One of the most painful experiences that human beings feel is “exclusion.” Especially for children and young people, but in a real way for everyone, to be excluded from an event or a group frequently brings hurt. Sacred Scripture brings a wonderful word to each of us. Each and every one of us is included! Not a single person is excluded!

How can this be? Quite simply we are all descendants of Adam and Eve. Not a single human being is excluded from Genesis 1 and 2. Indeed, Genesis is a wonderful narrative of inclusion. Genesis, chapter 1, beautifully describes the giving character of God. God gives the heavens and the earth. God gives the sun and the moon and the seasons. God gives and gives and gives. He gives all that is needed to sustain human life. Then, God gives Himself.

So God created man in His own image, in the image of God He created him; male and female He created them. (Gen. 1:27)

Genesis 2 complements Genesis 1 in describing more fully the intimate involvement of God in the creation of Eve. Adam and Eve are the apex and culmination of God’s creative work. The beauty and innocence of God’s creation were lost. Adam and Eve and we are now injured. Adam and Eve’s desire to be like God, to craft their own image rather than be in His gifted and Holy Image, fractured the cosmos.

Now communion with God was broken. Adam and Eve would run and hide from God. Now the relationship with creation was broken. Death enters. Now the relationship between Adam and Eve is damaged. Adam blames Eve.

While innocence was lost, the focus of the text remains inclusive. Genesis 3 and the entire witness of the Old Testament and the New Testament have every man and woman in view. No one is excluded. Age, color, gender: no trait of a human being removes a man or woman from this narrative. The scriptural world is the world in which we all live. Every man, woman, and child on our globe is addressed by God through the prophets and the apostles.

Pluralism and postmodernism suggest that each of us can inhabit a separate world, that there are many contradictory ways of seeing reality—all with an equal claim to be true. Not so! There is but one world and one humanity—the one described by the prophets and apostles.

What is this one world like? How are we—each and every one of us—together? First, we are all children of Adam and Eve. This solidarity, tragically, includes their willful violation of the one “No” that a loving, giving God had spoken. Quite simply, we are by birth and by our own actions flawed and sinful before the One and Only and Holy God who created the heavens and the earth.

The real message of Sacred Scripture, however, is that each and every one of us is the object of God’s grace. The creator of this world is a loving, merciful God. All the history, the events, the personalities, the sayings of Sacred Scripture are servants of God’s saving presence in Jesus of Nazareth, the Christ. Through promises in generation after generation, God spoke of the woman’s seed, Abram’s seed, David’s seed—a Savior who would reverse the curse of the Fall. And, wonderful inclusion, no one is excluded from this saving action in Christ.

But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God’s grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! Again, the gift of God is not like the result of the one man’s sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God’s abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ. (Rom. 5:15-17)

Paul so beautifully and categorically describes how the life, death, and resurrection of Jesus bring wonderful salvation to all who will receive this gift: None are excluded from Christ’s saving work. He died for the sins of all. This “objective justification” can be refused, but it is there for all.

As you read this issue with its focus on “Christ for All People,” may we rejoice and give thanks for this “wonderful inclusion.”

Faithfully yours, in Christ,

Rev. Dr. Dean O. Wenthe
President, Concordia Theological Seminary
4 Because Christ Is for All, the Church Has a Corporate Life of Mercy
By the Rev. Matthew C. Harrison, Executive Director of The Lutheran Church–Missouri Synod’s Board for Human Care Ministries and World Relief, St. Louis, Missouri
I have met the President of the United States. I’ve been all over the world and met dignitaries of all sorts. But I’ve never been so humbled and honored to be doing the work of LCMS World Relief and Human Care in behalf of the church.

7 Complete in One Body
By Mrs. Patricia S. Nuffer, a Concordia Theological Seminary deaconess intern with the LCMS Board for Human Care Ministries and World Relief, Fort Wayne, Indiana
One body, different members, it is an exciting challenge for the church to be one body, an exciting challenge for CTS to equip pastors and deaconesses to welcome the vulnerable, to celebrate each one’s gifts in their differences, and to be complete in one body.

9 Christ in the Parish
By the Rev. Everette E. Greene, Pastor of Immanuel Lutheran Church, Cincinnati, Ohio
For me, being a confessing Lutheran has nothing at all to do with race or color but everything to do with the Gospel that makes us one in Christ!

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I have met the President of the United States. I've been all over the world and met dignitaries of all sorts. But I've never been so humbled and honored to be doing the work of LCMS World Relief and Human Care in behalf of the church. I asked one boy, “What do you think, Eric?” He replied, “I thank God and Jesus Christ that someone has regarded us as human beings.”

I thank God and Jesus Christ that someone has regarded us as human beings.” I had visited Eric and the AIDS orphans a year earlier at Othoro in Western Kenya. Every congregation of the Evangelical Lutheran Church in Kenya (ELCK) is caring for orphans. Othoro Lutheran had charge of a dozen boys. The small, mud, one room hut was stark even by African standards. The children packed onto the floor each night with only an elephant grass mat to spread on the hardened mud; some had lived like this for nine years. A few worn plastic bowls were the sum total of their worldly possessions. The boys were visibly distressed; a burden of sadness lay heavy upon them out of all proportion to their tender age. On that first visit we had resolved to assist the ELCK in building a small orphanage. The orphanage was built and March 2006 brought a return visit.
Lake Victoria had long faded out of sight as the highway took us into the lush and tea-rich highlands of Kisiland. Along the way we saw cows provided by LCMS World Relief to Kenyan pastors. It’s amazing how something so simple can so profoundly affect a pastor and his family. Cows mean milk, calves, income, food, and increasing wealth. The Othoro Rescue Center came into sight. The boys! Could they be the same children? They came forward beaming with pride. Like my own children of similar age, they had grown tremendously over a year’s time! “Show me your home,” I shouted!

They took me to the new kitchen and storeroom and showed me every inch. They showed me their dining hall and the wonderful chairs and tables made by the ELCK’s trade school in Kisumo. By the time we got to their dormitory we had all become overwhelmed by the moment. Twelve bunks, all made and spotless, for a total capacity of 24 children lined the hall. Each boy stood by his bed, all of us silent for joy, yet tears flowing. I told them, “Your new home is a gift from our Christians and this Othoro community. It has been done because our Christians know Jesus loves them, and they want to share that love with you.”

Over time that little orphanage will serve hundreds of children who will go to Othoro Lutheran Church (not 100 feet away) every Sunday. They will be cared for and looked after body and soul by the pastor and the housemother. They will learn Luther’s catechism and Bible stories. They will be loved and the effect upon their lives will be profound. “What do you want to be when you grow up?” one boy was asked. “I want to be a doctor and help orphans . . .” A Lutheran law student from the University of Nairobi—himself an AIDS orphan—spoke and showed that dreams may become realities, even here. I was given the honor to express with prayer and proclamation that here the Gospel and Luther’s catechism would always reign and children always be loved.

I have met the President of the United States. I’ve been all over the world and met dignitaries of all sorts. But I’ve never been so humbled and honored to do the work of LCMS World Relief and Human Care in behalf of the church. I asked one boy, “What do you think, Eric?” He replied, “I thank God and Jesus Christ that someone has regarded us as human beings.”

The proclamation of the Gospel and the administration of the Sacraments are the sine qua non of the church’s life. Yet they are not the limit of the church’s task in this world. The church has a corporate life of mercy according to the New Testament. “God loves a cheerful giver.” “He who sows sparingly will reap sparingly.” “See that you excel in all things . . . See that you excel also in this grace of giving.” “Though He was rich, yet for your sakes He became poor, so that you by His poverty might become rich.” “The gift is acceptable according to what a person has, not according to what a person does not have.” “Whoever gathered much had nothing left over, and whoever gathered little had no lack.”

We use these texts to inform all manner of giving in the church except the very type of giving for which they were written by Paul. Every one of these texts is from 2 Corinthians 8-9 and was written to urge and motivate the Corinthians to give generously for the poor Christians in Jerusalem. As much as the Book of Acts is missiological, a predominant theme in Acts is most often overlooked: mercy. “They continued steadfast in the apostles teaching . . . the fellowship (koinonia), the breaking of bread, and the prayer” (Acts 2:42). Luther rightly noted that this koinonia is created by the Gospel and Sacraments, involves doctrinal unity, but then brings concern and care for the needy within the fellowship. Commenting on Acts 6, Luther noted that the church would be best ordered with bishops doling out the spiritual goods and a deacon with the bishop caring for the physical needs, thus “body and soul” would be cared for. While the communal sharing of possessions of the Acts church was limited in time, the church continued an ordered diaconic existence. Men “full of the Spirit” were chosen by the multitude and put in office by the apostles, all to care for the physical needs of the widows being overlooked in the daily diakonia or distribution of bread. The church’s care for the needy is always spiritual or it isn’t the church’s.

In Acts 11:27-30 we see the Gentile church in Syrian Antioch swing into action by sending funds to the suffering Jerusalem church via the hands of Paul and Barnabas. Aside from the Gospel and Sacraments, the most tangible demonstration of church unity is money for material assistance. Paul would soon expand on this “proto-collection.” In Acts 15 the great apostolic council solved the problem of fellowship with the
Gentile converts sans Mosaic Law. Paul commented in Galatians 2 that in Jerusalem “those reported to be pillars, James, Cephas and John, gave to me and to Barnabas the right hand of koinonia (fellowship); thus we would go to the Gentiles and they to the circumcised.” The rest of the verse is often ignored, though it gives us deep insight as to just what this “fellowship” entails. “They asked only this, that we remember the poor.” For Paul, for Acts, for Luther, koinonia is unity in teaching and a unity which looks to the physical needs of those in the community who suffer (see Smalcald Art. II.IV.9).

“Be ye shepherds of the church of God which He purchased with His own blood.” This great passage from Acts 20 is very familiar, yet we overlook the fact that the several Greeks named at the beginning of the chapter, all traveling companions of Paul, are heading to Jerusalem carrying their respective regional church’s offerings for the poor. In fact, the collection is the basis for Paul’s entire third missionary journey. Caring for the poor as an act of fellowship is so vital for Paul that he even dies for the cause. Paul went to Jerusalem the final time to deliver the gifts of love from the Diaspora, and he ended up jailed and heading to Rome to face death.

