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Dear Friends of Concordia Theological Seminary:

Who Are You? A Question of Identity

An interesting and rewarding experience is getting to know a noble person. It is a pleasure to be with someone who is kind, truthful, and trustworthy. The words and actions of such a person display who they are, i.e., their identity. Reflect for a moment on that godly woman or man who has enriched your life. Perhaps your mother, your father, your wife, or your husband comes immediately to mind. The character of such a person is consistent and trustworthy. We rightly feel we “know” “who” such a person is. Their identity, “who” they are, is evident.

In the frail and fallen circumstances of our humanity, there are also painful surprises. An apparently dedicated father and husband can suddenly be discovered to be unfaithful to his family. The tragedy of such events touches many men and women in our day. To think that we know “who” someone is but then to discover that, in fact, they are not the person we thought is very painful.

There is a question of identity that is foundational to all of life. To know “who” Jesus “is” literally makes the difference between life and death.

In our day, in popular as well as academic settings, multiple answers are offered as to “who” Jesus “was” and “is.” In academic circles, Jesus is variously presented as a mystic peasant, Jewish rabbi, itinerant cynic, emancipating leader, etc. One of the most striking portrayals of Jesus in parts of the academy suggests that He was a first-century parallel to a liberal university professor! Much of the Bible must be set aside to come to such a conclusion, but book-length efforts with extensive footnotes have been devoted to suggesting that “this” is “who” Jesus really was.

On the popular level, there is a similar variety of answers to “who” Jesus “was” and “is.” Some see Jesus as a moral example; some as a religious genius; some as a giver of law; etc. How extraordinarily important that we know “who” Jesus “was” and “is.” It is a matter of life and death—life and death for each of us and for our families. The beauty of placing the Sacred Scriptures above every other book about Jesus is that here the utterly true and reliable, prophetic, and apostolic portrait of Jesus is presented. Similarly, the beauty of the Ecumenical Creeds, the Lutheran Confessions, and faithful Christian liturgies is that they present “who” Jesus “was” and “is” with Scriptural faithfulness. How rich and wonderful is this truthful portrait of Jesus!

Here is the answer of St. Peter: “You are the Christ, the Son of the Living God” (Matt. 16:16). The prophetic and apostolic portrait of Jesus is more wonderful than any merely academic or popular portrayal. To know this Jesus is to receive life, innocence, and righteousness from His holy and saving work on the cross and His glorious Resurrection. To know this Jesus is also to know the Blessed and Holy Trinity, and it is to know “who” we are—God’s creatures, fallen but now redeemed.

Read the Apostles’ Creed again with this question of identity in mind. This ancient Creed is Good News, Gospel, for here you rightly are told “who” Jesus is, “who” God is and, indeed, “who” you are.

I believe in God, the Father Almighty, maker of heaven and earth.
And in Jesus Christ, His only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended into hell,
The third day He rose again from the dead.
He ascended into heaven
and sits at the right hand of God
the Father Almighty.
From thence He will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy Christian Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Having heard again this Good News, enjoy this issue of For the Life of the World as it reflects the portrait of “who” Jesus “is.”

Sincerely yours, in Christ’s service,

Rev. Dr. Dean O. Wenthe
President, Concordia Theological Seminary
4 “Who Do You Say that I Am?”
The Identity of Jesus in the New Testament
By the Rev. Dr. Charles A. Gieschen, Chairman of the Exegetical Department and Associate Professor of Exegetical Theology, Concordia Theological Seminary, Fort Wayne, Indiana
In contrast to the befuddled understanding of Jesus’ identity often presented by modern media, the New Testament presents a clear and uncompromising confession of Jesus as God incarnate for the salvation of the world.

7 Jesus. Who is this Jesus? Jesus is...
By the Rev. Randall L. Golter, President, Rocky Mountain District, The Lutheran Church—Missouri Synod (LCMS)
Jesus, the Christ, true God and true man, the only-begotten Son of the Father, is the source of all spirituality. His blood erases and guarantees our sin-debt (Heb. 10:12-14), draws us near to God (Eph. 2:13), and brings holiness to the unholy (1 John 1:7b; John 17:17).

10 Everybody Loves Jesus. The Culture Cherishes a Counterfeit Christ
By the Rev. Todd A. Wilken, St. Louis, Missouri, is the host of the nationally syndicated radio program, Issues, Etc.
Why does Jesus make the cover of Time, Newsweek, U.S. News & World Report, and even Popular Mechanics? Why is He the subject of best-selling fiction and blockbuster movies? ... Everybody claims to know who Jesus was and what He would do. Everybody loves Jesus.

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In contrast to the befuddled understanding of Jesus’ identity often presented by modern media, the New Testament presents a clear and uncompromising confession of Jesus as God incarnate for the salvation of the world. This confession of Jesus is presented in two primary ways. First, it is revealed in Jesus’ own words and work. For example, the Gospel of John regularly records Jesus revealing Himself with the phrase “I am” (sometimes translated “It is I”), the same self-disclosure formula used by the LORD in the Old Testament (John 4:26; 6:20; 8:24, 28, 58; 13:19; 18:4-9; see also Deut. 32:39; Isa. 41:4; 43:10, 13, 25; 46:4; 48:12; 51:12; 52:6). With these words Jesus shows Himself to be none other than “the LORD” who spoke through the prophets. Jesus also speaks regularly of Himself as “the Son of Man”; “As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in Him has eternal life” (John 3:14-15). His use of this title is not like its use by some modern Christians as a designation for His human nature (e.g., the fourth stanza of the hymn “Beautiful Savior”). Jesus uses this title because it was a widely known title for the coming Messianic deliverer among first century Jews due to its presence in Daniel 7:13.

It is, however, especially Jesus’ work that reveals His identity. Jesus Himself emphasized this truth: “If I am not doing the works of My Father, then do not believe Me; but if I do them, even though you do not believe Me [i.e., My words], believe the works, that you know and understand that the Father is in Me and
Jesus was not a tragic victim in a corrupt political process that led to His humiliating crucifixion, but was the willing participant in a divine plan to redeem all creation from the bondage of sin: “The Good Shepherd lays down His life for the sheep . . . No one takes it from Me, but I lay it down of My own accord” (John 10:11, 18).
I am in the Father” (John 10:37-38). Too often Christians look especially to the healing and nature miracles in order to understand the identity of Jesus. As important as these are, Jesus routinely discouraged the propagation of “miracle news” during His ministry and instead repeatedly taught about the necessity of His death and resurrection as His definitive work: “From that time Jesus began to show His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised” (Matt. 16:21; see also 17:22-23 and 20:17-19).

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Second, this identity of Jesus as God crucified and risen for the salvation of the world is affirmed by the words and worship of His followers. The message that God had been crucified was foolishness to the Greek-speaking world, yet it took center-stage in the preaching of the apostles (1 Cor. 1:18-25). The presentation of Jesus in the four Gospels—Matthew, Mark, Luke, and John—is dominated by the narrative of His death and resurrection. The Apostle Paul shows this message to be the “creed” of first generation Christians: “For I handed over to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures, that He was buried, that He was raised on the third day in accordance with the Scriptures” (1 Cor. 15:3-4). It is specifically the Jesus who died and rose again that is confessed to be “Lord” (e.g., John 20:28 and Phil. 2:5-11). Not only did the apostles testify to Jesus’ identity through their words about Him but also in their worship of Jesus. The First Commandment testifies that worship of any being other than the LORD is idolatry. For first century Jews to worship Jesus as is evident in the New Testament, they truly believed that the fleshly Jesus is the LORD (e.g., John 9:38 and Matt. 28:17).

As we have seen from these brief examples, three important truths about the identity of Jesus surface repeatedly in the New Testament. First, these writings testify that Jesus is Lord; namely, He is none other than the LORD of the Old Testament, the God of Israel. He is not depicted merely as an agent or representative of the LORD but as one who shares in the mysterious reality of the true God by virtue of being the Son. He is Emmanuel, “God with us” (Matt. 1:23). Second, the New Testament also proclaims that Jesus is man; namely, He is God incarnate as a flesh and blood male. He did not only appear to be man by temporarily taking the form of a man but eternally shares our human nature because it was necessary that He obey as our substitute, even unto offering His perfect flesh and blood as a complete payment for our sin. The Son becoming man is a great mystery; it cannot be rationally explained but is accepted by faith. Third, and most importantly, the New Testament documents proclaim that the death and resurrection of Jesus are the defining events which reveal who He truly is, even who God is. Jesus’ death and resurrection are not only vivid testimony to His identity as God and man, but it is the foundation of our identity as it proclaims God’s boundless love for all His creation, especially mankind.

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The Father had a plan. He sent His Son to stand in our place. Jesus became the slave in our place, faithfully serving in His assigned station and obeying all His Father’s commands (Phil. 2:7-8; Rom. 8:3-4). Jesus becomes our Advocate and says to His Father, “Charge it to My account! Charge every one of their debts to Me, Heavenly Father. I am their Guarantor!” Jesus signed our IOU with His holy life and sacrificial death.

Who is this Jesus? Jesus is ...

