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Time, time, time, look what’s become of me as I look around at my possibilities.” These words, from a popular folk song, suggest great sadness. The hopes, the dreams, the wishes of youth: time has swallowed them. Possibilities for fortune, for fame, for achievement—those possibilities are gone. Implicit in these lyrics is the continued loss of possibilities until all are gone in the moment of death.

The culture of an uncritical consumerism often assumes such a sequence. One acquires and achieves as much as is possible and then everything ends. There is life and then there is death.

There is but one place where this sequence is reversed—where death is swallowed up by life—where possibilities for good increase without end. That place is “in Christ.” Jesus Christ came “that we might have life and have it to the full” (John 10:10). This mission on behalf of all humanity achieved the great reversal—death followed by life in one defining moment.

As St. Paul so succinctly states; “For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that He was buried, that He was raised on the third day in accordance with the Scriptures” (I Cor. 15:3-4).

Time is now different for those who are in Christ. Time is full of life. Time is full of possibilities. “So you also must consider yourselves dead to sin and alive to God in Christ Jesus” (Rom. 6:11). The life of the Christian is quite simply and profoundly defined by Jesus’ death and Jesus’ resurrection.

Our life begins when we are joined to Jesus’ death and resurrection: “We were buried therefore with Him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life” (Rom. 6:4).

To be joined to Christ’s death and resurrection delivers us from the natural sequence of life followed by death. And it places us before God innocent and righteous and in the world as ones truly alive. We now can love life, for we understand it as God’s gift. The person “in Christ” reaches out to nurture the weak whether in the womb or in other need. Each and every human being—regardless of race or color or gender—is rightly seen as the object of God’s grace and mercy in Christ.

Those caught in the descent of life to death so easily despair or use their privilege and power to destroy the weak. The contrast between a newborn with sparkling eyes and cuddling moves—the beginning of myriad possibilities for a life of love—and the darkness of death by violence before birth is absolute.

Less obvious, but especially dark is the life of those who believe that all that lies before them is death. They are tragically the walking dead. It is a beautiful calling to announce to such people the great reversal—that because we are joined to Christ’s death, we now enjoy His life. Our death will be followed by an even fuller life before and in Him until that great day of life when the bodies of the faithful will be raised for life with God forever.

And now our life is filled with gratitude for beauty—the beauty of family, the beauty of God’s creation, the beauty of literature, the beauty of art, the beauty of music, etc. Though often under the cross in this fallen world—even as Christ experienced the fallen order—our life cannot be ended, for Christ has taken death into Himself. However weak and broken, we see beyond the cross to Christ’s victory and His gifts—each and every one beautiful and life-giving. What good news we bring to the world! What a reversal of the “natural” order!

Concordia Theological Seminary is defined by this reversal. No longer is it “life and death.” Now it is “death and life” in Christ. We receive as free and life-giving gifts His Word of Life, His Water of Life, and His Eucharist of Life.

In this issue of For the Life of the World we invite you to reflect on “Christ in Death, Christ in Resurrection.” May such reflection reverse those moments when possibilities seem to disappear to moments that are lived out in Christ’s full and abundant gift of life.

Faithfully yours, in Christ,

Rev. Dr. Dean O. Wenthe
President, Concordia Theological Seminary
4 When God Takes Aim
By the Rev. Dr. Harold L. Senkbeil, Associate Professor of Pastoral Ministry and Missions at Concordia Theological Seminary, Fort Wayne, Indiana

What can you do when life crashes in? How do you keep going when everything you hold near and dear is taken from you? What happens when health is jeopardized, when you lose your job, when someone you love dies, when you face intractable physical or emotional pain? What if you feel like God is out to get you? What then?

7 Christ in Death—Christ in Life
By the Rev. Dr. Dean Nadasdy, Senior Pastor at Woodbury Lutheran Church, Woodbury, Minnesota, and Third Vice President of The Lutheran Church—Missouri Synod

Whether it’s Christ in death or Christ in life, let Christ be real. Borne by confirmands and children, pastors and poets, musicians and artists, and all the company of faith, the Christ of the Gospels endures. In death and in life, He is “Son of God and Son of Man.” He is the beginning and end of history.

10 Christ in Life—Christ in Death: An Epiphany about Grace
By the Rev. Lance A. O’Donnell, Pastor of Emmanuel Lutheran Church, Van Wert, Ohio

And somewhere in all of this, amidst the tears of agony and sorrow, I realized that I was in the midst of an epiphany about grace. You see, with each little heartbeat I loved that boy more . . . And our family verse, whose reference is etched on my wedding ring, the verse I repeat each morning, kept ringing in my ears: “Fix your eyes on Jesus, the author and perfecter of our faith, who for the joy set before Him endured the cross . . .”

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What can you do when life crashes in? How do you keep going when everything you hold near and dear is taken from you? What happens when health is jeopardized, when you lose your job, when someone you love dies, when you face intractable physical or emotional pain? What if you feel like God is out to get you? What then?

Job’s friends, you will recall, thought they knew the source of his suffering. The problem, they contended, was his sin. God punishes sinners; therefore if Job were suffering, he was the victim of his own sin. Job set them straight: behind his suffering was none other than God Himself.

God gives me up to the ungodly and casts me into the hands of the wicked. I was at ease, and He broke me apart; He seized me by the neck and dashed me to pieces; He set me up as His target; His archers surround me.

He slashes open my kidneys and does not spare; He pours out my gall on the ground. He breaks me with breach upon breach; He runs upon me like a warrior.

(Job 16:11-14)

Lutherans take death seriously. We are not glum-faced pessimists, but we’re not pie-eyed optimists either. We are realists. We have no need to whitewash the uglier parts of human existence; we take our reality straight. Theologians of glory call good evil and evil good. Luther wrote in his 1518 Heidelberg Theses, “A theologian of the cross calls a thing what it actually is.”

The world we live in, for all its joys and utter beauty, is enemy-occupied territory. Satan, the father of lies, the great deceiver, persuaded our first parents that they knew better than God. They considered their personal happiness the most important thing in the world and that’s how they brought sin into the world and death by sin. “And so death spread to all men because all sinned” (Rom. 5:12).

Now, there’s the problem right there. In fact, this is the core problem of all humanity. Sinners die; that’s the long and the short of it. Not just that one day our bodies cease to live, but that each and every day we’re impacted by our own and others’ sin. We can grin and bear it, we can smile and hope it goes away, but it doesn’t. And it won’t. Sorrow and pain are here to stay—until Jesus comes again in glory, that is. One day all trouble and sorrow shall be vanquished, but not yet. For now we enter the kingdom just as everyone who’s gone on ahead of us—through much tribulation.

The “T” word is not in the vocabulary of much contemporary Christianity. We hear a lot of talk about purpose and fulfillment, but tribulation and
hardship don’t seem to fit into the picture. The Jesus portrayed in much of popular Christianity in our time is a hero, a coach, and mentor—our example to help us reach our full potential.

There are two problems with that kind of Jesus. First, he is not the biblical Jesus, the one who came to do battle with sin, death, and hell, to wrestle victory from the jaws of defeat at the cross. Second, Jesus the coach is of no help when life caves in. What good will it do, after all, to put on our happy faces and play a game of “let’s pretend”? You can’t wish away evil. You can’t pretend that pain doesn’t hurt. You can’t just wave a wand and make everything all right when it’s not.

No more games then. The way we live a stable life in an unstable world is to tackle things head on. To call evil what it is and not whitewash it. To know a good thing when we see it, and embrace it as such, even when it hurts.

That’s the way it was for Jesus, you see. He did not enter into glory without first enduring the cross and pain. Many who saw Jesus as their hero and friend were shocked last year at what they saw in the blockbuster movie The Passion of the Christ. They weren’t prepared for all the blood and the gore, the suffering, and the pain. But that’s just the point: Jesus is our Redeemer first and foremost. He came to be our ransom out from under sin, death, and hell. And the ransom price? His passion; His holy, precious blood and His innocent suffering and death.

