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In a culture where acquisition and consumption are central goals, communication and advertisement in all forms are spun to appeal to the human inclination to satisfy one’s self first. The person who is influenced daily by such messages can be reduced to a sorry state. Friends and even family are neglected for the sake of some personal ambition. Such a human life is not pretty.

A sharp contrast is exhibited by an individual whose words and actions display kindness and care for others. Such a human life is beautiful to behold.

St. Paul describes these two ways of living when he writes: “For I am not seeking my own good, but the good of many so that they may be saved” (I Cor. 10:33). What is most striking is how St. Paul continues, namely, “Follow my example, as I follow the example of Christ” (I Cor. 11:1).

Paul bases his encouragement on the incarnate Christ. The incarnate Christ is the definition of self-giving love!

Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many. Matthew 20:28

From His birth to His death Jesus lived and died for others, for us, for everyone. Near the end of His life, the disciples were debating who would be the greatest. In the middle of this debate, Jesus clarified matters.

For who is greater, the one who is at the table or the one who serves? Is it not the one who is at table? But I am among you as one who serves. Luke 22:27

Paul’s effort to follow, to “imitate” Christ, was also the goal of the early Christians: “You became imitators of us and of the Lord” (I Thess. 1:6). Paul continues that the Thessalonians became “a model to all the believers in Macedonia and Achaia” (I Thess. 1:7). What Paul is basing his identity and his life on is the reality of Jesus as true God and true Man in the flesh.

By God’s grace, he and the first Christians beheld the beauty of God’s revelation in Christ. This beauty is concrete rather than abstract. It is as concrete as the body and blood of God’s very Son being nailed to the cross.

A recent study by the Carnegie Foundation is entitled Educating Clergy. One of the points it underscores is the importance of religious people “living out” their faith. While this study is broadly ecumenical and inclusive, it nonetheless makes a strategic point, namely, behavior is to flow from belief. To abstract Christianity to ideas is to miss the life of Jesus and the encouragement of St. Paul (and the other apostles for that matter). Indeed, it is to miss the self-giving, sacrificial love that Christ directs to each of us.

Through the power of the Holy Spirit, we are not simply given ideas—we are given life itself. In Holy Baptism we are joined to Christ’s death and resurrection (Rom. 6:1-4). In the living voice of Jesus through prophets and apostles, we are given life (John 11:25). In His holy meal we participate in His life (I Cor. 10:15-16).

This issue of For the Life of the World focuses on how “Christ Forms the Pastor.” All of our efforts as a seminary family are to receive graciously Christ and His gifts and then to respond in worship, in study, in care for others, and in outreach. Despite our flawed and sinful humanity, we believe that Christ defines not only our minds but our very lives: “If anyone is in Christ, he is a new creation” (I Cor. 5:17). Notice how Titus’ description of pastoral “suitability” dwells on concrete behaviors.

An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. Since an overseer is entrusted with God’s work, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy, and disciplined. He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it. Titus 1:6-9

Much more is required of the pastor than abstract intellectual knowledge.

Our every effort is to send forth pastors (and deaconesses) who have been changed by Christ’s self-giving love. Their lives, by His grace and power, will be beautiful in service to God and neighbor instead of self.

“Forming servants in Christ Jesus to teach the faithful, reach the lost, and care for all.” This is the mission of Concordia Theological Seminary. It is a noble mission. It is one that forms faithful servants of Christ and His church.

We invite your prayers and support as you behold how “Christ Forms the Pastor.”

Faithfully yours, in Christ,

Rev. Dr. Dean O. Wenthe
President, Concordia Theological Seminary
4 Blest Be the Tie That Binds!
By Dr. L. Dean Hempelmann, Executive Director of the LCMS Board for Pastoral Education, St. Louis, Missouri
The tie that binds the church and the seminaries is Christ the Word in Scripture and Christ the Word presented in the Lutheran Confessions. Christ, His person and work, binds the two together. They are ONE. Both are centered in Christ.

7 Shepherds Formed by Jesus Christ, the Chief Shepherd
By Dr. Charles A. Gieschen, Professor of Exegetical Theology and Chairman of the Exegetical Theology Department at Concordia Theological Seminary, Fort Wayne, Indiana
Future pastors who want to be formed as faithful shepherds of Jesus, the Chief Shepherd, do well to look and listen to Christ in order to understand who a pastor is as well as what a pastor does. . . . Through Jesus, whom we hear and see in the Scriptures and Sacraments, future pastors are formed by Him to do what He does and say what He says.

10 The Pilgrim Seminary
By the Rev. Robert E. Smith, Electronic Resources Librarian at Concordia Theological Seminary, Fort Wayne, Indiana
One hundred and fifty years ago Pastor Sihler praised God for the blessings of laborers sent into the harvest field of souls. Christ, the Good Shepherd, has found His lost sheep. He has sent thousands of shepherds from Fort Wayne, St. Louis, Springfield, and Fort Wayne again. They preach His Word, share His means of grace, and faithfully guide generations into His eternal pastures.

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Called to
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Christ’s love is seen in the church by His presence in the Word, water, wafer, and wine. His grace is abundantly given for us to behold and to receive. His grace gives us forgiveness of sins, life, and salvation. For this Christ gave His life. “For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.” (II Cor. 8:9) From Him we are nourished to be His and follow His way.

A visible demonstration of the effect of Christ’s love among us is the tie between church and seminary, between our congregations and the seminaries. As the LCMS follows in the apostolic train, with apostolic teaching promoting the unity of faith, it prepares pastors, deaconesses, teachers, and church workers in order to aid and encourage congregations in their challenging service to preach and teach the Word, care for the sick and the poor with Christ’s mercy, and give bold witness to the world of God’s love for them in His Son, Jesus Christ.

There is an intimate history shared by our church and the seminaries. The LCMS began in 1847. One of our seminaries began in 1839 and another in 1846. Synod received the seminaries immediately, and the relationship is sustained today after 159 years. Blест be the tie that binds!

The tie that binds the church and the seminaries is Christ the Word in Scripture and Christ the Word presented in the Lutheran Confessions. Christ, His person and work, binds the two together. They

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M embers of many Lutheran Church–Missouri Synod (LCMS) congregations love to sing robustly, “Blest be the tie that binds Our hearts in Christian love;” From little on I can remember singing the hymn, and today hearing the melody only brings good memories. Christ’s love binds us together. His love is here for you.

Christ’s love is seen in the church by His presence in the Word, water, wafer, and wine. His grace is abundantly given for us to behold and to receive. His grace gives us forgiveness of sins, life, and salvation. For this Christ gave His life. “For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.” (II Cor. 8:9) From Him we are nourished to be His and follow His way.

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There is no parallel in other graduate educational arenas. Law schools did not grow out of courts or legislatures or law firms. Medical schools were seldom formed by hospitals. Few graduate schools of business were founded by corporations. But theological schools, as are our seminaries, have a one-of-a-kind relationship with the communities upon which they were established.

This tie runs deep. Our seminaries prepare pastors and deaconesses for the LCMS alone and not for a broad range of denominations as do many other theological schools. Our pastors attend our seminaries, while other denominations struggle with encouraging candidates to attend their own seminaries. Our seminaries are educationally and financially viable because LCMS members support them, while many seminaries in other denominations are increasingly dependent upon students from multiple denominations and revenue from extraneous sources.

Virtually all denominational schools have experienced a long-term decline in denomination funding, as is true in the LCMS. These and other factors do have ways of changing patterns of relationship. The great blessing of the LCMS is that both church and seminary are tied by their commitment to Christ and Him crucified. He is the ONE we preach. He is the ONE we teach. He is the ONE to whom we witness. He is the ONE by whom we care for and love the poor and the sick and the needy.

The future in the LCMS is bright because the church and the seminaries are connected. There is a privileged partnership in their work. For this we thank the Lord!

The Synod is pastors and congregations. And the seminaries constantly keep in mind that congregations are the service centers in which church workers serve. Congregations are where people worship Christ. Congregations are where people tend to one another’s lives in Christ. Congregations are where people grow in faith and love of Christ.

“They are the settings where practice has a way of redefining theory, and where contemporary life collides with timeless theological virtues,” according to Daniel O. Aleshire, Executive Director of The Association of Theological Schools (ATS) in the United States and Canada. He notes that no one knows how many congregations there are in North America. Somewhere between 300,000 and 350,000 is a good guess. From cathedrals to store fronts, open country to small villages, suburban neighborhoods to county seat towns—congregations dot the landscape and provide the continent’s most visible image of religious life.

