6 Out of Africa
By The Reverend Dr. Arthur Just

The Concordia Theological Seminary deaconess program has been privileged to learn and receive mercy from the deaconesses in the ELCK. One of their leaders, Lorna Meeker, studied to be a deaconess at our seminary and now serves alongside her husband Dennis at a church in the Kibera slums of Nairobi that suffered much from the post-election violence.

12 There and Back Again: A Librarian’s Tale
By The Reverend Prof. Robert Roethemeyer

Dr. Weber wanted this to be an investigative visit. “Come, Robert, and tell me what your eyes see and your mind thinks,” he said. During what was the last two weeks of their summer holiday, I did just that. I sought to understand and then to provide options and models and solutions for a wide range of library, technology, accreditation, and utilization of space issues.

15 Starving for the Gospel
By The Reverend James May

In the capital of an African country, a white person stands out. Very frequently, people come up and say, “My friend, how are you?” The questions nearly always lead to, “Who are you, and why are you here?” I respond, “I am a Lutheran pastor, and I have been sent to teach the Word of God.”

20 God Is Right There in Our Midst
By Adriane Dorr

In a country where poverty and deadly diseases are rampant, “what speaks the loudest to the people of Kenya is love. . . acts of love and mercy speak loudly and clearly,” states Meeker. “It becomes an opportunity to proclaim Law and Gospel, to introduce them to Baptism, and confirm them in the gifts of the Eternal Feast of Victory.”

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One of the great prophetic themes of the Old Testament is the movement of many peoples to God. Typical is Isaiah’s portrait of the Messianic epoch: “Many peoples will come and say, ‘Come, let us go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us His ways, so that we may walk in His paths’” (Isaiah 2:3).

In keeping with this vision, Concordia Theological Seminary forms servants in Jesus Christ to reach the lost. Our witness to Christ and our invitation to behold God’s grace and mercy is directed towards all peoples.

Our mission to our North American setting is complemented by our outreach to other cultures and countries. The next issues of *For the Life of the World* will spotlight the efforts of faculty and students to reach the lost in foreign cultures. This issue focuses on Africa.

It is noteworthy that Africa has had a pivotal place in Christian history from the very beginning. The rise of Christianity in Egypt is associated with St. Mark. It is clear that Alexandria became a center for Christian reflection and instruction. A succession of significant bishops watched the faith spread and flourish: Clement (150–215 AD), Origen (185–254 AD), Athanasius (328–373 AD), and Cyril (412–444 AD).

The desert fathers of Egypt, Anthony (ca 251–356 AD) and Pachomius (290–346 AD), founded forms of Monasticism that attracted many. The Coptic Orthodox Church traces its origin to the persecution of Emperor Diocletian (284 AD). Similarly, Ethiopia was home to a Christian community from 340 AD and perhaps earlier.

Cyrian of Carthage (200–258 AD) was known for his pastoral guidance concerning those who had fallen away from the faith under persecution. St. Augustine (354–430 AD) of Hippo placed his brilliant intellect and heartfelt faith in the service of Christ and the church.

Tragically, the Arab conquest of 641 AD erased organized and public Christianity from Africa’s northern landscape. Countless Christians were martyred. Today, Islam dominates the northern one-third of Africa while Christians are the majority in the southern two-thirds.

The Christian faith is vibrant and growing in Africa. *The Encyclopedia of Christianity* reports that about 380 million or 47 percent of the population are Christians.

The Lutheran Church—Missouri Synod has a distinguished history of mission work in many parts of Africa. Concordia Theological Seminary has been active in training church leaders from Africa. Select names include:

- Michael Adoga .............................. Nigeria
- Berhanu Arsse .............................. Ethiopia
- Kaindio Godfrey ............................. Kenya
- Aluu Nnali .................................. Nigeria
- Solomon Yadessa ............................ Ethiopia
- Isaiah Obare ................................. Kenya
- Gordon Kumi .................................. Ghana
- David Rakotonirina ........................ Madagascar
- Joseph Randrianasolo ........................ Madagascar
- Okyo Moses ................................. Kenya
- Saneta Maiko ................................. Kenya

More recently, our faculty and students have gone to African churches to assist in theological training.

