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Dear Friends of Concordia Theological Seminary:

The Wholeness of Christ’s Redemptive Work

This issue of For the Life of the World focuses on the “wholeness” of the Christian, i.e., our body, mind, and spirit are a unity by God’s good design. I invite you to reflect on this wonderful unity.

To not know who one is in relationship to others is a dangerous state of affairs. Heidi, our cocker spaniel and family pet, some years ago nearly lost her life because she did not realize that in the canine world the German shepherd occupies higher turf than a cocker spaniel.

What is true of a pet is even more the case with human beings. So much of the emotional, physical, and spiritual pain that surrounds us is rooted in mistaken assumptions about what it is to be human and how a human is to relate to others and to self. Perhaps this is as visible in our culture’s attitudes towards the human body as anywhere. Not unlike previous civilizations, two abuses of the body are practiced because its place and nature in the human pilgrimage are not understood. On the one hand, segments of our society invest complete meaning in our physical nature by deifying exercise or pleasure. On the other hand, voices call people to ignore and abuse their bodies in view of some spiritual reality. For example, the mass suicide of the Heaven’s Gate community some years ago used the rhetoric of leaving behind their “containers,” i.e., their bodies.

What a realistically different portrait Sacred Scripture provides when it describes the role and place of the body. To know how to view our bodies it is crucial that we know who we are. To know who we are it is necessary to behold our relationship to God and to community. In other words, a narrative description of where we and our bodies come from is central and crucial to a proper understanding. The scriptural account of creation sanctifies the bodily character of our being by ascribing its very origin to the handiwork of God.

The opening two chapters of Genesis provide an incredibly beautiful and touching account of our creation. There the wholeness of body and soul and our origin in God are portrayed. This portrait elevates the standing of human beings, for God crowns His creation with the creatures who are “in His image” (Gen. 1:26). The intimate fashion in which God forms man and woman and breathes into them the breath of life are simply “breathtaking.” Far from being creatures touching account of our creation. Therethewholeness of body and soul and our origin in God are portrayed. This portrait elevates the standing of human beings, for God crowns His creation with the creatures who are “in His image” (Gen. 1:26). The intimate fashion in which God forms man and woman and breathes into them the breath of life are simply “breathtaking.” Far from being creatures intertwined with our spiritual vocation as God’s forgiven children. This nurture and care fit St. Paul’s encouragement to the Philippians: “Finally, brothers, whatever is true, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things” (Phil. 4:8).

Perhaps no more splendid and scripturally accurate summary of how the Bible views the body can be found than in Luther’s explanation of the First Article:

I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still preserves them; also clothing and shoes, meat and drink, house and home, wife and children, fields, cattle, and all my goods; that He richly and daily provides me with all that I need to support this body and life; that He defends me against all danger, and guards and protects me from all evil; and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which it is my duty to thank and praise Him. This is most certainly true.

To thank and praise God for our senses and to live out our life in the wholeness that He created us for is a wonderful calling. In Christ’s redemptive work we see beyond our failures and flawed perspectives to His perfect and redeeming love for us, which has guaranteed the resurrection of our bodies for a full life before Him in adoration and gratitude for His infinite mercy. Even now, from meals to marriage, our concern for and our care for our bodies can witness to that larger significance which they enjoy due to their origin, their present life, and their final redemption in the Triune God—Father, Son, and Holy Spirit.

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

Rev. Dr. Dean O. Wenthe
President, Concordia Theological Seminary
(An earlier form of this piece appeared in Cross and Caduceus.)
4 Renewal of the Body—Christ’s Call to Abundant Health in This Time
By John D. Eckrich, M.D., Founder and Director of Grace Place Lutheran Retreats, Saint Louis, Missouri
Lutherans, particularly Lutheran clergy, continuously burn themselves up trying to balance, integrate, and negotiate personal life with commitment to their Call, as if the two could be unraveled. In fact, I would suggest that vibrant and lengthy Christian service springs from balanced, ordered, and integrated personal health, centered and empowered in one’s personal relationship with Christ and rehearsed in the family and home life.

7 Renewal of the Mind
By Dr. William C. Weinrich, Academic Dean, Concordia Theological Seminary, Fort Wayne, Indiana
If one wishes to consider the “renewal of the mind” and what that includes, one would do well to read and to contemplate the wisdom literature of the Scriptures, especially Psalm 119 and the Wisdom of Solomon, which is in the Greek Old Testament (called the Septuagint). Note Wisdom 6:11: “Set your affection upon My words; desire them, and you shall be instructed.” The formation of the mind (instructed) is not apart from affection and desire for the words of God. The mind is renewed in that it “hears” the speaking of God.

9 Renewal of the Spirit
By the Rev. Paul E. Shoemaker, pastor of Emanuel Lutheran Church, New Haven, Indiana
While I may learn many things and share in wonderful insights from commentators and my own personal study of the Word in preparation to teach the Word or to proclaim the Word, there is a difference when I take time for personal, private devotional time. Renewal of the spirit begins with spending time with the One who gives and sustains spiritual life through His Word.

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Baptism, Preaching, the Lord’s Supper, and the New Curriculum p. 18
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Advent and Lenten Preaching Seminars p. 23
What is the state of health of Lutheran Church—Missouri Synod clergy and laity as we enter the 21st century? As a practicing Internist in St. Louis for 30 years, my medical life has been woven intricately with the lives of seminarians, parish pastors, teachers, synodical judicatory, Lutheran laity, and their families. My observation has been simple and reproducible: Lutherans, particularly Lutheran clergy, continuously burn themselves up trying to balance, integrate, and negotiate personal life with commitment to their Call, as if the two could be unraveled. In fact, I would suggest that vibrant and lengthy Christian service springs from balanced, ordered, and integrated personal health, centered and empowered in one’s personal relationship with Christ and rehearsed in the family and home life. This is one instance where the “fish bowl” of pastoral life can instruct us all.

The reality is that the pastor’s life, both in his work and in his home, reflects the lives of the flock he serves, perhaps more today than ever before. Therefore, the pastor’s struggles and anxieties serve almost as a case study for the trials of God’s people which then can enrich our understanding of health and abundant living in all of us. Might the following description of life’s stresses and disorder apply to your life?

Numerous studies in both Lutheran and non-sectarian literature document clergy shortage and potential etiologies for the current pastoral workers’ crises (Klaas, 1999; Alban Institute, 2001). Clergy shortages in all mainline denominations are widespread, due to both lack of career candidates and professional burnout and the result of unhealthy work environments. Among causes for unhealthy professional settings are pastors “beating up” on their brothers, mismatching of pastors and congregations, lack of seeking or accessing counseling for pastors and their families, and poverty-level clergy income, to name a few.

The mountain of challenges to clergy’s personal health, health as exemplified by vibrant personal pilgrim walks and lengthy and satisfying professional service, seems almost insurmountable. Yet, we understand that Christ came to restore health and order to our personal life as well as the life of the world, and to restore it with abundance (John 10:10). Certainly that abundance is meant for clergy and laity alike.

We know that the process of restoration begins and is fulfilled completely in the grace of Christ Crucified. But have we, grace-grasped, also been given response-ability for our health? When I use the word health, I would suggest not just physical good-standing, but also emotional, spiritual, intellectual, relational, vocational, and leisurely health. I would entreat you further to the notion that the Law and Prophets, as well as our dear healing Savior, invite each of us to this health response-ability growing directly out of being grace-grasped.

The Old Testament instructs us about health and order by first defining for us disease and disorder. (We don’t know how vital our thumb is to hand function until we experience a paper cut; we don’t realize how miraculous a regular, subtle heart-beat of 72 times a minute is until we experience palpitations or angina.) We move quickly from the order of “God saw all that He had made and it was very good” of Genesis 1:31, through rebellious Adam to the cosmic disorder of Genesis 3:17 where “Cursed is the ground because of you.” Adam’s illness, the Old Man’s Disease, is noisy and painful to body and psyche, and is characterized by cutting off the sufferer from relationships, both personal and societal. However, all of the Levitical or holiness laws could not guarantee human health. Law could prescribe a course of therapy of

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Thanks be to God, Christ is calling us to a different walk, a grace-grasped path, leading to abundant living. What’s more, He gives us His Holy Spirit to make possible this New Walk. It is His very GRACE that gives us the response-ability to this alternative life-style. This new Adam life-style involves our whole being and it is integrated. We can invest physically by proper diet and weight control, regular exercise, fasting, appropriate rest, and medical visits. We can emotionally live in hope and joy realizing the cure of the Cross. Intellectually, we can persist in study of His Word and all the magnificent art and literature of His renewing creation. Relationally we can forgive and drop the grizzly burden of bad neighbor-baggage. Most importantly, we can continue in prayer, in corporate and personal worship and devotion, in Christ-centered meditation, all especially gathered around our own families. These are discipline-gifts of Grace which can assist us along the promised journey of abundant living. Each of these health opportunities can be practiced first and foremost in our personal lives and the lives of our homes, and then carried in an authoritative yet servant fashion into our professional careers and to all the people God has entrusted to our care.