“Stewardship” had long lost my “interest” UNTIL I discovered Paul’s collection for Jerusalem. It was often presented to me as a mere churchless, individualistic matter of following Old Testament regulations as New Testament suggestions. For Paul the matter is deeply theological and deeply corporate, churchly and even sacramental. Consider this, in 2 Corinthians 8-9 Paul uses the greatest, theologically freighted words in the New Testament to describe the collection for the poor. He calls it a diakonia (a service or ministry); he calls it a leitourgia (a liturgy or public service); he calls it a eucharistia (a eucharist or thanksgiving); he calls it a koinonia (a fellowship, the very word he also uses for the Lord’s Supper in 1 Cor. 10:16-17!). Finally, Paul even calls the collection a charis, a “grace,” a gift of God.

We often hear, and rightly so, that the church needs much greater “outward” focus–true. However, I suggest that the mission strength of the church of the New Testament was in some measure connected with its internal life of koinonia and love. Is it happenstance that just after the very ordered system of care is established in Acts 6 the section ends, “And the word of God increased and the number of the disciples grew tremendously in Jerusalem . . .” (6:7)? Mind you, we should not merely find some diakonic work in order to “grow the church.” The church’s life of mercy is an expression of who we are in Christ. Mercy in word and deed is who Christ is. His body, the church, is in this world. If we fail to have mercy, to care for the needy among us, we render our confession a clanging cymbal (1 Cor. 13). But a zealous orthodoxy, a zealous proclamation of the Gospel and administration of the Sacraments, together with a rigorous concern for the needy reflect the New Testament church, even Jesus Himself. And precisely that internal life of love and concern for those in need spills–laden with the Gospel–into the community around the congregation. “Do good to all, especially to those of the household of the faith” (Gal. 6:10). I see it all the time. Churches concerned with caring for the needy in their midst are also most concerned with those outside.

There are Lutheran churches all over the world reaching their communities in love, or poised to do so, bringing Christ to all people. It is the sacred task of the church’s mercy arm to assist them in this act of love for the sake of Christ and His Gospel. And what joy is ours to hear along the way, “I thank God and Jesus Christ that someone has regarded us as human beings.”

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The Rev. Matthew C. Harrison serves as Executive Director of The Lutheran Church–Missouri Synod’s Board for and Human Care Ministries and World Relief in St. Louis, Missouri.

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For the Life of the World
For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body (1 Cor. 12:12-13).

One body, different members, each uniquely gifted to make the whole. This we hold to be true and this we teach to future pastors and deaconesses of the church.

But this has not always been so. Adapting the Concordia Theological Seminary campus to be disability friendly began in 1988, with a task force meeting in the living room of Professor Richard Muller’s wife, Kay. Years later, with elevators and accessibility equipment installed, the barriers are no longer mainly architectural. Now the barriers are often attitudinal and experiential. Many students have not been exposed to the unique differences that come with blindness, mental retardation, mental illness, and other disabilities. Their life experience may have been limited educationally or socially so as to allow old stereotypes to persist. Yet disabilities are widespread.

It has been estimated that one in every four Americans experiences a disability of some sort and one in ten people is affected by a significant disability. While we know no barriers exist to God’s love, sadly there often are barriers of fear and ignorance toward people with disabilities. The church often has not welcomed people with disabilities because of such barriers. The American Association of Mental Retardation (AAMR) relates that “individuals with developmental disabilities and their families still experience mixed responses to their presence, gifts, and needs from the congregation and limited support for religious participation.” The needs are great but so is the response.

Like the thrust of the new curriculum, integrating what was once separated into departments, CTS students are being exposed to a multitude of disability awareness opportunities. Guest speakers in field education and counseling classes share personal experiences and
Our church has had a clear, historic stance of pro-life: that God has created all life, able-bodied, able-minded and not, and that all life is sacred to God. Human life is not an achievement but a gift with intrinsic value at every stage, at every level of ability. The source of that dignity is that all life is God’s creation, and no life is excluded from those for whom Christ died. Our church has taken an uncompromising stand for human life “from womb to tomb” amidst a culture that says otherwise. This is an important aspect of the preparation of men for the Holy Ministry and women for diaconal work.

insights with future pastors and deaconesses with practical ways to support families impacted by disabilities. The first six-hour, elective module was created by Lutheran Disability Outreach and taught by the Rev. Brian Pratt. Bethesda, Lutheran Blind Mission, and other Recognized Service Organizations (RSO) hold convocations for the CTS student body.

Fieldworkers and deaconesses gain valuable experience in Friendship Bible Classes for people with cognitive challenges; these classes are organized and taught by Lutheran Disability Outreach in local churches, nursing homes, and on the CTS campus. Second-year student Dave Lingard taught the Friendship Class on campus along with Rev. Pratt. He reflects upon his experience as an absolute joy to teach the Gospel, the Good News of Jesus Christ, to people with developmental disabilities. “For me personally, it has been a tremendously uplifting experience. It is a chance to put into practice what we are learning here at the seminary,” commented seminarian Lingard.

Megan Mohr, a first-year deaconess student, works with Bethesda Lutheran Homes and relates that forgotten parishioners come in many guises. She works to give people with disabilities access to God’s Word, and feed their faith just like everyone else. “The experience has opened my eyes to the fact that caring for each person, with or without disabilities, incorporates more than personal hygiene and more than Bible studies: it’s both. In true diaconal service, all needs are met—both physical and spiritual,” explained Ms. Mohr.

Three internships were arranged for CTS deaconess students to work with people with developmental disabilities. Through opportunities such as these, students gain valuable experience that changes stereotypes about what people with disabilities can do and breaks down barriers to including people with disabilities in the life of their future congregations.

One man’s presence on the work force of the campus is breaking down those barriers as well. Carl Teegarden, 59, a man with cognitive challenges, has been working for the CTS Security Department for almost seven years. His reliable presence and sociable personality have gone a long way in underscoring the capability of people with disabilities. Tony Marquart, Carl’s boss in the Security Department, relates that he has learned more from Carl than Carl could ever learn from him or the job. “Carl has taught me patience and acceptance. A lot of our men don’t have much experience with people with disabilities; this is where the theory they learn in class can be put into practice by interacting with Carl.” Another Carl with some disabilities, Carl Nuffer, lived in one of the dorms for a quarter last year and worked part time for Creative Dining Service.

For the body does not consist of one member but many . . . if the whole body were an eye, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them as He chose. (1Cor. 12:14, 18)

These differences remind us that God has chosen to hide in the weak, the humble, and the outcast. These differences remind us that we, like all human beings, live with limitations; that it has been God’s design to place His breath of life into fragile earthly vessels; and we all live lives marked both by the good of creation and the brokenness under the cross. These differences remind us that at the heart of our theology it is the church that honors the weak and the vulnerable; it is the church that becomes the place where disabilities are not viewed as problems to be solved but ways of being human that can be understood, valued, and included.

Our church has had a clear, historic stance of pro-life: that God has created all life, able-bodied, able-minded and not, and that all life is sacred to God. Human life is not an achievement but a gift with intrinsic value at every stage, at every level of ability. The source of that dignity is that all life is God’s creation, and no life is excluded from those for whom Christ died. Our church has taken an uncompromising stand for human life “from womb to tomb” amidst a culture that says otherwise. This is an important aspect of the preparation of men for the Holy Ministry and women for diaconal work.

As it is, there are many parts, yet one body. The eye cannot say to the hand, “I have no need of you,” nor again the head say to the feet, “I have no need of you.” On the contrary, the parts that seem to be weaker are indispensable. (1 Cor. 12:20-22)

One body, different members, it is an exciting challenge for the church to be one body, an exciting challenge for CTS to equip pastors and deaconesses to welcome the vulnerable, to celebrate each one’s gifts in their differences, and to be complete in one body.

Mrs. Patricia S. Nuffer is a Concordia Theological Seminary deaconess intern with the LCMS Board for Human Care Ministries and World Relief. She will be working locally with LCMS churches to attain meaningful inclusion for people with disabilities and traveling abroad in Sudan and Kenya to establish congregational support for people with disabilities.
Most people assume that being an African-American pastor in the Lutheran Church gives me a unique perspective—especially when they discover that as an African-American I am thoroughly Lutheran, heritage and all. I am quick to remind them of two things. First, I am not so unique, of which I’m constantly reminded as I fulfill my call in a parish made up of mostly African-Americans. They, like me, are also Lutheran in theology and heritage and do not want any other Gospel.

Second, the Gospel is the same whether it is preached in a rural or urban setting, whether it is preached to the financially affluent or to people who struggle to make ends meet. The challenge is to apply this same Gospel to the unique setting, urban or rural, to which pastors are called by the Lord to serve. The fact is, what we all have in common is that we all live in a fallen world; we all have our joys and sorrows; we are all sinners in need of our Savior Jesus Christ.

Of course, the unique setting in which African-American Lutheranism finds itself does have its unique challenges. Most often—and this is just how the opinio legis that plagues us all happens to get its fingernails into black Lutheranism—our challenge has to do with maintaining the distinctive biblical and Lutheran teaching of salvation sola fide and sola gratia in the face of the largely synergistic sects that have long appealed to African-Americans. And the history of the
parish I presently serve offers an optimistic assessment of Lutheranism’s prospects in this ongoing challenge.

I have been called to serve a wonderful congregation in Cincinnati, Ohio. Immanuel finds herself located in a rough area that has definitely seen better days. This year the congregation is celebrating God’s blessings of 80 years of ministry, and it has been in its present location for 50 of those years. The buildings around us have fallen into disrepair or have been torn down altogether; but our little church remains a pristine little A-frame beacon of light in an area struggling to recapture some of its former dignity and stature in the city.

This primarily African-American congregation of saints is a thoroughly Lutheran congregation whose members have roots that go all the way back to Rosebud, Selma, and Kings Landing, Alabama. These towns are among the first places where the LCMS dedicated itself to work among former slaves. Drawing on the faith received in Alabama, by God’s grace, Immanuel Lutheran Church has remained faithful to the Gospel of Jesus Christ and the Book of Concord for decades in its challenging urban setting. The congregation started out in a bathhouse in 1924, moved into a church building in 1936, and then moved to her present location in 1956.

To be edified in the faith they have received, for years now, members of Immanuel have gathered together on Wednesday evenings for Vespers and Bible study. Recently during one of those Bible studies, as we were studying Paul’s Epistle to the Galatians, my heart was warmed when a beautiful elderly lady responded to Luther’s commentary concerning our “passive righteousness” by quoting the meaning of the third article of the Apostles’ Creed:

I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Spirit has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith. In the same way He calls, gathers, enlightens, and sanctifies the whole Christian church on earth, and keeps it with Jesus Christ in the one true faith. In this Christian church He daily and richly forgives all my sins and the sins of all believers. On the last day He will raise me and all the dead and give eternal life to me and all believers in Christ. This is most certainly true.