- Dr. Lawrence Rast .......................... Kenya and South Africa
- Dr. Timothy Quill .......................... Kenya and South Africa
- Professor John Pless ........................ Madagascar
- Professor Robert Roethemeyer .......... South Africa
- Dr. John Nordling ........................... South Africa
- Dr. Arthur Just .............................. Kenya
- Dr. Detlev Schulz ............................ South Africa
- Dr. Dean Wenthe ............................. South Africa
- Professor Richard Nuffer ........................ South Africa

It should be noted that the LCMS, in its 2007 Houston convention, urged seminaries and universities to place outreach at the center of their mission. It is now our great privilege and pleasure to share our enthusiasm and dedication to hold up Christ in Word and action before all the world. Our sister churches and their mission fields enrich our conversation and enable us to think beyond the confines of North American culture.

So, I invite you to join us in this holy calling and splendid adventure of proclaiming the crucified Christ as Savior of the world.

Yours, in His service,

Rev. Dr. Dean O. Wenthe
President, Concordia Theological Seminary
A red island, anchoring off the coast of Africa, has been catching the attention of Concordia Theological Seminary since a few years ago. Its name is Madagascar.

Some years ago, Dr. Timothy Quill went there while a Malagasy Lutheran student, Pastor David Rakotonirina, came to study at Concordia Theological Seminary. Two years later, I, the Dean of the Lutheran Graduate School of the Malagasy Lutheran Church, followed him to America.

I then invited Dr. Quill and Dr. William Weinrich to teach intensive courses at the Graduate School of Theology in Fianarantsoa, and Dr. Weinrich was able to go twice to teach.

Also, Professor John Plesch has been leading a mission of mercy composed of six students into the Malagasy Lutheran Church for some years and went again in February of this year. What can this church offer Concordia Theological Seminary, and what can it do to help the progress of the Gospel over there?

The Malagasy Lutheran Church or Fiangonana Loterana Malagasy (abbreviated as FLM) is a young church. It was started by the Norwegian Mission Society (NMS) in 1866. The FLM is well-known for its fast growing pace. That growth stems from the lay involvement in the life of the church itself. The spiritual awakening or Fifohazana promotes this lay involvement. The Fifohazana is a department in the church. It was started by two lay persons and one pastor in the FLM. The first was started by a man called Rainisoalambo at Soatanàna in 1894, about forty kilometers from Fianarantsoa. The second was led by another man, Pastor Daniel Rakotozandry, at Farihimena in 1946. Farihimena is a small village located about sixty kilometers from Antsirabe. The third one was initiated by a woman, Germaine Volahavana, known under the name Nenilava or Tall Mother, at Ankaramalaza in 1941. Ankaramalaza is a village situated about forty kilometers from Manakara. All three leaders of the spiritual awakening have died.

They were well known by the works that God had performed through them. In fact, what is cited and described in Romans 12, I Corinthians 12, and Ephesians 4 about spiritual gifts has happened in the works that God has carried through them. Following I John 4:1–6, the FLM had tested them long before accepting them to work in and for the church. Nenilava is credited with starting more than one hundred churches in Madagascar. She is also recorded as the one who started the Malagasy Lutheran Church in France (FLM/F). She went to Norway and to the islands surrounding Madagascar for the sake of the Gospel. She died at
Ankaramalaza in 1998. I mention her in a particular way because I had the opportunity to work with her when she went crisscrossing the country doing evangelism in 1971 and 1972.

Unlike some spiritual awakening happening in the western or in the eastern parts of the world, the Lutheran Fifohazana Malagasy is working in the church. The FLM trains laypeople for two years to be commissioned as shepherds. They learn basic knowledge of the Bible, preaching, evangelism, work of a catechist, the Small Catechism, and elementary knowledge of a social worker. The Fifohazana is targeting the animist religion of traditional beliefs as the core of paganism in Madagascar. Exorcism and the laying on of hands are practiced by the shepherds in the animist context of deep trust in evil spirits.

Shepherds work as volunteers for their local church in certain periods of time that they set aside for their church. They do evangelism in their own area or in remote villages and bring those who want to join their church to their pastor. These new persons are mostly either pagans or non-practicing Christians. Some invest their time by weekly cleaning their church building, others by playing the organ during worship services, by leading the youth, by teaching Sunday School children, by going with their pastor for home visits or hospital visits, or by working with him to hold healing prayers in their church twice a week. The door of a Malagasy Lutheran Church is daily open for activities, and new churches continue to be planted by such activities.