No movie, of course, could capture the full agony of Calvary which remained hidden to the human eye. No camera could capture the immense spiritual agony the sinless Son of God endured as He was made to be sin for us, bearing the full brunt of the Father’s wrath against the sin of all the world, abandoned by His God and Father in His death because He took upon Himself the sins of all the world in His cross and by His death.

God took aim at God at Calvary. Jesus, the eternal Son of the Father, one with God from all eternity, was the target of His Father’s wrath. Though He had not one sin of His own, He took the sins of all mankind into Himself. Therefore He was stricken, smitten by God, and afflicted. (Isa. 53:4)

“God so loved the world that He gave His only begotten Son.” Most of us know that verse quite well. But perhaps we have never pondered the full depth of its meaning. What it means is that God put His only begotten Son in our place and punished Him instead of us. God the Father put His own beloved Son into the crosshairs of His wrath, then squeezed the trigger—to free us all from the penalty of our own sin.

The real Jesus is no mere example, coach, or cosmic buddy. Risen now triumphantly and victor over sin, death, and the devil, He is both our Savior and our Lord—for He has purchased us with His own blood and made us to be a kingdom to serve His God and Father. Now we belong to Him and He to us. There is nothing in all creation that can ever separate us from His love.

And that “nothing” includes everything you can think of. Every doomsday scenario of pandemic, plague, and terrorist attack—all those private fears for family, support, and health—all the personal pain and distress that seem to arise on every side; there is nothing anywhere in all the universe that can come between us and the love of God in Christ Jesus our Lord. So when life caves in we remember this: “He who did not spare His own Son but gave Him up for us all, how will He not also with Him graciously give us all things?” (Rom. 8:32).

God pours out His love in amazing ways. He brings life by means of death. He gives glory in the cross, exalts by bringing low, and comforts under cover of suffering, loss, and affliction. No, God’s not out to get you. He already has you as His own and will never let you go.

The Rev. Dr. Harold L. Senkbeil is an Associate Professor of Pastoral Ministry and Missions at Concordia Theological Seminary, Fort Wayne, Indiana.

The “T” word is not in the vocabulary of much contemporary Christianity. We hear a lot of talk about purpose and fulfillment, but tribulation and hardship don’t seem to fit into the picture. The Jesus portrayed in much of popular Christianity in our time is a hero, a coach, and mentor—our example to help us reach our full potential.
Stephanie is 15, a ninth-grader completing her final year of confirmation instruction. I had asked each student to write about the difference Jesus makes in his or her life. Stephanie stood to read her story of faith. Without a flinch she shared how her father had died just a year earlier of heart disease. She went through her emotions before and after the funeral—her anger and loneliness and how she kept thinking he would still come home from work one day.

There was no dancing around death here, no painting of loss in warm, cuddly pastels. She showed no false bravado that focused on her own courage or denied it all with flippant humor. Stephanie wanted us to know how deep her pain had been. Stephanie brought us into her loss now a year old, long enough for her to stand beside her story and tell it truthfully.
There was no dancing around death here, no painting of loss in warm, cuddly pastels. She showed no false bravado that focused on her own courage or denied it all with flippant humor. Stephanie wanted us to know how deep her pain had been. Stephanie brought us into her loss now a year old, long enough for her to stand beside her story and tell it truthfully.

The students listened. My, did they listen. It wasn’t just that she got it all right— all the theology we want our children to believe and articulate; she made it real, as real as watching a casket lowered into the ground.

Then the turn came in her story. She said, “I grew as a Christian when my father died.” Her growing, it turns out, came in seeing the stark realities of cross and resurrection applied to the stark realities of death and life. She said she can’t look at a cross without thinking of her father. She said that because her Dad believed that Jesus died and rose again for him, she knows he is with Jesus. She said that just as Jesus’ body was raised from death, she knows her father’s body will be raised, too, when Jesus comes again. “I hope you remember my words today,” she said, “because they’re true.”

Let us not mock God with metaphor, analogy, sidestepping, transcendence; making of the event a parable, a sign painted in the faded credulity of earlier ages: let us walk through the door.²

For millennia Christians have tended toward an unhealthy mysticism, a subtle turning of holy history into metaphor, body into spirit, truth into tradition. The smell of sweat and blood is translated centuries later into jeweled crosses, each, as one secular mystic put it, “with this little man on it.” Realities become words from a creed, cherished yet so often recited, not confessed. The vivid, risen Jesus of the Bible, inviting Thomas to touch Him and His disciples to eat with Him, appears in our minds as hazy, other-worldly, and iconic. The centuries, if we are not careful, can blur our vision of the real.

In his poem entitled, Nothing Gold Can Stay, another poet, Robert Frost, caught how temporary all things are. By 1923, when this poem first appeared, Frost had lost two children and a dear friend. Middle age brought to Frost the realization of how fragile and short-lived the gold of life can be.

Nature’s first green is gold
Her hardest hue to hold.
Her early leaf’s a flower;
But only so an hour.
Then leaf subsides to leaf.
So Eden sank to grief,
So dawn goes down to day.
Nothing gold can stay.³

“So dawn goes down to day.” The same could be said of Easter. Now, in the daytime, after that first and distant dawning, the gold can turn to green. In the green of busy lives, dying and rising escape our contemplation. The gold of Easter may seem tarnished long ago— its hour long passed.

Then someone dies. Then the Gospel of a crucified and risen Lord seems brand new again, golden once more— in all its brutal and beautiful physicality. A 15-year-old stands up with confidence and presents what comes as news— Jesus Christ is real. She clings to the hope that His death and resurrection have everything to do with her father’s death and resurrection. And hope, as golden as the cross around her neck, springs eternal.
I am haunted by a painting that hangs in the Smithsonian Art Museum. It is a visual testimony to the power of Christ-centered hope. The artist is John Biggers. The painting is *Shotgun Ward # 1* (1966). In Houston, Texas, many African-Americans grew up in these homes. They are called “shotgun” homes because they have a long center hallway with rooms on both sides so a shotgun blast from the front porch will go right through the back door. In the painting Biggers shows a Christian church on fire. Many children and adults have gathered to watch their church burn down. Most have their backs to us as we view the painting. In the foreground, though, an older man faces us. He holds a lamp and faces away from the burning church, away from the ashes, to the future. He is the pastor of that church, a valued community leader, who offers hope in the face of tragic loss. The light he bears is the light of the Gospel, an enduring reality that simply will not succumb to fire and ashes.

In the church I serve a 21-foot Christ figure hovers in relief over the back doors of our sanctuary. We call the figure “The Sending Christ.” The contemporary figure’s hands are stylized enough for one of our young children to have commented, “Look at that! Jesus is wearing mittens!” Since then, a few of us have begun calling the figure “The Minnesota Jesus,” because of the mitten-like hands. There is something beautiful about a child’s ability even to imagine Jesus as real enough, physical enough, to wear mittens in Minnesota.

Whether it’s Christ in death or Christ in life, let Christ be real. Borne by confirmands and children, pastors and poets, musicians and artists, and all the company of faith, the Christ of the Gospels endures. In death and in life, He is “Son of God and Son of Man.” He is the beginning and end of history. In, of all places, a confirmation class (where pastors sometimes fear to tread), I heard Him intersect with the tragedy of a 15-year-old Christian. As she spoke, He was real for me again, trumping death with life and a Gospel all golden like the dawn.

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2 Ibid.
On the morning of Sunday, January 30, 2005, I had just finished Sunday services at my parish in Northwest Ohio. I received a call from my wife, Carrie, who was in the hospital because of some excruciating pains, supposedly unrelated to her pregnancy. The baby, we had been told, was fine. We were past the dangerous time, just over halfway home to a June birth day. But there was terror in Carrie’s voice. She said, “I need you here,” and so I dropped everything, found someone to watch the kids, and sped to the hospital, just under an hour away.

When I got to the hospital there was my wife, in agony, and we wheeled her off to see the specialist at the ultrasound table. He told us, basically, “She’s fully dilated and 75% of the amniotic sac has escaped. There’s no way to reverse this.” Then, with horror, we heard the words, “Your baby’s going to be born within 24 hours and there’s no way that we can save the pregnancy.”

