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FROM THE PRESIDENT

Dear Friends of Concordia Theological Seminary:

The Seminary’s Love of Life

The seminary’s late spring was still festive due to the beautiful and robust worship in celebration of the Resurrection and Ascension of Jesus Christ to the Father’s right hand. Jesus’ victory over death for us invites renewal and reflection upon God’s gift of life in every season.

Life is the foundational gift of God to all of humanity. Genesis succinctly describes the origin of all life: “The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life and the man became a living being” (Gen. 2:7). The context of this description of life’s beginning displays God’s intimate and attentive involvement. Indeed, the word for “form” conveys the action of a potter molding clay into its appropriate shape. (See Isa. 45:9; Jer. 18:6) God also provides a beautiful setting for Adam: “Now the Lord God had planted a garden in the east, in Eden; and there He put the man He had formed” (Gen. 2:8). The gift of life is made complete by the direct and gracious formation of woman (Gen. 2:21-23).

Just as Genesis 2 describes the intimate manner in which God gave life to Adam and Eve, Genesis 1 surveys the broad landscape of creation. The heavens, the earth, the sea, the sun, the moon, the stars: these are all ordered to sustain the life of Adam and Eve. The apex and culmination of creation in Genesis 1 is God’s gift of Himself: “God created man in His own image, in the image of God He created him; male and female He created them” (Gen. 1:27).

Even after man’s rebellious desire to be like God brought death into the world, God quickly promised a birth that would reverse the curse of death: “And I will put enmity between you and the woman; and between your offspring and hers; He will crush your head, and you will strike His heel” (Gen. 3:15). Eve thought that the birth of Cain was already the fulfillment of that promise: “I have the man, the Lord” (Gen. 4:1).

Throughout the Torah story of Genesis through Deuteronomy, God’s gracious and merciful character bestows the gift of life. Noah receives God’s gracious protection (Gen. 6:8). Abram receives God’s gracious promise of offspring (Gen. 12:1-3). God sustains and guides His people generation after generation. Not even the great power of Egypt could eliminate the lives of those who would bear the promised woman’s seed. At the very end of Genesis, Joseph could address his brothers: “You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives” (Gen. 50:20).

At the conclusion of the Torah story, God’s people are about to enter the promised land—a place where they were to dwell in wonderful communion with God, a return as it were to Eden. God again offers His people life, life with Him that is readily and freely available as His gift:

Now what I am commanding you today is not too difficult for you or beyond your reach. It is not up in heaven, so that you have to ask, “Who will ascend into heaven to get it and proclaim it to us so we may obey it?” Nor is it beyond the sea, so that you have to ask, “Who will cross the sea to get it and proclaim it to us so that we may obey it?” No, the word is very near you; it is in your mouth and in your heart so you may obey it.

See, I set before you today life and prosperity, death and destruction. For I command you today to love the Lord your God, to walk in His ways, and to keep His commands, decrees, and laws; then you will live and increase, and the Lord your God will bless you in the land you are entering to possess. Deuteronomy 30:11-16

Tragically, God’s people, as Adam and Eve, turned from God’s gift of life and embraced the culture of death in their love for the idols of Canaanite Baal worship. God’s lavish and robust grace continued to offer life even in the context of a wayward people. For those who would receive the promise, there would be life: “On this mountain He will destroy the shroud that enfolds all peoples, the sheet that covers all nations; He will swallow up death forever” (Isa. 25:7, 8).

The life-giving and life-redeeming character of God, so evident in the Old Testament, is embodied in the Seed of the woman, Jesus of Nazareth, who explicitly claims life’s restoration: “I have come that you might have life and have it to the full” (John 10:10).

How our world needs to hear this message! From universities to factories, men and women are falsely assuming that human beings are here today and gone tomorrow—that in the final analysis there is a brief moment of life and then death and darkness. How tragic for our contemporaries to turn from the gift of God’s life—freely offered to all in Christ’s atoning death and victorious Resurrection—to the death and dead ends that the deceptions of this age present!

How beautiful and truthful is the incredible value of each human life underscored by Jesus’ words in Luke 15: “There is joy in heaven over one sinner who repents.” Life given by God, redeemed by God, and already in communion with God: in Christ such life is ours as a gift. His Word, water, wine, and bread join us to Christ’s life—a life that will never end.

Enjoy this issue of For the Life of the World with its focus on God’s gift of life. What a noble calling is ours to nurture and protect the life of each and every human being at each and every stage of life’s journey.

Sincerely yours, in our Risen, Ascended, and Living Lord,

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

For the Life of the World
4 Real and Abundant Life
By Dr. Dean O. Wenthe, President, Concordia Theological Seminary, Fort Wayne, Indiana

Real and abundant life now and forever is God’s free gift in Christ. Death is defeated. As Christians walk through a corrupt and dying world, they are called to embody real life, showing Christ to all who are dying. If Christian vision ever becomes blurred, faith in Christ again pierces the darkness with His light and life.

7 Whatever Happened to the Human Race?
By Dr. Jean S. Garton, a Co-founder and President Emeritus of Lutherans For Life, resides in Benton, Arkansas

We are responsible not only for what we ourselves do but also for what we allow to be done. Abortion isn’t about the right to choose or the right to privacy. Essentially, it is about the decline of human significance. That is why it is an issue for the church. This country desperately needs renewal and restoration, but this country is going nowhere unless the church goes there first.

10 Avoiding the Fence: Pro-life Education in Preparation for the Parish
By Mrs. Maggie Karner, Director of Life Ministries for the LCMS World Relief/Human Care, St. Louis, Missouri

This is where our Lutheran theology, with its proper distinction between Law and Gospel and its roots firmly planted at the foot of the cross, becomes so precious. This theology has so much to offer to people who are struggling with difficult life and death issues. It holds out the real hope of forgiveness and reconciliation, and our Catechism provides a wonderful window with which to examine these issues in the light of God’s Word.

13 What Does This Mean?

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“In the Beginning God Created...”

These five words begin the Sacred Scriptures. They are simple words in that they are readily understood, but they communicate a truth that is majestic and momentous. All time and space are defined by these words. All life begins here.

“In the beginning God ...” anchors the world in God’s life. God creates the heavens and the earth. The Spirit of God speaks and there is light. God separates the light from the darkness and names each.

As His creative work unfolds, it is clear that the heavens and the earth, the days and the seasons, are servants of life. God calls forth vegetation upon the land, living creatures in the seas, birds in the sky, and animals upon the earth. His divine blessing is joined to His holy will that these creatures be fruitful and multiply. All His work is made radiant by the refrain “… and God saw that it was good.” Life is a gift of God. It reflects the Creator’s goodness and His gracious character. The truth that God is prior to all created things has been confessed by the Church throughout the ages.

God’s Highest Creative Work: Human Life

The culmination and apex of God’s creative work is His fashioning man and woman in His own image and likeness. They are to be fruitful and multiply and fill the earth. They are to rule over all creatures and life on the earth. Their spiritual, intellectual, and physical dimensions reflect the goodness and character of the God who formed them. No aspect of their being is flawed or imperfect. The beauty and wonder of God’s creative work in man and woman stand as a witness to His glory and goodness.

Genesis 2 describes more fully the remarkable and distinctive character of human life. God directly and personally forms man from the dust of the ground and breathes into his nostrils the breath of life. Man is placed in a garden that God Himself has prepared and planted. God instructs man to work and care for this garden. Further, man alone is addressed by God and warned, “… you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”

God’s direct and personal formation of woman from the rib of the man underscores both the distinctiveness of each and the character of the man: “It is not good for the man to be alone.” Even as God is a trinity of persons within the unity of the Godhead, so the man who is in His image will have one who is like himself but also distinctively other.

Adam’s divinely appointed role of naming the beasts and the birds in Genesis 2 reflects God’s naming of the elements of creation in Genesis 1. This naming culminates in the naming of the woman with poetic joy. The one-flesh union of Adam and Eve establishes the family unit. The complete goodness of creation in Genesis 1 is expressed in Genesis 2 by the innocence of man and woman, who are without clothing and feel no shame.

At the pinnacle of God’s creation, man and woman receive the gift of innocent, good, and abundant life. They speak face
to face with God as they continue to live before Him. Their life mirrors the life of their Creator, for they are in His image. Their rich complexity across emotional, physical, and spiritual dimensions reflects their origins in His personal creative action and underscores their remarkable significance and place. They are not the incidental or accidental product of impersonal forces, but are the very heart of God’s work. The triumph of God’s lavish grace in giving life to man and woman imparts such significance to their actions. Their lives are always before God.

The wonder and perfection of creation are also public. Even as civilization after civilization marvels over the majesty and beauty of the universe, their histories also show the unique place of humanity in His creation.

**Life Lost and Restored**

In commanding the man not to eat of the tree of the knowledge of good and evil, God confers upon him the freedom to choose against his Creator and against life itself. Man and woman refuse their life as creatures of God and instead seek to be like God. In doing so they reject God, who has given life freely and abundantly. At the heart of their choice is pride.

The rejection of God’s creation is a rejection of life. Adam’s life before God becomes a flight from God. His innocent delight in the woman is replaced with blame and strife. The very fabric of creation is torn. The world designed to nourish life now resists it.

Death quickly comes into the world of life when Cain, the firstborn of Adam and Eve, kills Abel, their second son. Now the litany of death, “...and he died...” marks the genealogies of Genesis 5 and Genesis 10. The chronicle of these generations before and after the flood shows the increasingly short and fragile character of life.

But God’s great promise of Genesis 3:15 is that the seed of the woman shall one day reverse the curse of death, which the serpent’s deception had brought upon Adam and Eve and their descendants. The early chapters of Genesis demonstrate God’s gracious will to restore life. God gives Seth in the place of Abel. God’s communion with Enoch leads Him to take Enoch to Himself without death.

God promises that in the seed of Abram all the nations of the earth will be blessed. The presence of blessing echoes the blessing of creation and promises life.

