“Here I stand. I can do no other.”

Martin Luther, 1521

Luther and Justification - p.4
Luther and Missions in the 16th Century - p.6
Luther and the Church’s Song - p.9
Called to Serve - p.11

Luther Traveling Exhibit at CTS - March 7-28, 2004
Dear Friends of Concordia Theological Seminary:

A Remarkable Servant of Christ

By any measurement, Martin Luther was a remarkable man. If one were to bracket his profound impact on the history of the church, he would merit a place of prominence for his contributions to the German language through his translation of the Bible into the language of the people. An entire volume has paid tribute to his genius in this area: Heinz Bluhm, *Martin Luther—Creative Translator* (Concordia Publishing House, 1965). Another area where Luther stood out in his own and subsequent generations was music and hymnody: Carl Schalk, *Luther on Music: Paradigms of Praise* (Concordia Publishing House, 1988).

Of course, at Concordia Theological Seminary our deepest appreciation of Luther is focused on the clarity of his theological vision: the great “solas” of the Reformation—by grace alone, by faith alone, through Christ alone, in accord with Scripture alone. These foundational truths of the Gospel are the fruit of his reforming effort.

Luther would be the first to deflect any credit from himself and ascribe every theological insight to the gracious working of Christ and the Holy Spirit through Word and Sacrament. Indeed, one of the benefits of his vast corpus of writing is that Luther’s humanity, with all of its strengths and weaknesses, personalizes and places his confession in context. For example, his letters to Katherine, his wife, and to his children show the heart of a husband and a father.

In the perception of the public, Luther is rightly known for identifying and challenging a variety of abuses by the medieval Roman Catholic Church, as the recent film *Luther* portrayed. Less well known is the contest that Luther quickly found himself engaged in from the so-called radical Reformation, namely, those who dismissed the efficacy of the Sacraments and wanted to abandon many of the historic practices of the church.

Representative of this challenge was a gifted student and former follower of Luther, Andreas Bodenstein von Karlstadt (born ca. 1480). Karlstadt rejected infant baptism and the real presence of Christ in the Lord’s Supper. He also sought to have the crucifix and statues removed from churches and to displace the historic worship of the church. Luther answered Karlstadt and those sympathetic to his position by writing *Against the Heavenly Prophets*.

In the context of Europe and North America, Luther’s response to this challenge may well be the most immediate help and guide for what churches presently face in their efforts to hold up Christ with Scriptural clarity. The impulse to let private pieties and enthusiasms define God’s character and work in Christ is as alive today as it was in Luther’s time. As unthinkable as it might seem, a major “church” in the Midwest nowhere displays the cross on its campus. The cross, it is suggested, is an obstacle to outreach. For Karlstadt it was an obstacle to true spirituality.

In the face of Karlstadt’s challenge to historic, Biblical Christianity, Luther wrote a spirited reply with particular emphasis on the centrality of God’s Word and the Sacraments. He writes with insight that will benefit us today:

Now when God sends forth His holy Gospel, He deals with us in a twofold manner, first outwardly, then inwardly. Outwardly He deals with us through the oral word of the Gospel and through material signs, that is, baptism and the sacrament of the altar. Inwardly He deals with us through the Holy Spirit, faith, and other gifts. But whatever their measure or order the outward factors should and must precede. The inward experience follows and is effected by the outward. God has determined to give the inward to no one except through the outward. For He wants to give no one the Spirit or faith outside of the outward Word and sign as instituted by Him. (*Luther’s Works*, Volume 40, “Church and Ministry II” [Philadelphia: Muhlenberg Press, 1958] 146.)

What comfort and healing comes from Christ’s objective sacrifice on the cross! Luther’s heroic effort to ground his preaching and teaching in “God’s outward Word and Sign” echoes St. Paul’s conviction: “For I decided to know nothing among you except Jesus Christ and Him crucified” (1 Cor. 2:2). God has given us wonderful gifts: Word, Water, Wine—Scripture, Baptism, Eucharist. These gifts bestow Christ. Our subjective feelings are defined by these prior gifts and thereby freed from the inward confusion of our own emotions. As Luther puts it: “The inward experience follows and is effected by the outward.”

Rejoice that Luther’s confession is not simply his own, but is the confession of Christ defined by His gifts. These gifts have structured the confession and worship of the church in every generation. What a wonderful place we occupy with all the saints and with Luther as we confess the ecumenical creeds and worship in gratitude for His gifts.

Enjoy this issue of *For the Life of the World* with its tribute to Luther in his teaching on justification, his hymnody, and his missiology. The beauty of Luther is that he was not inclined to novelty or to the projection of his private piety. No, the more one reads him, the more one hears the prophets and apostles, the more one sees how he permitted the outward gifts of Word and Sign to shape his public teaching and pastoral admonitions.

His pastoral admonitions to Karlstadt and followers need to be heed- ed as clearly as his admonitions against certain papal practices. In heed- ing them, we will experience that freedom in Christ’s gifts that they alone can bestow. May that freedom be yours.

Sincerely yours, in Christ’s service,

Rev. Dr. Dean O. Wenthe
President, Concordia Theological Seminary
4 Luther and Justification
By the Rev. Roland F. Ziegler, Assistant Professor of Systematic Theology, Concordia Theological Seminary, Fort Wayne, Indiana
The doctrine of justification tells us who God is: our Judge, who bore our punishment. It tells us who we are: guilty, but innocent in Christ. It shows us a foundation to stand on: Christ’s righteousness, ours in faith.

6 Luther and Missions in the 16th Century
By the Rev. Dr. Klaus Detlev Schulz, Associate Professor and Chairman of the Pastoral Ministry and Missions Department, Concordia Theological Seminary, Fort Wayne, Indiana
The theology of Luther provides proper basis for missions, and much was put in practice for us already then. The immense enterprise we call today foreign missions has its roots in the Reformation.

9 Luther and the Church’s Song
By the Rev. Dr. Paul J. Grime, Executive Director, Commission on Worship for The Lutheran–Missouri Synod
After his initial burst of hymn writing, Luther only wrote another dozen hymns during the remaining 21 years of his life. While one might wish that Luther’s creative output had continued at the fevered pace with which he began in 1523, we can give thanks to God for the truly wonderful legacy that Luther left us.

11 What Does This Mean?

12 Martin Luther Exhibit Travels to Luther Hall in March
Such a biographical approach to our topic does not mean that Luther’s understanding of justification is an expression of a very important but nevertheless private experience. After all, the turning point for him was a discovery in Holy Scripture, not a private revelation. But a look at the way Luther came to rediscover this great scriptural doctrine sets the tone that any discussion about justification is not an abstract truth, but it describes who God is and who man is. Talking about justification means talking about life, peace, and freedom.

In 1531 Luther lectured for the second time on the Epistle to the Galatians, the great polemical writing of St. Paul in which he attacks an understanding of Christianity as a religion of what man does. Four years later the notes students took were published as a commentary. Luther wrote a preface acknowledging that the content of this commentary was his thoughts and said, “For in my heart there rules this one doctrine, namely, faith in Christ. From it, through it, and to it all my theological thought flows and returns, day and night” (AE 27, 145). He defines justification thus: “that we are redeemed from sin, death, and the devil and endowed with eternal life, not through ourselves and certainly not through our works, which are even less than we are ourselves, but through the help of Another, the only Son of God, Jesus Christ” (ibid.). Justification is a matter of life and death. Negatively it means to be freed from sin, death, and the devil–free from the bondage of evil, free from the consequences of evil, death, and eternal damnation, and positively that we receive eternal life. In another passage in this commentary, Luther defines justification in a way that brings out some other nuances: “But the doctrine of justification is this, that we are pronounced righteous and are saved solely by faith in Christ, and without works” (AE 26, 223). Justification is that we are pronounced righteous or acquitted. Here Luther follows St. Paul in the way he uses legal language to describe how man is saved. God pronounces man righteous, as a judge gives the verdict. The difference is that an earthly judge has to acquit the innocent and to condemn the guilty. He has to judge according to the defendant’s actions, what he has done. God does it differently. He does not judge us according to our deeds, but He pronounces us innocent, even though we are according to our actions guilty. A human judge searches for innocence in the accused. God finds only guilt but imputes to man Christ’s righteousness. This legal language safeguards that the reason for our justification is not something we have done, do, or will do, but solely what Christ has accomplished on the cross. It teaches us to look outside of us for salvation and keep our eyes fixed on Jesus and His righteousness during our life and never ever trust that we are pleasing to God because of what we do, but rather to realize that we are pleasing to God because of Christ.

Such an understanding of justification presupposes a certain view of God and His relationship to man. God is
holy and He is good. Nothing that is unholy and not in harmony with His will can live in His presence. Man as God’s creature is subject to God’s will and is accountable to Him for what he does. God is therefore man’s judge, and everybody must appear before Him and receive His sentence. Christianity therefore teaches man to live in the horizon of final judgment and see it as the question of his life: “Everything we teach, order, institute is aimed at the goal that the pious expect the arrival of their Savior at the final day” (WA 25, 88, 19). Contrary to much of Christianity today, Luther did not think that God is nice and would never condemn anybody. Rather, he took the passages in Scripture concerning a twofold outcome of the final judgment very seriously. That drove him to despair, as he expressed it in the third stanza of his hymn “Dear Christians, One and All” (LW #353). And here his view of God and much of modernity differ the most and make an understanding of the doctrine of justification difficult for many. That God can be against me is a statement few would seriously consider. The beginning of this shift towards a view of God as a mild and essentially harmless being who cannot inflict anything we fear on us was visible in Luther’s time: “For this reason I have undertaken to give you this exhortation, on the chance that there may be some who still have at least a modicum of belief that there is a God in heaven and a hell prepared for unbelievers, and that by this exhortation they might be led to change their minds. [Actually, almost everybody is acting as if there were neither a God in heaven nor a devil in hell.]” (AE 46, 219).

