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Dear Friends of Concordia Theological Seminary:

The Heart of the Seminary’s Service

Nine years ago I reflected on the training and formation of our seminary students. This vision remains our calling as a seminary. I invite you to reflect on it. Our new curriculum, “From the Church, for the Church—In Mission,” embodies its central features.

Life versus death. The contest is ancient. The contest is modern. The contest involves each of us. We live in a culture increasingly marked by the dominance of death. The unborn innocents, the elderly frail, the youthful strong: death by violence ends their life.

In such a culture of death, the resurrection of Christ creates a community of life. Each Sunday’s worship echoes Christ’s victory over death, so the church rejoices in its hymnody: “Come you faithful raise the strain, Of triumphant gladness! God has brought his Israel into joy from sadness” (LW 141, stanza 1a).

At Concordia Theological Seminary, Christ’s victory over sin, Satan, and death is the center of our life together throughout the year. Christ’s life means life for us. It is the basis of our worship. It is the reason for our study. It fills us with confidence as we seek to serve the church in faithful and fresh ways.

At the center of our calling is the formation of confessional and compassionate pastors. Men who confess Christ’s life and compassionately carry it to a dying world in baptismal water, Eucharistic bread and wine, and the life-giving Word of Christ—the prophetic and apostolic Scriptures: they are the heart of the seminary.

How can that heart beat with the vitality of Christ’s resurrection? In every passing age, the church is called to this central question: How can we receive and live the abundant life which Christ has bestowed in His resurrection?

Under God’s grace and dependent on Christ’s resurrection presence in Word and Sacrament, Concordia Theological Seminary is called to send forth servants of Christ who have been shaped by Him, to be His shepherds, through worship, study, and life together. What will such a graduate look like? They will be very different in background, hobbies, etc.—as varied as the people whom they will serve. But under God’s grace, they will also be recognized by four traits: integrity of the spirit, clarity of mind, charity of heart, and centrality of mission.

Integrity of spirit

The future pastor must never view his calling as only a set of tasks or duties. As calendars become congested, a student, pastor, or professor can become so busy in our societal structure that his spirit is not nourished. As one pastor has written: “So many conferences are concerned with image, with statistics, with schedules that there is no time for matters of God ... for solace for the soul.”

Worship of and devotion to the Holy Trinity nourish the penitent soul seeking mercy in the sacred blood of Christ’s cross. The undershepherds must daily receive forgiveness, strength, and guidance from the Good Shepherd. The chapel is where the life of Christ is received and confessed. Men defined by baptism, Gospel, and Eucharist have souls that can feed and comfort.

Clarity of mind

Especially in our culture, a future pastor is called to rigorous and critical reflection. No platitudes or slogans will suffice. The prophetic and apostolic Scriptures are his delight. The creeds and confessions display the heart of Sacred Scripture. In a word, a pastor is called to know the mind of the church which, defined by the Scriptures, is the mind of Christ.

Charity of heart

But clarity of mind must be joined to charity of heart. Christ’s compassion marks the caring pastor. His knowledge of God and people is not simply academic. It is in the service of Christ’s mission. At the font, before the altar, in the pulpit, on the street, in the home, at the bedside, before the casket: in all these settings the pastor cares for the flock. The sheep will sense that his interest and compassion are not manipulative or self-serving but solely in the service of bringing the person to Christ’s gracious presence and Word. They will know that his critique of every idolatry—even comfortable religiosity—is to bring peace in Christ in an age that would keep them in frenzied moralism.

Centrality of mission

These traits entail a fourth: the centrality of mission. Christ’s life is light in a dark and dying world. The pastor continually displays that light and life before the lost. With the best of soul and mind and heart, he longs to see every knee bow before the cross and join the saints in Christ’s presence for eternity.

To bring Christ to this world also calls for a rigorous analysis of our culture’s assumptions and commitments. To lead people through the decaying structures of this age to the life of Christ is a Divine calling. To behold God clearly and to see this world as it is requires the best of our intellect.

Integrity of the spirit. Clarity of mind. Charity of heart. Centrality of mission.

Who can combine them? Only Christ. And Christ bestows them on His faithful servants. Always under the cross and in the frailty of our flesh, but His presence is there. In baptism we are united with Him. In Sacred Scripture we hear His voice. In bread and wine, He gives His body and blood. All formation is finally God’s gift and work.

Sincerely yours, in Christ’s service,

Rev. Dr. Dean O. Wenthe
President, Concordia Theological Seminary

For the Life of the World
4 Formation of a Pastor: Classroom to Church
By Jonathon J. Bakker, Fourth-Year Seminarian, Concordia Theological Seminary, Fort Wayne, Indiana
It is no coincidence that the things that make Lutherans Lutheran are the things that Lutheran seminarians learn most in seminary: Jesus Christ as the center of the Scriptures and theology; the proper distinction of Law and Gospel; and the centrality of Jesus’ life, death, and resurrection to name a few.

7 Serving While Learning
By John C. Bestul, Fourth-Year Seminarian, Concordia Theological Seminary, Fort Wayne, Indiana
As the church prays that our Lord would send men into His vineyard, may it also pray that through congregations and pastors He provides those men opportunities to serve. For it might be said that the seminarian serves while he learns in order that he might best learn how to serve.

10 Chapel and the Formation of the Pastor
By Gifford A. Grobien, Fourth-Year Seminarian, Concordia Theological Seminary, Fort Wayne, Indiana
The chapel services are the services the seminarians will be praying in their own parishes in a few years. They are learning by doing; learning to pray for their people by praying in the chapel.

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Formation of a Pastor:
Classroom to Church
By Jonathon J. Bakker
Future pastors are what they eat, so to speak, and nourishing seminarians with the finest food encompasses what seminaries do in forming pastors. Each day at the seminary students attend classes and chapel, and interact with one another in the cafeteria, in the hallways, and in the library. The hours spent in study, discussion, and in the classroom will translate into educated, articulate, and informed pastors for the church. At least that is the prayer of every seminary professor.

Sometimes things can be lost in the translation, however, and seminarians (as well as pastors) can find themselves at odds with each other over seemingly simple things. This is where the time students spend at the seminary, and in particular in the classrooms and with each other, is so valuable. If becoming a pastor were as simple as imparting information and filling the brains of the students with facts and answers, it would be far easier to stay home and read the books. While that may be a lot cheaper and more efficient, isolation is no way to train a pastor, nor does the seminarian learn what he needs to learn.

The professors feed seminarians good “food” in the classroom. Tests, assignments, and projects may be necessary for grades, but they are not the chief means of forming future pastors at the seminary. All of those things help, but it is the interaction with professors, fellow students, and most of all with the Son of God as He comes to us daily in the chapel that prepares seminarians to be pastors.

Seminarians are formed into undershepherds of the Good Shepherd so that just as they have been fed, they will also feed others. In the classroom, professors teach students the language and the content of the Christian faith from the unique perspective of the Lutheran Church. It is no coincidence that the things that make Lutherans Lutheran are the things that Lutheran seminarians learn most in seminary: Jesus Christ as the center of the Scriptures and theology; the proper distinction of Law and Gospel; and the centrality of Jesus’ life, death, and resurrection to name a few. It may be surprising to hear at first but those Lutheran teachings are also the basis of the pastoral care, counseling, preaching, teaching, leading worship, and everything else that a pastor does. In truth, it should be more surprising not to emphasize those Lutheran teachings in the seminary, not only because they come from Holy Scripture, but also because they deliver Christ and His gifts most purely.

When a Lutheran pastor visits a family in an emergency, he has been prepared to give pastoral care that is grounded in Holy Scripture, he has been prepared to give the Lord’s body and blood to those hungry for salvation, and he has been prepared to comfort the distressed with Jesus’ victory over sin and death. That care, which proclaims Jesus’ life, death, and resurrection against the powers of this world, is first learned in the seminary classroom. The professors feed the students the same food that the students themselves, in turn, will feed to others as pastors.

