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In Mequon, Wisconsin, and at our sister schools around the country, Concordias start to live up to their names. That Latin word concordia implies a connection of faith, meaning something like “with one heart” or “with the same heart.” We who are privileged to serve on campus once again get a chance to live and forgive and grow and show Christ’s love to each other - to be Concordia.

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**For the Life of the World**

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[www.LifeOfTheWorld.com](http://www.LifeOfTheWorld.com). The current issue, as well as previous issues, can be found at this interactive portal.
It has frequently been observed that ideas have consequences. The history of the church exhibits some of the greatest minds using their thought in service to Christ and His Kingdom. A towering intellect like St. Augustine, for example, could pen profound truths that were accessible to a wide population. His famous statement, “We are restless until we rest in God,” encapsulates so much that marks the human condition in his age and in every age. Similarly, when the world was shaken by the fall of Rome (August, 410 A.D.), Augustine’s brilliant mind penned “The City of God” and comforted as well as guided myriad Christians through those challenging and difficult times.

It is important to note this service of the intellect to the mission of Christ. At times voices have suggested that to be truly evangelistic is to engage in a minimal amount of reflection and thought. There is simply a false antipathy when education is pitted against mission, or mission against education. Particularly in our time when our prevailing culture is in such a state of flux the church is called to use her best thinkers to name those forces that destroy human beings and to point to the Lord, the suffering Servant, who alone can renew and restore human life. Thought and mission are inextricably woven together when the church is at its best. A passion for the lost calls one to think creatively and faithfully about how people shape their self-understanding and what forces are defining them.

It is in such a context that campus ministry is particularly to be encouraged and supported. Pastors who serve university students are called upon to answer the current intellectual challenges to the faith and to exhibit in their own thought and life an integrated Christian understanding of the world. Concordia Theological Seminary seeks to be a resource for campus pastors and for other pastors by providing a faculty that is itself engaged in this difficult task of interpreting the world Biblically and then bringing the crucified Christ to this broken world. It is the case that such a calling on campus requires great integrity in the person of the pastor, great clarity in his thinking, and great charity in his commitment to the university students as well as any local parishioners.

For example, all pastors to an extent, but especially campus pastors must address the challenge that evil presents, i.e., how can a good and governing God permit evil actions to continue? A superb recent treatment of this perennial problem is N. T. Wright’s *Evil and the Justice of God* (Downers Grove, Illinois: InterVarsity Press, 2006). His fresh analysis displays Biblical faithfulness and intellectual rigor.

We are not told - or not in any way that satisfies our puzzled questioning - how and why there is radical evil within God’s wonderful, beautiful, and essentially good creation. One day I think we shall find out, but I believe we are incapable of understanding it at the moment, in the same way that a baby in the womb would lack the categories to think about the outside world. What we are promised, however, is that God will make a world in which all shall be well, and all manner of things shall be well, a world in which forgiveness is one of the foundation stones and reconciliation as the cement which holds everything together. And we are given this promise not as a matter of whistling in the dark, not as something to believe even though there is no evidence, but in and through Jesus Christ and His death and resurrection, and in and through the Spirit through whom the achievement of Jesus becomes a reality in our world and in our lives. When we understand forgiveness, flowing from the work of Jesus and the Spirit, as the strange, powerful thing it really is, we begin to realize that God’s forgiveness of us, and our forgiveness of others, is the knife that cuts the rope by which sin, anger, fear, recrimination, and death are still attached to us. Evil will have nothing to say at the last, because the victory of the cross will be fully implemented. (pp. 164-165)

Precisely, it is only in Christ that the problem of evil is solved. It is in His Incarnation, Death, Resurrection, and Ascension that we are taken from death to life, from darkness to light, from evil to the infinite goodness of God’s costly grace.

The faculty and students of Concordia Theological Seminary serve campus pastors and all the church by embracing both Biblical faithfulness and intellectual rigor.

Our prayer is that, under God’s grace, our ideas and thought will have consequences, namely, that our students in Christ’s name “will teach the faithful, reach the lost, and care for all.”

Sincerely yours, in Christ,

Rev. Dr. Dean O. Wenthe
President, Concordia Theological Seminary
Into All the World was the theme for Concordia Theological Seminary, Fort Wayne’s celebration of God’s blessings on the renowned Eero Saarinen designed campus.

The entire campus, consisting of a total of 25 college buildings plus faculty housing, was designed by the internationally famous architect Eero Saarinen and his associates. The design has been the subject of articles in leading architectural publications and received the top award for design of college buildings in the United States in that year’s annual design award program of Progressive Architecture.

Concordia Senior College officially opened its first academic year on September 10, 1957, with an enrollment of 193 students in the first class, and with a faculty of 21. The Senior College operated on the Fort Wayne campus for the next 20 years. At its 1975 convention, the Synod combined Concordia Senior College, Fort Wayne, with its Junior College in Ann Arbor, Michigan. Seminary operations were transferred from the aging campus in Springfield to the architecturally stunning Saarinen campus in Fort Wayne. With an enrollment of 419 seminarians, Concordia Theological Seminary shared the Fort Wayne facilities with the Senior College in 1976.

For over 30 years, Concordia Theological Seminary has continued to flourish in Fort Wayne. The seminary helps pastors, missionaries, deaconesses, and other church workers grow in knowledge and in the skills necessary to minister in a changing world. Concordia Theological Seminary continues to bring the gospel into all the world by forming servants in Jesus Christ who will teach the faithful, reach the lost, and care for all.

Dr. Dean O. Wenthe, President of CTS, looks on after giving workers permission to release balloons to mark the occasion.
Missouri Synod Lutherans have a long track record for campus ministry going back to initial efforts at the University of Wisconsin, Purdue University, and the University of Minnesota in the early part of the last century. In spite of reduced subsidies from the districts and the lack of the previous synodical support structure, campus ministries continue in many places with evangelical vitality and confessional vigor. Whether in the form of campus chapels and student centers or neighboring congregations (“town-gown” ministries), LCMS campus ministries have great potential both for keeping our own students connected to Christ Jesus and reaching out to those who do not confess Him.
In the best sense of the term, campus ministries are maintenance ministries and should make no apology for being known as such. Campus ministries exist to maintain young Christians “in the unity of the Spirit and the bond of peace” (Eph. 4:3). Given the pressures of campus culture, this is no small task. Certainly there are secular ideologies and religious systems that may lure Lutheran students into false belief, despair, and other shame and vice. But perhaps more are lost to apathy or busyness than these more evident dangers. Centered in the proclamation of the saving Word and the giving out of the Lord’s body and blood, LCMS campus ministries serve to keep faith alive through God’s own means.

LCMS campus ministries will need to be firm at the center and porous on the edges. At the center is clear preaching of God’s Word, rightly dividing God’s Law and Gospel so that the forgiveness of sins is spoken; and along with such preaching, a reverent and regular giving out of the gifts of the New Testament - Jesus’ body and blood to sustain and enliven students in the life of faith. For the sake of this firm center, there will be a lively and faithful use of the liturgy, careful and ongoing instruction in the Holy Scriptures and the Small Catechism, a loving practice of closed communion, and attentive pastoral care that utilizes confession and absolution.

