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Dear Friends of Concordia Theological Seminary:

A Grand and Beautiful Gift

The Torah of God, the Revelation of God, the Story of God, as told by the Sacred Scriptures, is a narrative of giving. The grand indicatives of Genesis 1 and 2 are spellbinding. God gives time. God gives space. God gives the heavens and the earth. God gives life. And God’s gifts, by His own word, are good—profoundly good. God calls them “very good.” (Gen. 1:31)

And then, God gave Himself: “Then God said, ‘Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over the earth, and over all the creatures that move along the ground.’ So God created man in His own image, in the image of God, He created him; male and female He created them” (Gen. 1:26-27).

In such a world of gifts, Genesis 1 places man and woman at the apex of creation. The heavens and the earth and all that is in them were created for the man and the woman. God’s gracious attentiveness to man and woman is striking. Genesis 2 shows the intimate care that God extends in the creation of Eve. What inconceivable beauty and innocence, from our vantage point, characterized Adam and Eve as they communed with God and with each other in primeval purity.

If we look to Egypt and to Mesopotamia for other accounts of man and woman’s relationship to the Divine, Genesis 1 and 2 become even more remarkable. The other accounts, such as the Enuma Elish, place human beings on the margins and at the bottom of the cosmic drama. For them the real action is with the gods, often identified with celestial bodies like the sun and moon or other forces of nature. Man and woman were, in these readings, accidental in origin and incidental in importance. They were subject to the caprice of gods and forces uninterested in their welfare. It is noteworthy that some contemporary cosmologies would assign man and woman a similarly tenuous position. Not unlike the dinosaurs it is suggested, man and woman will one day disappear with only the sun and stars and galaxies abiding.

Genesis 1 and 2 radically challenge both the ancient and modern alternatives. Adam and Eve, man and woman, count. The grand indicatives of God’s creative hand stand. They stand against every attempt to reduce life to a meaninglessseries of sensations. And they stand for the beauty and God-given goodness of marriage. So beautiful and good is this God-given order that it evokes the first poem from Adam as he delights in the gift of Eve: “Then the Lord God made a woman from the rib He had taken out of the man and He brought her to the man. The man said, ‘This is now bone of my bones and flesh of my flesh; she shall be called woman, for she was taken out of man’” (Gen. 2:22-23).

This grand and beautiful gift provided the ground for God’s future care of His people as He blessed them: “God blessed them and said to them, ‘Be fruitful and increase in number’” (Gen. 1:28). The Scriptural account of God’s revelation of Himself is very much a history of the generations that would follow. The families of Adam, of Noah, of Abraham, of David bore in their blood the promise of a Child who would restore human beings to innocence and righteousness before God. From one perspective, the Old Testament is a family history joined to this promise. There would be a holy family; Mary who would give birth to God’s Very Son and be attended by Joseph, to whom she was engaged.

The sanctity of the family is simply assumed throughout Sacred Scripture, for it was God’s grand and beautiful gift at the very beginning of time. The calling to be a godly husband and father as well as a godly wife and mother is understood as central to our service to God and our neighbor. Even those whom God has called to a special life of singleness are intimately linked to their own family.

The beauty and blessing of marriage and family are assumed by a spectrum of Scriptural texts. Consider this passage from Deuteronomy: “If a man has recently married, he must not be sent to war or have any other duty laid on him. For one year he is to be free to stay at home and bring happiness to the wife he has married” (Dt. 24:5). Or, from the Book of Proverbs: “A wife of noble character, who can find? She is worth far more than rubies” (Prov. 31:10). This opening verse is followed by an extended passage that praises the godly wife for her courage, capacities, and character (Prov. 31:11-31).

So sacred and intimate is the relationship between a husband and a wife that St. Paul can compare it positively to the relationship of Christ to the Church: “Husbands, love your wives, just as Christ loved the church and gave Himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to Himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. In the same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church—for we are members of His body. For this reason a man will leave his father and mother and be united to his wife and the two will become one flesh. This is a profound mystery—but I am talking about Christ and the church. However, each one of you also must love his wife as he loves himself and the wife must respect her husband” (Eph. 5:25-32).

Christian hymnody has rightly sung the sacred character of this grand and beautiful gift:

The voice that breathed o’er Eden, That earliest wedding day, The primal marriage blessing, It hath not passed away.
Still in the pure espousal Of Christian man and maid The Triune God is with us, The three-fold grace is said. (TLH 622, st. 1)

O Christ, Thyself a child Within an earthly home, With heart still undefiled, Thou didst to mankind come; Our children bless in every place That they may all behold Thy face, And knowing Thee may grow in grace. (TLH 633, st. 1)

O Spirit, who dost bind, Our hearts in unity, Who teachest us to find Thy love from self set free, In all our hearts such love increase That every home by this release May be the dwelling place of peace. (LW 465)

As you read this issue of For the Life of the World with its exploration of the Christian family, may the prayers of these hymn verses be answered in your home and family. God’s grand and beautiful gift of the family is now challenged in our culture, but in Christ, the Crucified and Risen Savior, our families and our communities of confession can reflect His presence and by His grace show forth His love and His blessing on this foundational gift—the family.

Sincerely yours, in Christ’s service,

Rev. Dr. Dean O. Wenthe
President, Concordia Theological Seminary
4 The Family: A Place of Refuge
By Dr. Gene Edward Veith, Director of the Cranach Institute, Concordia Theological Seminary, Fort Wayne, Indiana

The home, at its best, is a refuge, a place where both children and adults can find a haven from the world, with all of its conflicts and politics, a place of love and acceptance and security, in marked contrast to the dog-eat-dog atmosphere that has become common from the workplace to the pecking orders of the school social scene.

7 The Family: A Place of Healing
By Dr. Beverly K. Yahnke, Executive Director of Christian Counseling Services, Milwaukee, Wisconsin

So what has become of the faithful family our Lord intended for His children to inhabit? Has the healing family, a place of teaching, comfort, and refuge become nothing more than an enigma for postmodern minds? Thanks be to God, the furor and froth of the culture may surround Christian families, but God’s children are alive, well, rooted in Christ, and serving powerfully in their vocations.

10 The Family: A Place for Catechism
By the Rev. Dr. Carl C. Fickenscher II, Dean of Pastoral Education and Placement, Concordia Theological Seminary, Fort Wayne, Indiana

Clearly Luther meant that this little book he was composing would have an honored and useful place in the Christian family. It was intended to be devotional, meaty but digestible, expressed in language that wasn’t just for trained theologians but for fathers, mothers, and kids.

13 What Does This Mean?

Vocation: Proclaiming the Sure Word of Our Lord Jesus Christ p. 16
85 Years of Deaconess History Starting in Fort Wayne p. 18
Faculty Reaching out to Colleagues in Madagascar p. 22
AlumNews p. 30
Being a part of a family—a son or daughter, a father or mother, a husband or wife, a brother or sister, uncle or aunt, grandfather or grandmother—is a calling from God. According to the Lutheran Doctrine of Vocation, God places each of us into particular stations (the family, the workplace, the church, and the nation) where we are to live out our faith in love and service to our neighbors. The family is the most fundamental calling of them all.

God could have populated the earth simply by making more people out of dust and ribs, as He did Adam and Eve, but instead, explained Luther, He chose to work the miracle of creating new life by means of the vocation of mothers and fathers, husbands and wives. God’s institution of the family is perhaps the most dramatic
example of how He Himself is at work in ordinary human vocations, creating children (through the sexuality of marriage), caring for them (through the everyday work of parenting), and bringing them to Himself (as parents bring their children to Baptism and the life of the church).

God protects the family with His commandments and His promises. When we pray to God as “Our Father,” it is not ascribing to Him the attributes of human fathers, but rather the reverse: human fatherhood comes from the fatherhood of God. Marriage, the forming of a family, is not something that human beings can re-invent to accommodate different sexual preferences; rather, it was not only established by God, but it is, in its very nature, Christological, a “mystery” embodying the relationship between Christ and the Church (Eph. 5:31-32).

The Large Catechism cites the family as the model of all other vocations in its exposition of the Fourth Commandment: “We have three kinds of fathers presented in this commandment: fathers by blood, fathers of a household [i.e., employers], and fathers of the nation. Besides these, there are also spiritual fathers—not like those in the papacy who applied this title to themselves but performed no fatherly office. For the name spiritual father belongs only to those who govern and guide us by the Word of God.” If we would only keep this commandment, Luther observes, “Then all would be well; parents would have more happiness, love, kindness, and harmony in their houses, and children would win their parents’ hearts completely.”

Of course, we do not keep this commandment or fulfill God’s design for the family. Our homes are often places of disharmony, with husbands and wives at each other’s throats, and parents and children tormenting each other. The divorce rate approaches 50%, and—in what is one of the most tragic scandals in the church today—the divorce rate among Christians is slightly above that of non-Christians. What has gone wrong, and how can we recover the blessings of the Christian family?

And yet, we often bring the world, in all of its destructiveness, into our homes. The TV that is on all the time brings fighting, yelling, sexual immorality, and rebellion into our living rooms and into the imaginations of not just children but adults.

The outside world takes precedence over the family. Husbands and wives often do not spend enough time together. Parents often do not spend enough time with their kids, with fathers reportedly spending an average of less than half an hour a day with their sons and daughters.

Part of the problem is that we allow our other callings to take precedence over our marriages and our children. The family is the fundamental vocation, which means that we must not neglect it in favor of our work and our social responsibilities. Nor should our involvement with the church be such that it causes us to neglect our families. (Many churches have so much going on that conscientious members are often spending so much time there that they have less for their spouses and children, a problem that sometimes comes from that violation of the Doctrine of Vocation that believes that “spiritual” activities are more pleasing to God than the activities of our callings that God has given us.)