One of the benefits of such learning at the seminary is that the students are not alone as they are trained. Seminary students are fed good food when they are engaged in learning together. The community at the seminary fosters this learning by ensuring that it happens both in and out of the classroom. What the professors teach in class is refined in the dormitories, the hallways, the library, and in the cafeteria. One of the most pleasant aspects of studying theology at Concordia Theological Seminary has been the regular contact that students have with the professors outside of the classroom. The opportunity to sit with and discuss theology with a professor while enjoying a meal assists future pastors as they make connections between what they have just learned, what they already know, and what
they will soon face as servants of the church.

Interactions with classmates are another facet of understanding what happens in the classroom and how what the seminarians learn there will be of aid to future parishioners. While it is not exactly the same as discussing a difficult question with a professor, working through the issues among classmates is just as important. It teaches future pastors the invaluable habit of cooperatively thinking and learning with others who are either struggling with the same matter or have had previous experience. This practice prepares seminarians for what will take place throughout their own lives as pastors. Once a student has been on vicarage, he knows and understands that the problems that arise in the parish go beyond most of the hypothetical situations considered in the classroom. The network of fellow pastors in the circuit and pastors throughout the district and Synod is a priceless resource to fresh seminary graduates who have learned to work with others in finding appropriate responses to complex situations. The nature of community learning which begins at the seminary translates into a nature of community among pastors who, while serving their own parishes, assist one another in faithfully serving their Lord and His people.

The formation of future pastors goes from the classroom to the community, but it does not stop at that point. The ultimate reinforcement of what happens in the classroom and in the community at the seminary takes place every day in Kramer Chapel. Seminar students are fed not only good food, but also the best food as they worship, daily hearing Jesus’ death proclaimed from the pulpit for the forgiveness of sin and partaking of His precious body and blood given at the altar.

The academic instruction and discussions among professors and classmates all lead into the corporate worship of the seminary community. Future pastors are finally prepared for service to their future congregations in the chapel. The basic concepts given in the classroom take on flesh in the chapel as the professors and other guest preachers proclaim the forgiveness, life, and salvation which is given for all in Jesus. The questions and concerns that seminarians talk about outside of the classroom give way to prayer and singing in the chapel as the Triune God serves and strengthens the community in the Lord’s Supper.

Grounded in this life, the seminary sends forth seminarians to the church who will shepherd as they have been shepherded, teach as they have been taught, and finally feed as they have been fed. Future pastors are indeed what they eat, and it is for the life of the church and for the life of the world that seminaries are dedicated to nourishing students with the very best food: their Lord, Jesus Christ.

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Jonathon J. Bakker is a fourth-year seminarian at Concordia Theological Seminary, Fort Wayne, Indiana.
Conventional wisdom tells us that practice makes perfect. While no pastor would claim perfection, most will affirm that practice is an indispensable component in the formation of any man who is being prepared for the Office of the Ministry. As a seminarian is trained, he is not only equipped with the body of theological knowledge appropriate for a man whom God will place among His people to teach and lead them (orthodoxy), but he is also taught the skill, or art, of rightly applying his knowledge (orthopraxis). In other words, by scholarship and study the student obtains the tools a pastor must have; practice teaches him how best to use them.

Within the classroom setting and without, seminarians are given opportunities to gain this much-needed experience by serving. From among the variety of opportunities geared toward outfitting the man-in-training with good pastoral practice skills, two stand above all the rest as invaluable opportunities to learn by serving: fieldwork and vicarage.
It is practice at being a pastor—otherwise known as pastoral practice. Within the classroom setting and without, seminarians are given opportunities to gain this much-needed experience by serving. From among the variety of opportunities geared toward outfitting the man-in-training with good pastoral practice skills, two stand above all the rest as invaluable opportunities to learn by serving: fieldwork and vicarage.

Only weeks after beginning the first year of study, each seminarian is assigned to a supervising pastor and congregation so he may begin to “get his feet wet” doing those things that, in time, will become second nature. The seminary’s fieldwork coordinator carefully selects the area’s pastor/congregation that is best able to suit each student’s needs and effectively shape him. The assignment will take the seminarian (and family) on a Sunday morning drive lasting anywhere from five minutes to one-and-a-half hours plus (which is rare). There is no standard profile for fieldwork congregations, but they vary in age, form, and size almost as much as the students who are assigned to them. Some churches are in rural locales and stand solitarily above harvest-ready fields; other churches stand almost anonymously amid high-reaching buildings and inner-city, metropolitan activity.

Generally, the fieldwork experience will be the student’s first exposure to the role of leadership in the worship service. Very quickly he begins to serve in a number of capacities. As the lector, he will read the appointed Scripture for the day. He is given the responsibility of assisting with the distribution of the Lord’s body and blood in Holy Communion. He may be asked to lead portions of the liturgy, such as the “Opening Sentences,” or to offer up the “Prayer of the Church.” Usually it is after he has become accustomed to the routine and the expectations that he will spread his wings a bit more and begin to participate in the preaching and the teaching. Depending upon the needs of the congregation and the decision of the pastor, a fieldworker may be more or less involved in weekly duties. In whatever he does, the man in training has the assurance that he will be under the watchful eye of the ordained pastor with whom he serves.

The fieldworker serves for six academic quarters, the equivalent of two years. Many relationships are formed and long-lasting friendships built because of the presence of the fieldworker in the midst of the people he serves and with whom he receives the gifts of Him who serves them.

Whereas the phrase “getting your feet wet” aptly describes service as a fieldworker, “immersion” perhaps is most indicative of the seminarian’s experience of vicarage. After completing the required classroom work, generally over the course of the first two years, seminarians are sent “abroad” to begin an internship, or an apprenticeship, called “vicarage.” In most cases, a vicarage assignment won’t be overseas, but it will bring the seminarian to most any state within the continental United States, and in some cases Canada. For one year the student works alongside a veteran pastor, daily interacts with the life of the congregation, and participates in the duties of the called pastor(s).

The word “vicar” means “substitute,” and the title holds true as the vicar often acts in place of the pastor—visiting members who are sick or infirm, teaching members in Bible classes, preaching, and representing the pastor or called staff members at board meetings. While he stands in for the pastor, the vicar also...
remains under the pastor’s supervision and tutelage; for he is yet to be ordained and, therefore, lacks the full authority of one who has been called by Christ to serve as a pastor. Because the vicar learns by serving in the place of the pastor, it is common practice that the pastor review and approve much of what the vicar will be preaching or teaching. For example, a vicar is to expect that the sermon he prepares will be reviewed and authorized by the supervising pastor before he enters the pulpit to wield a powerful double-edged sword: the Law and Gospel of God’s Word.

In the Old Testament, the Hebrew word for “know” (yada) means more than a mere head knowledge; it means to know and understand something by experience. For most seminarians their service as a vicar affords them the kind of knowledge that no lecture can adequately teach. It is only after having first grown to love the individuals of the congregation that a seminarian can truly understand the mutual bond that exists between the long-time member and her pastor, and to appreciate the high honor it is to stand at her bedside as she lies dying and speak to her the very words that Christ Himself would speak had He not put you there to do it for Him. It is only after having become intimately familiar with the lives—scarred, pained, and troubled by sin—of those who sit before you that a seminarian can fully know the joy it is to stand before them and preach God’s complete forgiveness on account of Christ. It is by first being acquainted with a man’s long and winding road that the seminarian can know what it must mean for the man to realize that Christ brought that road to His altar where the man now waits on bended knee to receive what has been given and shed for him.