Such firmness at the center then allows and even requires porous edges, that is, campus ministry offers a safe space for those on the outside to listen and learn, to explore and investigate the claims of the Christian faith. Hospitality and English tutorials for international students, public lectures on campus, a well-stocked and up-to-date chapel library, a regularly maintained and easy to navigate website, and social and recreational events are some of the ways that a Lutheran ministry opens itself to the campus without loosing its own identity. It is a given that a Lutheran campus pastor will not be intimidated or hostile to the life of the mind. In the fashion of the sainted campus pastor turned seminary professor, Don Deffner, he will have a “compassionate mind” open to learning, hungry to know more, while bringing every thought captive to Christ Jesus.

The LCMS does its best work on campus not by attempting to imitate the para-church groups but by actually being church. In fact, many LCMS campus ministries pick up students whom I would describe as “Evangelical burnouts,” students whose initial contact with Christianity may have come by way of Campus Crusade, the Navigators, or InterVarsity Fellowship, but who eventually grow weary of being told what they must do to be effective disciples but never measuring up. Instead, Lutherans proclaim the Gospel of a God who justifies the ungodly apart from works of the Law.

The university, like the rest of the world, is best described using the imagery of Oswald Bayer (see his excellent little book, *Living by Faith: Justification and Sanctification*) as an arena that is always demanding justification; and attempting justification is something now that comes naturally to sinners. So sinners on campus might attempt to justify themselves by their academic achievements, physical attractiveness, social standing, or even religious experience. We seek to justify ourselves by action or attitude. Our
claims to autonomy only serve to demonstrate how bound we are to self. The university with its claims to openness and tolerance ends up closed and oppressive. Into this world, Lutherans come with a Word to proclaim that gives both truth and freedom. It is the Word of Jesus Christ.

The doctrine of vocation is the earthly consequence of God’s justification of the ungodly. Set free from dead-end attempts to prove oneself to God, the Christian can spend his or her life in being some earthly good to the neighbor. A robust use of the doctrine of vocation should characterize our campus ministry. Students don’t come to the university to be missionaries or go to church. They come to get an education, to learn useful knowledge and needed skills that will put them in a position to earn a living. In doing so, they are doing things that need to be done in the world. Here I think Lutherans have an edge. The life of discipleship is not narrowly defined as doing church-related activities or even as that of witnessing to Christ on campus. Vocation embraces everything that the Christian is and does.

From Martin Luther we have learned to speak of vocation as lived out in three estates or three domains of life - congregation, civic government, and family (in Luther’s thinking as it was prior to the industrial revolution, occupation or job was assumed under family). Campus ministry strengthens students in vocation, that is, in living by faith in Christ and in love toward the neighbor. Faith is nourished by God’s Word and Sacraments and lives are shaped to live in love for the neighbor.

Our campus ministries are primed to teach the doctrine of vocation, enabling students to understand that their lives are right with God through faith in Christ. There is no additional holiness that they need before God. Belonging to Christ they live out their baptismal identity as they render their bodies as “living sacrifices” (Rom. 12:1) in the places where God has called them. Bible studies, retreats, and other forums provide a venue for campus pastors to teach vocation. Campus ministries serve the church by producing theologically literate laypeople who will go back into the congregations and serve in a variety of capacities. Even as students grow in their various academic disciplines, they should be offered the opportunity to stretch the intellectual horizons of their faith. For over twenty years, University Lutheran Chapel at the University of Minnesota has hosted a Fall Study Weekend, bringing to campus such notable theologians as Robert Preus, Kurt Marquart, William Weinrich, Ronald Feuerhahn, Gene Veith, Harold Senkbeil, and John Stephenson to engage students in lively and solid study. Events like these have prompted some young men to consider the pastoral office; the significance of campus ministries as a recruitment pool for the seminaries should not be overlooked. But it is just as significant to recognize the way in which thousands of young men and women will live out their Christian callings as laypeople with profound Lutheran convictions due to their involvement in campus ministry.

Campus ministries, firm in their Lutheran identity and engaging of their university setting, do indeed serve as maintenance ministries, maintaining students in the faith and forming them to live in their vocation as Christians for the sake of the world.

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.
The Food and Clothing Co-op Is a Busy Place.

- This summer we unloaded 2000 pounds of chicken donated by Brakebush Brothers, Inc. of Westfield, Wisconsin.
- Our students picked blueberries for the Food Co-op coordinated by Thrivent Marshall County Indiana Chapter.
- Members of Cass/Carroll City Thrivent Chapter of Logansport, Indiana, volunteered time in the Food Co-op and presented President Wenthe with a $1,000 check to purchase groceries for the students.
- Lutheran Fraternities of America, with Mr. Richard Hallgren, coordinated the annual food drive from over 125 Michigan District congregations. Eleven tons of food were delivered on July 30 and unloaded by the students.
- We are continuing to receive the LWML District Mission Grants for the 2006-2008 biennium.
- We look forward to Christmas Marketplace where children can shop for parents and siblings. We are accepting gift cards in increments of $10.00 from national store chains and gas stations to share with the students.

The Co-op could not exist without the generosity of our donors, either in food donations, clothing, or household items. These resources help eliminate some of the financial burden placed on the students during their time of study.

If you would like more information, please contact Karen Fuelling, Director, at 260-452-2168 or e-mail at karen.fuelling@ctsfw.edu. We daily thank God for His support through you.

Lutheran Fraternities of America Michigan Shipment

Cass/Carroll City Thrivent Chapter of Logansport, Indiana

Alaskan Cruise!

Come explore The Splendor of God’s Creation with President and Mrs. Wenthe and Rev. and Mrs. Wayne Grauman, Chairman of the Board of Regents, aboard Holland America’s cruise ship, ms Westerdam. Take in the breathtaking natural wonders of Alaska: soaring eagles…breaching whales…shimmering glaciers. Enjoy, too, the charming coastal towns and fascinating glimpses of native culture. While at sea, there will be several opportunities to join the Wenthes and other fellow Lutherans for Bible study and reflection on God’s creation.

Sunday, August 24 – Depart Seattle, WA – Scenic cruising of Puget Sound
Monday, August 25 – At sea – Enjoy the beautiful views and all that the cruise ship has to offer.
Tuesday, August 26 – Scenic cruising and Glacier Bay National Park
Wednesday, August 27 – Juneau, AK
Thursday, August 28 – Sitka, AK
Friday, August 29 – Ketchikan, AK
Saturday, August 30 – Scenic cruising of Vancouver Island, then an evening in Victoria, British Columbia
Sunday, August 31 – Return to Seattle, WA

Whether you are looking for adventure and want to partake in some of the myriad onshore excursions available, or whether you are looking to get away from it all and want to simply relax, this cruise has it all!

Prices begin at $1229 per person! (based on double occupancy)

If you’ve ever wanted to cruise to Alaska, now is the time to do it! Not only can you take advantage of the group rate, but Holland America will give $50 to Concordia Theological Seminary for each cabin booked.

For more information, check our website at www.ctsfw.edu, call 260-452-2266, or e-mail retreats@ctsfw.edu.
Let’s Support Our Military

What is the project? As a way of showing our support, we send care packages to our military forces engaged in war zones. The packages are sent to troops associated with the seminary, such as son/daughter, other relatives, or close friends.

What can I do? Donate items to place in care packages or make a financial donation. Checks should be made payable to: CTS-Military Project and mailed to: Renee Moshier-Military Project, Concordia Theological Seminary, 6600 North Clinton St., Fort Wayne, IN 46825.