At that point, of course, Carrie was still in excruciating pain. They didn’t know what was wrong. Did she have a tumor? Did she have cancer? We didn’t know. Her internal systems were starting to shut down. So, we asked the doctor to tell us, if he could, whether we were having a boy or a girl, so that we could pray for the baby by name. They were pretty sure it was a boy. With that knowledge, after pausing for prayer, we knew the best course of action—for Carrie and for Niall (pronounced NEE-all, meaning “champion” in Irish)—was to induce labor, with the hope that I could baptize him, and that we would then be able to hold him as he died.

I then saw the most beautiful thing. This mother who was in excruciating pain said through her tears: “I will lie on my back, I will do whatever it takes to save him, I will endure all the pain . . .” That’s the love I preach about—agape—the love that acts without regard for itself, which is willing to lay down its life. I was in awe . . . yet death was inevitable.

And so, every hour we put the fetal monitor on Carrie’s belly, hearing Niall’s strong heartbeat but knowing that his death was near.

And somewhere in all of this, amidst the tears of agony and sorrow, I realized that I was in the midst of an epiphany about
My friends, there is a love that is pure and undefiled. It is the love that is in God, that love within the Holy Trinity of the Father and the Son and Holy Spirit. As I felt my own agony amidst the growing love that I had for this little son of mine, I could not but think of God the Father. Somehow, from all eternity God knew what would happen. Especially from the moment of Jesus’ conception there was the inevitable.
grace. You see, with each little heartbeat I loved that boy more. With each passing moment I loved him and I longed to hold him and stop this unbearable process that had begun. And our family verse, whose reference is etched on my wedding ring, the verse I repeat each morning, kept ringing in my ears: “Fix your eyes on Jesus, the author and perfecter of our faith, who for the joy set before Him endured the cross . . .” (Heb. 12:2).

My friends, there is a love that is pure and undefiled. It is the love that is in God, that love within the Holy Trinity of the Father and the Son and Holy Spirit. As I felt my own agony amidst the growing love that I had for this little son of mine, I could not but think of God the Father. Somehow, from all eternity God knew what would happen. Especially from the moment of Jesus’ conception there was the inevitable.

To be sure, I had no doubts about Niall. He was an answer to prayer. His little soul heard the Word of God and the message of salvation in Christ from the day he was conceived. The Scriptures say that faith—the faith that saves—comes by hearing the Word of Christ, and Niall’s little soul had heard the Gospel over and over again—every night as we sang a bedtime hymn and prayed The Lord’s Prayer; every morning—almost every morning—he heard the Gospel through the stories of God’s saving acts through history. Indeed, I had no doubts about Niall’s salvation, that when he died his beautiful soul would see the face of Christ, but that did not change the agony of his death. With every heartbeat I loved him more; with every moment I loved him more and so the agony of his coming suffering was intensified with every heartbeat and every moment.

“Could it be otherwise with God?” I thought. “If my agony is this great and I have not yet even met my son, what was it like for God the Father?” But then the verse again, “. . . for the joy set before Him.”

How is that possible? My suffering and Carrie’s suffering were so great; our love was so great, and so I thought to myself, “I know that I am finite. If my finite love is like this, who can comprehend the love of God?” My thoughts continued, in the midst of the tears and the fading heartbeat: “How could that be? God loved me that much? God had joy in the midst of suffering?”

Indeed, with every heartbeat. “Jesus, for the joy set before Him, endured the cross, scorning its shame, and sat down at the right hand of the throne of God.”

That’s my painful epiphany about grace, about agape—the love that gives even though there is nothing necessarily good in the beloved; even though the beloved does not understand it. It is the love that endures all things, the love that never fails.

That’s what God does for us. That’s what God does for you and what God did for Niall.

Even so, we grieve. And it is right that we do, because there is a time to mourn and a time to dance and a time to cry. But we do not grieve as those who have no hope, do we? We do not grieve as those who have no hope, because Christ is raised from the dead, the firstfruits of them that sleep. We do not grieve as those who have no hope, because we have the promise that on the last day our bodies will rise at the call of Christ and be joined to their souls. On the last day we will rise together, and we will join the beloved and sing, “Hosanna, Hosanna, Hosanna in the Highest. Blessed is He that comes in the Name of the Lord!”

This shall be Niall’s enduring lesson to me, this epiphany about grace, that I have received a love beyond measure—and so have you.

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Resurrection in Light of the Theology of the Cross

Death is a boundary that breaks the old Adam’s claim to autonomy. Our age has not been immune in the search for a way to cross over death’s ugly ditch; to break the barrier that hems us in and finally threatens us with personal extinction. There are voices that invite us to see death as natural, just another part of the scheme of biological existence, as the end of a process that begins with birth. Luther teaches us that the theologian of the cross calls the shots as they are. A theologian of the cross does not sentimentalize death or see it for anything less than what it is—the result of sin.

In the Catechism’s explanation of the Seventh Petition we pray that God would “rescue us from every evil of body and soul, possessions and reputation, and finally when our last hour comes, give us a blessed end, and graciously take us from this valley of sorrow to Himself in heaven.” The language of our culture is deceptive. For instance, the practice of causing the death of a suffering person either by direct intervention (administration of a lethal drug, etc.) or indirectly (withholding nourishment and liquids, etc.) is called euthanasia—a good or blessed death. Remember, Luther described a theologian of glory as one who calls good evil and evil good. But the theologian of the cross knows how to call a thing as it is. And Luther teaches us to pray the Lord’s Prayer as theologians of the cross. A **blessed end**, a blessed death is not one that is free of suffering, one that is quick or painless, but a death that is died trusting in Jesus’ promises of the forgiveness of sins, the resurrection of the body, and life everlasting. The Christian does not take life into his own hands, but like Jesus commits that life into the hands of the Father (see Luke 23:46; Ps. 31:5). That is a blessed end in contrast to the evil death of euthanasia.

The evening prayers of the church (Vespers and Compline) are a dress rehearsal for that final evening when we will close our eyes in death and awake in the splendor of the resurrection:

“O Lord, support us all the day long of this troubled life, until the shadows lengthen and the evening comes and the busy world is hushed, the fever of life is over, and our work is done. Then, Lord, in your mercy grant us a safe lodging and a holy rest and peace at the last; through Jesus Christ, our Lord” (Collect at Compline, *Lutheran Worship*, p. 267).

“Abide with us, Lord, for it is toward evening, and the day is far spent. Abide with us and with your whole Church. Abide with us in the end of the day, in the end of our life, in the end of the world. Abide with us with your grace and goodness, with your holy Word and Sacrament, with your strength and blessing. Abide with us when the night of affliction and temptation comes upon us, the night of fear and despair when death shall come. Abide with us and with all the faithful through time and eternity” (Collect for Easter Eve, *Lutheran Worship*, p. 46).

“Teach me to live that I may dread
The grave as little as my bed.
Teach me to die that so I may
Rise glorious at the awesome day.”

(All Praise to Thee, My God, This Night, Thomas Ken, *Lutheran Worship*, 484:3)

“To rest my body hasteth,
Aside its garments casteth,
Types of mortality;
These I put off and ponder
How Christ will give me yonder
A robe of glorious majesty.”

(Now Rest Beneath Night’s Shadow, Paul Gerhardt, *The Lutheran Hymnal*, 554:4)

When a person has spent a lifetime living in these prayers, euthanasia is out of the question. It is exposed as another one of the old Adam’s carnal attempts to placate the last enemy by engineering a surrender rather than entrusting our souls into the hands of a faithful Creator who has already secured the victory for us in His Son’s cross and empty tomb (see I Peter 4:19). Thus the prayer of the dying Christian is that of ancient Simeon: “Lord, now You are letting Your servant depart in peace according to Your word” (Luke 2:29). Euthanasia is a poor substitute for Easter.

*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.*
It may not be too surprising that Rachel Thompson, a first-year student in Deaconess Studies at CTS, chose to pursue this vocation. Her father is an elementary school teacher and her mother is a nurse, certainly two vocations that model care for those who need it most. “My greatest influence is my mother, who unfailingly teaches me the meaning of diakonia through her tender care and loving service in her various vocations, especially as a wife and mother.”