While I am aware of how much harder congregations are working today than 50 years ago, I wonder how many are aware how much harder seminaries are working? Congregations are changing because the culture is changing, and seminaries must cope with how to educate students for a world that seems to be reinventing itself very rapidly. There are larger member congregations that need support from our seminaries for their staffs. Congregations employ a lot of people, and seminaries need to attend to the ministry needs of congregations.

And then there is the problem of religious
literacy. Seminary folk sometimes mention the limited biblical and theological literacy of entering students, while congregations find it increasingly difficult to get beyond the most simple of introductions to biblical education. One pastor told me he sometimes has to start with “this is what a chapter is, and this is a verse.” I read in a church university journal where a theology professor was telling of undergraduates who don’t know what incarnation means unless one puts a “re-” in front of it.

What’s the point? Seminaries serve the church. They do intellectual work. They listen to contexts. They identify what needs remembering. They develop talent and resources that help inform the life, work, and witness of the church. They educate for ministry.

Seminaries are doing a good job educating clergy. The Carnegie Foundation for the Advancement of Teaching commissioned a three-year study funded by Lilly Endowment and Atlantic Philanthropies that examined how well theological schools prepared their students for the real world situations like helping people in times of birth and death, marriage and divorce, and sickness. I quote from the book, Educating Clergy: Teaching Practices and Pastoral Imagination (San Francisco: Jossey-Bass, 2005) by Charles R. Foster and others:

The research team discovered that while a variety of clergy education traditions contributes to the diversity of classroom and outside-the-classroom teaching practices across the spectrum of . . . seminaries, clergy educators share, for the most part, a set of intentions for student learning. These intentions include:

1. Developing in students the facility for interpreting texts, situations, and relationships.
2. Nurturing the dispositions and habits integral to the spiritual and vocational formation of clergy.
3. Heightening student consciousness of the content and agency of historical and contemporary contexts.

These intentions lead to distinctive pedagogies of interpretation, formation, contextualization, and performance. They are so persistent and cross so many boundaries, that when taken together, they may be considered what [Carnegie President Lee S.] Shulman calls a “signature pedagogy” or teaching practice directed to developing in seminary students the knowledge, skills, dispositions, and habits they will need in their professional roles.

Our seminary graduates, through assessment procedures by the seminaries, report a very high rating for their seminary education. The only areas they report wanting more resource is in management, administration, and finance roles.

There is ONE mission—to seek the lost for Christ. There is ONE message—Jesus is the Savior of the world. There is ONE people—united by God’s love in Christ. Blest be the tie that binds! Our church and seminaries were born together. They exist to proclaim and teach the Gospel, the good news that “God was in Christ reconciling the world to Himself” (II Cor. 5:19).

The tie that binds our seminaries and church forms the foundation for the LCMS Board for Pastoral Education (BPE). Begun in 2004, when the Synod dissolved the Board for Higher Education by forming two boards, namely, the Board for Pastoral Education and the Board for University Education (BUE), the BPE “serves to advocate and coordinate the formation of pastors, missionaries, and other church servants to fit the mission and ministry needs of Christ’s church.” It coordinates seminary education. It stands as the connection of church and seminary, serving the church by coordinating pre-seminary education programs, seminary education, and post-seminary continuing education. It does this by providing advocacy for pastoral education within the church and by serving the seminaries in the fulfillment of their mission to prepare pastors, missionaries, and deaconesses. This nine member board, elected by the church in convention, meets three or four times a year to conduct its work. They meet once a year with the BUE and once a year with the two seminaries’ Boards of Regents. You can see how integral is the work of coordination even by way of its meeting jointly with other boards. All in all, the BPE wants the best men and women to serve the church in a relevant way in order to reach today’s people with Christ.

The ATS began a targeted study in 2000 of the fundamental patterns of relationships between theological schools and their respective religious communities. The study recommendations are expected in 2007. The principal assumption of the project is that a viable relationship between the seminaries and the church is absolutely necessary for the institutional vitality and educational integrity of theological schools. Both seminaries and the church are important in identifying potential candidates for ministry. And, since the revenue needed for our seminaries comes mostly from individual donors, they are the people in the church who care about faith and the quality of leaders for the church. Finally, seminaries and church need to be connected to discern a foundational part of the seminaries’ agenda, namely, the preparation of workers for kingdom expansion.

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Dr. L. Dean Hempelmann is the Executive Director of the LCMS Board for Pastoral Education, St. Louis, Missouri.
There are some who think that the “pastoral office” was a later development long after Jesus, something dreamed up by the early church in order to meet changing leadership needs. A more accurate understanding, however, is to see Jesus as the first and Chief Pastor of the Christian church. Although there are several terms used for the pastoral office in the New Testament, pastor in English is the equivalent of the word shepherd. Jesus is referred to as the Shepherd of the church in the Scriptures. After Peter exhorts the elders (an early title for pastors) to “tend the flock,” he then refers to Jesus Christ as the Chief Shepherd (I Peter 5:1-4). Jesus, who calls Himself the Good Shepherd (John 10:11-14), later calls upon Peter in light of his denials to confess his love three times and exhorts him each time to “Feed My lambs (sheep)” (John 21:15-17). Jesus, therefore, not only instituted the pastoral office for His church but He is also her Chief Shepherd or Pastor.

What do we learn from Jesus about being a shepherd? “He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the wolf snatches them and scatters them. . . . I am the

Where does one look for a pastor who can serve as the model for the formation of future pastors? We could look to the many faithful pastors currently serving the church in order to have a clear picture of whom we want our seminary students to be like someday; or we could survey congregations in order to ask what they would like to see in their pastors. Although there are some merits into such investigations, an even more important place to start is to look to Jesus as the model of a pastor. In Jesus we see the Shepherd who is the model for future shepherds and learn much about being a faithful shepherd.
In Jesus we see one who was sent by the Father, who did the Father’s will, and who revealed the Father. In like manner, His apostles were sent by Jesus, did His bidding, and revealed Him in word and deed. Being a pastor in the apostolic ministry is not a vocation that we can choose of our own or define as we like; like the apostles, pastors are called and sent by Jesus to deliver His words and actions through their lips and lives.

Good Shepherd; I know My own and My own know Me . . . and I lay down My whole being on behalf of the sheep” (John 10:12-14). Because sheep are slow and have little ability to defend themselves, the primary responsibilities of a shepherd are to feed his sheep and protect them from harm. In Jesus we see the ultimate example of one who feeds and protects His sheep. When the 5000 were hungry and “like sheep without a shepherd,” Jesus had compassion on them, making them to sit in “green pastures,” and feeding them from the five loaves and two fish (Mark 6:34-44). Even though we all are rebellious sheep who strayed from God’s flock due to sin, Jesus went out and found us, rescuing us from Satan by laying down His whole being in His crucifixion as a payment for the sin of the world.

In the compassion, feeding, and protecting of Jesus, future pastors see the model for their compassion, feeding, and protecting in the church today. From this we see that pastors are not “professionals” who only deliver services from nine to five, but they are 24/7 shepherds whose commitment to the Chief Shepherd and compassion for the flock lead them to serve and sacrifice in order to feed and protect their congregation.

We learn more about this “seeking out activity” of the pastor by looking at another title shared by Jesus and His first pastors. The Epistle to the Hebrews identifies Jesus as “the Apostle of our confession” (3:1). Because the noun apostle means “one who is sent,” an apostle is someone who represents the One who sent him. Jesus Himself said: “Amen, amen, I say to you, a servant is not greater than his master; nor the apostle greater than the one who sent him” (John 13:16). Although Jesus is addressing His disciples as ones whom He will send out, His self-identification as the Apostle sent by the Father is implicit. That Jesus understands Himself to be the Apostle can also be concluded from an earlier saying: “He who sees Me sees the One who sent Me” (John 12:45). Jesus was sent by the Father and He in turn sent out His disciples who were also called apostles: “As the Father has sent Me, even so I send you” (John 20:21b).