Loving and Serving
The purpose of every vocation is to love and serve our neighbors, not primarily to love and serve God—in our relationship with Him, He first loves and serves us, in Jesus Christ, apart from any works of our own. In restoring us through His grace by Word and Sacrament, enabling us to love God, He then sends us out into our vocations, where we live out our faith by loving and serving our neighbors. On the job, we love and serve our customers, clients, and fellow employees through the work that we do for them. In our society, we love and serve our fellow citizens by voting, obeying the law, and working to make our community and country a better place. In the church, we love and serve our fellow members by singing in the choir, passing out bulletins, serving in church offices and on committees, and building up the spiritual fellowship. So who are our neighbors in the family?

In the calling of marriage, a husband’s neighbor is his wife. He is to love and serve her. The wife’s neighbor is her husband. She is to love and serve him.

Scripture, as in the Table of Duties in the catechism, describes how this love and service are to be carried out. “Wives, submit to your husbands, as to the Lord.” (Eph. 5:22) Again, we see that God Himself is present in vocation, so that Christ is
literally in marriage, so that wives submitting to their husbands are submitting to Christ Himself. This, of course, is very unpopular advice today, not just that women should submit to a man, but that anyone should “serve” anyone else, putting someone else’s needs above one’s own.

But just as wives are told to submit to their husbands, husbands are told to “give themselves up” for their wives: “Husbands, love your wives, as Christ loved the church and gave Himself up for her” (Eph. 5:25). So how did Christ love the church? By harsh domination? By forcing the church to wait on His every whim? No. “Though He was in the form of God” He “made Himself nothing, taking on the form of a servant” (Phil. 2:6-7). He gave Himself up, “to the point of death, even death on a cross” (2:8), out of love for His church.

That is how a husband is called to love his wife, denying himself for her sake. This rules out every kind of selfish demand, every authoritarianism, much less cruelty and abuse, with husbands instead emulating the self-sacrificial love of Christ. When a wife feels loved like that, it is much easier for her to submit to a husband whom she knows is giving himself up for her.

In this dynamic relationship of submission and self-sacrifice, there is no room for power-plays or manipulation or tests, just each partner serving the other, putting the other first.

In the case of parenting, fathers and mothers love and serve their neighbors, which, in this particular vocation, would be their kids. In the vocation of being a child, the neighbors who are to be loved and served would be their parents.

Children are to love and serve their parents by obeying them (Eph. 6:1). Parents love and serve their children by disciplining them, teaching them, and catechizing them in God’s Word; but it does not include actions that would “provoke your children to anger” (Eph. 6:4). Again, the Biblical and vocational model rules out any kind of cruelty or child abuse, which involves harming one’s children instead of loving and serving them.

It may not seem very “spiritual” to think that the ordinary routines of parenting—driving the kids to soccer practice; fixing them dinner; playing with them; dealing with their bad behavior; getting them ready for church—should be ways that we are living out our Christian faith, but God Himself is caring for our children through these very mundane-seeming actions. Luther went so far as to say how a mother changing her baby’s diaper is doing a holier work than all the monks in all the monasteries. She is acting in her vocation, and she is loving and serving her neighbor, namely, her baby.

If husbands would focus on loving and serving their wives, who, in turn, would focus on loving and serving their husbands; and if the two of them would concentrate on loving and serving their kids, who would love and serve their parents, then the family would indeed be a refuge. There would be no divorces, no generational conflicts. No one would need to put his or her own needs first, since the others would be fulfilling those needs. The pressures and temptations of the world would remain—since we have vocations there, as well—but the family would be a safe haven.

It is our sinful nature, of course, which keeps this ideal of loving and serving from happening, even though it would bring us happiness, so families must also be a place of forgiveness. Husbands and wives must always be forgiving each other. Parents must forgive their children. Children must forgive their parents.

All must go to that true refuge, the church, where they can receive the forgiveness won by Christ. In confession, according to the words of the catechism, Luther says to “consider your station in light of the Ten Commandments, whether you are a father, mother, son, daughter” and to have recourse to another vocation through which God works, receiving absolution “from the pastor as from God Himself.” The Word of God that the pastor proclaims and Christ’s Sacraments that come through the pastor’s voice and hands convey the life-changing Gospel that gives healing for our brokenness and for that of our families. We then are sent back into our families and our other vocations to grow, despite trials and failures, in holiness and love.

The purpose of every vocation is to love and serve our neighbors. Not primarily to love and serve God—in our relationship with Him, He first loves and serves us, in Jesus Christ, apart from any works of our own. In restoring us through His grace by Word and Sacrament, enabling us to love God, He then sends us out into our vocations, where we live out our faith by loving and serving our neighbors.

Dr. Veith is Director of the Cranach Institute located at Concordia Theological Seminary, Fort Wayne, Indiana.
The Family:
A Place of Healing

By Dr. Beverly K. Yahnke

The curators of today’s culture may regard the Christian family as a quaint artifact of simpler times. In some circles, the Christian family has been characterized as culturally inept, a collection of intolerant people who will not embrace relativism and who would deny social freedoms to others. Admittedly, the Christian family cannot endorse many of the reckless social agendas nor condone some of the political mischief being made in these volatile days. Perhaps that is why a variety of pundits charged that the Christian family is out of step with the times, preempting man’s natural desire to live life fully and freely.

It is remarkably tempting to reach up to the mantel, dust off the familiar Norman Rockwell portraits, and embark upon a heartwarming discussion of all that is good, right, and salutary about the Christian family. Perhaps, though, it is more important to note that the presence of each Christian family throughout our land constitutes a crucial, counter-cultural movement of enormous import and influence.

Even in these diversity-welcoming, “tolerant” times not many appear interested in hearing a genuine Christian response to the postmodern world’s criticisms of the Christian life. So the myth persists that Christian families are domestic anachronisms which cling to archaic rules, rituals, and to one another. The pagan world misunderstands our reality—we cling with joy to the cross of Jesus Christ in living faith, enjoying extravagant blessings with hearts made new to live each day according to the will of our Father. The Christian family has life and has it abundantly!

It is remarkably tempting to reach up to the mantel, dust off the familiar Norman Rockwell portraits, and embark upon a heartwarming discussion of all that is good, right, and salutary about the Christian family. Perhaps, though, it is more important to note that the presence of each Christian family throughout our land constitutes a crucial, counter-cultural
movement of enormous import and influence. The Christian family must remain a place of healing and teaching, especially in these days when so many still grapple with the simplest tasks, such as defining what “family” actually means.

A third-grade boy offered this definition of the word, *family*. “A family has a mom and a dad, but they don’t have to live together, though. The kids do have to know that their mom and dad love them, even if their parents hate each other or are divorced. That’s what a family is.” The conventional wisdom of children has been changing in alarming ways. We wag our heads sadly, realizing that even the littlest ones are no longer safe from our culture’s tragic moral devolution. Some of our children observe “families” comprised of people sharing rent, food, and bedrooms without benefit of love or matrimony. In the minds of some children, a “family” is just a word for people with whom you live.

Apparently it is not only the children who have difficulty with the definition of family. As a result of relentless political advocacy and tireless media campaigns, many have now come to imagine that our nation’s insistence on equal rights ensures unlimited entitlements for homosexuals to create “families” and to adopt children. A June 2003 Gallup Poll reported that six in ten Americans now believe that gay sex should be legal. The grim news is that shortly after we poll, we vote to legislate whatever warped truth has caught the fancy of the majority. Christians understand that voting may legalize sin, but even a landslide majority vote will never absolve the sinner. The highest court of Massachusetts ruled recently that same-gender marriages were constitutional. We could have predicted that the media and some political ne’er-do-wells would err in this matter. Nevertheless, it was devastating to discover that even our brothers in the far reaches of the church on earth, who lack a clear confession and teaching, have also come to endorse gay marriage and gay families.

So what has become of the faithful family our Lord intended for His children to inhabit? Has the healing family, a place of teaching, comfort, and refuge become nothing more than an enigma for postmodern minds? Thanks be to God, the furor and froth of the culture may surround Christian families, but God’s children are alive, well, rooted in Christ, and serving powerfully in their vocations. God’s baptized children are living witnesses to real truth and real life lived in accordance with God’s will, as we serve God in our neighbor.

So, how is it that these families can remain the epicenter for healing and teaching in the midst of such cultural mayhem? What are the tasks of the Christian family in these days? And, just what is it that requires healing and teaching?

God’s Holy Word is given us to answer precisely these kinds of questions. There is no point in identifying the tasks of the Christian family until we are confident that God has equipped us thoroughly for the doing of His will, that which is pleasing to Him. Not only has our Lord given us the gift of earthly families, He ensures that His children will be partakers in a divine and eternal inheritance. In an astonishing display of loving mercy, God receives children into His family through the Sacrament of Holy Baptism. Pagan souls washed in water with the Word are reborn and adopted as children of our gracious Heavenly Father, equipped by the Spirit to receive in faith the life-giving gifts of Christ’s conquest over sin, death, and Satan as well. In baptism we put on Christ, live in Him and He in us, so that in His name all we do, all we see, all that we think and say are the doings, vision, thoughts, and words of Christ Himself. We dare not miss the miracle and the promise: God gives us everything that is required of us to meet the challenge of every task facing the Christian family.

Confident that God’s own Spirit will equip His children to prevail against cultural assaults, parents must ensure that each lesson taught in the Christian family is rich in love, trust, obedience, and mercy. One must trust to receive love; one must trust to give love. The gifts given us by our Father are the gifts that He would have us give our children: love, mercy, and an invitation to know and trust Him, relying upon Him for all things. As parents teach the catechism patiently to their
children, little ones learn that God gives every good gift, including the gift of parents whom they are to honor and obey. Even the smallest ones learn, by grace, that just as their earthly father will guide, guard, uphold, and love them, their Heavenly Father’s love and gifts are even grander.

Yet, we are witnessing in these days an epidemic of people who do not know what it means to give or to receive love, tenderness, or mercy. These people are among the most tragic of souls, often wounded early in life. Not a few souls are bereft of trust and affection, never given essential opportunities to understand the satisfaction and safety that comes from early, gentle lessons which teach loving obedience and mercy.