Luther’s understanding of justification is essentially nothing but applied Christology. It is an exposition of “God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them” (2 Cor. 5:19). No wonder that in the aforementioned hymn he gives a summary of the history of Christ. In justification the statement “Christ for you” is unfolded: Only the God-man could stand in our stead, bearing our sin and punishment … and because only He could do it, man cannot do anything. Justification by grace alone through faith alone is the consistent application to man of the atonement whose fruits come to us through the Gospel. To be a Christian is nothing but trust in this message: Christ did everything for you. This Gospel comes to us externally through the word of the apostles and prophets, the preached word, the Sacraments. The fruit of the atonement, reconciliation, is mediated to us through the ministry of reconciliation: “Therefore, that the nations are blessed means that righteousness is granted to them, that they are reckoned as righteous, which does not happen except through the Gospel … the church … distributes this blessing by preaching, by administering the Sacraments, by granting absolution, by giving comfort, and by using the Word of grace …” (AE 26, 245).

Because justification summarizes God’s salvific dealing with the world, it is the true subject of theology: “The proper subject of theology is man guilty of sin and condemned, and God the Justifier and Savior of man the sinner. Whatever is asked or discussed in theology outside this subject is error and poison. All Scripture points to this, that God commends His kindness to us and in His Son restores to righteousness and life the nature that has fallen into sin and condemnation” (AE 12, 311). It is the center and the most important article of faith. “The article of justification is the master and prince, the lord and ruler, and the judge over all kinds of doctrines; it preserves and governs all church doctrine and raises up our conscience before God. Without this article the world is utter death and darkness. No error is so mean, so clumsy, and so outworn as not to be supremely pleasing to human reason and to seduce us if we are without the knowledge and the contemplation of this article.” (Plass, What Luther Says, #2192) That does not mean that the church could forget the doctrine of God, or the Sacraments, or the ministry. It is the hub that is connected to all these doctrines and orders everything, but without these other doctrines, e.g., without the doctrine of the deity of Christ, there is no doctrine of justification: “As I often warn, therefore, the doctrine of justification must be learned diligently. For in it are included all the other doctrines of our faith; and if it is sound, all the others are sound as well. Therefore, when we teach that men are justified through Christ and that Christ is the Victor over sin, death, and the eternal curse, we are testifying at the same time that He is God by nature” (AE 26, 283).

The doctrine of justification defines who God is: He is the one who was in Christ reconciling the world; He is the one who justifies through faith in Christ (Rom. 3:26). Therefore any concept of God that denies this and believes in a god who has to be reconciled by what man does is idolatrous, even if it manages to include Christ in its scheme: “Whoever falls from the doctrine of justification is ignorant of God and is an idolater. Therefore it is all the same whether he then returns to the Law or to the worship of idols; it is all the same whether he is called a monk or a Turk or a Jew or an Anabaptist. For once this doctrine is undermined, nothing more remains but sheer error, hypocrisy, wickedness, and idolatry, regardless of how the sanctity that appears on the outside.” Therefore the doctrine of justification is rightfully called the articulus stantis et cadentis ecclesiae, the article with which the church stands or falls. This formulation is not Luther’s, but he certainly has the content. “When this article stands, the church stands, when it falls, the church falls.” (WA 40 III, 352, 3)

The doctrine of justification tells us who God is: our Judge, who bore our punishment. It tells us who we are: guilty, but innocent in Christ. It shows us a foundation to stand on: Christ’s righteousness, ours in faith. It extols the God who without our doing makes us alive through the Gospel of the forgiveness of sins. It is therefore the true praise of God: It confesses what He has done and is doing to us.

The Rev. Roland F. Ziegler is an Assistant Professor of Systematic Theology at Concordia Theological Seminary, Fort Wayne, Indiana.
Almost 500 years have passed since Martin Luther allegedly nailed his 95 Theses on the doors of the Castle Church. These modest beginnings precipitated a wave of events and an unstoppable movement that embraces today more than 65 million Lutherans. All of them, in varying degrees of course, see the legacy of Luther foremost as theological, passed on to posterity in a voluminous way. We have from Luther commentaries on books in Scripture, great theological tracts, Confessions, innumerable sermons, and humorous Table Talks. The work of translating Luther into English will continue for generations to come.

Unfortunately, Luther never systematized his theology, so discerning his view is often a tug of war, between the early and late Luther, the reformer who censures enthusiasm or reproves Roman Catholicism. Controversies flared among Lutherans after his death. Thankfully with the Formula of Concord (1577) and its authors many were put to rest. We are indebted to Luther for our doctrinal position, and seeking guidance from him is not an arbitrary choice but a must. His faith is built, as is ours, on the unchanging Scriptural foundation: God justifies us by Christ through faith.

In some ways, though, Luther’s counsel appears limited. The arena of politics comes to mind. Luther lived in a monarchial system; we don’t. And in missions, too, a disparity exists. The Lutheran Church—Missouri Synod simply bustles with missionary activity; Luther’s time didn’t. The Mission Board sends missionaries, districts call our students for church planting projects, mission societies mushroom to address specific local and international concerns, the Lutheran Heritage Foundation translates literature, the Lutheran Women’s Missionary League (LWML) offers invaluable monetary and moral support, the Laborers for Christ provides hands-on services, the People of the Book Lutheran Outreach (PBOLO) works in dangerous Muslim countries (Afghanistan, Pakistan, Turkey, India), and the Lutheran Hour Ministries (the Lutheran Laymen’s League included) speaks our faith out loud for the world to hear. Indeed, the Missouri Synod’s missionary activity has become expansive.

How then do we explain the 16th century’s inertia and lack of organized sending—quite puzzling to the modern mind? But then again, in the 16th century lands were just being discovered on which the Spanish and Portuguese immediately placed their stakes. Lutherans’ mission activity was restricted and confined to other means. And so upon a second look, Luther and the Reformation suddenly come alive. Let’s list a few examples.

All Christians are obliged to missionary witness. They live for the sake of their neighbors and assist them in witness and deed. Even in extreme cases this rule applies. Should a Christian find himself in foreign lands amongst unbelieving and hostile neighbors, he must be unyielding and firm in his Christian testimony. “If he [a Christian] is in a place where there are no Christians, he needs no other call then to be a Christian … Here it is his duty to preach and to teach the Gospel to erring heathen or non-Christians, because of the duty of brotherly love, even though no man calls him to do so.” Among Christians, however, different rules apply: “If he is at a place where there are Christians who have the same power and right as he, … he should let himself be called and chosen to preach and to teach in the place and by the command of others.” Luther contrived no fictive cases, real threats were imminent: the Turks were close, and he advises Christian prisoners of war. “I must here be of encouragement and give a word of comfort to those Germans who already have been captured or may still be captured in Turkey … they should be patient in captivity and remain firm in the faith until the time of their redemption, in order that they may not be scandalized by the Babylonian faith and worship … Pay attention, therefore, my dear brother. Be warned and admonished, that you remain in the right Christian faith and neither deny nor forget your dear Lord and Savior Jesus Christ, who died for your sins.”

Sound Christian witness is based on proper catechesis: “I strongly urge that the children be taught the catechism. Should they be taken captive in the invasion, they will at least take something of the Christian faith with them.” A Christian’s faith must be well defined through training: “Study now, while you still have room and place, the Ten Commandments, the Lord’s Prayer, the Creed, and learn them well, especially the article in which we say, ‘And in Jesus Christ, His only-begotten Son, our Lord, who was conceived by the Holy Spirit,
born of the Virgin Mary, suffered under Pontius Pilate, crucified, died and buried, descended to Hell, on the third day again raised from the dead, ascended to Heaven, sitting on the Right of God, the almighty Father, from whence He shall come, to judge the living and the dead, etc.’ Because everything lies in this article. From this article, we are called Christians and are also called through the Gospel to the same, baptized and counted in Christendom and accepted, and receive through the same Holy Spirit the forgiveness of sins.”

Christian faith and witness must set clear contours against other beliefs. The key lies in the proper identity of God. And so Luther throws Jews, Muslims, and false Christians together. All equally reject the Triune God: “Our faith is distinguished from all other beliefs on earth. The Jews don’t have it, the Turks and Saracens also do not, furthermore a Papist or false Christian or any other unbeliever does not have it but only the orthodox Christian.”

But what motivates the church to proclaim and Christians to witness in the first place? It’s the confidence in God Himself, who justifies the sinner and seeks him out. Yes, in the “article on which the church stands and falls” resides a missionary motive. And God Himself puts His will into action through the preaching of the Word that must go on till the end of time: “One must always preach the Gospel so that one may bring some more to become Christians. The kingdom of Christ stands in becoming, not in being.”

Will the whole world become Christian? No, says Luther, and let his realism speak: “You must therefore not understand it in such a way that the whole world and all people will believe in Christ. Because we must always have the holy cross, the greater portion will be those who persecute Christians.”

Even if the Germans momentarily enjoy a great rise in faith, it will not be for always; “The movement of the Gospel is now among us, but our ungratefulness and scorning of the divine Word, pettiness, and decadence make it so that it will not remain for long. There shall then follow after it a large rabble, and great wars will come later. In Africa, the Gospel was very powerfully present, but the liars corrupted it, and after it the Vandals and the wars came. It went likewise also in Egypt; first lying then murder. It will also go exactly the same way in the German land. The pious preachers will first be taken away, and false prophets, enthusiasts, and demagogues will step into my place and that of other preachers and divide the church and tear it apart.”

Thus, the church of Christ must be vigilant and prepare itself for battle against the true enemy who stops the preaching and faith from becoming. In this regard, prayer and missions are close correlatives: “Dear Father, we pray, give us Thy Word, that the Gospel be properly preached throughout the world; and secondly, that it be received in faith, and work and live in us, so that through the Word and the power of the Holy Ghost Thy kingdom may prevail among us, and the kingdom of the devil be put down, that he may have no right or power over us, until at last it shall be utterly destroyed, and sin, death, and hell be exterminated.”