What does the teaching surrounding this title teach future pastors? In Jesus we see one who was sent by the Father, who did the Father’s will, and who revealed the Father. In like manner, His apostles were sent by Jesus, did His bidding, and revealed Him in word and deed. Being a pastor in the apostolic ministry is not a vocation that we can choose of our own or define as we like; like the apostles, pastors are called and sent by Jesus to deliver His words and actions through their lips and lives. Pastors do not choose to be pastors; they are called. Pastors do not choose where to serve; they are sent, sometimes to places they never planned to go! Pastors do not choose what to say or do in this vocation; they look to Jesus and listen to Him, then speak His words and live His life. Because He taught that His death and resurrection were central to His work, pastors proclaim Christ crucified and risen. Because He actively reached out to Jews, Samaritans, and Gentiles with forgiveness, pastors reach out to all nations. Because He was the servant who gave His life, pastors are servants who sacrificially give to others.

In faithful apostolic ministers we see Jesus Christ continuing and extending His shepherding of His church. We see in Paul, for example, an apostle who was “sent” by Christ to reach out to the lost sheep of the world, first to the Jew and then to the Gentile (Rom. 1:16). In the life and words of Paul, we see the compassion and protecting actions of Jesus. Listen to what this apostolic pastor says to other pastors and see how it echoes the words of Jesus: “Take heed to yourselves and to all the flock, of which the Holy Spirit has made you overseers, to care for the church of God which He obtained with the blood of His own
Son. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. Therefore, be alert” (Acts 20:28-31a).

Future pastors who want to be formed as faithful shepherds of Jesus, the Chief Shepherd, do well to look and listen to Christ in order to understand who a pastor is as well as what a pastor does. This is one of the reasons that our new curriculum at this seminary dedicates so much time and attention to the four Gospels. This is also the reason that worship in Kramer Chapel is so central to forming pastors here. Through Jesus, whom we hear and see in the Scriptures and Sacraments, future pastors are formed by Him to do what He does and say what He says. When pastors fall short of this model, as often happens, Jesus’ forgiveness renews and strengthens them to continue the good fight. As we see our weaknesses, we hear the assurance of Jesus: “My grace is sufficient for you, for My power is made perfect in weakness” (II Cor. 12:9). And this formation does not end with graduation from the seminary. Because of our sinful condition, this process is ongoing in the lives of faithful pastors who are ever looking and listening to Jesus as the model for shepherding the flocks He has placed in their care.

Dr. Charles A. Gieschen serves as a Professor of Exegetical Theology and Chairman of the Exegetical Theology Department at Concordia Theological Seminary, Fort Wayne, Indiana.
In the 1800s, the American dream lured millions of Germans to the frontier of a growing nation. The promise of a better life drew them to leave behind all they knew. And with civilization they left behind the church. Scattered in the wilderness, they longed for the preaching of God’s Word and the gifts of His Sacraments. Few pastors came to America and still fewer American pastors could speak their language. When a missionary finally visited them, God’s people would implore him to stay. “How necessary it is to send a true shepherd to us,” pleaded Adam Wesel, elder at St. Paul Lutheran Church in Fort Wayne. “The harvest is great, but, alas, there are no workers! But if it isn’t possible to send us a preacher, then send us a circuit rider in spite of this. We are hungry and thirsty for God’s Word!”

Christ heard this plea and sent Pastor Friedrich Wyneken and others to serve His scattered German flock. This strong, steel-willed, and energetic missionary was perfect for the frontier. Yet he quickly discovered the need was far too great for him alone. He wrote many letters to Germany crying out:

Thousands of families, your fellow believers, perhaps even your brothers and sisters in the flesh, are hungry for the Gospel’s powerful food. They implore you, crying out in distress: “Oh, help us! Give us preachers who will strengthen us with the Bread of Life. . . . I beg you, God willing, take up the work and quickly walk together! Stop conferring about it! Hurry! Hurry! All that matters is that there are eternal souls to redeem!”

Some pastors came but not nearly enough to meet the need. In June of 1841 Wyneken went to Germany to seek attention for a throat ailment and to plead for pastors in person. He lectured wherever possible and met with Dr. Wilhelm Löhe in 1842. Dr. Löhe helped the missionary compile and publish his Macedonian call as: *The Need of German Lutherans in North America: As Friedrich Wyneken Laid It upon the Heart of Their Fellow Believers in the Homeland*. He also suggested to the Bavarian pastor that it might be advisable to build a seminary in America where men could quickly prepare to serve Christ on the American frontier.

In September of 1846, Dr. Löhe and his friends founded a small seminary in the parsonage of Dr. Wilhelm Sihler, pastor at St. Paul Lutheran Church of Fort Wayne. At its second convention, Concordia Theological Seminary became the first seminary owned and operated by The Lutheran Church–Missouri Synod. Soon, second career men arrived from Germany to prepare for the ministry. Through much hard work and
Today the seminary continues to answer Christ’s call to meet the church’s need. It has expanded its program to train pastors and leaders for Lutheran churches around the world. In 2003, the seminary began training deaconesses to bring God’s mercy to those with many physical needs.

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The Rev. Robert E. Smith is the Electronic Resources Librarian at Concordia Theological Seminary, Fort Wayne, Indiana.
Jesus said to His disciples, “If you continue in My word, you are truly My disciples; and you will know the truth, and the truth will make you free” (John 8:31/RSV). Now Paul writes to his apprentice, young Timothy, “But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it” (II Tim. 3:14). Seminarians and deaconess students are here to continue in what they have already learned. They are here to continue in Jesus’ word. In the formation of servants of the church, Concordia Theological Seminary stands in continuity with congregations and Christian families where the seed of faith was first planted and nurtured.

Each student will have a different answer as to whom it was who first taught them the faith. Maybe it was faithful parents or perhaps grandparents who told them the stories of the Bible and brought them to the services of God’s house. There were persistent pastors who instructed them in the Catechism. For Timothy it was a pious mother, Eunice, and grandmother, Lois, who first taught him the Scriptures (see II Tim. 1:5). From childhood Timothy had learned the Holy Scriptures, those writings that made him wise for salvation through faith in Christ Jesus. Paul himself was Timothy’s teacher in faith, tutoring him in the workmanship of rightly interpreting the Word of truth. Paul exhorts Timothy to continue in what he has learned.

Several years ago, the German theologian Helmut Thielicke wrote a little book reflective of his long experience with teaching future pastors entitled *A Little Exercise for Young Theologians* (Grand Rapids: Wm. B. Eerdmans Publishing, 1962). It is still a good read. One of the maladies that Thielicke diagnoses in theological rookies is the tendency toward novelty. He tells of the first-year seminarian who goes back home at Christmas break equipped with “the latest results of critical scholarship” and ready to set straight the mere “Catechism faith” of the members of his congregation. The Apostle Paul shows a more excellent way. Theological education is not about moving beyond what was learned from those who faithfully taught God’s Word but by growing deeper into the Scriptures.

The seminary exists to immerse students in the Holy Scriptures because the Scriptures are breathed out by God. They are inspired by His Spirit. They are His Word with the power to make wise to salvation through faith in Christ alone. They are profitable for teaching for they impart knowledge of the ways and will of God centered in Jesus Himself, the Word made flesh, crucified for our sins and raised again for our justification. They lay open the mind and heart of God for us, declaring that He is for us in Christ. They function to correct and reprove, drawing us away from our self-chosen and dead-end paths to the One who is the Way, the Truth, and the Life. They outfit us with competency for every good work born of faith and directed in love to the need of the neighbor.

The Spirit who spoke by the prophets continues to speak by and through His Scriptures. We do not look behind or above the Scriptures to find the Spirit but rather we listen to the Spirit who speaks to us in Christ Jesus, and there is no other Jesus than the One proclaimed by the prophets and the apostles. Believers do not look beyond the sacred page of the Scriptures to find the Lord. The Lord Jesus is wrapped up in the words of the Holy Scripture. To hear their words is to hear Him, for He is the very heart and core of the Bible. “The Holy Scriptures therefore are nothing less than the on-going Pentecost miracle,” said theologian M. Kahler. The seminary exists for students to continue in what they have learned; or to use the words of that sturdy old prayer, we implore God who has caused all Holy Scriptures to be written for our learning that we may “hear, read, mark, learn, and inwardly digest them that by the patience and comfort of His Word we may embrace and ever hold fast the hope of everlasting life.” This is the prayer of a seminary community whose reason for being is found in the fact that the Lord uses it as His instrument for forming faithful pastors and compassionate deaconesses in His Word.