What can I donate for the care packages?
- Personal hygiene items: baby wipes, toothbrushes, solid stick deodorants, books, magazines, devotional materials, hometown newspapers, stationery, sun screen lotion, Clorox® wipes, razors, shaving cream, shampoo, conditioner, mouthwash, eye drops, Chapstick®, dental floss, baby powder, foot powder, liquid hand sanitizer, breath mints, contact lens cleaner, nail files
- Food items: crackers, beef jerky, nuts, instant drink mixes (in powder form), coffee, tea bags, hard candy that will not melt, snack cakes, gum, Rice Krispie® Treats, Kraft® Easy Mac, microwave popcorn, granola bars, power bars, dried fruit, Chex® Mix, canned soup, tuna, oatmeal, salsa, lollipops, marshmallows, instant soup, fast food condiments

Who do I contact to help with this project? Contact Renee Moshier at moshierc@ctsfw.edu or 260.492.8739.

How do I start a military support project at my church? The seminary’s military support project has been successful due to the outpourings of donations from seminary families and the Fort Wayne community. Your congregation can also be involved in showing our troops love and care. Contact Renee Moshier at renee.moshier@ctsfw.edu for information on how to start your own military project.

1st Lt. Michael Miller shows Iraqi children how to use a pen. Photo by Airman 1st Class Christopher Hubenthal. Courtesy U.S. Army.

Catechism Posters Still Available

The Small Catechism of Martin Luther is available on beautiful large posters, one poster for each of the six chief parts. They come as a six poster set. Ideal for Lutheran school classrooms, Sunday School, and Christian homes to reinforce the essential teachings of the faith. Contact the seminary Admission Office for this free gift at (800)481-2155 or e-mail posters@ctsfw.edu. Supplies are limited.
On a Sunday morning in mid-August, I’m looking forward to the start of Fall Semester at The University of Tennessee. I’ll spend three days in the busiest place on campus, armed only with a sidewalk sign and several hundred bottles of water to hand out. It will likely be in the high 90s next week, but I survived last year and will do it again with the goal of reaching out to new students and telling them about Lutheran Campus Ministry (LCMS). Just like last year, I expect basic questions about when we meet, why there’s more than one Lutheran group on campus, plus a surprise question or two like, “Why do Lutherans think that water baptism saves?” It’s times like these that it’s good to have the Small Catechism memorized.
I scan the sanctuary, wondering which students will be in church. In the summer, you never know who’s coming, since many students have moved back home or are away working at internships.

Samantha and Mark just walked in. They are far from home and family but in communion with Christ in the Divine Service, they are also united with their mothers and brothers and sisters in Christ. Jesus every week. Some of the older members have become surrogate parents and grandparents to our students.

Clayton and his family have claimed their usual pew. I imagine we’ll go out to lunch again soon and talk about his studies—whether or not he’s studying the right things, a common concern among college students I’ve met since becoming a campus pastor. They worry that they’re not serving God right now and whether their chosen path of classes will lead them to a God-pleasing career. I tell them God has made them His servant through the Word of Christ and Baptism. Through their studies right now, He is preparing them to serve others in the future. I get to see firsthand how the doctrine of vocation calms their conscience as they consider their future careers with respect and love for their Lord.

Kara is also here with her family. She’s excited to move out of state to start college in the fall. I hate to see her go, but I’m grateful that she and her family checked out LCMS churches during orientation. That’s too often the last thing on parents’ and students’ minds as they worry about financial aid, housing, and class schedules. I will still contact the nearest LCMS campus pastor and let him know she’s there. I’m sure he will want to give her a call and invite her to receive God’s gifts at his church. I know that Kara goes forth with the blessing of the Lord. She’s been baptized, confirmed, and has had a regular diet of Christ in Word and Sacrament. Kara will be a blessing to another church or campus ministry, even if not the one where I serve.

Later Sunday afternoon, I get a call from a pastor in North Carolina about a student from his congregation who will be a freshman at UT. I can tell by the fact that this man took the time to call that he cares very much for his flock and wants to entrust them to other safe pastures. In college, there are many inviting pastures that are attractive to the eye, but the grass is at best malnourished; at worst, the grass is poisonous. Above all, I pray that this student comes to hear the voice of the Good Shepherd and encounters the one who gives forgiveness and life to her in His body and blood. “My sheep hear My voice, and I know them, and they follow Me,” Jesus said. I’ll do my best to invite her and welcome her to hear Jesus, but I can’t force her to come. She’ll be in college now. The old ways and days of high school and parents taking her to church have passed.

I expect basic questions about when we meet, why there’s more than one Lutheran group on campus, plus a surprise question or two like, “Why do Lutherans think that water baptism saves?” It’s times like these that it’s good to have the Small Catechism memorized.
Now it’s Monday morning and I have just spent time in prayer with my senior pastor for all the incoming students and for the faithful core of students that were with us last year. We are also finalizing our fall preaching and teaching schedule. We’ll again be offering an adult confirmation class starting in September on Sunday mornings. At the start of the class last spring, God blessed us with 18 catechumens, four of them college students from our campus ministry.

On Monday afternoon, I receive an e-mail from a former student named Zach. He is thinking about applying to the seminary and wants my input. His story sounds familiar: Zach was active in campus ministry throughout college, then graduated, got married, and is content with his first job, but the Lord may be raising another shepherd to serve Him and His church by preaching and teaching and drawing the lost like a magnet to Jesus Christ. Campus ministries are places where many a pastor has been nurtured before seminary, just like I was. They are also places where not a few students have been brought into the kingdom, baptized, nurtured, and kept in the true faith before their service in the working world. Praise be to God.

Before heading to campus Tuesday morning to hand out water, I pray to the Lord to bless our campus ministry this academic year. It’s going to be hotter than I expected, but the water will help. Lutherans have a lot of confidence in water … especially when it is included in God’s mandate and combined with God’s Word.

Later Sunday afternoon, I get a call from a pastor in North Carolina about a student from his congregation who will be a freshman at UT. I can tell by the fact that this man took the time to call that he cares very much for his flock and wants to entrust them to other safe pastures. In college, there are many inviting pastures that are attractive to the eye, but the grass is at best malnourished; at worst, the grass is poisonous.

The Rev. Derek A. Roberts, a CTS alumnus, is a campus pastor at the University of Tennessee and Associate Pastor at First Lutheran Church and School in Knoxville.
A phone call from President Wenthe isn’t usually expected, but when Dr. Adam Francisco got one - along with an offer to teach in the field of Islamic studies at the seminary - he didn’t wait long to say yes.

With his wife, Rachel - pregnant with their now two-month-old daughter Kiahna - and three-year-old son, Timothy, he left Concordia College in Bronxville, New York, as well as his job as Assistant Professor of History, and headed west.

It wasn’t the first time Dr. Francisco has moved. “I grew up in St. Louis, Missouri, and left there when I was nineteen. I joined the Navy, and my home base was Pearl Harbor, Hawaii.” After leaving the military, Francisco attended Concordia University Irvine, majoring in religious studies and biblical languages, and then went on to attain a Master’s degree in Reformation theology.

His next move was to St. Louis, where, while teaching long distance theology classes for Concordia University Wisconsin, he began to contemplate getting a Doctor of Philosophy degree. Islamic studies were of special interest, so when he received an acceptance letter from the University of Oxford, it sealed the deal. Then something even bigger, September 11, occurred. “My topic,” he says, “was no longer obscure, but it was suddenly very relevant.”