The preaching of the Gospel must be heard and understood. Luther furthered the cause and value of translation. A good preacher and missionary must take great pains in his choice of (German) words by mingling with his audience and watching them closely: “We do not have to inquire of the literal Latin, how we are to speak German, ... Rather we must inquire about this of the mother in the home, the children on the street, the common man in the marketplace. We must be guided by their language, the way they speak, and do our translating accordingly. That way they will understand it and recognize that we are speaking German to them.”

In fact, there is no limit to learning about people and their ways. To demonstrate this point, Luther addressed the German people’s ignorance of the Koran and Muslims by translating and commenting on the Confutatio Alcorum (Con futation against the Koran) by an Italian Dominican monk and missionary Ricardus (+1320). 11

What exactly is the divine goal in all this and with what objective should the church engage in preaching? For the furtherance of the kingdom of God, Luther would say, but concretely of incorporating individuals into the Christian community through preaching and baptism. Furthering the
The Reformation was on the move, the Gospel was doing its work, boundless in dynamic, drawing concentric circles like a pebble falling in water. What the apostles had begun since the time of their commission, is continuing by Christian communities around the world.
One often hears statements to the effect that Luther was the first to write hymns or that he is the father of Christian hymnody. It is certainly understandable how such common understandings have come about. For example, Luther’s own efforts at hymn writing were a tremendous impetus for Christian poets that continues to this day. One need only look at the thousands of hymns that are written each year to see that the Reformer began a powerful revolution of putting the Word of God into song.

But is it accurate to describe Luther’s own efforts at hymn writing as being revolutionary? Hardly. The truth is that Luther’s hymns, while being a bold effort that certainly encouraged others to take up the pen, were far more conservative in nature than most realize.

Before we look specifically at his hymns, however, let’s first consider the context in which Luther wrote his hymns.

A Cautious Reformer

Following his courageous stand before the emperor, Charles V, in 1521, Luther was whisked away for his own safety to the Wartburg Castle. During his absence, reforms in Wittenberg began to accelerate rapidly. Much to Luther’s disappointment, several of his colleagues chose to change the religious practices far quicker than Luther thought advisable. As a result, the laity—still trying to come to a fuller understanding of the Reformation teaching—were confused and even scandalized. Unrest broke out, churches were vandalized, and religious artwork was intentionally destroyed. Very quickly, the Reformation was developing into a revolution that would surely invite the wrath of the emperor.

Though Luther’s prince, Frederick the Wise, still considered the political situation too volatile and preferred that Luther stay put, Luther insisted on returning to Wittenberg. After a nine month absence, that’s precisely what Luther did during the first week in Lent in 1522. Upon his return, he immediately entered the pulpit and on eight successive days preached a series of sermons that called for calm and patience, emphasizing as always the grace of God in Christ Jesus.

If it is accurate to summarize Luther’s activity prior to his stay at the Wartburg Castle as the development of his Reformation theology, then the period following his stay can be described as a working out of the implications of that teaching. If the people were going to accept these new insights into God’s Word, then they needed to be taught.

The Word for the People

If the people were to know the truths of God’s Word, then they needed the Word. It was that need that led Luther to begin his translation of the Bible into German. During his stay at the Wartburg Castle, Luther translated the entire New Testament in just 11 weeks—a rate of 1,500 words per day! And he didn’t stop there. After returning to Wittenberg, Luther took up the Old Testament, completing the first five books (the Pentateuch) in a little over six months. As his teaching duties increased, his translation work slowed. Nevertheless, he eventually completed the entire Bible, as well as the Apocrypha, and continued to revise his translation until his final days. Such was his love for the people that he labored endlessly to give them God’s Word in their own tongue.

There were, however, other ways to bring the Word of God to the people. Toward the end of 1523 Luther wrote a letter to Georg Spalatin, court chaplain and secretary to Frederick the Wise. In this letter Luther challenged Spalatin and others to write hymns in German: “Our plan is to follow the example of the prophets and the ancient fathers of the church, and to compose psalms for the people in the vernacular, that is, spiritual songs, so that the Word of God may be among the people also in the form of music.” Not surprisingly, Luther had already taken his own advice and was busy setting the Word of God to song.

Building on the Past

Within the period of one year, beginning in late 1523, Luther wrote approximately two dozen hymns. This initial flurry of activity suggests that he may have suddenly discovered a gift for hymn writing. Of course, it didn’t hurt that he was also a trained musician. This burst of creative activity, however, also parallels Luther’s initial work of translating the Bible. Realizing the opportunity and potential, it were as though he...
coudn’t help but engage the task at hand.

So where did Luther begin? Not surprisingly, this cautious reformer built on that which came before him. This included the Word of God itself, as well as hymns that already existed. One can divide Luther’s total hymn corpus of approximately three dozen hymns into five fairly even categories.

Psalm Hymns. Luther’s initial foray into hymn writing consisted of writing paraphrases on six psalms (12, 14, 67, 124, 128, 130). Of these, probably the best known is his hymn based on Psalm 130, “From Depths of Woe I Cry to You” (LW 230, TLH 329). In each of these hymns Luther followed his own advice that “the sense should be clear and as close as possible to the psalm.” Yet, he recognized that the text had to flow naturally with the music; hence, his further advice: “Maintain the sense, but don’t cling to the words; rather translate them with other appropriate words.” Luther’s translation criteria did not prevent him, however, from the interpretive task. Particularly in these Psalm hymns Luther revealed his christological interpretation as he pointedly included references to Christ in his paraphrases.

After his initial burst of hymn writing, Luther only wrote another dozen hymns during the remaining 21 years of his life. While one might wish that Luther’s creative output had continued at the fevered pace with which he began in 1523, we can give thanks to God for the truly wonderful legacy that Luther left us.

only alludes to the general thoughts of the Psalm. It is also interesting to note that this hymn was not written at the same time as the other paraphrase but five years later.

Latin Hymns. Another important biblical source for Luther’s hymns was the rich treasury of Latin hymns. These are hymns with which Luther and others would have been well-acquainted. In all, Luther translated seven of these hymns. Perhaps the most familiar is the hymn “Savior of the Nations, Come” (LW 13; TLH 95). By choosing these hymns Luther demonstrated a great respect for the church’s tradition, recognizing that these hymns which had shaped the faith of countless generations were still valuable expressions of the Christian faith. In his work as a translator, Luther began a practice that also continues to this day as hymns from every age, not to mention location, are translated into countless languages.

Medieval German Hymns. Contrary to popular opinion, Christians in Germany did sing hymns in German before the Reformation. There was, in fact, a strong tradition of folk hymns that were quite popular with the people. Luther tapped into this tradition, often augmenting and strengthening the popular versions of these hymns, thus bringing them into conformity with his Reformation teaching. In fact, Luther went so far as to describe some of these changes and additions as “improvements.” Among the nine hymns in this category are hymns for Christmas, Easter, Pentecost, as well as his famous hymn on the Nicene Creed, “We All Believe in One True God” (LW 213; TLH 251). It is important to note that the melodies for these hymns were already existing religious songs. These tunes, as well as the tunes for Luther’s other hymns, were not borrowed from secular songs, but from the religious melodies of his day.

Original Hymns. Finally, we come to the category that one generally thinks of when speaking of hymn writing. Among these are the hymns “From Heaven Above” (LW 37/38; TLH 85) and “Dear Christians, One and All, Rejoice” (LW 353; TLH 387). Despite being original hymns, several of these hymns still followed patterns that were currently in use, such as the ballad and the carol.

Teaching the People in Song

While the preceding classifications are convenient for describing the sources of Luther’s hymns, there are other ways of categorizing the hymns. For example, Luther wrote several of his hymns specifically for liturgical use. In place of the creed, one could sing “We All Believe in One True God.” Or in place of the Sanctus (“Holy, Holy, Holy”) in the communion liturgy, Luther provided his versification of the account of Isaiah’s vision in the temple.

Another category that draws on hymns from several sources is Luther’s catechism hymns. For each of the six chief parts of the catechism Luther wrote a corresponding hymn. In some cases the hymn stanzas are more general and are not intended to parallel closely the catechism text. But in several cases, the similarities between hymn and catechism are remarkable. Consider this stanza from Luther’s Ten Commandments hymn, “Here Is the Tenfold Sure Command” (LW 331; TLH 287):

Curb anger, do not harm or kill,
Hate not, repay not ill with ill.
Be patient and of gentle mind,
Convince your foe you are kind.
Have mercy, Lord!

Now hear Luther’s explanation of the fifth commandment from the Small Catechism: “We should fear and love God so that we do not hurt or harm our neighbor in his body, but help and support him in every physical need.” Perhaps the most surprising observation is that Luther composed this hymn five years before he completed the catechism!

Conclusion

After his initial burst of hymn writing, Luther only wrote another dozen hymns during the remaining 21 years of his life. While one might wish that Luther’s creative output had continued at the fevered pace with which he began in 1523, we can give thanks to God for the truly wonderful legacy that Luther left us. Not only are we able to sing Luther’s hymns in our own day, we also benefit from the rich treasure of Lutheran chorales and Christian hymns that have been and still are being written to this day. We can rejoice that God gives us His good gifts of verse and song to instill the Gospel in the hearts and minds of the faithful.

Toward the end of his life, Luther wrote the following summary of Christian hymnody, a fitting summary to this brief survey of his hymns: “Like Moses in his song [Exodus 15:2], we may now boast that Christ is our praise and song and say with St. Paul, 1 Corinthians 2:2, that we should know nothing to sing or say, save Jesus Christ our Savior.”