A major challenge for our congregation, which is not unique in the urban setting, is that we have seven churches of differing denominations in our immediate neighborhood and simply being Lutheran does not draw anyone to our door. Therefore, we must reach out to our community and meet specific needs while remaining who we are. This beautiful elderly lady stood out as a bloom of the Gospel in this arid synergistic setting and in those few words captured what Immanuel Lutheran is all about. By God’s grace we remain faithful to the teaching of Scripture and the Confessions that our redemption is a completely gratuitous act of God, which we simply receive in the means of grace. Our setting makes giving this up a pressure we cannot but constantly feel. Yet, “called by the Gospel . . . and preserved in the one true faith” in Jesus Christ, black or white, urban or rural, we know no other Gospel; and here, where Christ promises that the gates of hell will not prevail, not even an angel from heaven can turn us from Christ who has called us in His grace (Gal. 1:6), not even for the sake of increasing our membership and so-called unity and fellowship.

So, like Paul among the Jewish and Gentile Galatians, I have a great privilege and duty: to Lutherans, who are quick to be ashamed of their theological and liturgical heritage, and to people of my own race, for whom Lutheranism does not always strike a resounding chord; a duty to show that there is one Gospel, for white and black alike.

The Rev. Everette E. Greene serves as Pastor of Immanuel Lutheran Church, Cincinnati, Ohio.

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What Does This Mean?

One Gospel for a Fragmented World

I write these lines as the days of Easter steadily move toward Pentecost. The Book of Revelation gives us a glimpse of the heavenly celebration of that numberless multitude “from every nation, from all tribes and peoples and languages standing before the throne of the Lamb” (Rev. 7:9) singing a single song of salvation. Easter marks the triumph of God’s reconciling work in the blood of Christ Jesus for all people. Pentecost marks the reversal of Babel’s curse. The chaotic chattering of confused tongues gives way to preaching in which all hear in their own language the mighty works of the cross and the resurrection. The clarity of the Good Shepherd’s voice rings out in Peter’s sermon dispelling the clamor of those who sought to assert themselves by erecting that fateful tower into heaven as a symbol of their strength. Babel was about the scattering of secure sinners. Pentecost is the Spirit at work calling, gathering, enlightening, and sanctifying broken sinners.

Postmodernism sounds more like Babel than Pentecost. David Wells writes, “The amount and degree of differentiation here appear to be growing. For example, the census of the United States taken in 1950 offered only two racial categories: ‘white’ and ‘nonwhite.’ With each succeeding decade, however, the number of choices increased until in the 2000 census the number had grown to 12 in order to accommodate the gathering importance of racial difference. There is also the growing bonding of kin we see in the new expressions of tribalism–nationalistic, ethnic, and generational. These smaller units of meaning within which people belong in their minds have led some to think that they constitute the building blocks for a postmodern understanding of the world in which meaning can never be the same for any two of these groups—or maybe even for two people” (Above All Earthly Pow’rs: Christ in a Postmodern Word, Eerdmans, 2005, pp. 21-22). No wonder then that Wells goes on to make an impressive argument that multiculturalism is more than just “pizza, bagels, fish on Fridays, enchiladas, chow mein, and soul food.” It represents, he asserts, a “new spiritual quest” characterized by a hollow pluralism. Wells worries that the churches have been taken captive by ideologies of multiculturalism that threaten the very core of the New Testament confession that Jesus alone is the Savior of the whole world.

The New Testament proclaims one Gospel, for there is only “one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all” (Eph. 4:5). The singular message preached by Peter on the first Pentecost did not lead to segregated clusters or ethnic cell groups but to the church pictured in Acts 2:42, “And they devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread, and the prayers.” Of that church, Luke writes “all who believed were together and had all things in common” (Acts 2:44). Bound together by a common confession they shared a common life that was embodied in concrete acts of hospitality and works of mercy. Far from the shallow cries of inclusiveness at the expense of doctrine so common today, the apostolic church was inclusive precisely because of its exclusive confession of the Lordship of Jesus.

The mission of the church of Jesus Christ is nothing less than making Him manifest to the nations in the preaching of His Word as all are called to repentance and faith in Baptism. None are excluded by race, ethnicity, by economic status, or gender from this call; for every single one of Adam’s offspring share in the bond of sin and all have been redeemed by the blood of the Lamb. The miracle of Pentecost continues to repeat itself at pulpit and font as God pours out His Spirit on all flesh in the Gospel of the forgiveness of sins. Our seminary exists to form men of all races and nationalities for this global ministry. No one should be deprived of thoroughly trained pastors on account of their background, for Christ and His gifts are for all.

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.
The decision to study for the vocation of pastor always brings with it some big life changes. In the case of Sam Schuldheisz it meant leaving the west coast of our United States and relocating to the heartland, Fort Wayne, Indiana. But Sam will soon return to his roots as he was recently assigned his vicarage at Trinity Evangelical Lutheran Church, Palo Alto, California, for the 2006-2007 academic year.

Sam spent his formative years in Portland, Oregon, not far from the Concordia University campus where his father serves as Athletic Director. He attended Lutheran schools for both his elementary and high school years. He continued the tradition for his university studies, but chose to relocate and attend Concordia University, Irvine, California. Upon entering the university Sam planned to study to become a history teacher and earn a political science degree in hopes of securing a job in government service. He would certainly go on to a life of service, but not in the area of government.

At the end of his sophomore year, after much prayer, consideration, and discernment, he switched to a theology major and enrolled in the pre-seminary program. This change was precipitated by two people of influence
in his life. “My roommate in college, Kevin DeHope, taught me a lot about being Lutheran and about good theology when we were at school together. Kevin is still a formative influence in my life not only as a theologian, but as a dear friend and Christian brother,” explained Sam. “I also remember my Grandma saying, ‘Perhaps now that you have a roommate who is a pre-seminary student, you will study for the pastoral ministry.’ Additionally, both of Sam’s grandfathers, the Rev. F. A. Hertwig and the Rev. Benjamin Schultheisz, were pastors. “It is definitely in the family to be a pastor. It goes way back,” offered Sam. While Sam never had the opportunity to talk with his Grandfather Schultheisz, as he passed away before Sam was born, he describes his Grandfather Hertwig as a constant source of sound Lutheran theological wisdom.

While family history and friends often have a great influence on a man’s decision to pursue the Holy Ministry, another great influence is seeing pastors serve with joy and dedication. Sam was fortunate to see this in the Rev. Alphonso Espinosa and the Rev. Charles Mallie. “Pastor Espinosa and Pastor Mallie influenced me greatly during my days of school at Irvine. I learned a lot about pastoral care in action,” commented Sam.

When he graduated from Concordia–Irvine in 2004 with a degree in Theology, Sam made the choice to study for his Master of Divinity degree at CTS. “I chose CTS because the professors care about the students. They would visit with me as I observed classes while I was in college and were more than willing to talk after class, eat lunch with me, and go out of their way to welcome me to the seminary community,” said Sam.

Now that Sam has finished two years at CTS and has come to know the faculty and student body even better, his impression is still very positive. “The students here care about theology and what it means to be Lutheran. But, they also know something about community,” Sam explained. “This is a community that is gathered around Word and Sacrament; a community that is gathered around Holy Scripture and the Lutheran Confessions; a community that is connected to one another through this study of theology.” He also cites his great fieldwork experience at Faith Lutheran Church, Roanoke, Indiana, where he feels he has found a home-away-from-home. “In serving this congregation I have found that I have been served even more and learned more than I could have ever expected.”

When discussing the challenges of seminary life, time management often seems to come to the forefront. Sam and his wife, Natasha, married during the summer between his first and second years at the seminary. In fact, they will be celebrating their first wedding anniversary this month. That very happy change caused him to reorganize his commitments and study time to make sure there was still time for them to enjoy their new life together.

There are also those moments of self-doubt that can slip into the mind of even the most dedicated student. “Some of the greatest challenges have come in battling my own will, always wondering if you are smart enough, etc. But the reward is knowing that Christ has promised to give us strength, not of ourselves,” said Sam. “So we may struggle with grades or getting reading finished when we want to, but He gives us the strength and comfort of His Word despite ourselves. Satan loves to tempt us, especially at seminary, but studying God’s Word in the classroom and praying the offices in chapel are a constant reminder that Christ has crushed that evil foe.”

Sam has had many opportunities to speak with men who are visiting the CTS campus, and they often ask how they will know if the vocation of pastor is right for them. He counsels them with these words, “Read the Scriptures— for in them is the strength to guide you as you pray and discern in preparation for coming to the seminary. If you desire to seek the office of pastor, it is a noble task. God gives the strength and the growth and will provide people to encourage you along the way. Also, read as much as you can. You can never read enough and can never stop learning. Theology and the pastoral office is a lifelong pursuit that God has promised to bless.”

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**Plan Ahead!**

Are you thinking about attending CTS?

Make plans to visit with us during:

**Fall Prayerfully Consider Invitational Campus Visit**

*September 21-23, 2006*

**Christ Academy—College**

*February 15-18, 2007*

For additional information on these events please call the CTS Office of Admission 1-800-481-2155.
Christ for All People

By Jayne E. Sheafer

“The lack of adequate catechetical instruction for the church has been the greatest challenge everywhere that I have served. Every other challenge has its cause or root in this basic understanding of faith. When laypeople do not have adequate understanding of the basic Christian faith, then it affects their leadership abilities and other critical functions of the church.”

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” These words from Matthew 28:19-20 are some of the most familiar in the Bible. It is our charge as Christians to continue to share the life-saving message of the Gospel with all those we meet, in every circumstance.

The Lutheran Church–Missouri Synod has long been dedicated to fulfilling this Great Commission to all of God’s people, no matter the ethnic background. One such group to which the LCMS is reaching out is the Hmong people. According to the website www hmonglcms org, “The Hmong are a distinct group of people who claimed to have originated in China. According to Hmong history, during the eighteenth century many Hmong families had migrated to Southeast Asia due to a war with the Chinese. Some of these families migrated to North Vietnam, Laos, Thailand, Mayamar (Burma), and other nearby countries.” During the Vietnam War many Hmong supported the U.S. effort and were forced to flee the country once American troops left the region in 1975. Now many of those refugees have relocated to the United States, especially to California, Minnesota, Wisconsin, North Carolina, Rhode Island, Colorado, Georgia, Pennsylvania, Michigan, and major cities of the Northwest region of the United States.