After earning his D.Phil., Dr. Francisco took a teaching position at Concordia College, focusing on history and philosophy. It was then that he was approached about teaching a week-long intensive course on Islam at the seminary. “I just thought I was here teaching, filling in temporarily, until they found someone who had pastoral experience,” he says. “But when I got back to Bronxville, I got a call from Dr. Wenthe asking if I would consider moving out here.” So once again, Dr. Francisco packed up to move.

And now that he’s here and settled and unpacked, he’s looking forward to the upcoming year. “I’m excited to get back into the world of theology. That’s where I started, and that’s what I really love. I’m also anxious to be able to teach and research in the field that I love, Islamic studies, and to join in the dialogue between and about Christians and Muslims.”

Working at the seminary will be different though, he admits. “There are a lot of bright people here, a lot of smart people. Let’s face it,” he smiles, “that’s intimidating.” But in his short time here, Dr. Francisco is already impressed with what he’s seen. “I love the dialogue that goes on between students and faculty,” he says. “Concordia Theological Seminary still values and is very interested in maintaining classic Lutheran theology and culture. I also appreciate that they’re all of one mind here, but there’s still diversity. Everyone here subscribes to confessional Lutheranism, but there’s still intellectual conflict. That’s why the theological training here is second to none. This place,” he reflects, “is very stimulating, because there are always people talking. Debate and dialogue are encouraged.”

Dr. Francisco’s excited about teaching. He looks forward to working with his colleagues. He’s eager to get back in the classroom, and he’s anxious to be part of a school that “champions western thought and classic Lutheran theology. The faculty here,” he says, “is top-notch.” And his students will soon learn that he is proof of that very fact.
CTS Faculty in Print

The CTS faculty have been busy writing for the church. Look for these offerings available at the CPH Concordia Theological Seminary Bookstore. www.ctsfw.edu/bookstore.

Two books by faculty have been released. Dr. Adam Francisco has written Martin Luther and Islam. Dr. Francisco comes to us as guest professor of historical theology in the area of Islamic studies.

Luther on the Care for the Sick and Dying written by Professor John T. Pless expounds upon the care of the soul as a pastor visits the sick and the dying.

Dr. Lawrence Rast, CTS’s academic Dean, has written a new introduction to Conservative Reformation and Its Theology. This volume explores the Reformation, questions of Lutheran identity, and the relationship of the Lutheran Church to the broader Christian tradition.

A Swedish scholar has published his dissertation partly on the work of Dr. David Scaer. Written in Swedish, this work compares Law and Gospel distinction and its understanding by today’s theologians.

Lutherhostel Retreat: “Living with Luther” October 30-November 3, 2007

There is still time for you to join with the faculty of CTS as we delve into the real life of Luther. During this week-long retreat we will examine Luther’s public life including the subjects of vocation, worship, politics, and theology, as well as Luther’s private life including issues surrounding prayer and family. Join other local Lutherans in worship and song for a Reformation service at historic St. Paul’s Lutheran Church and an All Saints service at Redeemer Lutheran Church. This week will be full of learning, fellowship, music, and worship. Participants have the option of registering only for those days that they will be able to attend. Registrations are due by October 15, 2007.

Retreat Fees: Registration – $150 (five days); on-campus meals – $140 (five days, includes the Evening Out); Registration for one day – $37 (includes lunch); Evening Out – $15; on-campus housing – $25/day.

Mark Your Calendars Now for the 2008 Symposia Series

January 15-16, 2008
23rd Annual Symposium on Exegetical Theology

January 16-18, 2008
31st Annual Symposium on The Lutheran Confessions “Atonement: Biblical, Confessional, Ecumenical Perspectives”

Concordia Theological Seminary (CTS) in Fort Wayne, Indiana, is once again hosting its annual Symposia. The four-day event is highlighted by presentations on Exegetical Theology and the Lutheran Confessions. Scheduled speakers and topics include:

Dr. Charles P. Arand - “Atonement as Underpinning for the Lutheran Concept of Righteousness”

Dr. Simon J. Gathercole - “Atonement in Contemporary Biblical Thought”

Dr. Jeffrey Gibbs - “Son-Substitute, Servant, and Sacrifice: Atonement in the Gospel according to Matthew”

Dr. James Massa - “Eucharist and Eschatology in the Thought of Pope Benedict XVI”

Dr. John A. Maxfield - “Luther, Zwingli, and Calvin on the Significance of Christ’s Death”

Dr. Michael Root - “The Work of Christ and the Deconstruction of Twentieth Century Lutheranism”

For the most current information about Symposia 2008, please visit www.ctsfw.edu/events/symposia
The Beginnings of Wisdom
Thus was she greeted in an official correspondence from Stanford University, honored with a privilege and welcomed with a distinctive letterhead. Take for granted the incessant push to refine lab methodologies, Sunday night revisions of research papers, and looming grant deadlines – common hurdles for the nascent generation of scholars in public and private institutions. And then there’s the label of “Stanford student” to bear. But how will she as theologian be challenged by the world-renowned research institution?

Stanford, a private institution, has always made room for students’ spiritual growth – sitting prominently at the hub of campus is Memorial Church – but the University’s motto, “the wind of freedom blows,” suggests other familiar and soul-proving tests: the professor who publicly has derided the Christian faith and organizations that advocate every alternative to God’s created order.

Yes, the proverbial challenges to the faithful, those that aim at the identity, security, and meaning of the Christian, seem to have gathered at Stanford and to stand aligned against this young woman (which parish pastor hasn’t warned the departing student of a freedom that leads to a slavery?), other faith-testing issues should be acknowledged. For what purpose is this education at Stanford – a reputation that allows greater flexibility of service? But what about the two-week long biology lab that failed? Or the antipathy or even bitterness in the fraternity house? Whether by a single massive problem or by the accumulation of many irritants, weaknesses are revealed, and the chastened student is urged to pray.

Stanford’s physical scenery differs, its religious life holds up pluralism and post-modern thought, and its academic prestige and rigor can be intense, but the needs of the faithful at this private university differ little from any other school.

“Congratulations! Based on your excellent academic record, I am pleased to offer you admission to the Coterminal Master of Science program in Mechanical Engineering.”
“What, Father, are You teaching me? What am I to learn by these distractions and setbacks?”

With a smorgasbord of generic spirituality and decidedly unorthodox philosophy and practices, one could be dismissive to Stanford’s Office of Religious Life and the Deans of Memorial Church. Even though the increasingly diverse staff of the Office of Religious Life seeks to protect the integrity of every religious gathering, should we depend upon a private, secular institution to support an orthodox confession of the Christian faith as generously and purposefully as it builds labs and libraries? No, Stanford fashions students with a demanding academic training to fit them for a particular trajectory into the world, even as emissaries for a Stanford education. This private institution thrusts the student into a modern Areopagus, by God’s grace to take her stand with Paul (Acts 17:22-34).

Stanford’s physical scenery differs, its religious life holds up pluralism and post-modern thought, and its academic prestige and rigor can be intense, but the needs of the faithful at this private university differ little from any other school. Viewed from within Luther’s dictum oratio, meditatio, et tentatio faciunt theologum, the pursuit of scholarly knowledge and the official spirituality at Stanford often serve as an instrument of tentatio, demonstrating how flesh and heart may fail.