A group of shepherds under my leadership takes care of 253 rural poor street children at the Center of the Good Samaritan. Concordia Theological Seminary students, under the leadership of Professor Pless who visited the Center some years ago, sent some financial help for their schooling and monthly meal the following year. LCMS World Relief and Human Care even built a kitchen for them last year. And yet, we hope by the grace of God that still more can be done for this Center.

The Malagasy Church has much to offer. We, along with Concordia Theological Seminary, will continue to share our spiritual gifts by learning from one another and by helping one another as all we have are gifts from the very Gift and Giver Himself, our Lord Jesus.

The Malagasy Lutheran Church or Fiagonana Loterana Malagasy (abbreviated as FLM) is a young church. It was started by the Norwegian Mission Society (NMS) in 1866. The FLM is well-known for its fast growing pace. That growth stems from the lay involvement in the life of the church itself.

The Reverend Joseph Randrianasolo is currently enrolled in the Ph.D. program at Concordia Theological Seminary.

By The Reverend Joseph Randrianasolo
“I had a farm in Africa.”

So begins Karen Blixen’s memories of her life on the outskirts of Nairobi in Kenya. Many who visit Africa become intoxicated by its landscape and its people. Africa is haunting, so real and primal in its simplicity, its humanity, its mystery.

Karen Blixen’s story turns tragic, for Africa reflects what is in all our natures—both mercy and violence, life and death. Kenya’s recent political unrest shows how tenuous life is for them and for us. The human impulse to react in anger and aggression marks all the children of Adam.

President Bush described his recent visit to Africa as a “mission of mercy.” Many of us might also see ourselves on such a mission. But it was the Lutheran saints of the Evangelical Lutheran Church of Kenya (ELCK) who showed us the true meaning of Christ’s mercy.

The Concordia Theological Seminary deaconess program has been privileged to learn and receive mercy from the deaconesses in the ELCK. One of their leaders, Lorna Meeker, studied to be a deaconess at our seminary and now serves alongside her husband Dennis at a church in the Kibera slums of Nairobi that suffered much from the post-election violence. Dennis and Lorna’s church was partially burned. Unlike other missionaries, they stayed in Kenya as Dennis continues to teach and baptize and celebrate the Lord’s Supper while Lorna reaches out in mercy by attending to the physical needs of her people.

Widows and orphans are not just a category but a reality in the Kenyan culture. Most deaconesses in Kenya receive little or no compensation, yet in their home visits to people broken by sin and sickness and death, they always bring a bag of maize as a tangible expression of their love in Christ.

Pastor David Chuchu, a former student of our seminary, directs “Diakonia Compassionate Ministries” (DCM) for the ELCK. The motto of DCM is “Bringing Hope to the Hopeless,” a reality we saw embodied in the deaconesses in the ELCK. Perhaps what struck us the most was the singing of the deaconesses. The rhythm of the music and the emotion in their voices proclaimed their joy in the midst of the suffering in which they work and live. At Ogongo Deaconess College, the final song they sang for us was about Jerusalem, their heavenly home. They knew that in Christ they are already now in Jerusalem, for all around them Christ is present in the suffering of the saints they serve.

Dr. Arthur Just is a Professor of Exegetical Theology and Director of Deaconess Studies at Concordia Theological Seminary.
It’s no fun asking for money, even if it has to be done. So instead of planning a staid night of yawn-inducing pleas for funding and desperate handwringing, Maggie Karner, of Lutheran World Relief and Human Care’s Life Ministries, decided to do something a little different.

“I love jazz music,” she says. “So I went to a group I gig with in Muncie, Indiana, and they offered to donate their time. So we sang and played and ate, and in the middle, we stopped and gave our presentation. We need to raise money, but we were going to have fun doing it.”

And have fun they did. During Concordia Theological Seminary’s 2008 annual symposia, WRHC hosted Jazz4Life, a fundraising event to aid in the formation of crisis pregnancy centers in Asia. Over fifty million abortions occur each year, so the need for help is great.