God’s gracious presence does require sacrifice. The holy God can only dwell with a purified people. The presence of the glory of God in the tabernacle requires that a sacrificial system be in place. When the high priest enters the Holy of Holies on the Day of Atonement, he offers sacrifice for his own sins. But God’s guidance and protection of the patriarchs, His deliverance of Abraham’s children from Egypt, and His sustenance of the people in the wilderness display His gracious will that the redemptive seed be born to the children of Abraham.

The theme of restoration to life through God’s gracious presence is the center of worship in the Pentateuch. The offering of Abel, the altars of the patriarchs, and the sacrificial system of Leviticus all show that worship is the restoration of a relationship with God. Here He bestows His presence. Christian worship today confesses that Christ’s presence in Word, water, wine, and bread restores life through His holy sacrifice.

**If Christian vision ever becomes blurred, faith in Christ again pierces the darkness with His light and life. His life calls His faithful to confess the infinite significance and sanctity of all human life, which originates in the holiness of its Creator.**
The Pentateuch begins with a loss of place as man and woman are driven from the garden, but it concludes with a restoration of place. God fulfills His promise to Abraham by giving the promised land to His descendants. The gift of land is a gift of life before God. Adam rebelled, but Abraham’s offspring are directed to live in accord with God’s holy will. He has delivered the people for His presence. This relationship with God is the very source of life. God through Moses confronts the people with the clear choice between life or death.

The Pentateuch ends as it begins—with God’s blessing. The prospect of life before God in the place He has provided shows God’s enduring will to save His people from death and restore them to life. This will, like God’s creative work, is an expression of His merciful and gracious character.

The prophetic literature of Israel records how Israel again chooses death rather than life. Turning from God to Baal is choosing death. Yet the steadfast will of God to restore life to those who confess Him as Creator and Savior is clear. A Son shall be born to Abraham’s line and to David’s line who will establish an everlasting kingdom. Isaiah sees a day when the work of this Child restores God’s people to life. This confidence and trust in God to restore life also is reflected in the worship of Israel.

Real Life in Christ

The Scriptural description of the origin and cause of death is crucial for a correct understanding of life. Real life is given and sustained by God. To deny God is to embrace death. To assert a life independent from God is to repeat death. To assert a life independent from God is to repeat death. To assert a life independent from God is to repeat death.

This understanding of life is at the heart also of the New Testament. The birth of Jesus of Nazareth, the Son of David, the Son of Abraham, brings real life to the entire human race. He assumes human flesh that He might restore all humanity to life. His incarnation leads to the cross so human race. He assumeshuman flesh thatHe mightrestore allhum ans to life. His incarnation leads to the cross so human race. He assumeshuman flesh thatHe mightrestore allhum ans to life.

The defeat of death by Christ’s resurrection, however, means that those who are joined to Christ now live before God in innocence and holiness. The real life is filled with the good gifts of the Creator. His Fatherly blessing attends them as it did Adam and Eve before the fall. The Holy Spirit comforts and sustains them.

The resurrection of Christ makes all of life significant. The Christian’s days become a hymn of thanksgiving for real life in Christ. When pride and sin again threaten to bring death, the Christian flees to Christ for forgiveness and life. He receives the good and abundant life as a gift.

Real life in Christ: The Good and Abundant Life

In much of today’s culture what so many call “really living” is often marked by carelessness and irresponsibility at the expense of other human lives. It reduces human beings to insignificance. Such lives are emptied of meaning and often end in despair. The defeat of death by Christ’s resurrection, however, means that those who are joined to Christ now live before God in innocence and holiness. The real life is filled with the good gifts of the Creator. His Fatherly blessing attends them as it did Adam and Eve before the fall. The Holy Spirit comforts and sustains them.

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Real life in Christ means that the Christian can enjoy all of God’s good gifts. Good literature, good art, good food, good recreation—all are made meaningful by the real life which Christ daily bestows.

Reallife and abundant lifenow and forever is God’s free gift in Christ. Death is defeated. As Christians walk through a corrupt and dying world, they are called to embody real life, showing Christ to all who are dying. If Christian vision ever becomes blurred, faith in Christ again pierces the darkness with His light and life. His life calls His faithful to confess the infinite significance and sanctity of all human life, which originates in the holiness of Its Creator. He who numbers the hairs of the heads of each of His children and watches over the birds of the air has made life precious. By the gift of His Son’s life, every man and woman can be restored to real and abundant life in the blessed and holy Trinity, now and forever.

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Dr. Dean O. Wenth is President of Concordia Theological Seminary, Fort Wayne, Indiana.
Almost 30 years have passed since I sat in the balcony of the Academy of Music in Philadelphia to view the film series, “Whatever Happened to the Human Race?” It was the premier showing of a stunning visual experience that eventually toured 20 major cities. The text and narration of the five-episode seminar were provided by Francis Schaeffer, an internationally acclaimed theologian, and by C. Everett Koop, then chief surgeon at Children’s Hospital of Philadelphia and, later, the Surgeon General of the United States.

Their combined expertise exposed the subtle but rapid loss of human rights through the growing acceptance of legalized abortion, infanticide, and euthanasia. Yet, even they could hardly have anticipated the rapidity with which America would embrace still more destructive policies and barbaric procedures. We now have partial-birth abortion, a cruel but legal method that would be criminal if used on animals. There is cloning by embryonic processes in which human life is created specifically for exploitation and eventual termination. The biological commingling of human and animal

The apathy of so many “good people” has eased the way for America to “move with the times,” but while that may have made life more efficient, more technological, and more economical, it has made life less human and less humane.
parts is a field of research rapidly evolving into even more exotic and unsettling mixes of species.

Great civilizational shifts usually require decades or even centuries of development. Almost overnight Roe v. Wade, the 1973 abortion ruling by the U.S. Supreme Court, discarded an entire structure of moral reasoning, legal precedent, and cultural conscience. A “right to choose” became the highest moral and political good, and “choice” took (and continues to take) precedence over religious teachings, traditional values, and even truth. Choice, however, has proven to be terrible when there is no duty to guide it, no responsibility to regulate it, no character to curb it, and no truth to test it.

A number of years ago Louis Evans Sr. observed that 75% of Americans don’t think, 15% think they think, but only 10% actually think. (And he said that before television, the mind-numbing plug-in drug!) Today it is estimated that only 3% of Americans are able to think critically. Thinking means connecting things, and while legalizing abortion 32 years ago was an attack on truth, it was also an attack on the mind. Many problems today that relate to human life don’t suffer from a scarcity of solutions. They suffer from a scarcity of truth and a scarcity of thought. In the 1959 play by Eugene Ionesco, a human being turns into a rhinoceros. However, as the play progresses, that same transformation is undergone by all but one of the human characters. The heroine, who witnesses a man turning into an animal, provides the key to the drama’s message. “Just before he became a beast,” she says, “his last words were, ‘We must move with the times.’”

When the highest court in the land chose to “move with the times” by making abortion a woman’s choice (at any time and for any reason), it provided the soil for the sexual and familial issues we face today. The government chose to “move with the times” by endorsing condom distribution in public schools. The medical profession chose to “move with the times” when it opened the door to assisted suicide, euthanasia, and embryonic stem cell research. The American public chose to “move with the times” when it opted for accommodation in response to practices and policies that would have been unthinkable a few years earlier.

The apathy of so many “good people” has eased the way for America to “move with the times,” but while that may have made life more efficient, more technological, and more economical, it has made life less human and less humane. Our acceptance of death solutions to life’s problem has taken a toll on our ability to feel horror or shame, much less guilt. It has coarsened our moral sense and, as a culture, we have become increasingly desensitized to violence and to the admonitions of Scripture concerning “the least” among us.

There are also practical implications for having adopted a utilitarian view of human life. With the elimination of over 40 million unborn children through legal abortion, why are we surprised that we are experiencing a shortage of teachers, doctors, nurses, and church workers? We have aborted more babies than the total population of Canada; more than twice the population of Australia; more than the combined population of 12 U.S. states. Thirty years ago there were 23 workers for every retiree; today there are only three. Could the 40 million fewer Americans be a con-
tributing factor in the current concern for the viability of Social Security?

The nation recently observed the ten-year anniversary of the Oklahoma City bombing. News coverage featured photos of the national memorial built on the site of the demolished federal office building. The memorial, named The Field of Empty Chairs, consists of 168 bronze and stone chairs, 19 of them child-sized, each one bearing the name of a person who perished in that brutal, senseless act of violence. As part of the ceremony, one second of silence was observed for each victim of what the media called “the worst act of domestic terrorism in U.S. history.” But is it?

What if we were to observe a single second of silence for each unseen, unheard, unknown aborted child? We would have to be silent every day, around the clock, for a year and three months. What would a field of 40,000,000 empty chairs look like?

I think it was Voltaire who once said: “We owe respect to the living; to the dead we owe only the truth.” We owe it to the 40 million aborted children to tell the truth about their humanity. To the living we owe respect and protection regardless of their age or condition. There are some 180 million Christians from all denominations in the U.S. Many of them describe themselves as pro-choice despite repeating the Apostles’ Creed every Sunday. “I believe in God the Father Almighty, Maker of heaven and earth.” Those words affirm a familial relationship between God and humanity, a recognition that it is He who made us and not we ourselves. So then, by what authority does anyone claim “the right to choose” to tell God which of His creations we will or will not allow to be born? What prerogative gives us license to kill human embryos to obtain their stem cells? By what right dare we condone actions that will end the life of human beings simply because they are old, weak, infirm, or handicapped? G. K. Chesterton rightly said, “The survival of the fittest leads to the survival of the nastiest.”

We are responsible not only for what we ourselves do but also for what we allow to be done. Abortion isn’t about the right to choose or the right to privacy. Essentially, it is about the decline of human significance. That is why it is an issue for the church. This country desperately needs renewal and restoration, but this country is going nowhere unless the church goes there first.

