“Beauty is in the eye of the beholder.” This popular saying captures a profound insight. On the one hand, human beings are surrounded by beauty. The Psalms celebrate the beauty of God’s creation!

The heavens declare the glory of God; the skies proclaim the work of His hands. (Psalm 19:1)

I will lift up my eyes to the hills—where does my help come from? My help comes from the Lord, the Maker of heaven and earth. (Psalm 121:1-2)

Repeatedly in Genesis 1 (verses 10, 12, 18, 21, 25) God “saw that it (creation) was good.” The chapter closes with the inclusive statement: “God saw all that He had made, and it was very good” (Gen. 1:31a). The mountains, the oceans, the animals, the heavens, the seasons: all witness to the “glory of God.” How beautiful are His works!

On the other hand, it is tragic that so many in our day fail “to behold” this beauty. Their eyes have been blinded to this beauty by the view that these complex and wonderful things came into being by chance. The often unexamined claims of evolution suggest that with enough time, matter simply organized itself in such an intricate, life-creating, and sustaining fashion. Sacred Scripture challenges such blindness and recommends the beauty of God’s wonderful creation.

When “righteous” Job reduces the world to his own capacity to see, God rehearses the wonders of His creative work (Job 38-41). Job’s response is telling: “My ears had heard of You but now my eyes have seen You. Therefore I despise myself and repent in dust and ashes” (Job 42:5-6).

What a privilege to invite people to “Behold the beauty” of God’s creation! As a Christian microbiologist has stated: “To say that the simplest cell came about by chance is like saying a tornado went through a junkyard and assembled a 747.” Our blindness, the blindness of our generation, to beauty can only be removed by God Himself. The gift of His Holy Word brings light to our eyes. As the Psalmist praises God’s creation, he praises God’s Word:

The Law of the Lord is perfect, reviving the soul. The statutes of the Lord are trustworthy, making wise the simple. The precepts of the Lord are right, giving joy to the heart. The commands of the Lord are radiant, giving light to the eyes. The fear of the Lord is pure, enduring forever. The ordinances of the Lord are sure and altogether righteous. They are more precious than gold, than much pure gold; they are sweeter than honey, than honey from the comb. By them is Your servant warned; in keeping them there is great reward. (Psalm 19:7-11)

So precious is the Word of God that Isaiah describes those who bear such words as having “beautiful feet.” (Isaiah 52:7) Here is beauty that surpasses the beauty of creation. It renews and refreshes us, for at the very center of God’s Word is the Word Incarnate, Jesus of Nazareth: “The Word became flesh and made His dwelling among us. We have seen His glory, the glory of the One and Only, who came from the Father, full of grace and truth” (John 1:14).

The beauty of Christ surpasses the beauty of creation, for in Him we behold the merciful heart of our Heavenly Father. As the poet puts it in the popular hymn:

Fair are the meadows, Fair are the woodlands, Robed in flow’rs of blooming spring; Jesus is fairer, Jesus is purer, He makes our sor’ring spirit sing. (“Beautiful Savior,” LW 507, stanza 2)

The beauty of Holy Baptism, the beauty of the Lord’s Supper, the beauty of the prophetic and apostolic Scriptures: they are all drawn from the beauty of God’s mercy and grace in Christ, and that beauty is simply given fully and freely as the Holy Spirit works through God’s Word.

When we behold Christ, we behold the gracious hand of God in many places. As St. Paul says, after describing the beauty of Christ’s saving work (Phil. 2:6-11):

Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. (Phil. 4:8)

Enjoy this issue of For the Life of the World with its focus on the beauty of God’s handiwork in creation and salvation.

Sincerely yours, in Christ’s service,

Rev. Dr. Dean O. Wenthe
President, Concordia Theological Seminary
4 The Beauty of Holiness
By the Rev. Dr. Peter J. Scaer, Assistant Professor of Exegetical Theology, Concordia Theological Seminary, Fort Wayne, Indiana

Our world, it seems, is obsessed with outward physical beauty. Television shows feature the supposedly life-changing results of plastic surgery and endless “makeovers.” Magazines put out their annual list of “beautiful people.” In such a vain, superficial world, it’s refreshing to reflect on the true beauty, which is the life of Christ lived out still among His people. We should therefore encourage one another in doing good, knowing that our lives are witnesses to the love of Christ.

7 The Beauty of the Church
By the Rev. Scott C. Klemz, Director of Admission, Public Relations, and Publications, Concordia Theological Seminary, Fort Wayne, Indiana

The church building becomes a sacred place where your Savior comes to meet you, comfort you, and restore you. You hear a welcome in the Scriptures proclaimed from the pulpit. The font washes your dirty life clean. The altar feeds your hungry soul. The church’s windows, art, sculpture, and light all bid you a warm hello. The church becomes your sanctuary from the world, a place of refuge.

10 The Beauty of Freedom
By Elizabeth A. Fluegel, Teacher, Immanuel Lutheran School, Alexandria, Virginia

Since America’s beginning, religious freedom has been essential to our country and necessary to the liberty of mankind. We can agree that religious freedom has been a blessing to us. As recently as the 1998 LCMS Synodical Convention, a resolution was adopted which encourages “the Synod and its members to promote and protect freedom of religion and religious expression both at home and abroad (Res. 2-05A).”

13 What Does This Mean?
My family and I are blessed to sit in the pews of what is surely one of the most beautiful churches in all of Fort Wayne. Light from the stained-glass windows bathes the sanctuary. At the front stands an impressive altar into which is carved a relief of the Last Supper. Figurines of the four evangelists adorn the pulpit. The stone baptismal font is both elegant and formidable. Those who built our church did so with faith and conviction. They wanted the beauty of the architecture to reflect the beauty of the Lord who serves us. The solidity of the baptismal font reminds us that baptism is indeed a sure foundation for the Christian life. Our church fathers built a magnificent pulpit to remind themselves of the magnificence of preaching. The altar was designed in such a way as to remind us that Christ is still miraculously and wonderfully providing us His body and blood. And the light through the stained-glass reminds us that the church is indeed the threshold of heaven. From the pew one can see so much that is beautiful.

Yet, there is still another place from which to view the beauty of the church. The pastor has the special privilege of standing in the pulpit, where he can look over the sea of people who fill the pews. And in the face of Christians one sees the reflected beauty of Christ Himself.

Now, I am not blind and I am not wearing rose-colored glasses. I know all about original sin and its effects. I know that we Christians are inflicted by all the same ills which plague the world. Indeed, one of the chief complaints from outsiders is that they see Christians who too often do not practice what they preach. Perhaps they have a point. When we look into the mirror of God’s Law, we see ourselves with all of our warts, shortcomings, and ugliness. But that is not the whole story.

We may consider the New Testament churches at Corinth and Ephesus. The church at Corinth caused Paul no small amount of grief. It was beset with every worldly vice and ugliness, from sexual immorality and a proliferation of lawsuits, to class warfare and spiritual pride. Indeed, some say that the church of Corinth most closely resembles the church of today. On the other hand, when...
For the Life of the World

Paul writes to the church at Ephesus, he speaks in glowing terms, describing the congregation as Christ’s beautiful bride, dressed in baptismally white garments. Some might conclude that the church at Corinth was unseemly while Ephesus was beautiful. I think, however, the difference is not one so much of quality as it is of perspective.

From a worldly perspective and from the mirror of the Law, we can look at all that’s wrong with the church and we can tally up its sins, which are many. We see a divorce rate which is as high as that in society, or we may notice broken families, bickering, self-centeredness, pettiness, and the like. But then, every once in a while we do well to take a step back in order to see God at work in the lives of His people. In the church we will truly see people who, at their best, embody the kind of life that Christ spoke about in the beatitudes. In the lives of Christians we see the reflections of the blessed life of Christ Himself.

Indeed, the evangelists offer plenty of stories of people whose beauty was to be found in their faith and quiet piety. Mary, the young mother of our Lord, reminds us that true beauty lies not in outward appearance, but in holiness and humility. The older Zechariah and Elizabeth shine as examples of those who live in righteousness and hope (Luke 1:6). We may think of the centurion, whose faith was so strong that he did not feel himself worthy for the Lord even to come into his house, and so sent friends to Jesus, imploring on his behalf, “Say the word and my servant will be healed” (Luke 7:7). Or we may recall such women as Mary Magdalene, Joanna, and Susanna, who helped to support Jesus’ ministry “out of their own means” (Luke 8:1-3). We may further consider the widow, by giving a couple of copper coins gave all she had (Luke 21:1-4). Again, we might want to reflect on the story of Zacchaeus, who upon being forgiven gave half of his possessions to the poor (Luke 19:1-9). We would be remiss if we failed to mention the woman who anointed Jesus with expensive perfume, and concerning whom Jesus said, “She has done a beautiful thing to Me,” and added, “I tell you the truth, wherever the Gospel is preached throughout the world, what she has done will also be told in memory of her” (Matt. 26:10, 13).