This project is near and dear to Karner’s heart, and she is dedicated to making it work. A few years ago, she was instrumental in starting a crisis pregnancy center in Russia, where women have between six and eight abortions on average in their lifetime. It is a global crisis, but Karner is happy to report positive feedback on the work being done in Russia.

Now it is her hope to do the same in Asia. “We work with partners on the ground,” she states. “We look for a church where diaconal work is already going on. We look for people who have fire in their bellies for life issues. We also look for an area that has support from the bishop in this project.”

Right now, that area is Taiwan. “There’s a place there with an orphanage, adoption services, and a small crisis pregnancy center. We’re looking at what their model is and seeing if it works. The next step is funding.”

The task of raising money won’t be easy, she admits. “At WRHC, we are completely dependent on donor dollars. If we’re going to make it happen, we have to make the money. That’s what this event was all about.” For those interested in contributing to funding crisis pregnancy centers in Asia, go to www.jazz4life.org. A video discussing the current need is available for viewing as well as a Give Now button. “Our goal,” says Karner, “is to open one center right now, which costs $24,000 a year. If you anticipate that we’ll see as many women each year as we do in St. Petersburg (thirteen hundred), that’s just sixty bucks a person to help a woman and her child.”

Karner herself is now enrolled in the deaconess program at CTS, learning more about compassion and charity each day. “I want a solid theological background to back up everything I do,” she says. “The whole aspect of servanthood is a natural fit with acts of mercy and Life Ministries. Everything we do is about caring in connection with Word and Sacrament. Jazz4Life fits in this mission, and I’m thrilled that we were allowed to do this fundraiser at CTS. It’s such a blessing.”

Asking for money isn’t always fun, but with a passion for life issues and a little jazz music, Maggie Karner is confident that the work of helping women and children can continue. “Our goal,” she says, “is just saving one baby at a time.”
As one of six students now returning from the Mercy Mission Expedition to Madagascar sponsored by LCMS World Relief and Human Care, I have been given much to reflect upon. The Malagasy Lutheran Church and its people have left me amazed at the work of the Gospel in another part of the world, humbled by the way these Christian people bear up under trying conditions, and both excited about and concerned for the continued work of preaching the pure Gospel in Madagascar.

The Holy Spirit’s work through preaching the Gospel truly is amazing. Even though the Scripture promises us that it will be effective, we have seen enough hardened hearts to know how difficult the task is. This work is easy to see in Madagascar and that much more remarkable since the Lutheran Church there, even though younger than the LCMS and composed of converts rather than immigrants, is still much larger than the LCMS.

I was also struck by the presence of the specifically Lutheran Church in Africa. I already knew of the many non-western countries that have Lutheran churches, but this was really my first time seeing one for myself. Hearing them sing the hymns that we sing, pray the prayers that we pray, and confess the creeds that we confess remind us that the Gospel is not in need of embellishment or contextualization—
the message of the cross is the same for all people.

Still, the Malagasy Christians do live in a completely different world. They are poor to an extent that is truly difficult for us to conceive. This hit home for me once in particular as I saw the home of a seminary family of four, about the size of my dorm room at Concordia Theological Seminary. The kitchen and bathroom are both outside.

I do not mention this apartment to suggest that we try to be more frugal or because of a newfound appreciation for American luxuries; rather, because I met people, the source of whose hope, comfort, and joy is the Gospel. Less than two weeks before we were in his home, that student’s mother died suddenly. Of course, he was mourning, but his joy in the resurrection is the same as our own, grounded in the knowledge that since Jesus rose from the dead, we will also do the same. So I was reminded that hardships in this life are nothing compared with the joy set before us.

I believe that it is a result of this joy that gave cause to our trip in the first place. The Malagasy Lutherans know where to find their joy in spite of hardship, and they go to great lengths to share that with others. They provide hospitals, schools for the blind and deaf, vocational training, orphanages, and long-term care for the sick of all sorts in places called tobys (encampments of mercy), and they do this in the context of sharing the Gospel with all of these people.

As part of our trip, we were able to select a project to help support in the Malagasy Church. After some long discussions, we decided to support a Lutheran nursing school in Antsirabe. This first phase of their project is the move from rental property onto land, which they already own, near the local Lutheran Hospital. Later phases have to do with expansion. The school trains around thirty students every three years and sends them all over Madagascar to serve. They receive professional training adequate to pass a governmental exam and teaching in the Scriptures from local Lutheran pastors. It is our prayer that through our support they will be better equipped to aid the continued work of mercy in Madagascar.