Our Guarantor. Onesimus, a runaway slave, owed a debt to his master Philemon. We could very well imagine Philemon’s frustration when he no longer had a slave to plow the field, tend the animals, or even manage the affairs of his estate. Whatever his task, Onesimus was no longer there to do it! By leaving his assigned station, he stole time and earnings from his master Philemon as well as love, trust, and honor. His fellow slaves were left to do Philemon’s bidding by themselves while Onesimus sought freedom from his obligation. Onesimus owed a great debt and should be punished!

John Nordling’s new commentary on Philemon (Concordia Commentary, CPH, 2004) lists the penalties for runaway slaves. Punishments included “branding on the forehead with the letters F or FUG (abbreviations for FUGITIVIS, “runaway”), to the forced wearing of an iron collar or plaque around one’s neck, to pushing heavy millstones around in dim granaries for the rest of one’s life, to burnings, beatings, mutilations, and shocking forms of death: flagellation, being fed to ravenous animals or fish, and especially crucifixion, the ‘standing form of execution for slaves’” (p. 271).

That the Apostle Paul steps in and takes responsibility for any debt Onesimus owed is remarkable: “If he has wronged you at all,
or owes you anything, charge that to my account” (v. 18). Paul would guarantee any debts from his own purse; he would be the guarantor of Onesimus! In effect Paul was saying, “Charge every debt to me, Philemon! I’ll take care of it on behalf of Onesimus.”

In America the average credit-card debt is seven thousand dollars. The vast majority of Americans have a monthly mortgage payment. We all know about debt! How much more debt we owe our Heavenly Father! Carefully mull over God’s Ten Commandments, and we quickly become aware of our “running away” from His demands of love toward Him and His creation. We have stolen respect, love, and honor from God as well as concern from those entrusted to our care.

Our first response is to mouth words of defense or excuse, but all words fail. The Father had another plan. He sent His Son to stand in our place. Jesus became the slave in our place, faithfully serving in His assigned station and obeying all His Father’s commands (Phil. 2:7-8; Rom. 8:3-4). Jesus becomes our Advocate and says to His Father, “Charge it to My account! Charge every one of their debts to Me, Heavenly Father. I am their Guarantor!” Jesus signed our IOU with His holy life and sacrificial death.

Standing in the Lord’s presence each week, His called servant announces freedom from all debt to God: “I … forgive you all your sins in the name of the Father, and of the Son, and of the Holy Spirit.” The taste of freedom in the Holy Meal as the Lord’s blood of redemption touches sin-parched lips causes great gladness and unrestrained joy. The baptized “go out leaping like calves from the stall” (Malachi 4:2).

We owe no debt to God, but we do owe a debt to our neighbor. Therefore, Jesus leads us beyond the Divine Service to show us an obligation to those whose paths cross ours. The debt we owe gives us the privilege of becoming a slave of love to others (Rom. 12:1; James 1:27; 1 Peter 1:22; Luke 10:33-35). What freedom! What a life we now have in Him!

Who is Jesus? He is our Guarantor.

Jesus. Who is this Jesus? He is … Our Holiness. Most everyone is looking for some way to become holier. The harder we try, the filthier we get. Only God is holy, and His Son is our holiness. Paul writes that Jesus is our “sanctification” (1 Cor. 1:30), saying that Jesus, the God/man, is our holiness.

I spent a few days in early September on the Navajo Indian Reservation just north of Gallup, New Mexico. The missionary, Steve Greene, told me about the tremendous amount of alcohol abuse and family dysfunction on the reservation. Many Navajos seek the “gospel solutions” of medicine men for cleansing of the evil they feel.

Mental health counselors speak of the “replacement-child syndrome” for those women who suffer grief from the abortion they had. Many years ago I knew of a woman who refused to come to the Lord’s Holy Table because she had been violated by her father. She felt she was too unholy for the Lord; she ended up seeking her cleansing solution by joining the Mormon religion. She was taught that if she would just strive as hard as Jesus did, she could become as holy as Jesus.

As one reads the Old Testament prophets, he learns that the Israelites of old were no different. They mimicked their pagan neighbors’ pursuit of holiness by contacting the dead, sacrificing to goat demons, and sacrificing their children to Molech (Lev. 17:7; 20:4, 6). The Israelites were seeking holiness in all the wrong places.
At least the Israelites got it right when they understood that holiness must come from outside of them. Nothing is holy within any person as Paul establishes (Rom. 3:10; 5:12; 7:18).

God’s only Son Jesus, along with His Father and the Spirit, is our holiness. God preached to the Israelites, “I am the LORD who sanctifies you” (Lev. 20:8). Because of the Old Adam the Israelites could not generate their own holiness any more than we can today. They, therefore, had to be in constant contact with the Holy One Himself. Neither the Old nor the New Testament has any record of a self-sanctifying scheme that succeeded!

The Israelites received holiness through the Lord’s prescribed way of sharing His holiness through the divine-to-man ritual interaction of His Word, sacrifices, and meals. The Lord was the actor who offered atonement by these Word-initiated and Word-empowered ways (Lev. 1:1; 4:1; 5:14; 17:11). The Israelites lost holiness because they lost contact with the Lord’s way of sharing His holiness.

Jesus is the Father’s divine-to-man interaction: He is the Father’s way to communicate holiness to His people in the Divine Service. Jesus is the Word that sanctifies (John 1:1, 14; 17:17, 19), the Sacrifice that sanctifies (Heb. 10:10, 14), and the Meal that sanctifies (Matt. 26:26-29; 1 John 1:7b). Through the Word and the Sacraments the ever-present Jesus brings His Church into being and keeps His Church holy. Holiness is lost unless Jesus is in contact with us.

John Kleinig writes in his Leviticus commentary (Concordia Commentary, CPH, p. 440): “Like God who had declared to the Israelites in Lev. 20:8, ‘I am the Lord who makes you holy,’ he sanctifies all the members of the church by his embodied presence with them in the Divine Service and his ministry as their exalted High Priest (Heb. 2:11). He sanctifies them through his holy body and blood (Heb. 10:10, 14, 29; 13:12). He therefore is their sanctification (1 Cor. 1:30). In him and through their faith in him, they are sanctified (Acts 26:18; 1 Cor. 1:2). They are holy in him (Phil. 1:10).”

Who is Jesus? He is our Holiness.

Buddhist priests to this day climb Mount Omine, a 5,640-foot mountain in Japan. They are drawn by a belief that the two-hour ascent up its rocky trails will help them find a higher level of spirituality and will separate them from the worldly concerns below. They will never find what they seek. They have the wrong place, the wrong mountain, the wrong god.

Jesus, the Christ, true God and true man, the only-begotten Son of the Father, is the source of all spirituality. His blood erases and guarantees our sin-debt (Heb. 10:12-14), draws us near to God (Eph. 2:13), and brings holiness to the unholy (1 John 1:7b; John 17:17).

The Rev. Randall L. Golter is the President of the LCMS Rocky Mountain District.
When anchorman Peter Jennings aired his 1999 television documentary “The Search for Jesus,” many Christians were alarmed. The program was promoted as “a journalist’s exploration of the historical figure of Jesus.” It turned out to be Jennings and a group of liberal Bible scholars deconstructing the Gospel accounts of Jesus’ life, death, and resurrection.

Jennings followed in 2004 with “Jesus and Paul: Word and Witness.” While this program was more balanced, it still failed to take seriously the historical accounts of Jesus and of the early Church. This time Christian viewers were less surprised. Some were almost convinced. After all, it all sounded so reasonable. Maybe that Jennings fellow was on to something.

Why does Jesus make the cover of Time, Newsweek, U.S. News & World Report, and even Popular Mechanics? Why is He the subject of best-selling fiction and blockbuster movies? Why is Jesus cited in support of presidential candidates, P.E.T.A., diet books, hybrid cars, and Alabama state tax reform? Everybody claims to know who Jesus was and what He would do. Everybody loves Jesus.

Jesus Is My Homeboy

During His ministry, Jesus suffered from what marketers would call “poor consumer awareness.” Jesus asked His disciples, “Who do men say I am?” The survey results at the time were confused: “John the Baptist, Elijah, Jeremiah, or some other prophet.”

Today, Jesus enjoys almost universal name recognition. The American public seems to have a pretty good idea of who Jesus was. Seventy-five percent of Americans believe that Jesus was a real person; 77% believe that He was born of a virgin; 69% believe that Jesus was the Son of God; 67% believe that He was divine; only 44% of Americans believe that Jesus was merely human and committed sins; and 80% believe that He rose from the dead. Of those who expect His return, 45% believe that it will happen in their lifetime. Jesus is even the public figure most Americans name as their personal hero.

Does this mean that our culture has an accurate picture of Jesus? In 1999, George W. Bush was asked to name the political philosopher that had most influenced him. He answered, “Christ, because He changed my heart.” For days afterward the media debated the meaning of this response. Did Bush consider Jesus a political philosopher? With Machiavelli, Hobbes, Rousseau, Locke, Burke, and Paine to choose from, why name Jesus?