Now, the beauty of God’s people is not a thing of the past but can be seen even here and now. Christians are no longer able to serve our Lord directly in the way Mary Magdalene did, but Jesus says, “Whatever you do to the least of these My brethren, you do unto Me” (Matt. 25:40).

And so it is, in any given congregation, we may look to those who, without any self-consciousness, offer themselves in service to the Lord. From my own days back in the parish, I recall with fondness the older lady who bought a copier for the church and came faithfully to print the bulletins (albeit sometimes upside-down). I think of other ladies who were always there to lend a helping hand—to clean the church, to prepare meals after the funeral, to mend the hymnals. I recall the younger parents who week in and week out brought their children to church, in spite of hectic schedules, crying babies, and long drives. Then, there is the woman who devoted herself to the VBS, and the older couple who, without being asked, cleaned out the church basement. With admiration, I think of the woman who dedicated her life to running a crisis pregnancy center to help women in need. And even as Mary, Joanna, and Susanna helped to support our Lord’s ministry and the widow gave her mite, so also I am reminded of faithful folks who continue to give to the church in a sacrificial manner.

So it is that the piety of our fellow Christians is a true visible beauty of the church. And this beauty is the reflected beauty of God and the beauty of Christ living and working in and through His earthly family. Indeed, it is the beauty of the Christian life that draws people to God. Our Lord puts it this way: “Let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven” (Matt. 5:16). Our Lord’s chief disciple adds, “Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation” (1 Peter 2:12).

Our world, it seems, is obsessed with outward physical beauty. Television shows feature the supposedly life-changing results of plastic surgery and air endless “makeovers.” Magazines put out their annual list of “beautiful people.” In such a vain, superficial world it’s refreshing to reflect on the true beauty, which is the life of Christ lived out still among His people. We should therefore encourage one another in doing good, knowing that our lives are witnesses to the love of Christ. What’s more, we do well to remember that our main goal as Christians is not to look good in the sight of men, but to look good in the sight of God. The word and my servant will be healed” (Luke 7:7).

The Rev. Dr. Peter Scaer is an Assistant Professor of Exegetical Theology at Concordia Theological Seminary, Fort Wayne, Indiana.

Our world, it seems, is obsessed with outward physical beauty. We do well to remember that our main goal as Christians is not to look good in the sight of men, but to look good in the sight of God.
After I finished college I did something that I had always wanted to do. I took a backpack, guidebook, rail pass, and traveled through Europe. Reading the various journals of European travel, I was ready to see something different, something unique, and maybe discover something new about my vocational journey and myself.

Beyond the beer gardens of Germany and the rural splendor of Austria, I found myself in Vienna. It was Sunday afternoon and the various shops and urban hangouts were closed, so I discovered the joy of the fine art museum. The Kunsthistorisches Museum in Vienna contains art and sculptures from many different periods of history. Speaking no German and having very little direct knowledge of fine art, I signed up for an afternoon tour. Greeted by an eccentric Englishman who relished an opportunity to unlock the beauty of art, the group’s tour began.

In the center of a room full of ancient clocks, pipes, and items of Vienna culture sat a beautiful sculpture. The tour guide took us in front of the marble statue. We gathered and waited for him to begin his description of the face, hands, and feet.
But instead the guide told us to take a quick look at the front of
the sculpture and then he moved us to the backside. There he
described in intricate detail the artist’s mastery in the flow of the
back of the robe, detail of the head, and curve of the spine. Why
would anyone look at the back of what was clearly a beautiful
sculpture that had once sat in a great cathedral of Austria?

“This sacred sculpture is one of many priceless works of art
you will find in the room, but the reason you need to see the back
is this isn’t something for an individual or the state, this statue
was carved for God.” “Carved for God,” I thought, why would a
sculptor spend as much time on the back of the sculpture as the
front? “It was carved for God.”

The guide continued our journey through a gallery of sacred
items and described the various works. The conversation
expanded to include icons, paintings, altars, pulpits, fonts, and the
stained-glass windows. Our tour guide encouraged us to
continue the journey into the churches and buildings of Vienna.

“Take your binoculars and look at the windows in the top of the
chancel, and you will see eyelashes and details unimagined.
Again, these items are for God, therefore they were to be made
with the finest materials and the utmost detail.”

Throughout the Christian centuries, the church building has
been understood as the _domas Dei_ (house of God) and the _porta
coeли_ (gate of Heaven), the dwelling places where you go to find
God and more importantly the place where God comes to find
you—the sacred places on earth where you seek the treasures of
the heavenly kingdom promised by God. The question for artist
and architect is how to create something from the earth that is
worthy and reflects the Creator of everything.

God is the architect of the universe, giving you a world that
excites all your senses. When reading the account of creation in
Genesis all the believer’s senses are involved, enlightened by
God: light, darkness, evening, morning, earth and sea, grasses,
fruits, and all that is needed to sustain the life of the creation in
the garden. King David proclaims the glory of God in the creation
in Psalm 102:25, “Of old You laid the foundation of the earth, and
the heavens are the work of Your hands.”

As Christians you were recreated through the Water and the
Word in Holy Baptism, reentering the presence of God. Once
banished from the garden, you now are able to enter the heav-
enly garden on earth, the church. Artist and architect join in the
task of creating this sacred place. Given the church’s reliance
upon sense experience in the worship lives of her people, you
can see why historically she has employed the fine arts found in
music, art, stone, and architecture. In the fine arts, the believer
seeks to give form to the formless. In the artist’s hands and with
the architect’s vision, raw materials become something more
then themselves.

The church building becomes a sacred place where your Sav-
ior comes to meet you, comfort you, and restore you. You hear a
welcome in the Scriptures proclaimed from the pulpit. The font
washes your dirty life clean. The altar feeds your hungry soul.
The church’s windows, art, sculpture, and light all bid you a warm hello. The church becomes your sanctuary from the world,
a place of refuge.

Ever since the days when King Solomon received the commission directly from God to fashion the holy temple, men of every age have toiled and labored with hands and heart, sparing no resources, to build splendid places of worship for the Creator of the Universe.

When you turn to the church’s great architectural heritage, you discover that from the early Christian basilicas to the Gothic Revival churches of early twentieth-century America, the faith of the believer is present in the design of churches—church buildings that serve both God and man as transcendent structures, transmitting reality for generations to come.

Church architecture is manifested in individual styles, products of a particular time and place, each of which the church admits into the history of sacred spaces. Churches serve in the present time and instruct the future generations of the faith from past generations. Churches provide a sacred place for private devotion and the liturgy of the church; they make Christ’s presence in Word and Sacrament firmly known in its surrounding.

Throughout the centuries churches contained three important elements. These include verticality, permanence, and art. These three elements have been on the decline in recent years as the church stresses the relationship of individuals within the church over and above the relationship of God to His creation.

Churches are vertical spaces, soaring heights reaching toward Heaven, of transcendence, bringing the heavenly Jerusalem down to the people on earth. The church came to represent the presence of Christ in a particular place. The church is a permanent structure in a community, grounding the people from one generation to another. Not only does the church structure become a mark of the church to a dying world, the art within the walls serves with the church to educate and inform the believer. Children to adults are educated by what they see, hear, and experience.

Art and architecture not only teach the believer, they evangelize the world. As the believer is recreated through the church, the church strives to bring this recreated life into a physical reality as a witness to the surrounding world of darkness.

The font in its prominence points the world to the cleansing waters where we are given faith through the washing and regeneration. The altar rests as the place for the sinner to hunger no more, dining on Christ’s Body and Blood. The pulpit gives the deaf ears of a sinful world the precious message of redemption by Christ alone.

Art and architecture play neither a sacral nor a functional role, but rather a sacramental role in the Christian life; the place of worship is neither temple nor “meeting house,” but a sacramental building. Art and architecture participate in the sacramental order of the church, translating into action the liturgy of Word and Sacrament, becoming witness to the Christian and the world.

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St. Paul’s Fort Wayne, Indiana

The photos on these pages were taken at St. Paul’s Evangelical Lutheran Church, Fort Wayne, Indiana. The history of St. Paul’s and that of Concordia Theological Seminary has been intertwined since F. C. D. Wyneken served as one of her pastors and a co-founder of the seminary. St. Paul’s website (www.stpaulsfw.org) best describes her beginnings, “Where Barr and Madison Street meet in the city of Fort Wayne, Indiana, there is a spot of ground which can truly be called historic, both as far as Fort Wayne as well as the Lutheran Church in America are concerned. It is the property of St. Paul’s Evangelical Lutheran Congregation, the second oldest Lutheran Church in Indiana and one of the oldest in the western part of our country. It has belonged to this congregation since 1839, at which time the first, single-frame church was erected by the little flock of Lutherans which had been organized as a congregation two years previous. ... Ever since this first simple edifice was built, the congregation has maintained a house of worship on this spot, evermore enlarging its facilities to meet the demands of the growing membership.” Some 165 years later St. Paul’s still stands as a beacon to the Fort Wayne community and the Lutheran church-at-large.
The
Memorial weekend was busy in Washington, D.C. Thousands of WW II veterans and civilians gathered to dedicate the new national World War II Memorial. It stands on the National Mall between the Washington Monument and the Lincoln Memorial and “is flanked by memorials dedicated to the members of the Armed Forces of the United States who served and died in the Korean War and in the Vietnam era.”