As for oratio and meditatio, Trinity Evangelical Lutheran Church (about two miles from the campus center), through Lutheran Student Fellowship (LSF) and Christ on Campus (CoC) serves as their location, for we preach and distribute through “foolish means” that God is the strength of the heart and the fear of Him is the beginning of wisdom. The community of LSF/CoC is a refuge and place of solace – not an escape from the demands of Stanford, but by the wisdom and understanding that Stanford cannot produce through academic rigors. (If there are degrees of glory, they will not have been granted by any department at Stanford.) To gather at the Table of the Lord, invited by grace and fed by mercy, recreates and strengthens the student, whose life on campus is defined by merit through class achievement and surrounded by the icons of different creeds. By its regular studies of the Word, LSF/CoC reinvigorates the students with enduring knowledge; study weekends occupied with C. S. Lewis, the Dead Sea Scrolls, the Christian faith and history, and retreats with other LSF groups offer the students opportunities to integrate the faith with the academic world. Trinity’s campus ministry cultivates thoughtful, lively theologians who contend in the public arena; the young woman’s vocation will be grounded in the life of faith, and will be enhanced by a right understanding of the First Article. And as those well-versed in the language of the culture, we will not be conformed to any trite caricature of Christians.

This pluralistic private institution, though facilely labeled as adversary, serves as God’s tool through tentatio to refine the student vocationally as one who understands creation and perceives it through genuine wisdom, God’s recreation in Christ. Christian tradition will not allow us to relinquish the realm of the First Article to the campus; and while we do not believe that we can recreate the world through our vocations, the students, in oratio and meditatio, grow as theologians by studying His creation in conjunction with the wisdom that is in Christ alone.

When I landed as a student freshly tossed into the salad of university life, the Dean of the Chapel of the Resurrection and the Vicar served me well, enfolding me in the fellowship of the Church through the Father’s Word and by the Body and Blood of Christ and surrounding me with brothers and sisters in Christ. Through Trinity, LSF, and CoC, I pray that this young woman and the other students find the same solace and understanding that I was given.

The Rev. Stuart Crown is pastor of Trinity Evangelical Lutheran Church in Palo Alto, California.
**Music**

**Organ Recital - Craig Cramer**  
Sunday, November 4, 4 p.m.  
Kramer Chapel  
1-877-287-4338, ext. 2224

**All Saints’ Choral Vespers**  
Sunday, November 4, 7:30 p.m.  
Seminary Schola Cantorum  
Kramer Chapel  
1-877-287-4338, ext. 2224

**Hymn Festival**  
Monday, November 5, 7:30 p.m.  
Kevin J. Hildebrand, Organist  
Kramer Chapel  
1-877-287-4338, ext. 2224

**Advent Candlelight Choral Vespers**  
Sunday, December 9, 4 p.m.  
Seminary Schola Cantorum  
Kramer Chapel  
1-877-287-4338, ext. 2224

**Events**

**CTS King's Men**  
Tip-Off Basketball Tournament  
November 2-3  
Wambsganss Gymnasium

**Good Shepherd Institute**  
November 4-6  
1-877-287-4338, ext. 2224

**First Sunday Brunch**  
November 4, 11 a.m. - 1 p.m.  
December 2, 11 a.m. - 1 p.m.  
Katherine Luther Dining Hall  
1-877-287-4338, ext. 2223

**Exegetical and Confessions Symposia**  
January 15-18, 2008  
1-877-287-4338, ext. 2241

**Christ Academy College**  
February 14-17, 2008

**Pheobe Academy College Retreat**  
February 14-17, 2008

**Italy Tour**  
October 13-24, 2008

**Retreats**

**Lutherhostel Retreat**  
“Living with Luther”  
October 30 - November 3
God’s grace has been poured out abundantly upon Concordia Theological Seminary with regard to its fiscal health, and the seminary has finished its fiscal year “in the black” for the fourth year in a row. In a time when donors’ gifts supply most of the support for the seminary, this is truly a reflection of the depth of affection for the seminary and commitment to its purpose by thousands of people throughout our Synod.

Dr. Dean O. Wenthe, President of the seminary, commented, “It is a testimony to the enduring mercy of our God that He moves the hearts of donors to support our work so lavishly. Many give generously, and we are deeply indebted to them for their ongoing love and care in assisting the men and women who are preparing for lives of service as pastors and deaconesses. Their goals and ours are one, to form servants of Jesus Christ who will teach the faithful, reach the lost, and care for all.”

“Finishing the year in the black is a critical element in keeping seminary education affordable for our students,” added the Rev. Ralph G. Schmidt, Vice President for Institutional Advancement. “The gifts and prayers of our donors encourage us in our efforts to equip laborers for the harvest. We rejoice in the sound fiscal health of the seminary. At the same time, we recognize major challenges that are imminent with the replacement of our heating and cooling system currently underway, even as we must continue to provide as much help for our students as possible.”

While the general operations budget of the seminary finished in the black, perhaps even more dramatic has been the increase in endowment, growing from about $7,000,000 to $18,000,000 during the past six years. Endowment helps bring stability to the seminary’s long term financial outlook, especially in the area of student aid.

As the Advancement Department looks to the new fiscal year, it gives thanks for the many wonderful friends of the seminary and hopes to add more people and congregations to the growing base of support. With many pastors nearing retirement age, the need for more students is great. Concordia Theological Seminary will make every effort to meet that need.
Fifty years ago The Lutheran Church—Missouri Synod engaged the services of world-renowned architect Eero Saarinen to design the campus which today serves as the home of Concordia Theological Seminary. Saarinen’s design remains a masterpiece, one of the crowning achievements of his brilliant career.

However, as is true of all man-made structures, some things wear out over time. That has been happening on this beautiful campus. Homeowners, of course, are familiar with the necessity of replacing items such as furnaces and air-conditioning units. They are expensive but necessary. In the case of a whole campus, the heating, ventilating, and air conditioning (HVAC) system is a major item of infrastructure. When it needs replacing, it is a very significant undertaking.

That is precisely what has happened this year. After 50 years of service, the HVAC system is simply worn out. During the past three years approximately $150,000 in repairs has been required each year, just to patch it enough to get it through another season. Even at that, there has been constant concern that complete failure could occur that would not be feasible to repair and which would cause months without heat or cooling for the campus.

During the past year engineering studies and designs were put together to replace the HVAC system. Work has been going on in stages over several months. Work on the cooling system is complete, and the heating system will be finished by the end of October. The cost for this major project is $4,200,000.

The new system will have some upgrades over the old system. For the first time the chapel and gymnasium will be air-conditioned. The gym has been almost unusable because of the heat during some of the summer months. The chapel also has been quite uncomfortable at times, and the variation in heat and humidity is not good for the excellent pipe organ in the chapel. Air conditioning in these buildings will be a great addition.

The new system will also use modern geothermal technology for the air conditioning portion. Geothermal systems operate by having liquid pass through wells that are dug in the ground. The liquid extracts the coolness from underground and then is able to cool the various buildings. This technology will save considerably on the cost of electricity, so much so that no increase in electricity expense is expected even after adding air conditioning to the gym and chapel.