I speak without reserve, and I believe on behalf of my fellow students, when I thank LCMS World Relief and Human Care for making our trip possible. It was a learning experience that will make us better able to serve in the LCMS as pastors, and I pray that God grant that this be a service not to us as individuals but much more to Christ’s whole Church.

**Jacob Co rzi ne**

is a fourth-year student at Concordia Theological Seminary who plans to pursue doctoral studies in Germany next year.
Opportunities to Refresh and Renew at CTS

April 4-5 Real Men Follow Jesus
This men’s retreat, led by Dr. Gary W. Zieroth of St. Paul’s Lutheran Church, Kingsville, Maryland, is designed to re-engage men in their local congregations. Today’s churches, without even realizing it, may create an environment where women and tots thrive but men feel hesitant and restrained. Can the local church be a place where the average guy can connect with God? This retreat will focus on God’s Word regarding such topics as masculinity, spiritual leadership, and the future of men in the church. In addition to the meaty Bible Study, we’ll have basketball (3 on 3, if you’re up for that, and on the big screen—it is NCAA Final Four weekend, after all!), burgers, brats, and Lutheran beverage. Retreat Fee: $100 (includes Friday evening and Saturday meals and on-campus housing on Friday night). Saturday night lodging is available for $25.

April 18 Lutherfest
Join fellow Lutherans on campus for a wonderful German dinner! Tickets are $7 for adults and $3 for children 12 and under. A “History of the Seminary” presentation will follow.

April 19 Christians and the Challenge of Islam
Mark your calendars! On Saturday, April 19, a team of internationally recognized scholars and missionaries will converge on the seminary campus for a day-seminar on the theme: Christians and the Challenge of Islam. Formal information sessions will cover a wide array of topics such as the history and theology of Islam, contemporary Islamic movements, and Christian approaches to Muslims. In addition, there will be several opportunities to interact personally with our panel of experts as we all come together to think through the challenge of Islam. You won’t want to miss this unique opportunity. Seminar Fee: $50 (includes lunch and refreshments).

April 25-27 Confirmation Retreat
The Lord’s Prayer: What in the World Are We Praying For?
Because Jesus gave us this prayer, it must be very important and, of course, it is. But do we really know what we are praying for? Some things in the Lord’s Prayer are clear ... but other things ... well, maybe they are not so clear. In this catechism retreat we will be talking about the importance of prayer and specifically what we are praying for in the Lord’s Prayer. Might be a few surprises along the way! Come and join us as we talk about an often neglected part of our lives: prayer ... and especially the Lord’s Prayer. This Confirmation Retreat, led by the Reverend Ernie Lassman of Messiah Lutheran Church, Seattle, Washington, is designed for youth who are currently receiving Confirmation instruction in their home parish. As with all our Confirmation retreats, there will be time to enjoy worship in Kramer Chapel, a scavenger hunt, and recreation time in the campus gymnasium. Retreat Fee: $100 (includes on-campus housing and meals).

For additional information concerning CTS retreats, please go online to www.ctsfw.edu/events/retreat or phone 1-877-287-4338, ext. 2266.
The Evangelical Lutheran Church in Kenya (ELCK), founded by a revival mission society from Sweden called Bibel Trogna Vana (Bible True Friends), was founded in 1948 in a distant part of western Kenya in Kisii. As a mission field, the work continued until 1963 when it was registered as a church body in Kenya.

The church has extended her mission work to all parts of Kenya. The mission work is manned by one hundred forty pastors, over three hundred evangelists, and sixty deaconesses.

Following the founding mission society, ELCK is among the few African churches that still remain friend to the Scripture and among few Lutheran churches on the continent that still strives to remain confessional. The call to reach many parts of Kenya with the Gospel is enormous, but the capacity to meet the call is a challenge.

Our mission is holistic as we sponsor schools and medical clinics and show care to the orphaned children left behind due the HIV/AIDS pandemic. The catastrophe that befell Kenya due to the December 2007 elections, which has left over one thousand people dead and over six hundred thousand people homeless, has affected many of our members. They have lost their family members, property, possessions, and much more properties. ELCK is involved in relief and human care to the affected across the ethnic and religious divide. The problem has increased the need for the Gospel.