Before enrolling at CTS Rachel gained a Bachelor of Arts in Classical Civilization and Latin from the University of Minnesota—Twin Cities, and upon graduation she taught Latin in a classical school. Then it was on to work for several years as a research analyst for the United States Naval Academy Foundation in Annapolis, Maryland. Most recently, she was the Director of Research at Cardinal Stritch University in Milwaukee, Wisconsin.
Following all those experiences Rachel began to feel she wanted to pursue a vocation of service to others. She received much encouragement from family, friends, and her pastor as she began to consider the vocation of deaconess. She ultimately chose to attend CTS. “To support the church’s public confession, a deaconess must understand it,” offers Rachel. “Concordia Theological Seminary offers unparalleled theological training through the Master of Arts program. The program shapes prospective deaconesses academically and practically, equipping the students to serve in the Synod’s parishes and institutions. I believe that this program will best prepare me to serve as a deaconess.”

Deaconess Studies at CTS is a rigorous program of theological study which provides the foundation for a life of service to those in need. It prepares women to serve in congregations, institutions, and the mission field by:

- Demonstrating the compassion of Christ through acts of mercy.
- Providing spiritual care for the shut-in, infirm, and all in need.
- Teaching the faith, especially to women, youth, and children.
- Witnessing to the Christian faith.

At CTS a deaconess is trained to serve alongside a pastor, attending to those in need and dwelling with them. She points them to the church where the pastor administers Christ’s gifts through the means of grace.

In her first year of studies Rachel feels blessed to be in an environment that is dedicated to prepare fully those who choose to serve our Lord in full-time service to the church and her people. “To come to the seminary where I learn about exegetics, history, and systematics from some of today’s great Lutheran minds has been a rewarding opportunity and opened to me a new world of understanding,” explains Rachel. “The new curriculum also places emphasis on practical theology. I learn to be a merciful servant to the needy and suffering by providing daily bread and always pointing them to the church, which provides the life-giving divine gifts.”

Part of that practical learning comes in the time deaconess students spend at their fieldwork congregations. Fieldwork is an integral part of the education of men pursuing the Office of Holy Ministry and women who choose the vocation of deaconess. “My fieldwork congregation, Emanuel Lutheran Church in New Haven, has been a particular blessing in my diaconal formation. Here I am given experience with home visitations and Bible studies for women and children under the guidance of three excellent pastors which will enable me to serve to the best of my abilities,” says Rachel.

Choosing full-time church work is an admirable but serious choice. Rachel has some words of advice and encouragement for other women who might be considering the vocation of deaconess: “I would encourage anyone who hopes to console the suffering to study Scripture and the Lutheran Confessions and to volunteer in her congregation by visiting the sick and shut-in with her pastor, helping with altar guild, teaching children, or leading a women’s Bible study.”

Those interested in receiving more information concerning the CTS Deaconess Studies may e-mail Deaconess@ctsfw.edu or phone the Office of Admission at 1-800-481-2155.
I am in a place where the harvest is plentiful and the laborers are few. The blessing to be here and be part of a larger picture is awesome. I am humbled by the fact that in beginning the road to ministry I never imagined what God had in store. Now as I look ahead, I am excited to experience the next day, weeks, and years (God-willing) of being His faithful servant.” That in a nutshell is the perspective of the Rev. Allen Anderson (CTS 1981) as he describes his ministry at Mount Zion Lutheran Church and School, Boulder, Colorado.

Each pastor’s ministry is the same in that his calling is to preach and teach the lifesaving message of our Savior through Word and Sacrament. The difference lies in the fact that no two congregations are the same, and each one presents its own set of unique challenges and joys. “Boulder is noted for and proud to be liberal. There is every religion of the world in this city. Combine that with the University of Colorado and you have a most interesting place. Here you have freethinking, open attitudes, health consciousness, sport-mindedness, skiing, mountain climbing, hiking, almost every activity on earth is here which is to say, at the least, tempting in every aspect,” explains Pastor Anderson. “My people deal with this on a day-to-day basis. The greatest challenge is to remain faithful. The Scriptures tell us clearly to be faithful, faithful unto death. The culture in which we live can be difficult in our home, school, and work place. This often leaves a lack of concern for eternal things. My people understand the Gospel and desire to hold steadfast to His Word, and in doing so they are lights in this world of darkness.”

While many of these challenges are unique to the Boulder area, Pastor Anderson believes all these challenges/opportunities can be sorted into three categories: education, finances, and outreach. These issues affect every congregation, no matter the location.

“The first is to educate before you innovate. With not all your people being brought up Lutheran, let alone Missouri Synod, you must take the time to teach and share. The need for Bible study is so important,” says Pastor Anderson. He also keeps in mind during this instruction that there are doctrinal differences that many do not know or understand. He finds it is a challenge to keep them focused, have them grow, and understand what it is we as a church believe, teach, and confess—hence the need for consistent instruction.
for all the members of the congregation. Mount Zion offers a variety of Bible study/Sunday School opportunities for ages two through adult on Sunday mornings with several adult Bible studies throughout the week.

Finances certainly are an ever-present issue within most congregations. Pastor Anderson has experienced many different scenarios in helping produce a healthy financial picture for congregations; from taking a congregation off of District subsidy, to going through a building program, and dealing with an inherited debt. “It is during these times we must be focused on Word and Sacrament ministry rather than getting caught in the world of ‘floors and doors, coffee and donuts, dollars and cents.’ It is easy to lose what we (the church) are about as the temptations of all these other areas seem to take over. The challenge is the joy of proclaiming Law and Gospel in truth and purity as the Scriptures have taught us!” offers Pastor Anderson.

Finally, there is the need for outreach to the community in which God has placed you and the congregation you serve. “The encouragement by resources, availability, caring, and sound preaching is key. We must be mission minded, or else what is becoming of our ministry? We cannot be cavalier about what we are doing,” suggests Pastor Anderson. “Our people need food for nourishment of the soul and mind. We need to be able to provide a healthy diet in these urgent times. I have told my members that in order to live the Gospel you must give it away. That is what we need to do and do it well.”

Another aspect of Mount Zion that fits into the categories of education and outreach is the day school. This pre-kindergarten through eighth grade school provides means for both. Not only is this a wonderful option for the Christian education of children from Mount Zion congregation, it also presents continual opportunities to reach out to the community that surrounds the church. “The other unique aspect here at Mount Zion is that our school is 39 percent ethnic. The largest in that percentage is Asian. The culture and language make for interesting and fun days here and provide opportunities to reach out, once again, to those who are searching and meeting those who are lost.” Pastor Anderson adds that it is his fervent prayer to have their school become a cultural center where people from all backgrounds will come and grow in the Gospel truths and center their lives on Word and Sacrament.

While Pastor Anderson does acknowledge a set of challenges/opportunities in his ministry setting, he also is glad to share the joys of serving at Mount Zion. He mentions the joys of baptisms, serving the Lord’s Supper, confirmations, weddings, funerals, worship, and Bible studies. He goes on to share a list of additional factors that add much happiness to his ministry: “My joys are to have a school that the congregation supports and to see the children grow in God’s grace; to have members of the congregation who are truly searching the Scriptures and wanting to share the Gospel promises of Jesus Christ with others who are lost or confused; to see the commitment of our members studying the Word and the Confessions and keeping them in good and proper order; and the joy of knowing that I am blessed and humbled to be Christ’s servant in this place at this time is wonderful!”

Pastor Anderson and the members of Mount Zion are currently engaged in an active ministry to each member of the congregation and to the community around them. They are also thinking ahead, and Pastor Anderson shares his vision for his ministry and the continued work to be done through the people of his congregation. “My prayer is to continue to work in the mission field in Boulder as well as to partner with the Lutheran Church in South Africa (where I have been blessed to go twice); to have our church become a beacon in this community where families gather and boldly proclaim what Christ has done; where every person will have conversations of grace in their daily routine and reach those who are confused and lost by being Christ’s faithful servants and steadfast to His Word.”