Needless to say, HVAC systems are not generally desirable items toward which people give memorials. One seldom sees a “John Smith Memorial Heating Duct” or a “Mary Jones Memorial Thermostat.” Yet, the considerable cost of this system requires the seminary to raise funds to pay for it. We therefore would ask friends of the seminary to consider a special gift for the HVAC system to assist with this undertaking. Gifts may be sent to the seminary by enclosing a check with the coupon below. Questions about the HVAC or how to transfer stock can be asked by calling 1-877-287-4338.
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t’s a square of stained glass that speaks volumes, conveying the essence of Concordia. Hanging outside the Chapel, the seal shows the sun shining down, its rays illuminating an open Bible and scattered books whose spines read Math, Homer, Shakespeare, Cicero, Goethe. These are the core of a classical liberal arts education with God’s Word preeminent. The Latin inscription beckons new students to drink in what Concordia has to offer: *Timor Domini Principium Sapientiae* ("The fear of the Lord is the beginning of wisdom.").

Every year new students make this place home. A tranquil and beautiful place with brick buildings, green lawns, and flowers (and in our case an inspiring lakeshore and a vast and blue lake), with a few people quietly walking or reading gives way to a massive influx of ipods®, computers, futons, and televisions. College campuses are transformed from sets of buildings that might inspire learning to places where it actually takes place. In Mequon, Wisconsin, and at our sister schools around the country, Concordias start to live up to their names. That Latin word *concordia* implies a connection of faith, meaning something like “with one heart” or “with the same heart.” We who are privileged to serve on campus once again get a chance to live and forgive and grow and show Christ’s love to each other - to be Concordia.

In fact, *concordia* is one of the words that helps tell the tale of campus ministry. Campus ministry at a LCMS university looks similar to
In Mequon, Wisconsin, and at our sister schools around the country, Concordias start to live up to their names. That Latin word *concordia* implies a connection of faith, meaning something like “with one heart” or “with the same heart.” We who are privileged to serve on campus once again get a chance to live and forgive and grow and show Christ’s love to each other - to be Concordia.
congregational ministry in some ways. Worship and Bible study are the backbone. Ministry activities, outreach, and service take place. People are convicted by the Law and comforted by the sweet absolution of the Gospel. Chapel services, Sunday worship, evening student-led services involve hundreds of students every week.

But there are some marked differences between a LCMS university and a LCMS congregation. Each year the “congregation” changes by about one-fourth; seniors graduate and new freshmen start. Most of the students are a steady 18-22 years old. The sense of vitality and energy is constantly replenished but it is a continual restarting.

In some ways, it’s like the myth of Sisyphus. The old Greek myth tells of a man who angered the gods and as punishment was forced to roll a big stone up a hill. When he reached the top of the hill, the stone rolled down to the bottom and he had to begin again. He was “doomed” to a life of starting over. Campus ministry is the labor of Sisyphus in some ways; but if so, it’s a labor of love and far from a “punishment.”

Each year our seasoned student ministry leaders go off to serve in many of our congregations and schools, fulfilling our mission of “preparing students for service to Christ in the church and in the world.” They become seminarians, teachers, business men and women, nurses, and other professionals, taking a little piece of Concordia with them into the world. This shows well one of the goals of our Campus Ministry Leadership Team - the nurturing and fostering of Christian leaders.

The diversity of our campus makes two other goals a focus of ministry. Seeking the lost and strengthening the saved are also stated as goals of campus ministry. Within our own campus are some who don’t have a saving faith. The irony of being lost while so close to the Way, the Truth, and the Life sometimes blessedly gives way to students coming to faith in Jesus Christ while being at Concordia. The occasion to celebrate the Baptism of a student or the awakening of a dormant faith is something I count high on the list of campus pastor blessings.

Strengthening the saved is perhaps one of our greatest areas to shine. Student-led Bible studies, devotional groups, mission trips (like our annual trip to Juarez, Mexico, which becomes a life-changing trip for a number of the 75 who go each year), children’s ministry, youth ministry, Students for Life, Fellowship of Christian Athletes are simply a sample of groups that work toward this goal of strengthening the saved. Over 50 student leaders guide hundreds of their peers in activities literally every day.

To work with students is a blessing. They are in so many ways sophomores. Sophomores are in one sense simply second year students: the ones between freshmen and juniors. But the roots of the word “sophomore” are an interesting statement, in the end, of what all college students are. From *sophos* (from which we get the word “sophisticated”) and *moros* (from which comes “moron”) is the juxtaposition of wise and foolish - wise fools, if you will.

In the end, campus ministry is recognition of spending days and nights with students who show bits of both. I am sometimes humbled and amazed by the great maturity of faith shown by students in what they say and do. It can bring tears to your eyes. Other times I shake my head (and usually smile) at how some of the same students can do something so dumb. Oh, to be a college student. … Even more so to be among them every day.

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**The Rev. Steve Smith is Campus Pastor at Concordia University Wisconsin, Mequon, Wisconsin.**
October ends with the Festival of the Reformation. As we approach our annual observance of Luther’s posting of the Ninety-Five Theses, four recent books come to mind that make for good reading by both pastors and laity who desire to deepen their understanding of Luther and his continuing significance in our church and world.

The first is *Luther for the Armchair Theologian* by Steven Paulson (Westminster/John Knox Press). This sprightly written narrative of Luther’s theology (complete with cartoons) gets to the heart of what theology is about: Man the sinner and God the justifier of sinners. With crisp wit and clarity, Paulson weaves together central themes in Luther’s thinking: Law and Gospel, human will and God’s choice, Christian freedom, the theology of the cross, and the means of grace, unfolding each from the very core of God’s justifying work for sinners. Here is a sample of Paulson’s literary and theological craftsmanship: “They come to think they want God ‘straight up,’ with no words or fruit trees or bodies or baptisms of water and testaments given in words, wine, and bread – and no Jews. But for Luther this is all false spirituality that stands outside God’s house trying to peer through the windows and catch God with his clothes off. Yet there is nothing more dangerous than a religious peeping Tom” (109-110). *Luther for the Armchair Theologian* serves well not only for personal reading but for use in an adult study group. Don’t be misled by the title of Paulson’s book. While it might be written for “armchair theologians,” there is nothing amateurish about it.

A second volume comes from the pen of a man who is no stranger to Concordia Theological Seminary, Lowell C. Green who has lectured here on numerous occasions. Green was uniquely equipped to write *Lutherans Against Hitler: The Untold Story* (CPH, 2007), for he was a graduate student at Erlangen after the second World War, sitting at the feet of many of the players in the conflict. This is a most engaging book. The author tackles the often-voiced criticism that confessional Lutheran theologians (and theology!) played into the hands of the Nazis. Green paints another picture as he provides evidence of Lutheran pastors and theologians who struggled against Hitler precisely on the basis of their commitment to the Lutheran conceptuality of the two governments. Green’s work is thorough and well-documented. It is interspersed with stories of the personal courage, failures, and struggles of these Lutherans in a time of great uncertainty and distress. For instance, Green tells the story of the Lutheran journalist and poet, Joachim Klepper (author of “The Night Will Soon Be Ending”-337 *LSB* and “I Lie, O Lord, within Your Care”-885 *LSB*) who tragically committed suicide, along with his Jewish wife, rather than give her up to a death camp.

Originally published in 1995 and now republished in a revised and expanded edition, Uwe Siemon-Netto’s *The Fabricated Luther: Refuting Nazi Connections and Other Modern Myths* (CPH, 2007) is a third book worth reading this Reformation season. Siemon-Netto, Director of the Institute on Lay Vocation at our sister seminary in St. Louis, provides a forceful apologetic against William Shirer and others who have attempted to place the blame for the Holocaust at Luther’s door. Instead Siemon-Netto shows that Lutherans such as Dietrich Bonhoeffer and Carl Goerdeler utilized the legacy of Lutheranism to oppose Hitler.