Will stress and anxiety cease? No, and Romans 5 reminds us that we can rejoice even in our challenges, which produce “perseverance; perseverance, character, and character, hope,” given to us through the Holy Spirit.

Grace alone gives us the response-ability to deal with these challenges to health, claim abundant living in personal and family life, school us and embolden us for the work in the harvest field. I believe as we grasp back to Christ’s unbreakable grip and claim this response-ability, we can make steps toward healthy, vibrant, and long-serving pastorates and lay service in the Lutheran Church and teach our people about God’s grace-grasped gift of health to us. Each of us can then truly recognize an additional dynamic to our Gospel call in St. Luke in chapter 9 verses 1-2:

When Jesus had called the twelve together, He gave them power and authority to drive out all demons and to cure diseases, and He sent them out to preach the kingdom of God and to heal the sick.

Dr. John D. Eckrich is a practicing Internist and Gastroenterologist in St. Louis. Five years ago he founded and now directs Grace Place Lutheran Retreats. Grace Place offers Lutheran clergy and all professional church workers a “pause point” in their ministry walk, five-day and five-night wellness retreats, to learn preventative health skills and attitudes. Grace Place retreats are held in beautiful retreat and resort facilities all across the U.S. many times each year, and are heavily underwritten by foundations and individuals who love their church workers and want to support their work in the name of the healing Savior. Grace Place has been the recipient of several grants from the Lutheran Foundation of Fort Wayne to retreat clergy and their spouses from the Fort Wayne region.
In his letter to the Romans Paul exhorts: “Do not be conformed to this age, but be transformed by the renewal of the mind so that you might attest what is the will of God” (Rom. 12:2). We often consider the mind as the same as the intellect. The intellect is the instrument by which we think thoughts. Were the mind the same as the intellect, Paul would be exhorting us to think good and right thoughts. Obviously, this would not be a bad thing, but it is not to what Paul exhorts us.

We come closer to what Paul intended if we consider another but related passage, namely, 1 Peter 1:13-14: “Roll up the sleeves of your mind, be sober and set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ. As children of obedience, do not be conformed to the passions of your former ignorance.” The Greek words used by Paul and by Peter do not merely mean “to think” thoughts, nor do they merely refer to the organ of thinking. If there...
were anything foreign to biblical thought, it was the idea that God is an idea. God is not thought, for He is not an external object for our thinking. We might come to “know” a tree by looking at it, observing its changes from fall to spring, and by examining it in our science class. As a “thing” the tree is passive to our thinking.

However, God is not a “thing” which we can examine at our leisure and according to our own determinations. God is a person, and as a person He has will and intention and purpose. The second-century writer Justin Martyr made the point. In view of the various philosophies of his day, Justin wrote, “Reason took shape and became man and was called Jesus Christ.” This was a remarkable claim and indicated nothing less than that Jesus Christ was the true beginning of all right thinking, the true beginning to all knowledge of God. Therefore, the biblical writers and the writers of the early church did not speak of “knowledge” as we might “know” a tree. They spoke of the knowledge of “faith.” That is to say, the early writers chose a term which gathered to itself a range of other terms, all of which indicated a life organized to and around a reality. Let us note again the words of Paul and Peter. Do you see how readily Paul moves from the “renewal of the mind” to attesting “what is the will of God”? Note also the language of Peter. Those who are of sober mind are “children of obedience” who are conformed not to the passions of unbelieving ignorance but to Him who is holy. “As He who called you is holy, be holy yourselves in all your conduct.” Faith is a knowing, but not a mere intellection, a knowing of a thing. Faith is the knowing of a person, but as that person wills to be known and allows Himself to be known. As Justin said, “Reason became man and was called Jesus Christ.” We could paraphrase that and say, God spoke what was on His mind and what was on His mind, His thought, was the man Jesus. When Paul exhorts to the renewal of the mind, therefore, he means that we are to think as God thinks, that is, think not merely about Jesus, but think thoughts which are of Him, as He thought and as He did.

The fact that God did not communicate Himself through an idea but through a man immediately indicates that Christian faith is not merely a series of ideas, however exalted and true. Christian faith suggests and contains within itself a life, the life of Christ, into which we are invited to enter and in which we are invited to participate. If one wishes to consider the “renewal of the mind” and what that includes, one would do well to read and to contemplate the wisdom literature of the Scriptures, especially Psalm 119 and the Wisdom of Solomon, which is in the Greek Old Testament (called the Septuagint). Note Wisdom 6:11: “Set your affection upon My words; desire them, and you shall be instructed.”

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Dr. William C. Weinrich is the Academic Dean of Concordia Theological Seminary, Fort Wayne, Indiana.

1 The verb often translated “gird up” is here translated “roll up the sleeves,” a metaphor for getting ready to work. Dr. Martin Scharlemann is responsible for this more modern rendering. The ESV has it right: “preparing your minds for action.”

2 1 Apology 5. The word translated “reason” is often rendered “word,” as “the Word became flesh” (John 1:14). However, “word” means uttered discourse, that is, expressed reason. Following the thought of John, Justin claimed that Jesus was the manner in which God spoke.

Renewal
of the
Spirit

By the Rev. Paul E. Shoemaker

There are times in the life of a pastor when everything seems to be going well. The music in church sounds sweeter. The choir sings each and every note precisely. Boards and committees are hard at work, accomplishing their appointed duties. Sermons seem almost to write themselves. Bible classes are enlightening and entertaining. Every Sunday School class has a teacher and a helper. What could be better? There is a spring in the pastor’s step. He believes that he is serving the right congregation at the right place in the right time. There is a sense of joy in ministry. There is satisfaction in a job well done.

But there are those other times in ministry. There are the times when it takes a monumental effort to get even the little things accomplished. Instead of church being a well-oiled machine every gear seems to whine and grind. Sermon ideas come slowly. An afternoon at the computer only produces a few disjointed thoughts. It is hard to get a clear theme. Bible classes seem plodding and lifeless. The few old faithful Sunday School teachers arrive to teach, but more need to be recruited. Church services feel uninspiring, even to the one who conducts the liturgy and preaches the sermons. Worst of all, there is a feeling of isolation. There seems to be no one with whom you can share your thoughts, observations, and feelings. Your wife loves you and is a great listener, but you cannot put the burden on her. Besides, if you were to share all of this with her, what would she do with that information? She is not in a position to effect a change.

All who are in the pastoral office know of the times of challenge. Living in a sinful world means there will be more days of rough sailing than smooth sailing. That’s especially true because the pastor labors with the same Old Adam as everyone else. It’s during those times that the pastor, and all who have received the gift of faith in our Lord Jesus Christ, needs to remember who is in charge and who it is we serve. We must look to the God of heaven and earth to give us strength and courage to meet the days ahead. Our God will bless us with a perspective that will
serve us as we serve Him and His people.

It happens so slowly and imperceptibly. One can barely discern the encroachment of the loss of joy in serving the Lord and His Church. But we know that happens. The key to keeping this at bay is deliberately to feed our need for spiritual things. There needs to be a renewal of the spirit.

Renewal of the spirit begins where spiritual life begins—it begins with God. We can no more renew our own spiritual life than we can give ourselves spiritual life. All life, physical and spiritual, is a gift from God. We know that when the life-giving water of Holy Baptism flowed over us, we were born anew of water and the Spirit. God created spiritual life in us. It is He who sustains that new life in Christ. That new life is nurtured in Christian homes and in Christian churches where the family of the faithful encourage one another in the faith. The Word of God nurtures. No matter how it is communicated God’s Word renews the spirit. Personally, I enjoy the sung Word. Nothing is more refreshing to me than a hymn. I have always said, “I do not sing well, but I sing with confidence.” Perhaps I will be forgiven by those who must listen to my singing sins. But as long as God gives me breath I will enjoy singing every stanza of every hymn. Singing renews my spirit. The words, so carefully crafted by God’s musicians, reflect God’s love for us all. The words remind me of God’s mercy and renew my spirit. There is the key to the renewal of the spirit. It is taking time to allow God to communicate with you.

Sometimes the business of the pastoral office encourages one to skimp on private time with God’s Word. I separate time in sermon preparation and Bible class preparation from my own personal time. The purpose and focus of sermon preparation and Bible class preparation are far different from my time with God. While I may learn many things and share in wonderful insights from commentators and my own personal study of the Word in preparation to teach the Word or to proclaim the Word, there is a difference when I take time for personal, private devotional time. Renewal of the spirit begins with spending time with the One who gives and sustains spiritual life through His Word.