*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.*
Formation ... What Does This Mean?

by Jayne E. Sheafer

Formation: the process by which something develops or takes a particular shape. While reading this issue of For the Life of the World you have no doubt run into this word many times. At the seminary this word is used to describe the process by which men become pastors to serve Christ and His Church. This development begins long before a man enters the seminary, takes place on many levels, and will continue the rest of his life.

For Tim Storck, a fourth-year seminarian from Seattle, Washington, that process began in earnest when he attended Christ Academy–High School (CA–H.S.). “During the summer of 1999, 15 young men and I came together to learn, have fun, go to chapel on a daily basis, and become a part of the seminary community,” explained Tim. “Christ Academy showed me that I was not alone in being the only high school student out there who was considering the office of the ministry and the possibility of becoming a pastor.” After that experience he enrolled at Concordia University, Seward, Nebraska (CUNE), in the pre-seminary program.
During his college years Tim continued to be involved with CA–H.S. as a proctor—another step in the formation process. It was also during his time at CUNE that he would choose where he would pursue his seminary education. His CA–H.S. experience had a good deal to do with his choice of CTS, particularly his interaction with the faculty. “When I visited the campus the professors were very open and spent time talking with me and other prospective students,” said Tim. He has since found that the faculty is still as accessible, and not just in the classroom. They have shared the good times and been available with that sweet word of comfort from our Savior when there have been difficult times to weather.

The faculty, of course, plays a pivotal role in the formation which takes place in the classroom. The men are challenged to grow through the rigorous curriculum of graduate level studies. During their three years of classroom instruction students are constantly challenged, encouraged to ask questions, and participate in discussion. “The members of the faculty don’t just spoon-feed us information, they take the time to explain the ‘why’ behind it,” commented Tim. The routine of pouring over the Scriptures, keeping up with required readings, and participating in lively discussions with faculty and fellow students is another important element of pastoral formation found at CTS.

For the seminarian one of the most enjoyable and exciting facets of formation is the opportunity to put that classroom experience into action. One of the first times they do this is during field education. During the first two years at the seminary each student is assigned to a local congregation where they will assist the pastor in his duties. Most of this consists of helping on Sunday mornings and conducting some visits to the sick and shut-in. This is their first real taste of stepping out into the world to serve as God’s servant to His people.

The next and more intense step comes with a vicarage year, usually served during a student’s third year of studies. During this important year a seminarian leaves the seminary campus to serve a congregation (anywhere in the United States) under the supervision of an experienced pastor. Tim served his vicarage at Messiah Lutheran Church, Seattle, Washington, under the tutelage of the Rev. Ernie Lassman.

“In vicarage Christ forms the pastor with the multitude of activities in which he is involved. The vicarage experience can’t cover all of the different avenues in which a pastor will serve, but does give a vicar a chance to get his feet wet. The vicar, like the pastor, wears so many different hats. There were times when I arrived at church to begin my daily routine and would be called to go to the hospital with no notice, come back to the church for a Bible class, teach religion at the association parochial school, and then attend meetings in the evening. All of these activities help to form the vicar by God’s grace,” explained Tim. “By being involved in many different activities around Messiah I learned where my strengths and weaknesses lie. When I first began I dreaded making my shut-in calls, but after a month or so I looked forward to these calls. At the same time, I was challenged in the classroom by my 7th and 8th graders and learned that I will really have to work on my teaching. But vicarage doesn’t let you dwell on one thing too long because there is so much to do!”

To be certain, vicarage is an integral part of formation as it is a time for seminarians to learn by doing, but Tim discovered another way that the vicarage experience played into the formation process. “Before departing for vicarage I struggled, questioning if being a pastor is what I should be doing,” shared Tim. “But after my vicarage year, where I was able to experience the life of a pastor and be a part of the life of the congregation from the baptism of a child to the passing of long-time members, I came to the realization that there is nothing else I want to do.”

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(Pictured l-r): Seminarian Brian German, the Rev. Al Wingfield, Dr. Dean Wenthe, and Seminarian Tim Storck discuss the new academic year.

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The theme for this issue of For the Life of the World is “Christ Forms the Pastor.” The three excellent articles in the front of the magazine explore that topic from a synodical, seminary, and historical viewpoint. But just how does that formation play out in the over 6000 congregations of The Lutheran Church–Missouri Synod? To be sure, we see the fruits of that formation in as many ways as there are clergy—each man has a unique set of God-given abilities. But it should also be noted that each man who has graduated from one of our seminaries has been formed by Christ through the biblically-based and doctrinally-sound instruction he received from his professors and in the seminary community that daily gathers around the Word and Sacraments.

The Rev. Kevin A. Karner is an example of one who has been “formed by Christ” to serve in the holy ministry. A 1989 graduate of Concordia Theological Seminary, Pastor Karner began his road to the ministry after doing some deep reflection and study of the Scriptures. “I had never even thought of the pastoral ministry prior to 1985. But after some serious searching of the Scriptures I became convinced that this was my destiny. Matthew chapter 16, verse 24, was instrumental in leading me to this holy vocation: ‘Then Jesus told His disciples, If anyone would come after Me, let him deny himself and take up his cross and follow Me,’” shared Pastor Karner.

Having made the decision to attend CTS, Pastor Karner enrolled in summer Greek and then completed his four years of study. Part of those four years of study included his one year vicarage at Zion Lutheran Church in Fort Wayne, Indiana. The vicarage year is an intense time of formation for the seminarian as this is where he gets to put into practice all the things he has been learning in the classroom. It is truly a year of learning-by-doing under the supervision of a pastor. During this time a vicar can begin to see what it means to give his life in service to the church while still being in a student.

Pastor Karner was ordained in March of 1989 and went on to serve congrega-

“I had never even thought of the pastoral ministry prior to 1985. But after some serious searching of the Scriptures I became convinced that this was my destiny. Matthew chapter 16, verse 24, was instrumental in leading me to this holy vocation: ‘Then Jesus told His disciples, If anyone would come after Me, let him deny himself and take up his cross and follow Me.’”
tions in Arkansas, Minnesota, and Indiana. He has served as Senior Pastor of Grace Evangelical Lutheran Church in Muncie, Indiana, since 1997. There he has the privilege to serve nearly 400 baptized members and bring them the comfort and good news of Jesus Christ. He is in a rather unique situation as Grace is the only LCMS congregation in Delaware County, quite unusual in the Midwest portion of our country where LCMS congregations are usually numerous. He and the associate pastor, the Rev. Peter C. Cage (CTS 1991), also serve a campus ministry to Ball State University.

Pastor Karner takes his responsibility as Christ’s undershepherd seriously and offers his insight on how we as a synod and the members of the local congregations can continue to reach out to others. He recalls former LCMS President Alvin Barry’s admonition to “Keep the message straight, Missouri . . . Get the message out, Missouri!” and Pastor Karner went on to say that “One of the most important ways to do that is to SUPPORT OUR SEMINARIES (prayerfully and financially)! True spiritual growth comes only from Word and Sacrament ministry, so the need is great for faithful shepherds who will be the ‘voice boxes’ of the one, true Good Shepherd.”

The members of Grace support the seminary in its effort to provide faithful shepherds by participating in the fieldwork program. “The fieldwork program allows students to have an ‘up close and personal’ view of the pastoral office. Whether it’s preaching, teaching, visiting, or administrating, the time spent between pastor and seminarian is invaluable. The seminarian has the opportunity to ask questions about pastoral practice in a one-on-one environment as the pastor shares his years of experience. It also gives the seminarian another set of ears to hear any spiritual concerns that he might have during the first two years of his seminary education,” explained Pastor Karner. “The fieldwork relationship also benefits the members of the congregation, as it gives them the opportunity to be involved directly in seminary support and the training of a future pastor.” Fieldwork is yet another important element in the formation of a pastor.

Another effort important to the members of Grace and their pastors is reaching out to the local community. “Grace Lutheran is beginning a neighborhood initiative that will involve both the public (government) and private (individuals and businesses) sectors of our community. We hope to achieve several things,” explained Pastor Karner. “ Beautification of our neighborhood—safe, clean, and green; plan a housing development for families with children, as well as Lutheran student housing close to the church; work closely with other churches and businesses to develop plans for disaster preparedness and other human care issues; and begin a Lutheran grade school to provide a Christ-centered, educational outreach to our neighbors.”