Regrettably, the fracas over the president election has also seen eight of our churches burned as well as a clinic in Kibera and a number of schools. In spite of all this, we see the church of God growing, and many souls are converted to Christ. The church in Kenya is heartened by her Lord’s gifts as she sees herself reflected in Scripture: “And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved” (Acts 2:46–47). 🙏

The Reverend Walter Obare is Bishop of the Evangelical Lutheran Church in Kenya.
Chronos! Kairos! These are two Greek words for time. The former means time as “the actual passage of time,” while the latter means time in the sense of the “right time.”

The original request to visit Lutheran Theological Seminary in Tshwane, South Africa, came in May 2005 when its rector, Reverend Dr. Wilhelm Weber, visited the campus of Concordia Theological Seminary. I suggested that January or February might be a good time in my schedule. January 2006 came. January 2007 went. Time (chronos) continued to pass; would there ever be a right time (kairos) in my calendar?

The answer began with a visit in March 2007 from our Ph.D. in Missiology student and LTS’s Old Testament instructor, Eliot Sithole, seeking books for the library and echoing the plea of the rector for me to visit. Our spring book sale provided us with funds to ship eight m-bags of books to LTS, including thirty Hebrew grammars and lexicons for the students there.

Then a personal request came during a second visit by Dr. Weber to Fort Wayne in September 2007. With the support of a visiting professor grant from LCMS World Mission, the blessing of my President and Academic Dean, and the prayerful persistence and able assistance of my helpmate, I began the nine-thousand-mile journey to Pretoria, South Africa, on January 21. Another January would not pass!

Dr. Weber wanted this to be an investigative visit. “Come, Robert, and tell me what your eyes see and your mind thinks,” he said. During what was the last two weeks of their summer holiday, I did just that. I sought to understand and then to provide options and models and solutions for a wide range of library, technology, accreditation, and utilization of space issues.

At the beginning of the second week, we transformed the large room used for Sunday worship services and weekday chapel services into a space that could serve during the week both as an electronic classroom seating thirty and a chapel seating sixty. The classroom space incorporated large tables arranged in a U-shape for the students, a teaching table for the instructor, a portable white board, a video projector mounted on the ceiling, a screen mounted on the wall, and excellent access to the new wireless Internet signal. Even before classes started, students were using the large tables as a place to study and, for those with laptops, a place to connect both to the wireless Internet and to the ample electrical outlets around the room.

As the week unfolded, Dr. Weber arranged for a tour of the library at the neighboring University of Pretoria. There I thought about how to coordinate...
library resources between the seminary and the university and how to use the seminary library as a stepping stone to the university library. I also went shopping for books at Protea Book Store, seeking to bring back books documenting African Christianity and Lutheranism in Africa for the Walther Library collection.

Then as we geared up for the opening of the eighth academic year of LTS on Tuesday, February 5, I interviewed three students: Phenyo Mokgaimena, a third-year student from Botswana; Boss Sebeelo, a fifth-year student from Botswana who is just beginning his Theology Honours post-graduate program at the University of Pretoria while continuing with a practical internship at the seminary; and Vincent Cane from South Africa, who has completed both his B.A. Honours in Theology and his M.A. in Theology at the University of Pretoria. Again, I sought to understand how they used the resources of the seminary library, how well they transitioned to the much larger university library, and what instruction they received in the use of libraries, library resources, and the vast electronic resources available at the university.

With those interviews fresh in mind, I taught a version of my “Bibliography and Technology for Students of Theology” course intensively from February 5–8 in the electronic classroom. As students learned about the Dewey Decimal Classification system, I watched them transition from browsing the shelves of the four thousand volume seminary library, hoping to find a resource on their topic, to coming in and seeking materials on a specific topic that should be shelved together under a specific Dewey number, and were!

The rhythm of the seminary day is marked there by Matins at 10 in the morning and Vespers at 6 in the evening. I took my place in the preaching proper (seniors), and post-graduate (vicar).