The media’s reaction was odd. After all, Bush’s answer simply reflected the conventional wisdom of the culture. In popular opinion, Jesus is a political philosopher. Jesus is also an animal rights activist, a flag-waving patriot, an environmental crusader, a champion of free trade, a feminist goddess worshiper, an enemy of gun control, and an advocate for gay marriage. Conservatives and liberals, the religious and irreligious, the moral and immoral all claim Jesus. I recently saw a T-shirt reading, “Jesus Is My Homeboy.”

Everybody has a place for Jesus. Secularists, Jews, Muslims, Buddhists, Agnostics, Atheists, Hindus, Universalists, Wiccans, Baha’i, Sikhs, Taoists, and New-Agers all have some place for Jesus in their ideologies. He was a good man, a prophet, a teacher, a deva, an avatar, a consciousness, an enlightened being, or a divine spirit.

Everybody loves Jesus, but why?

The Jesus of American Spirituality

In America’s consumer culture everything must be simple. Everything must be accessible to the broadest possible audience. Information, art, morals, and politics must be delivered to consumers in their lowest common denominator.
Religion is no exception. Americans love the idea of religion but are leery of any particular religion. This is especially true of Christianity. Christianity is too particular, too specific. Consumers want vague spirituality.

In American spirituality, “god” is generic, man is basically good, and your problem isn’t your sin but your unrealized goodness. In American spirituality, “salvation” doesn’t require a savior, just a little self-help.

The Jesus of Christianity won’t do either. The Jesus whom Scripture reveals isn’t user-friendly. He is too harsh with sinners and too determined to die for them. He can’t stop talking about His Cross and why He must endure it. He is too human, too divine, too bloody, too dead, and too alive. So, the culture invents its own “Jesus.”

In American spirituality, Jesus is shaped by the felt needs of the culture. At one moment he is telling us to go vegan, at the next he is manning the grill at the 4th of July church picnic. He is cited by Democrats and Republicans, quoted by doves and hawks, and invoked by presidents and anarchists. When one asks, “What would Jesus do?” the Jesus of American spirituality answers, “Whatever you want.” No wonder everybody loves this Jesus. What’s not to love? This Jesus is everything the Jesus of Scripture isn’t.

Everybody loves this Jesus because he is obscure. This Jesus, if he lived at all, lived so long ago that no one can know anything about him for certain. But that’s good. That way there’s no need to delve into the details of his life. Besides, he’s more interesting (and useful) as a myth than a man. He is a shadowy figure of the past but not of the present. He is always referred to in the past tense or in the potential optative mood, “What would Jesus do, eat, drive, etc.?”

Everybody loves this Jesus because he is ambiguous. This Jesus spoke in sound bite platitudes and truisms. He didn’t have anything to prove; he just wanted to make people think. He was for good and against evil in the most general sense, without defining either one. He held the moral high ground by refusing to choose sides.

Everybody loves this Jesus because he is inoffensive. This Jesus was the nicest guy in the world. He never caused trouble; he just loved people. He was universally popular because he never got on anyone’s nerves, never overstayed his welcome, and always knew when to shut up.

Everybody loves this Jesus because he is affirming. This Jesus accepted everyone as they were. He never told anyone that they were wrong. He didn’t judge anyone. He encouraged people to believe in themselves and feel good about themselves. He taught tolerance for everyone and everything.

Everybody loves this Jesus because he is pluralistic. This Jesus never claimed to come from God, much less to be God. He never tried to convert anyone. He didn’t insist that his way was the only way. He came to show us that you can’t put God in a box, and that God is too big for any one religion.

This is why everybody loves Jesus. This is a Jesus shaped by 21st century postmodern sensibilities. This Jesus helps you find your purpose, reach your potential, realize your innate goodness, and achieve self-fulfillment. He was sent by a sugar-daddy god from a country club heaven to help us be all we can be. He said nice things, did nice things, and never hurt a fly. He lived to show us that we are better than we think we are. He died to show us that you can accomplish anything if you just apply yourself. His message fits neatly on a bumper sticker. His spirit is the spirit of the age.

The Jesus of American spirituality might make a good aerobics instructor, but he makes a lousy Savior. In his book, Jesus Counterfeit Christ

By the Rev. Todd A. Wilken

Today, Jesus enjoys almost universal name recognition. The American public seems to have a pretty good idea of who Jesus was. Seventy-five percent of Americans believe that Jesus was a real person; 77% believe that He was born of a virgin; 69% believe that Jesus was the Son of God; 67% believe that He was divine; only 44% of Americans believe that Jesus was merely human and committed sins; and 80% believe that He rose from the dead. Of those who expect His return, 45% believe that it will happen in their lifetime. Jesus is even the public figure most Americans name as their personal hero.
“The Jesus I Never Knew,” Philip Yancey remembers the saccharine, obsequious Jesus of Sunday school lessons and asks, 

_How would telling people to be nice to one another get a man crucified? What government would execute Mister Rogers or Captain Kangaroo?_ Thomas Paine said that no religion could be truly divine which has in it any doctrine that offends the sensibilities of a little child. Would the cross qualify?“

The problem with the Jesus of American spirituality is he doesn’t offend us. The Jesus of American spirituality lacks the offensive message of the Cross. The world needs the Savior, not the Jesus of American Spirituality.

The Real Jesus

Can we blame the culture for its misperception of Jesus? Should we expect the culture to get Jesus right when the Church doesn’t?

Richard Niebuhr wrote that the message of the 20th century Church was that “a God without wrath brought men without sin into a kingdom without judgment though the ministations of a Christ without a cross.” Jesus without His Cross may be many things, but He is not the Savior of sinners.

What about the 21st century Church? Some in the Church today seem comfortable with the culture’s misperception of Jesus. They say that it is better for a person to believe _something_ about Jesus rather than nothing at all. Thus, the “Jesus” being preached in pulpits after pulpits bears little resemblance to the Christ crucified of the Bible. When the Church preaches Jesus the therapist, Jesus the life-coach, Jesus the lover, and Jesus the enabler, the Church only reinforces the culture’s misperception. This is dangerous. The real Jesus says,

_Not everyone who says to Me, “Lord, Lord,” will enter the kingdom of heaven; but he who does the will of My Father who is in heaven. Many will say to Me on that day, “Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?” And then I will declare to them, “I never knew you.”“_

Everybody loves Jesus. Many invoke His name. Many want to be associated with Him: “We ate and drank in Your presence, and You taught in our streets!” But on the last day the real Jesus will respond in effect, “I don’t know who that was, but it wasn’t Me.”

The Church cannot afford to reinforce this case of mistaken identity. In our preaching and public discourse, it is not enough to give Jesus honorable mention and hope for the best. In a world where everybody loves Jesus, the real Jesus must be proclaimed in all of His suffering, crucified, and risen detail. David Adams has written,

_At the risk of seeming impious, we must recognize that even the Doobie Brothers can confess that “Jesus is just alright with me.” When we use the term God and the name Jesus, we invest those terms with all the proper historic Biblical content. Those around us in our culture do not. We are foolish if we believe that we are giving a Christian witness just because we use the terms god and Jesus in an orthodox way. When speaking in the public square, we must explicitly express the particularity of the Gospel message._

Our culture is infatuated with a counterfeit Christ, and its up to the Church to break the spell. The only way to do this is to preach the real Jesus to every sinner at every opportunity—beginning in our own churches. We must stop preaching Jesus the therapist, Jesus the life-coach, Jesus the lover, and Jesus the enabler, and start preaching Jesus the crucified and risen Savior. We must stop looking for the Jesus in our hearts and find the real Jesus where He has promised to be found: in His Word, in His Baptism, in His Supper.

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We must declare the “Jesus” of culture to be false. We must show the culture the real Jesus. We must condemn sin as the real Jesus does. We must comfort sinners as only the real Jesus can. We must be determined to know nothing—not Christ and Him crucified. We must tell the culture that the real Jesus is found in His Church.

The real Jesus asked, “Who do men say that I am?” The survey results are still coming in, and they are still wrong. The only way to change that is for the Church to answer Jesus’ next question correctly, “But who do you say that I am?”

1 Mark 16:13.
5 Matthew 7:21-23.
Jesus: Brother and Lord

The simple New Testament assertion that “Jesus is Lord” (Rom. 10:9; 1 Cor. 12:3) and similar apostolic statements such as “Jesus Christ is Lord” (John 20:28; Phil. 2:1; 2 Cor. 4:5; Col. 2:6) are at the heart and center of every genuine Christian confession. In fact, Hermann Sasse says that these New Testament confessional statements “are genuine confessions of faith and prototypes of all later confessions of the church” (We Confess Jesus Christ, CPH, 11). The ecumenical creeds and the Lutheran Confessions are necessary expositions that unpack this fundamental claim. The liturgy echoes this confession of Jesus in the Gloria in Excelsis: “O Lord, the onlybegotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, who takes away the sin of the world, have mercy; who takes away the sin of the world, receive our prayer; who sits at the right hand of the Father, have mercy. For you only are holy; you only are the Lord; you only, O Christ, with the Holy Spirit, are most high in the glory of God the Father” (Lutheran Worship, 138-139).