The Rev. Kou Seyer (CTS 1991) is the first Hmong pastor to be ordained in the LCMS. His first call was to be pastor of the Hmong Lutheran Church in St. Paul, Minnesota. While serving as a faculty member, he was instrumental in founding the Center for Hmong Studies at Concordia University, St. Paul. He and his wife, Maykou, also established the Hmong ministry at Bethlehem Lutheran Church, St. Paul.
In 2004 Pastor Seying was called to serve as the Minister of Hmong Outreach Ministries at St. Paul Lutheran Church, Merced, California. Here he has the opportunity to focus on ministry to the Hmong who have relocated to central California. Bringing the Gospel to this group presents specific challenges as the belief system of the Hmong is based upon Animism. “The Hmong people believe in many supernatural beings—gods, spirits of places, household spirits, malicious spirits, and spirits of the dead. They also believe that men and all living things have souls which return to an afterworld when they die, and there await reincarnation” (Nusit Chindarsi, The Religion of the Hmong Njua [Bangkok: The Siam Society, 1976], p. 17). Some scholars have identified this religion as an ancient form of Daoism.

Interestingly enough, when Pastor Seying speaks of his challenges in this outreach, they closely mirror those found in traditional congregations. “The lack of adequate catechetical instruction for the church has been the greatest challenge everywhere that I have served. Every other challenge has its cause or root in this basic understanding of faith. When laypeople do not have adequate understanding of the basic Christian faith, then it affects their leadership abilities and other critical functions of the church,” commented Pastor Seying. “In establishing a new ministry, I spent a great deal of time taking leaders or new Christians through a year-long catechetical study. Laying a solid biblical foundation is a challenge in today’s mission work among the Hmong people in America, as with many other groups, because of their syncretistic nature coupled with materialism and the postmodern thinking of ‘whatever.’”

A unique tool Pastor Seying has been able to employ is the weekly Light of Life radio broadcast he and his wife, Maykou, host. The program airs on two different radio stations in the Minneapolis-St. Paul area and since December 2005, they have expanded this weekly program to the Central Valley of California on KQEQ-1210 AM out of Fresno. Listeners from around the world are also able to listen on these stations via the internet. “One of our great joys has to do with the feedbacks from the listeners of our weekly radio program,” explained Pastor Seying. “God’s Word brings a peace and joy to them each week in a simple, uncomplicated, straightforward Law and Gospel manner. Listeners have called in to share that it is very refreshing to hear God’s Word in such a way.”

In addition to this “high tech outreach,” Pastor Seying and Maykou continue to practice one-to-one outreach. “Maykou spent a Saturday morning at the Merced open market sharing the good news of Jesus to many. As a part of the tools for reaching out to many who are not yet Christians we hand out copies of our radio program. It was such a joy for Maykou to spend a whole morning witnessing to many folks,” shared Pastor Seying. “One of the highlights has to do with a mother sharing how her daughter has learned so much from just listening to the Lord’s Prayer. She mentioned that it was such a good way to learn how to pray (the disciples did ask Jesus how to pray). From the prayer she learned that we are to forgive others, our enemies as well. All this is coming from a teenager!”

Pastor Seying has also begun a two-year Leadership Training Program to prepare others to reach out to the Hmong community. “Our current leadership pool stretches from Visalia to Sacramento. Excitement truly filled the room at the first session. One of the benefits of having leaders meet together is the learning and sharing that take place among each other. We explored the concept of Christian confessions—what does it mean to be a Christian? In this first session, much attention was devoted to the whole idea that the entire Bible is really a confession of faith. In the sessions we will continue to explore the chief articles of the Christian faith,” explained Pastor Seying.

Future plans for Pastor Seying’s work include starting three new ministries in Fresno, Stockton, and San Jose, California. Initial visits have been made to these cities and potential leaders have been identified. The next few months will be critical in terms of preparing for the next steps in bringing these ministry starts into realities. Pastor Seying explains his hopes as he, with God’s help, nurtures these mission starts, “My simple goal is to train as many leaders as possible and pray that out of those leaders God will call many to the Holy Ministry.”

The Rev. Kou Seying is married to Maykou Kue. They have two daughters, Grace (11), Sarah (7), one son, Seth (3), and are anticipating the birth of their fourth child in December 2006.
Seminary Announces Calls, Vicarages, and Deaconess Internships

One sure sign of spring at CTS is the Vicarage Assignment/Deaconess Internship and Call services held each April. Kramer Chapel was filled to capacity with friends and relatives as they gathered in anticipation to hear where their loved one will go to serve. Men studying to become pastors were assigned a one-year vicarage, and women pursuing the vocation of deaconess were assigned an internship. The Rev. David C. Fleming (CTS 1986), Our Savior Lutheran Church, Grand Rapids, Michigan, was the preacher for the special service. Each vicar and deaconess has been assigned to a congregation or institution where they will have the opportunity to “learn while doing” under the supervision of ordained clergy of The Lutheran Church–Missouri Synod. This year CTS vicars and deaconesses will serve in areas ranging from the heartland of the United States to Kenya to Russia.

Men who have completed their seminary studies received their first call into the pastoral ministry. “The apex of the seminary year is the distribution of calls to our graduating students. Here the Lord, through His church, calls seminarians to serve God’s people in a particular place. The years of prayer, study, and training culminate in the joyful worship service where candidates present themselves—often unaware of where the Lord will place them,” commented Dr. Dean O. Wenthe, CTS President. “It is my privilege to see the sparkle in their eyes and the gratitude in their lives for the blessing that Christ bestows in calling them. May we all, with them, rejoice in the grace and goodness of our Risen Lord in so ordering His church and sending His servants to a dying world with the Word of Life.” The Rev. Ray G. Mairly, President, Missouri District, was the preacher for the call service.

The men who received their calls will relocate to every region of our country to serve in parishes from Hawaii to New York. In the last several years CTS graduates have been placed in all 35 LCMS Districts to serve in hundreds of our Synod’s diverse congregations. Please join the entire CTS community as we pray for all the workers who received assignments. May the Lord of the Church encourage them and bless their efforts as they strive to fulfill our Savior’s Great Commission to spread the Gospel message and make disciples of all nations.

First Deaconesses Placed for Service

May 18, 2006, marked a historical day at CTS as the first deaconesses from our seminary were placed for service in The Lutheran Church–Missouri Synod during worship in Kramer Chapel. Appropriately the text for the homily by Dr. William C. Weinrich, Academic Dean, was Luke 6:27-36 which describes service through acts of mercy. “You must be merciful, so others may have hope and faith,” said Dr. Weinrich. “By your service you will illustrate and demonstrate the mercy of Christ.”

Receiving placement were Linda Cosgrove and Angela Lubbesmeyer. Ms. Cosgrove will serve at St. John Lutheran Church, Topeka, Kansas, and Ms. Lubbesmeyer received her placement to Bethesda Lutheran Homes and Services, Inc., Shawnee Mission, Kansas. In his comments following the placement Dr. Arthur A. Just, Jr., Director of Deaconess Studies, said he is heartened at the church’s positive response to the need for deaconesses in our congregations and institutions. He also announced there will be additional placements of CTS deaconess graduates this summer and fall.

There are currently 25 women participating in Deaconess Studies at CTS. It is a rigorous program of theological studies which provides the foundation for the charitable life and prepares women for service to the church through various vocations and tasks that serve the needy in our midst. For additional information on Deaconess Studies please phone the CTS Office of Admission at 1-800-481-2155, or e-mail Deaconess@ctsfw.edu.

First Deaconesses Placed for Service

Dr. Arthur Just, Ms. Angela Lubbesmeyer, Ms. Linda Cosgrove, Dr. William Weinrich, and Dr. Dean Wenthe
Students Receive Academic Awards

A wards for academic achievement and leadership were presented to several students at the close of the 2005-06 academic year. This year’s awards include:

St. Timothy Award: This year’s recipient is Mark Taylor. This award was established to give an annual monetary gift to a second-year student who has established himself as a consummate student in Biblical Studies.

Zondervan Award: The recipient for this year is Brian Crane who recently received his vicarage assignment to serve St. John Lutheran Church, Wheaton, Illinois (Northern Illinois District). This is a nationwide award program of Zondervan Publishing whereby seminaries or colleges choose one exemplary student in Greek and the interpretation of the New Testament to receive their choice of resources published by Zondervan for their continued study of the New Testament in Greek.

The Draves-Lepper Scholarship: Marcus Nelson, who is finishing his vicarage year at Trinity Lutheran Church, Lombard, Illinois (Northern Illinois District), is this year’s recipient. This scholarship was established in 1997 to be given to an exceptionally gifted student in the area of Systematic Theology. The recipient has shown outstanding academic ability in Systematics, Lutheran Dogmatics, and a firm commitment to the Lutheran Confessions.

Shepherd’s Staff Award: The award was presented to Joshua Schneider who has been called to serve as Associate Pastor of Emmanuel Lutheran Church, Kahului, Maui, Hawaii (California-Nevada-Hawaii District). This award is given to the outstanding fourth-year student who has excelled in academic and extra-curricular activities while demonstrating an excellent pastoral attitude and heart. The recipient of this award is chosen by the President and Vice President of the Student Association and the President and Vice President of the fourth-year class.

Student Writing Awards were also presented by the Student Association in the areas of Exegetical, Systematics, Historical, and Pastoral Ministry and Missions studies:

Exegetical: Stuart Floyd, who will serve next year as a Graduate Assistant in the Pastoral Ministry and Missions Department. His paper is entitled Sojourner: The Gentile Mission of Exodus.

Historical: Steven Parks, who will serve as a Graduate Assistant in the Historical Department for the 2006-07 academic year. The title of his paper is Luther’s Lectures on Genesis as a Corrective to Antinomianism.

Systematics: Carl Roth, for his paper entitled Zwingli and Luther on the Temporal and Eternal Bodily Effects of the Lord’s Supper. Carl recently received his first call to serve Trinity Lutheran Church, Livingston, Texas (Texas District).

Pastoral Ministry and Missions: Gary Schultz, for his adult Bible study series entitled Singing the Catechism: The Catechism Hymns of Dr. Martin Luther. Gary will vicar at Luther Memorial Chapel, Shorewood, Wisconsin, (South Wisconsin District); and Carl Roth for his research paper, The Suffering of the Christian in the Context of the Theologia Crucis and the Vita Passiva: A Study in Martin Luther’s Thought Based on His Lectures on Genesis.