After I had been a parish pastor for 16 years or so, our congregation called a candidate from the seminary to serve with me in the pastoral office. I soon realized that his seminary education introduced him to things I had not had an opportunity to study while I was at seminary. Realizing this I enrolled in some classes at the seminary. Soon I was reading books I never knew existed. Certain synapses of my brain were reawakened. I made new friends. Instead of watching a rerun on television I was reading challenging and thought-provoking books. It was a refreshing change of pace. A book that addresses our topic is Eugene H. Peterson’s *The Contemplative Pastor: Returning to the Art of Spiritual Direction* (Grand Rapids: William B. Eerdmans Publishing House, 1989). Both of our seminaries offer extension classes for parish pastors. Talk about renewal of the spirit! The intellectual exercise and sharing the faith with brothers in Christ were renewing and refreshing. A most excellent investment of your time would be to take advantage of these classes.

Spiritual renewal is not only a personal, private matter. If God has blessed you with a family, spiritual renewal begins and is supported at home. How easy it is to find oneself so busy caring for the needs of others that one neglects his own family. Spiritual renewal begins at home. It is important to take time to be with your family. How spiritually renewing it is to hear one’s child or one’s grandchild say the family prayer at meal-
time. This summer we played our Vacation Bible School’s songs on a CD in my car. Even though it has been weeks since VBS, these songs are still being played when a special child of God gets in my car and sings his heart out to each and every one.

There is nothing as humbling as praying to God for each and every member of one’s family. Wife, children, grandchildren, each has special joys and needs. Remembering each one before the God of heaven and earth changes one’s feelings for each of these special gifts from God. Seeing the members of one’s family as spiritual people who are gifts from God renews and revitalizes.

Spiritual renewal begins with God. It is He who has made us and it is He who will sustain us in life’s journey. As we stay connected to Him through His Word and celebrate that Word of life with those who are near and dear to us, God’s renewing and life-giving Spirit continues to renew our spirit.

The Rev. Paul E. Shoemaker is pastor of Emanuel Lutheran Church, New Haven, Indiana.
Justification and Pastoral Renewal

Reflecting upon renewal in the church and the attempts to find such renewal in the wrong places, Lutheran theologian Hans Joachim Iwand observed, “An evangelical church which looks upon the doctrine of justification by faith as a self-evident banality one no longer needs to dwell upon because other problems are more pressing has robbed itself of the possibility of arriving at solutions to such problems. It will only tear itself further apart. If the article on justification is removed from the center, we will very soon no longer know why we are and must remain evangelical Christians. Then we will strive for the unity of the church and sacrifice the purity of the Gospel; we will expect more from church order and government, from the reform of ecclesiastical office and church discipline, than these can deliver. One will flatter piety and despise doctrine; one will run the risk of becoming tolerant where one should be radical and radical where one should be tolerant—in short, the standards will be skewed and therewith also what is necessary and right in all the reforms for which we struggle today will no longer be comprehensible” (Glaubensgerechtigkeit nach Luthers Lehre. Muenchen: Chr. Kaiser Verlag, 1959, p. 6).

Justification by faith alone is not merely a slogan that pastors insert into their preaching to make it Lutheran. It is the truth by which pastors also live. In a time when demands put upon pastors are high and episodes of pastoral “burnout” seem to be plentiful, it is time for pastors to learn again how to relax under the righteousness of Christ Jesus, the good news that our status before God is secure not on account of our performance but because of His redeeming work for us. Salvation is received by faith, not achieved by human effort.

One of the finest contemporary expositions of justification by faith comes from the German systematic theologian Oswald Bayer under the title Living by Faith: Justification and Sanctification (Grand Rapids: Eerdmans Publishing Company, 2003)*. This slender and tightly written volume (only 89 pages) provides readers with a provocative treatment of the article upon which the church (and pastors) stands or falls. It is a book that fits nicely with the theme of this issue of For the Life of the World—pastoral renewal. Reading it might just help renew the way that the pastor understands his own life under the cross. A happy side effect, of course, would be the renewal of vigorous preaching as well.

Bayer notes that human beings cannot escape the question of justification: “Those who justify themselves are under compulsion to do so. There is no escape. We cannot reject the questions that others have put to us: Why have you done this? What were you thinking about? Might you have done something else? In the other’s view of us, and also in our own view, we always find ourselves to be the ones who are already questioned and who have to answer. Complaints are made against. We are forced to justify ourselves, and as we do so, we usually want to be right. Before the court of law, what constitutes our whole life is disclosed with particular clarity. The world of the court is not a special world of its own, but just a particular instance—a very striking one—of what is being done always and everywhere” (p. 1).

Verdicts are always being rendered about us, and we are pronouncing judgments on ourselves. Most likely we will judge ourselves to be right in an attempt at self-justification.

Contrast self-justification with Bayer’s description of faith: “Faith is neither a theory nor praxis of self-fulfillment. It is a passive righteousness, namely, the work of God in us that we experience with suffering, dying both to justifying thinking and justifying action. The meaning is not that faith is both unthinking and inactive. By it, rather, both thinking and action are renewed” (p. 25). Drawn out of the self and away from the self we live in the certainty of Christ’s promises, His “bodily words” as Bayer puts it.

Faith then gives us the boldness to live and act in the confidence of Christ’s righteousness. To use the words of Luther, “This knowledge and of confidence in God’s grace make men glad and bold and happy in dealing with God and with all other creatures. And this is the work which the Holy Spirit performs in faith” (p. 27). Freed from the condemnation of the Law we are liberated to live as those who belong to Christ, who have a future as sure and certain as His resurrection from the dead, giving of ourselves to the needs of the neighbor knowing that the abundance of our Lord’s gifts will never be exhausted.

Justification by faith alone is not merely the starting point for the Christian life. Neither is it the goal toward which we press. It is the base line to which the Christian always returns. Justification is not a preliminary stage to be superseded by sanctification; sanctification is always a necessary return to justification. Living by Faith is a “must read” book for our seminarians. It is a text that seasoned pastors would do well to ponder. Pastoral renewal that is not anchored in the good news that God justifies the ungodly will ultimately lead to deeper frustration and disappointment. Living by Faith provides something much more refreshing for pastors and those who will hear them preach and teach.

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.

*This book may be ordered from the CPH Bookstore at CTS by phoning 260-452-3108, or order online at www.ctsfw.edu, click on Bookstore.
Monday, January 2
St. Stephen Lutheran Church
1136 S. 5th St.
Milwaukee, Wisconsin
Service Time: 7:00 p.m.

Tuesday, January 3
Immanuel Lutheran Church
22577 County Rd 25
Lewiston, Minnesota
Service Time: 8:00 p.m.

Wednesday, January 4
St. Paul Lutheran Church
211 Budd St.
Fairmont, Minnesota
Service Time: 7:00 p.m.

Thursday, January 5
Trinity Lutheran Church
530 4th St, NW
Faribault, Minnesota
Service Time: 7:00 p.m.

Friday, January 6
St. John’s Lutheran Church
9141 County Road 101 N.
Maple Grove, Minnesota
Service Time: 7:00 p.m.

Saturday, January 7
St. John’s Lutheran Church
124 S. Iowa St.
Hubbard, Iowa
Service Time: 7:30 p.m.

Sunday, January 8
Our Redeemer Lutheran Church
904 Bluff St.
Cedar Falls, Iowa
Service Time: 9:00 a.m.

Sunday, January 8
Immanuel Lutheran Church
(150th Anniversary)
1925 5th Ave.
Rock Island, Illinois
Service Time: 4:00 p.m.

Sunday, January 15
Epiphany Choral Vespers
Kramer Chapel
Service Time: 4:00 p.m.

Thursday, January 19
Symposia Choral Matins
Kramer Chapel
Service Time: 10:00 a.m.

Sunday, January 22
Holy Cross Lutheran Church
3425 Crescent Ave.
Fort Wayne, Indiana
Seminary Sunday,
Dr. Wenthe preaching
Service Times: 8:30 a.m.
and 10:15 a.m.
Every man who comes to CTS to pursue the vocation of pastor has a story, and each story is different. They come from all parts of the country (and world), some come straight from college, others from another vocation; there are single men, newlyweds, those who are in the midst of child-rearing, and those who have raised their children and find themselves with an empty nest. The one thing they have in common is a sincere desire to answer God’s call to work in His harvest field.