Luther identifies the confession that “Jesus is Lord” as the heart of the Second Article: “Here we get to know the second person of the Godhead, and we see what we have from God over and above the temporal goods mentioned above, namely, how he has given himself completely to us, withholding nothing. This article is very rich and far-reaching, but in order to grasp the substance of the article so that everyone may learn from it, as we have said, how we are redeemed, we shall concentrate on these words ‘in Jesus Christ, our Lord’. . . Let this be the summary of this article, that little word ‘Lord’ simply means the same as Redeemer, that is, he who has brought us back from the devil to God, from death to life, from sin to righteousness, and keeps us there” (LC II:26, 31, Kolb/Wengert, 434).

The word “Lord” identifies Mary’s Son with God’s proper name. Some American evangelicals like to ask the question: “You have Jesus as your Savior, do you also have Him as your Lord?” This is not the way of the New Testament. Jesus being our Savior is not a prelude to His being Lord over us. Jesus is the Lord who saves not by a raw act of His sovereign power, but by humbling Himself to death on the cross. His lordship is not a tyranny or dictatorship but suffering for us. Luther’s hymn, “Dear Christians, One and All Rejoice” (353 Lutheran Worship), is a doxological commentary on the Second Article. Especially note stanza 6:

“The Son obeyed his Father’s will,
Was born of virgin mother;
And God’s good pleasure to fulfill,
He came to be my brother.
His royal pow’r disguised he bore,
A servant’s form, like mine, he wore
To lead the devil captive.”

God comes to us in Jesus, the baby of Bethlehem and the man of Calvary, to be our Lord. He is not a God who terrifies us with His majesty but comes to us in our sin and weakness, in our living and dying. Such a Lord, Luther would argue against Erasmus, is with us even in the sewer! That is the extent to which Christ goes to be the Lord who justifies the ungodly.
Called to
SERVE

Five Men—One Purpose
by Jayne E. Sheafer

What could a LCMS teacher, technical services director, research manager, police officer, and geologist possibly have in common? Come up with an answer? If you said they’re all studying at CTS to become pastors and they all come from the same congregation, Bethlehem Lutheran Church, Carson City, Nevada, you’re absolutely correct. CTS has been blessed to have several siblings attend at the same time, even some fathers and sons, but never have there been five men from the same congregation attending our seminary at the same time. Let’s meet the “Carson City Five.”

Lesley “Joe” Fichtner came to CTS after teaching for 28 years in LCMS elementary schools. He is currently a second year student. Deciding to come to the seminary was an idea that had been with Joe for quite some time. “I would say that throughout my teaching career I had been encouraged to go to the seminary by every congregation I served,” explained Joe. “I look forward to the time when I will be able to preach God’s Word and minister to His people. I know that God has a plan for us and I pray His will be done.” Joe has been married to Ann for 30 years and they have three daughters, one son-in-law, and a new grandson of whom they are very proud.

Gene Haug left a long career as a Filtration Technical Service Director to begin studying for the ministry in 2002. Yes, this was a very big change and not a step Gene took lightly. “I’ve always had a deep respect and desire for the ministry, but never thought it was something that I could or should do,” commented Gene. But when John West (also from Bethlehem) decided to apply to CTS, Gene thought the time might be right for him as well. “It was a real period of angst trying to decide what to do. My wife was behind the idea 110%, but I didn’t know,” said Gene. “Then 9/11 happened. It might seem like a strange connection, but that tragedy made me commit to the ministry.” Gene and his wife, Gibby, have been married since 1967 and have been blessed with two daughters and five grandchildren.
Alan Hilton is the newest member of the group to come from Carson City. Alan was a Research Manager for the Nevada Department of Transportation until the summer of 2004 when he began summer Greek at CTS. Alan credits the excellent leadership of his pastors at Bethlehem with encouraging him on his journey to become a pastor. “All our pastors developed and encouraged a strong and very active Board of Elders. We served as lectors and Bible study leaders. This experience planted the seed of thought that I may someday want to study for the Holy Ministry,” said Alan. Once he was committed to studying for the ministry, why did he choose CTS? “CTS was very amenable to second-career men such as myself. Also of prime consideration was the fact that there are four other families (from Bethlehem) already at CTS,” explained Alan. “Because my wife suffers from multiple sclerosis, it is important to have a support network in place to help us with whatever need may arise. The Bethlehem families have been a great blessing to us.” It has not just been the folks from Carson City who have been their support. Alan says the friends he met through summer Greek have been a great help to them as they have made this transition. Alan and his wife, Kathy, have been married for 29 years. They have two daughters and one precious grandson.

Larry Paul retired after 27 years as a police officer with the State of Nevada to become a student at CTS in 2003. He was also an active member at Bethlehem, served as an elder, and taught mid-week Bible studies. Larry served as a lay delegate to the 2001 Synodical Convention and was very concerned by the reports he heard that due to the aging clergy population within the LCMS there was an ever-growing shortage of pastors. He says the visits by the Rev. Scott Klemz, CTS Director of Admission and a former member of Bethlehem, did a great deal to put him on the path to study for the ministry. “I began to count the cost of ending my career and coming to the seminary. Finally it boiled down to coming out to Fort Wayne, visiting the campus, and speaking to many students to help me make the final decision,” said Larry. “I chose CTS because after talking to members of the faculty and students it became clear that the professors have a genuine concern to teach, guide, and hand down the teachings that came to the church from Jesus, the Prophets, and the Apostles.” Larry married his wife Clare in 1983. They have a son and daughter living with them in Fort Wayne.

John West came to CTS after serving five years in the U. S. Navy and then 23 years as a geologist. Having finished two careers and possibly moving on to another one was quite a consideration for John. “The greatest challenge was probably starting all over again as a student after working for more than 20 years in industry,” shared John. “The greatest rewards, however, have been in sharing the Gospel of Jesus Christ with all the people we have met as seminarians and as members of the Lutheran community here in Fort Wayne.” Now in his third year at CTS John enjoys his studies, but also looks forward to the time he will go out to serve in a parish. In fact, if it is part of God’s plan, he’d like to serve in a small, rural parish in one of the western states. He and his wife, Margie, have a grown son and daughter.

Here are five very different men, each with divergent interests, and each with his own set of questions and challenges. Each of them, however, shares the same advice for any man considering a career in the pastoral ministry:

- Remember, it’s never too late to start this journey.
- Seek the guidance and counsel of your parish pastor.
- Keep the lines of communication open with your family. This decision greatly affects them.
- Take advantage of the Prayerfully Consider Campus Visits offered twice a year at CTS.
- Be sure to take a look at your budget and plan ahead financially.
- Pray without ceasing!

While each of these men has made a life-changing decision in following God’s will to study for the ministry, they all know having the support of their home congregation has made this just a little easier. In words echoed by his fellow students from Carson City Gene Haug says, “One of the most treasured blessings and source of encouragement here at the seminary is the spiritual and material support we receive from our home congregation, friends, and from so many people we have never met. They are all saints in service!”
He’s a lifelong Lutheran, graduate of the Lutheran school system from elementary through the university system, and didn’t really think he would choose being a pastor as his vocation. In fact, the Rev. Paul Mumme’s first career was that of a Systems Programmer in Eagan, Minnesota. But there were others in his life who thought God could use him as a pastor. “Although I didn’t really take their words to heart when I was a teenager, both my grandfather and my pastor first planted the seed of becoming a pastor into my head,” says Rev. Mumme. “Years passed and I earned a degree and secured a good job in computers. Although I enjoyed programming, my younger brother David (then a first year seminarian) encouraged me to come to Fort Wayne and sit in on some classes. In the two days I was at the seminary I learned an enormous amount, loved the solid theological discussion, and returned home craving more. Within a short amount of time I sent in my application to the seminary, eventually gave my two weeks notice, and then moved to Fort Wayne and began learning Greek that fall.”

Upon his graduation from CTS in 1998 he was assigned to the dual parish of Mt. Calvary Lutheran Church, Franklin Park, Illinois, and St. Michael Lutheran Church, Chicago, Illinois. Then in 2002, Rev. Mumme was called to his present congregation, Divine Shepherd Lutheran Church, Bolingbrook, Illinois. As he has come to know and

In our post-modern culture, it is vital that our Synod and its congregations faithfully and unashamedly confess Christ in all that we say and do. The temptation is always there to dilute what we believe, teach, and confess to be more appealing to the unchurched. But Scripture allows for no such thing. We are called to make disciples by baptizing and teaching. Whether or not the Holy Spirit grants us growth is His business. A faithful proclamation of Christ and His entire Word is the only thing that will edify our laypeople and build them up in the one true faith!
love this congregation of some 207 members, he shares what he believes are some of their greatest strengths, “What Divine Shepherd offers is something no other congregation in our community offers: a Christ-centered, Law-Gospel based, liturgical service of Word and Sacrament. Without a doubt, this is our greatest strength.” Rev. Mumme says he is continually thankful for the positive and Christ-centered attitude of the members of Divine Shepherd. “What really impresses me about our membership is how they genuinely look out for one another and warmly welcome our visitors. Truly their faith in Christ is active in love toward one another.” Being able to include others is a definite plus as Divine Shepherd is in a rapidly growing community. As recently as five years ago there were about 20 people worshiping on a Sunday morning, now there are over 90!