At the dedication ceremony, President George W. Bush ended his speech with these words, “At this place, at this Memorial, we acknowledge a debt of long-standing to an entire generation of Americans; those who died, those who fought and worked and grieved and went on. They saved our country, and thereby saved the liberty of mankind.” A week earlier, the Senate had unanimously passed S. Res. 362, which pays tribute to the “duty, sacrifices, and valor of all the members of the Armed Forces of the United States who served in World War II, a group known collectively as the ‘Greatest Generation.’”

Since America’s beginning, religious freedom has been essential to our country and necessary to the liberty of mankind. We can agree that religious freedom has been a blessing to us. As recently as the 1998 LCMS Synodical Convention, a resolution was adopted which encourages “the Synod and its members to promote and protect freedom of religion and religious expression both at home and abroad (Res. 2-05A).” (Why this...
resolution was not reaffirmed as an overture to the 2004 Synodical Convention is somewhat surprising in light of the fact, for example, that the homosexual lobbyists have vowed that once same-sex “marriage” is legal, they will work to require churches to \textit{affirm, not merely tolerate}, gay marriages. Those that do not will be sanctioned by society.)

To support religious freedom here at home is not to endorse some form of American Christianity or an American Christian Church. As Hermann Sasse reminds us in the first volume of \textit{The Lonely Way},

The church proceeds \textit{from God and not from men}. Distinct from all other confessions, Lutheranism knows of only two \textit{notae ecclesiae} [“marks of the church”]: the Word of God and the Sacrament. … The church is constituted only by the \textit{real presence of Jesus Christ the Lord}, who in His Gospel and in the Sacraments is really and personally present. … There is no German, Spanish, English, or French Gospel. There is only one Gospel of Jesus Christ, therefore only one Christian truth. There is finally no faith which is peculiar to any race or culture. There is only true or false, strong or weak, Christian faith. (Sasse, pp. 128 and 129)

What may be peculiar to Christianity in America is Protestantism with its worship of a generic God (e.g., “In God we trust.” “God bless America.”) But the ongoing struggle within Christendom between a realistic faith and mere religiosity is the struggle over the name of the triune God: Father, Son, and Holy Spirit. True worship of God will always embrace a love for and fidelity to this revealed name of the one true God.

Also peculiar to American Protestantism is its insistence that \textit{both} the preacher and the state call man to live a moral life in order to ensure society’s well-being. The Fathers of the Reformation knew better. They did not co-mingle the role of the Office of the Ministry with the role of the state.

Our teachers hold that according to the Gospel the power of the keys or the power of the bishops is a power or command of God to preach the Gospel, to remit and retain sins, and to administer the sacraments. For it is not bodily things that are thus given, but rather such eternal things as eternal righteousness, the Holy Spirit, and eternal life. These things cannot come about except through the ministry of Word and Sacrament. Inasmuch as the power of the church bestows eternal things and is exercised only through the ministry of the Word, it interferes with civil government as little as the art of singing interferes with civil government. For civil government is concerned with other things than the Gospel. The state protects not souls but bodies and goods from manifest harm, and constrains men with the sword and physical penalties, while the Gospel protects souls from heresies, the devil, and eternal death (Tappert, pp. 81-82).

Scripture clearly teaches that the wages of sin is death. Just wars may need to be fought; nevertheless, such wars still cost nations the lives of their sons and daughters so that others may live in freedom. In heartfelt thanks, this is why we build memorials such as the new WW II Memorial.

St. John teaches us that lasting freedom—freedom from the power of sin, death, and the devil—comes from the atoning sacrifice of God’s own Son, who was dead but now lives:

Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. … He came and took the scroll from the right hand of Him who sat on the throne. And when He had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. … And they sang a new song: “You are worthy to take the scroll and to open its seals, because You were slain, and with Your blood You purchased men for God from every tribe and language and people and nation.” (Revelation 5)

In this picture of the Son of God, one’s attention is not held by the image of a throne nor of those with their resounding songs of praise. Rather, one cannot take his eyes off of the Lamb who was slain. It is in this crucified One that God reveals Himself to us. Moses tells us that he could not look at the face of God—look upon His majesty—and live, while St. John tells us that “God is light, and in Him is no darkness at all” (I John 1:5). Now God’s beauty is shown in His mercy toward sinful men, whom He makes sons for the sake of His only begotten Son.

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The Beauty of the Earth and the Beauty of God

Delight in creation is a prerogative of faith” writes Werner Elert. Creation is neither devoid of God nor a substitute for Him. It is a gift given and bestowed “purely out of fatherly, divine goodness and mercy without any merit or worthiness in me” to use the words of the Catechism. In Christ, God’s Son, the Christian recognizes this world as the Father’s world. This is not a romanticism of nature that confuses Creator with creature. Knowing the Creator of all things as the God and Father of Jesus enables us to behold creation as gift rather than idol and enemy. In Christ our eyes are opened to the beauty of the “First Article” gifts “that God created to be received with thanksgiving by those who believe and know the truth” (I Tim. 4:3).

Apart from Christ, creation is the arena of terror and death. Luther somewhere writes that the rustling of dried leaves in the evening breeze was enough to paralyze Adam and Eve with fear after their fall into sin. Without faith in Christ, humanity misuses creation in the futile attempt to have life without God. No longer recognized as God’s handiwork (Psalm 19:1), creation becomes the enemy, for it is harsh and unforgiving.

The radiant sun has vanished, Its golden rays are banished From dark’ning skies of night; But Christ, the sun of gladness, Dispelling all our sadness, Shines down on us in warmest light.

Now all the heav’ly splendor Breaks forth in starlight tender From myriad worlds unknown; And we, this marvel seeing, Forget our selfish being For joy of beauty not our own. (“Now Rest Beneath Night’s Shadow,” LW 485, Stanzas 2, 3)

The Lord Jesus points to the lilies of the field and the birds of the air to draw us away from our selfish anxieties to the providential care of His Father. “The earth is the Lord’s and the fullness thereof, the world and those who dwell therein.”(Psalm 24:1 ESV) All of earth and heaven belong to Him who came to give us the “joy of beauty not our own.” That beauty is His blood-bought righteousness. It is the beauty acquired for us by the Savior who “had no form or majesty that we should look at Him, and no beauty that we should desire Him” (Isaiah 53:2 ESV). It is only through the lens of His cross that we can behold creation as a gift and so delight in its awesome wonders and enjoy its marvels even as we “thank, praise, serve, and obey” our God in the various callings where He has put us.

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The Ambassador from the Land of Luther

The Rev. Helge Klassohn, President of the Evangelical Church of Anhalt and Pastor of St. George’s congregation in Dessau, a city of 100,000 some 20 miles west of Wittenberg, serves on the board of the Foundation for Luther Memorial Sites in Saxony-Anhalt and of the Luther Center in Wittenberg, co-sponsors of the exhibit. The members of the board were able to choose among themselves which of the 12 North America host sites they would journey to as an ambassador. Rev. Klassohn chose Fort Wayne.

Born in Riga, Latvia, his family of Baltic Germans was resettled near Berlin during World War II. Despite growing up in East Germany under forces hostile to the church, he followed in his great grandfather’s vocation of pastor and has maintained contact with the Lutherans in Latvia. In recent years, he learned of the work of The Lutheran Church—Missouri Synod in the former Soviet States from Dr. Reinhold Slenczka, Rector of the Luther Academy in Riga. His weekend trip to Fort Wayne gave him a first-hand opportunity to see this place of which he had only heard, even as the exhibit gave an opportunity for many to see a place about which they have only heard and read.

On Saturday evening, he addressed the 80-plus people gathered for the private opening. He explained that only 20 percent of the population of the land of Luther know Christ and have a confession. The hostility to Christianity during the 70 years from World War I to the fall of the wall has left an unbelieving population in its wake. “They have forgotten that they forgot who God is,” remarked Klassohn.

Klassohn greeted the record-setting 450 people who attended the First Sunday Brunch and the public opening of the exhibition, noting that he was an “authentic German,” no replica, playing on the fact that there were over 170 replicas in the exhibit. He also cordially invited the dining guests to travel to the land of Luther to see the originals and to experience the land of Luther in person.