“I had heard about the number of vacancies in our Synod and had even seen it in our own circuit. Smaller congregations have difficulty calling and keeping pastors because of the shortage of men trained for the ministry. How can we start new mission congregations if we don’t have enough pastors for our existing congregations?” reasoned Stan Temme, current second-year student at CTS. “I know that there are men who are smarter, more qualified, more capable, more talented in speaking than I am. But it doesn’t matter if they don’t go. I thought, I’ll go. I’ll gladly go. God can use me better than a vacancy.”

Even though Stan was convinced coming to CTS was the
right thing to do, there were still some questions. “I think the most difficult question men face is, ‘Is God really calling me to the ministry?’ If you are not sure, then wait, but continue to prepare as if you are going to come to the seminary. Study the Scriptures. Read and ensure you can subscribe to the Lutheran Confessions before you come to the seminary,” offered Stan. “If you are concerned about the course work, enroll in the seminary’s New Testament and Old Testament correspondence courses to get an idea of the expectations. If Greek scares you, start with a Greek primer and ask your pastor for help. All these things will still be a blessing even if you don’t come to the seminary. I thought about the seminary for years and continued to prepare so that when God provided the opportunity, I was ready and I was sure.”

When Stan was sure he was ready, that decision affected not only him but also his wife Linda and their six children. “Our greatest challenge was uprooting our family and leaving behind our family and friends from Evansville and from our home congregation (Trinity Lutheran Church, Darmstadt, Indiana),” explained Stan. “Our greatest reward has been meeting the people of the seminary community and our fieldwork congregation.”

The Temmes agree that the fact that the seminary is a community which supports not only the seminarian but the entire family has made their transition much easier. There are daily opportunities for worship in Kramer Chapel, the Food and Clothing Co-ops help provide for the family’s physical needs, and they also participate in social events for both husbands and wives provided by the Student Association and Student Wives Association. The community has also been supportive of the Temme’s efforts in home schooling. Kantor Kevin Hildebrand directs a children’s choir comprised of other seminary children who are home schooled, the campus facilities are available for families to meet for music lessons and 4-H meetings, and many families take advantage of using the gymnasium.

This feeling of community also extends to the Temme’s fieldwork congregation. “The people of our fieldwork congregation at Zion Lutheran Church, Corunna, Indiana, have embraced our family. They have given us not only clothing, fresh farm products, home cooking, and financial support, but mainly a place to worship among fellow believers who have made us a part of their family,” said Stan. “Our family has made many lifelong friends here which I know will make it just as difficult for us to leave Fort Wayne as when we left our hometown.”

In less than three years the family will again pull up stakes as Stan will receive his first Call into the Holy Ministry. The family looks forward to that time with great anticipation and joy. Stan looks forward to that time he will have the awesome opportunity to provide pastoral care to a congregation that desires a shepherd. “I would love to fill a vacancy at a congregation, to go to a church that needs a pastor to preach and teach God’s Word of salvation in Christ and administer His life-giving Sacraments.”

Stan and his wife, Linda (Keiser), have been blessed with six children: Lydia (14), David (12), Ruth (10), Jonathan (8), Lois (4), and Silas (2).
When I was in the first grade, the pastor from the church where I belonged came to our first grade class at Concordia Lutheran School, Peoria, Illinois, and talked about what pastors do. He showed us some of his vestments. He asked how many of the boys wanted to be pastors when they grew up. My memory is that all the boys raised their hands except me. I wanted to be an airline pilot,” so goes the Rev. David Fleming’s first recollection on considering the ministry. Pastor Fleming is sure to add that even at that age he had a deep and abiding respect for the pastoral office. In fact, his great-grandfather, the Rev. J. H. Deckman, was a graduate of Concordia Theological Seminary in the late 1880’s (see photo, Rev. Deckman is on the far right in the front row).

While in high school he became active in the church’s choir and youth group, which presented him with another interesting look into the need for shepherds for God’s flock. “One weekend our youth group went door to door to take a ‘religious survey,’ asking people what they believed. I was assigned a street right near my house,” relates Pastor Fleming. “Everyone answered they were getting to heaven because they were pretty good people except one LCMS woman, who considered herself a sinner, confessed Christ’s sacrificial death, and trusted His promise of eternal life. Other LCMS members interviewed thought they were good enough to earn eternal life. I realized there was a deep need to communicate the truth of God’s Law and His saving Gospel, even within the LCMS.”

Pastor Fleming went on to complete his undergraduate work at Drake University, Des Moines, Iowa, with a degree in Speech/Communications and Pre-Law (1982). While studying in Iowa his local pastor, the Rev. Ron Miller, Trinity Lutheran Church, Des Moines, organized a trip to visit CTS. After sitting in on classes, worshiping in Kramer Chapel, and exploring
the campus he found it easy to make the decision to enroll at CTS. He earned his M.Div. in 1986 and served one year as a Graduate Assistant. His first call was to Good Shepherd Lutheran Church, Warrenville, Illinois, where he served from 1987-1993. He currently serves Our Savior Lutheran Church, Grand Rapids, Michigan.

Having come on this long journey from wanting to be an airline pilot to serving a congregation with over 500 baptized members, what does Pastor Fleming enjoy most about serving God’s people? At the top of his list are administering the sacraments, visiting shut-ins, sharing the joys and tragedies of his members, and teaching children and youth. “Our parish school, Our Savior Lutheran School, just celebrated its 50th anniversary. It was originally started by Redeemer Lutheran Church, Grand Rapids,” explained Pastor Fleming. “There have been some tough times for the school. Once it was down to 59 students and financially in trouble. But the Lord has blessed this congregation with wise leaders, generous stewards, and hard workers. The school now has around 150 students in preschool through eighth grade and is blessed with a dedicated principal and faculty.” Pastor Fleming is thankful for Our Savior’s dedication to their parish school, as he sees this education as an integral part of teaching both children and adults to live by the Lord’s Word in a culture that rejects moral and spiritual absolutes.

Another positive Pastor Fleming sees in his congregation is the joy the entire congregation finds in singing. “Nearly every visitor comments on the singing at Our Savior Lutheran Church. At Our Savior Church and School children sing tough Lutheran hymns with joy!” says Pastor Fleming. “After our VBS this year three mothers from three different churches were thankful that their children learned real hymns, which they loved, and learned how to chant Psalms, in which their children also delighted.”

He also counts among his greatest blessings a supportive and loving family. His wife Jo Marie (Wunderlich) is a 1983 graduate of Concordia University-River Forest and taught second grade at Concordia Lutheran School, Peoria, Illinois, from 1984-1986. She now teaches preschool at Our Savior Lutheran School. Their three children, Matthew (17), Amy (13), and Hannah (11), are active in the church choirs. “Matt has also attended Christ Academy at CTS the last three years and loves it,” says Pastor Fleming.

While it is obvious Pastor Fleming enjoys his ministry at Our Savior, there are always challenges. He relates that it is a constant effort to stay fresh and keep up with his congregation’s desire to grow in their knowledge of Scripture. “To help with this I have found three things quite helpful: a group of pastors, who have become close friends, meet once a week during the school year to study the pericopes for the coming Sunday; a larger group of brother pastors and interested laity meet once a month to study the Lutheran Confessions; the seminary’s Good Shepherd Institute Conference, Symposia, and continuing education classes have been very helpful,” says Pastor Fleming. Taking these opportunities to refresh and recharge with his colleagues enables Pastor Fleming to continue to share the faith.

“Everyone answered they were getting to heaven because they were pretty good people except one LCMS woman, who considered herself a sinner, confessed Christ’s sacrifice, and trusted His promise of eternal life. Other LCMS members interviewed thought they were good enough to earn eternal life. I realized there was a deep need to communicate the truth of God’s Law and His saving Gospel, even within the LCMS.”
Baptism, Preaching, the Lord’s

By Dr. Arthur A. Just, Jr.

From the beginning, the faculty committee for curriculum review intended to provide the student with an opportunity to integrate his theological, historical, and exegetical studies within the life of the pastor and his congregation. The doctrines of the church are not merely ideas or notions, apprehended only by the mind. They are also statements of that reality which God in His grace proffers and bestows upon those who believe. The realities of which church doctrine speaks are given in and through those “practices” which ground and guide the church’s life. I speak essentially of Baptism, preaching, and the Lord’s Supper. In and through these the substance of the church’s doctrine is given, and in the reception of these things the faithful possess both the manner and the spiritual vitality to live them out. The foundational practices of the church and the truth of the church’s doctrine are inseparable. This fundamental premise for our revisions in the curriculum became a reality through three culminating courses for each year of the seminarian’s theological studies: Theologia I: Baptism (first year); Theologia II: Preaching (second year); and Theologia III: Lord’s Supper (final year).