The Rev. Dr. Paul Grime is Executive Director of the Commission on Worship for The Lutheran Church—Missouri Synod.
Lutheranism in North America seems to be tossed in a dozen different directions. Some who bear the name Lutheran look romantically toward Roman Catholicism or Eastern Orthodoxy, while others embrace the pragmatism of American Evangelicalism. A book released by Eerdmans a few weeks ago under the title *Lutherans Today: American Lutheran Identity in the 21st Century* assesses several of the movements competing for the soul of Lutheranism. Questions of sexuality and multiculturalism, the meaning of the Lutheran Confessions and ecumenism and even the nature of God are likely to get a diversity of answers from those who call themselves Lutheran. Reading *Lutherans Today* brought to mind the title of a book by C. S. Lewis, *Mere Christianity*. I wonder if we need a book on *Mere Lutheranism*.

The mere Lutheran does not find identity in Rome, Canterbury, Constantinople, Geneva, or in the booming megachurches that have become prominent throughout the nation. Our identity is tied to the preaching of justification by faith alone that emanated from that little town of Wittenberg. Luther did not preach a new gospel but the one, eternal message that God was in Christ reconciling the world to Himself. He proclaimed that Word with unmistakable clarity, announcing that salvation is exclusively by grace through faith in the crucified and risen Jesus. His critique of good works as a means of advancing righteousness before God led to a renewed understanding of vocation as works get relocated for the good of the neighbor. Taking another look at Luther is not a bad first step in seeking to confess and live as a mere Lutheran.

The movie *Luther* did not sell well in metropolitan areas with large Lutheran populations—Minneapolis, Milwaukee, and Cleveland. This might suggest that Lutherans take Luther for granted or are bored with a Luther that they do not really know. We would hope that most Lutherans still have some memory of Luther as the author of the Small Catechism and "A Mighty Fortress Is Our God." But how well is Luther known otherwise? What could be done in congregations to remedy this?

How about an adult course on Luther’s life to flesh out the story so winsomely presented in the movie? The production of the *Luther* movie prompted some new educational resources. Concordia Publishing House, St. Louis, released a reprint of an older "entry level" book, *Luther: Biography of a Reformer* by Frederick Nohl. *Luther: Biography of a Reformer* contains shots from the movie. A study guide for the Nohl book may be downloaded from the CPH website. InterVarsity Press, Downers Grove, Illinois, produced *Luther and His World* by Graham Tomlin. This volume provides a concise introduction to Luther along with an abundance of woodcuts and color prints of Reformation churches, historical sites, and maps. James Kittelson’s *The Reformer* is a bit more detailed but a thoroughly readable account of Luther’s life and teaching. My favorite is James Nestingen’s new book *Martin Luther: A Life*, published by Augsburg Fortress, Minneapolis, Minnesota. Nestingen is an outstanding Reformation scholar and a storyteller *par excellence*; he tells Luther’s story with sparkle and vigor, always getting to the heart of the Gospel that captured Luther and drove his work. *Martin Luther: A Life* also includes pictures from the movie and does an excellent job of laying out Luther’s theology with precision and attention to Luther’s pastoral aims.


Don’t stop with books about Luther; read some of Luther’s own writings. The 54 volumes of the American Edition of Luther’s Works are found in many church libraries. The American Edition is also available on CD-ROM. A one-volume collection edited by Timothy Lull, *Martin Luther’s Basic Theological Writings* (Fortress Press) contains 37 of the Reformer’s essential theological writings from the American Edition. This volume makes some key Luther texts accessible for use in an adult Bible class. Another fine anthology is *Luther: Letter’s of Spiritual Counsel* edited by Theodore Tappert (Regent University Press, Vancouver, British Columbia). Tappert has collected letters that Luther wrote to various people in times of personal or spiritual crisis. For example, there is a letter to a woman whose husband committed suicide, a letter to Luther’s dying father, another letter is addressed to a student struggling with depression, several are written to people who are troubled by doubts regarding their salvation, yet another letter to a man imprisoned for his confession of the evangelical faith, and so forth. These letters could well serve as the basis for a Bible class on “Letters from Luther.” In them you will see Luther’s vibrant faith, his pastoral heart, as well as his robust humor.

Why study Luther? To be sure, such study cannot but help to strengthen Lutheran identity and perhaps produce a few more “mere Lutherans” in both pulpit and pew. But above all, Luther anchors us in Christ and His promises. Luther himself says it best: “This is why our theology is certain: it snatches us away from ourselves and places us outside ourselves, so that we do not depend on our own strength, conscience, experience, person, or works but depend on that which is outside ourselves, that is, on the promise and truth of God, which cannot deceive” (*AE* 27:387).

*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.*
Concordia Theological Seminary invites you to walk through Katharina’s portal and enter the world of Martin Luther. From March 7-28, 2004, a traveling exhibition entitled, *Martin Luther—The Reformer*, will be on display in Luther Hall. Arranged chronologically, the exhibit leads you through the life of Luther and leaves you pondering the impact of his life. View gorgeous reproductions of Cranach and Dürer woodcuts and paintings, illuminated manuscripts, architectural models, items from the Luther household, the tombstones of Luther and his wife, Katharina von Bora, and even Luther’s death mask. Stop at the interactive kiosks to learn even more.

**The Genesis**

Co-sponsored by the Luther Center in Wittenberg and the Foundation for Luther Memorial Sites in Saxony-Anhalt, all the pieces in the exhibit are painstaking replicas and facsimiles of the originals, which reside in the towns of the German state of Saxony-Anhalt that were central to Luther’s life. “The replicas were created during the years of the former German Democratic Republic by German craftsmen and artists who had no Luther exhibitions to mount and therefore no challenges besides artistic and historic integrity,” explained Dr. Cornelia Dömer, Executive Director of the Luther Center, in a visit to Concordia Theological Seminary this past July. “Since the collapse of Communism,” Dr. Dömer said, “it has been a joy once again to invite the people of the world to Wittenberg to visit the Luther sites in person.” She added, “This tour offers the opportunity to take Luther to America to be more fully appreciated by Americans of German heritage, by Lutherans, and by the public in general.”

Dr. Christian Krause, President of the Luther Center, writes that the exhibit “is a documentation of some of the most important phases and places of Martin Luther’s life and work. The theological and spiritual strength and dynamics of this remarkable man have not only changed the face of Europe but have ultimately reached people all over the world. The churches of the Reformation, and more specifically those that carry his name as ‘Lutherans’ today, represent a worldwide confessional family.”

**The Journey**

The exhibition began its North American journey in Winnipeg, Canada, on July 22, 2004, at the Tenth Assembly of the Lutheran World Federation. Concordia will be the seventh of 12 stops, which include the Goethe Institute in Atlanta, the Luther Institute in Washington D.C., Luther Seminary in Saint Paul, and Concordia Historical Institute in Saint Louis. The tour will end February 2005 in Tempe, Arizona. *See the sidebar for dates and places near you.*

**The Reformer**

In 2000 *Life Magazine* ranked Martin Luther as number three among the 100 most influential people in the past millennium. Born in Eisleben in 1483, where he died in 1546, he studied in Eisleben, was ordained in Erfurt, and defended his doctrine in Worms. He attained world fame as the leading Reformer of the Christian Church while serving as a Professor at Wittenberg University. It was in Wittenberg, his home for 30 years, where he posted his 95 theses and first published his German translation of the New Testament in 1522. It was here that the Protestant Reformation took root and then spread across Europe and ultimately on to the Americas, Australia, Africa, and Asia.

**The Exhibit**

The exhibit portrays Martin Luther, pious monk, courageous reformer, eloquent preacher, brilliant teacher, and loving family man, as the theologian who not only transformed western Christianity but also reformed German language and culture.
bition
Hall in March

Dr. Dömer noted that the exhibition is organized in a circle representing “the 12 chapters of Luther’s life.” The exhibit moves you physically through a display for each of these chapters, bringing you face to face with 172 items seen outside of the Luther lands for the first time. Each chapter begins with a quote from Luther’s writings and an introductory text. The chapters include:

- The World of Martin Luther
- Martin Luther’s Path to Wittenberg
- Luther’s 95 Theses
- The Leipzig Disputation and Its Consequences
- The Bull of Excommunication and Luther’s Primary Reform Writings
- Worms: Before Emperor and Estates
- Luther at the Wartburg Castle
- Reforms in Wittenberg and Thomas Muntzer
- Education and Social Reform in the Reformation
- Marriage, Family, and Friends
- Luther’s Death
- The Lasting Significance of Luther’s Work

A full-color exhibition booklet, with quotes, introductions, and images from the exhibit will be available for purchase.

The Major Themes

While the “12 chapters of Luther’s life” provide a chronological movement through the exhibit, this skeleton is in fleshed with a series of sub-themes. These include an emphasis on the places where he lived and worked, his reforms, his translation of the Bible, and his wife Katharina von Bora.

The art of Lucas Cranach is also used throughout. The relationship between Cranach and Luther had a great impact on Cranach’s subsequent life and art. Cranach devoted the best of his artistic work to the Reformation; his closeness to the Reformer was a source of inspiration to him.

The lasting significance of Luther’s hymnody, the impact of the translation of the Bible into the vernacular, and the Reformation artistry of Cranach and Dürer will be explored by CTS professors in a series of convocations.

Your Journey

Pastors and teachers, children and adults in Indiana and the surrounding states, plan now to journey to the campus of Concordia Theological Seminary for an educational encounter with Martin Luther—The Reformer. Contact us at 260-452-2148 to arrange a visit for your confirmation class, Bible class, or school group. A visit could include daily chapel, a multimedia presentation, lunch, and a guided tour of the exhibit.

More information about the exhibit, a listing of resources for use at home, in the congregation, or in the classroom, as well as updates about viewing hours and tours are available on the seminary’s web site. Journey to www.ctsfw.edu and click one of the Luther Exhibit links.

The Rev. Robert V. Roethemeyer, Director of Library and Information Services and Assistant Professor of Pastoral Ministry and Missions at Concordia Theological Seminary, Fort Wayne, Indiana, is serving as the Project Director for the Luther Exhibit’s visit to our campus.