A pastor friend tells of one night when (after stories, drinks, and threats) his children were ready to say their bedtime prayers. His five-year-old prayed with unusual intensity and length. The boy’s list of things he was thankful for almost exhausted the animal kingdom, included all known relatives, and named every friend he had ever had. Then came the climactic moment when the little boy said, “But, most of all, Lord ... most of all, thank you for ...” Before he finished, the father, being a clergyman, puffed up with pride, certain his son would say something wonderfully spiritual. Instead, what the little boy said was, “But, most of all, Lord; most of all ... thank you for ME!”

We forget how much children simply enjoy themselves; enjoy God’s world; enjoy just being alive; and because of all of us who work together, sacrifice together, pray together, and witness together to the sanctity of human life, more and more unborn children will have the opportunity one day to say, “Thank you, Lord, for me!”

Abortion isn’t about the right to choose or the right to privacy. Essentially, it is about the decline of human significance. That is why it is an issue for the church. This country desperately needs renewal and restoration, but this country is going nowhere unless the church goes there first.

Dr. Jean S. Garton is a Co-founder and President Emeritus of Lutherans For Life and resides in Benton, Arkansas.

JULY 2005
Avoiding Pro-life Education

By Maggie Karner

A few weeks ago, I spent the day repainting the white picket fence in front of my house. Even though I love the cute little fence in my yard, the job was quite boring. I had time to think a lot—probably too much—about fences. As a pastor’s wife and pro-life worker, I’ve never been very good at sitting on fences—metaphorically, that is. And when it comes to the topic of the sanctity of human life, everybody lands on one side of the fence or the other. Either you protect and defend the sanctity of human life in all its stages or you don’t.

This becomes a problem—especially for pastors—when people from different sides of this fence are found within our own Lutheran parishes. As the Director of Life Ministries for our Lutheran Church—Missouri Synod (a division of LCMS World Relief/Human Care), I know pastors who deal nobly with this issue and how best to apply Law and Gospel to individual situations.

Unfortunately, I also know of pastors and parishioners who offer up either of the two most common arguments for avoiding this issue in their congregations: 1) “This is a political issue that needs to stay out of the church,” or 2) “I don’t want to offend my parishioners. What if someone out there in the pew has already had an abortion?”

This is where our Lutheran theology, with its proper distinction between Law and Gospel and its roots firmly planted at the foot of the cross, becomes so precious.

This theology has so much to offer to people who are struggling with difficult life and death issues. It holds out the real hope of forgiveness and reconciliation, and our Catechism provides a wonderful window with which to examine these issues in the light of God’s Word.

It is critical that our pastors and church workers understand and make that connection between our theology and the daily issues that arise. That’s why I am so pleased that the faculty at Concordia Theological Seminary (CTS) has made pro-life education for its students a priority and a commitment.

In my work, I have been blessed to work in partnership with the faculty at CTS in this effort for life. By serving on our Synod’s Committee for the Sanctity of Human Life, CTS President Dr. Dean O. Wenthe, other committee members, and I are able to keep each other abreast of the very latest developments in pro-life out-
reach and new challenges in the field of bioethics. The Committee also serves a critical purpose for our Synod as it seeks to provide timely and practical resources for the parish.

As a part of LCMS World Relief and Human Care, the Department of Life Ministries has also been engaged in some exciting cooperative pro-life projects with the students and faculty at CTS. Following my recent trip to Novosibirsk, Siberia, regarding a grant request to establish a woman’s crisis pregnancy center, LCMS World Relief and Human Care was able to work in conjunction with CTS to bring the Russian director of this project to study in the Deaconess Program at the Fort Wayne Seminary. Following months of theological study and practical, hands-on training at the local Fort Wayne Crisis Pregnancy Center, she will return to Siberia this summer to begin this new Russian center as a part of her deaconess internship.

To complement this effort, Dr. Arthur A. Just Jr., the Director of Deaconess Studies at CTS, has been diligent in designing the curriculum to emphasize the practical applications of our Lutheran doctrine upon our acts of mercy—especially within the context of life. By cooperating closely with local pro-life workers within the Fort Wayne community, Dr. Just has discovered many valuable, and hands-on, educational opportunities for the women in the Deaconess Program. With training in crisis pregnancy counseling, post-abortion healing, and end-of-life issues, these highly-qualified women are being made aware of the intense need for Lutheran workers in these areas.

And in today’s post-modern world, I am pleased to know that men and women at CTS are also given the opportunity to study in the emerging field of bioethics. Cloning, embryonic stem-cells, euthanasia, and other end-of-life issues are all topics with which our church workers will be faced in the years ahead.

Prof. John T. Pless teaches the “Theological Ethics” course, which is required of all fourth-year Master of Divinity and deaconess students. In this course, they examine ethics in the framework of Lutheran theology—specifically within the framework of the Catechism. The structure of the Catechism gives students a fine perspective to view life issues in light of the First Commandment and the Creed. Prof. Pless feels that, “a dishonoring of creation undermines the Gospel, for God’s Son took on our fleshly life to redeem us in body and soul. Lutheran pastors will honor the bios in bioethics for the sake of the Gospel.”

Another of my co-workers, LCMS Sanctity of Human Life Committee member the Rev. Dr. James Lamb, who serves as the Executive Director of National Lutherans For Life, echoes the need for Lutheran pastors and church workers to understand these sometimes complex issues. Dr. Lamb feels that, “These are not political issues. Primarily, these topics are grave spiritual issues that have been politicized by a culture that is focused on death. The wonderful gift of our theology serves as a critical ‘tool’ for pastors and church workers to educate and serve their parish and the culture around them.”

To this end, the top priority of Lutherans For Life (LFL) is to educate and equip seminary students with resources to help them address these issues in the parish. By sponsoring an annual seminary banquet to encourage and educate students, and by supplying fourth-year candidates and deaconess students with a large three-ring binder packed full of resources, LFL executes this goal on the campus of CTS and other Lutheran seminaries and colleges around the United States and Canada.

After their graduation, both LFL and LCMS Life Ministries remain committed to serving these workers in their Call to the truth and faithfulness of the Gospel.

The church has a public teaching responsibility—especially for the sake of its members. We must speak forcefully and directly in those circumstances when fundamental moral principles are at stake, because when we’re silent, we deny souls—both in the world and in our pews—the opportunity to receive the Gospel of forgiveness and reconciliation. And there is no more tragic offense. Martin Luther put it this way:

_If you see anyone who is condemned to death or in similar peril and do not save him, although you have the means and ways to do so, you have killed him. It will be of no help for you to use the excuse that you did not assist their deaths by word or deed, for you have withheld your love from them and robbed them of the kindness by means of which their lives might have been saved._ (Large Catechism)

As a pastor’s wife, I see firsthand the difficult challenges pastors face in this area, and I am increasingly thankful for the wonderful pro-life education that has been, and continues to be, provided for seminarians and deaconess students at CTS. I am thankful for the grace that freely flows from our confessions. And I pray for God’s continued blessing, strength, and peace for these students as they enter a world that so desperately needs to hear the message—and “life”—of the Gospel.

_Maggie Karner is the Director of Life Ministries for the LCMS World Relief/Human Care, St. Louis, Missouri._
An Ethic of Life: Confessing the First Commandment and the First Article

An Ethic of Life: Confessing the First Commandment and the First Article

autonomy, literally “law unto oneself,” seems to characterize the mindset of our age. Yet as Wern­ er Elert reminds us, autonomy is a myth, an illusion: “Before God autonomy cannot achieve comprehensive fulfillment. It remains merely a demand of the ego” (The Structure of Lutheranism, 26). Life’s beginning and its ending testify that we are not autonomous. The fact that we have belly buttons is an ever present reminder that we were not self-made. Genesis describes how God molded Adam from the dust of the earth, and to that dust we all shall one day return. We are powerless to give ourselves life and ultimately we cannot sustain life. The Catechism confesses that “God has created me together with all that exists … without any merit or worthiness of mine at all!” (The Book of Concord, Kolb/Wengert, 354-355). Life is not a possession that we obtain for ourselves; it is a gift from the hand of the One who is our Father.

The temptation to autonomy is not new. We see it in the third chapter of Genesis as our primal parents are seduced by the great lie: “you will be like God—knowing good from evil.” In exchanging the truth of their dependence for the promise of independence, Adam and Eve are now bound to death—death under God’s judgment. No wonder that the atheistic philosopher Jean-Paul Sartre would remark that even if the biblical God did exist, we would have to pretend that He did not in order to be free in the way that we think we want to be free! We are thrown back to the illusion of autonomy. It is an expression of idolatry.

Our culture enacts the lie that human beings are the master over life and death. We see this expressed at life’s beginning and end. The most weak and helpless among us, the unborn, are not afforded protection. In vitro fertil­ ization technologies coupled with the language of “reproduction” reinforce the notion that children are products of our making rather than gifts from God. Genetic engineering opens up the possibility of designing one’s own descendents to use the phrase of Gilbert Meilaender. In old age or in times of incurable illness, euthanasia and assisted suicide are championed as a matter of personal entitlement, as a matter of rights. If death is inevitable, we will at the very least demand that we have a choice in the timing and manner of our demise. Even in death, we will cling to the notion of autonomy.

The opposite of autonomy is faith. Faith recognizes God as the Giver of every good and perfect gift. Life has value precisely because it is a gift from God. Faith lives not by what is seen or experienced but by the promises of God given in Christ Jesus. Created by God, human life carries with it inestimable worth because it belongs to Him and has been redeemed by His blood. The value of life is not set by standards of health or disease, ability or capacity, age or accomplishment. Our existence is not justified by what we are able to do, but by God’s Word that declares us to be holy.

A Lutheran ethic of life is anchored in both creation and redemption and it comes to expression in vocation. Luther observes that we are “daily bread” to each other. In God’s marvelous arrangement of the world we are recipients of life and every blessing through God’s masks—those people that God has placed in our lives as instruments of His creative love and preserving mercy. And in turn, God uses us as His masks to give and sustain the lives of others. To ignore or neglect them is to turn away from Christ who “hides” Himself in the neediness and suffering of the neighbor. Liberated from narrow notions of autonomy, we are set free to thank and praise God with lips that confess His goodness and serve and obey Him as people who have been called from death to life.