Deprived of love, they heal with scars of resentment, suspicion, and a powerful desire to meet their own needs and serve their own purposes. Saturation with self is rampant. Our culture’s vocabulary betrays the narcissism that is everywhere around us. Many are self-absorbed, consumed with the journey towards self-esteem and self-actualization. Very rarely do the loveless have a clue about being self-sacrificing and selfless, willing to see, to hear, or to serve others. Such souls wander away from God and family, flaunting their prodigal status with a bitterness that repels love, living in rebellion and all the while defying rescue and remedy.

Yet we dare not become smug and self-satisfied, looking with pity or contempt at politicians, media personalities, individuals, or families who have failed to teach, or who have yet to learn the lessons of love, trust, mercy, and godly obedience. If we’re honest, we’ll admit that even well intentioned Christian parents and children daily sin much. Divine evidence offered in Genesis makes clear that ever since the crunch of the apple in the Garden, we share with all mankind in God’s judgment of our first parents’ sin. No exhibition of determination or display of will, nor strength of anyone’s character is sufficient to trump our sinful nature. No collection of idolatries, not even money, achievement, or intellect can preempt or forgive our sin. For when the soul is wounded, only God’s healing will do. The healing of God’s Word brings us first to His judgment, then to His grace—first to His Law, then to His Gospel.

As mothers, fathers, sons, and daughters we all have fallen short of the glory of God and have not loved Him with our whole hearts, and we have not loved each other as we love ourselves. We each bear the wounds of the sins we have committed, as well as the wounds left by those who have sinned against us. No trite self-improvement sermon or video will remedy the guilt, the soul-felt disappointment and shame of being angry with our child, resenting or raging at our spouse, or failing to provide lessons of obedience and mercy for our children. None of us has mastered the gift of loving as we ought. That awareness is a gift of the Spirit of God, who calls, gathers, and enlightens us, revealing our sin so that we may repent and receive the blood-stained gifts won at the cross.

Receiving Christ’s healing gifts is essential to each individual within the Christian family, and only Christ’s gifts can sustain the Christian family. We have a Savior who has dwelled in human flesh, who has known what it means to sorrow, to grieve, to feel hurt and shame. As the sinless Son of God He promised that we will never be alone, whoever we are and whatever we have done. All of our sin, sorrow, grief, hurt, and shame has been borne by Christ on the cross, to be buried forever in His tomb. We eagerly take possession of the promise that there is always healing for us in Jesus Christ. In His Word of absolution and in His Holy meal we receive God’s stunning Word of forgiveness; we receive the Life of Christ.

In Christ, we can begin each new day with confidence, eager to take on the tasks of love and learning required by our families. We take heart, knowing that by faith we are made whole in Christ’s redeeming love. We need never live in fear, we live in hope. And the Christian family, redeemed, sanctified, and sustained by God will continue to be an unabashed voice of truth and a witness to God’s love for all the wounded souls and prodigals who, by grace, may yet find comfort and healing in the body of Christ.

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Five years ago when I received a call to teach at the seminary, after 15 years serving congregations, I knew there would be many things I’d miss from the parish. One, though, clearly topped my list: I knew I’d especially miss having the chance to teach my own children in confirmation class. Rachel, our oldest child, was going into fifth grade, and I’d so much looked forward to teaching her—and then Daniel and Gabriel next—Luther’s Small Catechism.

Fortunately, just understanding how Luther intended the catechism brought comfort. The catechism, we recall, is a summary of the chief Christian doctrines, “As the Head of the Family Should Teach Them in a Simple Way to His Household.” I wasn’t actually going to be my children’s pastor anymore, but I could—and should!—still be their primary catechism teacher.

Clearly Luther meant that this little book he was composing would have an honored and useful place in the Christian family. It was intended to be devotional,
meaty but digestible, expressed in language that wasn’t just for trained theologians but for fathers, mothers, and kids.

That becomes even more apparent in a lesser-known variant of that well-known heading Luther attached to his work. Most of us have heard the translation of the German quoted above. By contrast, the Latin heading to the catechism translates, “How, in very plain form, schoolmasters should teach them to their pupils.” Consider that: The catechism is fully worthy to be taught by “the professionals” in the scholarly language, yet when rendered in the language of the people, it’s first of all for the home. The catechism is, in fact, ideally suited to family devotional use in the home.

Instruction in the Word of God is, after all, always to begin within the family. Nearly three millennia before Luther explained the six chief parts, the creed of Old Testament Israel, the shema, as well as the commandments, were to be taught by fathers to their children. “Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.” (Deut. 6:4-9)

Likewise Paul reminds Timothy that it was not the apostle who had been his teacher of the essentials. “Continue,” Paul says, “in what you have learned and have become convinced of, because you know those from whom you learned it.” Paul doesn’t mean himself, for “from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus” (2 Tim. 3:14-15). No, it was dear Lois, Timothy’s grandmother, and Eunice, his mother, who had planted the seed of faith (2 Tim. 1:5), just as God intended.

What better tool for parents to use in imparting the basics of the faith to their children than the catechism? The Ten Commandments and the Apostles’ Creed declare our need for salvation and God’s saving work in Christ—along with a description of the Christian life—as concisely as one might find. The Lord’s Prayer is Christ’s own best instruction in a believer’s lively communication with our heavenly Father. The Sacraments and the Office of the Keys represent the lifeblood of the believer, the means by which he or she comes to be and remains in Christ, all in so few pages that they can be committed to memory, beginning even with the very young child.

The true genius of the catechism, however, is that its familiar words only become more meaningful as they’re mulled and weighed daily throughout life. The author himself was never finished with its lessons: “I am a theologian who has attained a fairly good practical knowledge and experience of Holy Scripture through various dangers. But I do not so glory in this gift as not to join my children daily in prayerfully reciting the catechism, that is, the Ten Commandments, the Creed, and the Lord’s Prayer and meditating on them with an attentive heart. I do not merely pass over the words hurriedly, but I carefully observe what the individual word means. And really, if I do not do this but am preoccupied with other business, I feel a definite loss because of the neglect. For God gave the Word that we should impress it on ourselves, as Moses says (Deut. 6:7), and practice it. Without this practice our souls become rusty, as it were, and we lose ourselves.”

Luther would add, “I act as a child who is learning the catechism. In the morning and whenever I have time, I read and also recite, word for word, the Ten Commandments, the Creed, the Lord’s Prayer, psalms, etc. And besides this I must also read and study every day. Yet, I cannot master the matter as I desire but must remain a child and pupil of the catechism and am glad to remain one.” All this is to say that the whole family will be blessed year after year by gathering around God’s Word as taught in the catechism.

The synodical editions of Luther’s Small Catechism offer useful settings for doing just that. Section 2 of the 1986 and 1943 editions (pages 30-32 and 22-24, respectively) is devotional orders for morning, evening, and table. By its suggestion, a family devotion could unfold this way:

Make the sign of the cross and say, “In the name of the Father and of the Son and of the Holy Spirit. Amen.”

The cross with the invocation reminds us of our baptism, the washing away of sins by which God once brought us into His kingdom, connecting us to the death of His Son. And what, we might ask the catechism, does that mean for a new day?

“What does such baptizing with water indicate? It indicates that the Old Adam in us should by daily contrition and repentance be drowned and die with all sins and evil desires, and that a new man should daily emerge and arise to live before God in righteousness and purity forever.”

When our family begins its devotion, therefore, each one of us in turn speaks also his or her baptismal birthday.

Then, kneeling or standing, repeat the Creed and the Lord’s Prayer.

So, you’ve said them a thousand times before.
Perhaps today is different for you than any day before. In a delightful letter to a friend, Peter the Barber, whose personal trials seemed to prevent him from praying, Luther points out that the Lord’s Prayer, the Commandments, and the Creed offer sufficient substance for a lifetime. “To this day I suckle at the Lord’s Prayer like a child, and as an old man eat and drink from it and never get my fill.” Luther suggests that Peter pray the Lord’s Prayer one phrase at a time, dwelling there just as long and as freely as he will. He might do the same another day with one or more of the Commandments or with an article of the Creed. Luther only cautions that Peter not require too much of himself, so that his prayer time will not become tedious.

If you choose, you may also say this little prayer. Luther is modest in offering a piece of his own writing, but the Morning and Evening Prayers have surely become Lutheran classics. For our family, the one always concludes our breakfast devotion, and the other is always the last prayer after lights out. “I thank you, my heavenly Father, through Jesus Christ, Your dear Son…”

Then go joyfully to your work, singing a hymn. Even here, Luther directs us to the catechism as a possibility, for he has written wonderfully didactic hymns on each of the chief parts. Check them out:

Ten Commandments: LW # 331 (TLH # 287)
“Here Is the Tenfold Sure Command”

Creed: LW # 213 (TLH # 251)
“We All Believe in One True God, Maker”

Lord’s Prayer: LW # 431 (TLH # 458)
“Our Father, Who from Heaven Above”

Baptism: LW # 223
“To Jordan Came the Christ, Our Lord”

Lord’s Supper: LW # 238 (TLH # 313)
“O Lord, We Praise You”

Confession: LW # 230 (TLH # 329)
“From Depths of Woe I Cry to You”

So maybe I wouldn’t be teaching my children in confirmation class. We still learn—and keep on learning—the catechism together. Both the form and the substance of our family devotions are largely shaped by the catechism.

We close with a few other possibilities for using the catechism devotionalty as a family:

The car—chauffeuring to school, running errands—is a great place and time to memorize. In our family, Dad always ran the morning drop-off, and in just ten minutes a day, five days a week had kindergartner, second and fourth-graders progressing nicely through the chief parts.

CPH’s Faith Alive Bible is designed to be a rich devotional and catechetical resource. Each commandment, the Creed, the Lord’s Prayer, and the other chief parts are illustrated with activities using the Small Catechism. Illustrated, too, with their scriptural bases are the liturgies from Lutheran Worship and The Lutheran Hymnal.

After lights out, children lying in bed can continue to hear and internalize the catechism spoken softly by Mom or Dad. They’re memorizing without even realizing it. And it’s not a bad way, as Luther would say, to “go to sleep at once and in good cheer.”