Experience is often the teacher’s finest tool. This is especially true in regard to pastoral formation. Christ Jesus Himself was not about to train His pastors without ensuring them a bit of field experience. As professors and seminarians are known to joke: even Christ sent His disciples on a vicarage (Luke 10). Seminarians, past and present, are indebted to the congregations and pastors that have received them and provided an environment in which budding seminarians could hone the skills of pastoral practice. As the church prays that our Lord would send men into His vineyard, may it also pray that through congregations and pastors He provides those men opportunities to serve. For it might be said that the seminarian serves while he learns in order that he might best learn how to serve.

John C. Bestul is a fourth-year seminarian at Concordia Theological Seminary, Fort Wayne, Indiana.

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It is hard to miss Kramer Chapel. The chapel extends into the sky at an angle exactly complementary to the angle of the roofs of every other campus building. The chapel, not to mention the whole campus, is an architectural masterpiece. Masterpieces are created by geniuses, yet do not always fit everyone’s taste. When one realizes that the whole campus is set to imitate a medieval Scandinavian village, with the chapel at the geographical and spiritual center of the community, the chapel design itself makes more sense. Still, the sensibilities of the 1940s and 1950s—plainness, concrete, sharp angles—dominate Kramer Chapel’s exterior and interior. The beauty of Kramer Chapel is more than skin deep.
with the synodical worship books: *The Lutheran Hymnal, Lutheran Worship*, and the *Hymnal Supplement ’98*, from each of which at least two services are prayed within the bi-weekly cycle. This is not a case of pleasing no one by trying to please everyone. These are the prayers of the church, and especially of our Synod, and as pastors we might be praying any of these services at any given time in our ministry.

**O Lord, have mercy on us:**

**Thanks be to God.**

Although the chapel structure is plain, its furnishings give it life. The furnishings are not just for decoration, although they are made beautifully to the glory of God. The furnishings are servants of the Gospel message. They are servants where God comes to us and meets us, not on our own terms of self-righteousness and failure, but on His terms of forgiveness and new life. The font, pulpit, and altar give the chapel life because they are the places that God gives His life to His people. As in all the congregations of God’s people, the font gives birth to the children of God and the altar is the place where the body given for us and blood poured out for us are distributed. The lectern and pulpit stand as the places of proclamation of God’s Word, where faith is kindled and strengthened day after day and week after week.

Preaching relates to one other ornament of significance: the altar crucifix. Our altar crucifix is rather small in relation to the size of the chapel. Still it stands as a reminder of whom we preach. The crucifix, a cross bearing the body of Christ upon it, is less common in some of our congregations than in others. Undoubtedly we worship Christ who is resurrected, who has been raised for our justification. Yet a crucifix holds forth the tension that even after the resurrection we preach Christ crucified (1 Cor. 1:23), for it is in this humble event that our salvation was earned. As our salvation is earned on the cross, our salvation is now given in the preaching of that same cross. The crucifix reminds us and points us ever to right preaching.

Preaching offers the forgiveness of sins. True preaching, whether it be in Southern California or in Saskatchewan, announces and gives Christ crucified to the hearer so that the hearer’s sin is taken away. At Kramer Chapel preaching plays another, secondary role. Preaching teaches the hearer how to preach. With over 20 preachers among the faculty and staff who step into the pulpit on a regular basis, the future pastor hears different styles, mannerisms, emphases, all while his sins are being forgiven. More and better than being taught how to preach, the seminarian hears and experiences effective preaching. When the seminarian hears and believes that his sins are forgiven, he also hears how this happens; he hears how to be a preacher. In Kramer Chapel the preacher is formed.

**We praise You, O God; we acknowledge You to be the Lord.**

As the faculty and ordained staff serve daily in the chapel by preaching, the students serve as liturgists. Some ask if leading the daily liturgy is a learning experience for the students, or still primarily a time for prayer and worship. If by learning experience we think of a place where students audition, then Kramer Chapel certainly is not this. Prayer services are for prayer—they are to worship God. There is nothing “practice” about them.
But because it is God’s service, there are no “mistakes” as such. If the liturgist accidentally turns his back on the altar or stumbles over his cassock or sings the canticle a little flat, he has not ruined the service. God redeems what is done in faith. In this sense, leading prayer is learning. The chapel services are the services the seminarians will be praying in their own parishes in a few years. They are learning by doing; learning to pray for their people by praying in the chapel.

Nothing any of us does in liturgy is good or perfect apart from Christ. Even when the rubrics are followed perfectly, which is what the students are taught and what they strive for, the liturgy has its real value in Christ. Christ redeems and sanctifies us through preaching and prayer. He also redeems and sanctifies the work of the pastor and liturgist. While the liturgist strives always to serve God perfectly, his striving is service to God only through Jesus Christ, our Lord. In Kramer Chapel the celebrant is formed.

Lord, have mercy. 
Christ, have mercy. 
Lord, have mercy.

Martin Luther said a person can only become a theologian through the study of Scripture, prayer, and temptation or suffering. Study is the work of the classroom. Suffering is provided by God. But Kramer Chapel is the place of prayer.

Seminarians pray because they are Christians, but they pray also because of the burden they will bear as pastors. The salvation and care of souls have been placed in their hands, not because they accomplish these things, but because they have been called by God to shepherd His flock and call the lost to hear the voice of the Good Shepherd. Pastors forgive the sins of those who are so burdened that they think they cannot be forgiven. Pastors call to repentance those who think they need no forgiveness. Pastors must know for which kind of person they are caring in various situations. If the pastor announces the forgiveness of sins to a person who believes he needs no forgiveness, the hearer continues on his path to hell. If the pastor demands repentance from someone who is repenting, who is fearful of eternal punishment but has no faith in Jesus, the person may be driven to despair.

The pastor is the minister of God and as such can do nothing apart from God. His life must pulse with prayer: prayer for his people, prayer for his words, and prayer for his own salvation. In Kramer Chapel the theologian is formed.

Let us bless the Lord: Thanks be to God.

The beauty of Kramer Chapel is more than skin deep. After being part of Kramer Chapel for six years, it will be difficult to drive off the campus with Kramer Chapel no longer rising in front of me but seen only in my rear-view mirror. If my life of worship was created and nurtured at Mount Olive Lutheran Church in Palos Verdes, California, and Our Redeemer Lutheran Church in Honolulu, Hawaii, it is maturing at Kramer Chapel. Yet saying farewell to Kramer Chapel is what we all must do. Kramer Chapel is where pastors are formed, yet Kramer Chapel is a chapel. She is for wayfarers. She is not our destination. The churches of God are our destinations on this earth, although even these are temporary destinations in order to lead God’s people to our final destination, our home country of heaven.

The grace of our Lord, Jesus Christ, and the love of God, and the communion of the Holy Spirit be with us all.

Gifford A. Grobien is a fourth-year seminarian at Concordia Theological Seminary, Fort Wayne, Indiana.

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A Novel About Pastoral Formation

This year marks the centennial of the birth of Bo Harald Giertz (1905-1998). A new edition of his novel, *The Hammer of God*, complete with a chapter missing in previous English editions as well as a biography of his courageous bishop’s life, has just been released by Augsburg Fortress Publishing House. Symposia will be held in Sweden and North America* to commemorate his ministry this year. Bo Giertz journeyed from the atheism of his youth to become the bishop of Gothenburg in the Church of Sweden. Well known for a sturdy confessional Lutheranism wedded to a warm piety born of confidence in the Gospel, Giertz was a genuine bishop. He was theologically tough without becoming brittle. He knew how to contend for the faith without slipping into contentiousness. Convinced that God’s Word forbids the ordination of women to the pastoral office, Bishop Giertz stood steadfast in his opposition to this novelty and suffered scorn for his unyielding stance. Even as he witnessed his beloved Church of Sweden crumble in doctrinal decadence, Bishop Giertz remained a faithful churchman ever calling his people to repentance and faith.