The Rev. Allen Anderson and his wife, Debi, have two children. Their son, Scott, is a teacher at Mount Zion Lutheran School, and daughter, Kimberly, is currently a student at Northern Colorado University. Pastor Anderson also serves as First Vice President for the Rocky Mountain District of The Lutheran Church–Missouri Synod. “The joy of knowing that I am blessed and humbled to be Christ’s servant in this place at this time is wonderful!”
Continuing Education: An Opportunity for Growth

By the Rev. Mark C. Sheafer, Coordinator of Continuing Education and Related Events

The Continuing Education Office of Concordia Theological Seminary is pleased to announce the schedule of summer courses available for parish pastors and professional church workers. There will be 17 courses available in locations around the United States (see schedule on next page).

Why should pastors and professional church workers attend these courses? Pastors and church workers spend much of their time serving others. They preach, teach, visit with parishioners, and attend various meetings. They care for the sick and counsel those with personal problems. Of course, pastors also spend time in preparation for sermons and Bible studies and in getting ready to conduct worship services.

However, after all of these time commitments have been met, pastors and professional church workers often discover that there is little or no time left for the development of their own spiritual lives. After spending much effort and energy doing the work of ministry, they find that their own spiritual growth is lacking and their relationship to God is sometimes weak and shallow. Sometimes the work of serving others creates added stress and burdens that require time for spiritual rest and personal reflection.

This is where continuing education offers pastors and professional church workers a much needed opportunity for personal growth and spiritual renewal. Taking a week to study, read, learn, and discuss topics that are theologically engaging can provide a spiritual lift for busy church workers. Joining with other pastors and professional church workers in the same course of study offers the chance for fellowship with those who fulfill similar duties and carry the same burdens. Even Jesus Christ, our Lord, took the time to get away from the hustle and bustle of daily ministry in order to spend time in prayer to His heavenly Father: “But Jesus often withdrew to lonely places and prayed” (Luke 5:16). If Christ, our Lord, needed personal time away from the demands of His earthly ministry, how much more do the weak and sinful human servants of God need times of spiritual refreshment and renewal?

While congregations should pray for all their church workers and encourage them with kind words, it is also helpful to provide the funds needed to pay for continuing education. Some churches provide a line item in their budget for continuing education. Others may want to designate part of their scholarship funds to go toward providing continuing education for their pastors and church workers.

Healthy and strong congregations are led by spiritually healthy and strong leaders. Those who lead God’s people will only be healthy and strong by the power of the Holy Spirit working through God’s Word and Holy Sacraments. Allowing pastors and professional church workers to have one week off every one or two years for the purpose of pursuing continuing education will be a blessing to a congregation that will now have spiritually strong and well-equipped leaders. Continuing education not only provides benefits to church workers but also to congregations.

Ask your pastor and church workers if they are interested in attending a Continuing Education course that is being offered in their area. If there is a desire on their part to attend, bring it to your congregation’s attention so that the necessary arrangements can be made. Being an advocate for the spiritual health of your pastor and church workers is a way for the congregation to minister to those who are the called ministers of Christ. All people need spiritual growth, even those whose task it is to meet the spiritual needs of others! “But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and forever! Amen” (2 Peter 3:18).
Continuing Education Benefits You and Your Congregation!

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

St. Cloud, MN
May 22-25, 2006
PREACHING IN THE EARLY CHURCH
William C. Weinrich, D.Theol.
Rev. Richard Bolling, Coordinator
Lutheran Student Fellowship
201 Fourth St. S.
St. Cloud, MN 56301
320-259-1577
lsf@stcloudstate.edu

Pittsburgh, PA
May 30-June 2, 2006
PAUL AND HIS OPPONENTS IN GALATIA
Arthur A. Just, Ph.D.
Rev. Jamison Hardy, Coordinator
Our Savior Lutheran Church
608 Country Club Dr.
Pittsburgh, PA 15228
412-561-7299
jamhard1@yahoo.com

Fort Wayne, IN
May 30-June 2, 2006
THE MISSIONARY MESSAGE AND THEOLOGY OF THE OLD TESTAMENT
Walter A. Maier III, Ph.D.
Rev. Mark Sheafer, Coordinator
Concordia Theological Seminary
6600 N. Clinton St.
Fort Wayne, IN 46825
260-452-2266
sheafermc@ctsfw.edu

Highlands Ranch, CO
May 30-June 2, 2006
THE LIFE AND ACHIEVEMENT OF C.F.W. WALTHER
Cameron A. MacKenzie, Ph.D.
Rev. Bruce Skelton, Coordinator
Holy Cross Lutheran Church
9770 S. Foothills Canyon Blvd.
Highlands Ranch, CO 80129
303-683-1300
holycrosspastor@aol.com

Salt Lake City, UT
June 1-3, 2006
THE THEOLOGY OF THE CROSS
John T. Piess, M.Div.
Rev. Brock Erickson, Coordinator
First Lutheran Church
PO Box 738
Tooele, UT 84074
435-850-2399
brooro222@hotmail.com

Jackson, WY
June 5-9, 2006
THE MISSIONARY MESSAGE AND THEOLOGY OF THE OLD TESTAMENT
Walter A. Maier III, Ph.D.
Rev. Marvin Temme, Coordinator
Our Savior Lutheran Church
2973 East B St.
Torrington, WY 82240-2039
307-532-5801
mntme@communicom.com

San Francisco, CA
June 12-16, 2006
MODERN APoloGETICS AND THE LUTHERAN MINISTRY DEBATE
Kurt E. Marquart, M.A., D.D.
Rev. Stewart Crown, Coordinator
Trinity Lutheran Church
1295 Middlefield Rd.
Palo Alto, CA 94301
650-853-1295
pastorcrown@comcast.net

Norwalk, CT
June 26-30, 2006
FORMATIVE INFLUENCES IN AMERICAN CHRISTIANITY
Lawrence R. Rast, Ph.D.
Rev. Robert Beinke, Coordinator
St. Peter Lutheran Church
208 Newtown Ave.
Norwalk, CT 06851
203-847-1252
stpeterlpastor@yahoo.com

Madison, WI
June 26-30, 2006
PRIVATE CONFESSION AND ABSOLUTION IN THE CONGREGATION
Brent W. Kuhlman, S.T.M.
Rev. Christopher Seifertlein, Coordinator
PO Box 197
Stockton, MN 55988
651-680-2777
propitiated@yahoo.com

Kearney, NE
July 10-14, 2006
LAW AND GOSPEL IN TODAY’S SERMON
Carl C. Fickenscher, Ph.D.
Rev. Ray Ohlendorf, Coordinator
Salem Lutheran Church
7550 Eubank Blvd. NE
Albuquerque, NM 87122
505-823-9100
propitiated@yahoo.com

Austin, TX
July 17-21, 2006
MODERN APoloGETICS
Kurt E. Marquart, M.A., D.D.
Rev. Bryan Sullivan, Coordinator
Grace Lutheran Church
801 W. 11th St.
Elgin, TX 78621-2006
512-281-3367
graceelgin@ev1.net

Albuquerque, NM
July 24-28, 2006
LAW AND GOSPEL IN TODAY’S SERMON
Carl C. Fickenscher, Ph.D.
Rev. Warren Graff, Coordinator
Grace Lutheran Church
7550 Eubank Blvd. NE
Albuquerque, NM 87122
505-823-9100
wwgraff@juno.com

Seattle, WA
July 24-28, 2006
LUTHER ON THE LORD’S SUPPER
Naomichi Masaki, Ph.D.
Rev. Ernie Lassman, Coordinator
Messiah Lutheran Church
7050 35th Ave. NE
Seattle, WA 98115-5917
206-524-0024
elassman@aol.com

River Forest, IL
July 31-Aug. 4, 2006
THE LUTHERAN MINISTRY DEBATE
Kurt E. Marquart, M.A., D.D.
Rev. Keith E. GeRue, Coordinator
Our Savior Evangelical Lutheran Church
118 N. Pine St.
Momence, IL 60954
815-472-2829
revgerue@iw.net