Please join the faculty, staff, and student body as we congratulate these men for their accomplishments in their chosen areas of study and continuing the fine academic traditions of Concordia Theological Seminary.

(L-R): Mark Taylor, Brian Crane, Carl Roth, Stuart Floyd, Gary Schultz, and Joshua Schneider (Not pictured: Marcus Nelson and Steven Parks).
The faculty, staff, and student body of CTS marked the close of the 160th academic year on May 19 with a baccalaureate service during morning worship and graduation ceremonies in the evening in Kramer Chapel. Members of the graduating classes of 1956 and 1966 also joined in the festivities as they gathered on campus for their class reunions.

The Rev. James A. Haugen, Sr., pastor of Zion Lutheran Church, Columbia City, Indiana, was the preacher for the baccalaureate service. His text was Joshua 1:8-9 which encourages us to be strong and courageous. “Be courageous enough to be like Jesus and you will be strong because He is strong,” said the Rev. Haugen as he addressed the graduating class. Rev. Haugen’s son, Joshua, was a member of the class of 2006.

As part of the evening’s graduation ceremony the President of the fourth-year class, Carl Roth, announced that this year’s graduating class has commissioned a portrait of Professor Kurt E. Marquart as their gift to the seminary. As the ceremony continued, those in attendance were honored to be addressed by Bishop Walter Obare Omwanza of the Evangelical Lutheran Church in Kenya. Bishop Obare is well known internationally as a brave and articulate spokesman in defense of confessional Lutheranism. In his remarks Bishop Obare encouraged all people to pray for the spread of the true Gospel throughout the world and encouraged all those who will be serving in the church to share their faith with conviction both near and far. His remarks may be heard by going to www.ctsfw.edu/obare/commencement-address.ram.

Degrees conferred upon the student body include Master of Arts, Master of Divinity, Master of Sacred Theology, Doctor of Ministry, and Doctor of Philosophy in Missiology. The Doctor of Divinity, honoris causa, was awarded to three members of the clergy:

The Rev. Bengt Birgersson, Secretary of the Swedish Mission Province, Göteborg, Sweden: The Rev. Birgersson was honored for his courageous service toward the restoration of confessional Lutheranism in the Church of Sweden.

The Rev. Dr. Charles L. Manske, Past President of Christ College, Irvine, California: Dr. Manske was honored for his service and dedication to The Lutheran Church–Missouri Synod. He played a substantial role in forming Christ College (now Concordia University), Irvine, California, and served as its founding president.

The Rev. Walter Obare Omwanza, Bishop of the Evangelical Lutheran Church in Kenya (ELCK): Bishop Obare was honored for his service and dedication to the ELCK where he is committed to improving the theological education of the clergy, lay-evangelists, and deaconesses.
The Miles Christi (Soldier of Christ) Award was presented to three laypeople. This award was created by the CTS faculty in order to recognize and honor Lutheran laity who have glorified God through a real contribution in some field of human endeavor and have displayed the characteristics of good soldiers of Jesus Christ.

Mrs. Lenore M. Diek, Fort Wayne, Indiana: Mrs. Diek is especially noted as a diligent worker for this seminary and for the Indiana District. She has been a regular participant for many years in the Concordia Theological Seminary Guild and in the President’s Advisory Council. She has also served as a consultant for the seminary’s Christ’s Child Learning Corner.

Mr. Carl B. Fickenscher, Spicewood, Texas: Over the years he has been a member of several Lutheran congregations in both California and Texas, serving these congregations as congregational chairman, Board of Elders chairman, Board of Stewardship chairman, and working on building committees. He has been a faithful and diligent supporter of this seminary and serves as a member of the President’s Advisory Council. He is the father of Dr. Carl C. Fickenscher, CTS Professor and Dean of Pastoral Education and Placement.

Mrs. Erna I. Weinrich, Ponca City, Oklahoma: Mrs. Weinrich has lived a life testified to by all who know her as one of Christian humility and boundless charity. She has shown strong support of those who wish to enter the work of the church. Mrs. Weinrich set up a special endowment for the sole purpose of supporting persons from her congregation who wanted to study to be a pastor or a teacher in the church. She is the mother of Dr. William C. Weinrich, CTS Academic Dean.

While these events marked the end of another exciting and successful year at CTS, Dr. Weinrich and the entire CTS community are already preparing for the coming year, “We look forward to seeing our returning vicars and those who are completing their first year of study. We look forward to a new incoming class that from the present perspective appears to be very strong. May Christ richly bless those who learn and those who teach here at Concordia Theological Seminary that they might be a blessing to the Lord’s people.”
Seminary Announces Calls, Vicarages, Deacon Assignments

Concordia Theological Seminary, Fort Wayne, is pleased to announce its Spring 2006 calls to the pastoral ministry, vicarage assignments, deaconess internships, and deaconess placements.