Because they have been blessed with a growing membership, the congregation is now planning to expand their current facilities. Plans include more classroom space for Bible class and Sunday School, a more functional fellowship hall, and office/meeting spaces. The congregation also operates the Little Lambs Preschool that needs dedicated space of its own. “While this new space will eventually be an asset to our mission, our primary focus remains steadfast: strengthening and preserving God’s people in the one true faith even as we reach out anew to the lost in our community with the saving Gospel of our Lord Jesus Christ!” explains Rev. Mumme.

While he enjoys shepherding this flock, Rev. Mumme says one of the challenges he faces is balancing his commitments and responsibilities to his church while remaining an involved father and husband. “I deeply value the family time I spend with Lori and our four boys. And by God’s grace I strive to serve my congregation faithfully. Thankfully, Divine Shepherd offers me the flexibility and support to do both.”

Blessed with a healthy family and a strong congregation, Rev. Mumme looks forward to the days ahead in God’s service. “In our post-modern culture, it is vital that our Synod and its congregations faithfully and unashamedly confess Christ in all that we say and do. The temptation is always there to dilute what we believe, teach, and confess to be more appealing to the unchurched. But Scripture allows for no such thing. We are called to make disciples by baptizing and teaching. Whether or not the Holy Spirit grants us growth is His business. A faithful proclamation of Christ and His entire Word is the only thing that will edify our laypeople and build them up in the one true faith!”

*Pastor Mumme and his wife, Lori, have four children: Zachary (5), Caleb (4), Michael (3), and Adam (1).*
A nyone following the events surrounding the report of the 9/11 Congressional Commission or the regular news updates issued by the Department of Homeland Security is aware that a lot more activity is going on below the tip of the iceberg than is reported in the media. One way to glimpse beneath the surface is to follow the massive restructuring of homeland security taking place on university, college, and seminary campuses.

Before September 11, 2001, the U.S. borders were wide open. Every year thousands of foreigners applied for student visas, came to America and never showed up on campus. Their financial affidavits and bank statements were often bogus. They simply disappeared into America’s cities. It is understandable that the new Department of Homeland Security is now cracking down. Unfortunately, legitimate students often get penalized in the process. Robert M. Gates, former director of the CIA (1991-93) and now President of Texas A&M University, recently offered some sobering observations. “Osama bin Laden and other terrorists are on the brink of achieving an unanticipated victory, one that could have long-term consequences for the United States. Over the decades, millions of young people from other countries have come to America to study at our colleges and universities. … After 9/11, for perfectly understandable reasons, the federal government made it much tougher to get a visa to come to the United States. Sadly, the unpredictability and delays that characterize the new system—and, too often, the indifference or hostility of those doing the processing—have resulted over the last year or so in a growing number of the world’s brightest young people deciding to remain at home or go to other countries for their college or graduate education.”

Foreign students studying in America have always faced financial, language, and cultural challenges and adjustments. Since September 11, 2001, all American universities, colleges, and seminaries face strict new laws governing the issuance of I-20 documents that are necessary for foreigners to obtain a student visa for study in America. An entirely new electronic program (SEVIS) has been instituted by the government. CTS now uses this program to communicate directly with the U.S. Citizenship and Immigration Services and foreign embassies via real time e-mail. No visa is granted by the U.S. Government unless proof of financial support for the entire duration of the academic program is guaranteed. This includes tuition, academic fees, room, board, travel to and from the U.S.A., and other living expenses. The location and academic status of all students are strictly regulated and monitored. If an off-campus graduate student changes his residence, he must notify the school, which is required to electronically inform the proper authorities of his change of address. If a full-time student drops a class, he is in violation of status. CTS must abide by all the new regulations or lose the right to invite foreign students to study on its campus.

In spite of recent events, CTS has not been daunted in its commitment to home and foreign missions. In the fall of 2001, CTS established a new International Studies Office which is headed by a Dean of International Studies. The position was created to assist and coordinate the many requests from overseas for our professors to teach at Lutheran semi-
naries and lecture at seminars and conferences. It was also created to care for international students who study on our campus. At the time, no one could have predicted how things would change. Despite the changes, challenges, and inconveniences of the new regulations, CTS has not been prevented from bringing international students to study in Fort Wayne. Twenty-three international students were enrolled at CTS in 2003-04. In 2004-05 CTS anticipates 26 students from Argentina, Cameroon, Canada, Chili, Denmark, Ethiopia, Ghana, Haiti, India, Kazakhstan, Kenya, Latvia, Liberia, Madagascar, Nigeria, Russia, Slovakia, South Korea, and Tanzania.

The theological education of international students on campus remains an important part of the missionary enterprise at CTS. The seminary is passionately committed to overcoming all obstacles so legitimate Lutheran students from around the world may continue to take advantage of the faculty and campus life in Fort Wayne. International students are necessary in that they keep the administration, faculty, and student body connected to the broader Lutheran world community. No Lutheran Church can live in isolation—neither can a confessing seminary.

Dr. Timothy C. J. Quill is Associate Professor of Pastoral Ministry and Missions and Dean of International Studies at Concordia Theological Seminary, Fort Wayne, Indiana.


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**CTS Mission Facts**

**Did you know?**

1. CTS was founded as a seminary to train missionaries in 1846.
2. This year we will have international students from Argentina, Cameroon, Canada, Chili, Denmark, Ethiopia, Ghana, Haiti, India, Kazakhstan, Kenya, Latvia, Liberia, Madagascar, Nigeria, Russia, Slovakia, South Korea, and Tanzania.
3. Over 30% of the CTS faculty had the opportunity to teach overseas during the 2003/04 academic year.
4. During the 2003/04 academic year our faculty taught in Georgia, Germany, India, Kenya, Russia, and Sri Lanka.
5. We have two full-time deployed pastors overseas, one at the University of Klaipeda, Lithuania, in the Department of Evangelical Theology, and one at the Lutheran Theological Seminary, Novosibirsk, Russia.
Russian Project Continues to Bear Fruit

To be certain, all graduations are special, a moment when hard work and preparation pay off with that long sought after degree. On June 3, 2004, in Novosibirsk, Russia, just such a graduation took place. This one, however, was cause for an extra degree of celebration for five men as they were the first to graduate from Lutheran Theological Seminary (LTS). “The graduation at the seminary in Novosibirsk is a truly historic event for the Lutheran Church in Siberia and Russia,” commented the Rev. Alexei Streltsov, Rector, LTS. “These young men received excellent pastoral training in the Lutheran tradition and will now carry the light of Christ to the far corners of Siberia.”

The LTS class of 2004 includes (as pictured left to right in the photo above): Evgeny Kostenko, Kazakhstan (Astan Region); Alexandr Hahn, Kyrgyzstan; Vladislav Ivanov, Ukraine; Igor Kizyaev, Chita; and Alexei Vinogradov, Novosibirsk. Pictured in the back row are Rector Streltsov and Dr. William C. Weinrich, Academic Dean, Concordia Theological Seminary. “It was a great pleasure and honor to participate in the graduation exercises and to see the wonderful Christian witness and collegiality of these men and of the people who support them and are served by them,” said Dr. Weinrich.

This graduation was made possible in great part due to the establishment of the Russian Project at Concordia Theological Seminary in 1996. The project took form as Dr. Dean O. Wenthe, President, CTS, was asked by the Rev. Vsevolod Lytkin, pastor of Bible Lutheran Church, Novosibirsk (and now Bishop-elect of the Siberian Lutheran Church), for help in training pastors for Siberia. Since 1996, under the guidance of Dr. Timothy C. J. Quill, Director of the Russian Project, some 40 men have been trained at CTS and returned to serve as missionary pastors in Russia, Kazakhstan, Ukraine, Belarus, Lithuania, and Latvia. A number of women have also studied at CTS to serve as translators and church musicians in their homeland.

It soon became apparent that there was a great need to begin to train pastors in Siberia itself, and thus plans were made to establish a confessional and traditional Lutheran seminary in Novosibirsk. In the summer of 1997, Dr. Wenthe had the honor of conducting the dedication of Lutheran Theological Seminary, Novosibirsk.

Now in 2004, the graduation of these men marks just the beginning of providing pastors for the great need in this area. “Thanks be to God! More indigenous pastors will soon be available to shepherd the growing number of mission congregations,” said Dr. Quill. A new class of 12 men began their studies at LTS in September 2004.

As we look to the future of spreading the lifesaving Gospel in Russia, we do well to heed the words of Bishop-elect Lytkin, “The most important thing for our church is to have our future pastors educated in the true, confessional, Lutheran doctrine so that they may be able to teach truth to their parishioners. Nothing is more important for the church than teaching the pure Word of God.”