Finally, there is a major historical and systematic study of the place of mission in Luther’s theology, *Luther and World Mission* by the late Norwegian scholar, Ingemar Öberg (CPH, 2007). Looking especially at Luther’s preaching and expository works on the biblical texts, Öberg shows how mission is derived from the Gospel. The author also provides helpful treatments of missiological and apologetic dimensions of Luther’s writings on the Jews and Islam.

Happy Reformation reading!

*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.*
October 16: DONATION DAY
Have you heard of the preacher with the yellow pants? We have invited the Friends of Wyneken back to share their informative presentation about this gifted theologian, the Rev. Dr. Friedrich Wyneken, with ladies (and guests) from Indiana, Ohio, Michigan, northern Illinois - and perhaps beyond - who plan to attend this annual Donation Day event. There will be opportunity to attend chapel, visit with students, enjoy a delicious meal in the dining hall, tour the campus, and visit the Bookstore, besides enjoying one another’s company. Donations to the Food and Clothing Co-op are appreciated as well as the recently established Market Place. The Market Place has been established especially for children of seminary families to Christmas “shop” for their family members. Items that are well received include: perfume gift sets, small hand tools, and small appliances. Workers will be available to direct you to the appropriate drop-off locations. We hope to see you there!

November 13: ISLAM
We have read and heard much in the news lately about this Middle Eastern religion and the people who follow its teachings. We are pleased to have Dr. Adam Francisco, a new member of the CTS faculty, as presenter. We should leave with a better understanding of the Islam faith. Our business meeting starts at 2 p.m.

December 11: CHRISTMAS CONCERT AND RECEPTION
As we prepare for the birth of our Savior, the Seminary Kantorei, directed by Kantor Richard Resch, will perform for us in Kramer Chapel at our December meeting which begins at 1 p.m. A reception will immediately follow the concert at the home of President and Mrs. Linda Wenthe.

Looking Ahead: LUTHERFEST 2008!
Plans are underway for our third annual Lutherfest event on April 18, 2008. Join us for an evening of good food and fellowship. Donations from this event will go towards our most recent project, The Tunnel Time Line, a look at the past 50 years.

The mission of the Fort Wayne Concordia Theological Seminary Guild is to serve God by communicating the needs and encouraging support of the seminary and its students. The Guild strives to be inclusive of ladies of all ages, professions, and cultures. In doing so, we reflect our student body where men, and now women, of all ages, different professional backgrounds, and diverse ethnicity study together in order to become servants of the Lord as pastors or deaconesses. We invite and encourage individuals and groups from our LCMS congregations to participate with us in this service. For additional information about the Seminary Guild, go to www.csfw.edu, select About CTS, and then select Seminary Guild.
Four CTS Students Receive LCMS World Relief and Human Care Writing Awards

This year the Synod’s Board for World Relief and Human Care sponsored an essay at Concordia Theological Seminary to encourage Master of Divinity and deaconess students to do original research and writing on the theology of mercy. Eighteen essays were submitted for consideration by a faculty panel. The contest called for four essays from the four classical theological disciplines to be selected for a prize of $500 each. The recipients of this year’s awards are:

Mark Bestul, a fourth-year M.Div. student from San Jose, CA: “The Church’s Corporate Life of Mercy: Foundation and Fulfillment” (Systematic Theology)

Peter Brock, a first-year M.Div. student from Columbus, IN: “A New Kind of Foundling: The Church’s Life of Mercy in an Aging Nation” (Practical Theology)

Peter Gregory, a fourth-year M.Div. student from Traverse City, MI: “Brighter Than All the Churches of Wood and Stone: Luther, Society, and Revisionism” (Historical Theology)

Deborah Hansen, a second-year deaconess student from Lodi, OH: “Mercy and Hospitality: The Christian as Doorkeeper in the House of God” (Biblical Theology)

Several of those selected for awards also commented on their participation. Deaconess student, Deborah Hansen, who will begin interning at St. John Lutheran Church in Wheaton, Illinois, said, “My essay was both a scholarly and personal challenge to me. In many ways my essay is autobiographical. I reflected on how Christ has welcomed me in hospitality through my baptism, how He comforts me by His Word, and particularly, how He mercifully cares for me in the Lord’s Supper. As a servant of the church, both as involved lay person and now as I begin diaconal service, I have come to realize that poverty comes in many forms and that all people have an intense need for the welcome that only Christ’s Kingdom graciously offers. Writing this essay allowed me the opportunity to express systematically and theoretically the necessity of welcoming hospitality as the context in which Christ’s servants minister in mercy.” Mark Bestul, a fourth-year ministerial student who was ordained and began his service as pastor of Calvary Lutheran Church in Elgin, Illinois, in June commented, “The discussion of the relationship between the church’s life and her works of mercy is vital for every student of theology – vital because it solidifies the centrality of the Divine Service in the church’s identification and work. For, how can we show mercy to a fallen world if we sinners are not first shown mercy by Him who, through His Word and Sacraments, hears our pleas of Kyrie Eleison?” First-year student Peter Brock added, “The Theology of Mercy writing contest provided me with an excellent opportunity to reflect on the texts we have been studying in class at the seminary and apply them through practical reflection on the church’s corporate life of mercy. This experience has encouraged me to study further the opportunities the church finds today and how we might best serve the world with Christ’s love.”

The four essays will be published and made available to the wider church by LCMS WR/HC.

(Left to right) Deborah Hansen, Mark Bestul, John Pless, Peter Brock, and Peter Gregory
The first short-term study abroad opportunity at CTS took place on May 17 when five seminarians boarded a plane for Russia. The program was organized by the International Studies Office and opens up exciting new educational opportunities for students in the global and missionary context.

It was remarkable seeing our Fort Wayne students sitting side by side with Russian Lutheran seminarians in the classroom, daily chapel, dining hall, and student commons. Eleven years ago men from the former Soviet Union began studying in Fort Wayne. Eventually nearly forty men attended CTS. During that same period, CTS helped establish Lutheran Theological Seminary in Novosibirsk, Siberia. Seeing American students now studying in Russia is both astonishing and heartwarming.

CTS Professor John Pless taught a two week intensive on Theological Ethics for which the seminarians received academic credit. The five Americans joined seven Russian speaking students from Siberia, Kaliningrad (historically East Prussia), Kazakhstan, Ukraine, and Moldova. At the conclusion of the course Prof. Pless observed, “Teaching Theological Ethics to a class made up of both American and Russian students at the Seminary in Novosibirsk was both stimulating and challenging. Working from a shared foundation in the Holy Scriptures and the Lutheran Confessions, students engaged ethical issues that confront Christians in both Russia and North America. Questions relative to the Lutheran understanding of the two governments seemed particularly pressing for Russian students in light of their recent past, while some of the biomedical issues that are pressing here in the States do not yet have the same weight in Russia. From my point of view, this pilot study abroad project was a wonderful experience which our seminary needs to offer again both in Russia and other sites throughout the world.”