Flathead Lake, MT
July 31-Aug. 4, 2006
THE MISSIONARY MESSAGE AND THEOLOGY OF THE OLD TESTAMENT
Walter A. Maier III, Ph.D.
Rev. George Draper, Coordinator
Trinity Lutheran Church
731 Knapp St.
Wolf Point, MT 59201
406-653-3099 or 406-650-8033
fredgeorge@midriver.com

Clarksville, TN
August 7-11, 2006
LUTHER AND REFORMATION STUDIES TODAY
Cameron A. MacKenzie, Ph.D.
Rev. Larry Peters, Coordinator
Grace Lutheran Church
2041 Madison St.
Clarksville, TN 37043-5058
931-647-6750
glepastor@charterinternet.com

For more information, contact the Continuing Education Office at (260) 452-2266 or e-mail sheafermc@ctsfw.edu. To register online visit www.ctsfw.edu.
The group was hosted by CTS Doctor of Ministry candidates, the Rev. David Rakotonarnia and the Rev. Joseph Randrianasolo. They were privileged to worship at two Malagasy Lutheran Church congregations, visit two seminars, a Lutheran school for the blind, Lutheran hospitals, a center for the care of the poor, and several village-like encampments for holistic care (spiritual and bodily) known as tobys. “One of the things that most impressed me on this trip was to see, firsthand, the Gospel in action. The Lutheran Church in Madagascar has a history that is rich in showing forth the love of the Gospel in acts of mercy and human care,” shared Seminarian David Menet. “Whether it be in the Lutheran hospitals, the Good Samaritan Center which feeds the poor, the school for blind children, or the holistic treatment centers (tobys) that provide healing for body and soul—all these and more serve as wonderful examples of our Lord’s instruction to care for those among us who are less fortunate. The Lutheran Church in Madagascar does indeed have a firm understanding of what Jesus meant when He said, ‘Freely you have received, therefore freely give’” (Matt. 10:8).

A rigorous travel schedule included time in the capital of Antananarivo, a city of over four million inhabitants, and Fianarantsoa, some nine hours to the south. While in Fianarantsoa, the CTS group visited the graduate seminary of the Malagasy Lutheran Church and presented books to each student and to the library. “The Lutheran Church of Madagascar is truly a shining light to the Gospel of Jesus Christ. The opportunity to be in their midst and witness their faith was an honor. What is bound to follow is a relationship of mutual assistance and teaching between the Lutheran Church of Madagascar and The Lutheran Church—Missouri Synod,” commented Seminarian Jesse Cearlock.

The Malagasy Lutheran Church traces its origins to the work of Norwegian missionaries in 1866. It is now a self-standing church body of over three million members. Although it is a member of the Lutheran World Federation, the Malagasy Lutheran Church does not ordain women and it is seeking to strengthen its grasp of confessional Lutheran theology. The mercy expedition is one of several positive connections that Concordia Theological Seminary has with the Malagasy Lutheran Church.

While the Malagasy Lutheran Church is stricken by poverty when it comes to worldly wealth, our brothers and sisters there are very rich in the things of the Spirit. Many people walk for three or four hours each Sunday to attend a Lutheran service. These services are thoroughly Lutheran in their confession, reflecting the Bugenhagen-Danish liturgy. They are enhanced with beautiful, melodic singing.
and the services often last three hours. “This trip was an exciting opportunity for me to see how fellow Lutherans across the globe have grown up with the same faith in Jesus Christ that we have and how that faith gives birth to love for their neighbor,” offered Seminarian Joshua Schneider. “In such an impoverished nation, it was deeply humbling and also edifying to see how—like the widow who offered her mite—the Malagasy Lutherans give from their own to those who are even less fortunate than they are. They are filled with such joy and exuberance about their Lutheran faith that shows itself in their worship and song, in their compassion for others, and all their daily life.”

A video was produced while on this trip and each of the students who participated in this trip will be available for congregational presentations. If your congregation would be interested in having one of these men give a presentation, please contact Professor Pless at 260-452-2271.

_The Rev. John T. Pless is an Assistant Professor of Pastoral Ministry and Missions and Director of Field Education at Concordia Theological Seminary, Fort Wayne, Indiana._
In February the Courageous Clovers 4-H Club that is associated with Concordia Theological Seminary made Valentine’s Day cards by hand and sent them to three soldiers who are currently on active duty in Iraq. Each soldier was able to distribute ten cards to fellow soldiers to spread a little Valentine’s Day cheer. Many thanks to the Courageous Clovers.

We are very thankful that the military project at CTS continues to be very successful! Every three months donated items are sent to military troops who are associated with the CTS community and are on active duty overseas. This quarter the Women of Bethlehem, a women’s group from Bethlehem Lutheran Church, Fort Wayne, collected cash, personal items, and snacks to help the project. Five large boxes were collected from Bethlehem Church and given to seminary representative Ramona Porter. They were added to the boxes donated from the seminary community and were sent to four soldiers who are currently on active duty in Iraq. God continues to bless this project through generous donations throughout the year.

If you would like to submit the name of a family member or friend on active duty or would like to start your own group to accomplish something similar to this project, please contact Linda Scicluna at 260-492-1877 or e-mail to sciclunalinda@hotmail.com.

Members of the Courageous Clovers 4-H Club worked to make sure many of our soldiers received a Valentine greeting from home.

Kantorei Easter Tour 2006

Wednesday, April 19
Concordia Lutheran Church
1133 Clifton Hills Ave.
Cincinnati, OH 45220
Service Time: 7:00 p.m.

Thursday, April 20
Zion Lutheran Church
766 S. High St.
Columbus, OH 43206
Service Time: 7:00 p.m.

Friday, April 21
Christ Lutheran Church
3271 W. 43rd St.
Cleveland, OH 44109
Service Time: 7:00 p.m.

Saturday, April 22
St. Paul’s Lutheran Church
1075 Glenwood Ave.
Napoleon, OH 43545
Service Time: 7:00 p.m.

Sunday, April 23
Concordia Theological Seminary
4:00 p.m.
Easter Choral Vespers
Kramer Chapel
The spring Enter the Biblical World Retreat, May 5-6, will study the topic of Christ in the Old Testament. This retreat will be led by the Rev. Dr. John W. Saleska, Director of Concordia Bible Institute, Mequon, Wisconsin. The presentation will focus on Jesus Christ as the heart and center of the Holy Scriptures. Dr. Martin Luther said: “Take Christ from the Scriptures and what more will you find in them?” This study will show that salvation for God’s people in the Old Testament was through faith in Christ alone.

This retreat is designed for lay persons who want to come and learn in a relaxed atmosphere and enjoy the peaceful surroundings of the CTS campus. Not only do participants have the benefit of learning from great teachers and respected theologians, they also have the opportunity to meet fellow Lutherans and socialize with other Christians.

The cost of the retreat is $40, which includes Friday dinner and lunch on Saturday. Sessions run from 1:30-4:00 p.m. on Friday, May 5; and from 10:30 a.m.-4:15 p.m. on Saturday, May 6. Following the sessions on Friday there will be a reception and social gathering with the opportunity to meet Dr. Saleska and some of the students who attend CTS.

Come and enjoy a relaxing and informative weekend at the seminary! Registrations are due two weeks before the retreat begins. Campus housing is available for $25 a day on a first-come, first-served basis. Call 260-452-2247 to reserve a room. If you have any questions, please call Linda Martz, CTS Community Services, 260-452-2204, or the Rev. Mark Sheafer, Coordinator of Continuing Education and Related Events, 260-452-2266.

Registration for “ENTER THE BIBLICAL WORLD”

Name: ________________________________________________
Address: ________________________________________________
City: ___________________ State: __________ Zip: __________
Congregation: __________________________________________

☐ I will participate in the retreat on Friday and Saturday at a cost of $40.00/person, which includes dinner on Friday and lunch on Saturday. (My check is enclosed.) Send your registration to the address below.

For more information, please contact Linda Martz at (260) 452-2204.
Life-Changing Studies
Christ Academy, like Concordia Theological Seminary, is centered on Christ crucified, who is present in His Word and Sacraments to forgive and dwell in His Church. Students of Christ Academy will study Exegetical, Systematic, Historical, and Pastoral Theology. Seminary professors, Concordia University professors, and pastors teach the classes.