**CALLS April 26, 2006**

**JONATHAN J. BAKKER**  
Zion Lutheran Church (Assistant Pastor)  
Mount Pleasant, MI

**JONATHAN P. BOEHNE**  
Mount Calvary Lutheran Church (Assistant Pastor)  
Huron, SD

**EARL G. BROWN (AR)**  
St. John’s Lutheran Church (Assistant Pastor)  
Effingham, IL

**CHRISTOPHER M. FINCHER**  
Holy Trinity Lutheran Church  
Columbia, SC

**STUART V. BURT**  
Trinity & Zion Lutheran Churches  
Hebron & Shickley, NE

**JESSE K. EARLE**  
Our Redeemer Lutheran Church (Assistant Pastor)  
Dubuque, IA

**JOHN C. DEANG**  
Nebraska District (Missionary-at-Large among African Immigrants)  
Lincoln, NE

**TERRY L. DEGIOVANNI**  
St. Paul’s Lutheran Church  
Duluth, KS

**DAVID D. DOELLINGER**  
Immanuel Lutheran Church  
Terre, IA

**DAVID R. EMMONS**  
Zion & Immanuel Lutheran Churches  
Turtle Lake & Clayton, WI

**DOUGLAS A. EVISON**  
St. John Lutheran Church  
Beardstown, IL

**CHRISTOPHER M. FINKER**  
Christ & Faith Lutheran Churches  
Elkhart & Hugoton, KS

**STEVEN D. GIRARD**  
Salem Lutheran Church  
Madelia, MN

**JOHNNY V. GREVE (AR)**  
St. Peter’s Lutheran Church  
Pingree Grove, IL

**JUSTIN A. HERMAN**  
Redeemer Lutheran Church (Associate Pastor)  
Huntington Beach, CA

**KARL R. HESS**  
St. Peter Lutheran Church (Associate Pastor)  
Joliet, IL

**CURT R. HOOVER**  
Faith Lutheran Church (Associate Pastor)  
Spring Hill, TN

**BRAD D. HOFSTEDER**  
Summit of Peace Lutheran Church (Associate Pastor)  
Thornton, CO

**DENIS E. HUELLE**  
Peace Lutheran Church (Associate Pastor)  
Bremerton, WA

**ERIK J. IVASON**  
Holy Cross & Faith Lutheran Churches  
Steeley Lake & Condon, MT

**ROSS E. JOHNSON**  
Redeemer Lutheran Church (Associate Pastor)  
Fairhope, AL

**STEPHENV. KIESER (AR)**  
Zion Lutheran Church  
Storm Lake, IA

**EDWARD J. KILLIAN**  
Faith Lutheran Church  
Waterloo, IA

**BENJAMIN A. KJENDAL**  
Trinity Lutheran Church  
Brooklyn, NY

**DONALD M. KLATT**  
Trinity & Immanuel Lutheran Churches  
Holloway, MN

**GREGORY A. KOPP**  
Grace Lutheran Church (Mission Developer in Monticello, MN)  
Becker, MN

**JONATHAN T. KRENZ**  
Epiphany Lutheran Church  
Dor, MI

**MARK E. LANGHOF**  
Zion & St. John Lutheran Churches  
Power & Fairfield, MT

**BRIAN C. LIGHT**  
St. Paul Lutheran Church (Associate Pastor)  
Carroll, IA

**RAY W. LONG III**  
St. Philip Lutheran Church  
Cleveland, OH

**CURTIS A. MAY**  
Peace Lutheran Church  
Chardon, OH

**JAMES E. MAY, JR.**  
LCMS Missionary  
Togo, West Africa

Board for Mission Services

**WADE A. MILLER**  
Sonrise Lutheran Church  
Pottersville, NY

**AARON M. MOLDENHAUER**  
Zion Lutheran Church (Associate Pastor)  
Beecher, IL

**DAVID E. NABINGER**  
Grace Lutheran Church  
Arcadia, FL

**JON C. OLSON**  
Our Saviour’s Lutheran Church  
Pipestone, MN

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

**JASON P. PETERSON**  
St. John’s Lutheran Church  
Burl, IA

**CHRISTEN E. PRUMM**  
St. John’s Lutheran Church  
Brifton, SD

**DANIEL T. REDDING**  
First English & Zion Lutheran Churches  
Centerville & Hurley, SD

**JASON A. REED**  
St. John’s Lutheran Church  
Mattoon, WI

**DAVID KEITH REEDER**  
Redeemer Lutheran Church  
Emmett, ID

**ROBERT A. RENFREW**  
Emmanuel Lutheran Church  
Green River, WY

**MARTIN M. RICH**  
Calvary Lutheran Church  
Waupeaca, WI

**CARL D. ROTH**  
Trinity Lutheran Church  
Livingston, TX

**BENJAMIN K. RUCKER**  
Bethel Lutheran Church  
Round Lake, MN

**RANDALL S. RUSSELL**  
Peace & Our Redeemer Lutheran Churches  
Delavan & Independence, IA

**STEVEN D. SCHAFF**  
Mount Calvary Lutheran Church (Mission Developer)  
Warner Robins, GA

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

**JOSHUA V. SCHNEIDER**  
Emmanuel Lutheran Church (Associate Pastor)  
Kahului, Maui, Hawaii

**JOHN A. SCHUETZ**  
Our Redeemer Lutheran Church  
Jackson, MN

**ARTHUR SCHWENK, JR.**  
Trinity Lutheran High School (Chaplain & Teacher)  
Seymour, IN

**RANDALL J. SMITH**  
St. Peter Lutheran Church  
Hampton, NE

**RAYMOND A. SMITH**  
Trinity Lutheran Church  
Ortonville, MN

**FLOYD P. SMITH, JR**  
Immanuel Lutheran Church  
Hazel Green, AL

**JEFFREY D. SPRINGER**  
Trinity Lutheran Church  
Whitter, CA

**HOWARD S. TRAVIS (AR)**  
St. John Lutheran Church  
West Branch, MI

**STEVEN M. VOELKER (AR)**  
Holy Trinity & Hope Lutheran Churches  
Lakeview & Stanton, MI

**DENNIS A. WENHOLZ**  
Mount Calvary Lutheran Church  
Colstrip, MT

**MICHAEL J. WILDAUER**  
Bethlehem & Hope Lutheran Churches  
Milwaukee, WI

**MARK K. WITTE**  
Grace Lutheran Church (Associate Pastor)  
Monroe, MI

**NATHAN P. WOOLERY**  
Prince of Peace Lutheran Church  
Cameron, MO

**EDWARD W. WRIGHT, JR.**  
Our Redeemer & Trinity Lutheran Churches  
Ramsay & Bergland, MI

**KYLE J. WRIGHT II**  
St. Matthew Lutheran Church  
Hamlet, IN

**VICARAGES April 25, 2006**

**CHRISTOPHER D. BARTELL**  
Beautiful Savior Lutheran Church  
Milton, WA

**WARRIORS BERGER (DEL)**  
Shepherd of the Hills Lutheran Church  
Snohomish, WA

**DEAN S. BERTSCH (DEL)**  
Lutheran Homes, Inc.  
Fort Wayne, IN

**KENNETH J. BOMBERGER**  
Immanuel Lutheran Church  
Saginaw, MI

**KURTIS A. BUELLMANN**  
Trinity Lutheran Church  
Wautoma, WI

**BRIAN T. CRANE (DEL)**  
St. John Lutheran Church  
Wheaton, IL

**KEVIN G. DEHOPE**  
Risen Savior Lutheran Church  
Buffalo, IL

**MATTHEW T. DENT**  
Trinity Lutheran Church  
Hampton, IA
### Deaconess Internships and Deaconess Placements

**RUSSELL L. DEWELL (DEL)**
Trinity Lutheran Church and Lutheran Hospital of Indiana (CPE)
Fort Wayne, IN

**JON M. DICKMANDER**
Peace With Christ Lutheran Church
Fort Collins, CO

**CHRIS F. DURLACHER**
Trinity Lutheran Church
Casper, WY

**MARK I. FAKIH**
Zion Lutheran Church
Clark, NJ

**MICHAEL O. FEUER (DEL)**
St. John Lutheran Church
Lawton, OK

**HANS W. FIENE**
Immanuel Lutheran Church
Terre Haute, IN

**JEFFREY D. FRECHETTE, SR.**
St. Paul Lutheran Church
Albion, MI

**BRANDON J. FROLAND**
Calvary Lutheran Church
Elgin, IL

**WESLEY A. GEER (DEL)**
Grace Lutheran Church
Winchester, KY

**JOSHUA C. GERARDOT**
Redeemer Lutheran Church
Bartlesville, OK

**EUGENE W. HAUG (DEL)**
Zion Lutheran Church
Coruna, IN

**ALAN R. HILTON (AR)**
Our Savior, First Lutheran, & St. Luke Lutheran Churches
Chester, Greenville, & Portola, CA

**SAMUEL J. JANSSEN**
Memorial Lutheran Church
Houston, TX

**MICHAEL F. JOYT (DEL)**
Calvary Lutheran Church
Yuma, AZ

**TRAVIS R. KLEINSCHMIDT**
Redeemer Lutheran Church
Gresham, OR

**DAVID H. KLINGE**
Trinity Lutheran Church
Vinton, IA

**KEITH E. KNEA**
St. John Nottingham Lutheran Church
Cleveland, OH

**CHRISTOPHER J. LABOUGE (DEL)**
Serowe Cattleposts Translation Station,
Serowe and Tlhatang, Botswana, Africa
Trinity Lutheran Churches

**TIMOTHY J. LAI**
West Portal Lutheran Church
San Francisco, CA

**RYAN L. LOESIE**
Immanuel Lutheran Church
Pensacola, FL

**DENNIS M. MEEKER (DEL)**
Assignment Pending
Evangelical Lutheran Church in Kenya

**MICHAEL W. MEYER**
University Lutheran Chapel & Rocky Mountain District
Boulder & Aurora, CO

**RICHARD A. MITTELSTADT (AR)**
Trinity Lutheran Church
Eden, TX

**RODNEY L. MORRISON, JR.**
Christ Lutheran Church
Stevensville, MI

**NATHAN W. MUEHLBERG**
Grace Lutheran Church & Trinity Lutheran Churches
Neihg & Elgin, NE

**PAUL F. NUS**
Mount Olive Lutheran Church
Billings, MT

**CONRAD W. OEHLERT**
Immanuel Lutheran Church
Decatur, IN

**DAVID A. OESTER**
St. Mark Lutheran Church
Steubenville, OH

**JOSHUA A. PAGAN**
Family of Christ Lutheran Church
Alpine Township, MI

**LAWRENCE W. PAUL (DEL)**
Saving Grace Lutheran Church
Chino Valley, AZ

**KENT A. PECK**
Wheat Ridge Lutheran Church
Wheat Ridge, CO

**DANIEL W. PEZZICA**
Martini Lutheran Church
Baltimore, MD

**PEETER PIRN (DEL)**
Unity Lutheran Church
Cleveland, OH

**MARTY L. PORTER (DEL)**
Zion Lutheran Church
Sacramento, CA

**ROBERT M. PORTIER (DEL)**
St. Paul Lutheran Church
Sevierville, TN

**MARK A. PREUS**
Trinity Lutheran Church
Norman, OK

**BRYAN A. REEVES (DEL)**
St. John Lutheran Church
Gary, IN

**CHANTRY E. RICE**
Trinity Lutheran Church
Lombard, IL

**AARON M. RICHET**
Grace Lutheran Church
Albuquerque, NM

**PHILIP J. RIGDON**
Lord of Life Lutheran Church
North Vernon, IN

**NATHAN W. SCHEELE (DEL)**
LCMS Missionary
Kenya, Africa

**SAMUEL P. SCHULHEISZ**
Trinity Lutheran Church
Palo Alto, CA

**GARY W. SCHULTZ**
Luther Memorial Chapel
Shorewood, WI

**RODERICK D. SCHULTZ**
Hope Lutheran Church
DeWitt, MI

**JON D. SCICLUNA (AR)**
Grace Lutheran Church
Redford, MI

**VINCENT X. SHAW**
Faith Lutheran Church
Capistrano Beach, CA

**BRADFORD C. STADSVOLD**
Concordia Lutheran Church
Louisville, KY

**MICHAEL R. STANDFEST**
St. John Lutheran Church
Chester, IL

**BRIAN T. STARK (DEL)**
Calvary Lutheran Church
Plymouth, IN

**MICHAEL J. STEFFENS**
Redeemer Lutheran Church
Highland, IN

**RONALD A. STEPHENS**
St. John Lutheran Church
East Moline, IL

**JOHN S. TURNER (DEL)**
Faith Lutheran Church
Craig, CO

**KURT A. ULMER**
St. Paul’s Lutheran Church
Lockport, IL

**BRADLEY A. VOGT (DEL)**
St. Paul & Trinity Lutheran Churches
Waco & Fairfield, TX

**GERRY L. WEAVER (AR)**
Zion Lutheran Church
Springfield, MN

**WEINKAUFT, ROBERT C. (DEL)**
Grace Lutheran Church
LeMars, IA

**JOHN S. WEST**
Heavenly Host & Shepherd of the Hills Lutheran Churches
Cookeville & McMinville, TN

**STEVEN D. WICHTENDAHL (DEL)**
Grace Lutheran Church
Many, LA

**GLENN H. WORCESTER**
Immanuel Lutheran Church
Lethbridge, Alberta, Canada

**RANDALL P. WURSCHMIDT**
St. John’s Lutheran Church
Topeka, KS

**DAVID J. ZILLMER**
Immanuel & Christ Lutheran Churches
Spencer & Lynch, NE

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**DEACONESS INTERNSHIPS**
April 25, 2006

**JUDITH ANDERSON**
Bethesda Lutheran Homes
Fort Wayne, IN

**LORNA MEEKER**
Evangelical Lutheran Church in Kenya
Ogongo Deaconess College
Lake Diocese, Kenya

**PATRICIA NUFFER**
Zion Lutheran Church
LCMS Board for World Relief and Human Care
Fort Wayne, IN

**JULIE ANN SHAPLEY**
Bethesda Lutheran Homes
Fort Wayne, IN

**ALLA SVETSOVA**
St. Andrew Lutheran Church
Novosibirsk, Siberia, Russia

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**DEACONESS PLACEMENTS**
May 18, 2006

**LINDA COSGROVE**
Bethesda Lutheran Homes and Services, Inc.
Shawness Mission, KS

**ANGELA LUBBESMEYER**
St. John’s Lutheran Church
Topeka, KS

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**AR:** Alternate Route
**DEL:** Delayed Vicarage
In the Image of God: The Christian Vision for Love & Marriage

September 18-20, 2006 • Fort Wayne, Indiana

Monday, September 18
8:30-10:00 a.m. Registration
10:00-10:30 a.m. Opening Worship–Kramer Chapel
10:45-11:00 a.m. Welcome
11:00 a.m.-1:30 p.m. “Allowing Sex to Be Ordinary”– Lauren Winner
1:30-2:30 p.m. Workshop Session 1
2:30-2:45 p.m. Break
2:45-4:00 p.m. “Marriage as a Form of Life”– Dr. Gilbert Meilaender
4:00-4:15 p.m. Break
4:15-5:15 p.m. Workshop Session 2
5:45-6:45 p.m. Wine and Cheese Reception
6:45-7:30 p.m. Dinner

Tuesday, September 19
7:30-8:30 a.m. Breakfast
8:30-9:45 a.m. “Theology of the Body: A Refreshing Biblical Approach to Sexual Morality”– Christopher West
9:45-10:00 a.m. Break
10:00-10:30 a.m. Worship in Kramer Chapel
11:00 a.m.-12:00 p.m. Workshop Session 3
12:00-1:00 p.m. Lunch
1:00-2:15 p.m. “We’ve Come Undone: Human Division and Sexual Disintegration”– Daniel Weiss
2:15-2:30 p.m. Break
2:30-3:30 p.m. Workshop Session 4
3:30-3:45 p.m. Break
3:45-4:45 p.m. Workshop Session 5
5:45 p.m. Banquet – Dr. Louis Brighton, Professor Emeritus, Concordia Seminary, St. Louis, Missouri

Wednesday, September 20
7:00-8:00 a.m. Breakfast
8:00-9:15 a.m. “When God’s Good Gifts Are Defiled: The Sinner and the Sinned Against”– Dr. Beverly Yahnke
9:15-9:30 a.m. Break
9:30-10:45 a.m. Workshop Session 6
10:45 a.m.-12:00 p.m. “Man and Woman: Spiritual Dimensions of a Fleshy Distinction”– Dr. William Weinrich
12:00-12:10 p.m. Closing Remarks from Dr. Wenthe and Dr. Veith
12:15 p.m. Itinerarium–Kramer Chapel

For information concerning workshops, speakers, and registration, please go to www.Cranach.org.
Thank You from the Crew of the Coast Guard Cutter Maui

Dear Friends,

We, the crew of Coast Guard Cutter Maui (WPB1304), thank you from the bottom of our hearts for all the wonderful items that you have sent to us. Your abundant generosity was shared with other units serving with us here in the Middle East. Our Father has gifted each of you with a compassionate heart. Some of the men and women never see any mail from the States, so this gift had deep-felt meaning when it arrived. Know that each of us keeps you in our heart and in our prayers. A battle is fought on many a line, and the front line will never endure if it were not for the strong support given from behind it. God bless and keep the faith that we never forget it is God’s will and not our own that we follow and fulfill.