Pastor Karner is a fine example of one who has put his seminary education and years of experience to good use in his service to the church, his congregation, and the community. He finds that he serves best by remembering that even though he has graduated from the seminary, his “formation” is a lifelong process. “Continuing education and pastors’ conferences are important resources for continual pastoral formation. I have also found that my pastoral vocation is profoundly shaped by all of my other vocations—as husband, father, neighbor, citizen, etc.,” said Pastor Karner. “In order for me to be the seelsorger (caretaker of souls) that I’ve been called to be, I try to incorporate all of life’s ‘lessons’ professionally. It’s in these other vocations that I learn selflessness and compassion, which, in turn, enables me to bring the comfort of the Gospel in a much more sympathetic and empathetic way to those in need.”

The Rev. Kevin A. Karner is married to Maggie (nee Sattler), who currently serves as Director of Life Ministries for LCMS World Relief and Human Care. They have been blessed with three daughters: Mary Elizabeth (16), Heidi Elise (12), and Anne Kathryn (6).
Now I know Why I Am a Deaconess

By Mrs. Patricia Nuffer

I told her she was beautiful in Jesus’ eyes and mine; that He saw her disfigurement and He cries with her in her pain and humiliation and there will be a day when Jesus comes to take her home where she will not have stumps for hands and feet, pain, or suffering. I shared with her that until then Jesus bathes her through her family, feeds, and helps her through the hands and feet of her fellow Christians.

Now I know why God opened the door to Sudan—to open my eyes to see what He has in store for me to do. Jeremiah’s words of planting passionate faith (29:11-13) or Paul’s words in Ephesians 2:10, that we are His workmanship, could well have come to mind as I wrote those words; but perhaps I was even too much a part of the moment to reflect upon God’s Word rather than my own.

When we arrived at Maria’s family compound she was sitting on a mat, rubbing ground nuts (peanuts) from their roots. When she understood we had come to visit her, she hobbled off to change into her “best” dress. It did not take long to recognize her spirit despite her disfiguring condition. She wobbled on stumps where feet had been and used her one distorted hand with finger stumps to sort out what work there was to be done. I had imagined she was unable to do much, except feed or bathe or dress herself. But she had a “survivor” mentality—that of a baptized Christian. That is what had sustained her through unimaginable pain, isolation, and stigma.

Within minutes of our arrival stools and chairs were brought out as we sat to wait for Maria. She related her story of contracting the disease, of being put out of the village but not forsaken by her family, of her eventual return when the disease had taken
its toll, leaving her extremities gone but healed. Now her family takes care of her. She is the oldest, respected once again, but still seen as an outcast by others.

Then it was my turn. Still holding her arms, as I could not let go of her, I told her she was beautiful in Jesus’ eyes and mine; that He saw her disfigurement and He cries with her in her pain and humiliation and there will be a day when Jesus comes to take her home where she will not have stumps for hands and feet, pain, or suffering. I shared with her that until then Jesus bathes her through her family, feeds, and helps her through the hands and feet of her fellow Christians.

Words tumbled out of my mouth stopping only long enough for Ketura, a Sudanese deaconess, to translate. I gave her a wooden cross we had made that morning. It was decorated, perhaps gaudy to our Western taste, with plastic jewels and foam stickers, but precious and beautiful in a culture that knows little decoration. She clutched that cross like I had given her gold and diamonds; with tears dropping shamelessly from my face, I told her that her hope was in Jesus who died on a cross to bring her to be with Him forever. No Bible verses came out of my mouth, no proof texts or long rationale—just pure Gospel to a baptized believer who had suffered for years with something I could only begin to imagine.

Yet, I could share in some way with that suffering. I had told the deaconesses earlier that day of the birth of my son, Carl, who was born with Down Syndrome. I related the stigma and rejection I felt bearing a child society says is not worthy to live. Later that day I told them what sweet relief there is in knowing Jesus bore that stigma and pain for us and as we put that burden at the foot of even a plastic jeweled cross such as we gave Maria, He lightens our heavy load and renews our hope. The deaconesses might have known this, but I needed to hear it once more myself.

As we walked back to our compound I knew that I had experienced in that brief afternoon the culmination of many years of preparation by the Lord for His work. It was a simple message of hope and encouragement to a fellow woman who had suffered greatly in this life. I wish I could have brought her more—food, clothes, or money (although I knew money would have been relatively useless in her setting), but I did bring her “the one thing needful” (Luke 10)—Jesus Christ. The next day I had another visit with her and gave her what she needed in this world. In response to my question of her physical need she pulled her hands over her head signifying her need of a blanket. So I gave her the baby quilt I had brought for one of the babies—what a blessing to me to now know she is warmed and comforted with a little yellow quilt.

An afternoon to remember; a vision begun.
As the leaves began to change to their autumn hues of orange, red, and gold, Concordia Theological Seminary began its 161st academic year. Opening service took place in Kramer Chapel on September 10. “Each year is a new beginning for our faculty and students as new relationships are forged and our horizons are extended,” commented Dr. Lawrence R. Rast Jr., Assistant Academic Dean. “Yet, as we open our 161st academic year, our mission remains unchanged as we prepare men for the Office of the Ministry and women for deaconess service—servants who have the words of Christ in their mouths and who embody His love for a world that needs His salvation.”

In addition to welcoming first year students to the Master of Divinity, Deaconess Studies, Graduate Studies, and Ph.D. programs, the faculty, staff, and student body are pleased to welcome three new members to the seminary community:

The Rev. James G. Bushur is a 1993 graduate of CTS. He also earned his Master of Sacred Theology (S.T.M.) from CTS in 1998. Rev. Bushur will serve as an Assistant Professor of Historical Theology and Pastoral Ministry and Missions. He was the pastor of Immanuel Lutheran Church, Decatur, Indiana, from 1999-2006. He and his wife, Lori (Arnold), have three children: Lydia, Jacob, and Luke. “I have a deep respect and appreciation for the seminary faculty and accept the high responsibilities placed upon me with the fervent prayer that our Father continues to bless the seminary for the good of His Church,” offered Rev. Bushur.

Dr. John G. Nordling joins the faculty as an Associate Professor of Exegetical Theology. Dr. Nordling is a 1985 graduate of Concordia Seminary, St. Louis, Missouri, and earned his Ph.D. from the University of Wisconsin, Madison, in 1991. Before joining the seminary faculty he served as an Assistant Professor in the Classics Department at Baylor University, Waco, Texas. He is married to Sara Anne (Bauman). “I look forward to serving the Lord and His Church at Concordia Theological Seminary for many years to come. I am both delighted and humbled to have received this call,” commented Dr. Nordling.

The Rev. Scott E. Stiegemeyer will be joining the seminary as the Director of Admission. He is a 1996 CTS graduate
and most recently served Concordia Lutheran Church, Pittsburgh, Pennsylvania, from 1999-2006. He and his wife, Julie (Banks), are the parents of Jacob. “It is a pastoral task to recruit men for the Office of the Holy Ministry. My prayer is for God to bless our efforts so that gifted and well-qualified men can be identified and trained to serve as under shepherds to God’s flock,” said Rev. Stiegemeyer.

“The Lord’s gifts to His Church and to the seminary are many. As we gather to worship at the beginning of our 161st academic year, His living voice through prophets and apostles defines us and calls us to serve. His presence in the waters of Baptism and the Eucharist nourishes us. Beyond these life-giving gifts, the Lord gives people who have set aside their lives for His Kingdom,” commented Dr. Dean O. Wenthe, CTS President. “We are particularly grateful that God has sent the Rev. Bushur, Dr. Nordling, and the Rev. Stiegemeyer to serve on our faculty and staff. Their experience and expertise, but especially their dedicated and mature stature as pastors of the church will enrich our entire community and enhance our formation of seminarians who are truly scripturally qualified to shepherd the faithful, to reach the lost, and to care for all.”

We continually ask for God’s rich blessings on the seminary, her faculty, staff, and student body as we look forward to another exciting academic year at CTS. To find out more about all the events taking place on campus in the coming months simply go to www.ctsfw.edu where you will find information concerning retreats, special worship services, and much more.