The trip was not limited to academics. The five students and two wives also toured St. Petersburg and Moscow. Highlights included the Hermitage Art Museum, churches and canals of St. Petersburg, the Kremlin and St. Basil’s Cathedral in Moscow, and the Novosibirsk Ballet (largest in all of Europe and Russia). More importantly, our seminarians were able to experience first hand the church life and mission of the young Siberian Evangelical Lutheran Church. They visited the Lutheran Church in Tomsk where Lutheran mission work is aimed at rebuilding a church destroyed by the Soviet Communists. They observed the ordination of young pastor Vladyslav.
Ivanov by newly consecrated Bishop Vsevolod Lytkin. Pastor Ivanov is a graduate of Lutheran Theological Seminary and has been sent to do mission work in the Western Siberia city of Chelyabinsk. Seminarian Keith Witte remarked, “We are truly blessed to have such a rich liturgical heritage and blessed to share this with the Lutherans in Russia. Even though we didn’t know much Russian and struggled with the Cyrillic alphabet, we were still able to follow the entire service.”

The beauty of the study abroad program is that students are not simply tourists, observing a foreign country through the windows of a tour bus. They work, pray, study, and socialize with church members, clergy, and fellow seminary students. The Study Abroad experience is a short term program with a long term goal. It is intentionally designed to build personal relationships between the next generation of pastors and church leaders in Confessional Lutheran Churches throughout the world. Seminarian Tony Oliphant’s reflection on the trip echoes this goal, “It was great meeting the seminary students and faculty in Novosibirsk. It’s truly eye-opening and encouraging to meet men who are also training for the office of the ministry in other parts of the world. I hope that the connections and friendships we’ve made will serve to strengthen the Lutheran Church in the United States as well as in Russia and continue to be a source of encouragement.” Seminarian Jim Bartzsch’s reaction also reinforces these long term hopes, “As a single student, the opportunity to be housed in the student apartment in Novosibirsk provided an opportunity to interact with the Russian students on a personal level over the course of two weeks. Friendships have been established which can grow through e-mail and, Lord willing, a return trip to Russia.”

In view of the success of the Russia trip, the International Studies Office is already making plans to organize more short term study abroad opportunities in Latvia, Russia, Germany, Kenya, South Africa, India, and Asia. For more information contact Dr. Timothy Quill, Dean of International Studies at CTS.

CTS Faculty Members Attend First Lutheran Congress Held Outside Europe and North America

Professor John Pless and Dr. Naomichi Masaki were among the 111 scholars who attended the 11th International Congress for Luther Research on July 22–27, 2007, in Canoas, Brazil. Held at the world’s largest Lutheran university, Universidade Luterana do Brasil (ULBRA), this was the first congress that took place outside Europe and North America. Eighteen countries were represented. The general theme was Luther’s ethics in the realms of church, household, and politics. Dr. Masaki gave a short presentation, “Luther’s Second Article Ethics in the Large Confession of 1528: A Brief Study and Reflections,” and Prof. Pless presented a seminar paper, “Gustaf Wingren’s Luther on Vocation: Creation and Cross.” The International Congress for Luther Research meets every five years; the next time in Helsinki, Finland, in 2012, and then in Wittenberg, Germany, in 2017. Taking advantage of their trip to Brazil, Prof. Pless and Dr. Masaki also visited our sister seminary, Seminario Concordia in Sao Leopoldo, staying on the campus as guests for three days. They rejoiced with the common confession and the brotherly fellowship with their colleagues.

CTS Professors John Pless and Naomichi Masaki appear before ULBRA Chapel, Canoas Brazil, along with other presenters and participants during the Luther Congress 2007.
Fort Wayne Hosts 5th Annual International Theological Conference in Lithuania

Concordia Theological Seminary and the Evangelical Lutheran Church in Lithuania once again joined forces to organize a theological conference which attracted 45 Lutheran bishops, pastors, professors, and laity from Sweden, Finland, Estonia, Latvia, Lithuania, Belarus, Germany, Russia, Kazakhstan, Kyrgyzstan, and the United States. This year’s topic was “The Holy Ministry.” Speakers from CTS were: Dr. Naomichi Masaki, “Is Everyone a Minister?: Testing Through Augustana 14”; Prof. Alan Ludwig (full-time deployed professor in Novosibirsk, Russia) presented a paper titled, “1 Corinthians 14 and 1 Timothy 2: Mere Proof-texts, or Keys to the Biblical Doctrine Concerning Women’s Ordination?”; Dr. Charles Evanson (deployed full time to Lithuania) gave two papers, “What Is Central in the Lutheran Ministry and What Is Close By,” and “A Critical Review of the LWF Lund Statement: Episcopal Ministry within the Apostolicity of the Church.”

Dr. Lawrence Rast’s presentation, “Church Polity in 19th Century America,” drew considerable interest. Conference organizer, Dr. Timothy Quill, commented, “It did not surprise me that participants far from America would find Dr. Rast’s material interesting and relevant. Impulses from American Lutheran ecclesiology are being felt all over the world since the advent of the global mission movements in the 19th and 20th centuries. What was surprising was the number of positive “aha” responses such as, ‘Now this really helps to put all the pieces together when it comes to Lutheranism in the American context.’” Ludwig’s paper on women’s ordination and Masaki’s presentation on AC 14 were also well received by the participants.


For the Life of the World
We live in a world where family life as taught to us in Holy Scripture is challenged from cradle to the grave. Linda Wingfield Krohn, an educator and mother of four, gives a dictionary’s insight in defining wellness. Some of the small excerpts found under the word “wellness” are:

- In good health
- To distinguish oneself
- With care or completeness
- Heartily
- With reason
- In good manner
- Good conduct
- Of good family
- Wisely

It is very important for all of the members of the Divine Family of God to evaluate our wellness based on God’s Holy Word as we look at spiritual and physical wellness from cradle to the grave.

Quoting from Chapter 2, “Wellness and the Formative Years,” wellness can be defined as being in a healthy place — now get this — spiritually, physically, intellectually, creatively, and emotionally. This healthy place allows a person to meet the many trials and joys of this earthly life.

Billy was six years old and had lived with his mom, dad, and older brother in the same town all of his young life. The family went to Sunday school, Bible class, and church every Sunday and always went to Grandma and PaPa’s house for Sunday dinner. Since a baby Billy had always been very close to his grandmother. He loved to have his grandmother read Bible stories to him.

Billy’s family had to move to a town about 50 miles from their previous home. The family still got together often. Billy became quite ill. At first the doctors did not think it was serious, probably vertigo. Then came the stunning words from the doctor - cancer on the brain. We cannot operate. Things went on as normal as possible for both families for a while. Then one night Billy’s mother called the grandparents to tell them that Billy was in the hospital and if they wanted to see him, they should come now.

The grandparents rushed to Billy’s room at the hospital. When they arrived they found Billy in critical condition. When he saw his grandmother he asked the nurses if she could rock him. They found a rocking chair and put him in her arms. Billy asked everyone to leave the room.

As the grandmother rocked her grandson she burst into sobs. Billy raised his face to her and asked, “Granny, why are you crying?” Her reply, “Because I love you and don’t want you to leave us.” “But Granny,” Billy replied, “I am going to be with Jesus today, don’t cry, I will see all of you again in heaven.” Here is a true example of spiritual wellness. Billy did go to be with Jesus that day. Because of the family’s spiritual wellness from being in Word and Sacrament, they rejoiced in the absolute fact that they would be with Billy in heaven; this because of Billy’s faith and his family’s faith in Jesus Christ as their personal Savior.

That spiritual wellness comes from Romans 10:17 that tells us, “So then faith comes from hearing and hearing from the Word of God.”

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