Several years before his death, Bishop Giertz wrote a little piece entitled “My Last Will and Testament” where he noted, “Heaven and earth will pass away. Everything else is submitted to the law of change, but His Word will remain—and it is for us to hold on to that steadfast to the end. This faith is on a collision course with some of the pet dogmas of our time: the belief that everything is relative, that everything is continually changing, which at the same time means progress, even in new concepts of faith and altered codes of morality” (“My Last Will and Testament,” Lutheran Forum, Winter 1998, p. 13). As a watchman on the walls of Zion, Bishop Giertz sounded a wake-up call to a church that slumbered, inattentive to the inroads of unbelief. Bo Giertz knew that spiritual fads, empty attempts at renewal, and theological trends come and go but the Word alone remains.

This certainty is not naive optimism but a profound confidence in the power of the truth of Christ Jesus. This confidence runs throughout *The Hammer of God* as Giertz demonstrates how the Gospel triumphs over rationalism, pietism, and liberalism. The novel winsomely demonstrates what Luther and Walther called the proper distinction of the Law from the Gospel as three pastors in different historical periods from the eighteenth century to the middle part of the twentieth century are shaped by the unrelenting Word of the Lord. *The Hammer of God* is Lutheran pastoral theology in the form of a novel. Bishop Giertz knew that justification by faith alone is the grammar of the Gospel. Christ Jesus, not man, does the verb of salvation. The characteristic themes of Lutheran theology—the theology of the cross, the grace alone nature of Word and Sacrament, the power of Baptism, office and vocation—shape the story. This novel is a mirror in which seminarians and pastors may see themselves with their own versions of the rigid rationalism of Pastor Savonius, the zealous pietism of Pastor Fridelfeldt, or the legalistic liberalism of Pastor Torvik.

Each of these pastors comes to the parish freshly ordained, but the real formation happens as they are confronted with the ultimate examination in pastoral theology—the presence of death and the stubbornness of the old Adam, the terrified conscience and the affliction of sin-sick souls. Giertz shows how pastors are both tempted and taught by the laity, how pastoral identity is forged under the cross, and skills are sharpened not by clinical exercises but by engagement with the Lord’s Word in the crucible of the church. In short, *The Hammer of God* shows us how God’s Word has free course even in and through the lives of pastors so that this Word is preached to the joy and edifying of Christ’s holy people. This is the legacy of Bo Giertz and by God’s grace it continues to bear fruit in the formation of faithful servants of Christ at Concordia Theological Seminary.

*The Rev. John T. Pless is an Assistant Professor of Pastoral Ministry and Missions at Concordia Theological Seminary, Fort Wayne, Indiana, and Editor of For the Life of the World magazine.*

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*A Symposium commemorating the work of Bo Giertz will be hosted at Concordia Theological Seminary on Monday, September 19, 2005. Speakers are the Rev. Hans Andrae, Prof. Naomichi Masaki, Prof. John T. Pless, and Dr. Gene Edward Veith. Copies of the revised edition of *The Hammer of God* may be purchased from the seminary website.*
A visit to the seminary plays an integral part in the decision making process for a man who is considering the vocation of pastor. After all, there is the opportunity to sit in on classes, meet with faculty and staff, and worship with the CTS community. But for former architect Neil Ray there was an additional factor, “When I attended the Prayerfully Consider Campus Visit in the fall of 2003, I was immediately fascinated by the architecture of the Eero Saarinen-designed campus.” That, of course, was not the only thing that influenced his decision. “I was impressed with the student-professor interaction that I saw taking place on campus, both in and outside of the classroom. I also enjoyed the wonderful sense of community that I found at the CTS campus.”

So how does an architect who’s practiced for 18 successful years in Washington, D.C., make the life-changing decision to pursue life in the Holy Ministry? As with most it was not a quick decision; in fact, the groundwork was laid while Neil was still in high school. “When I was in high school, my pastor tried to persuade me to consider the Office of Public Ministry. I was very interested in architecture and didn’t give seminary serious consideration,” explains Neil. “In recent years, my
pastor at Holy Cross Lutheran (Greenbelt, Maryland), the Rev. Stephen Mentz, was instrumental in providing me with leadership opportunities in the congregation which allowed me to further consider studying for the Office of Public Ministry. He exemplified the role of a shepherd of God’s flock for me and was a terrific mentor.” Neil is also very thankful to the members of the congregation for their encouragement. He believes he would not be studying at the seminary without the prayerful support of both his pastor and the congregation.

After much discussion with his wife, Marie, the Rays decided it was time for Neil to answer God’s call to study for the ministry. They researched Fort Wayne together and brought their children, Kenneth, 11, and Anna, 9, with them to visit schools and get to know the area. All in all the family agrees the move to Fort Wayne has been a positive experience. “The children attend Emmanuel/St. Michael Lutheran School in Fort Wayne. Kenneth played soccer this past fall and enjoys playing viola in the string ensemble. Anna plays flute in the band, and is looking forward to gymnastics this spring,” says Neil. “In addition to playing her French horn at chapel services on campus, Marie plays in worship services at Emmanuel, where she is also a member of the handbell choir. She volunteers at Emmanuel/St. Michael School, helping in the office and tutoring students.”

The experience has been a real growing experience for Neil as well. “One of my greatest rewards has been finding that you can teach an ‘old dog’ new tricks. I was very nervous about going back to school, especially with the first hurdle being to learn a new language. But with the help of a study group of young men, this ‘old dog’ learned Greek.” His greatest joy outside the classroom has been being a member of the CTS Kantorei. This sixteen-voice choir sings for chapel services and goes on two tours a year. They traveled to Illinois, Missouri, Nebraska, and Kansas for their Epiphany tour and to several congregations in Michigan for the Easter tour.

Neil eagerly looks forward to that day when he will serve as a parish pastor and has advice for those who have considered the ministry but feel they may not be suited for this calling. “Never say never. I always had an excuse; I can’t talk in front of a group of people or I don’t know what to say to people who are grieving. My advice would be to give prayerful consideration to the possibility that you are being called to serve. Also, seek your pastor’s advice and counsel.”

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Plan Ahead!

Are you thinking about attending CTS? Make plans to visit with us during these special events:

**Serving the Church—A Vocational Retreat**
April 28-May 1, 2005
(800) 481-2155

**Fall Prayerfully Consider Visit**
September 22-24, 2005
(800) 481-2155
If you’ve read very many of our articles on pastors serving in the field, you’ve come to realize each one has traveled a different road. The Rev. Matthew Nelson (CTS 2004) is no exception. In fact, he was literally working “in the field” before deciding to pursue a career in the Holy Ministry. “I had a 16 year career in forestry, conservation, and water quality science working for the State of Idaho-Division of Environmental Quality, the Nature Conservancy in Southern Illinois, and served as Executive Director of the St. Joseph River Watershed Initiative during my three years at CTS in Fort Wayne,” explains Rev. Nelson. “I loved my former career very much—I have always enjoyed working in the outdoors and being involved with caring for God’s wonderful creation.”

Now in his first year in the ministry, called by the Rocky Mountain District as a Missionary-at-Large in southern Utah, Rev. Nelson continues to enjoy God’s creation and wonders in the “mission field” of the great southwest as he serves two parishes. He lives in St. George, Utah, and shepherds Mt. Zion Lutheran Church, Kanab, Utah (a three-hour round trip), and Good Shepherd Lutheran Church, Richfield, Utah (a five-hour round trip). “In this southwestern corner of the state I serve two remote parishes, teach five “outreach” Bible studies, and work with individuals who have questions about what historic, Biblical Christianity is all about,” comments Rev. Nelson. “While driving from town to town and home to home, I rack up about 3,000 miles a month by car and motorcycle (and once by mule) across a diverse geography. The circuit includes the remote desert of the ‘Arizona Strip,’ north of the Grand Canyon and home to the largest polygamist community in North America, to small ranch communities in the mountains of south central Utah.”