On the Road with Luther

First English Lutheran Church
Appleton, WI
December 2003-January 2004

Valparaiso University
Valparaiso, IN
January 30, 2004-February 21, 2004

Concordia Theological Seminary
Fort Wayne, IN
March 7-28, 2004

Luther Bible College
Rockford, IL
April 2004-May 2004

Concordia Historical Institute
St. Louis, MO
July 1, 2004-September 25, 2004

Goethe Institute
Atlanta, GA
October 2004-November 2004

Christ the King Lutheran Church
Houston, TX
December 2004-January 2005

University Lutheran Church
Tempe, AZ
February 2005

Luther on Campus

Opens with First-Sunday Brunch
Katherine Luther Dining Hall
11:00 a.m.-1:00 p.m.
Sunday, March 7, 2004

Features Presentations by Concordia Professors Sihler Auditorium
Each Wednesday from 11 a.m. to Noon
March 10, 17, and 24

Guided Tours for School and Church Groups
Luther Hall
Available throughout the week
Call 260-452-2148 to schedule a specific time

Closes with Passion Choral Vespers
Kramer Chapel
4:00 p.m.
Sunday, March 28, 2004
Carl Roth, a life-long member of The Lutheran Church—Missouri Synod, is a second-year student at CTS. His grandfather, the Rev. Kurt Brink, is a retired LCMS pastor, and his uncle, the Rev. Paul Brink, is currently an ordained missionary in the Iowa West District.

Carl, who is 27, grew up in Normangee, Texas, and lived in Houston for two years before moving to Indiana to attend seminary. “One of my least favorite things about seminary is the frigid cold in the winters here,” Carl quipped. He attended Texas A&M University in College Station, Texas, where he earned an M.S. in Management Information Systems and a B.B.A. in Accounting (May 2000).

“I enjoy being immersed in theology and doxology. I love to understand more deeply our Christian faith and to worship the Holy Trinity daily through liturgy and song,” says Carl. “I appreciate the opportunity to discuss and debate theology with my peers, and to see how much progress we each have made in our time at CTS. I’m also enjoying singing in the 16-voice men’s choir, the seminary Kantorei.”

Carl is also enjoying the distinct pleasure of “administering” Gemütlichkeit this year, which brings together the faculty and students every Friday to discuss good Lutheran theology over good Lutheran beverages.

When asked who influenced his decision to attend seminary, Carl states that he always admired his grandfather, Kurt Brink, who was a faithful pastor for many years. “My confirmation pastor encouraged me to consider being a pastor, which planted a seed in my mind. The pastor who has had the most influence on me was the Rev. Paul Harris, who was the first pastor I can...
remember from my childhood. I stayed in touch with him over the years and he helped me through a theological crisis I had in college. In the years leading up to my move to seminary, he patiently answered my questions and gave me good advice. At the same time, he never shied away from explaining the suffering that comes with the Office of the Holy Ministry. I also must give credit to my parents and sisters for being fully supportive of my decision to attend seminary."

“I didn’t really think seriously about attending seminary until my last two years of college,” explains Carl. “As I progressed through college, I learned an important negative lesson: no matter how hard people try, organizational involvement, academic success, and the fun-filled college life cannot provide substance and meaning in life. By observing my colleagues during two corporate summer internships, I learned the same thing in a more grown-up way: worldly success can’t be all that matters, but some people make it into everything. I saw how worldly ambitions became people’s gods and replaced the one thing needful—the forgiveness of sins given by Christ. This realization, coupled with the encouragement of previous pastors and family members, led me to consider studying for the Office of the Holy Ministry.”

Carl says he has felt a continual tug over the past few years to study to be a pastor. “God has blessed my life with the precious gift of forgiveness of my sins for the sake of His Son Jesus. I joyfully ponder this gift daily and earnestly desire to share it with others as a servant of the Word. Christ instituted this Office as a unique instrument to deliver forgiveness, life, and salvation to sinners. Therefore, I hope to be a pastor who can provide Christ-centered, sacramental preaching and teaching to a congregation, to teach the Gospel to the unchurched, and to bring unbelievers into the Body of Christ through Holy Baptism.”

Although he had decided to attend seminary by the time he graduated from college, Carl took a job for two years with Deloitte & Touche doing software consulting. “This job was a great blessing because it allowed me to get some practical experience, pay off some debts, and save enough money to get moved up here and start my seminary training. I’ve been studying at the seminary since September 2002.”

Carl says that it’s been quite an adjustment moving from a house into a dorm—he misses having his own backyard, living room, and kitchen. “I have also experienced loneliness at times, because I miss my family and friends in Texas, not to mention my girlfriend, Heidi Miller, in Dallas!”

When asked what struggles he’s faced in his journey to and at CTS, Carl says, “Financial uncertainty often intimidates the prospective seminarian, and it certainly did concern me. I have been tremendously blessed by the outpouring of support from several congregations in Texas and a couple of churches elsewhere. The generosity of these congregations, combined with my savings and the seminary’s financial aid, has helped me overcome this hurdle.”

Carl has this to say to any man who is considering the Holy Ministry: “Theology should be approached as an organic whole, and the more you know about one aspect of theology will enable you to understand other parts more clearly. Seminary study is challenging, but it’s also a lot of fun! The more theology you know when you get here, the more you will get out of your classes. I would say that a man who is considering seminary should spend time every day reading a little bit of theology. A good place to start is the reading list available from the Office of Admission. At the same time, a sound knowledge of the fundamentals—the Gospels, the Catechism, and great hymns—will carry you a long way. A structured daily prayer life will help you with those things. I also highly recommend coming to an ICV (Invitational Campus Visit) at the seminary, sitting in classes, worshiping in the chapel, and visiting with students and faculty will help you make this important decision.”

Carl’s parents’ names are Homer and Annie, and he has two sisters—Clare and Kathryn.
Pastor Ralph Patrick has served as a pastor in a multitude of settings: the inner city, the third world, the American southwest, and the Highlands of Scotland. As diverse as the settings may have been, God’s Word and life-giving Sacraments were always a constant.

Pastor Patrick earned a B.A. from Concordia, St. Paul (1984), and then went on to earn a Master of Divinity from Concordia Theological Seminary (1988). After serving six years as a parish pastor in Las Cruces, New Mexico, Pastor Patrick was granted a year’s sabbatical by Mission Lutheran Church so that he could study and earn a Master of Theology from the University of Glasgow, Glasgow, Scotland (2002). While there, he assisted at St. Columba Lutheran Church in East Kilbride, Scotland.

Upon graduation from seminary, Pastor Patrick’s first challenge was adjusting to an inner-city setting in Chicago at Bethel Lutheran Church. “A changing, multicultural congregation and neighborhood, both of which were in transition, made it essential to provide a stable atmosphere for God’s people,” says Pastor Patrick. “In addition, the elementary school was challenging. I remember one year being faced with the task of replacing four of our five teachers. God was good and sent us the teachers we needed. I don’t know that I resolved this challenge as much as I attempted to keep the incarnate Word before the face of the people in the congregation and neighborhood.” Pastor Patrick has fond memories of Bethel and their patience with him as a new graduate.

In 1991, Pastor Patrick was called as Evangelistic Missionary to Papua, New Guinea. “Being in Papua, New Guinea, was a challenge due to the fact that it was such a unique culture. Being in a tribal setting was quite an experience,” recalls Pastor Patrick. “The structure and politics of the national church made my work very difficult. In retrospect I look at my time in PNG as my ‘wilderness’ years that the Lord used to shape and refine me. It was during my time overseas that I began to appreciate the fact that the style of liturgy really does shape people’s beliefs,” states Pastor Patrick.

In 1995, Pastor Patrick received and accepted a call to serve as Senior Pastor of Mission Lutheran Church in Las Cruces, New Mexico. “This church is not only named Mission, but was in fact a mission church chartered in September 1988,” he says. “The challenges here have been in getting things started: a Lutheran school, initiating outreach to the students at New Mexico State University (NMSU), serving the Hispanic population, and ministering to children and families. The Lord has sent us people to help meet these challenges. For example, the same summer I arrived in Las Cruces, Ken and Mary Martin also moved here. Mary has an early childhood teaching degree, so she took the initiative to start the preschool and serves as the director.” Since then, the preschool that started in 1997 with five students now has two sessions with 15 children in each, as well as a waiting list. The success of the preschool has led to the expansion of the school, with a combined kindergarten/first grade class. They hope to expand to grades 2-5 in the future.

Mission Lutheran Church typically has about 200 people in church on Sundays, and their worship style is liturgical. Their primary pew hymnal is The Lutheran Hymnal, and they also use the Divine Service from The Hymnal Supplement 1998 one time a month, and occasionally use Lutheran Worship Divine Service II Second Setting. During Advent and Lent they use

“As a pastor, I especially enjoy the teaching aspect of the ministry, when we have the opportunity to dig into the Word. I take great pleasure in evangelizing people on an individual basis. It has been delightful to see the Holy Spirit change people and bring them into the church, or to meet with those who have left the faith and to see Christ gently lead them back.”
Matins for the morning services and The Service of Light from *The Hymnal Supplement 1998* for the evening services. There are numerous opportunities for Bible study in both Spanish and English offered by Pastor Patrick and the Assistant Pastor at Mission, Pastor Robert Carabotta. A retired pastor, the Rev. Ev. Gerdes, teaches a Bible study at a local nursing home, and Mrs. Lee Vogel teaches a Bible study for women.