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.
Prayerfully Consider
Fall Invitational Campus Visit

- Worship with the seminary community at chapel services held four times a day.
- Visit seminary classes to experience firsthand the dynamic learning environment.
- Learn more about financial aid for your specific situation by meeting with our Director of Financial Aid.
- Explore the affordable Fort Wayne housing market by meeting one on one with our Relocation Coordinator, reviewing the homes available for sale from other seminary families, and visiting local neighborhoods and apartment complexes.
- Locate Lutheran and public schools with resources provided by our Relocation Coordinator and by visiting the schools themselves.
- Identify potential employers, schools, real estate agents, insurance agents, health care services, and campus resources at the Display Fair.
- Acclimate yourself to the campus and learn about its architecture with a tour of the chapel, the classroom buildings, the Food and Clothing Co-ops, the Christ’s Child Learning Corner, and the gymnasium.
- Enjoy multiple opportunities for fellowship with our President, our faculty, our staff, and our students.

Sept. 22-24, 2005

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

6600 N. Clinton St.
Fort Wayne, IN 46825
admission@mail.ctsfw.edu
(800) 481-2155
CTS Online: www.ctsfw.edu
Imagining you are a young couple with a growing family, as the husband you are a successful director of a business support department at a midwestern university, your wife is a stay-at-home-mom and also manages to work part time as a CPA. Most would be looking ahead to more career advancement and financial security. But this is not the trek chosen by Steve and Kim Schave; they decided to come to the seminary. Granted it didn’t happen overnight and there was a great deal of groundwork laid by those around them and much prayerful consideration by the Schaves.

“I never thought that I would be qualified for the Holy Ministry. Strategic planning, board rooms, business systems, and balance statements never fazed me, but the thought of getting into the pulpit terrified me,” offers Steve. “I never thought I could be the focal point for the proclamation of God’s Word, because it was such an awesome responsibility.” He truly felt he was where God wanted him to be, but he soon found out God may have other plans than what we have in mind. Steve says God used the associate pastor at his home congregation of Trinity Lutheran Church, Toledo, Ohio, to see things a bit differently. The Rev. Ted Andrada encouraged him to take on more responsibilities within the congregation. Pastor Andrada also made
sure Steve was on the CTS Admission mailing list so he could see for himself what was available at the seminary.

Steve did become more involved serving on the Board of Elders and assisting where appropriate during worship services. Steve admits things got off to a little bit of a rocky start, and he began to doubt his desire to become a pastor. “But the more I realized that it is God working through His servants when we serve Him, the easier it became. Just glancing through the Bible you see the most unlikely people being chosen to serve God. Names like Moses, Saul, David, and Joseph come to mind. Despite their shortcomings, God called them because they had humble hearts and wanted to serve Him,” recalls Steve.

As he and Kim prayed and discussed the possibility of his one day becoming a pastor, they decided a visit to Fort Wayne was in order. “I visited CTS for the Prayerfully Consider Campus Visit which was held shortly after the September 11th attacks. The speakers were excellent and spoke of the great need we have in our world for men to step out in faith to become shepherds in a world that is wandering astray. From that time on I knew God was leading me to begin my studies for the ministry,” says Steve.

And so they packed up their home and brought their family to Fort Wayne. They knew this was a life-changing move, but little did they know how this would affect Kim’s future. “The Seminary Wives’ classes piqued my interest in wanting a deeper understanding of Lutheran theology. While researching women’s roles in the church, I read about “diakoneo” in the 1985 CTCR document on Women in the Church. I happened to remember vaguely hearing about the new Deaconess Program at the sem, so I visited its website,” says Kim. “When I read the description of how a deaconess serves and the nature of the theological training she receives, I was compelled to pray about whether God was leading me in this direction, to which I received the answer in time.” That answer was a positive one and Kim enrolled in the Deaconess Studies Program at CTS.

Fast forward to April 2005 and the Schaves await a vicarage assignment for Steve and a deaconess internship for Kim. They will both serve at Mount Calvary Lutheran Church, Warner Robbins, Georgia, under the supervision of the Rev. David Brighton. Steve has been assigned to serve as a church planter, and the members of Mount Calvary have already pledged to support him as he works to establish a new congregation. Kim will be involved in the areas of human care and cross-cultural ministry. How do they feel at the prospect of working together? “In terms of working with Kim as a pastor/deaconess couple, I can’t think of a better complement to reaching out to others with Gospel than to show them the compassion of Christ through acts of mercy . . . I look forward to working with Kim in the years to come,” says Steve. “My vision is really just God’s vision, to go out into a world that is trapped in darkness, to show them the light of Jesus Christ who was crucified to set them free, to preach the Good News to the poor in spirit, and release those who are oppressed by their sins.”

Steve and Kim are the parents of Rachel (8); Sarah (6); Leah (4); and Luke (3). They also had twins Joshua and Zachary who were taken to their heavenly home after just one day on this earth.

Plan Ahead!
Are you thinking about attending CTS? Make plans to visit with us during:
Fall Prayerfully Consider Invitational Campus Visit
September 22-24, 2005
(800) 481-2155
Joys and Challenges Proclaiming

By Jayne E. Sheafer

The Word of God is the same whether you are proclaiming it in a farming community in western Iowa or in a bustling, military community of the Northwest. The things that change are the joys and challenges unique to each area. The Rev. Jeffrey Pulse (CTS 1984) knows about those challenges and joys firsthand as he has served in both areas of the country. His first Call was to St. John’s Lutheran Church, Burt, Iowa, where he served from 1985-1995. He is now the Senior Pastor at Peace Lutheran Church, Bremerton, Washington, where he has served since 1995.

In Iowa he was ministering to a community going through difficult change during the farm crisis of the 1980s. In Bremerton, where there are three nearby Navy bases, he faces a flux of members as they are transferred in and out during their military careers. “After struggling with this in the beginning, I have come to grips with the challenge by seeing our task as that of educating, nurturing them in the faith, and sending them out as good members to serve elsewhere in our Synod,” says Pastor Pulse.

To help equip and prepare people to go out and serve, each pastor and congregation needs to take a look at their own situation and see how they can best reach out to the community-at-large. The members of Peace have supported the planting of churches in Kingston and Bainbridge Island, with one in the North Silverdale/Poulsbo area scheduled to conduct its opening worship on Palm Sunday 2006. Beyond that, with the Lord’s blessing, the congregation has plans to start yet another church in Port Orchard in 2007. “This has been very exciting, and we have been blessed with people dedicated to this effort. The Rev. Russ Horn of Bremerton ‘invented’ the plan and has been very helpful in the process,” commented Pastor Pulse.

Another integral part of the congregation’s mission and outreach is its school with preschool through grade eight. “Our school has been essential to the outreach and the growth of Peace. We offer a
Lutheran/Christian education without apology or excuses. Some 50-75 percent of our new families come through our school,” offers Pastor Pulse. “The principal, Doug Eisele, and the staff are fantastic at using the classroom as a mission tool. Because we work closely together and not in competition, both church and school continue to grow. I believe our school is one of our greatest blessings.”

Members of Peace also concentrate on continuing education in areas other than the dayschool. On Wednesday evenings they offer a meal, worship, and classes for all ages. Pastor Pulse sees this midweek worship and study time as an excellent opportunity for new families from the school to become acquainted with the congregation. There is also a more in-depth option for adults. “Four years ago, with the help of one of our vicars, now the Rev. Paul Koch, we began a Lay Theological Symposium. Each year we fly out a guest speaker from one of our seminaries for a three-day symposium geared toward upper-adult-level theological topics. This year Dr. Lawrence Rast (CTS Assistant Academic Dean and Associate Professor of Historical Theology) is coming,” says Pastor Pulse.

Even with these successful programs in place Pastor Pulse knows there is a continual battle to fight as faithful pastors labor to nurture and grow healthy congregations. “One of the greatest challenges in the lives of the people of the church comes from within the church itself. The church as a whole seems all too willing to fall prey to the ‘fads’ of Christianity. I suppose this is because we believe there is a magic wand out there that will solve all problems and fill all the pews,” observes Pastor Pulse. “Most of these fads do little more than keep the people of the church occupied with fixing themselves while they de-emphasize the foundational position of Word and Sacrament ministry. While most of these fads are generated outside of the LCMS, they often are adopted or adapted by our churches. This sends an inconsistent and confusing message to the people of our parishes.”

In an effort to avoid those pitfalls that occur when the church follows the world rather than leads, Pastor Pulse offers this advice. “For the parish the answer is the same as it has been from the beginning—Word and Sacrament ministry grows and nurtures the people of God, not rocket science; but then why would it be—why should it be?”

Pastor Pulse and his wife, Sara, have three children: Nathaniel (16); Jonathan (14); and Mikal Soo (12).
Since being called to teach at Concordia Theological Seminary in 1996, I have been frustrated that our curriculum did not require more study of the Gospels. There is a longer history to this concern. Already when I began my studies at this seminary as a young man in 1980, I was a bit surprised that I was required to take only one course on the Greek text of a Gospel (Luke or John). I took Luke as my “required Gospel,” but also ended up taking an elective course in the Gospel of Matthew as well as an independent study in the Life of Jesus that used all four Gospels. During a year of additional graduate work at Princeton Theological Seminary, I had a course on the Gospel of John as well as another on the Life of Jesus. This study of the Gospels has enriched my understanding of Jesus and shaped my life in Him. Once I began serving a congregation in 1985, I quickly realized the value of the time spent carefully studying Jesus in the Gospels since so much of a pastor’s preaching and teaching are drawn from Matthew, Mark, Luke, and John. In addition, the Gospels have been invaluable in my understanding of the centrality of reading Christ from the rest of the Scriptures, including the Old Testament. As Jesus told fellow Jews of His day: “It is they [the Scriptures] that bear witness to Me” (John 5:39).