For the crew of Maui,
CWO James D. Simmons
USCGC Maui (WPB1304)

Concordia Theological Seminary Military Project Marches Forward!

The military project at the seminary continues to be successful due to many generous contributors donating items to send overseas every three months and also providing money to be used for postage. The Ladies Aid group from Christ Lutheran Church, Oak Park, Illinois, recently contacted the seminary and sent a special gift of money which covered postage for the entire May shipment. Many thanks to them!

There are now four soldiers in Iraq and an officer in the Coast Guard who are on the list of recipients. A Chaplain stationed with the Marine Corps and a Captain in the Army (both in Iraq) have also requested special items from the seminary community that will be given to the children of Iraq as part of peace-keeping efforts there.

The donated items of snacks, toiletries, and reading materials are greatly appreciated by those who receive them as you can see from the latest thank-you that was received at the seminary from the crew of the Coast Guard Cutter Maui.

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 Rene Schmeltz at 260-493-2499 or e-mail rschmeltz1@netzero.net.
Christmas Release by Seminary Kantorei

The most recent release by the seminary Kantorei is *Infant Holy* with 23 Christmas selections. The new CD may be purchased through the seminary bookstore by phoning 260-452-3108, or by going online to www.ctsfw.edu and then selecting Bookstore at the top of the page. CD’s are $14.95 each and cassette tapes may be purchased for $9.95 each. Those wishing to order CD’s in quantities of ten or more may order them at a cost of $12.00 each from the CTS Music Department; to do so please contact Yohko Masaki at 260-452-2224, or e-mail Masakiy@ctsfw.edu.

LCMS Human Care Sponsors “Medicine Cabinet” for CTS Families

The Lutheran Church–Missouri Synod’s Board for Human Care Ministries and World Relief has awarded a grant to the seminary in the amount of $10,000. This money is designated for the CTS Food Co-op, specifically for medicinal items needed by the children of seminary students. Such items would include first-aid items, fever-reducers, Pedialyte, and other over-the-counter medications. “These items are essential to seminary parents and quite often they are the more expensive items in a family budget. This will be a real ‘shot in the arm’ to student families on a tight budget,” said the Rev. Timothy R. Puls, Dean of Students.

Seminary wife Mrs. Patty Mazikas is coordinating the selection and purchase of items for the Medicine Cabinet. Patty is a trained Physician’s Assistant and mother of three children. She is assisted by Mrs. Nicole Needham, also a seminary wife and mother of two. All items are provided free of charge to seminary families and are available six days a week.

Currently over 500 children from some 200 seminary families are served by the Food Co-op, which is supported by the donations of individuals and groups within the LCMS. Donations can include canned food, baby items, toiletries, cleaning supplies, and financial gifts. Individuals and organizations who are interested in donating to the Food Co-op may phone 260-452-2174 for additional information.

The loving financial and prayerful support of the LCMS members from across the United States is greatly appreciated by all the students and their families. If you would like to learn more about how you can support the seminary and her students, please contact the CTS Office of Advancement at 1-877-287-4338, ext. 2212.

Pless Authors New CPH Bible Study Series

**CTS** Professor John T. Pless has authored the first book in Concordia Publishing House’s new Lutheran Spirituality Series entitled *Word: God Speaks to Us*. In this book Professor Pless shows how the Lutheran doctrine of the Word shapes our hearing and reading of the Scriptures for the life of faith. Written in a format that invites both individual reflection and use in corporate settings, the book is designed to deepen laity in their knowledge and use of Lutheran doctrine in daily life. *Word: God Speaks to Us* is available from the CTS bookstore by phoning 260-452-3108. Additional volumes in the Lutheran Spirituality Series will be forthcoming, including volumes written by CTS faculty members Dr. Naomichi Masaki and Dr. K. Detlev Schulz.

*Mrs. Karen Fuelling, Assistant Director of the CTS Clothing Co-op, inventories items in the new “Student Families Medicine Cabinet.”*
New Workers Join CTS Family

It was with great joy that the faculty and staff of CTS welcomed three new workers to the seminary community. The Rev. David A. Mommens, Second Vice President of The Lutheran Church Missouri Synod–Indiana District, installed Mrs. Mireya P. Johnson, Mr. Jason L. Iwen, and the Rev. Grant A. Knepper after worship service in Kramer Chapel May 12.

Mrs. Johnson was commissioned and installed as a deaconess serving in CTS Community Services. She earned a Master of Arts (Religion) from CTS in 2002. She went on to complete her deaconess colloquy requirements from Concordia University, River Forest, Illinois, in 2005. She has served in Guatemala and Venezuela.

Mr. Iwen will serve as Network Manager in the Information Technology Department. He has a Bachelor of Science degree from Concordia University, Seward, Nebraska (2002). He taught at Lutheran High School of Denver, Colorado, for two years where he was also the Technology Coordinator.

The Rev. Knepper will serve the seminary as Director of Congregational Support in the Advancement Office. He is a 1998 graduate of CTS. He served congregations in Tucson, Arizona, and Seattle, Washington, before returning to the seminary.

We welcome these workers into the CTS family as we recall these words from Romans 12:4-5: “For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another.”

(L-R) The Rev. David Mommens, Second Vice President, LCMS Indiana District; Mr. Jason Iwen, Network Manager; Deaconess Mireya Johnson, Community Services; the Rev. Grant Knepper, Director of Congregational Support; and the Rev. Dr. Dean Wenthe, CTS President.
It has been observed, “There’s nothing certain except death and taxes.” While there is little that can be done to avoid death altogether, there is much that the government has done in the area of charitable giving that can lower the amount of taxes one must pay.

Certainly it is the obligation of Christians to “render unto Caesar the things that are Caesar’s” as we are recipients of all the blessings of our great land and, consequently, need to support it. But that being the case, we are not expected to pay the maximum amount of taxes possible. Rather, our government has made many opportunities available to its citizens to lower the amount of taxes owed through many different means. Not least among them is the giving of gifts to charitable institutions such as Concordia Theological Seminary.

What are some of the methods of giving which save tax dollars for individuals?

**The Direct Gift.** For people who itemize deductions, gifts to the seminary may be deducted from their income taxes. Thus, if they are in the 25% tax bracket, a $1,000 gift will cost them a net $750. If they live in a state that has itemized deductions on state income tax, let’s say in a 5% state tax bracket that would save an additional $50 in taxes. Residents of Indiana can take advantage of a state income tax credit that will save a couple $200 in state income taxes on the first $400 they give to the seminary.

**Giving of Appreciated Securities.** If people have highly appreciated stock that they want to sell, they would have to pay capital gains taxes on it. For example, stock which initially cost them $100 and is now worth $1,000 would have $900 of capital gain, which, if they are in the 25% tax bracket and thus in the 15% capital gains bracket, would require payment of $135 in capital gains taxes; and if they are in a 5% state income tax bracket, would cost $45 in state taxes. If they would give that $1,000 of stock to the seminary, they would not have to pay the $180 in federal and state taxes, plus they could still deduct the entire $1,000 on their federal and state tax returns as noted above. Thus their $1,000 gift could save them $180 in capital gains taxes (federal and state), and an additional $300 from itemized deductions on federal and state tax returns.

**Life Income Plans.** For people who want to leave an estate gift to the seminary, gifts such as Charitable Remainder Trusts and Gift Annuities offer tax advantages that they will not receive through a simple bequest in a will. Especially for those who can give appreciated gifts such as stock, farmland, or rental property which they are thinking of selling and reinvesting, such gifts offer great advantages. To begin with, Charitable Remainder Trusts and Gift Annuities will provide an itemized deduction. Second, such gifts provide lifetime income for the donors. If they fund such gifts with appreciated property, the entire amount of the property will be invested to provide income for them for the rest of their lives instead of what they would have left if they first had to sell the property and pay capital gains taxes. Third, some of the income they receive will be taxed at the more favorable capital gains rates instead of ordinary rates. Fourth, in some cases, some of the income they receive may be tax free.

**Gifts of Qualified Pension Plans.** End-of-life gifts are of many different types. People may make gifts through bequests in their will or living trust, by beneficiary designation on annuities or life insurance policies, by Pay on Death (POD) on bank accounts or CD’s, etc. But if they are giving gifts both to family members and charities, the best gifts to give to charities are their qualified pension plans such as IRA’s, TSA’s, Keough’s, etc. The reason for this is that if they leave such assets to family members, income tax will need to be paid on them. However, the seminary being a charitable institution, does not need to pay income taxes. Thus, if a person has $100,000 in cash and $100,000 in an IRA and wants to benefit both charity and family equally, it is best to leave the IRA to charity and the cash to family rather than vice versa. If they leave the $100,000 cash to the seminary and $100,000 IRA to the family, the family could only end up with $60,000 after taxes are paid, whereas the other way around, both would end up with $100,000.

Taxes are complicated. But knowing how to navigate the maze of tax laws concerning charitable gifts can save an individual a considerable amount of taxes. If you would like to talk to one of our Advancement team members concerning such issues, please call 260-452-2268, and we’ll be glad to assist in any way we can.
Advancement Staff Adds New Team Member

Timothy Ehlerding joined the CTS Advancement staff in June, having served previously as a Financial Consultant and Regional Management Associate for Thrivent Financial for Lutherans. He also worked with SkillPath Seminars, located in Mission, Kansas, presenting leadership and management workshops throughout the United States.