“One of my greatest joys has been working with the college students. When I arrived here at Mission in 1995, it was the desire of the congregation to reach out to the university students at NMSU.” Pastor Patrick relates. “I called the Rev. John Pless (who was serving as campus pastor at the University of Minnesota) and asked him what to do in campus ministry. He replied, ‘Do not try to compete with the world. Do what you do best: Word and Sacrament ministry.’ That has been what we have done, and the Lord has blessed us. We have a core group of 15 to 20 students who regularly attend the Tuesday Bible study and are active members of the congregation. We’ve had a student serve as organist, many who have sung in the choir, and others who have taught Sunday school. In addition to the regulars, there are another 10-15 who might be considered ‘the seekers.’ Each year, among our college students, we have a confirmation or two, an occasional baptism, and weddings. And now I am beginning to baptize their babies!”

Pastor Patrick makes time for his family by making sure that he takes a day off each week. “I do my best to limit church activities to three nights a week. We always try to eat dinner as a family, and have morning devotions together over breakfast. And I do all I can to arrange my schedule around my children’s activities, so that I can still see their concerts, games, etc. My wife and I make sure to have our time as well, even if it is over a cup of coffee in the morning, or an occasional lunch date and movie.

“As a pastor, I especially enjoy the teaching aspect of the ministry, when we have the opportunity to dig into the Word. I take great pleasure in evangelizing people on an individual basis. It has been delightful to see the Holy Spirit change people and bring them into the church, or to meet with those who have left the faith and to see Christ gently lead them back.”

When asked what he would say to a man who is considering the Holy Ministry, Pastor Patrick says, “It must truly be your calling. Don’t pursue it as a career. And you must have a Christ-like love for people, even if they don’t love you. Don’t measure ‘success’ by the world’s standards, or even by those that are sometimes promoted in the church. Be faithful. Preach and teach the Word. Do the work of an evangelist. Let God worry about the rest.”

Pastor Patrick comments, “My general approach to ministry is that we are the Evangelical Lutheran Church. Therefore we should be evangelical and Lutheran, not compromising one for the other or focusing on one to the exclusion of the other. Here at Mission Lutheran Church the Gospel—not numerical growth or other gimmicks—is the main focus. All praise be to God, as He has gathered numerous sheep into his flock at Mission.”

**Pastor Patrick is married to Patricia (nee Schendel), and they have four children: Kathleen (18), Kayleen (15), Meghan (14), and Molley (11). Pastor and Patricia are in the process of adopting three children, all siblings, from Abakan, Siberia: Anastasia (11), Anatoly (10), and Dennis (9).**
Concordia Theological Seminary (CTS) in Fort Wayne, Indiana, will again host its annual symposia, January 20-23, 2004. Held every year on the Fort Wayne campus, presentations on Exegetical Theology and the Lutheran Confessions will highlight the four-day event.

Celebrating its 19th year, the theme for the Exegetical Theology Symposium is “Echoes of Scripture in the Life of the Church.” The 27th annual Symposium on the Lutheran Confessions has chosen “The Trinity in Biblical, Historical, and Contemporary Perspective” as its theme.

**EXEGETICAL THEOLOGY**
*Tuesday, January 20, 2004*

**Part I: Engaging the Writings of Richard B. Hays**

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

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

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

10:00 a.m. Chapel

10:30 a.m. Coffee Break

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

11:50 a.m. Lunch

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

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

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

3:40 p.m. Coffee Break

4:00 p.m. Vespers

4:20 p.m. Short Exegetical Paper Sectionals

5:30 p.m. Dinner

**Wednesday, January 21, 2004**

**Part II: More on “the Moral Vision”**

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

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

10:00 a.m. Chapel

10:30 a.m. Coffee Break

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

11:50 a.m. Lunch

THE LUTHERAN CONFESSIONS
Wednesday, January 21, 2004

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

1:45 p.m. Introduction and Welcome

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

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

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

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

5:30 p.m. Dinner

Thursday, January 22, 2004

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

9:30 a.m. Seminary Announcements

10:00 a.m. Chapel

10:30 a.m. Coffee Break

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

11:55 a.m. Alumni Lunch with President Wenthe, Luther Hall

12:00 p.m. Lunch

1:30 p.m. “Sacraments and Inspiration in Trinitarian
Perspective” - Dr. David P. Scaber,
Professor of Systematic Theology

2:30 p.m. “The Bible and the Trinity” - Dr. Robert W. Jenson,
Center of Theological Research, Princeton,
New Jersey

5:30 p.m. Symposium Buffet Reception, Auburn Cord
Duesenberg Museum, Auburn, Indiana

Friday, January 23, 2004

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

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

11:00 a.m. Itinerarium

12:00 p.m. Lunch

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

Dignitaries from the local and national level will join with the faculty and staff of Concordia Theological Seminary, Fort Wayne, in the official inauguration of the Master’s level Deaconess Program on January 19, 2004. “Concordia Theological Seminary is delighted to inaugurate a graduate deaconess program. This revives a tradition fostered by the seminary’s founder (William Loethe): a tradition with a distinguished history in Germany. More than that, it provides a noble calling for women to serve the church and the needy in society,” commented Dr. Dean O. Wenthe, President of CTS. “The focus of our program will be on Christ’s care for the world with human care and nursing as central components. Such care will be enhanced by rigorous theological reflection and submersion in the Scriptures, Creeds, and Confessions of the church. The richness and diversity of these women’s gifts will refresh all whom they serve.”

Keynote speaker for the day will be Jim Towey, Deputy Assistant to President Bush and Director of the Office of Faith Based and Community Initiatives. Mr. Towey has a long history of public service and human care. Before being named to his current position, Mr. Towey founded Aging with Dignity to help promote better care for people as they face end-of-life issues. He was inspired to do this after serving as a full-time volunteer in Mother Teresa’s home for people with AIDS in the Washington, D.C., area. As the Deaconess Program at CTS will focus on human care, Mr. Towey’s address concerning the intersection of public and private in the care of the needy will be especially timely. There will also be a panel discussion with participants representing The Lutheran–Church Missouri Synod, state and local government, and various local religious-service organizations. The panel will discuss and expand on the theme of government’s partnership with the church’s human care.

Responding to Mr. Towey’s comments will be Timothy Goeglein, Special Assistant to President Bush and Deputy Director of the Office of Public Liaison at the White House. It was Mr. Goeglein who organized the memorial service at the Washington National Cathedral just days after the 9/11 tragedy. Mr. Goeglein is a Fort Wayne native with a strong Christian faith that guides him in both his professional and personal life. He received the Miles Christi (Soldier of the Cross) Award from CTS on September 23, 2002. This award was created by the CTS faculty in order to recognize and honor Lutheran laypeople who have glorified God through a real contribution in some field of human endeavor and who have displayed the characteristics of good soldiers of Jesus Christ.

Partnering with CTS is LCMS World Relief and Human Care Ministries. “The perpetual strengths of CTS have been solid doctrinal teaching and a real comprehension of the Gospel, Baptism, and the Supper at the very heart of the church’s life and mission. Now comes diakonia, or care for the needy and hurting, into the mix. The women who are and will study Lutheran theology and ethics here will have a profound effect upon the entire LCMS and her global mission, which must also be a mission of mercy and compassion in the name of Jesus. We are humbled at the fact that LCMS World Relief can play a small part in this new effort,” commented the Rev. Matthew Harrison, Executive Director of LCMS World Relief and Human Care Ministries.

Because the focus of the program at CTS is theological studies and human care, it is the desire of those involved in the program to reach out to those in need in our congregations and local communities. CTS plans to partner with a local university to help equip these women in the area of human care. “We are working on an agreement to have our students take some of their elective course work in the Social Work Department of St. Francis University,” explained Dr. Arthur A. Just Jr., Director of the Deaconess Program. This concentrated training will help the graduates of the program reach out to a hurting world. “This is an excellent outlet for women to use their gifts of caring and demonstrate the mercy and compassion of Christ,” commented Dr. Just.

To complete the day, there will be a service of inauguration for the Deaconess Program in Kramer Chapel at 3:45 p.m. The seminary faculty will participate as the first year deaconess students are welcomed to their study at CTS. Following the service there will be a reception and banquet with the Rev. Matthew Harrison serving as speaker.
CTS Professor Receives Commendation from U.S. Navy

As men graduate from the seminary and receive their Call into the Holy Ministry they make a solemn vow to serve the Lord and the church on earth. Dr. Daniel L. Gard, Dean of Graduate Studies and Professor of Exegetical Theology at Concordia Theological Seminary (CTS), has also chosen to serve the Lord through serving the members of our military forces. Dr. Gard is a Commander in the Chaplain Corps of the United States Naval Reserves. As an active member of the Reserves, Dr. Gard was called up to serve during Operation Iraqi Freedom. His deployment was with the Amphibious Task Force East and the Second Marine Expeditionary Brigade aboard the U.S.S. Saipan. “As a Navy chaplain, I get to be with people in places no other pastor can go. That includes ministering to not only Lutherans and other Christians, but unbelievers as well,” explained Dr. Gard.

Through a program called “Warrior Transition,” Dr. Gard’s primary duty was to work with the returning soldiers and help them with the transition from the combat environment to life back in the United States with their families. He also led personal growth and marriage enrichment retreats. This work took place as Dr. Gard served as the Acting Command Chaplain at Naval Amphibious Base, Little Creek, overseeing the Navy’s largest chapel.

Dr. Gard’s awe concerning the assignment he had been given can be seen in his description of worship while deployed, “Somewhere in the middle of the ocean we gathered the Lutherans aboard the U.S.S. Saipan. These included Marines who had been through some of the heaviest combat in Iraq, taking heavy casualties among their fellow Marines. It also included sailors who had not been on dry land for five months. I will never forget the honor of being with them as a pastor and celebrating with them the gifts of God granted to us in His Sacrament. To bring the body and blood of Jesus into their lives at that time reminded me of why I prepared for the Office of the Holy Ministry.”