Given the great amount of time that must be spent traveling, how does the Nelson family stay connected? “Diane and I spend time together in the mornings and when the Bible studies are local, she attends those too. She is involved in nearly every aspect of the outreach Bible studies including follow-up and care of some of the women in the groups,” explains Rev. Nelson. “Claire soldiers along at high school always giving a gentle answer to questions like ‘Why do
you wear a cross?’ and ‘Why does your Dad wear that odd shirt?’ She is fearless
in inviting people at her school to our youth Bible study, and many of them
come. Andrew is my traveling companion; he’s always ready to make ‘the run’
with me, sitting through home visits and Bible studies, and even the same sermon
a couple of times in row.”

When many think of work as a missionary, thoughts turn to remote villages
located halfway across the world, but Rev Nelson reminds us that is not always the
case. “Imagine a place where drinking coffee is considered a sin, where
polygamy is openly practiced, and where high school kids are given public school
credit for attending religious indoctrination classes … welcome to Utah.” Rev.
Nelson, along with the other LCMS pastors and congregations in Utah live
and work in an environment so saturated by the teachings of the Mormon Church
that they face very unique challenges in their efforts to spread the one true
Gospel. “It is critical that the distinctions between Christianity and Mormonism are
established, but we do not spend much of our time with a ‘comparative religions’
format. Rather we study the Gospel of Luke and allow issues to emerge logically
and organically as the Law convicts and the Gospel is revealed in its fullness as the
completed plan of salvation in Christ,” says Rev. Nelson.

But bringing these people to a right understanding of the Gospel is not the
end of the labors of Rev. Nelson and the members of his congregations. There is a
continued need to be a strong support to new converts and help them remain rooted
in the faith. “It is critical that individuals leaving the Mormon religion be supported
in every part of their lives as they are sometimes ostracized in their communities.
The ‘mutual consolation of the saints’ in our churches is of great importance as
these individuals are brought to rely solely on Jesus Christ for salvation, apart
from temple rites and ordinances and the false assurance of works.” He also works
closely with the Rev. John Manweiler (CTS 1988), Trinity Lutheran, St. George,
Utah, in helping people transition from Bible study members to active church
members in a “hand-off” of pastoral care from the missionary to the parish pastor.

Rev. Nelson also readily credits the faithful members of his congregations
with being that strong foundation that enables him to fulfill his call and nurture
new members. “The ability of these

mission churches to take care of themselves in appropriate ways is something
I appreciate very much. They realize
I’m on the road a great deal and busy with
the mission work I was called to perform.
They are hardy Lutherans and very
committed to the life of the church. They
understand intimately the challenges and
difficulties of being a Christian in the
Mormon community and culture, and they
know that they have to take care of each
other,” offers Rev. Nelson.

Rev. Nelson and the members of his
congregations are hardworking and
committed to reaching out to those who so
desperately need to hear the lifesaving
Gospel. How does he envision their work
and his call as a Missionary-at-Large in
the future? “Mission work is a logical and
necessary extension of Word and Sacra-
ment ministry—and it is just that, an exten-
sion. We want our friends to be brought to
Christian baptism, church membership,
and the support and love that the church
equipped, fed, and strengthened they go
out into the world in their God-given
vocations and serve the neighbor in love.”

Rev. Nelson and his wife, Diane,
have two children: Claire (16) and
Andrew (11).
Christ Academy is a two-week residential program for high-school-aged young men of The Lutheran Church—Missouri Synod. It is a place where students can study about Christ who is present in His Word and Sacraments and who died that our sins would be forgiven. It is a place where students can experience seminary life. It is a place where students can explore the possibility of some day becoming a pastor.

For more information about Christ Academy, please call us at:

1-800-481-2155

You can also find information in the Events section of the seminary’s web site, www.ctsfw.edu or e-mail ChristAcademy@mail.ctsfw.edu

Life-Changing Studies
Christ Academy, like Concordia Theological Seminary, is centered on Christ crucified, who is present in His Word and Sacraments to forgive and dwell in His Church. Students of Christ Academy will study Exegetical, Systematic, Historical, and Pastoral Theology. Seminary professors, Concordia University professors, and pastors teach the classes.

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

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

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

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

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

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

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

Christ Academy—June 19-July 2, 2005
ne of the principal reasons for the formation of the Missouri Synod was to train pastors. The Synod gave this task to its two seminaries, which exist, then, to “educate” pastors. But what does it mean to “educate” a pastor? Questions and issues arising from this task have been the constant companions of the faculty of Concordia Theological Seminary for more than seven years. It had been nearly 30 years since CTS had significantly reviewed and revised the curriculum for training pastors for the LCMS. And, as the song says, “the times were a-changin.” The world into which new pastors are sent is not the same as it was 30 years ago. The new pastor cannot depend on a “Christian” culture rooted in Judaeo-Christian values. Indeed, students today are affected by habits of mind reflecting the postmodern emphasis on the individual and the division between truth and life (or substance and style as it is sometimes called).

Beginning in the 1700s, theological education was usually divided into four “departments”: Biblical interpretation, systematic theology, church history, and pastoral theology and practice. Typical of enlightenment rationalism, these departments each had its own discipline—its own method of study—and these disciplines became the domains of “experts.” This had the effect of separating the disciplines from one another and, further, it had the effect of separating theology from practice. Increasingly the education of pastors became understood as the transmission of “theological” subject matter and the training in “pastoral skills.” Not surprisingly, the office of pastor came to be regarded as a “profession,” much like a doctor, a lawyer, or an astro-physicist.

It is difficult, however, to reconcile this development with the Biblical images of the pastor. The very term “pastor” means “shepherd,” and what characterizes a shepherd is not “head knowledge” and “skills.” A shepherd “knows” his sheep, that is, the shepherd is defined by his relation to the sheep as their shepherd. He is not defined by knowing “stuff” about the sheep and
knowing how to manipulate their behavior by techniques and programs. Moreover—and this is important—the shepherd guides the sheep purposefully, that is, toward a goal. The image of a shepherd leading his sheep “to green pastures” captures the idea. But we should take special note of the communal aspects of this image. There is no shepherd apart from the sheep, nor do the sheep find their way to green pastures apart from the shepherd. The shepherd only together with his sheep goes to the green pastures. When we remember that the shepherd is also a sheep, the communal aspect becomes even more evident: the common goal/destiny of the sheep and the shepherd is that to which the shepherd leads the sheep.

The more the faculty of CTS reflected on this Biblical image, the more it became evident that the old four-fold structure of the curriculum was theologically inadequate. The faculty began (more clearly!) to understand that the structure and shape of such a curriculum carried within it certain theological assumptions and perspectives. Indeed, we came to realize that the shape of any curriculum carries within it a theological understanding. The shape of a curriculum, its very structure (implicitly) “educates,” that is, assists to form the student into an understanding of his office. A curriculum shaped in the old four-fold disciplinary manner “educates” a student to know many “things” and how to do many “things.” What we wanted was a new curriculum which was shaped by the very subject matter which is also its focus of reflection. What was missing in the old curriculum—and this is worth thinking about!—what was missing was Christ and His Church! This, of course, does not mean we were not already teaching about Christian truth and about the Christian life. But that was the problem. We were teaching “about” Christian truth. In a strange but real way, theological education as a four-fold discipline dis-located the true object of theological education. The focus of study of such a curriculum was the four-fold disciplines themselves.

But the Scriptures speak of “education” in the language of participation and formation. For example, read and consider this: “Do not be conformed to this world, but be transformed by the renewing of your mind” (Rom. 12:2). Who is the “you” in this exhortation? Only Christians in general? If this is so, how is this “transformation” accomplished? By self-improvement exercises? No! Now read this: “My little children, for whom I am again in the pain of childbirth until Christ is formed in you” (Gal. 4:19). Paul is here speaking of himself as teacher, and the goal of his teaching is that his “children” be formed according to Christ. Here, although in another image, we see the shepherd-sheep relationship. The teacher and those being taught are on the same path toward Christ-likeness. What Paul teaches is what is being formed in him, and in them, and in him and them together.