- “Very edifying, interesting, and kept me on the edge of my seat.”
- “I enjoyed the lively debates, relaxed atmosphere, and theological insight.”

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

- “These past two weeks have really made me come to realize that it’s not about what we do for Christ, but what He did for us in His sacrifice.”
- “I really enjoy worshipping four times a day. It ties in with what we’re learning.”
- “Great! Services kept me focused throughout the day.”

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

- “A great event to attend if you are planning on becoming a pastor, or if you just want to learn more about what you believe.”
- “The Academy was not only very informative, but also very fun and helped me not only strengthen my faith, but to realize that I want to serve the Lord by preparing to go into the Holy Ministry.”
- “I definitely want to become a pastor.”

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

- “It is the best possible way to spend two weeks of summer, with excellent teaching, heavenly worship, and a good community.”

Christ Academy—June 18–July 1, 2006
2006 CTS Retreat Registration Form

Retreat Name and Date: ________________________________
Name(s): __________________________________________
Address: _____________________________________________
City/State/Zip: ________________________________________
Phone: ______________________________________________

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

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

*Reservations received less than one week before retreat will be charged a late fee: $10 for weekend or $20 for Lutherhostels.

You may register online at www.ctswf.edu, click on Seminary Retreat, or phone 260-452-2204.

CITI 2006

The Church Interpreter Training Institute (CITI) is gearing up for another terrific summer with the workshop taking place July 2-14. CITI is a Christian ministry of CTS. Its aim is to train church interpreters committed to bringing the Gospel of Jesus Christ to the deaf and hearing-impaired. It is open to active members of all Christian denominations who confess the Trinity. Students of CITI 2006 can anticipate classes in:

- Religious Signing
- American Sign Language
- Interpreting Scriptures, Gospels, and Sermons
- Music
- Deaf Culture
- Bible Study

Students will have the unique opportunity to pair classroom training with actual “hands-on” interpreting in a Lutheran liturgical worship context. CITI understands that some students will come from churches that use a more free, non-liturgical worship; however, we believe that students from all backgrounds will be enriched by the experience gained interpreting in the inspiring setting that the seminary provides.

CITI is an experience that is hard to describe. It is a time for personal growth in the Word, lifelong friendships to be made, and most importantly, learning to share the Gospel with the deaf. Come and join us, experience it for yourself!

To find detailed information concerning registration, scholarships, schedule, and instructors, please go to www.ctswf.edu, select Deaf Ministry/CITI in the left-hand column, or phone 260-452-2197, or e-mail CITI@ctswf.edu.
If Nobody Dreams, We’ll Always Have What Is

By the Rev. Ralph G. Schmidt, Vice President for Institutional Advancement

The history of Concordia Theological Seminary is filled with dreams. The seminary was founded in the then wilderness area of Indiana, when circuit riding pastors such as the Rev. Friedrich Wyneken were unable to meet the spiritual needs of the scattered Lutherans of that era. They were even less able to reach the many unchurched people with the Gospel of Jesus Christ. Rev. Wyneken dreamed of a way of helping pioneers who cried for him to stay and be their pastor, to baptize their children, and teach them the faith.

Meanwhile in Germany, Wilhelm Lohe also had a dream. He hoped to reach the American Indians with the Gospel and dreamed of establishing a seminary that would prepare pastors, teachers, and missionaries to reach the Indians. In 1846 those dreams were fulfilled with the founding of what was then known as the German Evangelical Lutheran Preacher’s Seminary of Fort Wayne, Indiana. That first year two local students were joined by 11 men from Germany to form the seminary’s first class. While the focus has always remained on preparing pastors and missionaries, its student body now numbers closer to 400 students, rather than the 13 with which it began. It has added advanced theological degrees: a Master of Arts, a Master of Sacred Theology, a Doctor of Ministry, and a Doctor of Philosophy in Missiology. It is known throughout the world as one of the leading institutions of confessional Lutheran theology.

The following are some dreams that will move us beyond “what is”:

1. A curriculum that better prepares students to serve congregations in the 21st century. The Rev. John T. Pless, Assistant Professor of Pastoral Ministry and Missions at CTS, writes: “The seminary does not exist to produce religious technicians, ecclesial managers, or psychological therapists but thinking and speaking pastors who are able to articulate the truth of the Gospel with competence and accuracy in a world that is fragmented and often chaotic.”

The new curriculum CTS is moving toward seeks to integrate the various disciplines. For example, a course on the Psalms is taught by an exegete and a practical theologian so that the use of the Psalms in worship and pastoral care is highlighted. Courses in the liturgy will be devoted to the biblical foundations, historical development, and theological significance of the liturgy as well as in the basics of officiating in the various liturgical services. A new course covers the so-called post denominational Christianity, world religions, new religious movements, competing worldviews, and cultural diversity so that pastors will be better equipped to help members defend the faith and speak clearly the word of the Gospel in an environment that challenges the basic precepts of Christianity.

The new curriculum is designed to help students better meet the challenges of a new era with a biblical message that does not change, but needs to address people who have a vastly different set of understandings than in the past. Because this curriculum requires far greater team teaching, smaller classes with more interaction, and a greater variety of application in and outside the classroom, additional faculty will be required to accomplish its purposes.
2. **Graduates who are not burdened by debt.** The seminary attempts to assist students financially as much as possible. But the reality remains that half of our students need to borrow money while they are here and those who borrow graduate with an average of $25,000 in debt. Many graduates find themselves with beginning salaries that make it very difficult to repay student loans, and their ministries are hampered by concern over how they can make ends meet. The dream of adequate student aid made possible by larger endowments and more gifts to student aid challenges us daily.

3. **An expanded library** that will give students greater access to research and educational opportunities. Space in our library is very inadequate. Thousands of books are in storage. Study space is insufficient. No collaborative rooms are available in the library. No Rare Book Room exists for ancient texts the seminary has been privileged to receive. Space for greater use of modern library technology is unavailable. Recognized even by our accrediting agencies as a liability, the dream of an expanded library is a critical need.

4. **A facility to house our Food and Clothing Co-ops and the Day Care Center.** When the current campus was built it housed a student body consisting of single men. Today most students are married. Day care is vital. Our Food and Clothing Co-ops provide great help to students. But all are in makeshift quarters that are inefficient, inadequate, and far more costly to operate than facilities that would be designed for these purposes.

5. **A new heating and cooling system.** The almost 50-year-old system requires expensive annual repairs just to keep operating. A new system would be far more energy efficient and would save enormously in repair costs. However, the installation costs are extensive. While the dream of a new system is not the kind of attractive dream people gravitate toward funding, the practical reality is that it would save substantial sums that could be used in better ways to help students.

Please join us in the noble cause of preparing men to serve as pastors in our church by being a partner with us in helping meet the costs of such challenges. We invite your participation through your gifts, which are a blessing to all who study here and to all who will benefit by their ministry.

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### Use my gift for preparing men to serve as pastors.

**Please accept my gift of:**
- $100
- $250
- $500
- Other $ ____________

**In support of:**
- Where most needed.
- General Operations.
- Student Aid.
- Other $ ________________

**In support of:**
- Check is enclosed.
- Charge my credit card.
- MC  visa Card #: ____________________________
  - Expiration date: ____________________________
  - Signature: ____________________________
- Other $ ____________________

**Name:** __________________________________________

**Address:** __________________________________________

**City:** ____________________________ **State:** ___ **Zip:**________

**E-mail address:** __________________________________________

Please send me information on:
- Endowments.
- Estate planning.
- Including CTS in my will.
- Please have an Advancement Counselor contact me.

**Name:** __________________________________________

**Address:** __________________________________________

**City:** ____________________________ **State:** ___ **Zip:**________

**Telephone #: ____________________________

**You may also donate online at www.ctsfw.edu.**
- I am a Thrivent member (form enclosed).

Please send to:

**Concordia Theological Seminary**

Advancement Office

6600 N. Clinton St. * Fort Wayne, IN 46825

877-287-4338 * Advancement Office, Ext. 2212
For the Grand Ol’e Lutheran Fellowship

June 10, 2006

Called to Serve | Campus Happenings

**Register Now for Organist Workshops at CTS**

Participants in our 2005 workshops came from several different states including California, New Hampshire, Maine, and Arizona. We encourage you to plan now to take advantage of this exciting, enriching experience in 2006 and learn from the accomplished members of the CTS faculty and staff while meeting other LCMS organists from different areas of the country.