It was not, however, primarily my personal experience that contributed to some significant changes to the study of the Scriptures in our new curriculum that will begin this fall. If you were to ask faithful Lutherans who fill the sanctuaries of congregations across the globe what they want to see in their pastor, the description that would regularly be repeated is this: “A pastor who knows the Scriptures well, proclaims Christ clearly from them, and lives the life of Christ in serving his flock as well as the world.” It is just such a “view from the pew” that has helped shape many courses in our new curriculum, including the courses that involve the careful study of the Scriptures in the original languages of Hebrew and Greek (what is known as “Exegetical Theology”).

The centrality of God’s revelation in the life, death, and resurrection of Jesus has been shown in the church for centuries through the prominent use of the four Gospels in worship and teaching. Of all the Scriptures that “bear witness” to Christ, none do it more powerfully than the Gospels as they fix our eyes and ears on the climax of God’s redemption of fallen creation: Christ’s death and resurrection. Even as the four Gospels have a dominant role among the Scriptures that are read and preached in worship, so also they have become a more dominant part of the formation of future pastors at our seminary. Two of the first courses every future pastor will take are Gospels I and Gospels II. The first Gospels course will introduce students to the interpretation of Scripture through an intensive study of Matthew. Not only will students have professors who “open” to them this Gospel in class lectures (Luke 24:32), but students will also be engaged in this process through weekly small group sessions focusing on the interpretation of a specific text from Matthew. The principles and process of interpretation will be learned by seeing how Jesus and Matthew interpret the Old Testament. Lutherans will be practicing what we preach about sola scriptura (the Scriptures are the only source and norm of Christian faith and life) by learning the doctrines of the Virgin Birth, substitutionary atonement, Baptism, sanctification, the Lord’s Supper, the mission of the church, and much more from the narrative of Matthew. Gospels II will continue this pattern by studying major sections of the Gospel of Luke and some key portions of Mark. This immersion into the life and teaching of Jesus will not only be at the start of a student’s life here, but will be capped off in the final year with a course on the Gospel of John (Gospels III). Whereas the present curriculum required one course on one of the...
Me:” Curriculum

Gospels, the new curriculum will require *three* courses on all *four* Gospels. Are we confident that future pastors will be blessed through seeing and hearing Jesus so much? Absolutely!

Nor is that all. To cultivate the habit and practice of using the Greek text of the Gospels in preaching, students in this new curriculum will take Greek Readings during their two years prior to vicarage. This course will meet for one hour each week in groups of four to seven students with one professor in order to study the Gospel reading for the following Sunday and how it should be preached. An accent of the new curriculum is the small group setting in order to encourage future pastors to *speak* about texts that they will soon have to *preach* and *teach*!

A similar approach will be used with our Old Testament course sequence. Rather than requiring only courses on Genesis and Isaiah, we will now require Pentateuch I (Genesis), Pentateuch II (Exodus, with a few selections from Leviticus, Numbers, and Deuteronomy), Major Prophets (Isaiah, with selections from Jeremiah, Ezekiel, and Daniel), and Psalms (an interdisciplinary course that will focus on both the interpretation of individual psalms and their use in worship). Furthermore, whereas the old curriculum required one course in the Apostle Paul’s epistles (Romans or Galatians), students will now take “Pauline Epistles” which will focus on key portions of both Galatians and Romans, as well as several important selections from other letters of Paul.

As you can see, at the heart of this “new” curriculum is something quite “old”: the Scriptures, especially the Gospels! Students will hear Jesus, see Jesus, and be formed by Jesus for the mission He has given to the church. May the Chief Shepherd say of shepherds formed at this seminary: “They know Me well through the Scriptures that shape sermons and service which bear witness to Me!”

Dr. Charles Gieschen is an Associate Professor and Chairman of the Exegetical Theology Department at Concordia Theological Seminary, Fort Wayne, Indiana.
Seminary Announces Calls, Vicarages, and Ministry Assignments

**Calls**
April 27, 2005

ANTHONY W. AHRENDT
Trinity & First English Lutheran Churches
Great Bend (Wahpeton) & Fairmount, ND

JAMES M. HILL (AR)
St. John Lutheran Church & Lutheran City Ministries
Detroit, MI

ROBERT T. HILL
St. Paul & St. Paul Lutheran Churches
Wimbledon & Kensal, ND

PAUL G. HOPKINS
St. Michael Lutheran Church
Rogers City (Belknap), MI

ANTHONY J. IOVINE
St. Matthew’s Lutheran Church
New Milford, NJ

JOTHAM JOHANN (DELTO)
St. Andrew Lutheran Church
Silver Spring, MD

JAMES N. JUDSON
Our Savior & Immanuel Lutheran Churches
Bottineau & Willow Creek, ND

BRIAN L. KACHELMER
Immanuel Lutheran Church
Santa Fe, NM

DAVID A. KAHaLE
Zion Lutheran Church
Imperial, NE

DAVID W. KERN (AR)
St. Paul Lutheran Church
West Frankfort, IL

JAMES L. KIRKMAN
Christ Lutheran Church
Phoenix, AZ

LARRY N. KNOBLCH
Grace Lutheran Church
Crockett, TX

JOEL R. KROGEN
Hope Lutheran Church
Batesville, AR

L. LYNN LUBEK
Trinity & Immanuel Lutheran Churches
Iowa Park (Clara) & Harrolld, TX

KENNETH R. MARs
St. John’s & Immanuel Lutheran Churches
Kimball, NE & Burns, WY

JARED K. MELIU$S
New Life Lutheran Church
Miramar, FL (Missionary to Santiago, Chile)

JOHN H. MELMS
Grace English & Zion Lutheran Churches
Pine Bluffs, WY & Grover, CO

THOMAS C. MESSER
Peace Lutheran Church
Alma, MI

RYAN E. MILLS
Zion Lutheran Church
Guthrie, OK

KRISTAN J. MORRIs
Peace Lutheran Church
Selah, WA

TIMOTHY L. NERUD
Concordia Lutheran Church
South Haven (Fair Haven), MN

DAVID D. DLHMAN
St. John Lutheran Church
Pilger, NE

CHRISTOPHER J. PATTISON
Greenwood Lutheran Church
Greenwood, SC

LEONARD R. PAYTON
St. John Lutheran Church
Horicon, WI

DONALD E. PETERSON III
Immanuel & Grace Lutheran Churches
Ormsby, MN

DEREK A. ROBERTS
New Life Lutheran Church
Miramar, FL (Missionary to Santiago, Chile)

CLARENCE O. ROGERS III
St. John’s Lutheran Church
Chatham, IL

TIMOTHY E. SANDEN
Grace Lutheran Church (Associate Pastor)
Summerville, SC

KIRK W. SCHIED
Shepherd of the Lake Lutheran Church
Two Harbors, MN

NATHAN A. SHERRILL
St. Paul Lutheran Church (Associate Pastor)
Council Bluffs, IA

CALVIN E. SIEGEL (AR)
Bethlehem & Zion Lutheran Churches
Fall Creek, WI

AARON A. STINNETT
Mount Calvary & Zion Lutheran Churches
Polson & St. Ignatius, MT