Finally, on the last weekend, with the help of students and volunteers, we totally rearranged the library, creating a continuous run of shelving for the books and preparing for the arrival of three computer workstations. On Sunday evening, I held a cataloging camp with Jacob Mueller, who graduated in December from Concordia Ann Arbor and is studying at LTS until June. I repeated the training on Monday morning with Pat and Barbara Hoffmeier, sisters-in-law volunteering here with their husbands, Lee and Willis, for six months and three months respectively. They have seven weeks to work on creating a web catalog using LibraryThing, an online service for cataloging books easily and creating a catalog that can be accessed from anywhere. They also will create new, consistent spine labels for all the books.
The Lutheran Church—Missouri Synod began work in South Africa in 1981.

The Free Evangelical—Lutheran Synod in South Africa (FELSISA):
• Was founded in 1892 by German colonists who left Germany over unionistic issues;
• Today has 17 congregations, 2,646 baptized members, 2,067 communicant members, and 15 active pastors;
• Is headquartered at St. Paul’s congregation in Arcadia.

The Lutheran Church in South Africa (LCSA):
• Grew out of German mission work, becoming an autonomous church in 1967;
• Today has 51 parishes, 204 congregations, 20,000 baptized members, 10,000 communicant members, and 36 active pastors;
• Is headquartered in Soweto, the largest black settlement in South Africa;
• Became partner church of the LCMS in 1995.

Lutheran Theological Seminary (LTS) has trained more than a hundred pastors for service in the LCSA. Over time it moved from Madola to Salem (Mpumalanga) and then to Enhlanhleni (KwaZulu/Natal) before locating to Arcadia, an eastern suburb of the national capital, Pretoria (Tshwane), at the end of 2000.

Since then it has consciously enrolled students from the rest of Africa to address the growing need for well trained pastors throughout the continent. Current students are from South Africa, Botswana, Kenya, Liberia, Sudan, and Uganda.

LTS instructors, Nathan Mntambo and Eliot Sithole, earned their S.T.M. degrees at CTS. Rev. Sithole is now pursuing his PhD in Missiology here.

so that they can be found easily. I’m able to see and edit their work on the catalog via the Web and to answer their questions via e-mail.

On February 12, as I boarded the plane for the journey home, I knew indeed that this had been the right time (kairos). We had created teaching and learning spaces that would be utilized by my colleagues Drs. Tim Quill, Larry Rast, John Nordling, and Arthur Just, as they each take a turn teaching at LTS this year, including one space large enough to accommodate the additional sixteen students from Concordia Theological Seminary who will be at LTS during a study abroad trip. We had LibraryThing, an inexpensive Web-centric solution to the need for a sustainable library catalog. It wasn’t launched until August 29, 2005! We had volunteers who could carry out the cataloging and labeling activities. I had an appreciation of theological education on a blessed continent ripe for the proclamation of the Word. Kairos indeed!

To learn more about Lutheran Theological Seminary in Tshwane and the training of pastors for Africa, go to http://www.lts.org.za. There you will learn how you may support LTS in its mission to provide a great theological education for students from all over the African continent and its vision to expand its physical facility to handle sixty pastoral and twenty diaconal students.

Schole is another Greek word for time. This word means time as “leisure” or “spare time.” In Southern Africa, that means a trip to a game reserve, such as Pilanesberg National Park or to the National Zoological Gardens of South Africa. But that is another article, or better yet, slideshow! 📷

The Reverend Prof. Robert V. Roethemeyer is Director of Library and Information Services, an Associate Professor of Pastoral Ministry and Missions, and Executive Assistant to the President for Strategic Planning at Concordia Theological Seminary, Fort Wayne, Indiana.
The largest religion is folk Islam, which mixes the Islamic tenants with traditional animistic practices. After this, there are many who still adhere to traditional practices that made their way over to America under the name of voodoo. The remaining 15–20 percent of the population claims affiliation with either the Catholic Church or the Assemblies of God.

The Catholic Church is very strong in French-speaking West Africa because it was the religion of the French colonists. It is also very attractive due to its grand cathedrals, excellent schools, and belief in sacred rituals. Ironically, the majority of well-to-do imams send their children to Catholic schools because the education level is higher there than at the private Muslim schools.

The Assemblies of God has been in Burkina Faso since the early decades in the twentieth century and is also well established. Charismatic churches are very popular in West Africa. It may be a result of the fact that the emphasis on miracles and manifestations of power are very similar to the emphasis in their traditional beliefs.