Our LCMS father, Franz Pieper, captured this very well when he wrote: “There is no such thing in the Christian Church as mere teaching; all teaching is to be reduced to practice. The Christian Church is not a philosopher’s school, where only teaching is done, but a society of people who by faith in the Gospel and mortification of the flesh are traveling on the way to everlasting life and are commissioned to lead others into this way.”

Precisely! However, Pieper’s point has curricular implications for theological education. If we think of “education” as “formation,” then we must think of
a spiritual “discipline” by which we are formed. Theological education is not simply mastering “information” and developing “skills.” Nor is theological education only for a special “clerical” group. As David Kelsey of Yale put it, the subject of study in theological education is God. And that is how Paul speaks. One is “educated” by participating in the subject matter. Theological education is fundamentally the forming of the mind according to the life of Christ in the context of the Church in Mission. This is what “From the Church, for the Church—In Mission” provides. Does the Church have a mind? Yes, it does. It is the Spirit of Christ as He inspires the Church and all her members to speak as Christ speaks and to act as Christ acts. Christ so spoke and so acted “for us and for our salvation” (the green pastures!). Christ came to be in our midst as one sent for us but also one with us (Shepherd and sheep). Theological education—and most specifically the formation of future pastors—must therefore establish the baptismal reality of the Church and her members as the reality also of her pastors. This reality of Christ’s own death and resurrection is nurtured and sustained by the speaking of God and by the continuity of Christ’s giving of His Body and Blood for the life of the world. Baptism-Preaching-Lord’s Supper, these are the (primary) “disciplines” of theological education by which pastor and people in common drink of the cool waters of redemption and feed upon the pastures of the Spirit as they hear the voice of their Shepherd. To “learn”—that is, to be “educated”—is to participate in the gifts of God and to reflect on how best to “declare the mighty acts” of God.

Have you ever heard of a theological curriculum spoken of like that? Probably not. But that’s okay, as we’ll have more to say about it in the future.

Theological education is fundamentally the forming of the mind according to the life of Christ in the context of the Church in Mission. This is what “From the Church, for the Church—In Mission” provides. Does the Church have a mind? Yes, it does. It is the Spirit of Christ as He inspires the Church and all her members to speak as Christ speaks and to act as Christ acts. Christ so spoke and so acted “for us and for our salvation.”
The women of the CTS Deaconess Program took a break from studies to retreat to Camp Lutherhaven, Albion, Indiana, on February 12, 2005, to reflect upon the vocation for which they are studying. “We began with Morning Prayer and ended the day with Compline. Dr. Arthur Just, Director of Deaconess Studies, led three discussions on the theological, spiritual, and social formation of a deaconess,” explained deaconess student Mrs. Deanna Cheadle. “In session one, we looked at women of faith, humility, and sorrows in Scripture. Session two included a discussion of Galatians 5, and session three gave participants a chance to reflect on how women demonstrate the gift of hospitality. Finally, the late afternoon was spent applying the theology of the cross to case studies involving visitation with the sick and suffering, counseling, and death and dying.” This retreat will be held annually in the winter or spring quarter.
In 2004, Concordia Theological Seminary began a project to support our active-duty military troops stationed overseas. Donated items and empty shoeboxes were collected and financial donations were accepted. Names of active-duty troops were submitted by many members of the CTS family. The first shipment of 57 care packages were sent to troops in Iraq, Afghanistan, and Germany. Out of that first shipment, 45 care packages were sent to all the soldiers of one unit stationed in Fallujah (see photo). We are pleased to announce that with the help of many loving hands the project was a complete success! Due to the positive response, the project is being continued with the “adopt-a-unit” theme; another unit will be chosen for the next shipment.

If you would like to submit the name of a family member or friend on active duty or would like to start your own group to accomplish something similar to this project, please contact Linda Scicluna at (260) 492-1877, or Ramona Porter at (260) 452-2174, or e-mail to porterry@mail.ctsfw.edu.

I n the Footsteps of St. Paul” Tour Set for Nov. 1-11, 2005

A fter successful trips to Germany, Italy, and Spain, Concordia Theological Seminary is pleased to announce a journey to Greece “In the Footsteps of St. Paul.” For 11 days (November 1-11, 2005), tour participants will visit Athens and other historical and cultural sites especially significant for understanding the Bible and the story of the early Christian Church. For just $2349 from Chicago or $2399 from Fort Wayne, travelers will explore some of the most fascinating places in all of sacred and secular history—places mentioned in the Scriptures as well as places that were famous in the ancient world.

The trip will begin and end with the grandeur of Athens. Visitors will marvel at the ancient architecture of the Olympic Stadium, the temple of Zeus, Hadrian’s Arch, and the Parthenon. They will also visit Mars Hill where Paul spoke to the intellectuals of Athens about the unknown God. In addition to Athens, the tour includes some of the other cities of Greece that are rich in historical, cultural, and religious significance—places like Delphi, site of a famous pagan oracle; Corinth, whose congregation caused the Apostle so much trouble; and Philippi, where he first preached the Gospel on the European mainland. Tour participants will visit places where Paul preached and taught, was tried and imprisoned, but still remained faithful to his Savior.

To top it all off, tour participants will also enjoy a three night cruise on the beautiful Aegean Sea and visit ports of call like Mykonos, the St. Tropez of the Aegean; Rhodes, legendary home of the sun god Apollo; Kusadasi, gateway to Ephesus; and Patmos, where John was inspired to write the Book of Revelation.

Of course, there are many tours to this region of the world, but the seminary’s tour stands out from the rest. The price is very reasonable, and the seminary is working with Nawas International Travel, the same agency through which the seminary has arranged many successful tours in the past.

But the special advantage of this tour is that Dr. Daniel Gard and his wife, Annette, are serving as tour hosts. An Associate Professor in the Department of Exegetical Theology, Dr. Gard has been at the seminary since 1989. Besides his teaching responsibilities, he also serves the seminary as Dean of Graduate Studies and is preparing a volume for the Concordia Commentary Series on the Biblical books of Chronicles. Dr. Gard’s insights into the Scriptures and the places visited promise to make this tour an outstanding educational and inspirational experience.

For complete tour information contact:
CTS TOURS
Concordia Theological Seminary
6600 North Clinton
Fort Wayne, IN 46825
1-877-287-4338, Ext. 2204
CTSTOURS@mail.ctsfw.edu
Seminary Hosts Spring “Enter the Biblical World” Retreat May 6-7, 2005

The world that we live in has greatly changed since Bible times, at least in terms of culture, human customs, and technology. However, human nature has not changed. We are still God’s creatures who have fallen into sin and desperately need the grace and forgiveness of God through our Lord, Jesus Christ. Concordia Theological Seminary is pleased to offer a retreat called Enter the Biblical World where participants are given the opportunity to reflect on the meaning of Holy Scripture and to learn how its message still applies to us in our modern world. This year’s theme is How to Read the Bible. Dr. Dean O. Wenthe, CTS President, and Dr. Charles A. Gieschen, Associate Professor and Chairman of Exegetical Theology, are among the featured speakers at this retreat.

Topics covered will be:

- How to Read the Beginning of the Bible: Genesis through Deuteronomy
- How to Read the Prophets
- How to Read the Psalms
- How to Read the Gospels
- How to Read the Epistles

This retreat is designed for lay persons who want to learn in a relaxed atmosphere and enjoy the peaceful surroundings of the CTS campus. Participants not only have the benefit of learning from the experience of great teachers and respected theologians, they also have the opportunity to meet fellow Lutherans and socialize with other Christians. The cost of the retreat is $25, which includes lunch and dinner on Saturday. Sessions run from 1:30-4:00 p.m. on Friday, May 6; and from 10:30 a.m.-4:15 p.m. on Saturday, May 7. At 5:00 p.m. on Saturday there will be a dinner and social gathering with the opportunity to meet some of the students who attend CTS. Come and enjoy a relaxing and informative weekend at the seminary! If you have any questions, please call Linda Martz (260-452-2204) or Rev. Mark Sheafer (260-452-2266).