Support from Our Local Lutheran Foundation

Mr. Dennis Becker, Chairman of the Board of the Lutheran Foundation in Fort Wayne, was recognized by seminary President Dr. Dean O. Wenthe at the First Sunday Brunch. Dr. Wenthe thanked Mr. Becker and the Lutheran Foundation for the matching grant awarded to the seminary to help underwrite the costs of bringing the exhibit here. In his response, Becker indicated that the Foundation “was pleased to partner with the seminary to bring an exhibit of this quality about Luther to Fort Wayne.”

Attendees from Our Tri-State Region

Luther Hall was transformed into a room with museum qualities for the three weeks of the exhibit in March. The display lighting led your eyes to the exhibited pieces, and the period music filling the air of the darkened room provided a reflective environment for exhibit viewers to learn of the great reformer and to ponder how his life changed the world. In the end, over 3000 people from Indiana, Michigan, and Ohio had stopped to sign the guest book. Many left comments about the exhibit. Words like “awesome artifacts,” “very well done,” “wonderful,” “outstanding,” “interesting,” “educational,” and “beautiful” were used to describe the experience. Many simply, yet honestly, wrote “thank you,” with several noting how enjoyable it was to see a part of our history come to life.
In addition to touring the exhibit, visitors had the opportunity to experience the CTS campus. Many groups took advantage of campus tours, meals in the dining hall, and special convocations dealing with Luther’s influence on music, art, and language presented by CTS professors Kantor Richard C. Resch, the Rev. Robert V. Roethemeyer, and Dr. Cameron A. MacKenzie. Schools, from throughout the tri-state area, took advantage of this once-in-a-lifetime opportunity to allow their students to interact with a segment of Reformation history. While leading tours large and small with people of all ages, one could not help but see the sparkle in the eyes as Luther’s world came to life and his legacy took on renewed meaning.

**In Retrospect**

Having the opportunity to host this exhibit on the CTS campus was seen as a great privilege by all those involved with the project. It opened the campus to many friends and visitors while telling the incredible story of the impact of Luther’s work. For me, one of the greatest visual impacts of the exhibit was the contrast between “Christ coming in judgment” at the beginning of the exhibit and the wonderful Cranach altar piece near the end of the exhibit. In this altar piece all the points of the divine service in which forgiveness of sins is announced or given are so wonderfully communicated in the four painted panels: Holy Baptism, Holy Communion, Holy Absolution, and the Preaching of the Word in its truth and purity. That contrast between Law and Gospel, fear and hope, speaks volumes about the impact of Luther on our fallen world.

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

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**Luther Exhibit Leads to Seminary Tour**

Now, Concordia Theological Seminary is pleased to be sponsoring an educational tour in the “Steps of Martin Luther.” For 11 days (Nov. 13-23, 2004), tour participants will visit places where Luther lived and worked. Reasonably priced at $1949 (from Chicago; $1999 from Fort Wayne), the tour includes not only Eisleben (where Luther was born), Wittenberg (where Luther taught), and the Wartburg Castle (where Luther translated the New Testament), but many other Reformation sites as well as visits to Berlin and Munich.

This tour represents a follow-up to the very successful traveling exhibit of Luther items that was at the seminary in March of this year. Now the co-directors of the seminary exhibit, Prof. Robert V. Roethemeyer and Mr. John Klinger, are leading a seminary tour back to Luther’s homeland so people can see for themselves authentic paintings, books, and places that tell the story of Luther’s career.

In the story of the Christian church after the apostles, no one is more important than Martin Luther. Having entered a monastery to find salvation, Luther discovered no lasting peace of mind in anything that he did. Only when God opened the Scriptures to him and he discovered God’s mercy to sinners for the sake of Jesus was Luther able to find the sure forgiveness for which he had been looking. Luther was determined to preach, teach, and practice this truth even when it meant defying the powerful in church and state.

But, of course, it is one thing to read about Luther or even to view artifacts about Luther here in the United States, and quite another to visit the actual places where Luther lived—the Castle Church where he posted the 95 Theses, the monastery where he discovered the Gospel, the place where he died to name just a few. And to do so in the company of knowledgeable and experienced seminary tour hosts makes the trip all the better.

Last July, Dr. Cornelia Dömer, Executive Director of the Luther Center in Wittenberg, visited with Prof. Roethemeyer and Mr. Klinger at the seminary and talked about how the exhibit offered the opportunity for Americans to appreciate more fully the significance of Martin Luther. But she added, “Since the collapse of Communism, it has been a joy once again to invite the people of the world to Wittenberg to visit the Luther sites in person.”

Now, Concordia Theological Seminary is making it possible for people to do just that!

For more information regarding this exciting educational opportunity, please contact CTS Tours, Concordia Theological Seminary at 1-877-287-4338 (ext. 2172) or by e-mail CTSTOURS@mail.ctsfw.edu.
Pastor Vern Oestmann. Pastor Clifford Gade. Pastor Al Kresken. Mrs. Gayle Borcher. What do these people have in common? They each had a role in encouraging Pastor-elect Al Borcher to attend seminary to become a pastor in The Lutheran Church—Missouri Synod (LCMS).

Al was born in Sidney, Nebraska, and he became a member of the LCMS through Holy Baptism at St. Paul’s Lutheran Church in Sidney in early July 1952.

Al says, “In 1997 I was separated from my employer in Colorado. During my job search my wife, Gayle, asked me what kind of job was I looking for, or at least what it was that I wanted to do. The question caught me off guard and I didn’t know exactly how to respond off the cuff, so I took a couple of days to answer. When I finally had prayed and thought it through, I responded to her that, if circumstances were a little different, I thought I’d go to the seminary. About the same time, I was offered a very good job in South Carolina and the thought pretty well went away for quite some time. I was very active in our church and actually filled in the pulpit for our extended vacancy (as did our other elders). When my department was eliminated in 2000, the thought of seminary returned and doors opened very quickly. I began Summer Greek in June of that year.”

Before attending seminary, Al earned a Bachelor of Science in Human Resources Management from Friends University, Wichita, Kansas (1995). He earned his Master of Divinity on May 21, 2004, from Concordia Theological Seminary.
“Probably the biggest hurdle when coming to seminary was selling our home in South Carolina,” Al says. “We didn’t sell it for six months after moving to Fort Wayne, and making two house payments pretty well ate up our savings, not to mention our patience. Prayer and lots of consolation between Gayle and me helped us to make it through until the house sold.”

Al relates that one of the things he’s enjoyed most at seminary is that “for the first time in my life I have found out how to study and I really enjoy what I read and thirst for more.” He regrets not having the time to read and study everything that he wants to. “The lack of time means more to me now than ever so far in my life.”

Al and Gayle (née Gass) have been married since December 17, 1972, and they have three grown children. Kris is 28 and is married to Tiffany—they live in Littleton, Colorado. Katie is 26 and is married to Andy Rasmusson—they live in Lincoln, Nebraska. David is 24 and lives in Denver, Colorado.

When asked what he would say to a man considering the ministry, Al says, “As all the fourth-year students at CTS heard at our fourth year banquet from Pastor Scott Bruzek, ‘Do something else. Can’t you do something with your hands?’ That’s tongue-in-cheek, of course, but there’s an element of truth in there. This is the hardest thing I’ve ever done, but certainly also the most rewarding.

“Having now received a divine call to serve two parishes, one in Colorado and one in Nebraska, I can only believe I have been doubly blessed. We will be only about an hour from our hometown and within easy driving distance of our children and the rest of our family. Gayle and I are very excited and look forward to serving God’s children in Amherst, Colorado, and Venango, Nebraska.”

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

1. **Confessional Integrity**
2. **Fidelity to Scripture**
3. **Centrality of Worship**
4. **Mission Minded**
5. **Love of People**
6. **Community Activities**
7. **Diverse Student Body**
8. **Caring Faculty**
9. **Integrated Studies**
10. **Driven Leaders**
The most difficult time in my ministry began on February 21, 2001, when St. John’s Lutheran Church’s sanctuary and main building were destroyed by a tragic fire,” says the Rev. Scott Johnson. “Keeping a congregation’s spirits high while we met in our church gym for two years was a challenge. God was faithful, and during the time of reconstruction our congregation actually grew and several new ministries were begun. It was a glorious day on November 9, 2003, when our new sanctuary was dedicated, and 906 people came to celebrate God’s goodness and help.”

Pastor Johnson has served as pastor of St. John’s Lutheran Church in Conover, North Carolina, since 1995. Prior to that, he served as pastor of Grace Lutheran Church, Fairgrove, Michigan (1987-1995). In 2002, he became the Senior Pastor of St. John’s when they added an assistant pastor to their staff, the Rev. Anton Lagoutine.

He also has a secondary education teaching degree from the University of Wisconsin-Eau Claire (December 1982). He earned his Master of Divinity from Concordia Theological Seminary in Fort Wayne (February 1987).