ALLEN R. STREFLING (AR)
Salem Lutheran Church
Coloma, MI

BRIAN J. THORSON
Zion & Trinity Lutheran Churches
Loveland, MN

JARED C. TUCHER
Trinity Lutheran Church (Assistant Pastor)
Gillette, WY

JOHN E. WACKLER (AR)
St. Paul Lutheran Church
Texhoma, OK

KEVIN C. WENDORF
St. John’s Lutheran Church
Onarga (Ash Grove), IL

C. BRYAN WOLFMAUILER
Hope Lutheran Church
Aurora, CO

DUSTIN L. ANDERSON
Our Savior Lutheran Church
Sedalia, MO

MARK C. BESTUL
Calvary Lutheran Church
Elgin, IL

RANDY M. BLANKSCHAEN
Immanuel Lutheran Church
Pensacola, Fl

KENT A. BORGLUM
Zion & Our Savior Lutheran Churches
Springfield & Windom, MN

MICHAEL D. BOYER
Christ Evangelical Lutheran Church
Stevensville, MI

DANIEL G. BURHOP
Mt. Calvary Lutheran Church
Brookings, SD

MATTHEW A. BUSE
St. John’s Lutheran Church
Chester, IL

DAVID M. CARVER
Trinity Lutheran Church
Norman, OK

DANNY E. CHAMBERS
St. Peter Lutheran Church
Pearsall, TX

WILLIAM P. COPUS JR.
Peace with Christ Lutheran Church
Fort Collins, CO

JACOB A. CORZINE
St. John Lutheran Church
East Moline, IL

JACOB W. EHRHARD
Good Shepherd Lutheran Church
Sherman, IL

DAVID R. EMMONS JR. (DEL)
St. Peter’s Lutheran Church
Norwalk, CT

STEVEN J. FRANK
Trinity Lutheran Church
Hampton, IA

MATTHEW M. FRICK
Trinity Lutheran Church
Evansville, IN

JOSHUA D. GENIG
St. John Lutheran Church
Wheaton, IL

STEVEN D. GIRARD (DEL)
The Lutheran Church of the Triune God
Brooklyn Center, MN

PETER F. GREGORY
Trinity Lutheran Church
Palo Alto, CA
Deaconess Internships

JOHNNY V. GREVE
St. Peter’s Lutheran Church
Pingree Grove, IL

MICHAEL S. GRIEVE
First Lutheran Church
Lake Elsinore, CA

MATTHEW J. HABERMAS
Memorial Lutheran Church
Houston, TX

PHILIP W. HALE
St. Paul’s Lutheran Church
Fredericksburg, IA

STEPHEN M. HAN
Zion Lutheran Church
Beecher, IL

JASON C. HARRIS
St. John’s Lutheran Church
Scottsbluff, NE

DANIEL J. HERB
St. John Nottingham Lutheran Church
Cleveland, OH

JOEL R. HOLCOMBE III
St. Paul Lutheran Church
Waco, TX

CURT R. HOOVER (DEL)
Faith Lutheran Church
Franklin, TN

DENIS E. HUELLE (DEL)
Peace Lutheran Church
Bremerton, WA

MCCATHEW K. JEFFORDS
Trinity Lutheran Church
Boone, IA

JEFFREY M. KEUNING
Peace Lutheran Church
Berne, IN

STEPHEN W. KIESER (AR)
Redeemer Lutheran Church
Fort Worth, TX

EDWARD J. KILLIAN (DEL)
Grace Lutheran Church
LaMars, IA

THAINE L. KISTER
St. Paul & Mt. Olive Lutheran Churches
Red Bluff & Corning, CA

ERIC A. KLEINSCHMIDT
Redeemer Lutheran Church
Highland, IN

GREGORY A. KOEPSELL (DEL)
Grace Lutheran Church & MN District
Becker, MN

CHARLES R. LEHMANN
St. Paul Lutheran Church
Hamel, IL

DANIEL J. LEPELEY
Trinity Lutheran Church
Vinton, IA

BRIAN C. LICHT (DEL)
St. Paul Lutheran Church
Carroll, IA

RAY W. LONG III (DEL)
St. Paul Lutheran Church
Sedalia, MO

STEPHEN R. MANZ
Grace & Trinity Lutheran Churches
Neligh & Elgin, NE

SETH A. MIEROW
Immanuel Lutheran Church
Roswell, NM

JEREMY H. MILLS
Trinity Lutheran Church
Casper, WY

MICHAEL S. MONTERASTELLI
Luther Memorial Chapel
Shorewood, WI

MARCUS J. NELSON
Trinity Lutheran Church
Lombard, IL

DAVID J. PANNING (AR)
Holy Lamb Lutheran Church
Myrtle Beach, SC

DAVID R. PREUS
Mt. Olive Lutheran Church
Billings, MT

CHRISTEN E. PRUMM (DEL)
St. Paul & Prince of Peace Lutheran Churches
Coldwater & Quincy, MI

NATHAN R. RADDAZ
Martini Lutheran Church
Baltimore, MD

CHRIS L. RAFFA
St. John’s Lutheran Church
Topeka, KS

ROBERT A. REINERT II (DEL)
Immanuel & St. Matthew Lutheran Churches
Eagle Bend & Clarissa, MN

JEREMY D. RHODE
Faith Lutheran Church
Capistrano Beach, CA

MARTIN M. RICH (DEL)
Trinity Lutheran Church
Beloit, WI

PETER A. RICHERT
St. Paul Lutheran Church
Lockport, IL

KERMIT P. RICKENBERG
Zion Lutheran Church
Clark, NJ

STEVEN D. SCHAVE (DEL)
Mt. Calvary Lutheran Church
Warner Robins, GA

KURT A. SCHILLING (AR)
Redeemer Lutheran Church
Denver, CO

JOHN A. SCHUETZ (DEL)
Good Shepherd Evangelical Lutheran Church
Sheboygan, WI

ARTHUR SCHWENK JR. (AR)
Trinity Lutheran Church
LaPorte, IN

MATTHEW D. SHIVE
Calvary Lutheran Church
Yuma, AZ

JEFFREY A. SIEGEL
Hope Lutheran Church
Jacksonville, AR

RAYMOND A. SMITH (DEL)
Trinity Lutheran Church
Ortonville, MN

FLOYD P. SMITHEY JR. (DEL)
Heavenly Host & Shepherd of the Hills Lutheran Churches
 Cookeville & McMinnville, TN

JEFFREY D. SPRINGER (DEL)
Emmanuel Lutheran Church
Fort Wayne, IN

T. CLINT STARK
Rocky Mtn. District & University Lutheran Chapel
Aurora & Boulder, CO

TIMOTHY D. STORCK
Messiah Lutheran Church
Seattle, WA

JACOB R. SUTTON
Immanuel Lutheran Church
Terre Haute, IN

HOWARD S. TRAVIS (AR)
Trinity Lutheran Church
Manistee, MI

STEVEN M. VOELKER (AR)
Lutheran Homes, Inc.
Fort Wayne, IN

JEFFREY W. WARE
Living Word Lutheran Church
The Woodlands, TX

THOMAS W. WINTER
Immanuel Lutheran Church
Saginaw, MI

NATHAN P. WOOLERY
Peace Lutheran Church
Hastings, NE

LARRY D. WRIGHT
St. Paul Lutheran Church
Albion, MI

LARRY R. YAW
Redeemer Lutheran Church
Bartlesville, OK

STEPHEN K. ZEHNDER
Zion Lutheran Church
Woodburn, IN

INTERNSHIPS
April 26, 2005

LINDA COSGROVE
St. John’s Lutheran Church
Topeka, KS

LEONARDA DECKER
Lithuanian Evangelical Lutheran Church
Klaipeda, Lithuania

ANNE KOSCHE
Board for Mission Services & Bethesda
Lutheran Homes
Dominican Republic

NICOLE LARSEN
Grace Lutheran Church
San Mateo, CA

ANGELA LUBBESMEYER
Our Redeemer Lutheran Church
Chugiak, AK

KIM SCHAVE
Mt. Calvary Lutheran Church
Warner Robins, GA

GLORIA VLADIMIROVA
St. Andrews Lutheran Church
Novosibirsk, Siberia, Russia

AR: Alternate Route
DEL: Delayed Vicarage
DELE: Distance Education Leading to Ordination
Fourth Year Seminarians and Wives Experience Grace Place

For the third consecutive year fourth-year students and their wives had the wonderful opportunity to retreat in a beautiful setting just 45 minutes north of the seminary at Pokagon State Park. Dr. John Eckrich, a St. Louis physician and Executive Director of Grace Place Retreats, led the students and their wives in light exercise and relaxation. Mr. Eustolio Gomez, from Worker Benefit Plans, made a brief presentation on finances and the family. Dr. David Ludwig, a LCMS pastor and licensed therapist from Hickory, North Carolina, shared helpful marriage information with his “Think We, Not Me” presentation. This presentation was especially helpful because he related how marriages can be daily restored from a Law and Gospel process through rich forgiveness we have through Jesus Christ. Dr. Harold Senkbeil and his wife, Jane, participated as faculty representatives along with the Rev. Timothy Puls, Dean of Students. Two local congregations and their pastors also assisted with this retreat, Emmanuel and St. Peter Lutheran Churches.

“The goal of Grace Place is simple. Encourage healthy, loving pastors to be both wonderful husbands and fathers. These retreats enable husbands and wives to have the appropriate time to discuss a number of topics in their lives and communicate regarding them. They are also encouraged to both relax and exercise so that they may serve well both their families and parishes,” explained Dean Puls. Plans for next year’s retreat are already underway.

Returning Soldier Speaks at CTS “Fireside Chat”

Never far from our thoughts and prayers are the men and women serving throughout the world in the various branches of the United States Armed Services. One such soldier is Private First Class (PFC) Christopher W. Scicluna recently returned from active duty in Iraq. PFC Scicluna told of his experiences from his tour of duty in Iraq during a “Fireside Chat” on April 19.

PFC Scicluna, a member of the 215 Forward Support Battalion, 2-7 Infantry Unit, 1st Cavalry Division, served from March 2004-March 2005 at Camp Cooke, just 15 miles northwest of Baghdad. He is currently stationed at Fort Hood, Texas. The faculty, staff, and students of CTS were particularly pleased to have PFC Scicluna speak on campus as his father, Jon, is an M.Div. student.

In a related effort, CTS is currently sponsoring an “Adopt-a-Unit” project. This project, which began in the fall of 2004, is designed to show support for active-duty military troops stationed overseas by sending care packages. The first shipments of 57 care packages were sent to troops in Iraq, Afghanistan, and Germany. Many of the care packages were sent to family members of students and staff at CTS; in fact, PFC Scicluna and members of his unit were recipients of some of the care packages.

Care packages are scheduled to be sent out about four times a year. The next shipment is scheduled to be sent at the end of August 2005. 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.

Islam Community to Be Served by POBLO Graduates

The joyous conclusion of our first People of the Book Lutheran Outreach (POBLO) cycle was the ordination and installation of 12 men who have dedicated themselves to the ministry of Christ among the people of Islam. The ceremony was hosted by Faith Lutheran Church, Troy, Michigan, whose pastor, the Rev. Warren Arndt, is a member of the Board of Directors of POBLO. Dr. David Buegler, Fifth Vice President of The Lutheran Church–Missouri Synod and member of the Board of Regents at CTS, assisted Dr. William C. Weinrich, Academic Dean, who represented the faculty at the liturgy of ordination. Over the last two-and-a-half years Concordia Theological Seminary has provided theological education to these men so that they are proficient in biblical interpretation, church history, Lutheran understanding of the Christian faith, and in the various pastoral skills and aptitudes. A new cycle of courses for the POBLO program began in June 2005.

“As a faculty, we are extremely proud of these graduates of CTS, and we are pleased to be a part of this important program of providing pastoral and theological leadership to Christian missions among the people of Islam,” commented Dr. Weinrich. “Our Synod can also take great pride that it has men of such high caliber who represent it to the Moslem community. The men in the POBLO program have demonstrated an intellectual vigor and theological articulateness which is not common among those who have not been lifelong Christians.” The faculty of CTS has only the highest regard and praise for these spiritually gifted men with whom we now share the vocation of public ministers of the Word.
In the spring of 2005 two CTS professors made working visits to Madagascar. Professor John Pless, Assistant Professor of Pastoral Ministry and Missions, visited the island country in late February to present a Christian response at a conference discussing HIV/AIDS. Prof. Pless' visit was supported by the LCMS Board for Human Care and he was invited by the Rev. Rakoto Modeste, President of the Malagasy Lutheran Church.

Some 82 people attended the conference including the majority of the regional synod presidents, pastors, lay leaders, and Lutheran medical personnel. Prof. Pless gave three lectures on ethics and pastoral theology in relation to HIV/AIDS.