The intention of these courses is to highlight the pastoral acts of baptizing, preaching, and administering the Lord’s Supper in all their theological, exegetical, historical, and pastoral significance. These courses are intended to provide the students with an opportunity to reflect on the pastoral acts in a fundamental, holistic way. Here are some of the goals of these courses:

- Emphasis on primary texts and source documents, rather than secondary sources.
- Ongoing engagement with the primary text, the Holy Scripture.
- Ongoing engagement with the Lutheran Confessions.
- Ongoing engagement with Luther and the other fathers of the church on the pastoral understanding of Baptism, preaching, and the Lord’s Supper in the life of the church.
- Accent on pastoral education and formation rather than simply the imparting of information.
- Continual, ongoing engagement with faculty on a corporate and individual basis, centered around these means.
- Increasing involvement with the administration of the divine gift.
- Increasing opportunities to articulate the faith as understanding is developed.
- Periodic, intentional opportunities to reflect upon pastoral vocation and pastoral formation.
- A conscious plan for moving from lay vocation to pastoral vocation.
- Interaction with the Church catholic as she has historically articulated the faith.
- Developing the habitus of catechist of God’s people.
- Learning to understand the prevailing culture and its need for Baptism, preaching, and the Lord’s Supper.
- Growing in a cruciform understanding of the Christian life.

These courses engage the student in an ongoing pastoral relationship with the faculty to nurture and promote the formation of the man around the theme of the course. For example, first-year students would have an ongoing discussion with their instructor concerning Baptism. The professor might discuss the texts with the students, assign and review sermons, discuss articles with them, reflect on the lectures of other instructors, etc.—similarly Preaching and the Lord’s Supper during the second and fourth years.

The doctrines of the church are not merely ideas or notions, apprehended only by the mind. They are also statements of that reality which God in His grace proffers and bestows upon those who believe.
Supper, and the New Curriculum

**Theologia I: Baptism**

Baptism has been called the “frontier” sacrament because it begins life in Christ that is sustained during the life of the Christian through the preaching of the Word of God and the reception of the Supper of the Lord. St. Paul tells us that in Baptism we were baptized into Christ’s death, buried with Him in His death, and raised with Him to newness of life (Rom. 6). This course will place Baptism in the context of Jesus’ teaching and the rest of the canon. It will discuss Baptism as the sacrament through which we enter into our life in Christ. Through the New Testament, the origins of Christian Baptism will be explored in its relationship to John’s Baptism, Jesus’ Baptism in the Jordan, His death and resurrection, and Pentecost. The baptismal theology and practice of the apostles in the New Testament that gave birth to the rites of Baptism in the early Christian church will be discussed in light of the historical development of that theology and its pastoral expression in the catechesis and baptismal liturgies of the church. The baptismal rites and homilies of the church will offer a window into the full meaning of Christian Baptism. The baptismal rites of Luther and the Reformers will be discussed in the context of the theological development of Baptism in the Lutheran Confessions. The ramifications of these rites and the Lutheran theology of Baptism on today’s baptismal practices will be explored to see how they inform what we do, and suggest some changes in our practice today.

**Theologia II: Preaching**

Preaching is central to the life of the church as it proclaims the whole counsel of God. All pastoral theology flows from the preached Word in the Divine Service. Preaching is the foundational event in the life of the pastor that shapes his pastoral care throughout the week. By the end of the second year, the student will have completed Homiletics I and II, and will now be afforded the opportunity to reflect on the theological and pastoral aspects of preaching in the life of the church. A thorough study of preaching in the Scriptures will ground this course in the preaching of Jesus and the apostles. The homiletical character of the Epistles will be explored as a New Testament theology of preaching is developed. This course will focus on the sermons of the fathers through the ages, with particular attention on Luther’s preaching and the preaching of the Reformers. These sermons will be analyzed as to their christological character, the way in which Law and Gospel are distinguished, as well as their relevance to the pastoral context in which they were heard. Good contemporary preaching will also be discussed, both in terms of content and delivery. Preaching as the locus of integration of theology within the lives of people in the parish will be a focus of this course. Pastoral preaching will be emphasized as Christ is applied to the lives of people in ways that are comprehensible and real. At the center of the course is the development of biblical preaching that is centered in Christ, sacramental in bringing people into communion with Jesus Christ, careful in distinguishing Law and Gospel, and dedicated to incorporating hearers into the biblical narrative. Liturgical preaching that sees the sermon as a liturgical event within the Divine Service, as well as an act of worship in the Daily Offices, will also be accented.

**Theologia III: Lord’s Supper**

The weekly celebration of the Lord’s Supper is the culminating event in the life of the church as the saints are prepared to receive the body and blood of Christ by hearing His Word read and proclaimed. The Lord’s Supper is the sacrament through which the communion of saints is sustained in its baptismal life in Christ. Through the New Testament, the roots of the Lord’s Supper will be explored in light of the passover, Jesus’ institution of the Sacrament of the Altar at His final passover with His disciples on the night in which He was betrayed, the post-resurrection meals, as well as the earliest eucharistic meals in the Acts and the Epistles. The development of a theology of the Lord’s Supper in the life of the early Christians at the table in their eucharistic rites and homilies will be explored. The course will focus on Luther’s critical reforms of the Canon of the Mass, his teaching on the bodily presence of Christ in the Supper, and his proper understanding of the Lord’s Supper as a sacrifice. The theological development of the Lord’s Supper in the Lutheran Confessions will be discussed alongside a consideration of Luther’s eucharistic rites and the liturgies of the Lord’s Supper in today’s hymnals. The Lord’s Supper as the focus for the pastoral application of Christ in preaching and pastoral care will be discussed.

The pastoral acts of baptizing, preaching, and celebrating the Lord’s Supper are at the heart of what it means to be a pastor. It is our hope that these courses will be instrumental in the formation of our students into pastors for the church.

*Dr. Arthur A. Just, Jr., is a Professor of Exegetical Theology, Dean of the Chapel, and Director of Deaconess Studies at Concordia Theological Seminary, Fort Wayne, Indiana.*
2005 Marks 160th Academic Year

There have been unbelievable changes in our world in the last 160 years but one thing remains the same, the need to spread the lifesaving Gospel to the ends of the earth. With God’s continued blessings and the support of The Lutheran Church–Missouri Synod and her congregations, Concordia Theological Seminary has continually served to prepare faithful workers to proclaim that message. On Sunday, September 11, the seminary faculty, staff, and student body gathered for Opening Service worship in Kramer Chapel. “The beginning of our 160th academic year is evidence of God’s grace and mercy in Christ. We rejoice that He continues to draw men and women to full-time service to God’s people under His saving cross,” said CTS President, Dr. Dean O. Wenthe. “From that cross comes His gifts of Word and Sacrament that sustain and enrich our lives as we worship, study, and serve God’s people in this place. To God alone be all praise and glory.”

This is the beginning of an exciting year as we welcome new students to the Master of Divinity, Deaconess Studies, Graduate, and Ph.D programs. “The opening of a new academic year is always an exciting and expectant time. Returning students and faculty are eager to return to their teaching and their learning. New students are especially expectant, and often a little nervous, about the new adventure of theological study for the pastoral ministry. They are, after all, beginning a vocation which will expect from them their time, their talents, and their fullest convictions,” commented Dr. William C. Weinrich, Academic Dean.

The new academic year also marks the introduction of a revised curriculum. “At CTS we are especially eager this year, for we are beginning the implementation of our revised curriculum which we believe will enhance the quality of theological, pastoral education for the vocation of pastor. There is much to think about and much to talk about, but all thinking and all talking are about the heavenly Father who in Jesus revealed Himself to be our Father,” explained Dr. Weinrich. “The seminary exists to assist the student to think and to talk more clearly and more meaningfully about the confession of the Church that Jesus is Lord. The seminary does not exist to teach the student esoteric and novel notions which set him apart from the people of the Church. Rather, it is precisely the Church’s faith which is the substance of the seminary’s task. For this reason, the classroom is not apart from the chapel, and classroom and chapel are not apart from the streets and paths of life.”

Please continue to keep the entire seminary community in your prayers as we look forward to another year of preparing workers for the harvest field so they may fulfill our Savior’s command to “Go and make disciples of all nations.”
“Troops” Head South to Aid Hurricane Survivors

On Friday morning, September 9, 2005, 20 men and women left behind the comforts of Concordia Theological Seminary and headed south to help in the clean-up efforts in the Gulf Coast area hit by Hurricane Katrina. The group, led by the Rev. Timothy R. Puls, Dean of Students, included M.Div. students, a deaconess student, and a daughter of a student. Their mission was to assist in any way possible in the clean-up effort. “You are going down to serve as God’s hands and reach out with mercy and compassion,” said Dr. Dean O. Wenthe, President.