CTS Responds to Invitation from Indonesian Lutherans

Although there are 13 church bodies in Indonesia that have some connection to Lutheranism to various degrees, knowledge of confessional Lutheran theology is lacking. Some Indonesian Lutheran leaders want to change that. Responding to an invitation from these leaders CTS faculty members Prof. John T. Pless and Dr. Timothy C. J. Quill joined with Dr. David Maxwell of Concordia Seminary, St. Louis, and Dr. Steven Oliver, LCMS Board for Mission Services Coordinator for Theological Education in Asia and professor at the China Lutheran Seminary in Taiwan, to give theological lectures. These lectures were presented at three symposia held in Cisarua near Jakarta, Samosir, in northern Sumatra, and Pekanbaru in central Sumatra from July 26-August 10. Prof. Bonar Lumbantobing, a lecturer in liturgics and ethics at the seminary of the Protestant Christian Batak Church, along with Bishop Mangisi Simorangkir of the Christian Protestant Church in Indonesia and the Rev. Nelson Siregar, Executive Director of Diakonia for the Protestant Christian Batak Church, served as the steering committee for the symposia. Prof. Pless became acquainted with these three leaders on a previous trip to Indonesia. All three attended the Symposium on the Lutheran Confessions at CTS in January 2006. Prof. Lumbantobing commented that he wanted the Indonesian symposia to reflect the theological depth and liturgical richness of the Fort Wayne gathering.

The LCMS professors spoke on pastoral theology, the doctrine of justification and The Joint Declaration on the Doctrine of Justification, liturgy, and the biblical books of Romans and James. Mr. Darin Storkson, a staff member for the LCMS Board for Human Care deployed in Jakarta, facilitated the symposia which were attended by Indonesian bishops, pastors, and students. Two Lutheran theologians from Malaysia also attended one symposium and requested a similar event for their country next year. Participants expressed deep appreciation for the willingness of the LCMS to provide speakers to assist them in understanding the relevance of Lutheran theology for the challenges that face their churches. Many of the pastors and bishops expressed the hope that these symposia will become ongoing events in the coming years.

Pictured left to right are the Rev. Nelson Siregar, Executive Director of Diakonia for the Protestant Christian Batak Church, Dr. Timothy Quill, Prof. John Pless, and Bishop Mangisi Simorangkir of the Christian Protestant Church in Indonesia. The shawls Dr. Quill and Prof. Pless are wearing are called “ullas.” They are traditional Batak tokens of friendship.
The Rev. Dr. Kurt E. Marquart, Associate Professor of Systematic Theology at Concordia Theological Seminary, Fort Wayne, Indiana, died September 19, 2006, at home from complications of Amyotrophic Lateral Sclerosis (ALS), a progressive neurodegenerative disease also known as Lou Gehrig’s Disease. He served the seminary from 1975 to the time of his death.

Kurt Erik Marquart was born in Tallinn, Estonia, on June 20, 1934, to Kurt Arved and Margarita Angelica (nee Ulk) Marquart. He was reborn into God’s kingdom through holy baptism in the year of his birth. In 1941 the family moved to Vienna, Austria, and, having spent time in the Displaced Persons (DP) Camps in North Germany (1945), ultimately made its way to the United States. He was confirmed in Nyack, New York, in 1952.

Dr. Marquart’s education was decidedly international in character. Having received his primary and secondary education first in German and Russian exile schools in Europe and then Nyack High School, he received the Associate of Arts degree from Concordia Collegiate Institute in Bronxville, New York, in 1954. He then entered Concordia Seminary, St. Louis, from which he received the Bachelor of Arts and Bachelor of Divinity in 1959, having written a thesis comparing Gustav Aulen and Francis Pieper on Prolegomena. At the University of Western Ontario, London, Ontario, Canada, his major paper was titled “Bio-Teleology Reconsidered: Prolegomena to Some Future Metaphysical ‘Episteme’-Shift.” He received the Master of Arts from this institution in 1982. In recognition of his lifelong service to Christ and His church, Concordia University—Wisconsin awarded him an honorary Doctor of Divinity degree in 2001.

After serving a vicarage at Redeemer Lutheran Church in North Tonawanda, New York (1957-1958), and completing seminary, Dr. Marquart received a call to Trinity Lutheran Church, Weatherford, Texas. He was ordained on July 19, 1959. He served Trinity until 1961, when he accepted a call to Redeemer and Good Shepherd congregations, Toowoomba, Queensland, Australia. While in Australia he served the church in various capacities beyond the congregation, including the Commission on Theology and Inter-Church Relations, Queensland District Church Council, and Concordia College (Toowoomba) Council.

In 1975 Dr. Marquart was called to the Department of Systematic Theology at Concordia Theological Seminary, then in Springfield, Illinois. Always a popular professor, his classroom style engaged students in the lively study of theology and instilled in them a love for the Lutheran Confessions. He extended his influence through numerous scholarly articles in the seminary journal, Concordia Theological Quarterly. His faculty peers elected him to represent them three times on the Synod’s Commission on Theology and Church Relations (1976-1981, 1983-1992, 2001-2007). He also served on the ALC—LCMS Fellowship Commission (1978-1981).

Even previous to his coming to the seminary, Dr. Marquart had the pen of a ready writer. Articles in the official and popular press of the Lutheran Church of Australia and The Lutheran Church—Missouri Synod extends his bibliography to many pages. Books include his examination of the controversy in the LCMS in the 1960s and 1970s, Anatomy of an Explosion: A Theological Analysis of the Missouri Synod Conflict (1977), as well as “Church Growth” as a Mission Paradigm (1994). He also authored The Church and Her Ministry, Fellowship, and Governance for the Confessional Lutheran Dogmatics series (1990) and was preparing the volume on Prolegomena for this series at the time of his death.

Widely sought after as a speaker at pastoral conferences, district meetings, and congregational events, Dr. Marquart will be remembered for his incisive mind, quick wit, gentlemanliness, and genuine concern. Faculty colleagues will especially miss his thoughtful and cordial presence, recalling his particularly gracious words at the 2006 Fall Faculty Forum, only two weeks before his death. Still, we mark his passing not as those without hope, but confident in the unfailing promises of the very Christ that Dr. Marquart himself confessed and is confessing. “My flesh and my heart faileth, but God is the strength of my heart and my portion forever. But it is good for me to draw near to God. I have put my trust in the Lord God, that I may declare all Thy works.” (Psalm 73:26-28)

Dr. Marquart is survived by his wife, Barbara (nee Martens), and five children—Danny, Cynthia (Johnson), Barry, Angela (Hill), and Anthony—along with 18 grandchildren and six great-grandchildren.
The Rev. John T. Pless, Assistant Professor of Pastoral Ministry and Missions at CTS, has written two new books. Both volumes are excellent resources for the layperson, student, and clergy.

Word: God Speaks to Us is the first book in Concordia Publishing House’s (CPH) new Lutheran Spirituality Series. In this book Prof. 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. 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.

A Small Catechism on Human Life is aimed at letting Lutheran theology address such current ethical issues as homosexuality, abortion, reproductive technologies, and euthanasia. This book is published under the auspices of The Lutheran Church–Missouri Synod’s (LCMS) Board for Human Care and World Relief. The hardcover book is enhanced with Reformation era woodcuts and citations from Martin Luther that accent humanity’s reliance on the Triune God for every gift of body and soul in contrast to contemporary assertions of autonomy and freedom. Each chapter contains discussion questions adding to the volume’s usefulness for adult classes. A condensed, soft-cover youth version of A Small Catechism on Human Life is also available.

Both of these books, along with many titles from other members of the CTS faculty, may be purchased from the CPH bookstore on the seminary campus. You may order by going to www.ctsfw.edu and selecting Bookstore, or by phoning 260-452-3108.

CTS Professor John Pless Authors Two New Books

An Advent Preaching Seminar, entitled Advent Hope: An Eden Prophesied!, will be offered on the seminary campus November 7-8. The seminar, to be led by Dr. Lawrence R. Rast Jr., Associate Professor of Historical Theology and Assistant Academic Dean at CTS, takes its cue from hymn 342 in the new Lutheran Service Book, “What Hope! An Eden Prophesied.” This seminar will assist pastors in sermon preparation and service planning for Sunday and midweek services during the season of Advent. It will focus on the incarnational, soteriological, and eschatological character of Christ’s Advent. Themes include: Led by a Little Child; The Shoot of Jesse’s Stem; Death Swallowed up by Death; and Paradise Restored. The seminar will begin Tuesday afternoon, November 7, and conclude on Wednesday morning, November 8.