In addition to his presentations at the conference, Prof. Pless and his colleagues were able to distribute confessional Lutheran theological books and CD's to the seminaries and pastors who can read English. “This trip provided us with a splendid opportunity to be of Christian service to our brothers and sisters in Madagascar. Frankly, the trip was a highlight of my professional life. I am confident that this experience will enhance and enrich my teaching of pastoral theology here at CTS,” said Prof. Pless. “The Malagasy Lutheran Church gives evidence of faithfulness and vitality. Over 2,000 people were present in the early service at the church served by the Rev. David Rakotonirina in Antananarivo.”

Dr. William C. Weinrich, CTS Academic Dean, also spent time in Madagascar this spring lecturing at the graduate seminary of the Malagasy Lutheran Church. The great majority of people in Madagascar live in poverty, and the seminary students are no exception. While they are very eager to participate in theological studies, the library holds very few books and students cannot afford to purchase new books.

Also while in Madagascar, Dr. Weinrich was able to experience firsthand some of the day-to-day realities of life in this country. “I was able to witness and to some extent participate in works of charity, especially in the Good Samaritan project which feeds 150 of the most poor once a month with a bowl of rice and beans and one banana for each person, half of whom are small children. At the moment this labor of love costs approximately $90.00 each month. The goal of the volunteers who work this project is to feed these people once a week. An additional $300 per month would enable them to do that,” observed Dr. Weinrich.

While the people are poor in the things of this world, Dr. Weinrich agrees with Prof. Pless in observing their spiritual wealth. “I also was able to participate in the worship life of the people in Madagascar, preaching four times, once to a congregation of 4000 and once, on Palm Sunday, to around 50 persons crowded into the ground floor room of a mud-baked house, typical of the villages and countryside of Madagascar,” commented Dr. Weinrich. “These 50 people were from four different congregations which have been formed by the Rev Rakotonirina, pastor in the capital city of Antananarivo and a D.Min. student at CTS. Most of these people had walked (barefoot!) for over 25 miles to come to church that morning. To see that is truly humbling!”
Legacy—the very word conveys an image that exudes warmth. We think of a legacy as something that lives on even after a person is gone. It is something one leaves behind for others to appreciate and value.

Those who support Concordia Theological Seminary believe in leaving a legacy. They understand the blessing we have received through faith in the atoning work of our Savior. They also know the importance of nurturing the legacy and passing it on to others. And that is precisely what the work of the seminary is about—preparing men to pass on the legacy to another generation.

Times have changed. Whereas at one time the Synod’s budget provided most of the money the seminary needed to operate, today the Synod’s resources no longer enable such support. Consequently the vast majority of the seminary’s support comes from direct gifts of individuals, congregations, etc.

We are at the beginning of a new fiscal year on July 1, a time of new beginnings and new opportunities. With the increase in enrollment which we anticipate this fall, and the challenge of supplying so much of the budgetary needs from direct gifts, it is especially important to raise up new friends for the seminary at this time to get the new year off to a good start.

One of the blessings we’ve been given this year is an increase in the matching gifts that Thrivent is willing to make. This year Thrivent will make matching gifts of $1 for every $2 a Thrivent member gives to the seminary, to a maximum of a $300 match on a $600 gift. For a couple, both of whom are Thrivent members, a $600 match on a $1,200 gift is possible. If donors work for a matching gift company, gifts become even more valuable with additional matches.

Why should one give to the seminary? It is here that the men prepare to proclaim publicly the faith once delivered to the saints, the legacy left us by our forefathers. Men whose aspiration is to serve God by serving His people undergo rigorous education so that they may be equipped to bring hope and comfort to people whose hearts are aching. They prepare to instruct the young that they may begin the Christian walk early in life and move steadily on their pathway to heaven. Here men prepare for or receive advanced training in mission work, sharing the blessed Gospel of salvation with people throughout the world. Concordia Theological Seminary has a worldwide reputation as a center for such study. In the past few years alone, professors have taught in over 20 different countries, especially in some of the former Soviet bloc countries, assisting newly formed churches as they develop a Lutheran identity in their lands. In addition, students from even more countries have come here to study.

Your assistance, so urgently needed at this time, joins you to the seminary as a partner in this great undertaking. Please use the envelope contained in this issue to address this need. We ask boldly for your partnership in this great endeavor that this noble work continue to serve the Lord of the Church, knowing that He who gives us all that we have will move the hearts of His people to a generous response to carry on a living legacy to future generations.

Use my gift for preparing men to serve as pastors.

Please send me information about:


Use my gift for:

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☐ Check or ☐ Mastercard ☐ Visa Amount $_________________ Exp. Date:

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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.
Three Examples of Faith and Giving

It has been observed that women will at some point control most of the wealth in the United States. Part of the reason for that is because they tend to be younger than their husbands and outlive their husbands, thus in most cases leading them to control the assets both had accumulated over a lifetime. In other cases, of course, women who have been single all their lives are in control of their own assets. Such is the case with the three women whose stories are told here.

1 Miss Irene Hennings was raised in Boston and later lived in Lebanon, New Hampshire, where she was a member of Our Savior Lutheran Church in Hanover. She worked for many years as a bookkeeper. Throughout her long life Miss Hennings was appreciative of the impact her parents had in her Christian upbringing. Her keen interest in trying to encourage more students to study for the ministry led her to establish the J. Frederick and Katherine F. Hennings Student Aid Endowment at the seminary named for her parents.

Our Lord called Miss Hennings to her eternal home in November 2003 at the age of 97. Since that time the seminary has received several distributions from her estate which total $535,000. Income from this endowment will help fund student aid for men studying for the ministry.

2 Miss Dorothy Minikel was born in St. Joseph, Michigan, and after graduating from high school went on to earn a teaching degree from Western State Teacher’s College. She continued her education and went on to earn a Master’s degree from Columbia University Teacher’s College in New York. She taught business education classes in Midland High School for 33 years, part of that time as Chair of the department. She was very active at St. John’s Lutheran Church, Midland, Michigan. When Miss Minikel was called to eternity in September 2004 at age 96, she left almost $200,000 to Concordia Theological Seminary to fund the Dorothy Minikel Student Aid Endowment Fund.

3 Miss Ella Pelz was born and raised in Chicago. She became the Chief Assistant to Walter Olsen, President of the Olsen Rug Company, and was the trustee of his estate. Her own charitable instincts were undoubtedly nurtured through this wonderful work. Miss Pelz spent her retirement years in Wilmette, Illinois, and was an active member of Bethlehem Lutheran Church in Evanston. She was an ardent advocate of sound confessional theology. When she entered heaven in October 2002, just a few days before her 102nd birthday, she left almost all of her estate to various Lutheran charities, including about $1,550,000 to the seminary for the Ella Pelz Student Aid Endowment and an additional $600,000 in an endowment at the LCMS Foundation to benefit students at either seminary. Her life, dedicated to her Lord for over a century, will have a huge impact for decades to come.

The stories of these three women of God are different, yet they are similar in one respect: they all showed a profound love for their Lord and His church which was manifested by their willingness to provide aid for those who want to serve as pastors through these endowments.

While the seminary’s endowment has grown in recent years, far more is needed to provide the kind of stability and steady support that is needed to assist students to the degree that will keep them from incurring overwhelming debt during their years of education. If you would like more information on beginning an endowment either in life or through an estate plan, please call 260-452-2268. We will be glad to work together with you.
Vicars, Deaconesses, Candidates Receive Assignments During April Services

Every man studying for the Holy Ministry and woman pursuing the vocation of deaconess at CTS look forward to the day they will take that first step toward using what they have learned in the classroom and applying it to “real life” in the parish. In his remarks to the workers preparing to embark on this year of learning in the parish, the Rev. Donald J. Fondow, President of the Minnesota North District, urged the vicars and deaconess interns to abide continually in the Word so that they will be prepared to share the Gospel of Jesus Christ whenever God gives them the opportunity.

During services at Kramer Chapel on April 25, 74 vicarage and seven deaconess internship assignments were announced. Each vicar and deaconess has been assigned to a congregation or institution where they will have the opportunity to “learn while doing” under the supervision of ordained clergy of The Lutheran Church–Missouri Synod. This year’s vicars will be serving across the United States, from California to South Carolina. In addition to stateside deaconess internships, several women will serve internationally in Lithuania, the Dominican Republic, and Novosibirsk, Siberia, Russia.

On the following evening, April 26, in an atmosphere of joy and anticipation candidates, their families, and friends gathered for the annual spring Candidate Placement Service. It is during this service that eligible candidates receive their first Call into the Holy Ministry and learn where they will begin their journey as pastors in The Lutheran Church–Missouri Synod.

Amid the excitement of the evening the Rev. Dr. Jon T. Diefenthaler, President of the Southeastern District and preacher for the service, reminded each candidate of his most important duty as a pastor. “It is the Gospel that every Lutheran pastor is called to proclaim, to proclaim it to those outside the church, as well as within,” charged Dr. Diefenthaler. “I pray that the Gospel will be at the center of every sermon you preach.” Dr. Gerald B. Kieschnick, LCMS President, greeted each candidate after he received his Call.

While Kramer Chapel was filled to standing-room-only capacity, many more were able to listen to the service via a live Internet broadcast. Well over 750 people logged-on to the seminary’s website and took advantage of the opportunity to listen to both the placement and vicarage services.

Please join the entire CTS community as we pray for all the workers who received assignments. May the Lord of the Church encourage them and bless their efforts as they strive to fulfill our Savior’s Great Commission to spread the Gospel message and make disciples of all nations.
The Council of Presidents held its April meeting on our campus. The president from each of our 35 synodical districts was on hand for this important meeting and to participate in the Vicarage Assignment and Call Placement services on April 25 and 26.

The Board for Pastoral Education (BPE), led by Dr. L. Dean Hempelmann, met on the CTS campus May 5-6. According to the 2004 Synodical Handbook the BPE has authority with respect to the Synod’s seminaries. The Board serves the members of the Synod by coordinating pre-seminary education programs, seminary education, and post-seminary continuing education, and by providing advocacy for pastoral education within the church.