The Christian Questions with Their Answers make especially appropriate family devotional reading on Saturday evening before Holy Communion the next morning. Vintage Luther, particularly in his answer to the very last question, “But what should you do if you are not aware of this need and have no hunger and thirst for the Sacrament?” Look it up: page 42, or page 35 in the 1943 edition.

You’ll find yourself in a pleasant place: in the catechism, at home.

Notes:
2. Scripture quotations are from The Holy Bible: New International Version (Grand Rapids: Zondervan, 1984).
4. Ibid., 126.
6. Ibid., 22-23.
8. Luther’s Small Catechism with Explanation, 31.
9. Ibid., 39-42. (1943 edition, 31-35)

Dr. Carl C. Fickenscher II serves as Dean of Pastoral Education and Placement and is an Associate Professor in the Pastoral Ministry and Missions Department at Concordia Theological Seminary.
Vocation is the place where the rule of God’s right hand intersects with the rule of His left hand. Martin Luther identified three orders or estates where vocation is lived out: church, family, and government. In God’s ordering of the world, the family is the “mask” God hides behind to create, protect, and provide for His human creatures. The gift of family is confessed in the Catechism’s explanation of the First Article: God has created me along with all creatures giving “house and home, wife and children, … purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me.” Likewise in the explanation of the Fourth Petition of the Lord’s Prayer “house, home … a pious spouse, pious children” are numbered among the gifts of daily bread.

These creaturely gifts are bestowed by the Creator on all people, not just Christians. But the believer recognizes these gifts as bestowed by the Father, daily bread to be received with thanksgiving as the Catechism puts it. These “First Article” gifts draw us on our duty “to thank, praise, serve, and obey” the Giver. Where does this happen? The daily prayers of the Christian—morning, evening, and mealtime—become occasions for thanksgiving and praise. We “serve and obey” the Creator in the places where He has put us (the Catechism’s “table of duties”). Life in the family is the place for thanksgiving, praise, service, and obedience.

Carter Lindberg observes that “Luther’s application of evangelical theology to marriage and family desacralentalized marriage, desacralized the clergy, and resacralized the life of the laity” (“The Future of a Tradition: Luther and the Family” in All Theology Is Christology: Essays in Honor of David P. Scaer, 133). Actually Luther elevated marriage and family making them superior to celibacy and monasticism. He reckoners marriage and family as “holy orders” where faith is nurtured and love flourishes. The Christian family is a microcosm of the church as the Word of the Lord is taught by parents to their children and family members to live within the bonds of Christ’s forgiveness.

The Christian family, like the church, is identified by the cross. Older marriage liturgies spoke of the cross that is laid upon marriage while reminding the congregation that “our gracious Father in heaven doth not forsake His children in an estate so holy and acceptable to Him” (Service Book and Hymnal, 271). As James Nestingen puts it “When the Word is near, the cross is always close at hand; you don’t find it, the cross finds you. So the cross characterizes all vocations, but becomes particularly evident in families. To be someone’s son or daughter is to be on the receiving end of their gifts and limits, their strivings and fears, faith and unbelief. Even—perhaps it would be better to say, especially—in the healthiest families, self-loss is an inevitable aspect of the relationships.

As James Nestingen puts it “When the Word is near, the cross is always close at hand; you don’t find it, the cross finds you. So the cross characterizes all vocations, but becomes particularly evident in families. To be someone’s son or daughter is to be on the receiving end of their gifts and limits, their strivings and fears, faith and unbelief. Even—perhaps it would be better to say, especially—in the healthiest families, self-loss is an inevitable aspect of the relationships.

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.
“While happily and comfortably serving as school principal in Plano, Texas,” says Stephen Kieser, “I began to look at ways to further my education beyond my master’s degree. While looking into several programs in education, it came to me that if I were going to invest this much time in another degree, I would much rather study theology.” From this beginning, Steve began prayerfully to consider his vocation as a Lutheran principal. Steve continues, “I visited with many different pastor friends and fellow educators. I also focused much energy on reading some of the recommended literature from the CTS Admission Office. One book that was of particular interest was *The Hammer of God*. This book helped me realize that God ordains the Office of the Pastor and He equips unworthy men to accomplish His purposes.”

Steve is a life-long LCMS member. He became a member when the Rev. Otis Sauls baptized him on March 8, 1970, at Redeemer Lutheran Church in Seymour, Indiana. He grew up in Seymour.


“After graduation from Ann Arbor, my wife and I accepted calls to teach at Faith Lutheran Church and School in Sebring, Florida,” Steve explains. “We were there for one year and had our first child, Stephen. Then I received and accepted a call to teach at Trinity Lutheran Church and School in Hoffman, Illinois (Southern Illinois District). While there, I was extended a call to be the school principal. Two more children came along: Rebecca and Jonathan. In 1998, I received and accepted the call to be principal at Faith Lutheran Church and School, Plano, Texas. Nathan, number four, was born. I...
served there until coming to the seminary in August 2003.”

Since arriving at the seminary last August, Steve has enjoyed the opportunity to learn from accomplished professors, campus worship life, and the caring, welcoming, and warm attitude of professors and the student body.

Even though he was born a Hoosier, Steve’s least favorite part of seminary is the cold weather. “I also had two hobbies in which I was very active: flying racing homing pigeons and beekeeping,” comments Steve, “I have taken a hiatus from these hobbies until I graduate.”

When asked who was an influence in his decision to attend seminary, Steve says, “Mr. Robert Demske, my elementary school principal, suggested to me when I was in 4th grade that I might one day serve as a pastor or teacher in Christ’s church. Pastor Robert Hill of Faith, Plano, Texas, perhaps unknowingly, was a wonderful example of a caring, confessional shepherd to my family and me.”

Interestingly, a perceived hurdle before attending the seminary was financing. Yet, this has not been as much of a hurdle as Steve originally suspected. “The seminary’s Food and Clothing Co-ops are extremely generous,” he says. “Also, we have received faithful support from congregations in Texas, Indiana, and Wisconsin. We were also able to rent a home from an LCMS pastor who gave us a good deal on a larger home.”

Steve continues, “Another hurdle was schooling for our three school-aged children. Our children are attending Ascension Lutheran in Fort Wayne. Ascension is gracious in their tuition rates for children of seminarians, and they are very sound in their catechesis of their students in the school—this was a big draw for us.

“We also wanted to be able to worship as a family at the same place the children attended school. This was a little tricky since it meant that I would have to do my coursework there. While it is not always possible for every student, it did work out for us in that I am also doing my coursework at Ascension under the Rev. Dr. John Stube. He is a wonderfully orthodox, confessional pastor who serves a caring, welcoming congregation. We are very happy there.”

The latest hurdle has been the birth of Abigail, child number five, in December 2003. “We knew Julia was pregnant before arriving in Fort Wayne, so we had to find a new doctor and hospital. The quality of care and professionalism is great here in Fort Wayne. The student insurance has been a blessing in helping us with doctor bills.”

Steve has this to say to a man who is thinking about studying for the ministry: “If you are already at the point of considering, fill out the application and go through the application process. The process encourages you to delineate in writing why it is you want to be a pastor. The process also includes getting recommendations from others, including your pastor and your local district. All of this can be beneficial to a man who is considering the ministry.”

He adds, “If you have a family, come and visit with your family. Perhaps even two visits would be best. The first visit could be just you and your wife. This was important for Julia and me so that we did not have any distractions and were able to meet with the Financial Aid and Admission Offices and principals of prospective Lutheran schools. Then, bring the whole family and share your excitement with them! Also, read some of the literature suggested by the Admission Office. Again, I strongly recommend The Hammer of God.”

Steve also shares a financial planning suggestion for second career men: “Come with NO debt, if possible—pay off credit cards and car loans.”

On a final note, Steve says, “There is affordable housing within a few miles of campus, so take advantage of it. We enjoy living just one mile from campus. Living close enables us to stay connected with campus life. It is important to socialize with your fellow brothers. In this way you can play pool and discuss Article VII of the Augsburg Confession at the same time!”

Steve is married to Julia (nee Rump) of Plano, Texas. He credits his wife as being his greatest supporter.
This past month, I visited a woman whose husband lost his job and committed suicide, leaving her behind with two small children. The same day, I visited in the funeral home a 21-year-old wife with four-month-old twins whose husband was killed in a motorcycle accident. I proclaimed to them the love of God that we have in Jesus Christ and the promise of the resurrection that we have when we believe in Him.

“I cannot help but wonder if those two men knew of Jesus Christ. Who was there to tell them of the salvation that we have in Jesus Christ? Only Jesus Christ offers hope, love, peace, and forgiveness, and all these things a pastor is privileged to offer in the Word of God and His Sacraments.

“This past week the widow of the man who committed suicide came to church for the first time to find out who we are. I am hopeful that we will be able to baptize her two little ones.

“I visited the other grieving widow last week, and she had prepared a shrine in her house and had paid the local witch doctor to come and say prayers for the welfare of her dead spouse. There are still many, many people, like this young lady, who do not know the hope and salvation that is theirs in Jesus Christ. To be a pastor is to have the opportunity and privilege to proclaim Him to a world that is dead in its sin and despairing of its future.”

These are the words of the Rev. Ted Krey who is serving his first call into the Holy Ministry as a church planter in Venezuela. He received a B.A. in History from the University of Windsor, Ontario, Canada (1997), and then earned a Master of Divinity from Concordia Theological Seminary, Fort Wayne, Indiana (2001).

“The first and biggest challenge thus far has been learning Spanish,” states Pastor Krey. “After finishing seminary, I was bursting with the opportunity to use what I had learned, only to find out that everyone in my new world spoke only Spanish. So I went to Guatemala for five months for my first-ever Spanish lessons. I worked hard and, by the grace of God, I learned! I then traveled to Maracay, Venezuela, and have been here ever since doing ministry.