The Lenten Preaching Seminar, Baptized into Christ’s Death: Catechetical Preaching on Holy Baptism and the Passion of Christ, will take place January 15, 2007. The seminar will be led by Dr. Timothy C. J. Quill, Associate Professor of Pastoral Ministry and Missions at CTS. Liturgical preaching flows from Baptism and leads to the Lord’s Supper–from the liturgy of Holy Baptism to the liturgy of Holy Communion. Lent rehearses the suffering and death of Christ into which we are baptized (Romans 6). The Christian life is shaped daily by the cross and baptism. In this seminar, sermon preparation will include the exegetical treatment of baptismal texts. Illustrative, homiletical material will be drawn from baptismal liturgies of the early church, Reformation, and contemporary (Lutheran Worship and Lutheran Service Book rites of baptism) eras.

The registration fee for the workshops is $30.00/each. Detailed information concerning the Advent and Lenten Preaching Workshops can be found at www.ctsfw.edu, select GSI Registration in the left-hand column. You may also phone 260-452-2224 for additional information.

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Concordia Theological Seminary in Fort Wayne, Indiana, will again host its annual Symposia, January 16-19, 2007. Held every year on the Fort Wayne campus, presentations on Exegetical Theology and the Lutheran Confessions will highlight the four-day event.

Celebrating its 22nd year, the theme for the Exegetical Theology Symposium is Christian Identity in a Pagan World: Lessons from Ancient Israel and Early Christianity. The 30th annual Symposium on the Lutheran Confessions has chosen Confessional Lutheranism in the Ecumenical World as its theme.
LUTHERAN CONFESSIONS

**Wednesday, January 17, 2007**

1:45 p.m. “Luther, Lutheranism, and the Challenge of Islam”—Dr. Adam S. Francisco, Assistant Professor of History, Concordia College, Bronxville, New York

2:50 p.m. “Sola Fide: Luther and Calvin”—Dr. Phillip Cary, Associate Professor of Philosophy, Eastern University, St. Davids, Pennsylvania

3:50 p.m. “Fundamentalism, Neo-Evangelicalism, and the Revival of a Confessional Lutheran Awareness in The Lutheran Church—Missouri Synod”—Dr. Lawrence R. Rast Jr., Associate Professor of Historical Theology and Assistant Academic Dean

**Thursday, January 18, 2007**

8:30 a.m. “A Confessional Lutheran Voice in the Contemporary Scene”—Dr. Robert Benne, Director, Center for Religion and Society, Roanoke College, Salem, Virginia

11:00 a.m. “The Metamorphosis of Confessional Lutheranism”—Dr. David P. Scaer, Professor of Systematic Theology, Chairman of the Systematics Department, and Editor of *Concordia Theological Quarterly*

1:30 p.m. “The Drift of Neo-Evangelicalism into Mainstream Protestantism”—Dr. D. G. Hart, Visiting Professor, Westminster Seminary—California, Escondido, California

2:45 p.m. “Confessional Lutheranism in an Ecumenical World”—Dr. Carl E. Braaten, Past Editor of *Pro Ecclesia*, Sun City West, Arizona

5:30 p.m. Symposium Reception and Banquet

Grand Wayne Center

**Friday, January 19, 2007**

9:00 a.m. “Crossing Old Line Boundaries: Works of Lutheran Charity”—The Rev. Matthew C. Harrison, Executive Director, LCMS Board for Human Care and World Relief, St. Louis, Missouri

10:00 a.m. “Confessional Lutheranism in the Ecumenical World: A Missouri Challenge”—Dr. Samuel H. Nafzger, Executive Director, LCMS Commission on Theology and Church Relations, St. Louis, Missouri

11:00 a.m. Chapel

Registration is $165.00. Full payment or a non-refundable deposit must accompany all registrations to guarantee your registration. The deadline for registration is January 8, 2007. Registration forms and additional information can be found online at www.ctsfw.edu. Click on events, click on Symposia, or call 260-452-2241.

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**Lenten Preaching Workshop**

Pastors attending the 2007 Symposia Series are invited to arrive one day early for *Baptized into Christ’s Death: Catechetical Preaching on Holy Baptism and the Passion of Christ*, a preaching workshop designed to assist in sermon preparation and liturgical planning for the Divine Service as well as midweek services, Holy Week, and Easter worship. The workshop led by Dr. Timothy C. J. Quill, Associate Professor of Pastoral Ministry and Missions, will meet January 15, 2007, from 8:30 a.m. to 4:00 p.m. Registration is $30.00. Please phone 260-452-2224 for additional information.
In this its eighth year, Christ Academy-H.S. has grown from 16 men in 1999, to now having over 200 men who have attended the Academy. Men attending in 2006 came from Colorado, Texas, and everywhere in between to study theology, worship at Kramer Chapel, and make new friends.

The students experienced seminary life firsthand. Seminary professors instructed the students in topics such as martyrdom in the early church, the Gospel of St. John, and the history of the LCMS. Their education in the classroom flowed with worship four times a day as part of the seminary community’s prayer life consisting of Matins, morning chapel, Vespers, and Compline.

These men were given the opportunity to participate in worship as the Christ Academy choir sang for morning chapel services. The choir also sang for Sunday worship at historic St. Paul’s Lutheran Church in downtown Fort Wayne. Daily trivia questions and instruction helped the students to learn about and appreciate Lutheran hymnody and liturgy.

After intense days of study and worship, the young men took time to unwind in the evenings. A plethora of activities filled the evenings of these two weeks. They played capture the flag, ultimate Frisbee, and participated in a scavenger hunt. The Christ Academy men also participated in intramural sports such as soccer, basketball, ping-pong, and foosball.

In addition to the on-campus activities, the participants of Christ Academy spent a day at Cedar Point amusement park in Sandusky, Ohio. There they had the opportunity to ride some of the most extreme roller coasters in the nation! In Fort Wayne, the students swam at the local YMCA and attended a minor league baseball game. All of these activities allowed the men to form friendships that will last them from high school to college and beyond.

We were pleased to have representatives from the Concordia University System give these young men a look at these unique institutions. Representatives from six Concordia colleges and universities spent time telling the students about the oppor-
tunities which await them at their respective schools.

The proctors for the Academy were college students enrolled at Lutheran and state universities. All proctors were graduates of Christ Academy-H.S. Several began their seminary education at CTS this fall. They set a positive example by leading the Christ Academy students in scheduled events, in evening dorm groups, and in some classroom settings.

The young men of this year’s Christ Academy have distinguished themselves as quality participants. These students have dedicated two weeks to intense study and worship in exploring the possibility of becoming a pastor. Christ Academy continues to lead dedicated men to enter the ministry. The students of Christ Academy 2006 give certain hope that this legacy shall continue.

The ninth annual Christ Academy is June 17-30, 2007. The fee of $500 covers room, board, and admission to Cedar Point. Each year there is a distinctive set of classes allowing students to attend multiple years and study new topics. Registration will open on January 1, 2007. You can find more information at www.ctsfw.edu, and if you have questions, feel free to send us an e-mail at ChristAcademy@ctsfw.edu.

Brandon Froiland is currently serving his vicarage at Calvary Lutheran Church, Elgin, Illinois.
Military Project Update

Greetings to all of my brothers and sisters in Christ at CTS! My unit has safely arrived in Kuwait, and I am already fully engaged with two Lutheran-specific services at camps along the border. We have already suffered our first loss, a young soldier who was killed in a convoy in Iraq. We conducted the memorial service just last week. One of my “congregations” is a battalion of Wisconsin National Guard soldiers that has a large Lutheran contingency which is stationed near the border. I am giving out the new CPH Armed Forces devotional books as quickly as I get them. Perhaps that could be a focus for your next mailing campaign. My address is CH (CPT) Mark Sedwick, HHC 336th TC Group, APO AE 09366. We have already baptized three soldiers—including a former Mormon—thanks be to God! May God bless and keep each one of you as you prepare to serve the Lord of the church as pastors and deaconesses.

In His grip,

Chaplain Mark Sedwick

CTS—2004

(This note was received at the seminary on August 1, 2006. Our entire community continues to pray for Chaplain Sedwick and all those who are serving in the military.)

The effort to collect supplies for our military personnel continues at CTS. In September six boxes were packed and shipped to Iraq. The ladies of Bethlehem Lutheran Church, Fort Wayne, continue to collect items for these shipments and we thank them for their generosity. The donated items of snacks, toiletries, and reading materials are greatly appreciated by those who receive them.

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 rrsmeltz1@netzero.net.