On May 19-21, the CTS community was pleased to have our Board of Regents meet on campus. In addition to their meetings to discuss the future and welfare of the seminary, the group was able to attend Baccalaureate and Graduation services.

The Good Shepherd Institute
Sixth Annual Conference * November 6-8, 2005

Presenters
Frank C. Senn
Arthur A. Just Jr.
Carl F. Schalk
Paul Westermeyer
Richard C. Resch
Daniel Zager
Cameron A. MacKenzie
Kevin J. Hildebrand
Gail L. Walton, Notre Dame University
Timothy E. Albrecht, Emory University
Children’s Choir of Holy Cross Lutheran Church
John G. Mueller, Director

PLENARIES
Luther’s Liturgical Reforms
Luther’s Theology of Worship
Luther on Music Revisited
Luther’s Hymns – Part I: The Catechism, German Mass, and Leison Hymns
Luther’s Hymns – Part II: The Psalms, Canticles, and Newly Composed Hymns
Luther and Bach

SECTIONALS
The Other Reformers on Liturgy, Hymns, and Music
Luther’s Hymns as Service Music: Choral and Instrumental

EVENTS
Luther and Bach in Recital
All Saints’ Choral Vespers
Luther Hymn Festival
Monday Choral Vespers

For brochures and more information contact Heidi Mueller at 260-452-2143 or online at www.ctsfw.edu., or write to: The Good Shepherd Institute, Concordia Theological Seminary, 6600 North Clinton, Fort Wayne, IN 46825.
Friday, May 20, dawned with a day full of activity and ceremony as the faculty, staff, and student body observed the close of the 159th academic year. “It is important that our pastors and congregations understand the great blessing which God is granting to The Lutheran Church–Missouri Synod in men and women who are being prepared by our seminaries. Nothing equals the quality pastoral and diaconal training which transpires on our seminary campuses,” commented Dr. William C. Weinrich, Academic Dean. “This year, too, has witnessed the collegiality which comes with living, learning, and praying together. Such a life of learning can only benefit the churches as our students go to them with the word of the Gospel of Christ.”

Highlights of the day included the morning Baccalaureate service where the Rev. Richard Krogen of Coon Rapids, Minnesota, served as preacher. He is the father of Joel Kroger, a member of this year’s graduating class. The Rev. Daniel P. May, President of the Indiana District, served as speaker for the graduation ceremony later in the day where Master of Arts, Master of Divinity, Master of Sacred Theology, Doctor of Ministry, and Doctor of Philosophy in Missiology degrees were conferred. During that service the fourth-year class gift, a portrait of Dr. Walter A. Maier II, Professor of Exegetical Theology, was presented in recognition of Dr. Maier’s 40 years of seminary service. We were also blessed to have members of the CTS classes of 1955 and 1965 and their spouses in attendance.

Also receiving special recognition were the Rev. C. William Hoesman, President of the Michigan District, who received an honorary Doctor of Divinity degree, and Dr. Gene Edward Veith, Director of The Cranach Institute, who received the honorary Doctor of Letters degree. Three special laypeople were honored with the seminary’s Miles Christi (Soldier of Christ) Award. This award was created by the faculty in order to recognize and honor Lutheran laymen and laywomen in the church who have glorified God through a real contribution in some field of human endeavor and who have displayed the characteristics of good soldiers of Jesus Christ (II Timothy 2:3). The 2005 recipients are Mrs. Mildred Liichow, Ascension Lutheran Church, Fort Wayne, Indiana; Dr. Gary Scheumann, Trinity Lutheran Church, Auburn, Indiana; and Dr. Daniel Schmidt, also of Trinity Lutheran Church, Auburn, Indiana.

All three honorees were recognized for their care and generosity toward the international student population at CTS. Mrs. Liichow, who is fluent in the Russian language, has been very helpful in assisting with students from eastern European countries who have come to study at CTS. Doctors Scheumann and Schmidt, both dentists, have given selflessly of their time and talent to care for many international students.

While these events marked the end of another exciting and successful year at CTS, Dr. Weinrich and the entire seminary community are already preparing for the coming year, “We look forward to seeing our returning vicars and those who are completing their first year of study. We look forward to a new incoming class that, from present perspective, appears to be very strong. May Christ richly bless those who learn and those who teach here at Concordia Theological Seminary that they might be a blessing to the Lord’s people.”
One of the Seminary Guild’s favorite meetings is our annual “April Shower” for the children of the Christ’s Child Learning Corner. With so many children attending, crayons and pencils get broken, coloring books get used up, and toys become broken or worn out. To help keep attendance fees as low as possible, the Guild members step in and help replenish these supplies.

Our Shower this year was on April 12. The gift table was piled high with gaily wrapped packages and gift bags. You should have seen the faces of the children as they were led in holding hands so no one would stray or get lost. After a few words of introduction by Mrs. Renita Nahrwold, CCLC Director, the children demonstrated some of the action songs they had learned over the past year. Then it was time to open presents! They sat in a circle and each tore into the package they had been given. Imagine the distress of one “big boy” tyke when he opened a package of diaper wipes; a toy was quickly found to avoid the tears about to fall. The excitement and happiness on their faces are reward enough for the Guild members, but the occasional “thank-you” hug is always appreciated.

Although the Guild had already raised the amount we had pledged toward the Student Commons Chair Project, it is only half of the total needed to start purchasing the chairs. Teaming up with the Student Association and Student Wives Association a LutherFest was held on the evening of April 15 in an attempt to raise the outstanding funds quickly. Attendees had the option of regular or smoked bratwurst with all the trimmings, sauerkraut, beans, and the piece de resistance: homemade pies and cobblers baked by members of the Guild. The meal was followed by a showing of the 2004 film Luther with commentary by Dr. Cameron MacKenzie. We were blessed with beautiful sunny skies, warm weather, and a sell-out crowd. Many, many thanks go to the Rev. Timothy Puls, Dean of Students; Linda Martz, Community Services; and Douglas Murray, Director of Creative Dining Services, and his staff for helping put together such a successful event. A big thank-you to everyone who bought a ticket and to the Baumeister Auction which held an impromptu auction of our excess pies! In total we raised almost $2,000 before receiving any Thrivent matching funds . . . Praise the Lord! It appears we will meet our goal when the additional funds are received. We plan to present the seminary with this gift at our September meeting.

The summer months are more quiet for the Seminary Guild, but we are all looking forward to Donation Day on Tuesday, October 18, 2005. Watch for more details on this in the coming months. In fact, we will be updating our Seminary Guild webpage in an effort to keep all our members, far and wide, informed about happenings at CTS. The webpage can be found at www.ctsfw.edu, click on About CTS, click on Seminary Guild.
Upcoming Reunions

The classes of 1966 and 1956 will gather for their reunions during the graduation weekend May 18-19, 2006. Reunion dates for the classes of 1946, 1976, 1981, 1986, and 1996 will be announced this fall.

Gathered below the “Springfield Bell,” that called them to worship and rang when they completed their studies, the classes of 1955 and 1965 joined for their reunion. The classes participated in the graduation exercises and were recognized for their years of faithful service to Christ and His Church.

Students again?? Indeed, the Class of 1955 met with Dr. Lorman Petersen, one of their professors who had words of wisdom and encouragement for them as they gathered at their reunion held during graduation weekend at Concordia Theological Seminary. Both the classes of 1955 and 1965 had a marvelous time as they greeted fellow classmates, some whom they had not seen for decades. Men and their wives came from as far away as British Columbia to join in two days of rejoicing over the blessings that God had showered upon them in their 1,210 combined years of ministry.
CONCORDIA THEOLOGICAL SEMINARY
Calendar of Events

Events
Opening Service 160th Academic Year
September 11, 2005
4:00 p.m.
Kramer Chapel

Bo Gietz Symposium
Monday, September 19, 2005
For additional info contact:
Rev. Eric Andrae
412-683-4121, or e-mail era@FirstTrinity.net

Music
All Saints’ Choral Vespers with Schola Cantorum
November 6, 2005
7:00 p.m.
Kramer Chapel

Confession Retreat: Equipped to Serve
September 30–October 2, 2005
Kramer Chapel

Prayerfully Consider:
Invitational Campus Visit
September 22-24, 2005
1-800-481-2155

First Sunday Brunches
October 2, 2005
11:00 a.m.-1:30 p.m.
Katherine Luther Dining Hall

Seminary Guild Donation Day
October 18, 2005
1-877-287-4338, ext. 2204

Good Shepherd Institute
November 6-8, 2005
1-877-287-4338, ext. 2143

Enter the Biblical World—How to Read the
Catechism: Drawing on the Catechism’s Richness
for Our Daily Lives
October 7-8, 2005

Lutherhostel Retreat: Missions and Christian Care
October 9-14, 2005

Confirmation Retreats:
Law and Gospel
October 21-23, 2005 and
November 11-13, 2005
* For additional information
on all retreats phone
1-877-287-4338, ext. 2204, or e-mail
CommunityServices@mail.ctsfw.edu.

Retreats*
Confirmation Retreat: Equipped to Serve
September 30–October 2, 2005
Kramer Chapel

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If you would like to see For the Life of the World on the World Wide Web, go to website: www.LifeOfTheWorld.com. The current issue, as well as previous issues, can be found at this interactive portal.
Register now for Fall 2005 Retreats. You may register online for all of these retreats by going online to www.ctsfw.edu, click on the Events icon, and click on Seminary Retreat in the left-hand column. You may also phone 1-260-452-2204/1-877-287-4338, ext. 2204 for additional information.

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

Enter the Biblical World Retreat: How to Read the Catechism: Drawing on the Catechism’s Richness for Our Daily Lives
October 7-8, 2005 • Retreat Fee: $35, which includes dinner on Friday and lunch on Saturday. Registrations are due September 23.

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, 2005 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

[ ] Retreat fee enclosed or a $20 non-refundable deposit is enclosed with this reservation. (Note: Dorms are air conditioned.)

Reservations must be received at least two weeks prior to chosen retreat. Mail reservations to: Retreat Coordinator, Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, IN 46825.