The group’s first stop was Trinity Lutheran Church, Baton Rouge, and then they headed for Slidell, Louisiana, one of the hardest hit areas on the Gulf Coast. There are several personal connections between CTS and this area. The Rev. Kurtis D. Schultz, President of the LCMS Southern District, whose offices are located in New Orleans, serves on the CTS Board of Regents; and many of the seminary’s graduates are serving in the areas devastated by the hurricane.

The trip and clean-up efforts were coordinated at CTS under the direction of Dr. Daniel L. Gard, Dean of Graduate Studies and a Chaplain in the U.S. Navy, Dean Puls, and the Rev. Albert B. Wingfield, Vice President of Business Affairs. The Rev. Matthew C. Harrison, Executive Director of LCMS World Relief and Human Care, was also instrumental in arrangements for this effort.

The volunteers loaded two vans and a charter bus with donations from the seminary Food and Clothing Co-ops, including copious amounts of water, baby food, personal care products, and even several boxes of teddy bears for the littlest survivors. To assist in their mission the group brought their own tools, generators, and enough food to sustain them for their seven day stay in Louisiana. They worked long days in helping clear debris, cleaning homes, and restoring structures so those affected may begin to return to their pre-hurricane lives. In addition to meeting physical needs they offered spiritual encouragement through devotional materials.

This is just the first phase of assistance from CTS. More volunteers will travel to the area as needed, and financial gifts will be sent from special chapel offerings.

Professors Make Trip to Site Affected by Tsunami

In late May and early June, CTS professors Dr. Carl C. Fickenscher, Prof. John T. Pless, and Dr. K. Detlev Schulz joined colleagues from Concordia Seminary, St. Louis, Dr. Joel P. Okamoto, Dr. A. R. Victor Raj, and Dr. Leopoldo A. Sanchez for a trip to sites devastated by the tsunami in India and Indonesia. The Rev. Matthew C. Harrison, Executive Director of LCMS World Relief and Human Care, accompanied the group. While in India the group visited our sister seminary in Nagercoil and had conversations with Lutheran and Roman Catholic church leaders regarding their ministry to people affected by the tsunami. In Indonesia, the professors presented guest lectures at two Protestant seminaries on a variety of aspects of confessional Lutheran doctrine and practice. They also spent time on the island of Nias, which suffered greatly from an earthquake that followed the tsunami. The team of Fort Wayne and St. Louis theologians will be preparing a book of essays, both theological and pastoral, reflecting on a Lutheran response to disaster.
Theological Conference in Lithuania Explores Mission Challenges

The Fourth Annual Lutheran Theological Free Conference took place in Klaipeda, Lithuania, August 2-5, 2005. The theme of the conference, co-sponsored by CTS, the Evangelical Lutheran Church of Lithuania, and Luther Academy, was Lutheran Missions. Some 51 theologians from Africa, Asia, Europe, and the United States were in attendance.

Dr. K. Detlev Schulz, Chairman of the Pastoral Ministry and Missions Department at CTS, spoke about Martin Luther and the theology of missions. He stated that although other concerns predominated during the 16th century, Luther’s understanding of the nature of the Gospel makes it clear that Luther saw the impulse toward mission as an essential component in the life of the church. Others with a CTS connection who presented papers were the Rev. Gennadij Khomin of Alma Ata, Kazakhstan, a D.Min. student, and the Rev. Juris Ulgis, Evangelical Lutheran Church of Latvia, who earned his S.T.M. in 2005.

In summarizing the conference, Dr. Timothy C. J. Quill, CTS Dean of International Studies and conference organizer, emphasized the importance of such international conferences for information, deliberation, and inspiration. “I was impressed by the papers from a broad range of international speakers who articulated a thoughtful Lutheran mission theology and practice. All the churches will profit greatly from this opportunity to meet and exchange their knowledge in proclaiming the Gospel of Christ in the contemporary world.”

Plans are underway for the fifth annual conference scheduled for August 2006 in another location in Eastern Europe. The papers from all four conferences are pending publication by Concordia Publishing House under one volume.

Church Interpreters Training Institute Marks 21st Year

Every summer since 1985 men and women interested in learning about deaf interpretation, especially for use in church services, have gathered on the CTS campus for two weeks of intensive training at the Church Interpreters Training Institute (CITI). CITI trains participants to bring the Word of God in sign language to the deaf of the community. The program is designed to take advantage of the total experience: learning from other students, interacting with deaf Christians, learning skills from experienced instructors, gaining insights from knowledgeable seminary professors, worshiping in the chapel and dorms, visiting deaf congregations. From the experiences and learning acquired at CITI, a church interpreter becomes better prepared to meet the demands of bringing the Gospel of Jesus Christ to the deaf of their Christian community. This year students attended from California, Colorado, Indiana, Michigan, Texas, South Dakota, and Wisconsin.

CITI was awarded two grants in 2005 to help defray expenses of the program from the English, Bonter, Mitchell Foundation and the Mill Neck Foundation. Both foundations have been faithful supporters of CITI.

This summer one of CITI’s original and most-beloved instructors, the Rev. John W. Saleska, was honored for his faithful work. In 21 years he has only missed one year of teaching.

For additional information on the history and vision of CITI please visit www.ctsfw.edu and click on Deaf Ministry/CITI in the left-hand column. Plans are being made for the 2006 CITI and the dates will be published on this webpage in late October.
Advent and Lenten Preaching Seminars Offered

An Advent Preaching Seminar will be offered at the conclusion of this year’s Good Shepherd Institute. The seminar is designed to assist pastors in preparing sermons for the Sundays in Advent, midweek Advent services, Christmas Eve, and Christmas Day. The seminar will provide exegetical, homiletical, and liturgical resources for the Advent season. The Rev. John T. Pless, Assistant Professor of Pastoral Ministry and Missions, will present sermon material for the three Advent midweek services based upon Paul Gerhardt’s hymn, “O Lord, How Shall I Meet Thee” (#58 The Lutheran Hymnal). The seminar will begin at 3:30 p.m. on Tuesday, November 8, and conclude at noon on Wednesday, November 9.

A Lenten Preaching Seminar will be offered January 16, 2006, from 8:30 a.m. to 4:00 p.m. The Rev. Chad L. Bird, Assistant Professor of Exegetical Theology, will present Coming Home from Exile. Prof. Bird writes, “From humanity’s exile from Eden, to Israel’s exile in Egypt, to our Lord’s own exodus in Jerusalem, our Father has always brought His children home, back to Himself. Since the culmination of Lent is in Holy Week, when the Passover and Exodus were brought to their fulfillment in Christ, the theme of exile and return is especially fitting during this season. Several narratives of the ‘exoduses’ of Scripture will form the basis for this series. Included also will be studies from the prophets where they predict a new and greater exodus in the Messiah.”

The registration fee is $25.00 per seminar. For additional information contact the office of the Good Shepherd Institute at 260-452-2143.

Support of Military Troops Continues

The military project at the seminary has continued throughout the summer due to the great outpouring of donations from seminary families, groups, and individuals in the Fort Wayne area. Donations of snack items, toiletries, and religious reading materials are collected on campus and organized to be sent out every three months. Personalized thank-you notes, made by a local 4-H Club, are included in the boxes to add a personal touch.

The most recent shipment was sent to Afghanistan and Iraq to send cheer to a chaplain, a marine, and three soldiers who are currently on active duty overseas. Due to generous contributors, five large boxes were mailed at the end of August.

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. You may also contact Ramona Porter at the CTS Food Co-op, 260-452-2174, or e-mail porterry@ctsfw.edu.

CTS to Sponsor Bonhoeffer Conference

The Pastoral Ministry and Missions Department of CTS will sponsor a Dietrich Bonhoeffer Conference, February 3-4, 2006, in observance of the 100th anniversary of his birth. The German theologian was born February 4, 1906. Scholars, pastors, students, and laity are encouraged to attend this event that will take place in Sihler Auditorium on the seminary campus.

In recent years, Bonhoeffer has received renewed attention among historians and theologians with numerous publications focusing on this fascinating German theologian. To this day, Dietrich Bonhoeffer’s theology raises controversy. In the challenging context of the Third Reich, Bonhoeffer clearly demonstrated that theological thought and personal life are connected. Much of what he said and wrote, especially in the area of ethics and church/state issues, is still of great value for the church today.

A renowned scholar and professor from St. Louis University, Dr. Charles Ford, will be the featured speaker. He will provide a commentary following the showing of Bonhoeffer: Agent of Grace on Friday evening. On Saturday he will give a presentation and allow time for questions from the audience. For additional information, please phone Dr. Detlev Schulz at 260-452-3131.
Concordia Theological Seminary in Fort Wayne, Indiana, will again host its annual Symposia, January 17-20, 2006. Held every year on the Fort Wayne campus, presentations on Exegetical Theology and the Lutheran Confessions will highlight the four-day event.