Pastor Johnson shared his enthusiasm for the direction St. John’s has taken, even with the challenge of worshiping in the gymnasium and completing a building project. “One of the exciting things about being the pastor here at St. John’s is to see how the Holy Spirit has been working in the members of this congregation to fill them with a true desire to reach out to the lost and unchurched. In recent years we have started a blind and visually impaired outreach ministry that is reaching many previously unreached people with the Gospel. We have started to take groups on short-term mission projects every other year, and more and more people are actively inviting others to join us in worship and Bible study!”

“We use Lutheran Worship as our principal hymnal,” continues Pastor Johnson. St. John’s now has two worship services on Sunday mornings. In the last six months, since they moved into their new sanctuary, they have averaged about 350 people in worship on Sunday mornings.

St. John’s has several adult Bible classes on Sunday morning, a men’s midweek Bible study, a midweek Bible study for men and women, several monthly home Bible
studies, and other groups that meet monthly for Bible study. We encourage all the members of St. John’s to be involved in at least one Bible study class each week.

“We also have a preschool that was started seven years ago,” adds Pastor Johnson. “We have a class for three-year-olds and one for four-year-olds. It has an outstanding reputation and is making a difference in our community.” The preschool meets for half days and charges a reasonable tuition. Many families that would have difficulty affording to send their children to other preschools are able to send them to St. John’s.

On the topic of children, Pastor Johnson is clear about how he makes his family a priority. “I try hard to use all my vacation time each year and to make sure that I spend it with my family. I also try to be home every day when the kids get done with school, help them with their homework, and stay home to have supper with them. I also try to minimize how much work I do on Saturdays. I do not hesitate to reschedule meetings or other activities when there is something important going on with one of my children.”

Pastor Johnson continues, “Spending adequate time with my family always is a struggle. Having six children it is extremely important for me to win the battle of scheduling and keep my family as a priority.”

He says that he finds being a pastor a true joy. “Watching children grow up and want to live for Christ, teaching Bible class and seeing people come to understanding, comforting people with the Gospel when they are grieving, helping marriages to stay together, seeing God get the inactive re-energized for His kingdom . . . it is all a joy!”

Are you a man who is considering the ministry? Pastor Johnson has this to say to you: “It is the greatest job in the world! What a privilege! What an adventure! In my years studying to be a pastor and in the ministry I have been able to live in four different states in different parts of our country; I have been able to go on short-term mission trips to Alaska and Canada; I have been blessed to be a synodical convention delegate, a district vice president, the chairman of the district churchworker’s conference planning committee, the chairman of a chapter of Lutherans for Life, etc. I never could have dreamed of all the opportunities God would give me as a pastor. And it is tremendously satisfying to know that the work the pastor does makes an eternal difference in the lives of other people. What a joy to know that God is using you to bring people into His eternal family!”

Pastor Johnson and his wife, Denise (née Bradtmueller), have six children: Suzanne (17), David (14), Joanna (10), Devin (7), Mary (7), and Chance (5).
Seminary Announces Calls and Vicarages

Concordia Theological Seminary, Fort Wayne, is pleased to announce its Spring 2004 calls to the pastoral ministry and vicarage assignments.