Registration for
“ENTER THE BIBLICAL WORLD”

Name: ____________________________________________

Address: ____________________________________________

City: _______________________________ State: ___________ Zip: ___________

Congregation: ________________________________

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

For more information, please contact Linda Martz at (260) 452-2204.
Retreat to the Seminary is a year-round opportunity for God’s people to retreat from their busy lives and focus on God’s Holy Word. The seminary, with its beautiful 191 acres, provides the perfect setting for a contemplative getaway. Retreat speakers are carefully selected for their expertise in the subjects presented. The setting offers opportunities for fellowship as participants get acquainted and discuss retreat topics. Please feel free to make copies of this form for others. For more information call 1-260-452-2204, or go online to www.ctsfw.edu, click on Events, click on Seminary Retreat.

Vocational Retreat: “Serving the Church”
April 28-May 1, 2005 • Retreat Fee: $100 (Includes on-campus housing and meals)

“Enter the Biblical World” Retreat: “How to Read the Bible”
May 6-7, 2005 • Retreat Fee: $25 (Includes Saturday lunch and dinner)

Lay Leadership Retreat: “Equipped to Serve”
September 30, October 1-2, 2005 • Retreat Fee: $135 (Includes on-campus housing and meals)

“Enter the Biblical World” Retreat: “How to Read the Catechism”
October 7-8, 2005 • Retreat Fee: $25 (Includes Saturday lunch and dinner)

Lutherhostel Retreat: “Missions and Christian Care”
October 9-14, 2005 • Retreat Fees: Registration-$150; On-campus meals-$140; On-campus housing-$25/day

Confirmation Retreats: “Law and Gospel”
October 21-23 and November 11-13, 2005 • Retreat Fee: $100 (Includes on-campus housing and meals)

2005 CTS Retreat Registration Form

Retreat Name and Date: ________________________________
Name(s): ____________________________________________
Address: _____________________________________________
City/State/Zip: ________________________________________
Phone: ______________________________________________
E-mail: ______________________________________________

Occupancy:  □ Single  □ Double
Campus Tour:  □ Yes  □ No
□ A $20 non-refundable deposit is enclosed with this reservation. (Note: Dorms are air conditioned.)

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

*Reservations received less than one week before retreat will be charged a late fee: $10 for weekend or $20 for Lutherhostel.
Continuing Education Benefits You and Your Congregation!

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

St. Cloud, MN
May 23-26, 2005
THEMES IN THE GOSPEL OF JOHN
William C. Weinrich, D.Theol.
Rev. Richard Bolling, Coordinator
Lutheran Student Fellowship
201 Fourth St. S.
St. Cloud, MN 56301
320-259-1577
lsf@stcloudstate.edu

Kearney, NE
June 6-10, 2005
THE LIFE AND ACHIEVEMENT OF C.F.W. WALTHER
Cameron A. MacKenzie, Ph.D.
Rev. North Sherrill, Coordinator
Zion Lutheran Church
2421 Ave. C
Kearney, NE 68847
308-234-3410
npsherrill@citlink.net

Topeka, KS
June 9-10, 2005
LUTHERAN MISSIONOLOGY
Klaus Detlev Schulz, Th.D.
Rev. Peter Lange, Coordinator
St. John Lutheran Church
901 SW Filmore St.
Topeka, KS 66666
785-354-7132
pklange@cjnetworks.com

San Francisco, CA
June 13-17, 2005
LUTHERAN ETHICS TODAY
John T. Pless, M.Div.
Rev. Stewart Crown, Coordinator
Trinity Lutheran Church
1295 Middlefield Road
Palo Alto, CA 94301
650-853-1295
pastor-crown@comcast.net

Jackson, WY
June 13-17, 2005
THE MISSIONARY MESSAGE AND THEOLOGY OF THE OLD TESTAMENT
Walter A. Maier III, Ph.D.
Rev. Marvin Temme, Coordinator
Our Savior Lutheran Church
10310 Scarsdale Blvd.
Houston, TX 77098-5665
281-922-5673
randy@ledbetter.net

Seattle, WA
June 20-24, 2005
PAUL AND HIS OPPONENTS IN GALATIA
Arthur A. Just, Ph.D.
Rev. Ernie Lassman, Coordinator
Messiah Lutheran Church
7050 35th Ave. NE
Seattle, WA 98115-5917
206-724-0024
elassman@aol.com

Norwalk, CT
June 20-24, 2005
JUSTIFICATION AS AN EUMENICAL ISSUE
Kurt E. Marquart, M.A., D.D.
Rev. Robert Beinke, Coordinator
St. Peter Lutheran Church
208 Newtown Ave.
Norwalk, CT 06851
203-847-1252
stpeterlkpastor@yahoo.com

Harrison, AR
June 27-July 1, 2005
THE DOCTRINE OF CHURCH AND FELLOWSHIP
Klaus Detlev Schulz, Th.D.
Rev. Eric Steffanski, Coordinator
Holy Trinity Lutheran Church
P.O. Box 2612
Harrison, AR 72601
870-577-0742
revski@cat41.org

Madison, WI
July 11-15, 2005
THE HOLINESS OF GOD IN SACRIFICIAL WORSHIP
John W. Kleining, Ph.D.
Rev. Michael Frese, Coordinator
Grace Lutheran Church
731 Knapp St.
Wolf Point, MT 59201
406-653-3099
frgeorge@midrivers.com

Austin, TX
July 25-29, 2005
LAW AND GOSPEL IN TODAY’S SERMON
Carl C. Fickenscher, Ph.D.
Rev. Bryan Sullivan, Coordinator
Grace Lutheran Church
801 W. 11th St.
Elgin, TX 78621-2006
512-281-3367

Pittsburgh, PA
July 25-29, 2005
TOWARD A LUTHERAN SPIRITUALITY
Daniel L. Gard, Ph.D.
Rev. Jamison Hardy, Coordinator
Our Savior Lutheran Church
668 Country Club Dr.
Pittsburgh, PA 15228
412-561-7299
jamhard1@yahoo.com

Flathead Lake, MT
August 1-5, 2005
THE CHRISTOLOGY OF THE BOOK OF REVELATION
Charles A. Gieschen, Ph.D.
Rev. George Draper, Coordinator
Trinity Lutheran Church
731 Knapp St.
Wolf Point, MT 59201
406-653-3099
frgeorge@midrivers.com

Albuquerque, NM
August 1-5, 2005
THEMES IN THE GOSPEL OF JOHN
William C. Weinrich, D.Theol.
Rev. Warren Graff, Coordinator
Grace Lutheran Church
7550 Eubank Blvd. NE
Albuquerque, NM 87122
505-823-9100
wwgraff@junio.com

Concordia University, River Forest, IL
August 8-12, 2005
HISTORY AND THEOLOGY OF THE LC-MS
Lawrence R. Rast, Ph.D.
Rev. Keith E. GeRue, Coordinator
Our Savior Evangelical Lutheran Church
118 N. Pine St.
Momence, IL 60954
815-472-2829
revergie@iwc.net

For more information, contact the Continuing Education Office at (260) 452-2191 or e-mail ContinuingEd@mail.ctsfw.edu. To register online visit www.ctsfw.edu.
It’s time again for Concordia Theological Seminary’s Grand Ol’e Lutheran Fellowship golf tournament. The tournament will again benefit the seminary in a very specific way: to help build a “playscape,” an elaborate, creative children’s playground on the campus.

