov. 2 & Dec. 7, 2003

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

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

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.

Retreats
Elders Retreat
October 3-5, 2003
1-877-297-4338 (ext. 2204)

Fall Lutherhostel
October 5-10, 2003
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