In worship services Pastor Krey uses the two synodical Spanish hymnals, Cantad al Senor and Culto Cristiano. “This year we have grown from a confirmed membership of 26 to 50 souls. We average between 55 to 65 people in our worship services. We had one man worshiping in our mission a year ago. As a congregation we prayed for more men in our growth. Today, 40% of our congregation is male. Jesus says, ‘Whatever you ask in My Name…’

“It has been interesting learning a new culture,” says Pastor Krey. “Venezuela is predominantly Roman Catholic, yet issues like magic, worship of the saints, and new age spiritualism are alive and well, and much of it is blended with the Roman Catholic Church. Fortunately, the Book of Concord addresses all of these issues, and I have found it absolutely vital in teaching Lutheran doctrine and how it is different from pagan religions and Roman Catholicism.”

As is evident from the example at the beginning of the article, many Venezuelans believe in purgatory, the veneration of the Virgin Mary, worship of the dead, pagan worship, and magical practices.

To be a pastor is to have the opportunity and privilege to proclaim Him to a world that is dead in its sin and despairing of its future.
“We’ve felt firsthand the mission cuts that have faced our Synod. Upon arrival, five LCMS mission pastors greeted me. In less than two years all of them, including my partner and his family, have been cut from the Venezuelan field. This has been extremely difficult, and many missionaries feel isolated. Fortunately our Lord does not abandon us—He commands us in His Word to preach and teach to all nations; therefore, we have the sure word of our Lord Jesus Christ Himself to carry on His ministry in the Name of the Triune God.

“In March of 2003, Vicar Ross and Deaconess Mireya Johnson came to assist our mission plant of La Fortaleza Lutheran Church. They are interns from Concordia Theological Seminary and River Forest respectively. Their commitment to the Lutheran Confessions and clear Lutheran identity has assisted us in training Lutheran pastors, deacons, deaconesses, and laity who are well prepared to defend and proclaim their faith. Our goal is to establish Lutheran churches that are founded on the Word of God and that will continue to propagate the Gospel to their communities, their families, and their world.

“In this parish they teach courses through a theological extension program that is intended for laity and pastors. Some courses are 13 weeks and others are one week intensives. This year they have taught courses on Matthew, Liturgy, Law and Gospel (Walther), the Life of Paul, the Life of Luther, Basic Christian Doctrine (Koehler), and How to Share the Faith. Apart from this they have a weekly Sunday Bible class that discusses the epistle for the Sunday. The youth also have Bible classes each Saturday. Men, women, and youth all take these courses.”

Pastor Krey has been privileged to see the Word of God transform lives. “As an example, we have a young man of 18 who was doing nothing with his life except playing video games. In two years, he has gone from this to taking night classes to finish his high school, he has found a job four days a week, he is attending four theological classes that we teach, he has become our head musician on Sundays, and is active in our weekly youth meetings.”

Pastor Krey comments, “We all have the privilege of serving the Lord in whatever vocation we find ourselves. The church needs more pastors, more missionaries, more teachers, and more deaconesses. The need is great. I highly recommend the deaconess program to all young women looking to serve in the church in a professional capacity. The level of theological awareness and identity given to the deaconesses in supporting the pastor and the mission of the church is one that ought to be recommended as a viable option to all young women of our Synod. I am strongly urging two of my five sisters (one of whom is only nine!) to explore this vocation.”

“As missionaries, we love to receive mail from people about their churches and their lives. Please feel free to contact us!”

Pastor Ted Krey
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C-555
Miami, FL 33122
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Vicar Ross and Deaconess Mireya Johnson:
applesmasher@hotmail.com
At the Delegate Synod of Missouri, Ohio, and other States, assembled in St. Louis in June 1911, the Rev. F. W. Herzberger made a stirring appeal for the formation of a female diaconate, citing “the great need of trained women workers for special service in the great fields of missions and charities.”

Though some were interested in Pastor Herzberger’s ideas, no official action was taken, and he spent the next eight years explaining the pressing need for deaconesses: “We need VISITING NURSES who can go into the hovels of the poor in our large cities or into the isolated homes in the countryside, especially when epidemics are abroad, and there nurse and comfort the sick and dying. We need TEACHING NURSES for the primary classes in our parochial schools. We need INSTITUTIONAL NURSES for our Orphan homes, our Home for the Feeble-minded, our Sanitarium at Denver for consumptives, our Old Folks Homes, etc. We also need trained nurses for our Home and Foreign Mission Fields. How thankful we city missionaries would be for the help of a woman worker among the female patients in the hospitals and tenement districts in which we have to labor. But above all do we need PARISH NURSES to assist our over-burdened pastors in our large commercial and factory centers in looking up straying or needy members of their large flocks. Verily, we Lutherans in the Synodical Conference also stand in need of women helpers in our teeming harvest fields!”

The dream came true in 1919. During the annual conference of Associated Lutheran Charities, held in Fort Wayne, it was resolved to create the Lutheran Deaconess Association of the Evangelical Lutheran Synodical Conference of North America (LDA). For the next 60-plus years this independent auxiliary organization trained deaconesses for service within The Lutheran Church–Missouri Synod.

Lutheran Hospital in Fort Wayne agreed to allow deaconess students to attend its nursing school. The nursing course was supplemented with instruction in Scripture, the Lutheran Confessions, church and missionary history, and spiritual ministry. In time the training expanded to provide options for focusing on general parish work, teaching, and missions as well as nursing. Several training centers were utilized by the LDA, not only in Fort Wayne, but also in Beaver Dam, Wisconsin; Hot Springs, South Dakota; Watertown, Wisconsin; and finally Valparaiso, Indiana.

In 1979 the LCMS established its own synodical deaconess training program on the campus of Concordia College in River Forest, Illinois. From the first graduating class in 1983 until now, the synodical program has produced about 130 graduates. These women can be seen working in every area of church life where servanthood and acts of mercy are the order of the day.

Deaconess education expanded with the addition of postgraduate training programs at both LCMS seminaries in 2003. Each of the three synodical training centers has unique qualities, but their goal is the same: to prepare dedicated Lutheran women for vocational service to Christ and His church.

Cheryl Naumann was a founding member of the LCMS Concordia Deaconess Conference and is currently writing a deaconess history book for Concordia Publishing House, St. Louis. She is married to the Rev. Dr. Jonathan Naumann, pastor of Redeemer Lutheran Church and School, Oakmont, Pennsylvania.
“Retreat to the Seminary” is a year-round opportunity for God’s people to retreat from their busy lives and focus on God’s Holy Word. The seminary, with its beautiful 191 acres, provides the perfect setting for a contemplative getaway. Retreat speakers are carefully selected for their expertise in the subjects presented. The setting offers opportunities for fellowship as participants get acquainted and discuss retreat topics. Please feel free to make copies of this form for others. For more information call 1-260-452-2204, or go online to www.ctsfw.edu, click on Events, click on Seminary Retreat.

2004 CTS Retreat Registration Form

Retreat Name and Date ________________________________
Name(s) _____________________________________________
Address _____________________________________________
City/State/Zip ________________________________________
Phone ______________________________________________

Occupancy:  □ Single   □ Double
Campus Tour:  □ Yes   □ No

□ A $20 non-refundable deposit is enclosed with this reservation.
(Note: Dorms are air conditioned.)

Mail reservations at least one month* in advance of retreat to the following address: Retreat Coordinator, Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, IN 46825.

*Reservations received less than one week before retreat will be charged a late fee: $10 for weekend or $20 for Lutherhostels.

Kantorei Easter Tour 2004

![Kantorei Easter Tour 2004](image)

Wednesday, April 14
Advent Lutheran Church
11250 N. Michigan Rd.
Zionsville, IN 46077
Service Time: 7 p.m.

Thursday, April 15
Our Savior Lutheran Church
839 Hilltop Rd.
Danville, KY 40422
Service Time: 7 p.m.

Friday, April 16
Grace Lutheran Church
2041 Madison St.
Clarksville, TN 37043
Service Time: 7 p.m.

Saturday, April 17
Faith Lutheran Church
2200 S. High St.
Bloomington, IN 47401
Service Time: 5 p.m.

Sunday, April 18
Faith Lutheran Church
200 W. McKenzie Rd.
Greenfield, IN 46140
Service Time: 9:15 p.m.

Concordia Theological Seminary
4 p.m. Easter Choral Vespers
Kramer Chapel
It’s time for Concordia Theological Seminary’s Grand Ol’e Lutheran Fellowship golf tournament. The tournament will benefit the seminary in a very specific way: to help build a “playscape,” an elaborate, creative children’s playground on the campus.

Over $40,000 has been raised from the last four tournaments for this purpose. A site next to the gymnasium has been selected. We hope this year’s proceeds will allow us to begin construction. The playscape will be open to the entire Fort Wayne community.

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

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

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2004 Golf Outing at Noble Hawk Golf Links – June 12, 2004

Your Name: __________________________________________

Address: __________________________________________

City: ___________________________ State: ________________

Zip: ___________________________ Phone: ___________________________

Yes, I want to be a:

☐ Sponsor (up to $249).  ☐ Tee Sponsor ($250 - $499).  ☐ Hole Sponsor ($500+).

☐ I would like to register a foursome ($75/golfer).  ☐ I would like to sponsor a student golfer ($75/golfer).

Please send your payment to: Concordia Theological Seminary, Attention: Golf Outing, 6600 North Clinton Street, Fort Wayne, Indiana, 46825.
Good Shepherd Institute Conference

The journals for the first three Good Shepherd Institute Conferences and the book of essays by Walter Buszin are available through the CTS Bookstore, 6600 N. Clinton Street, Fort Wayne, Ind. 46825, or go online to www.ctsw.edu, then click on Bookstore at the top of the page. The journal from this year’s conference will be available Summer 2004.