Almost $45,000 has been raised from the last five tournaments for this purpose. A site next to the gymnasium has been selected. We hope this year’s proceeds will allow us to begin construction. The playscape will be open to the entire Fort Wayne community.

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

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

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### 2005 Golf Outing at Noble Hawk Golf Links – June 25, 2005

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Yes, I want to be a:

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

☐ I would like to register a foursome ($85/golfer).  ☐ I would like to sponsor a student golfer ($85/golfer).

Please send your payment to: Concordia Theological Seminary, Attention: Golf Outing,
6600 North Clinton Street, Fort Wayne, Indiana, 46825.
Organ Workshops for 2005

Each workshop begins with registration on Monday morning and concludes the following Friday at noon. To help make your trip as economical as possible we offer lodging in our campus dorms and dining in Katherine Luther Hall. Daily practice time on one or more of our three organs, including the beautiful Schlicker organ located in Kramer Chapel, is scheduled for each organist. Don’t miss this opportunity not only to learn from our staff and other pastors, but also to meet other LCMS organists from different areas of the country. Class sizes are kept small to allow individual instruction and adequate practice time. Courses offered this year are:

**Organist Primer (June 13-17, 2005)**
This beginning workshop is designed for organists who do not use pedals, who use only one foot, or who wish to learn more of the basics of service playing.

**Beginning Improvisation (June 20-24, 2005)**
For those organists who would like to begin or review basic ideas in the art of improvisation.

**Level III (June 27-July 1, 2005)**
This in-depth study is for intermediate-level organists or those who have completed Levels I and II.

**Instructors:**
- **Peter Bender, B.Mus.Ed., M.Div.,** Pastor, Peace Lutheran Church, Sussex, Wisconsin (Level III)
- **Chad L. Bird, M.Div., S.T.M.,** Assistant Professor of Exegetical Theology, Concordia Theological Seminary, Fort Wayne, Indiana (Primer and Beginning Improvisation)
- **Kevin J. Hildebrand, M.Mus.,** Associate Kantor, Concordia Theological Seminary, Fort Wayne, Indiana (All Levels)

(Kantor Richard Resch will be on sabbatical leave during summer 2005.)

**Tuition for each workshop is $206. If you choose to stay on campus, room and board is $145. The registration deadline is May 1, 2005. For further information contact: Mary Rogers at (260) 452-2105, or e-mail rogersmc@mail.ctsfw.edu.**

Church Interpreter Training Institute Continues at CTS

Once again this summer CTS will host the Church Interpreter Training Institute (CITI) July 3-15, 2005. CITI is a Christian ministry of Concordia Theological Seminary. Its aim is to train church interpreters committed to bringing the Gospel of Jesus Christ to the deaf and hearing-impaired. It is open to active members of all Christian denominations who confess the Trinity.

CITI encourages the use of American Sign Language while recognizing the diversity of signing systems. Classes include sign language structures, vocabulary, fingerspelling, resources, deaf ministry, Bible study, Biblical word studies, deaf culture, interpreting music, interpreting lessons and liturgy, and perspectives on worship.

Grades serve in a variety of ways depending upon their abilities and opportunities. This may be by interpreting worship services, church meetings, Bible studies, Sunday School, etc.; by teaching sign language classes; and by being supportive and an advocate for the deaf in many other ways. Some graduates have gone into full-time ministry and mission work with the deaf.

For additional information, please go online to www.ctsfw.edu, click on Deaf Ministry/CITI in the left-hand column. There you will find very detailed information on registration, scholarships, schedule, and instructors for the 2005 session. You may also call 260-452-2143, or e-mail CITI@mail.ctsfw.edu.
The members of the local Seminary Guild serve the seminary community in many ways, but the project that generates the most thank-you notes is the way we welcome the newest members of our Christian family. A dedicated group of women, headed up by Mrs. Walter (Leah) Maier II and Mrs. Eugene (Dorothea) Klug, make sure each newborn is presented with a beautiful homemade T-shirt screen-printed with the seminary logo. Sometimes they can even be worn into the toddler ages, as modeled by Alexa Hoover in this photo sent to us by her parents, the Rev. Chad and Andrea Hoover.

The T-shirt ladies divvy up the jobs of finding appropriate material and cutting out the pattern. Dorothy Klug heads another group that does the screen-printing, and yet another group sews the shirts together. Some years, trying to stay ahead of the influx of infants can be a challenge, but they manage to get the job done!

With the recent receipt of two generous gifts, we are close to reaching our pledge of $3000 towards the Student Commons chair replacement project. However, with the great need for new chairs, we are planning to join forces with the Student Wives Association and the Student Association on April 15, 2005, to sponsor a Lutherfest fundraiser. The ladies will help with the dinner offering brats, salads, and homemade pies. We are hoping this will bring us much closer to the total goal of $6,000.

Tuesday, April 12, is the day for the annual April Shower for the Christ’s Child Learning Corner (CCLC), located on the CTS campus. Each year the ladies of the Guild provide needed toys, educational supplies, and other items for CCLC.

Our Guild continues to keep the seminarians and their families in our prayers. We also implore our faithful God to continue to bless the members of the Guild, several of whom have experienced illness or injury in the past months.

We appreciate the efforts of the Guild members who support us from afar. Your efforts and your contributions are crucial to the mission of the Guild. Keep up the great efforts and consider renewing your membership soon.

Blessings in Christ!
Jan Schmidt
The CTS Alumni Association Advisory Board welcomes newly-elected and re-elected members to the Board. The Revs. Don Wiley, North Sherrill, Eric Lange, and Adrian Sherrill were recently elected at the 2005 Symposia. We give thanks for their willingness to serve and encourage them to carry out their tasks faithfully.

The Alumni of CTS can be very instrumental in supporting the work of Concordia Theological Seminary. By helping to identify young men who have the aptitude and the heart to serve as under-shepherds in the kingdom, pastors in the field greatly assist in the recruitment of men for service to the church. Encouraging young men in grade school, high school, and college to excel in the study of God’s Word helps keep the stream of candidates strong.

Over the last few months we have been encouraging direct Alumni support of the seminary. We wish to thank the brothers who have answered the call. Your efforts are still needed.

Reunions – The Classes of 1955 and 1965 will hold their 50th and 40th anniversary reunions during graduation weekend, May 19-20, 2005. Information has been sent to these classes. For more information, please contact the Rev. Thomas Zimmerman, Director of Alumni Relations, e-mail zimmermantp@mail.ctsfw.edu; or phone 260-452-2278.

The Classes of 1968 and 1969 will hold a reunion in Springfield, Illinois, on October 27-28. Dr. David Bueltmann is coordinating this event. For more information contact Rev. Bueltmann at: cidlcmss@eosinc.com.
CONCORDIA THEOLOGICAL SEMINARY

Calendar of Events

Events
First Sunday Brunches
May 1, 2005
June 5, 2005
11:00 a.m.-1:30 p.m.
Katherine Luther Dining Hall

Vicarage Placement Service
April 25, 2005
7:00 p.m.
Kramer Chapel

Candidate Call Service
April 26, 2005
7:00 p.m.
Kramer Chapel

Baccalaureate Service
May 20, 2005
10:00 a.m.
Kramer Chapel

Graduation Ceremony
May 20, 2005
6:00 p.m.
Kramer Chapel

Grand Ol’e Lutheran Fellowship (GOLF)
June 25, 2005
Noble Hawks Golf Links
Kendallville, Indiana
(260) 452-2162

Retreats
Confirmation Retreat
April 15-17, 2005
1-877-287-4338, ext. 2204

Serving the Church–A Vocational Retreat
April 28-May 1, 2005
1-800-481-2155

Enter the Biblical World–How to Read the Bible
May 6-7, 2005
1-877-287-4338, ext. 2204

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