Celebrating its 21st year, the theme for the Exegetical Theology Symposium is “Justification in the Scriptures: Old and New Testament Challenges to ‘the Doctrine Upon Which the Church Stands or Falls.’” The 29th annual Symposium on the Lutheran Confessions has chosen “The Holy Spirit as Giver, Gift, and Gifts” as its theme.
Wednesday, January 18, 2006
12:45 p.m. All Bach Organ Recital—Dr. John D. Schwandt, Indiana University, Bloomington, Indiana
1:45 p.m. Welcome—Dr. Dean O. Wenthe
1:50 p.m. “Justification and Theosis—Congenial Ideas?”—Dr. William C. Weinrich, Professor of Historical Theology and Academic Dean
2:50 p.m. “Justification as Issue in Current Protestantism”—Dr. Guy P. Waters, Professor, Belhaven College, Jackson, Mississippi
3:40 p.m. “Faith in Contemporary Evangelicalism”—Dr. Lawrence R. Rast, Jr., Associate Professor of Historical Theology and Assistant Academic Dean
4:45 p.m. Choral Vespers—Schola Cantorum, Kantor Richard C. Resch, Associate Professor of Pastoral Ministry and Missions

Thursday, January 19, 2006
8:30 a.m. “The Holy Spirit and His Gifts”—Prof. John T. Pless, Assistant Professor of Pastoral Ministry and Missions
10:00 a.m. Choral Matins—Seminary Kantorei, Kantor Richard C. Resch
11:00 a.m. “The Holy Spirit, Sacraments, and Other Churchly Rites”—Dr. David P. Scaer, Chair, Department of Systematic Theology and Professor of Systematic Theology and New Testament
11:45 a.m. Lunch
1:15 p.m. “The Holy Spirit in Luther’s and Zwingli’s Doctrines on the Lord’s Supper”—Dr. Paul E. Rorem, Editor of the Lutheran Quarterly and Professor of Church History, Princeton University, Princeton, New Jersey
2:15 p.m. “Church as an Instrument and External Form of the Holy Spirit”—The Rev. Philip Max Johnson, St. Paul Lutheran Church, Jersey City, New Jersey
3:15 p.m. Panel: “Holy Spirit, Sacraments, and Justification”
5:30 p.m. Symposium Reception and Banquet. The banquet will be held at the Hilton Grand Wayne Center, Convention Hall, with a sit-down dinner.

Friday, January 20, 2006
9:00 a.m. “Africa as Home of Classical Christianity”—Dr. John R. Nunes, Research Associate in Urban Ministry, Wheat Ridge Ministries, Chicago, Illinois
10:00 a.m. “Sacraments as the Mysteries of God”—Dr. Kurt E. Marquart, Associate Professor of Systematic Theology

Lenten Preaching Workshop
Pastors attending the 2006 Symposia Series are invited to arrive one day early for Coming Home from Exile, a preaching workshop designed to assist in sermon preparation and liturgical planning for the Divine Service as well as midweek services, Holy Week, and Easter worship. The workshop led by Prof. Chad L. Bird, Assistant Professor of Exegetical Theology, will meet January 16, 2006, from 8:30 a.m. to 4:00 p.m. Registration is $25.00.
Gifts that Give Back

What do the following have in common?

1. Farmland that is owned by a family at retirement age without a younger generation of family members that wishes to continue farming.
2. Long-held and highly-appreciated stock that has reached a plateau and pays just a small dividend.
3. Rental property that is fully depreciated owned by a family that would like to get out of the rental business.
4. A vacation home owned for a long time by a family that now seldom uses it.
5. Vacant land situated in a highly desirable location owned for many years.

If you guessed that all of these are highly appreciated assets which, if sold, would trigger substantial payment of taxes, you would be right. If you guessed that all of these are excellent assets for charitable gifts, you would also be right. And if you guessed that most of these could somehow produce more income for the owners, you would also be right. And if, by chance, you guessed all three of the above, you win the gold medal.

Most people realize that assets such as the above, which are highly appreciated, have accrued a great deal of capital gain. When such assets are sold, capital gains taxes must be paid to the federal government, and states which have state income taxes will also tax the gain. Many people also realize that when such assets are given directly to a charity, such as Concordia Theological Seminary, such gifts will give to the donor a charitable deduction at the full value of the gift and no capital gains taxes will need to be paid.

But what few people realize is that an arrangement exists whereby a donor may give a gift of such an asset to a charity, bypass the payment of capital gains taxes, and receive lifetime income for themselves and even for a period of time to their children, if they so desire. That arrangement is called a Charitable Remainder Trust, and it has two variations: a Unitrust, which provides income at a fixed percentage of the trust principal; and an Annuity Trust, which provides income at a fixed payment.

When donors want to fund such a trust, they give the asset to a charity for the charity to sell. The charity then sells the asset and invests the proceeds, paying to the donor the specified income, a rate selected by the donor. The advantage of such charitable trusts is that the entire proceeds from the sale of the asset can be invested instead of only what is left after paying taxes, as would be the case if the donor kept the asset and sold it himself. The donor receives a tax deduction that is based upon what is called the present value of the charitable remainder, and some of the income will be taxed at the lower capital gains rate. At the end of the trust, the proceeds will benefit the charity in the manner prescribed by the donor.

Concordia Theological Seminary encourages such trusts as a long-term means of supporting the seminary. Donors may establish a permanent endowment that would provide student aid or other assistance to the seminary that would begin with the termination of the trust.

Those who have interest in talking about such a trust may call 1-260-452-2268 for a personal illustration and consultation. We would be more than happy to assist you as you seek to support the seminary while at the same time providing for your own needs.

The Rev. Ralph G. Schmidt, CFRE, Vice President for Institutional Advancement

Example
- John and Jane Smith ages 77 and 75
- 5,000 shares of Wal-Mart stock bought in 1984 for $10,000
- Current Value: $235,000
- Current Annual Dividend: $3,031
- Federal and State tax if sold: $49,500
- Tax Deduction for 6%, Two Life Unitrust: $106,810
- First Year Income from Unitrust: $14,100

Use my gift for preparing men to serve as pastors.

Please send me information about:
- Charitable Remainder Trusts.
- Direct Gifts.
- Estate Planning.
- Endowments.
- Including CTS in my will.

Use my gift for:
- General Operating Fund.
- Student Aid.

Check or □ Mastercard □ Visa Amount $_____________________

Credit Card #_________________________________________ Exp. Date:________________________

Your Name: _______________________________________________________________________________

Address: __________________________________________________________________________________

City: __________________________________________ State: _______ ZIP:____________________

Please send your donation to: Concordia Theological Seminary, Attention: Advancement Office, 6600 North Clinton Street, Fort Wayne, Indiana, 46825 or call 877-287-4338, Advancement Office, Ext. 2268.
Seminary Finishes Year “In the Black”

By the grace of God and through the generous gifts of His people, Concordia Theological Seminary finished the 2005 Fiscal Year “in the black.” This is the second consecutive year this has occurred. A generous outpouring of support during the months of May and June provided a strong finish for the year.

Dr. Dean O. Wenthe, President of CTS, observed, “The seminary has profound love for the church and seeks to serve the church in faithful and fresh ways. This support shows us the love of the church for the seminary. We are most grateful.”

“We are grateful to the thousands of generous donors whose gifts and prayers and encouragement brought us to this point. Their gifts have made it possible for the seminary to cover its expenses and to give a great deal of student aid to keep seminary education affordable for students. Completing the year in a balanced condition speaks well for the strength and stability of the seminary,” added the Rev. Ralph G. Schmidt, Vice President for Institutional Advancement. “At the same time that we rejoice, we must also give a word of caution that continuing and increasing support is needed. The seminary has major infrastructure replacement needs that are urgent and which we have not been able to afford. This must become a major focus in the near future.”

Gifts for general operations and student aid increased by about 2.5% over the previous year. The most significant increase, however, was in the area of endowment, where gifts of $2,700,000 increased the seminary’s endowment by about 25% to $13,000,000. A greatly increased endowment is essential for the long-term health of the seminary.

As the Advancement Staff looks to the new fiscal year, it acknowledges the blessings received through God’s people and hopes to add new people to the growing base of support. The need for workers for the harvest is great, and Concordia Theological Seminary will do all that it can to help fill that need.
Two weeks of deep theological study, chapel services four times a day, evening and weekend convocations with respected speakers, and relaxing activities at night—throw in 51 high-school-age men and see what develops. Christ Academy 2005 was a huge success!