Each workshop begins with registration on Monday morning and concludes the following Friday at noon. We offer lodging in our campus dorms and dining in Katherine Luther Hall. Daily practice time on one or more of our three organs, including the beautiful Schlicker organ located in Kramer Chapel, is scheduled for each organist. Participants are encouraged to attend the daily campus chapel service.

**Level 1 - June 26-30**
Each day participants will have a one-hour session with Professor John T. Pless teaching the Theology of Worship. Kantor Richard C. Resch will teach service playing, hymnody, church year, music for weddings, funerals, and talk about the pastor/musician relationship. This workshop is designed for organists who have taken the Primer Level or are using both feet in their playing.

**2006 Golf Outing at Noble Hawk Golf Links–June 10**

Your Name: __________________________________________

Address: __________________________________________________________________________________

City: __________________________________________ State: ________________

Zip: __________________ Phone: _____________________________

Yes, I want to be a:
☐ Sponsor (up to $249). ☐ Tee Sponsor ($250-$499). ☐ Hole Sponsor ($500+).
☐ I would like to register a foursome ($85/golfer). ☐ I would like to sponsor a student golfer ($85/golfer).

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

**Organist Primer - July 10-14**

This beginning workshop is designed for organists who do not use pedals, who use only one foot, or who wish to learn more of the basics of service playing. It will include instruction about fundamental music understanding and organ vocabulary. Kantor Kevin J. Hildebrand will demonstrate appropriate and easy service music for the Lutheran organist. A daily study of Lutheran theology will be taught by Kantor Resch.

**Beginning Improvisation - July 17-21**

For those organists who would like to begin or review basic ideas in the art of improvisation. Kantor Hildebrand will present various improvisation styles and techniques, such as ritornello, bicinium, ostinato, imitation, and toccata. Demonstrations by Kantor Hildebrand, as well as hands-on experience by the students, will be of prime importance. A review/introduction to the fundamentals of music theory and a study of music in early Lutheranism are also a focus of this week. A daily study of Lutheran theology will be taught by Professor Chad L. Bird.

**Tuition for each workshop is $206. If you choose to stay on campus, room and board is $145. The registration deadline is May 1, 2006. For further information contact: Mireya Johnson at 260-452-2241, or e-mail Johnsonmp@ctsfw.edu.**
Opportunities to Serve with the Seminary Guild

The mission of the Concordia Theological Seminary Guild is to serve God by communicating the needs and encouraging the support of the seminary and its students. God’s grace enables us to pray, to encourage men in our LCMS congregations for the ministry, and support the seminar by providing for its spiritual and physical needs.

Here are some of the projects continually sponsored by the Seminary Guild:

Annual Christmas Emporium. We like to make the children happy; that’s why we participate in the Christmas Emporium. Free Christmas gifts are provided for each student family.

Birthday Cake Delivery. Our single dorm students get the birthday cake they desire . . . homemade, of course.

Continuing Education for Wives. On what does the church stand or fall? Our wives need to know; that’s why we provide the book *A Summary of Christian Doctrine* for them.

Brain Food. We energize our tired students during finals week with snack packs.

Special Gift for New Arrivals. Yes, baby, we love you and welcome you into the seminary family. That’s why we make t-shirts for the newborns.

Cookies and more are served at receptions during the academic year.

The Guild strives to be inclusive of ladies of all ages, professions, and cultures. In that we reflect our student body, where men of all ages, different professional backgrounds, and diverse ethnicity study together in order to become servants of the Lord. We encourage individuals and groups from our LCMS congregations to participate with us in this service; simply fill out and return the coupon provided below. You can also find out more about the Seminary Guild by going to www.ctsfw.edu, selecting About CTS, and then selecting Seminary Guild.
I am enclosing my membership dues of at least $20.00. (Contributions in higher amounts are welcome, as they will benefit the seminary and the students attending it.)

**Lifetime Membership now available—$250.00**

Name: ____________________________  Title: ____________________________

Class of: ________________  □ Springfield  □ Fort Wayne  □ Other ________________

Street: ___________________________________________________________________

City: ____________________________  State: __________  Zip: ________________

Telephone: _______________________  E-mail: ____________________________

□ Yes, I also want to make a donation to the special Alumni Fund.  Amount: ____________________________

Please make your checks payable to Concordia Theological Seminary. This form must accompany your check. Please mail this form and your check to: Alumni Relations Office, Concordia Theological Seminary, 6600 N. Clinton Street, Fort Wayne, IN 46825-4996.

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**Thursday, August 3**

8:30 a.m. Class gatherings–Wynken & Loewe Halls

9:30 a.m. Morning Worship

10:30 a.m. The State and Future of Seminary Education–President Wenthe

12:00 p.m. Lunch

1:30 p.m. What’s Happening in Biblical Interpretation?

5:00 p.m. Gemuetlichkeit–Student Commons

6:00 p.m. Banquet–Dining Hall

Evening free for class activities

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“**It is not the quality, it is the quantity.**” We usually say it the other way around. But in this case, the number of gifts is more important than the size of the individual gifts. We need the involvement of 25% of the alumni as contributors in order to qualify for a $150,000-250,000 grant from a foundation. The alumni of CTS can make a big difference by making any contribution to the seminary. It does not matter how large your contribution, although a larger contribution would also be of greater benefit to the students. Please consider making a donation as an alumnus of CTS in addition to your Alumni Association Membership.
Events

Sunday Brunch
Katherine Luther Dining Hall
11:00 a.m.-1:30 p.m.
April 2
May 7
June 4

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

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

Baccalaureate Service
May 19
10:00 a.m.
Kramer Chapel

Graduation Ceremony
May 19
6:00 p.m.
Kramer Chapel

Grand Ol’e Lutheran Fellowship (GOLF)
June 4
Noble Hawks Golf Links
Kendallville, Indiana
(260) 452-2162

Easter Choral Vespers
Seminary Kantorei
April 23
4:00 p.m.
Kramer Chapel

Retreats
Enter the Biblical World Retreat
Christ in the Old Testament
May 5-6
1-877-287-4338, ext. 2204

Music

Passion Choral Vespers
Seminary Schola Cantorum
April 2
4:00 p.m.
Kramer Chapel

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Please make checks payable to CTS.

If you would like to see For the Life of the World on the World Wide Web, go to web site: www.LifeOfTheWorld.com. The current issue, as well as previous issues, can be found at this interactive portal.
In the story of the Christian church after the apostles, no one is more important than Martin Luther. Having entered a monastery to find salvation, Luther discovered no lasting peace of mind in anything that he did. Only when God opened the Scriptures to him and he discovered God’s mercy to sinners for the sake of Jesus was Luther able to find the sure forgiveness he had been looking for. And this truth Luther determined to preach, teach, and practice even when it meant defying the powerful in church and state.

Concordia Theological Seminary is pleased to be sponsoring an educational tour *In the Footsteps of Martin Luther*. For 11 days tour participants will visit places where Luther lived and worked. Reasonably priced at $2099 from Chicago or $2299 from Fort Wayne, the tour includes not only Eisleben, where Luther was born; Wittenberg, where Luther taught; and the Wartburg Castle, where Luther translated the New Testament, but many other Reformation sites as well as visits to Berlin and Munich.

**Tour Features**
- Round trip airfare from Chicago and Fort Wayne
- Accommodations at First-Class Hotels
- Most meals
- Services of Professional Tour Escort
- $100,000 automatic flight insurance
- Comprehensive sightseeing throughout
- All Service Charges and local Hotel taxes

Join us for the experience of a lifetime.

**1-877-287-4338 x2204**

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

Name: ___________________________________________________________
Address: _______________________________________________________________________________________
City: ____________________________ State: ______ Zip: ________________
Phone Number: __________________________________________________________