CTS President Guest Speaker for Bethesda Greek Isles Cruise

If you have ever thought about traveling to the Greek Isles, you may want to mark June 7-19, 2005, on your calendar. Bethesda Lutheran Home Foundation, Inc. has asked Dr. Dean O. Wenthe, President, Concordia Theological Seminary, to be a guest lecturer and tour guide for this 12-day cruise. As the ship travels on the Mediterranean, participants will be treated to beautiful and historic sites in Italy, Croatia, Greece, and Turkey. Dr. Wenthe will give background lectures on the sites to be seen, especially regarding St. Paul’s trips through this area.

For additional information or to request a travel brochure call Pat Williams of Burkhalter Travel at 1-800-556-9286, ext. 250, or Lacy at Bethesda Lutheran Homes and Services, Inc. at 1-800-383-8743, ext. 3530.
Marcus Nelson, a second year seminarian at CTS, and his wife, Holly, had the opportunity to travel to Siberia for a Summer Theological Seminar Series sponsored by Lutheran Theological Seminary, Novosibirsk, in partnership with Concordia Theological Seminary, Fort Wayne. This year the seminars took place in five different locations within the region. Dr. Timothy C. J. Quill, Dean of International Studies, and Dr. William C. Weinrich, Academic Dean, were guest lecturers for the seminars that were offered in June and July 2004.

Leaving the Midwest and heading off to the great expanse of Siberia might sound daunting to many young couples, but Marcus and Holly said they felt well-prepared for this trip because of the guidance and advice they received from Dr. Quill and his assistant, Mrs. Judy Bascom. Once in Russia the couple had ample opportunity not only to attend the seminars, but to come to know and love the people they met. “Our trip to Russia surpassed any of our expectations! Never did we think we would love and care for Russia the way we did, and that is really because of the Russian people,” explained Marcus. “Our experience is based upon the love shown to us by the Siberian Evangelical Lutheran Church, specifically the congregations in and around Chita, Abakan, Tuim, Sayanogorsk, Novosibirsk, Omsk, and Ekaterinburg.”

(The photo, with Marcus on the far left and Holly on the far right, was taken in Ekaterinburg.)

Kantorei Epiphany Tour 2005

**Sunday, January 2**
St. John’s Lutheran Church  
509 S. Mattis Ave.  
Champaign, Illinois  
Service Time: 8:00 a.m. & 10:45 a.m.  
4:00 p.m. Epiphany Choral Vespers

**Monday, January 3**
Holy Cross Lutheran Church  
2003 NE Englewood Rd.  
Kansas City, Missouri  
Service Time: 7:00 p.m.

**Tuesday, January 4**
St. Paul Lutheran Church  
10th and High Streets  
Beatrice, Nebraska  
Service Time: 7:30 p.m.

**Wednesday, January 5**
St. John Lutheran Church  
901 SW Filmore St.  
Topeka, Kansas  
Service Time: 7:00 p.m.

**Thursday, January 6**
Holy Cross Lutheran Church  
600 N. Greenwich Rd.  
Wichita, Kansas  
Service Time: 7:15 p.m.

**Friday, January 7**
Zion Lutheran Church  
3866 Harvester Rd.  
St. Charles, Missouri  
Service Time: 7:00 p.m.

**Saturday, January 8**
Grace Lutheran Church  
711 S. Main St.  
Paris, Illinois  
Service Time: 5:00 p.m.

**Sunday, January 9**
Immanuel Lutheran Church  
645 Poplar St.  
Terre Haute, Indiana  
Service Time: 10:30 a.m.

**Sunday, January 16**
Epiphany Choral Vespers  
Concordia Theological Seminary  
Kramer Chapel  
Fort Wayne, Indiana  
Service Time: 4:00 p.m.
The Lord be with you!” Christ Academy 2004 officially began with those words. The Lord was with us during those two weeks of study, worship, and relaxation. Forty-nine young men from Maine to Texas to Washington State came together for two weeks to experience Christ Academy. In a matter of hours these young men came together as friends that will last through high school and beyond in the bond that is Christ Academy and our love of God.

While growing up each of us has been asked, “What do you want to do in life?” Our friends respond with doctor, engineer, and professional athlete. You often find yourself thinking, “Am I the only one who wants to be a pastor or serve the church?” The answer to this question is a resounding NO! There are other young men who are thinking the same thing. This is why Christ Academy has been developed and has grown in the past six years.

The Lord was with the students of Christ Academy as they worshiped with the seminary community four times a day. Through Word and Sacrament they heard, saw, spoke, and tasted the things that they were being taught in the classroom. As a part of chapel life the students were also involved in the Academy Choir singing for various offices, communion services, and closing Compline.

Outside of the classroom and the chapel the men spent time together relaxing and having fun. The Lord was with us and protected us as we spent a day at Cedar Point Amusement Park in Sandusky, Ohio; a night at the Fort Wayne Wizards baseball game; and time playing different sports on the spacious campus. We also offered a Concordia University information night, which was highlighted by the presence of Concordia Ann Arbor President Thomas Ahlersmeyer who spoke to the men on behalf of Concordia Ann Arbor and the University System.

The Lord certainly has been with us during the past six years. The Academy has grown from 16 young men in 1999 to 49 this year. We have watched as Christ Academy graduates have entered the Concordia University system. In fact, our eight proctors this year all have connections with Christ Academy and attend Concordia Universities in Seward, River Forest, and Mequon. We have also been blessed to have our first Academy graduate enroll as a seminary student in the fall of 2003 and four more graduates enrolling in the fall of 2004.

Next year’s Christ Academy is June 19-July 2, 2005. The cost will be $450, which includes housing, meals, and entrance to Cedar Point Amusement Park. Each year the curriculum changes so students can come for multiple years and study new topics. Registration for the Seventh Annual Christ Academy will begin on January 1, 2005. You can find more information about Christ Academy at www.ctsfw.edu, and you can send an e-mail to ChristAcademy@mail.ctsfw.edu if you have questions.

Tim Storck is the Director of Christ Academy and a second year seminarian at CTS.
The 159th academic year at Concordia Theological Seminary, began as faculty, ordained staff, first year Master of Divinity students, and first year Deaconess students processed into Kramer Chapel to the exultant strains of the beloved hymn, “Praise the Almighty.” “The start of a new academic year, what a promising moment!” were the words which began the sermon of CTS President, Dr. Dean O. Wenthe, during Opening Service on Sunday, September 12, 2004. These uplifting words were offered for all the first year students, returning students, and many who are taking advantage of the Graduate and Ph.D. programs offered at CTS. In fact, within this diverse group there are some 26 students from 19 different countries studying at the seminary.

“We are blessed at CTS to continue to fulfill the mission of providing rigorous theological training for men and women who choose the vocation of pastor or deaconess,” commented Dr. Wenthe. The Master of Divinity and Alternate Route programs are designed to form pastors who will be equipped to shepherd God’s people through Word and Sacraments. The ever-growing Deaconess Program prepares women to demonstrate the mercy and compassion of Christ, providing spiritual care especially to women and the homebound. “CTS has a strong group of deaconess students, and the faculty is especially pleased to welcome them to the seminary,” said Dr. William C. Weinrich, Academic Dean.

This was also the occasion to welcome three newly-appointed staff members. The Rev. Ralph Blomenberg, First Vice President of the Indiana District, performed the installations. Sara M. Bielby and Deanna L. Cheadle were installed as Assistants to the Deaconess Program Director. Ms. Bielby received an M.A. from CTS in 2004. Mrs. Cheadle holds a B.S.S. in Cross Cultural Diversity (2000) from Ohio University. Both are colloquy students of the Concordia University, River Forest, Illinois, Deaconess Program. Their work at CTS will serve to fulfill their Deaconess internship. The Rev. Mark C. Sheafer was installed as Coordinator of Continuing Education and Related Events. He is a 1988 graduate of the CTS Master of Divinity Program and served Redeemer Lutheran Church, Oakmont, Pennsylvania, for 14 years. He received his Master of Sacred Theology (S.T.M), majoring in Systematic Theology, from CTS in May 2004. “The seminary family gives thanks for new staff to serve the people of the church with greater excellence. Rev. Sheafer’s parish experience and educational expertise richly equip him for this important work. The churchly dedication and expertise of Ms. Bielby and Mrs. Cheadle will combine to make our new and expanding Deaconess Program a remarkable contribution to the life of the church,” commented Dr. Wenthe.

“As we begin the new academic year, our worship, our study, and our lives are profoundly ‘new’ for they are in Christ,” said Dr. Wenthe. “May Christ bless each of you now as you rejoice in and live in His gifts of real and new life and as you carry His name to a world held captive to and locked in the old.” It is our goal effectively and faithfully to prepare men and women to fulfill this charge to carry the life-saving message of the Gospel to all corners of the earth. Please keep the seminary and her students in your prayers as we embark upon another exciting year at CTS.
Concordia Theological Seminary in Fort Wayne, Indiana, will again host its annual Symposia, January 18-21, 2005. Held every year on the Fort Wayne campus, presentations on Exegetical Theology and the Lutheran Confessions will highlight the four-day event.

Celebrating its 20th year, the theme for the Exegetical Theology Symposium is “Who Is Jesus? The Church’s Response to Christological Controversies.” The 28th annual Symposium on the Lutheran Confessions has chosen “The Third Use of the Law: Revisiting a Perennial Issue” as its theme.