Because of his dedication and successful service during this time, Dr. Gard has received two Letters of Appreciation and the Navy and Marine Corps Commendation Medal from the United States Navy. The Navy cited him for “Meritorious service from March to September 2003 as Deputy Director of the Chaplain Religious Enrichment Development Operation for Commander, Navy Region, Mid-Atlantic.” In addition, Dr. Gard was also commended for his effort in bringing growth to a declining chapel population. In his comments concerning the presentation of the medal, S. A. Turcotte, Rear Admiral, U. S. Navy, Commander, Navy Region, Mid-Atlantic stated, “By his exceptional professionalism and selfless devotion to duty, Commander Gard upheld the highest traditions of the United States Naval Service.”

While Dr. Gard is certainly respected in his role as a military chaplain, he is just as appreciated by the faculty and staff at CTS. “Dr. Gard is one of our most respected professors, and there is good reason for this. He combines in himself the mind of a scholar, the heart of a pastor, and the pastoral courage of a military chaplain. All of us respect his capacity as an Old Testament professor, but his competence and success as a military chaplain are truly outstanding,” commented Dr. William C. Weinrich, Academic Dean of CTS. “These most recent commendations from the highest military and chaplaincy ranks testify to what we here know—that Chaplain Gard is a blessing to our students, a most valued colleague of our faculty, and a wonderful ambassador of the Missouri Synod to our fighting forces. Along with Dan’s experience at the Pentagon immediately after the 9/11 incident, his experience in the recent Iraq conflict gives him truly unique perspectives on the ministry of the Gospel to a fallen world which are largely foreclosed for the rest of us who have not had such experiences. We are glad to have him home, and in him we remember all of our chaplains who do remarkable work in very difficult circumstances.”

Dr. Gard returned to Fort Wayne in September and is currently on sabbatical working on a commentary on First and Second Chronicles for the Concordia Commentary Series. He will return to the seminary classroom in the spring quarter of 2004.
Michael Bridges Installed as Advancement Officer

During Opening Service at Kramer Chapel for the 2003 winter quarter, Mr. Michael R. Bridges was installed as an Advancement Officer for Concordia Theological Seminary, Fort Wayne, by the Rev. Daniel P. May, President, Indiana District, The Lutheran Church–Missouri Synod. Mr. Bridges serves as a Field Officer in the Advancement Department and spends a good portion of his time building relationships with donors in Colorado, Iowa, Michigan, North and South Dakota, and the Indianapolis area. For many the hours of traveling and time away from home might prove too difficult a task, but Mr. Bridges shared his motivation and joy in his work by saying, “His (Jesus’) love for me is my true motivation. I want to respond to that love with a life of service to Him. Therefore, as a called church worker my motivation always has been, is today, and will be in the future to serve my Lord through His Church and for the lost in this world. My motto in ministry over the last 12 years has been: you serve God by serving others.”

Before being called to the seminary, Mr. Bridges served as a Director of Christian Education (DCE) at congregations in Colorado and Michigan. He also worked as a District Representative with Aid Association for Lutherans in northeast Iowa. He is a 1992 graduate of Concordia University, Seward, Nebraska, where he earned a Bachelor of Arts Degree in Theology and certification as a DCE. He is a member of the Association of Lutheran Development Executives and has attended the Fundraising School through the Indiana University School of Philanthropy.

“Michael Bridges brings a love for the church, the seminary, and God’s people to this important task of supporting our formation of capable and compassionate pastors. His widespread experience, dedication, and expertise are wonderful assets for us,” commented Dr. Dean O. Wenthe, President of CTS.

Serving the church is a family affair as Mr. Bridges’ wife, Mary, works in the Admission Department as the Relocation Coordinator. Her duties include welcoming and assisting new students and their families in their transition to the seminary community. “It is an added blessing that Mary complements Michael’s work with a remarkable warmth and hospitality for prospective students,” said Dr. Wenthe.

Fall Vicarage Assignments and Candidate Placements Received

It is with great joy that the faculty of Concordia Theological Seminary, Fort Wayne, announces the fall vicarage assignments and candidate placements. During Reformation worship at Kramer Chapel on Friday, October 31, 2003, two men received vicarage assignments and two men received their Call into the Holy Ministry. Please join us in congratulating these men in their new roles as vicars and pastors of The Lutheran Church–Missouri Synod.

Receiving vicarage assignments were:

Christopher B. Davis, of Brainerd, Minnesota, to First English Lutheran Church, Dorset, Minnesota, Minnesota North District
Timothy M. Sassaman, of Union Michigan, to St. John’s Lutheran Church, LaPorte, Indiana, Indiana District

Receiving their placement into the Holy Ministry were:

Edward L. England, of Key West, Florida, to Bethlehem Lutheran Church, Fairborn, Ohio (Associate Pastor), Ohio District
William E. Foy, of Athens, Tennessee, to Prince of Peace Lutheran Church, Valparaiso, Indiana, Indiana District
Prayerfully Consider

Spring Invitational Campus Visit

March 25-27, 2004

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

6600 N. Clinton St.
Fort Wayne, IN 46825
admission@mail.ctsfw.edu
(800) 481-2155
CTS Online: www.ctsfw.edu

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

Visit seminary classes to experience firsthand the dynamic learning environment.

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

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

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

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

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

Enjoy multiple opportunities for fellowship with our President, our faculty, our staff, and our students.
Buy or Rent – the choice is yours!

Stop by the Relocation Office and view the descriptions and photos of available homes in the area, both by seminarians and landlords. You can find rentals or homes for sale displayed in binders with copies for you to take with you while you search. There are many to choose from. Please, come take a look. Here is a sample of some of those available. I also have a booklet of apartments within two miles of the seminary.

Mary Bridges
1-800-481-2155, ext. 2248

Kantorei Epiphany Choral Vespers Tour 2004

Friday, January 2, 2004
**Cross of Christ Lutheran Church**
512 N. Cockrell Hill Rd.
Desoto, TX 75123
Service Time: 7:30 p.m.

Saturday, January 3, 2004
**Grace Lutheran Church**
801 W. 11th St.
Elgin, TX 78621
Service Time: 7:00 p.m.

Sunday, January 4, 2004
**St. Paul Lutheran Church**
3501 Red River St.
Austin, TX 78705
Service Times: 8:15 a.m. and 10:40 a.m.

Monday, January 5, 2004
**Crown of Life Lutheran Church**
19291 Stone Oak Parkway
San Antonio, TX
Service Time: 7:00 p.m.

Tuesday, January 6, 2004
**St. Paul Lutheran Church**
1572 CR 211
Giddings, TX 78942
Service Time: 7:00 p.m.

Wednesday, January 7, 2004
**Grace Lutheran Church**
1212 W. Jefferson St.
Brenham, TX 77833
Service Time: 7:00 p.m.

Thursday, January 8, 2004
**Memorial Lutheran Church**
5800 Westheimer Rd.
Houston, TX 77057
Service Time: 7:00 p.m.

Friday, January 9, 2004
**Zion Lutheran Church**
907 Hicks St.
Tomball, TX 77375
Service Time: 7:30 p.m.

Sunday, January 11, 2004
**Our Redeemer Lutheran Church**
7611 Park Lane
Service Times: 8:00 a.m. and 10:30 a.m.
What a delightful day as on Tuesday, October 21, 2003, the Indiana District LWML and CTS Guild invited the Ohio District LWML as our guests for Donation Day on the beautiful campus of Concordia Theological Seminary here in Fort Wayne. We entertained 31 guests from the Ohio District LWML, 53 ladies from the Indiana District LWML, and 25 of our own Guild members. We had to “hang on to our hats” for the wind was gusty. As Ida Luebke, Ohio LWML President, stated, “The Guild not only brought back history with our hats but at the same time we were making history.” The hats came from three ladies’ collections with some purchased in the 40’s and 50’s. A few of the Guild ladies brought and wore their own hats. We had many good comments concerning our hats too, like “neat,” “charming,” “lovely,” “fit to walk with the Queen Mother,” and “spiffy”!

We met at the Welcome Center to register and take a walking tour of some of the campus highlights. We worshiped in Kramer Chapel with the student community and then headed for Luther Hall. President Dean O. Wenthe welcomed all with his warm greeting and led us with prayer. We enjoyed a delicious luncheon provided by the seminary dining service. Our main attraction was enjoying Deaconess Pamela Nielsen talk to us about Martin Luther’s wife, Katherine von Bora. Dcs. Nielsen serves as Senior Editor of Sunday School, Youth, and Family Materials at Concordia Publishing House, St. Louis.

“Thank you to all” who so graciously brought “ingathering” items for the students and their families. President of the Student Body, Al Borcher, thanked the ladies for all of their support. The Guild wishes to thank the professors for helping as waiters during our luncheon. Also a great big “thank you” to the student wives and their children for the beautiful style show and “thanks” to John Klinger, Director of Information Technology, for the visual aids before and during Dcs. Pam’s presentation. They were very well received by the audience. Students from three area schools, Concordia Lutheran School, Monroeville Lutheran School, and Emmaus Lutheran School, came to participate in some of the events of the day.
Dear Yoke Fellow:

Greetings in Christ.

If your congregation is anything like the congregation I serve, Memorial Lutheran Church, Houston, Texas, you have just completed a stewardship drive. Like us, you have struggled to connect the Christian life of the baptized with stewardship life. That’s not always easy.

On top of that struggle, your congregation as a whole and your members individually are constantly bombarded with many other appeals for funds. Often, a member of my congregation comes to me with direct-mail appeals and asks, “Should I give to this or that organization?” I don’t always know the answer to that question. Sometimes, however, I have been tempted to respond with a blanket “no,” reasoning that what my members send to other charitable organizations will not end up in the coffers of this congregation.

While we all want to support the work of the seminaries in preparing men to proclaim the eternal Gospel, we are suspicious that supporting the seminaries will result in diminishing offerings in our own congregations. We think that there is only so much money to go around and if it gets sent to the seminary, it will be lost to our congregations and their legitimate needs. This is what I call “zero sum stewardship,” as though there is only a limited amount of money (or service) to go around. This sounds a lot like Marxist economic policy. In Marxist thinking “if the rich get richer, the poor get poorer.” But financial value as represented by money is not a limited value. This would make it a zero sum game.