Christ’s Gifts for Healing the Soul:
Toward a Lutheran Identity in the New Millennium
- All Saints’ Choral Vespers Sermon—November 5, 2000, by Dean O. Wenthe
- Healing in the Canticles of the Old and New Testaments by Ronald R. Feuerhahn
- Healing through the Liturgy: The Rites of Pastoral Care by John T. Pless
- The Art of Spiritual Evaluation: A Framework for Understanding the Health of the Soul and Its Cure by Harold L. Senkbeil
- Healing the Soul through Hymnody by Stephen P. Starke
- The Gifts of the Church’s Song: Sacred Music as Healing and Comfort by Richard C. Resch
- Healing in the Music of Johann Sebastian Bach by Robin A. Leaver

Music for the Church:
The Life and Work of Walter E. Buszin
- The Life and Work of Walter Buszin
- Buszin’s Incentives and His Message
- Buszin’s Addresses and Articles
- Committees, Commissions, Conferences, and a Society
- Buszin’s Editing
- Bibliography of Works by Walter E. Buszin
- Works about Walter Buszin

Day by Day We Magnify Thee:
Psalms in the Life of the Church
- All Saints’ Choral Vespers Sermon—November 3, 2002, by Dean O. Wenthe
- Scripture’s Song in the Worship of Israel and the Church: Singing Psalms in the Presence of God by Arthur A. Just Jr.
- Christ in the Psalms: Singing to the Father through the Son by Dean O. Wenthe
- Speech of the Heart; Speech of God: Augustine’s Use of Psalm 4 in Confessions 9.4 by William C. Weinrich
- Psalms Are Meant to Be Sung by Daniel Zager
- Pastor, Psalms, and Day by Day Life: Visitation, Sickbed, and Deathbed by Harold L. Senkbeil
- Praying the Psalms at Home: A Prayer Book for the Laity Coming in 2006 by D. Richard Stuckwisch

Christ’s Gifts in Liturgy: The Theology and Music of the Divine Service
- All Saints’ Choral Vespers Sermon—November 4, 2001, by Dean O. Wenthe
- The Theology and Structure of the Divine Service by Paul J. Grime
- Preaching in the Divine Service by William M. Cwirka
- Taking the Divine Service into the Week: Liturgy and Vocation by John T. Pless
- Children in Worship: A Place to Grow by Barbara J. Resch
- Bach and the Divine Service: The B-Minor Mass by Paul W. Hofreiter
- Preparing for the Divine Service: Building a Parish Team by Mark E. Sell
- The Pastor and the Church Musician: Building a Parish Team by Kevin J. Hildebrand
- Music for the Church: The Life and Work of Walter E. Buszin
- Essays by Walter E. Buszin:
- The Genius of Lutheran Corporate Worship
- Organ Music for the Liturgical Service
- Leiturgia—An Opus Magnum in the Making
- Cultural Values of Church Music and Liturgical Worship
- The Role of the People in the Lutheran Liturgy
- Hymn Tunes in the Service of the Gospel
- Theology and Church Music as Bearers and Interpreters of the Verbum Dei
- The Dynamic Power of Christian Hymnody
- The Hymn in the Mass
- The Unity of the Church and Her Worship
Since its founding in 1846, Concordia Theological Seminary, Fort Wayne, Indiana, has made a continual effort to bring the saving message of the Gospel to all corners of the world. To that end, the administration of CTS, led by President Dr. Dean O. Wenthe, has begun talks of collaboration with the seminaries of the Malagasy Lutheran Church (MLC) in Madagascar. The leaders of the MLC contacted the seminary with their request for dialog as they were looking for the opportunity to connect with a confessional Lutheran seminary to provide theological education at the graduate level for its church leaders and seminary professors.

Talks began in 2003 when Dr. Timothy C. J. Quill, Dean of International Studies, visited Madagascar and met with several church leaders. After that visit the Rev. Dr. Modeste E. Rakoto, Vice President of the MLC, and the Rev. Dr. Joseph Randrianasolo, Dean of Lutheran Graduate School of Theology, Fianarantsoa, Madagascar, were invited to attend the 2004 Symposia Series on the seminary campus. “By attending the annual January Symposia, these men were able to experience, firsthand, the vigorous theological life that exists at the seminary,” commented Dr. Quill. After the Symposia the delegation stayed on campus to continue meetings with administrators, professors, and students. “We were very pleased with the interaction we had on campus and the acceptance from those with whom we met,” said Dr. Randrianasolo. “These meetings marked the beginning of building a relationship between our theological institutions.”

Dr. Randrianasolo also explained that as part of this burgeoning relationship, “Professors from the MLC will come to Fort Wayne to be refreshed and gain new knowledge, and professors from CTS will go to Madagascar to teach and share ideas.” Dr. Quill is scheduled to teach at the Lutheran Graduate School in December of this year and Dr. William C. Weinrich will travel to Madagascar to teach a session in March of 2005. In addition to sending professors to teach, the Rev. Robert V. Roethemeyer, Director of Library and Information Services at CTS, is working on a program to help develop the library at the Lutheran Graduate School in Fianarantsoa.

While these talks are in progress CTS continues to live out the mission to equip others to teach and share the Gospel far past the borders of the United States. In recent months professors have been teaching at sister institutions in India, Kenya, Lithuania, and Russia. To find out more about Concordia Theological Seminary and its mission, go online to www.ctsfw.edu.
Continuing Education Benefits You and Your Congregation!

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

St. Cloud, MN
May 24-27
THE LUTHERAN MINISTRY DEBATE
Kurt E. Marquard, B.D., M.A., D.D.
Rev. Richard Bolling, Coordinator
Lutheran Student Fellowship
201 Fourth St. S.
St. Cloud, MN 56301
320-259-1577
LSF@STCloudstate.edu

Madison, WI
June 1-4
THE CARE OF THE SOUL
Harold L. Senkbeil, S.T.M., D.D.
Rev. Michael Frese, Coordinator
Emmanuel Lutheran Church
326 Center Ave.
Adell, WI 53001
920-944-9005
pastor@frese.us

Highlands Ranch, CO
June 1-4
HISTORY AND THEOLOGY OF THE LUTHERAN CHURCH—MISSOURI SYNOD
Lawrence R. Rast, Ph.D.
Rev. Rob Oetjen, Coordinator
Holy Cross Lutheran Church
9770 S. Foothills Canyon Blvd.
Highlands Ranch, CO 80126
303-683-1300

Hickory, NC
June 1-4
LUTHER AS PASTORAL THEOLOGIAN
John T. Pless, M.Div.
Rev. Ray Ohlendorf, Coordinator
Salem Lutheran Church
4046 NC Hwy. 16N.
Taylorsville, NC 28681
828-632-4863
rohlendorf@juno.com

Topeka, KS
June 7-11
LUTHERAN MISSIOLOGY
Klaus Detlev Schulz, Th.D.
Rev. Peter Lange, Coordinator
St. John Lutheran Church
901 SW Fillmore St.
Topeka, KS 66606
785-354-7132
pklang@cjnetworks.com

Houston, TX
June 7-11
LUTHERAN ETHICS TODAY
John T. Pless, M.Div.
Rev. Scott Murray, Coordinator
Memorial Lutheran Church
5800 Westheimer Rd.
Houston, TX 77057
713-782-6079
Smurray@mclHouston.org

San Francisco, CA
June 7-11
THE EPISTLE TO THE HEBREWS – A CHRISTOLOGICAL HOMILY
Arthur A. Just, Ph.D.
Rev. Stewart Crown, Coordinator
Trinity Lutheran Church
1295 Middlefield Rd.
Palo Alto, CA 94301
650-853-1295
PastorCrown@juno.com

Jackson, WY
June 14-18
THE CARE OF THE SOUL
Harold L. Senkbeil, S.T.M., D.D.
Rev. Marvin Temme, Coordinator
Our Savior Lutheran Church
2973 E. B. St.
Torrington, WY 82240-2039
307-532-5801
mtemme@communicomm.com

Seattle, WA
June 14-18
THE LIFE AND ACHIEVEMENTS OF C. F. W. WALTHER
Cameron A. MacKenzie, Ph.D.
Rev. Ernie Lassman, Coordinator
Messiah Lutheran Church
7050 35th Ave. NE
Seattle, WA 98115-5917
206-524-0024
Elassman@aol.com

Harrison, AR
June 21-25
THE DOCTRINE OF CHURCH FELLOWSHIP
Klaus Detlev Schulz, Th.D.
Rev. Eric Stefancki, Coordinator
First Lutheran Church
1001 Gibson Rd.
Harrison, AR 72601-8893
870-741-9777
CE@CAT41.org

Norwalk, CT
June 21-25
THEOLOGY AND CHURCH MUSIC
Rev. Robert Beinke, Coordinator
St. Peter Lutheran Church
208 Newton Ave.
Norwalk, CT 06851-2316
203-847-1252
Stpetercnpastor@yahoo.com

Kearney, NE
June 28-July 2
JUSTIFICATION AS AN ECUMENICAL ISSUE
Kurt E. Marquard, B.D., M.A., D.D.
Rev. North Sherrill, Coordinator
Zion Lutheran Church
2421 Ave. C
Kearney, NE 68847
308-234-3410
npsherrill@citilink.net

Seattle, WA
June 14-18
THE LIFE AND ACHIEVEMENTS OF C. F. W. WALTHER
Cameron A. MacKenzie, Ph.D.
Rev. Ernie Lassman, Coordinator
Messiah Lutheran Church
7050 35th Ave. NE
Seattle, WA 98115-5917
206-524-0024
Elassman@aol.com

Austin, TX
July 26-30
THEMES IN THE GOSPEL OF JOHN
William C. Weinrich, D.Theol.
Rev. Bryan Sullivan, Coordinator
Grace Lutheran Church
801 W. 11th St.
Elgin, TX 78621-2006
512-281-3367

Flathead Lake, MT
August 2-6
HISTORY AND THEOLOGY OF THE LUTHERAN CHURCH—MISSOURI SYNOD
Lawrence R. Rast, Ph.D.
Rev. George Draper, Coordinator
Trinity Lutheran Church
231 Knapp St.
Wolf Point, MT 59201
406-653-3099
frgeorge@middrivers.com

Albuquerque, NM
August 2-6
FELLOWSHIP IN THE OLD TESTAMENT
Daniel L. Gard, Ph.D.
Rev. Warren Graff, Coordinator
Grace Lutheran Church
7550 Eubank Blvd. NE
Albuquerque, NM 87122
505-823-9100
Wvgraff@juno.com

Pittsburgh, PA
August 2-6
THE MISSIONARY MESSAGE AND THEOLOGY OF THE OLD TESTAMENT
Walter A. Maier III, Ph.D.
Rev. Jamison Hardy, Coordinator
Our Savior Lutheran Church
698 Country Club Dr.
Pittsburgh, PA 15228
412-561-7299

Tuition is $200 and each participant is responsible for paying his own tuition, room, and board. The site coordinator will let enrollees know what is available for room and board, as well as any pre-class assignments and texts. Information/registration brochures will be mailed to all pastors. The Commission on Ministerial Growth and Support of The Lutheran Church—Missouri Synod has established the Continuing Education Unit (CEU) as the measure for individual participation in non-credit activities and as an accounting unit for non-credit courses, programs, and activities. District offices accept these units as professional’s record.