Exegetical Theology
Tuesday, January 18, 2005

NOTE: The plenary sessions on Tuesday will be related to Dr. Larry Hurtado’s book, Lord Jesus Christ (Grand Rapids: Eerdmans, 2003). Those attending the Symposium are invited to read this book in advance.

9:00 a.m. Welcome - Dr. Dean O. Wenthe, President of Concordia Theological Seminary
9:05 a.m. “Current Christological Controversies and the Church’s Response” - Dr. Charles A. Gieschen, Exegetical Department Chairman and Associate Professor of Exegetical Theology
10:00 a.m. Chapel
10:30 a.m. Coffee Break
11:00 a.m. “A Review of Dr. Hurtado’s Lord Jesus Christ” - Dr. James W. Voelz, Professor of Exegetical Theology, Concordia Seminary, St. Louis, Missouri (Response by Dr. Hurtado)
12:00 p.m. Lunch
1:00 p.m. “Devotion to Jesus in the Context of Second Temple Jewish Monotheistic Piety” - Dr. Larry W. Hurtado, Professor of New Testament Language, Literature, and Theology, University of Edinburgh, Scotland
2:15 p.m. “The Meaning of Matthew’s Confession of Jesus in the 1st and 21st Century Church” - Dr. David P. Scaer, Professor of Systematic and Biblical Theology
3:00 p.m. Coffee Break
3:15 p.m. “Beautiful Savior: Luke’s Christological Contributions” - Dr. Peter J. Scaer, Assistant Professor of Exegetical Theology
4:00 p.m. Panel Discussion (Moderated by Dr. William C. Weinrich, Academic Dean and Professor of Historical Theology)
4:45 p.m. Vespers
5:00 p.m. Dinner
Wednesday, January 19, 2005

8:00 a.m. Short Exegetical Paper Sectionals
9:00 a.m. “The Rich Monotheism of Isaiah as Christological Resource” - Dr. Dean O. Wenthe, Professor of Exegetical Theology
10:00 a.m. Chapel
10:30 a.m. Coffee Break
11:00 a.m. “Entering Holiness: The High Priestly Christology of Hebrews” - Dr. Arthur A. Just Jr., Professor of Exegetical Theology and Dean of the Chapel
11:50 a.m. Lunch

THE LUTHERAN CONFESSIONS

Wednesday, January 19, 2005

1:00 p.m. Organ Recital
1:45 p.m. Welcome - Dr. Dean O. Wenthe
1:50 p.m. Introduction - “Keeping Up to Date with an Old Issue” - Dr. Lawrence R. Rast Jr., Associate Professor of Historical Theology
2:00 p.m. “The Third Use of the Law, a Contribution of the Formula of Concord” - Dr. Kurt E. Marquart, Associate Professor of Systematic Theology
2:50 p.m. “The Place of the Third Use of the Law in Reformed Theology” - Dr. Joel R. Beeke, Professor, Puritan Reformed Theological Seminary, Grand Rapids, Michigan
3:40 p.m. “A Third Use of the Law: Is the Phrase Necessary?” - The Rev. Larry Vogel, Pastor, Martin Luther Chapel, Pennsauken, New Jersey
4:45 p.m. Schola Cantorum, Kantor Richard Resch, Associate Professor of Pastoral Ministry and Missions
5:45 p.m. Dinner

Thursday, January 20, 2005

8:30 a.m. “Getting Beyond the Numbers: The Trinitarian Ground of God’s Law With Special Reference to the Sixth Commandment” - Dr. Louis Smith, Contributing Editor, Lutheran Forum, Waynesboro, Virginia
10:00 a.m. Chapel
10:30 a.m. Coffee
11:00 a.m. “Third Use of the Law: Resolving the Tension” - Dr. David P. Scaer
12:00 p.m. Lunch - Alumni Meeting with President Wenthe in Luther Hall
1:15 p.m. “Werner Elert: A Lutheran Theologian Confronting the Third Use of the Law,” - Dr. Lowell Green, Adjunct Professor, The University of New York, Buffalo, New York
2:00 p.m. “Readdressing the Third Use of the Law” - Dr. James Nestingen, Professor of Church History, Luther Seminary, St. Paul, Minnesota
2:45 p.m. Panel Discussion: “The Third Use of the Law: Revisiting a Perennial Issue”
5:30 p.m. Symposium Reception and International Buffet, Marriott Hotel, Washington Center Road at Coldwater Road (Exit 112 South Interstate 69)

Friday, January 21, 2005

Did Scott Murray Get It Right?
Responding to Law, Life, and the Living God: The Third Use of the Law in American Lutheranism
(St. Louis: Concordia Publishing House, 2002)
8:45 a.m. “Hitting or Missing the Mark” - Dr. Mark C. Mattes, Professor of Religion and Philosophy, Grand View College, Des Moines, Iowa
9:30 a.m. “Looking into the Heart of Missouri” - Dr. Carl Beckwith, University of Notre Dame, South Bend, Indiana
10:15 a.m. “The Author Meets His Critics” - Dr. Scott R. Murray, Pastor, Memorial Lutheran Church, Houston, Texas
11:00 a.m. Itinerarium: Chapel

Registration is $130.00 if postmarked by 12/31/04. Registration is $150.00 if postmarked after 12/31/04. $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, 2005. 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.
How Does the Deaconess Serve?

By Sara M. Bielby

Deaconesses, throughout the history of the church, have responded to the needs of the times. The mercy of Christ can not help but reach out to those who are marginalized and isolated. It is this desire that has compelled women in all ages to dedicate themselves to such work. The cross a deaconess wears witnesses to her service in the midst of suffering among those who are bearing their own heavy crosses.

Our time is no different. We find ourselves in a culture which values death over life, feelings over dignity and worth. This same culture looks to a future in which it will bear the responsibility to care for a growing population of older adults and neglected children. Among their many needs will be a hunger for the comfort, intercession, and help of those who will lead them to the church to receive the gifts of grace, salvation, and true life in Christ.

We also find ourselves in a church that realizes its identity in Jesus Christ. We cling to and insist upon a theology of the cross, which sees Christ and His suffering in the poor, the weak, and the lonely. It only follows that the church would desire to show mercy corporately. As the Body of Christ, the church delights in supporting and sending out women who long to live out a life of dedicated service to those who are hurting and forgotten. A deaconess is not one who possesses a unique desire to show mercy; rather, she lives out and represents among us our own desire for mercy—the desire of Christ in us to show mercy and compassion to suffering sinners.

What is a deaconess? A deaconess, like all Christians in various vocations, goes out from the Divine Service bearing the love of Christ and expressing it in service to others. Her particular vocation is to seek out suffering ones, to bear their burdens, to express the church’s confession of Christ’s mercy and care. Just as Christ comes to us incarnationally, in the flesh, so He continues to come to us and show His mercy through humble people who bear His presence. A deaconess focuses all of her time, energy, and skill to discern and meet various needs, and always to point toward the Source and the place where deepest needs are met.

But what does a deaconess do? Examples of practical human care for which a deaconess is trained include assisting older adults in navigating the available social network of services; assisting women, children, and families with such struggles as pregnancy issues and marital concerns; and offering grief counseling, women’s Bible study, and visitation of the sick and homebound.

The diaconal work of the church is rightly done from a sound theological foundation. Deaconesses are well-grounded in Scripture and the confession of the church from which they proceed. Further, joyful diaconal service assumes a deep grasp of the Gospel that fuels it. The unique service of a deaconess is formed by study and by partaking of the gifts of Christ, as she lives and breathes His gifts of forgiveness and mercy in situations of suffering.

In all ages, the task of a deaconess is the same: to seek out human suffering and administer human care to communicate the love of Christ. “Deaconesses of the Future” will find boundless opportunities to use various gifts and skills of service. What a tremendous opportunity for a church in the midst of a culture of death, poised to confess God as Creator of life and Jesus Christ as its Redeemer through compassion and mercy in action.

If you would like more information on the Master’s-level Deaconess Program at Concordia Theological Seminary, please call 260-452-2210, or e-mail us at Deaconess@mail.ctsfw.edu.

Sara M. Bielby is completing her Deaconess internship as Assistant to the Director of the Fort Wayne Deaconess Program, and also in service to St. John Lutheran Church in Monroeville, Indiana.
Donation Day

The Concordia Theological Seminary Guild, in conjunction with the Lutheran Women’s Missionary League (LWML), sponsors Donation Day each October at CTS. Donation Day has long been an important part of the student support project of the seminary. People from all over the Midwest bring in donations for the Food and Clothing Co-ops and the Christ’s Child Learning Corner, our on-campus daycare.

Gently used clothing is brought to the Clothing Co-op to help clothe the seminarians and their families. This truly helps many of the seminary students make it through their seminary experience.