I have a great idea for you. In my experience as a pastor if you introduce your members to the needs of the seminary through the seminary’s various development programs, you will find that your congregation’s income will not be reduced. In fact, your members will be enriched in their understanding of the needs of the whole church and their understanding of your divine call as a Christian pastor. I predict that the offerings of your people to their congregation will grow even while they are making (sometimes for the first time) a gift to the seminary. Furthermore, some Christian people will be more excited by the seminary’s needs rather than your church’s furnace replacement fund. The seminary might well get a gift from a particular person which your congregation would never get anyway. A Christian steward might get the idea that they should help fund seminary education. What a great idea! Don’t be a zero sum steward. It won’t hurt your congregation if they get that great idea.

You can facilitate this great idea by asking the seminary to meet with the people of your congregation and to share with them the wonderful opportunities the Lord would give them through offering gifts to the seminary. The more opportunities your people have to give, the more they will give.

In Christ,
Rev. Scott Murray

To reach the seminary Advancement Office call: 1-877-287-4338.
What would you be willing to spend for the perfect pastor? And what would he look like? If we could dream for a moment perhaps we could design him … 35 years old with 25 years of experience; understands the challenges of the elderly; relates well with the youth; preaches exactly 12 minutes regardless of how intricate the text in a way that doesn’t offend anyone, yet says all the difficult things that need to be said; spends 20 hours working on his sermon; spends many hours calling on the sick, the shut-in, the grieving; attends every meeting of various boards, guilds, and groups with in the church, yet has ample time to be a good husband and father; counsels those in trouble; admonishes the erring; is an efficient administrator; gives leadership in principles of stewardship, guides the church ably through the budget process, but shows no interest in money; keeps abreast of all the latest trends and programs available to congregations but satisfies all the traditionalists; teaches wonderful Bible classes; engages all the youth in confirmation classes; and makes both inreach and outreach his top priorities.

What would you give to equip such pastors? No doubt many would be tempted to say a great deal, even while recognizing the impossibility of fulfilling all the competing interests. While Concordia Theological Seminary is not churning out such “designer pastors,” it does follow God’s design, preparing men with clay feet to be ambassadors of the Prince of Peace, to proclaim faithfully God’s Law and Gospel, to serve the flocks entrusted to them in a caring, compassionate manner.

This fall the seminary welcomed 98 first year students to its campus, an increase of 20% from the previous year. No class during the past 20 years has been larger. We praise God for the increase. But larger classes also mean greater fiscal challenges. Additional funds are needed to provide for student aid, as well as the general operating expenses of the seminary. Many men who study for the ministry today come to the seminary leaving homes and careers behind, coming with their families to prepare for the calling to which they believe God is leading them. The sacrifice they make in mid-life can be considerable and calls for special efforts to support them during these years. The blessings of support will be seen in faithful ministries carried out throughout the church.

If we were inclined to give a great deal for a “designer pastor,” how much more ought we be willing to support those who follow after God’s design? Those whose hearts are given to faithful proclamation of His saving Word? Please join us as partners in this great and noble task.

Please use the enclosed gift to help prepare pastors after “God’s design.” Please use my gift for:

- Student Aid
- Where Needed Most
- I/we hold policies with Thrivent and am/are eligible for matching gifts.
- My employer offers matching gifts.
- Please have an advancement counselor contact me regarding other gift opportunities.

Your Name: ____________________________________________
Address: ______________________________________________
City: __________________________ State: _______ ZIP:__________

Please send your donation to: Concordia Theological Seminary, Attention: Advancement Office, 6600 North Clinton Street, Fort Wayne, Indiana, 46825 or call 877-287-4338 Advancement Office, Ext. 2268
Life Changing Studies
Christ Academy, like Concordia Theological Seminary, is centered on Christ crucified who is present in His Word and Sacraments to forgive and dwell in His Church. Students of Christ Academy will study Exegetical, Systematic, Historical, and Pastoral Theology. Seminary professors, Concordia University professors, and pastors teach the classes.

• “Christ Academy helped me to be more articulate about the Faith.”
• “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.

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

Not Included in Price:
- Meals and beverages, except as noted in itinerary.  
- Tips at hotels and for local city guides.  
- All and any government fees and departure/airline taxes (est. $65-$80).  
- Passport fees.  
- Expenses of a personal nature.  
- Passenger protection pro-
AlumNews — A new feature of *For Life of the World* is the Alumni section. We will be bringing a message from our Alumni Advisory Board members as well as information about Alumni activities. This issue’s feature is from the Rev. John Berg (93) of Lamb of God Lutheran Church and Christ Lutheran Academy, Pleasant Prairie, Wisconsin.

**Luther in the Parish**

“I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned person, purchased and won me from all sin, from death and from the power of the devil; not with gold or silver, but with His holy, precious blood and with His innocence, suffering and death, that I may be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness, just as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.”

The students of Christ Lutheran Academy confessed these words each day last week. What a treasure it is to teach these words to the young and old alike. These are the very words that will be with them to their dying day. Words that will comfort them and sustain them as the devil and the world try to rob them of their God-given faith. Words that teach them that they are saved by Jesus Christ alone. Words written by Martin Luther to teach the Christian faith. I thank God for the words and hymns that Luther wrote. These words and hymns give me all the tools necessary to teach the Christian faith to the flock that God has called me to serve.

Pastors are blessed to teach and to hear Martin Luther’s words and hymns confessed every day. Children joyously singing in the school hallways, “We all believe in one true God, Maker of the earth and heaven. ‘Our Father,’ he would have us say; Children’s place to us has given.” Nursing home residents sitting up in wheelchairs confessing confidently, “A Mighty Fortress is our God, A trusty Shield and Weapon; He helps us free from every need That hath us now o’er-taken.” Sitting around the kitchen table with a member who serves in the military and praying with them “Grant peace, we pray, in mercy, Lord; Peace in our time, oh, send us! For there is none on earth but You, None other to defend us. You only, Lord, can fight for us.” Kneeling at the close of day and praying, “I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept me this day; and I pray that You would forgive me all my sins where I have done wrong, and graciously keep me this night. For into Your hands I commend myself, my body and soul, and all things, Let Your holy angel be with me, that the evil foe may have no power over me. Amen.”

In the narthex of Lamb of God Lutheran Church hangs a picture of Martin Luther. At the bottom of the picture are these words, “I will not die, but live and proclaim the works of the Lord” (Psalm 118:17). Luther’s works are alive in the parish teaching the Christian faith to young and old.

“So look to it, you pastors and preachers. Our ministry today is something else than it was under the pope. It has become a serious and saving responsibility. Consequently it now involves much more trouble and labor, danger and trial, and in addition it brings little of the world’s gratitude and rewards. But Christ Himself will be our reward if we labor faithfully. The Father of all grace help us to do just that. To Him be praise and thanks forever through Christ our Lord. Amen.” (Preface to Luther’s Small Catechism)

**Let’s Keep In Touch!**

Your Name: ____________________________________________________________
Address: __________________________________________________________________________________
City: __________________________________ State: _______ ZIP: ______________________

*For the Life of the World Subscription*  
☐ Please subscribe my congregation to *For Life of the World*. An updated membership list is enclosed.  
☐ Permission is granted to use our membership list for two direct mail appeals annually. (Individual names to be omitted are indicated.)  
☐ No. We are unable to help the seminary in this way.

*Seminary Video — “Today’s Seminary—Tomorrow’s Pastor”*  
☐ Please send a copy of the new video.  
☐ I have shown the new video to my congregation. Approximately _____ were able to view the tape.

*Other Stewardship Options*  
☐ Our congregation is interested in supporting the seminary by sponsoring a “Seminary Sunday.” Please contact us with details.  
☐ I would welcome a visit from a CTS Advancement Counselor traveling in my area.

*Alumni Association Info*  
☐ I am willing to serve as a CTS Alumni Association District Representative.  
☐ Enclosed are Alumni Association dues in the amount of $15. ☐ 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.
CONCORDIA THEOLOGICAL SEMINARY

Calendar of Events

Events
Symposia Series 2004
January 20-23, 2004
(260) 452-2247

First Sunday Brunches
February 1, 2004
March 7, 2004
April 4, 2004

Luther Exhibit
March 7-28, 2004
Luther Hall
(877) 287-4338, ext. 2204

Spring Prayerfully
Consider Campus Visit
March 25-27, 2004
(800) 481-2155

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

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

Music
Epiphany Lessons
& Carols
Seminary Kantorei
Kramer Chapel
January 18, 2004
7:00 p.m.

Organ Recital
Kramer Chapel
January 21, 2004
1:00 p.m.

Choral Vespers
Schola Cantorum
Kramer Chapel
January 21, 2004
4:45 p.m.

Passion Choral Vespers
Schola Cantorum
Kramer Chapel
March 28, 2004
4:00 p.m.

Retreat
Confirmation Retreat
March 12-14, 2004
(877) 287-4338, ext. 2204

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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. The current issue, as well as previous issues, can be found at this
interactive portal.
The ultimate high school men’s event will be held from June 20-July 3, 2004. The curriculum, centered on four divisions of seminary education, engages men to think freshly about their faith and the world around them. This unique opportunity is a once-in-a-lifetime experience for high school men.

This is a wonderful opportunity for college-age men to “urban backpack” in the land of Luther. This select group will begin in Berlin, the “new” capital of a once divided Germany, then travel through Wittenberg, Erfurt, and Eisenach, finishing the journey in the resort town of Ruhpolding. This unique event runs June 8-June 18, 2004.

For more information about Christ Academy 2004 and Christ Academy-College, or to get an application, please call 1-800-481-2155 or return the form printed below. You can also find information in the Events section of the seminary’s web site, www.ctsfw.edu.