CTS Student Association Assists Brothers in Madagascar

In the April 2006 issue of For the Life of the World there was an in-depth article concerning the trip of Prof. John Pless and six seminary students to Madagascar. While on that trip they presented Dr. Joseph Randrianasolo of the Malagasy Lutheran Church a $2000 check from the CTS Student Association. Those funds were used to supply food for the Good Samaritan Center in Fianarantosa and to purchase fabric to make academic gowns, which they are wearing in this photo, for the students at the Malagasy seminary.

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.

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IRA to Charity Bill Passes Congress

After numerous failed attempts and much time passed, Congress has approved a bill allowing people to make direct gifts to charities from their Individual Retirement Accounts (IRA). This bill has features in it that will be especially helpful to some donors to the seminary.

The bill provides the opportunity for individuals to make gifts directly from their IRA’s (employer sponsored plans such as 401k’s are not included) to the seminary, or any other eligible charity, during 2006 and 2007.

* Only direct gifts are included. These distributions cannot fund gifts such as Charitable Remainder Trusts or Gift Annuities.
* Such contributions must be transferred directly by the trustee of the IRA to the seminary. They cannot first be distributed to the individual and then sent on to the seminary.
* Such distributions are not subject to federal taxation and do not qualify for charitable deductions. Whether or not they are subject to state income tax will vary according to the state in which the individual lives.
* These distributions are limited to a maximum of $100,000 per year and do count toward the minimum distribution requirements for IRA’s.
* A donor must be at least 70½ years old to take advantage of this bill.

Who are the donors for whom this bill will be beneficial? First of all, anyone who wants to give gifts from their IRA. While there is no tax deduction there also is no income tax assessed against such distributions, so this is not a taxable event. It is the only means presently available to take money from an IRA without it being taxed.

Donors whose itemized deductions, not including their charitable contributions, are less than the standard deduction will have a greater benefit. For example, John Smith, age 72, has anticipated taxable income of $55,000 in 2006, including $10,000 from a required IRA distribution. His and his wife’s itemized deductions total $12,000, including $10,000 in charitable gifts. Because their deductions are slightly under the standard deduction of $12,300 for a couple who are over the age of 65, they use the standard deduction when filing their income tax. Because of this bill, John can have the trustee of his IRA send contributions directly to John’s congregation and other charities he supports. He will still use the standard deduction, but now his taxable income only shows as $45,000 because this distribution to the charities is a non-taxable distribution.

Joe Meyer has a different situation. Joe has been very successful in business and has significant retirement income and a very large IRA. Joe’s taxable income currently is $300,000 per year, including $100,000 that he must take from his IRA. Joe gives to his congregation and various charities a total of $200,000 per year. The most he can deduct is $150,000 (50% of his adjusted gross income). This leaves him with $150,000 of taxable income after his deductions. This year Joe tells his IRA trustee to distribute $100,000 of his IRA directly to his charities instead of distributing it to him. This reduces his taxable income to $200,000 because the IRA distribution to the charities is non-taxable. He also gives another $100,000 out of his other income to his charities which qualifies as itemized deductions. This brings his taxable income down to $100,000 after deductions.

If you have questions on this bill or other ways in which you can support Concordia Theological Seminary, please call the CTS Office of Advancement at 260-452-2268.

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 _____________________

☐ 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:

Concordia Theological Seminary

6600 N. Clinton St.  Fort Wayne, IN 46825
877-287-4338  Advancement Office, Ext. 2212
Seminary Guild Looks Ahead

The Concordia Theological Seminary Guild would like to invite you to attend the many exciting events the group has planned for the 2006-2007 academic year. Here’s a look at what’s ahead:

October 17: Donation Day
This annual tradition at CTS will take place on Tuesday, October 17, from 9:00 a.m.-2:15 p.m. The day will feature tours of the seminary campus, including the Food and Clothing Co-op, worship service in Kramer Chapel, coffee break with the students, greetings from the seminary president and the Indiana and Ohio LWML presidents, lunch, a Clothing Co-op style show, and a presentation by Professor John Pless who will describe the mission work the seminary is doing in Madagascar. If you are bringing donations, please plan to drop them off at the Food and Clothing Co-op. Workers will be available to assist you.

November 14: Mission Emphasis
Beginning at 1:00 p.m. in Luther Hall, the Guild’s November meeting will focus on the seminary’s mission work in Africa and Russia. CTS faculty members Dr. Detlev Schulz and Dr. Arthur Just will be the presenters.

December 12: Christmas Concert and Fellowship
Celebrate the birth of our Savior by attending a concert performed by the seminary’s Kantorei in Kramer Chapel beginning at 1:00 p.m. A reception at the home of Dr. and Mrs. Wenthe will follow the concert.

January 9: Business Meeting
The Guild will gather to discuss business beginning at 1:00 p.m. in Ambrose Hall.

February 13: Deaconess Presentation
Did you ever wonder what a deaconess is or what her role is in the church? Or maybe you are considering becoming a deaconess yourself. If so, the Guild’s February meeting is for you. Beginning at 1:00 p.m. in Luther Hall, several women currently enrolled in the seminary’s deaconess program will give a presentation and answer any questions you may have about this exciting vocation. A business meeting will follow beginning at 2:00 p.m.

March 13: Friends of Wyneken
Come learn how you can help save the dwelling that once was the home of the Rev. Dr. Friedrich Wyneken, a founder of Concordia Theological Seminary and The Lutheran Church–Missouri Synod. The Friends of Wyneken, a local group, has been instrumental in helping preserve this precious piece of history. A luncheon beginning at noon in Luther Hall will take place before the Friends of Wyneken presentation.

April 10: April Shower
Diapers, baby wipes, tissue, toys—these items may not sound like a lot, but to the children who use them at the seminary’s Christ’s Child Learning Corner they are precious. Be sure to bring these items to the Seminary Guild’s annual April Shower for the Christ’s Child Learning Corner. The shower will begin at 1:00 p.m. in Luther Hall, followed by a business meeting and election of Guild officers at 2:00 p.m.

The Seminary Guild strives to be inclusive of ladies of all ages, professions, and cultures. In that we reflect our student body, where men of all ages, different professional backgrounds, and diverse ethnicity study together in order to become servants of the Lord. We encourage individuals and groups from our LCMS congregations to participate with us in this service. To do so, simply fill out and return the coupon provided below. For additional information about the Seminary Guild go to www.ctsfw.edu, select About CTS, and then select Seminary Guild.

Seminary Guild Registration

☐ Yes, we are interested in becoming an Affiliate Guild. Please send more information to:

Name: ________________________________________________________________
Organization: _________________________________________________________
Address: __________________________________________________________________
City: ___________________________ State: ________ Zip: _______________

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

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

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

☐ Donation Day gift.

For the Life of the World
CONCORDIA THEOLOGICAL SEMINARY

Calendar of Events

**Events**

**First Sunday Brunch**
November 5
December 3
11:00 a.m.-1:30 p.m.
Katherine Luther Dining Hall

**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**

**Organ Recital**
Sunday, November 5
Recitalist: Jeffrey Blersch
Concordia University, Seward
4:30 p.m.
Kramer Chapel

**All Saints’ Choral Vespers with the Schola Cantorum**
November 5
7:30 p.m.
Kramer Chapel

**Lutheran Service Book Hymn Festival**
Monday, November 6
Organist: Kevin J. Hildebrand
Choir: The Seminary Kantorei
Commentator: Daniel Zager
7:30 p.m.
Kramer Chapel

**Advent Candlelight Choral Vespers**
Sunday, December 10
Seminary Schola Cantorum
7:00 p.m.
Kramer Chapel

**Epiphany Lessons and Carols**
Seminary Kantorei
January 14, 2007
4:00 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.

**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

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Christ Academy is a two-week residential program for high-school-aged men, founded by Concordia Theological Seminary. It is a place where students can study about Christ who is present in His Word and Sacraments and who died that their sins would be forgiven. It is a place where students can experience seminary life. It is a place where students can explore the possibility of one day becoming a pastor.

- Worship, the Center of the Experience
- Life-Changing Studies
- Clarity of Direction
- Fun Activities
- June 17-30, 2007

For more information, please call:

**1-800-481-2155**

[www.ctsfw.edu](http://www.ctsfw.edu)

[ChristAcademy@ctsfw.edu](mailto:ChristAcademy@ctsfw.edu)