For more information or to register, contact the Continuing Education Office at (260) 452-2249, or go online to www.ctsfw.edu, click on Events, click on Continuing Education.
In our changing society we are often bombarded with disturbing information which raises a plethora of questions. What about evolution, stem cell research, end of life issues, the political arena? Is anyone speaking to these issues from the perspective of the confessional Lutheran Christian? The Cranach Institute at Concordia Theological Seminary seeks to fill this void by providing a forum to discuss these ideas and bring professionals in these areas to the public. In fact, the mission statement of the Institute asserts, “The Cranach Institute sponsors programs, conferences, and research projects to help students, pastors, and laypeople engage the critical issues of the day and exert Biblical influence in the marketplace of ideas.”

The Cranach Institute had its beginnings in 1998 as a group administering the speaker series at Concordia University, Wisconsin. From there the Institute began to widen its horizon and sponsor conferences dealing with current, hot-button issues such as Creationism vs. Darwinism. The Institute has also hosted a national conference of Christians in Visual Arts, as well as the annual conference of the Consortium for Classical Lutheran Education. In March of this year, the Institute moved to CTS. “Concordia Theological Seminary was delighted to become the home for the Cranach Institute,” commented Dr. Dean O. Wenthe, President, CTS. “Our interest in its mission and its desire to hold up Christianity with compelling clarity coincide perfectly with the training and formation of future pastors.”

The Director of the Institute is Dr. Gene Edward Veith. Dr. Veith is a well-known and frequently published author. Some of his recent works include The Spirituality of the Cross: The Way of the First Christians, Christianity in an Age of Terrorism, and God at Work: Your Christian Vocation in All of Life. He is also the Cultural Editor for World magazine. In discussing the role and goals of the Institute Dr. Veith explained, “We want the Lutheran Church to have a stronger voice in the public square and within Christendom, and for Lutheran Christians to understand the Doctrine of the Two Kingdoms and the Doctrine of Vocation so that they can live out their faith effectively in a culture that is increasingly hostile to that faith.” Dr. Veith went on to say, “Grasping the rich, liberating truths of the Doctrine of Vocation can mean stronger families, a sense of meaning in one’s work, effective Christian citizenship, and stronger churches in which laypeople and pastors appreciate each other’s distinct callings and work together in harmonious congregations.” Dr. Veith was installed as a commissioned minister on the CTS staff in a special service at Kramer Chapel on March 17, 2004.

The Associate Director of the Institute is Dr. Angus Menuge. Dr. Menuge’s many publications and scholarly work focus on the defense of confessional Lutheranism. He is a member of the faculty at Concordia University, Wisconsin, where he serves as an Associate Professor of Philosophy. “The distinguished staff of Dr. Gene Veith and Dr. Angus Menuge will bring wonderful strengths in literature and in philosophy to our campus,” said Dr. Wenthe. “In a time when all the gifts of God, including His gifts of reason, beauty, art, and excellence in all of His gifts, can do much to remove obstacles in front of the Gospel, our collaboration with the Cranach Institute promises great blessings not only to the seminary, but also to the church-at-large.”

Those interested in learning more about the Cranach Institute are encouraged to visit the Institute’s website at www.Cranach.org. The Institute will also continue to host discussion groups and conferences on the seminary campus. Updates concerning the planning of such conferences will be posted on the seminary website, www.ctsfw.edu, as details become available.
Seminary Guild Continues Its Mission

“Lord, what would you have me do?” is the motto of the Seminary Guild. Our mission statement says “We serve God by communicating the needs and encouraging support of Concordia Theological Seminary, especially its students.” Our goals, objectives, and vision statement say “God’s grace enables us to pray, encourage men in our LCMS congregations for the ministry, support the seminary, and help provide for spiritual and physical needs.”

Let’s reflect on the events that have been sponsored by the Guild since the last issue of For the Life of the World.

* November 11, Veteran’s Day, found us enjoying the Concordia Lutheran High School JROTC present the Colors. Colonel Russell Crumrine is in charge of the JROTC program at Concordia Lutheran High School in Fort Wayne. After the ladies repeated the Pledge of Allegiance to our country and the pledge of the cross, we sang patriotic hymns accompanied on the piano by Christ Lutheran Church organist, Sharon Gerig of Monroeville, Indiana. We then listened to Chaplain/Vicar Mark Sedwick, missionary-at-large for Fort Wayne Hispanics, speak to us about his experiences with the 82nd Airborne Division at Fort Bragg, North Carolina, last summer. Vicar Sedwick is assigned to Bethlehem Lutheran Church and Peace Lutheran Church in Fort Wayne.

* On December 9, we enjoyed the Kantorei singing special music for Advent, and then we were shuttled to President and Mrs. Wente’s home for a great Christmas gathering with the President of the Guild serving the ladies tea.

* On December 9, we enjoyed the Kantorei singing special music for Advent, and then we were shuttled to President and Mrs. Wente’s home for a great Christmas gathering with the President of the Guild serving the ladies tea.

* On February 10, we conducted a business meeting in Luther Hall and enjoyed hearing guest speaker the Reverend John Dreyer speak to us concerning the Islam Ministry and how we can witness here at home. Refreshments were served.

* On Tuesday, March 9, we took time to sew buttons and patches for students. Later we toured the Martin Luther Exhibit from Germany, which was on display in Luther Hall during the month of March.

Upcoming Events:

On Tuesday, April 13, we will conduct a business meeting in Luther Hall with election and installation of officers. We also will host the April Shower for Christ’s Child Learning Corner (CCLC). Each year the ladies of the Guild provide needed toys, educational supplies, and other items for CCLC located on the seminary campus.

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

Name: _______________________________________________________

Organization: ___________________________________________________

Address: ________________________________________________________

City: ________________________________ State: ________ Zip: ________________

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

Please contact me with more information.

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

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

I have enclosed a check to support the renovation of the Commons area.
Renowned Lutheran Scholar, Dr. James Nestingen, Speaks at CTS

In a lecture hall filled to standing-room-only, over 150 local pastors, students, and faculty members of Concordia Theological Seminary, Fort Wayne, Indiana, had the opportunity to hear Dr. James Nestingen, Professor of Church History, Luther Seminary, St. Paul, Minnesota. Dr. Nestingen’s visit was sponsored by the Pastoral Ministry and Missions Department at CTS, chaired by Dr. K. Detlev Schulz. “We were all looking forward to Dr. Nestingen’s visit with us. To listen to such an eminently qualified scholar speak on an important aspect of Luther and his theology was, I’m sure, of great benefit to everyone who attended,” commented Dr. Schulz.

Dr. Nestingen, a prolific writer on the subjects of Luther’s Small Catechism, Law and Gospel, and other aspects of Luther studies, addressed the group on the subject of “The Law: Problems of Definition.” He spoke extensively on Luther’s understanding of the appropriate use and understanding of Law and Gospel. While emphasizing the freeing and life-saving message of the Gospel, he also cautioned pastors against abandoning the Law. “Speak the Law and Gospel to all, that is a pastor’s obedience to God. Preach the Word, where the text attacks, attack, and where the text blesses, bless,” said Dr. Nestingen.

“Dr. Nestingen’s lecture provided our seminary community with a substantial engagement of understandings of the Law in Luther and the Confessions by a man who has devoted his career to these questions,” commented the Rev. John T. Pless, Professor of Pastoral Ministry and Missions at CTS. “I think that our faculty and students appreciated the depth of his knowledge of Luther and Melanchthon, his obvious passion for the Gospel, and his ability to articulate the necessity of the Law/Gospel distinction for the

Growing Advancement Staff Continues to Serve

The Advancement Department of Concordia Theological Seminary is pleased to announce the addition of Mr. R. Radcliffe Finch of Cedar Rapids, Iowa, to its professional staff. His work at the seminary began in January 2004. Mr. Finch will be the second member of the advancement staff to serve in a deployed capacity, living in Cedar Rapids while he carries out his work.

A lifelong resident of Iowa, Mr. Finch grew up in Waterloo and attended college at the University of Northern Iowa. Following college he worked at John Deere as a part of the quality audit department and was a part-time farmer. After ten years at John Deere Mr. Finch became a registered representative for Life Investors, a subsidiary of Aegon Corporation, specializing in the areas of estate and business planning.

Mr. Finch’s desire to serve the church on a full-time basis grew through the years. In 1995 he began work with the LCMS Foundation as a Gift Planning Counselor and served in the Iowa West District for the next nine years.

Mr. Finch’s responsibilities at the seminary will be to work with donors in Iowa, Wisconsin, and most of the states south and east of the seminary, excluding Ohio and the New England states. His work with donors will include seeking annual support for the seminary, as well as endowments and restricted gifts. Because of his expertise, he will also assist in planned giving. “We at Concordia Theological Seminary are blessed to add an advancement officer with Rad’s development background in our church to our staff,” commented the Rev. Ralph G. Schmidt, Vice President for Institutional Advancement. “His expertise and maturity in advancement will bring added strength to our efforts. We look forward to working with him in the years ahead.”

Mr. Finch and his wife, Joyce, have six children and two grandchildren. They are members of King of Kings Lutheran Church, Cedar Rapids, where he has been involved as an elder, Sunday School teacher, Bethel Bible study leader, and vice president of the congregation. He has also served as a city council member in Cedar Rapids.