Mr. Ehlerding serves the seminary as an Advancement Officer on the Advancement team. His primary responsibility is to call on active and prospective donors, building relationships, and developing continued financial support for the seminary. He also calls on congregations of the LCMS to encourage direct support.

Mr. Ehlerding’s background with Thrivent brings an added dimension of financial understanding to the Advancement team. He will assist the seminary as it works with many wonderful donors throughout the country who seek to be part of the exciting work of preparing future pastors of the church who will bring the blessed news of salvation to God’s people, as well as preparing missionaries and deaconesses to serve in specialized ministries.

The Rev. Ralph Schmidt, Vice President for Institutional Advancement, comments, “We are most pleased to find a man of Tim’s professionalism. His achievements while working for Thrivent speak well for his ability to relate to people in helping them achieve the objectives they wish to accomplish. We look forward to a very fruitful time in working together on behalf of this wonderful seminary.”

Mr. Ehlerding received his Bachelor of Science degree from Purdue University, West Lafayette, Indiana, in Construction Engineering Technology and an Associate of Applied Science degree in Civil Engineering Technology.

He is a lifelong member of St. Paul Lutheran Church, Decatur, Indiana, where he serves as a small group Bible study leader and youth director. He has been married to Susan (Loshe) for nearly 18 years, and they have three wonderful children: Emily, Stephanie, and Robby, all of whom attend Wyneken Memorial Lutheran School in Decatur, Indiana.

Please join us in welcoming this newest member to our team and keep him in your prayers as he begins his work at the seminary.

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: ______________________________

Name: ______________________________

Address: ______________________________

City: ______________ State: __ Zip: __________

E-mail address: ______________________________

You may also donate online at www.ctsfw.edu.

☐ I am a Thrivent member (form enclosed).

Please send me information on:

☐ Endowments.

☐ Estate planning.

☐ Including CTS in my will.

☐ Please have an Advancement Officer contact me.

Name: ______________________________

Address: ______________________________

City: ______________ State: __ Zip: __________

Telephone #: ______________________________

Please send to:

Advancement Office
Concordia Theological Seminary
6600 N. Clinton St. • Fort Wayne, IN 46825
877-287-4338 • Advancement Office, Ext. 2212
Worship with the seminary community at chapel services held four times a day.

Visit seminary classes to experience firsthand the dynamic learning environment.

Learn more about financial aid for your specific situation by meeting with our Director of Financial Aid.

Explore the affordable Fort Wayne housing market by meeting one on one with our Relocation Coordinator, reviewing the homes available for sale from other seminary families, and visiting local neighborhoods and apartment complexes.

Locate Lutheran and public schools with resources provided by our Relocation Coordinator and by visiting the schools themselves.

Identify potential employers, schools, real estate agents, insurance agents, health care services, and campus resources at the Display Fair.

Acclimate yourself to the campus and learn about its architecture with a tour of the chapel, the classroom buildings, the Food and Clothing Co-ops, the Christ’s Child Learning Corner, and the gymnasium.

Enjoy multiple opportunities for fellowship with our President, our faculty, our staff, and our students.

September 21-23, 2006

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

6600 N. Clinton St.
Fort Wayne, IN 46825
admission@mail.ctsfw.edu
(800) 481-2155
CTS Online: www.ctsfw.edu
The Seminary Guild had an exciting spring this year. In March we honored our congregation-al representatives with a luncheon followed by a presentation by Dr. Lawrence R. Rast, Associate Professor of Historical Theology, concerning the history of the seminary from its founding in Fort Wayne, through its moves to St. Louis, Missouri; Springfield, Illinois; and its return to Fort Wayne in the 1970s. Two facts were apparent: there has always been need, and the Lord has always provided abundantly. We were very excited to see many new faces at this meeting and look forward to having more willing hands.

The April meeting brought the annual “April Shower” to replenish supplies for the Christ’s Child Learning Corner which is located on the seminary campus. The children sang songs for the ladies and then tore into the gifts. The new Barbie clothes were a hit!

We also elected new officers and Board members for the upcoming year. The Executive Board members for the 2006-2007 year are: President, Lynn Brege; Vice President, Pam Knepper; Treasurer, Delores Scheumann; Recording Secretary, Janet Grotian; and Corresponding Secretary, Marilyn Winners. They will be assisted by Board Members: Lenore Diek, Charlotte Dippel, Claire Fickenscher, Rita Lichtsinn, Nancy Mull, and Helen Witte.

April was our last meeting, but we continued to serve following the Call Service in April and Graduation in May. We also were invited to the Student Wives Association Farewell Tea. We presented the out-going wives and deaconesses with a crystal sun-catcher featuring the seminary logo and gave them honorary membership in the Guild for the coming year. We pray they will continue to spread the news of our mission to their new parishes. This summer the Board will continue to meet to plan next year’s programs and activities. Watch our page on the seminary’s website for updates regarding the fall Lutherfest, Donation Day, and other important dates.

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**Seminary Guild Ends Year with Many Activities**

**Dates to Remember:**

- LutherFest
  - October 6, 2006

- Donation Day
  - October 17, 2006
AlumNews

What a time was had by the class of 1956 and 1966! Pastors and their wives from all over North America came and had a marvelous time remembering their years at Springfield. The stories told of campus conditions, dormitory arrangements, and food service ought to be published for our incoming class! Maybe we can get some of the class to record them for posterity sake.

Reunions will continue this summer. It was agreed that it would be good to invite the brothers who are celebrating their 10th, 15th, 20th, 25th, 30th, 35th, 45th, 55th and 60th to come and gather at CTS this summer. Reunion events are planned for August 1-3. Details for the event are available on our website. A limited number of rooms are available on campus. Please contact Mrs. Marge Wingfield (260-452-2247) to arrange for a room.

Concordia Theological Seminary
Reunion Registration

Name: _____________________________ Class: _____________________________
Spouse’s Name (if applicable): _____________________________ Telephone: _____________________________
Address: ________________________________________________________________
City _____________________________ State: _____________________________ Zip: _____________________________
E-mail: _____________________________
☐ I/We plan to attend the reunion on August 1-3.
☐ Registration cost _________ ($45.00/person)
☐ Golf Outing _________ ($30.00/person, includes 18 holes and a cart)
Total enclosed: _________ (make checks payable to Concordia Theological Seminary)

Return to: Concordia Theological Seminary, Attn: Rev. Thomas Zimmerman, 6600 N. Clinton St., Fort Wayne, IN 46825

Concordia Theological Seminary
Alumni Association Membership

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.
CONCORDIA THEOLOGICAL SEMINARY

Calendar of Events

Events
Opening Service
161st Academic Year
September 10
4:00 p.m.
Kramer Chapel

Sunday Brunch
Katherine Luther Dining Hall
11:00 a.m.-1:30 p.m.
September 10
October 1

In the Image of God: The Christian Vision for Love and Marriage
September 18-20
1-877-287-4338, ext. 2241

Prayerfully Consider Invitational Campus Visit
September 21-23
1-800-481-2155

LutherFest
October 6
1-877-287-4338, ext. 2204

Seminary Donation Day
October 17
1-877-287-4338, ext. 2204

Good Shepherd Institute
November 5-7
1-877-287-4338, ext. 2204

Music
All Saints’ Choral Vespers
November 5
7:30 p.m.
Kramer Chapel

Retreats
For more information concerning CTS Retreats, visit our webpage at www.ctsfw.edu, select Events, and then select Seminary Retreat, or call 1-877-287-4338, ext. 2204.

Lay Leadership Retreat: Equipped to Serve
September 29-October 1

Enter the Biblical World Retreat: God’s Saving Presence Throughout the Scriptures
October 6-7

Lutherhostel Retreat: What Is a Lutheran? Reading the Book of Concord with the Seminary Faculty
October 9-13

Confirmation Retreats: Holy Baptism and the Christian Life
October 20-22

God, What Do We Make of Him?—A Study of the Holy Trinity
November 10-12

HOW TO SUBSCRIBE AND FIND . . .

For the Life of the World

For your free subscription, please send your name, address, city, state, and zip code to: For the Life of the World, 6600 N. Clinton St., Fort Wayne, IN 46825. Pastors may subscribe their entire congregation, at no charge, by submitting a membership list (including members’ name, address, city, state, and zip code). Lists submitted to the Public Relations Office will not be used for other solicitations.

For those congregations that do not wish to provide a membership list, bulk subscriptions are available for $5.00 per subscription/per year with a 50 order minimum.

You can support this magazine through a $20.00 yearly donation to the following address: For the Life of the World Public Relations Concordia Theological Seminary 6600 N. Clinton St. Fort Wayne, IN 46825

Please make checks payable to CTS.

If you would like to see For the Life of the World on the World Wide Web, go to web site: www.LifeOfTheWorld.com. The current issue, as well as previous issues, can be found at this interactive portal.
Lay Leadership Retreat: **Equipped to Serve**

September 29-October 1

This annual retreat for congregational officers, elders, and other lay leaders is led by Dr. Harold L. Senkbeil, Associate Professor of Pastoral Ministry and Missions at CTS.

**Retreat Fee: $135 (includes on-campus housing and meals)** Registrations are due one month before the retreat begins.

Enter the Biblical World Retreat:

**God’s Saving Presence Throughout the Scriptures**

October 6-7

This retreat will examine the saving presence of God as it is described in both the Old and New Testaments. The presentations will be led by members of the CTS faculty.

**Retreat Fee: $40 (includes Friday dinner and Saturday lunch)** 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.

Lutherhostel Retreat:

**What Is a Lutheran? Reading the Book of Concord with the Seminary Faculty**

October 9-13

This retreat will look at the Lutheran Confessions with a view toward making them more understandable to those who may not be familiar with their contents. The theological faculty of Concordia Theological Seminary will lead the presentations at this week-long retreat. Participants have the option of registering only for those days that they will be able to attend.

**Retreat Fees:** Registration-$150 (five days); On-campus meals-$140 (five days, includes Wed. Banquet and Reception); Registration for one day-$37 (includes lunch); Wed. Banquet and Reception-$15; On-campus housing-$25/day

Registrations are due two weeks before the retreat begins.

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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.

For more information concerning CTS Retreats, go online to www.ctsfw.edu, select Events, and select Seminary Retreat, or phone 1-877-287-4338, ext. 2204.

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