**CALLS**

**April 28, 2004**

**CHRISTIAN G. AIREY (MDM)**
Immanuel Haitian Lutheran Church
Delray Beach, FL

**SHAWN W. ANDERSEN**
Immanuel Lutheran Church
Mellen, WI

**LEONARD A. ASTROWSKI**
Grace Lutheran Church
Fairglove, MI

**FRANK J. BALGEMAN (DELA)**
Grace Lutheran Church (Assistant Pastor/Worker Priest)
San Mateo, CA

**LARRY L. BEANE II (DELA)**
Lutheran High School of New Orleans
(Leader of Religion)
Metairie, LA

**DAVID H. BESSINGER (AR)**
Immanuel Lutheran Church
Battleville, IL

**JAMES A. CHILDs**
Christ Lutheran Church
Mason City, IL

**STEVEN T. CHOLAK**
Grace Lutheran Church
Gordon, ND

**BRETT E. CORNELIUS (AR)**
Gethsemane Lutheran Church
Marion, OH

**PERRY A. CULVER (DELA)**
Redeemer Lutheran Church
Shreveport, LA

**TIMOTHY T. DAUB**
St. Paul & St. John Lutheran Churches
Bridger & Belfrey, MT

**MARTIN W. DAVIS (DELA)**
Grace & Trinity Lutheran Churches
Cheyenne Wells & Kit Carson, CO

**JAMES A. DEHNE (AR)**
St. John & St. John Lutheran Churches
Blackwell & Newkirk, OK

**JOSEPH C. DOENGES**
Immanuel Lutheran Church
St. Clair, MI

**BROR M. ERICKSON**
First Lutheran Church
Tooele, UT

**THOMAS L. FINCH (DELA)**
Christ & St. Paul Lutheran Churches
Nebraska City & Weeping Water, NE

**CHARLES L. FISCHER (AR)**
Epiphany Lutheran Church
New Salisbury, IN

**GERALD A. GAUTHIER II**
Trinity Lutheran Church
Lakefield (Sioux Valley), MN

**GREGORY J. GREY**
Zion Lutheran Church
Pawnee City, NE

**MARK A. HANSEN (AR)**
St. John’s & Faith Lutheran Churches
Kiron & Deloit, IA

**BENJAMIN L. HARJU**
St. John’s & St. Paul Lutheran Churches
Hastings & Oakland, IA

**DANIEL C. HAYES (DELA)**
Trinity Lutheran Church (Mission Planter for Family of Christ in Ashland, MO)
Columbia, MO

**TIMOTHY W. HEATH (AR)**
Mount Hope Lutheran Church (Assistant Pastor/Headmaster)
Casper, WY

**SCOTT E. HOJNACKI**
St. Paul & St. Peter Lutheran Churches
Beach & Belfield, ND

**JAMES R. HOLOWACH**
Christ Lutheran Church
Jackson, MS

**CHAD E. HOOD**
Trinity Lutheran Church (Assistant Pastor)
Traverse City, MI

**SCOTT J. JOHNSON**
Mount Calvary Lutheran Church
Gunnison, CO

**THOMAS R. JOHNSON (AR)**
St. Luke’s Lutheran Church
Wheaton, KS

**BRYAN D. JONES**
Christ Lutheran Church
Watthena, KS

**TIMOTHY A. JONES**
St. Paul & St. Paul Lutheran Churches
Bennett & Stanwood, IA

**BRIAN L. KETELSEN**
St. John Lutheran Churches
St. Edward & Cedar Rapids, NE

**KURT C. KLINGBEIL (DELA)**
Trinity Lutheran Church
Casey, IL

**RICHARD K. KOLASKEY**
Trinity Lutheran Church
Dillsboro, IN

**ROBERT E. KRAFT**
District Mission Intern (Wind River Indian Reservation)
Fort Washakie, WY

**MARTIN W. DAVIS (DELA)**
District Mission Intern (Wind River Indian Reservation)
Fort Washakie, WY

**LEROY H. LEACH JR. (AR)**
Holy Trinity Lutheran Church
Yonkers, NY

**DANIEL P. MACKLEY**
Trinity Lutheran Church
Appleton, WI

**TIMOTHY R. MANWELL**
Grace Lutheran Church
Butler, PA

**PERRY L. MCCULLAM (DELA)**
Pilgrim & Prince of Peace Lutheran Churches
Birmingham, AL

**PHILIP T. MILLER**
Christ Lutheran Church
Chalmette, LA

**JONATHAN MUELLER**
Shepherd of Paradise Lutheran Church
Newburgh, IN

**MATTHEW E. NELSON (DELA)**
District Missionary to Mormons
Rocky Mountain District

**DONALD P. NEMAC**
Grace Lutheran Church
Elk Rapids, MI

**BRIAN L. NOACK**
St. John’s Lutheran Church (Associate Pastor)
Sayville, NY

**ANTHONY R. ONKEN**
Zion Lutheran Church
Waldenburg, AR

**BRIAN V. PRATT (DELA)**
Lutheran Social Services of Indiana
(Disability Outreach Director)
Fort Wayne, IN

**DANIEL M. PROVOST**
Holy Cross Lutheran Church
Austin, MN

**TERRY L. QUICK (DELA)**
St. Paul Lutheran Church
Longmont, CO

**RICHARD A. RHODES (DELA)**
Mount Olive Lutheran Church
Folsom, CA

**TAMMY L. RICHARD (DELA)**
Trinity Lutheran Church (Associate Pastor)
Beavercreek, OH

**BRIAN D. ROHDE (DELA)**
Trinity Lutheran Church
Packwaukee & Oxford, WI

**ANTHONY R. RUTLEDGE**
Holy Cross Lutheran Church
Caldwell, AL

**DEAN F. SCHROEDER (DELA)**
St. John’s & Martinus Lutheran Churches
Tyllip & Utica, SD

**J. MARK SEDWICK**
Peace Lutheran Church (Pastor and Hispanic M-A-L for Fort Wayne)
Fort Wayne, IN

**THOMAS E. SHUMAKER**
Resurrection Lutheran Church
Sand Lake, MI

**HOLGER K. SONNAG (AR)**
Redeemer Lutheran Church
Carver, MN

**KENNETH A. SOYK**
Faith Lutheran Church
Parkston, SD

**BRYAN J. SPANG (DELA)**
Good Shepherd Lutheran Church
State College, PA

**TIMOTHY R. SPECKMAN (AR)**
Redeemer Lutheran Church
Fint, MI

**ERIC A. STINNETT**
Trinity & Our Savior Lutheran Churches
Stanford & Denton, MT

**STEVEN M. STOLARZYK**
Zion Lutheran Church (Associate Pastor)
Auburn, MI

**WILLIAM KENNETH STOTTLEMYER**
St. Paul’s Lutheran Church
Hancock, MD

**JOHN A. STRAUB (AR)**
Faith Lutheran Church
Detroi, MI

**TIM H. TOLAR**
Star of the North Lutheran Church
Kenai, AK

**DAVID M. WARNER (DELA)**
Trinity & St. John Lutheran Churches
Sidney & Fairview, MT

**JOHN H. WEGENER**
Immanuel & St. Paul Lutheran Churches
Klinger & Readlyn, IA

**ROBERT F. WELDON JR. (DELA)**
Holy Trinity Lutheran Church (Assistant Pastor)
Bowling Green, KY

**RYAN D. WENDT**
Zion Lutheran Church (Associate Pastor/Head Teacher)
Keene, NE

**WILLIAM A. WOODLEY (AR)**
District Calling Missionary-At-Large
Mullica Hill, NJ

**PHILIP E. ZIELINSKI**
Christ Lutheran Church (Assistant Pastor)
Plate Woods, MO

For the Life of the World
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<td>Allen R. Streffing (AR)</td>
<td>Trinity Lutheran Church</td>
<td>Manistee, MI</td>
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<tr>
<td>John E. Wacker (AR)</td>
<td>St. Paul Lutheran Church</td>
<td>Texoma, OK</td>
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<tr>
<td>Mark K. Witte</td>
<td>Trinity Lutheran Church</td>
<td>Lombard, IL</td>
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<td>Edward W. Wright Jr.</td>
<td>Good Shepherd Lutheran Church</td>
<td>Sherman, IL</td>
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<tr>
<td>Kyle J. Wright II</td>
<td>St. Paul &amp; Prince of Peace Lutheran Churches</td>
<td>Coldwater &amp; Quincy, MI</td>
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Even a gusty thunderstorm could not keep the faculty, staff, students, and families from gathering for the 158th graduation exercises at CTS on Friday, May 21, 2004. “We rejoice in the 158th year of God’s grace and an exceptionally gifted class of graduates,” commented Dr. Dean O. Wenthe, President, CTS. “Our calling on this and every day is to announce and to carry God’s grace and gifts to God’s people. To serve God in this fashion is a great honor, privilege, and calling. The entire seminary family is most grateful for this gracious blessing.”

The first order of the day was Baccalaureate in Kramer Chapel where the Rev. William J. Stottlemyer, pastor of St. Stephen Lutheran Church, Defiance, Ohio, was the preacher. He is the father of William K. Stottlemyer, a member of the 2004 graduating class. His sermon reminded those going out to serve Christ’s Church to be instruments of God’s righteousness, “You are tools designed for a specific purpose. You will serve Christ’s people by being His mouth, His hands and feet, and giving His comfort at the time of death.”

Graduation exercises took place later on Friday, also in Kramer Chapel. The Rev. Dr. L. Dean Hempelmann, Director of Pastoral Education for The Lutheran Church–Missouri Synod’s Board for Higher Education, was the guest speaker. In his remarks he made reference to the fact that CTS has graduated more than 5,000 men since 1929, and of those, some 2,600 are still serving our church today. He admonished the graduates to preach God’s lifesaving Gospel to all. “Guard this truth and give it out. Don’t let it end with our generation. ... So many people are lost and searching,” commented Dr. Hempelmann. “Offer what the world needs, what we all need—the truth. The truth is Jesus Christ who came to save us. He said, ‘I am ... the Truth ... No one comes to the Father except through Me’ (John 14:16).”

Degrees were conferred for Master of Arts, including the first deaconesses to graduate from the new Deaconess Program at CTS, Master of Divinity, Master of Sacred Theology, Doctor of Ministry, and Doctor of Philosophy. Several candidates also received certification in the Alternate Route Program.

The graduation ceremony marked the closing of another exciting year at CTS. This included welcoming one of the largest first year M.Div classes, inauguration of the Masters-level Deaconess Program, partnership with the Cranach Institute, and a continued demand for members of the CTS faculty to preach and teach around the world. “The academic year 2003-2004 was one of the best CTS has ever had. The seminary is graduating a very good class which will be, I am sure, a blessing to the church and to their congregations,” commented Dr. William C. Weinrich, Academic Dean. “I must commend the members of the faculty who are competent and committed churchmen and teachers. What they do for the church, often without any reward, is an amazing testimony to their faith which they translate into life. In this way they are a true model and mentor to our students.”

Collected Works of CTS Faculty Member Now Available

*In Christ-The Collected Works of David P. Scaer, Lutheran Professor*; *Volume 1*, is now available from the CTS bookstore. To order this collection of sermons by Dr. Scaer, please call 1-260-452-2160 or go online at www.ctsfw.edu and click Bookstore.
In addition to degrees conferred upon graduating students, the graduation ceremony is also a time to bestow honorary degrees and special honors. During the graduation service on May 21, 2004, two such honors were given to five individuals.

The Reverend V’yacheslav Horynchuk, Bishop of the Ukrainian Lutheran Church (ULC), Kiev, Ukraine, received the degree of Doctor of Divinity, *honoris causa*. Bishop Horynchuk is a 1999 graduate of the Ukrainian Lutheran Theological Seminary of St. Sophia. Having been elected Bishop of the ULC in 2000, he still serves as the pastor of Resurrection congregation in Kiev. “Long before becoming a pastor, he began using his fine academic training and superb linguistic ability in service to the Gospel of our Lord Jesus Christ in numerous translation, writing, and broadcasting projects,” commented Dr. William C. Weinrich, CTS Academic Dean. He serves as the Vice President of Worldwide Translations for the Ukraine and Belarus. He is also the representative of *Good News* magazine in the Ukraine and translates each issue into Ukrainian. He is the author or co-author of some thirty academic papers on linguistics and Christian culture. Bishop Horynchuk also helped found the broadcast “Lutheran Wave.”

The Miles Christi (Soldier of the Cross) award was presented to two couples. The Miles Christi was created by the CTS faculty in order to recognize and honor Lutheran laymen or laywomen in the church who have glorified God through a real contribution in some field of human endeavor and who have displayed the characteristics of good soldiers of Jesus Christ (II Timothy 2:3).

Wayne and Barbara Kroemer of Zionsville, Indiana, and members of Advent Lutheran Church, were honored for their dedication to the church. “Wayne and Barbara Kroemer are dedicated servants of our Lord both in their congregation and in the larger church. Their vigorous commitment to the Lutheran confession is strongly coupled with a deep compassion for the lost. Their interest and commitment to confession and mission provide a model for dedicated service to the church,” said Dr. Weinrich. They were further recognized, “For their lifelong service to Christ through their stewardship of the gifts God has bestowed on them, for their steadfast support of the seminary, and for their Christian commitment.”

Also receiving the Miles Christi award were Howard and Dolores Peterson, Indianapolis, Indiana. In addition to working tirelessly for their home congregation, Advent Lutheran Church, Zionsville, Indiana, the Petersons have reached out to support seminarians in need through the Peterson Foundation. “The Foundation has made it possible for financially strapped seminarians to come to Concordia Theological Seminary by providing grants to help them in their transition to the seminary,” commented Dr. Weinrich. “Further, when the Committee Responsible for International Scholarship Program (CRISP) of The Lutheran Church—Missouri Synod, which is designed to support international students in receiving an education at the seminaries of the LCMS, lost its funding, the Peterson Foundation came to the aid of 18 students, enabling them to continue their theological studies.”
Mercy toward our needy neighbor, “the least of these,” is the response of each believer and the church to the abundant mercy shown us first by Christ. The early church developed the deaconess office as one expression of its mercy. Deaconesses do not just do acts of kindness; mercy is their way of life. Wherever a deaconess serves—mission field, congregation, or institution—she brings the love and compassion of Christ and His Church.