Young men from Lutheran Church–Missouri Synod (LCMS) congregations from Virginia to California came to Concordia Theological Seminary in Fort Wayne, Indiana, to take part in this seventh annual event. Developed as a way for young men in high school to explore theology and the Office of the Holy Ministry in a seminary setting, Christ Academy has become the ultimate program in exploring the pastoral office.

This year our students studied under seminary professors who taught classes such as The History of the Nicene Creed, Old Testament Christology, and Lutheran Reformation. As these young men were engulfed in the life of the seminary, they also worshiped four times a day in Kramer Chapel with the rest of the community. In the chapel they were able to hear, see, speak, and taste the things that they were taught in the classroom.

The Academy was pleased to have Dr. Paul Grime, Director of the LCMS Commission on Worship, spend an evening in convocation with the men discussing the new Lutheran Service Book. On Saturday the Rev. Todd Wilken, host of Issues, Etc. on KFUO, spent the day speaking about culture and Christ. There was also a college night with six representatives from the Concordia University System schools in attendance. Dr. Thomas Ahlersmeyer, President of Concordia University, Ann Arbor, spoke on behalf of the Concordia University System.

In the evenings we played Ultimate Frisbee, soccer, volleyball, and many other sports. We spent one day at Cedar Point Amusement Park in Sandusky, Ohio, riding some of the largest and fastest roller coasters in the nation. All of these activities allowed the men to form friendships that will last from high school to college and beyond.

Most of our proctors were former Christ Academy participants who now attend Concordia Universities in Mequon, Ann Arbor, River Forest, and Seward and are anticipating enrolling at the seminary. In the last three years many of the Christ Academy graduates have begun to enroll at CTS to prepare for ministry in the LCMS.

Each of the young men who attended Christ Academy 2005 is unique in character and personality, but all showed a zeal for study and worship. Because of their interest and enthusiasm we are confident the church will be in good hands for years to come. As one student said, “Just come to Christ Academy. It’s a great opportunity to grow and learn in fellowship with other young men with similar beliefs and goals.”

The Eighth Annual Christ Academy is June 18-July 1, 2006. The cost of $500 covers room, board, and admission to Cedar Point. Each year there is a distinctive set of classes allowing students to attend multiple years and study new topics. Registration will open on January 1, 2006. You can find more information at www.ctsfw.edu, and you can send an e-mail to ChristAcademy@ctsfw.edu for more information.

Tim Storck attended the first Christ Academy in 1999 and graduated from Concordia University, Seward, Nebraska, in 2003. He is a student at Concordia Theological Seminary, Fort Wayne, Indiana, and is currently serving his vicarage at Messiah Lutheran Church, Seattle, Washington.
CTS Guild Plans Upcoming Donation Day

As the seminary’s 2005-2006 Academic Year gets underway, the Seminary Guild is also starting the year with a big event. The board has been meeting over the summer finalizing plans for the annual Donation Day set for October 18, 2005, from 9:00 a.m. to 3:00 p.m. Registration is $10. We will be welcoming guests from across the United States, especially the ladies of the Indiana and Ohio District LWML’s. In addition to the ingathering of items for the Food and Clothing Co-ops and our annual sem wives fashion show, we are pleased to have Dr. Lawrence R. Rast., Jr. as our special speaker for the day. He is an Associate Professor of Historical Theology at CTS and will be sharing many interesting stories about famous Lutherans associated with the seminary and the Fort Wayne area. If you’d like more information, please contact Linda Martz in the Community Services Office at 260-452-2204. Look for the pictures of this exciting day in the next issue of For the Life of the World!

After meeting the newest seminary wives, it looks as though the infant T-shirt sewers will be kept busy. As our latest major project to raise money for additional renovations to the Student Commons is coming to a close, we are looking forward to seeing the plans for that space and deciding what new challenge to undertake. We are also looking forward to participating in the 50th anniversary activities commemorating building the present campus. Some of our members remember the groundbreaking and have stories to tell about watching a plain field turn into a place of beauty and serenity.

Seminary Guild schedule for the remainder of the year:

November 15, 1:00 p.m.–Mission Emphasis
December 13, 1:00 p.m.–Advent Seminary Kantorei concert and reception at Dr. and Mrs. Wenthe’s
January 10, 1:00 p.m.–Board meeting
February 14, 1:00 p.m.–Student presentations and business meeting
March 14, 12:00 p.m.–Luncheon to honor Congregational Representatives followed by business meeting
April 18, 1:00 p.m.–Christ’s Child Learning Corner “April Shower” and elections

We welcome all who wish to join us. If this is not possible, we welcome individuals and groups to become Affiliate Members by contributing $10 for an individual or $25 for a group annually.

□ Yes, we are interested in becoming an Affiliate Guild. Please send more information to:
Name: ________________________________________________________________
Organization: ____________________________________________________________
Address: __________________________________________________________________
City: ________________________________ State: ________ Zip: _________________

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

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

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

□ Donation Day gift.

□ Please contact me with more information.
Reunion News – In the June issue of *For the Life of the World* it was announced that the classes of 1966 and 1956 will gather for their 40th and 50th reunions during graduation weekend, May 18-19, 2006. We also said that dates for other class reunions would be announced this fall. Not to disappoint you, the reunions for the classes of 1946, 1951, 1956, 1961, 1971, 1976, 1981, 1986, 1991, 1996, and 2001 will be held at Concordia Theological Seminary August 1-3, 2006.

Plan on coming in on Tuesday, spend the whole day Wednesday with your brothers, worship together in Kramer Chapel, enjoy the beautiful campus of CTS, and have a fantastic meal together in our four-star dining hall! Then gather once again for worship on Thursday, take some group pictures (watch the knees guys!), and head off to continue in your service in the Kingdom. Save the dates now—start making plans to come—more information will be mailed directly to you in January. Everyone who has come in recent years to a reunion has had a great time. Come and be a part of your class again!

Alumni Board Nomination – The CTS Alumni Association invites the Alumni in Regions 2 (Eastern/Atlantic/New England/New Jersey), 4 (N and S Wisconsin/Minnesota N and S), and 6 (MidSouth/Southern) to submit nominations for the positions on the Alumni Board. Both the nominee and the nominator are to be from the same region. Election of the Board will take place at the Symposia in January. Please submit your nomination by November 15, 2005. Nominations should be submitted to the Alumni Office in care of the Rev. Thomas Zimmerman, 6600 N. Clinton St., Fort Wayne, IN 46825 or via e-mail: Zimmermantp@ctsfw.edu.

AlumNews Group

We have recently instituted a new AlumNews feature. In order to get alum news out in a simple, timely, and economical fashion we have established a “Yahoo” group titled: CTSAALUMNEWS. While there are all sorts of discussion groups on the internet, there is not one solely dedicated to sharing of the CTS-Springfield/Fort Wayne Alumni News. If you wish to join, please go to our AlumNews site: www.groups.yahoo.com/group/CTSALUMNEWS and select the blue “Join This Group” button. If you already have a “Yahoo” identity, just sign in and you’re on your way to linking up to your brothers and sisters. If you do not have a “Yahoo” identity, a little more work is needed. If you need help, please feel free to call our Alumni Relations Office at 260-452-2278. If you would like to post some information and don’t have e-mail access, please feel free to send the information to the Alumni Relations Office. Or if you wish to share information and don’t wish to join the group, you may also e-mail it to Zimmermantp@ctsfw.edu.
CONCORDIA THEOLOGICAL SEMINARY

Calendar of Events

Events

Sunday Brunch
Katherine Luther Dining Hall
11:00 a.m.-1:30 p.m.
November 6
December 4

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

Advent Preaching Workshop
November 8-9
1-877-287-4338, ext. 2143

Lenten Preaching Workshop
January 16, 2006

2006 Symposia Series
January 17-20, 2006
1-877-287-4338, ext. 2247

Music

Organ Recital
Recitalist–Gail L. Walton
November 6
4:30 p.m.
Kramer Chapel

All Saints’ Choral Vespers
Seminary Schola Cantorum
November 6
7:30 p.m.
Kramer Chapel

Hymn Festival
Organist–Timothy E. Albrecht
Choir–Seminary Kantorei
November 7
7:15 p.m.
Kramer Chapel

Advent Candlelight
Choral Vespers
Seminary Schola Cantorum
December 11
7:00 p.m.
Kramer Chapel

Epiphany Lessons and Carols
Seminary Kantorei
January 15, 2006
4:00 p.m.
Kramer Chapel

Retreats*

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

Lutherhostel: Missions and Christian Care
October 9-14

*For additional information on all retreats phone 1-877-287-4338, ext. 2204, or e-mail CommunityServices@ctsfw.edu

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Concordia Theological Seminary
6600 N. Clinton St.
Fort Wayne, IN 46825

Please make checks payable to CTS.

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

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

1-800-481-2155