Boxes upon boxes of canned goods, paper products, and other household items are brought to the Food Co-op on this day. Along with donations from other sources, these gifts help meet approximately 75% of the family food needs of our married seminarians. Always needed and appreciated are: cereal, personal hygiene products, spaghetti sauce, canned vegetables and fruit, baby food, soups, graham crackers, other crackers, tuna, juice boxes for children, disposable diapers, and paper products such as toilet paper, paper towels, and napkins. Anything you use, a seminary family can use!

Donation Day also significantly benefits the Christ’s Child Learning Corner. CCLC provides daycare for children of seminarians, faculty, staff, and the community. Donations of paper products help CCLC to achieve its goal of providing excellent childcare.

The Seminary Guild invites you to be a part of Donation Day all year long. Why not plan a food and clothing in-gathering at your church for the student families, and bring the donations and a car full of ladies to Fort Wayne. Your group can tour our campus, meet students, and see just how much your donations are appreciated. If you can’t come in person, perhaps you would like to send a monetary donation to the Seminary Guild for Donation Day (please use form below).

Current Guild Project: Our major project involves furnishing the Student Commons with new chairs. The original wooden chairs have reached the end of their life expectancy. Modern stackable chairs will make it easier and safer to use the Commons for gatherings. We are committed to raise $3,000 toward this project. As of June 30, we had $845.00 dedicated to this fund, so you can see we still have a way to go before reaching the goal! Please consider a gift toward improving the Commons for our students and guests. This is particularly a way our Affiliate Guilds can participate and be of service to the seminary community.

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: ________________

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

☐ Please contact me with more information.

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

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

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

☐ Donation Day Gift.
As we enter the fall season, we are reminded that the end of the year is just around the corner. Indeed January 1, 2005, will be here before we know it. In turn, the final opportunity to take advantage of tax deductions through planned philanthropy for 2004 will have come and gone. Now is the time to consider the numerous methods for saving tax dollars while also supporting the training and formation of new pastors. Two new options are now available to assist you in this gifting process.

Online Giving

Giving to help support the training of pastors for our church is becoming easier all the time. CTS has launched online credit card donations. This is a fast, easy way to help assure that our children and grandchildren will have pastors to lead and care for them, just as we have had all of our lives. To donate please visit our website www.ctsfw.edu and click on the Development button at the top of the page. Scroll down to the online giving button and follow the steps to make your gift using your Visa, MasterCard, or American Express card. You will receive an e-mail acknowledgment shortly after making your gift, assuring you that the gift is being processed. You will also receive a letter in the mail thanking you for your gift and providing you with the information that you need to assure your tax deduction from the federal government.

Simply Giving® Via Thrivent Financial for Lutherans

“Simply Giving® is an automated giving program designed to help you conveniently and consistently contribute to a Lutheran congregation or institution or to pay tuition at a Lutheran school. Through Simply Giving®, your gifts or tuition payments are made through a pre-authorized withdrawal from your bank account. You determine the frequency of your automatic gift—weekly, semi-monthly, or monthly—the option is yours. Your gift or payment is deposited into the recipient’s bank account on the same day it is withdrawn from your account—at no cost to you or the recipient.” (This information was taken from the Thrivent website.)

To participate go to www.thrivent.com/fraternal/churchcommunity/simplygiving.html, scroll down to Enrollment Forms and click on the Simply Giving Individual Enrollment Form. You may also contact us at 1-877-287-4338 and we will mail you a form.

Traditional Gifting Methods Always Available

For more information on any of the options listed below, simply call the Office of Advancement at 1-877-287-4338.

- Send a cash donation
- Gifting Appreciated Assets (stocks, bonds, property, real estate, etc.)
- Include Concordia Theological Seminary in your will
- Naming Concordia Theological Seminary as a beneficiary of your life insurance
- Planning a Gift Annuity or Trust

As 2004 inexorably moves toward its conclusion, each of us has the opportunity to benefit the ministries of the church. All of us at Concordia Theological Seminary, Fort Wayne, pray that the work of nurturing pastoral candidates into the next generation of ordained pastors can be a part of your philanthropic plans.
For most of us, the thought of leaving behind a legacy that confirms those values around which our lives have been based has great appeal. In some ways, determining what that legacy should be may be harder than actually providing it.

As Christians, we already know that God has and will continue to use us as His “witnesses” and has therefore created our legacy in the lives of those to whom we were sent. Consequently, it is not altogether appropriate for a “fund-raising professional” to try and suggest something different, but if you will indulge me for a moment, I think I can offer you another method to connect God’s blessings to you with the earthly kingdom in which we live.

Truly, the raising up and formation of ordained pastors is an essential work for the church. At its root is the need for the people of God to provide the means to do this “good work.” Providing permanent endowment funds not only strengthens the ministry today, but also creates that permanent legacy many of us strive to achieve.

Endowment funds form the backbone for the future financial security of all institutions of higher education. These funds are designed for the deposit of current assets, which in turn can never be spent. Endowments produce income through prudent investing that permanently assists the causes (ministries) named by the initiating party(ies). The establishment of new endowment funds and the expansion of existing funds to solidify future income to support the training of new pastors are essential.

**Endowment Fund Establishes Procedures**

Individuals or families wishing to explore the creation of a new Endowment Fund to benefit Concordia Theological Seminary are asked to call or write Endowment Fund Administrator, Office of Advancement, 6600 N. Clinton St., Fort Wayne, Indiana 46825, or 1-877-4338 ext. 2268.

Upon receipt of your request, the Advancement Office will forward an *Endowment Agreement Proposal*. The proposal includes standard endowment language, but also defines those areas where optional provisions can be written. Individuals or families are asked to write in the provisions they prefer and to return the document to the Advancement Office for review by the Advancement staff, the Vice President of Business Affairs, and the President of the seminary.

An *Official Endowment Agreement* is then created, complete with authorizing signatures from the seminary staff. Three original agreements are printed and returned to the initiating parties for their final approval and signature(s). The originating party(ies) complete the process by signing all three originals, returning two to the Advancement Office. All dollars received for newly created and/or for existing endowment funds will be acknowledged by the Advancement Office. Thank-you letters and receipts will be handled as per normal Advancement Office procedures.

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**Endowments—Creating a Permanent Legacy**

Please send me information about:

- Direct Gifts
- Estate Planning
- Endowments
- Including CTS in my will.

Use my gift for:

- General Operating Fund
- Student Aid
- Check or [ ] Mastercard [ ] Visa

Amount $_________________

Credit Card #:_________________________ Exp. Date:_________________________

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.
“It is not the quality, it is the quantity.”

Haven’t heard that before, have you? We usually say it the other way around. But in this case, the number of gifts is more important than the size of the individual gifts. We need the involvement of 25% of the alumni as contributors in order to qualify for a $150,000-$250,000 grant from a foundation. The alumni of CTS can make a big difference by making any contribution to the seminary. It does not matter how small your contribution is, although a larger contribution would also be of greater benefit to the students. The Alumni Association’s membership dues this year are being used directly to support the students. Please use the coupon below to send in your gift. If you can’t make a $20.00 contribution as a member of the Alumni Association, please consider sending in $1.00 so that you can legitimately be counted as a contributing alumnus of Concordia Theological Seminary.

Alumni Advisory Board Nomination - The CTS Alumni Association invites the alumni in Region 7 (Texas, Oklahoma, Kansas, Rocky Mountain), Region 8 (Missouri, Nebraska, North Dakota, South Dakota), Region 9 (Montana, Wyoming, Northwest), and Region 10 (California-Nevada-Hawaii, Pacific Southwest) to submit nominations for the positions on the Alumni Board. Both the nominee and the nominator are to be from the region. Election of the Board will take place at Symposia in January. Please submit your nomination by November 1, 2004. Nominations should be submitted to the Alumni Office in care of Rev. Thomas Zimmerman, 6600 N. Clinton St., Fort Wayne, IN 46825 or via email: zimmermanlp@mail.ctsfw.edu.
CONCORDIA THEOLOGICAL SEMINARY

Calendar of Events

**Events**

**Sunday Brunch**
Katherine Luther Dining Hall
11:00 a.m.-1:30 p.m.
November 7, 2004
December 5, 2004

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

**2005 Symposia Series**
January 18-21, 2005
1-877-287-4338, ext. 2247

**Music**

**Music at the Seminary—Organ Recital**
Recitalist – Marilyn Mason
November 7, 2004
4:00 p.m.
Kramer Chapel

**Music at the Seminary with the Schola Cantorum**
November 7, 2004
7:00 p.m.
Kramer Chapel

**Music at the Seminary—Hymn Festival**
Organist – Steven Wente
Choir – Seminary Kantorei
November 8, 2004
7:15 p.m.
Kramer Chapel

**Advent Candlelight Choral Vespers**
Seminary Schola Cantorum
December 12, 2004
7:00 p.m.
Kramer Chapel

**Epiphany Lessons and Carols**
Seminary Kantorei
January 16, 2005
7:00 p.m.
Kramer Chapel

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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.
Today as much as ever, we need workers who are willing to answer God’s call, men who will choose a life that is steeped in the presence of Jesus Christ, men who are willing to proclaim the Word of God, administer the Sacraments, offer prayer for all God's people, instruct, watch over, and guide the Good Shepherd’s flock.

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

1-800-481-2155