Deaconesses in missions include Dcs. Christie Nelson who has served for 13 years in Thailand. She serves the “least,” including former prostitutes and women and children who call a slum shanty their home. On the church’s behalf, she attends to their physical needs and suffering and points them to their true Physician. Dcs. Teresita Rodriguez serves Spanish-speaking people in Detroit as a hand of mercy extended by churches of the Michigan District, teaching God’s Word and supporting them through the trials of living in the midst of urban crime and crises.

A congregation extends God’s mercy when it appoints a deaconess to care for members, reach into the community, and teach the faith to young and old. Dcs. Linda Nobili, St. John Lutheran Church, Rochester, Michigan, visits the sick and homebound, educates and supports the laity to care for one another, oversees women’s groups, and coordinates volunteers. Dcs. Carol Goldfish serves Trinity Lutheran Church, Cedar Rapids, Iowa, overseeing the congregation’s compassion for those in crisis, coordinating physical care with the parish nurses, and educating parents and families. She also travels throughout Iowa educating pastors and church leaders on how to support people enduring grief and domestic violence.

In LCMS institutions and agencies, deaconesses reach people on the margins of our society. Dcs. Ruth Drum points troubled teens to Christ at Dakota Boys Ranch, Fargo, North Dakota. Dcs. Lois Diebel provides support to Florida pastors and congregations with developmentally disabled parishioners as a Parish Ministry Consultant of Bethesda Lutheran Homes & Services in Orlando. As dollars become scarce and districts and Synod cut funding for special ministries, more congregations are banding together to fund a deaconess to work in a hospital, nursing home, or prison.

While there are many avenues for deaconess work, every deaconess is an agent of the church’s mercy. She receives her nourishment from the altar and goes forth into the world to pass on the wonderful mercy shown her. But alleviating suffering isn’t her only goal. The deaconess points sufferers back to mercy’s Source by reminding them of their Baptism and by teaching them about the gifts the Lord has waiting for them in Word and Sacrament. One can begin to see here the wonderful connection of the deaconess vocation with the Office of the Holy Ministry.

Women who discern a calling to the deaconess vocation may also use their talents in music, education, social work, youth and children, sign language, etc. Deaconess certification in the LCMS may be obtained at the undergraduate or graduate level. For a young woman, Concordia University, River Forest, Illinois, provides deaconess certification through a bachelor’s degree in theology. At the graduate level, the Synod’s two seminaries offer a Master of Arts with specializations in deaconess studies. Here at Concordia Theological Seminary, contact Dr. Arthur A. Just at 260-452-2210, or e-mail Deaconess@mail.ctsfw.edu.

Dcs. Kristin Wassilak is the Director of the Deaconess Program at Concordia University, River Forest, Illinois.

“Be merciful, just as your Father in heaven is merciful.” Luke 6:36

“Whatever you did for the least of these My brethren, you did for Me.” Matthew 25:31
The Concordia Theological Seminary Guild is a group of women who are devoted to serving God by assisting the seminary and its students. The group in Fort Wayne has existed in some entity since the mid-1800s and continues to fulfill its mission through prayer and supporting students via projects large and small. They provide gifts for newborn infants, the children served by the Christ’s Child Learning Corner, and student wives. They also provide snacks during finals weeks, bake birthday cakes for the single students, and host a work day to do mending for the students. They have recently expanded the group by inviting other Lutheran women’s groups to become Affiliate Guilds and have been blessed by a wonderful response.

On a larger scale, they have recently refurbished the Mission Resource Center and have taken on the task of providing new chairs for the Student Commons area. The current seating dates from the opening of the campus in the late 1950s. The chairs are brittle and breaking; refinishing has been investigated and is not a viable option. The seminary’s budget cannot stretch to meet this need, so the Guild is committed to raising $3,000 towards the project. They are nearly a third of the way toward the goal!

New officers and board members were elected in April: President, Janice Schmidt; Vice President, Lois Kadai; Recording Secretary, Janet Grotrian; At-Large: Marge Buls and Marilyn Winners. Thank you to the outgoing officers: Janet Hammam, Anita Degner, Anita Voelker, Virginia Elliott, and Dorothy Klug.

One of the longest running projects of the Guild is their annual Donation Day. This year it is scheduled for Tuesday, October 19, when LWML Guilds from Indiana and neighboring states, Affiliate Guilds members, and others interested in the seminary are invited to bring food and clothing donations to the Food and Clothing Co-ops on campus. Opportunities are available for campus tours, chapel service, coffee break with students, and lunch. Our special guest speaker this year will be the Rev. Dale Kern who will portray Pastor Detzer, a circuit rider in northwest Ohio in the early years of settlement. They invite you to join them at this gathering. For more information about Donation Day call Community Services at 260-452-2204.

Concordia Theological Seminary
Affiliate Guild Registration

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

Name: ________________________________________________________________
Organization: __________________________________________________________
Address: ________________________________________________________________
City: __________________________ State: ________ Zip: ________________

☐ Please contact me with more information.

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

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

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

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

Fall Invitational Campus Visit

September 23-25, 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.
Why Should I Give?

Why should I support Concordia Theological Seminary with financial gifts? After all, our Synod covers much of the cost, doesn’t it? And don’t the students pay tuition? And isn’t there a large endowment that helps with the budget? Why are my gifts needed?

These and other similar questions are frequently asked when we speak of supporting the seminary financially. While such questions are important, there are more substantive reasons to support the seminary than these pragmatic questions.

Why support the seminary? Because in a swirling sea of cultural change when more and more absolutes are called into question and when Christianity is merely one of many options available in the religious atmosphere, Concordia Theological Seminary prepares men who will serve as agents of stability and truth in congregations that boldly proclaim the unchanging Gospel of Jesus Christ and the exclusive claim God makes that there is no other god nor way of salvation than through Him.

Why support the seminary? Because here men will learn how to bring the healing balm of the Gospel to those who are burdened by their sin, who are troubled by relationships in life that have failed, who face intractable pain from illness and injury, who suffer the loss of loved ones in death, and who come face to face with their own mortality.

Why support the seminary? Because here our future pastors learn to bring hope for the future, instruction in the Christian faith and life for our youth as well as adults, guidance for those embarking on life together as Christian husband and wife, and purpose for all those who ask that age-old question, “Why am I here?”

Why support the seminary? Because where a pluralistic society offers individuals a taste of a smorgasbord of religions, the seminary prepares missionaries to reach those who are so confused by the demands made of other religions and offer to them Him who is the Light shining in the darkness.

Why support the seminary? Because Concordia Theological Seminary stands so steadfast in its adherence to our Lutheran Confessions that Lutheran church bodies throughout the world, especially in places such as the emerging churches in the former Communist bloc countries, look to it as a leader for strength and help in establishing their own churches on solid Lutheran ground.

Concordia Theological Seminary cannot do these things without your help. While at one time The Lutheran Church—Missouri Synod heavily supported our seminaries, today its limited funds are able to give just a small fraction of the seminary’s budget.

Some years ago, due to the looming shortage of pastors, the Synod encouraged the seminaries to provide education to students with little or no cost for tuition. Student needs today are far greater than in the past. Close to two-thirds of our students are second career students, having left their homes and careers to prepare for the Office of the Holy Ministry. They come with families, sometimes with children in college. While a few may be able to take four years out of the middle of their lives to return to school without the main breadwinner’s income, this is not true for most. Half of our students graduate with debt of about $25,000, even with paying very little for tuition. The needs are great, but our students see a greater goal of service to their Lord ahead and do all that they can to reach that goal.

While the seminary has some endowment, it is rather modest and covers only a small portion of the seminary’s needs.

How can you help? Please consider a regular generous offering. Your support of the seminary enables you to be a partner in this eternal soul-saving work. Please help provide pastors for congregations in need and missionaries to those still living without the Gospel. Your gift will be a blessing for our students and bring you an abiding sense of contentment for the good it accomplishes.

Yes, I want to help!

Please use my gift for

☐ General Operations
☐ Student Aid
☐ Other _______________________
☐ I am a member of Thrivent.
☐ My employer will match my gift.

☐ Please have someone contact me to learn more about support for the seminary.
☐ Please have someone contact me regarding estate gifts.
☐ I have already included the seminary in my will or trust.

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.
CTS “Treasures” Gather on Campus

While visiting CTS one is always surrounded by the many treasures on campus, from astounding architecture, to beautiful artwork, and volumes of rare books. In the late spring of this year a group of “living treasures” gathered to meet and enjoy each other’s company. This group was comprised of emeriti professors, their wives, and widows who combined have given hundreds of years of service to the church and especially CTS.

Dr. and Mrs. Dean O. Wenthe hosted the group for a luncheon in their home where many delightful stories of service to the church, children, and grandchildren were shared. A very special guest of the day was Mrs. Esther Stahlke, widow of Dr. Otto Stahlke who served as a Professor of Systematic Theology at CTS from 1956-1983. Mrs. Stahlke had recently celebrated her 98th birthday!