If you are interested in discussing giving to the seminary with Mr. Finch, he may be reached at 1-877-287-4338.
Among the definitions for the word “retreat” found in Webster’s New World Dictionary is the phrase, “withdrawal to a safe or quiet place.” All of us have needed and/or desired just such a peaceful circumstance. While Concordia Theological Seminary is a very vibrant community of believers filled with much activity, the campus also offers just that same safe and quiet place mentioned in the dictionary. The beautiful campus setting provides a natural retreat environment to reflect on the beauty and wonder of God’s revelation of His Son and His saving work.

The seminary community is therefore pleased to offer you and your friends a special opportunity to join us on campus to invigorate your spirit through the study of God’s Word and through the fellowship provided by His people. Please consider joining us at the second annual “Enter the Biblical World—A Retreat to Refresh and Renew,” May 7-8, 2004.

The weekend includes worship activities in Kramer Chapel, meals in the Katherine Luther Dining Hall, and wonderful opportunities to meet and socialize with local Lutherans, CTS supporters from around the country, the CTS Ambassadors of Northeast Indiana, and President Dr. Dean O. Wenthe’s Advisory Council.

Retreat activities will be focused on Bible study opportunities led by selected CTS professors under the theme, “Entering the World of Missions.” The sessions will explore the Old and New Testament perspectives on mission work, as well as share what our church and seminary are doing in missions today.

The first two Bible studies will occur on Friday afternoon with specific times to be determined. Three additional study sessions will occur on Saturday with lunch included. Campus tours will follow the Saturday sessions, and attendees will also enjoy dinner on campus with seminarians and their wives. A fee of only $25.00 will reserve your place at all the activities.

If it has been a while since you experienced a time of retreat with your spouse, your friends, and your family, this is the perfect opportunity not only to “escape to a safe and quiet place,” but to realize more fully the blessings of your faith as you study God’s Word and its life-changing impact on the world.

Concordia Theological Seminary invites you to be a part of this weekend of reflection and learning. Simply submit your $25.00 fee with the form shown below.

**Registration for “ENTER THE BIBLICAL WORLD OF MISSIONS”**

Name: ____________________________

Address: ____________________________

City: ____________________________ State: __________ Zip: __________

Congregation: ____________________________

☐ I will participate in the retreat on Friday and Saturday at a cost of $25.00, which includes lunch and supper on Saturday. *(My check is enclosed.)* Send your registration to the address below.

For more information, please contact Mr. Dan Johnson at (260) 452-2169.
Christ Academy, like Concordia Theological Seminary, is centered on Christ crucified who is present in His Word and Sacraments to forgive and dwell in His Church. Students of Christ Academy will study Exegetical, Systematic, Historical, and Pastoral Theology. Seminary professors, Concordia University professors, and pastors teach the classes.

- “Christ Academy helped me to be more articulate about the Faith.”
- “The professors, while being extremely smart, always listened to what I had to say.”

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

- “The liturgy and what we learned in the classroom went hand in hand.”
- “I loved the worship life here. Profound architecture and profound practices. Worship was excellent.”
- “Great! Services kept me focused throughout the day.”

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

- “Christ Academy has helped me to look at life in a different perspective: that it is lived for Christ and our neighbor, in serving Him and our neighbor through love which Christ showed in His life, death, and resurrection.”
- “My life is changed because of Christ Academy. There is no doubt in my mind that I will attend this seminary ...”
- “I definitely want to become a pastor.”

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

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

Christ Academy – June 20–July 3, 2004
This is a wonderful opportunity for college-age men to “urban backpack” in the land of Luther. This select group of men will begin their tour in Berlin, the “new” capital of a once divided Germany. We’ll then travel through Wittenberg, Erfurt, and Eisenach, finishing our journey in the resort town of Ruhpolding.

**June 8th—Departure**
Depart from Fort Wayne or Chicago for our overnight transatlantic flight to Berlin, Germany, on Lufthansa Airlines.

**June 9th—Berlin**
Arrive in Berlin; enjoy a relaxing day at St. Mary Lutheran Church. Visit some area sites; enjoy a great meal at the “pub down the street.” *Overnight in Berlin.*

**June 10th—Berlin**
We will take a walking tour of Berlin. We will also take you from the Brandenburg Gate to the Berlin Cathedral and back. We will take in the sunset from on top of the Reichstag. *Overnight in Berlin.*

**June 11th—Wittenberg**
Train trip to Wittenberg. We will spend the afternoon walking around the city and enjoying the various sites. Maybe catch dinner at the “Potato House” and an evening “dunkel beer” at one of the four pubs. *Overnight in Wittenberg.*

**June 12th—Wittenberg**
We will go on a half-day “official” walking tour of Wittenberg with the entire group. This will include the various Luther sites and the Luther house. Afternoon is free for sightseeing, resting, or biking. *Overnight in Wittenberg.*

**June 13th—Erfurt**
Train trip to Erfurt. Afternoon walking tour of the various Luther sites, including the Augustinian Monastery. *Overnight in Erfurt.*

**June 14th—Eisenach**
Day trip to Eisenach. Spend the morning in the city and then hike up to Wartburg Castle. *Overnight in Erfurt.*

**June 15th—Ruhpolding**
Train trip to Ruhpolding. This place has everything from mountain biking to white water rafting to hiking. Really cool place. Relax and take in the Alps. *Overnight in Ruhpolding.*

**June 16th—Ruhpolding**
Free day for trips, etc. Maybe you will want to go into Munich or over to Salzburg, Austria. Maybe you will want to go hiking. *Overnight in Ruhpolding.*

**June 17th—Ruhpolding**
You will have a free day to go somewhere else, maybe to Innsbruck, Austria, or perhaps to take a simple walk by a mountain creek. We will have a great final toast to our trip. (Talk to previous travelers about our first evening in Erfurt . . . the best.) *Overnight in Ruhpolding.*

**June 18th—Ruhpolding/USA**
Time to get to the airport and head back to the States.

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

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

**Tour Price from:** $1700.00 per person, including round trip airfare from Fort Wayne or Chicago. Reservations are limited and can be made through Luther Tours at 888-458-8486.
AlumNews

Alumni Reunions

The graduating classes of 1964 and 1954 are invited to reserve May 20-21, 2004, for their 40th and 50th class reunions. Classes have had wonderful times renewing old friendships and seeing brothers they haven’t seen in years! In addition to the Alumni Recognition Luncheon, these veterans will be acknowledged at the graduation exercises on Friday, May 21. Details have been sent directly to the members of the classes.

Men from other years are invited to arrange for reunions on campus throughout the year. The class of 1978 held its reunion in July 2003. Here’s a peek at some of these brothers posing with Luther.

For assistance with Alumni Reunions please contact: Rev. Thomas Zimmerman, Director of Alumni Relations: 260-452-2278 or zimmermantp@mail.ctsfw.edu.

Alumni Advisory Board

The Alumni Advisory Board recently met during the annual Symposia. The Board members serve as contacts for the seminary within their regions. Due to a glitch in the nomination process, two of the Advisory Board officers were appointed for one-year terms. Elections will be held at the 2005 Symposia for Regions 8 and 10 (two-year term) and 7 and 9 (three-year term). Nominations for the positions may be submitted by current members of the Alumni Association residing in the regions. Please send the nomination to the Alumni Office via email: zimmermantp@mail.ctsfw.edu or by mail: Alumni Relations, Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, IN 46825.

Alumni Association

Each year we encourage the brothers to help support the Alumni Project. This year the dues will be supporting Student Aid. Please use the form below to renew your Alumni Association Membership.

Let’s Keep in Touch!

Your Name: _______________________________________________________________________________
Address: ___________________________________________________________________________________
City: ___________________________________________ State: _______ Zip:____________________
Congregation: ____________________________________________________________ CTS Class of: _______

Alumni Association Info

☐ Enclosed are Alumni Association dues in the amount of $20 or Lifetime of $200.
   I will support the alumni project in the amount of: $25 $50 $100 $200 Other _______
☐ I can be reached via e-mail. My e-mail address is: _______________________________________________________
☐ I have attached information to be included in the next publication of ALUMNEWS.

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.
## Calendar of Events

### Events

**First Sunday Brunches**  
April 4, 2004  
May 2, 2004  
June 6, 2004

**Vicarage Placement Service**  
Kramer Chapel  
April 27, 2004  
7:00 p.m.

**Candidate Call Service**  
Kramer Chapel  
April 28, 2004  
7:00 p.m.

**Baccalaureate**  
Kramer Chapel  
May 21, 2004  
10:00 a.m.

**Graduation Service**  
Kramer Chapel  
May 21, 2004  
6:00 p.m.

**Grand Ol'e Lutheran Fellowship (GOLF)**  
June 12, 2004  
Noble Hawks Golf Links  
Kendallville, Indiana  
(260) 452-2162

### Music

**Easter Choral Vespers**  
Seminary Kantorei  
Kramer Chapel  
April 18, 2004  
4:00 p.m.

### Retreat

**Enter the Biblical World of Missions—A Retreat to Refresh and Renew**  
May 7-8, 2004  
(260) 452-2204

**Altar Guild Retreat**  
May 14-16, 2004  
(260) 452-2204

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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*  
Public Relations  
Concordia Theological Seminary  
6600 N. Clinton St.  
Fort Wayne, IN 46825.

Please make checks payable to CTS.

If you would like to see *For the Life of the World* on the World Wide Web, go to web site:  
[www.LifeOfTheWorld.com](http://www.LifeOfTheWorld.com). The current issue, as well as previous issues, can be found at this interactive portal.
Today as much as ever, we need workers who are willing to answer God’s call, men who will choose a life that is steeped in the presence of Jesus Christ, men who are willing to proclaim the Word of God, administer the Sacraments, offer prayer for all God’s people, instruct, watch over, and guide the Good Shepherd’s flock.

Concordia Theological Seminary is a community that prepares men for pastoral service in the congregations of The Lutheran Church—Missouri Synod. Our seminary is a place where men of all ages and backgrounds come together in prayer, study, and reflection on God’s presence in Christ. It is a place where men, and their families, join together and receive God’s gifts in His Word and Sacraments. Is it time for you to join our community and answer His Call?

1-800-481-2155