Pictured left to right are: Front Row: Mrs. Miriam Zietlow, Mrs. Kay Muller, Mrs. Harold (Marge) Buls, Mrs. Leah Maier, Mrs. Eugene (Dorothy) Klug, and Mrs. Otto (Esther) Stahlke. Back Row: Dr. Harold Zietlow, Mrs. (Henry) Madalene Eggold, Professor Richard E. Muller, Dr. Walter A. Maier II, Dr. Melvin L. Zilz, Mrs. Carole Zilz, Mrs. Waldemar (Anita) Degner, Mrs. Linda Wenthe, Dr. Dean O. Wenthe.

Opportunities Abound with Seminary Retreats

Would you like to learn from the same professors who teach the students at CTS? Would you enjoy the opportunity to delve into topics and issues that interest you and your family? Are you ready to take a few days away from your hectic schedule and be refreshed and energized with excellent instruction and the company of people who wish to expand their horizons? Then take this opportunity to register for one of the excellent retreats being offered at CTS. You will have the opportunity to learn from our fine faculty, worship in the beautiful Kramer Chapel, and enjoy the incredible 191-acre campus. Meals and housing on campus are available with all of our retreats. To find out the fees for any of our retreats call Community Services at 1-877-287-4338, ext. 2204, or go online to www.ctsfw.edu, click on Events, click on Seminary Retreats.

Equipped to Serve (September 17-19, 2004): This annual retreat for congregation officers, elders, and other lay leaders is led by Dr. Harold L. Senkbeil, Associate Professor of Pastoral Ministry and Missions at the seminary. Topics covered during the weekend include “Who Are We?—Understanding and Confessing Lutheran Doctrine”; “What Is Our Purpose?—Gaining Fresh Perspective on Lutheran Life and Worship”; “Where Are We Headed?—Learning New Tools for Lutheran Mission and Service.”

Enter the Biblical World: A Retreat to Refresh and Renew (October 8-9, 2004): This weekend retreat will focus on the family. One of the featured speakers will be seminary President Dr. Dean O. Wenthe as he presents “God’s Good Gift of the Family.”

The Christian Family: God’s Grace in Every Stage of Life (October 11-15, 2004) is the theme for the 2004 Lutherhostel. Laypeople of all ages will gain a new insight of God’s work in all the stages of our life, from birth to dealing with end-of-life issues.

God, What Do We Make of Him—A Study of the Trinity (October 15-17, 2004): This special Confirmation Retreat, led by the Rev. John M. Dreyer, Admission Counselor at CTS, is designed for youth who are currently receiving confirmation instruction. Highlights on the schedule include worship in Kramer Chapel, a scavenger hunt, and recreation time in the campus gymnasium.
Singing and Preaching the Close of the Year: Zion Hears the Watchmen Singing

The Good Shepherd Institute
Fifth Annual Conference ★ November 7-9, 2004

Presenters
Arthur A. Just Jr.
Kent J. Burreson
Richard C. Resch
Daniel Zager
Gene E. Veith Jr.

PLENARIES
The End Times Lessons: The Bridegroom Comes, Awake!
The End Times in Luther: The Dear Last Day
The End Times in Hymns: Saints and Angels Sing Before You
The End Times in Bach: “Watch! Pray!”
The End Times in Art

SECTIONALS
The End Times in Preaching: Proclaiming the Genesis of Revelation
The End Times in Literature for Choir
The End Times in Pastoral Practice: In the Midst of Earthly Life
The End Times in Literature for Organ: Timeless Repertoire

EVENTS
Marilyn Mason ★ Organ Recital
Steven F. Wente ★ Hymn Festival
Seminary Schola Cantorum ★ All Saints’ Choral Vespers: Bach Cantata #140
St. Paul’s Children’s Choir, Fort Wayne ★ Choral Vespers
Professors Just, Pless, and Fickenscher ★ Homiletical Study for Advent—November 9-10

THE GOOD SHEPHERD INSTITUTE
Pastoral Theology and Sacred Music for the Church
Co-Directors: Arthur A. Just Jr. and Richard C. Resch

Conference Journals from past Institutes may be purchased through the Concordia Theological Seminary Bookstore (ctsbookstore@mail.ctsfw.edu or 260-452-2160).

For brochures and more information contact Heidi Mueller at 260-452-2143, or online at www.ctsfw.edu, or write to: The Good Shepherd Institute, Concordia Theological Seminary, 6600 North Clinton, Fort Wayne, IN 46825.
Greetings to Our Alumni!

Graduation 2004 saw the Alumni Association increased by 74. We eagerly await news from our newest alumni as they begin their service in the congregations of the LCMS.

During graduation services the members of the classes of 1954 and 1964 were recognized. These veterans of the cross gathered for their class reunions where they celebrated the blessings that God bestowed upon and through them as they served for four and five decades.

The classmates enjoyed fellowship together and spent hours reminiscing. We look forward to the reunions of the class of 1955 and 1965 at graduation next year. For those brothers who want to plan ahead, the date for the 40th and 50th reunions is May 20, 2005. Other reunions have yet to be set. Please watch this page for future information.

The CTS Alumni Association invites the Alumni in Region 7 (Texas, Oklahoma, Kansas, Rocky Mountain), Region 8 (Missouri, Nebraska, N. Dakota, S. Dakota), Region 9 (Montana, Wyoming, Northwest), and Region 10 (California-Nevada-Hawaii, Pacific Southwest) to submit nominations for positions on the Alumni Board. Both the nominee and the nominator are to be from the same region. Election of the Board will take place at Symposia in January. Please submit your nomination by July 31, 2004. Nominations should be submitted to the Alumni Office in care of the Rev. Thomas Zimmerman, 6600 N. Clinton St., Fort Wayne, IN 46825 or via email: zimmermantp@mail.ctsfw.edu.

Concordia Theological Seminary Alumni Association Membership

I am enclosing my membership dues of at least $20.00. (Contributions in higher amounts are welcome, as they will benefit the seminary and the students attending it.)

Lifetime Membership now available—$250.00

Name ____________________________________________ Title ____________________________

Class of ________________  □ Springfield □ Fort Wayne □ Other ________________

Street ____________________________

City ____________________________  State ___________  Zip ____________

Telephone ___________________  E-mail ____________________________

Please make your checks payable to Concordia Theological Seminary.

This form must accompany your check. Please mail this form and your check to:

Alumni Relations Office, Concordia Theological Seminary, 6600 N. Clinton Street, Fort Wayne, IN 46825-4996.
Calendar of Events

Events
First Sunday Brunches
August 1, 2004
September 12, 2004
October 3, 2004
Katherine Luther Dining Hall

Opening Service
159th Academic Year
September 12, 2004
4:00 p.m.
Kramer Chapel

Prayerfully Consider:
Invitational Campus Visit
September 23-25, 2004
1-800-481-2155

Good Shepherd Institute
November 7-9, 2004
1-877-287-4338, ext. 2143

Music
All Saints’ Choral Vespers with the Schola Cantorum
November 7, 2004
7:00 p.m.
Kramer Chapel

Retreat
(For additional information on retreats call 1-877-287-4338, ext. 2204.)

Lay Leadership Retreat:
Equipped to Serve
September 17-19, 2004

In the Steps of Martin Luther–Germany Tour
November 13-23, 2004
1-877-287-4338, ext. 2172

Enter the Biblical World:
A Retreat to Refresh and Renew
October 8-9, 2004

Lutherhostel–The Christian Family:
God's Grace in Every Stage of Life
October 11-15, 2004

Confirmation Retreat:
God, What Do We Make of Him–A Study of the Trinity
October 15-17, 2004

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

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

If you would like to see For the Life of the World on the World Wide Web, go to web site: www.LifeOfTheWorld.com. The current issue, as well as previous issues, can be found at this interactive portal.
In March of 2004, we were privileged to bring to the campus of Concordia Theological Seminary an exhibit from Germany of Luther memorabilia, “Martin Luther—the Reformer.” Now, we are thrilled to be taking people to the land of Luther himself. We sincerely hope that you will consider becoming part of our CTS tour “In the Steps of Martin Luther.”

Of course, it is one thing to read about Luther or even to view artifacts about Luther here in the U.S., but quite another to visit the actual places where Luther walked—the Castle Church where he posted the 95 Theses, the monastery where he discovered the Gospel, the place where he died—to name just a few. And to do so with knowledgeable and experienced seminary tour hosts makes such a trip the experience of a lifetime.

Prof. Robert V. Roethemeyer
Mr. John Klinger
CTS Tour Hosts

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Join us for the experience of a lifetime. Call Kim Hosier at: 1-877-287-4338 x2172

For a Tour Brochure and Registration Application, please complete this form and return it to: CTS Tours • Concordia Theological Seminary • 6600 North Clinton • Fort Wayne, Indiana 46825

Name ____________________________________________________________
Address: _________________________________________________________
City ____________________________ State: ______ ZIP: ________________
Phone Number _____________________________________________________