As far as I know, there have not been any Lutheran missionaries ever sent to plant churches in Burkina Faso, a country of nearly fourteen million inhabitants. If there has been a Lutheran mission, it was not successful because no other presence has yet been found. It should be noted that the Lutheran World Federation does have an office in...
There are people who are starving for the Gospel and need help. They need good theological resources in their native and national languages. They need servants to bring the news to those who have never heard (Romans 10:17). They want to understand, but how can they unless someone guides them?

The Reverend James May is currently serving in Burkina Faso, Africa. To learn more, visit www.mayfamilyintogo.com
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I entered this season of my life late by some standards. But becoming a deaconess at this age is actually when the early church enrolled women as deaconesses—later in life. So I wasn’t late. Not really.

But the mission work I enjoy is in Sudan—a place that is on everyone’s radar screen—and it is with a small emerging confessional Lutheran church called the ELCS. Because of the Muslim genocide in Darfur, I am often asked, “Why Sudan? Why would you go by yourself to such a dangerous, war-torn country? Why do you leave the comforts of American life to use pit toilets covered with flies, eat cassava and rice at every meal, risk malaria, and put up with one hundred degree heat and humidity day and night?”

I am sure that some even ask silently, “Why at this stage of your life, especially when peers have empty nests and travel plans to exotic places?”

Why, I sometimes ask myself. But the answer always comes back: the Lord calls His people.

I knew He was calling when He opened my eyes as I held the stumps of Maria, a woman affected by leprosy; she was hand-less and foot-less but with a faith in her risen Lord that could only have been a gift.

He opened my eyes when I first came to know Simon whose club feet went uncorrected and left him to creep on the ground, dragging his body through red dirt or sticky mud by his hands, clad only in flip flops.

He opened my eyes when I delivered a bright red quilt from Texas to a woman lying contracted in a dark, windowless hut, refusing to be bathed because her body was riddled with sores too painful to be cleaned. I spoon fed her Tylenol from our first aid kits and rested her head on that quilt the day before Jesus came to usher her into His presence.

The Lord calls us—each and every one of us who believes in His Son—into some vocation, whether it is sitting in front of a computer screen, changing diapers, leading a nation, or pastoring a flock of sheep. He has called us to witness to the love He has for us and for the redemption Jesus won on the cross. We are to witness that to our neighbor next door or across the ocean.

He has called me to witness that to people who have been marginalized by society because of their disability. In Sudan, they are the people who beg in the village or go hungry because they cannot physically work the fields. Many are without family due to the ravages of twenty-five years of civil war. All of them are without hope, except for the hope that lies with Jesus Christ.

So why a missionary? Why Sudan?

It is because the Lord called and opened my eyes, and I could not remain the same.

But also because the Lord draws me to Africa, strips me of all the distractions of this life—of family, of comfort, of identity—and takes me to a place where He can teach me His ways, simply and powerfully. The many times of loneliness and struggle are times when He draws me close, clinging to Him like the waist band to the waist. I am being conformed in ways that are lost to the busyness and clamor of life in America.

And lastly, I go to Africa because the simplicity of the Gospel draws me. When life and death are in front of you, when clean water or learning to read is the primary need of your life, then the Gospel is simple, unadorned, and life-giving.

The “why” of going into all the world is so much more than putting up with pit toilets, flies, and filth. It is the Lord calling me to Himself, to learn His ways and to speak His words of hope to a hurting little part of the world.

Mrs. Pat Nuffer is a deaconess and the wife of Concordia Theological Seminary professor Richard Nuffer.
Grand Ol’e Lutheran Fellowship (G.O.L.F.) Outing
June 28, 2008

Last call to help support the creation of a playscape for the community! If you cannot attend the G.O.L.F. Outing but would still like to contribute toward this mission project, please contact us.

For more information contact: Nancy Embler, 260-452-2162 or Annette Gard, 260-452-2249

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Deer Track Golf Course
1:00 p.m. Shotgun Start
$85.00 per golfer

Hosted by Concordia Theological Seminary, Fort Wayne, Indiana
The Reverend Dennis Meeker (CTS 2007) arrived in Fort Wayne in 2001, pursuing seminary training. One of his first acquaintances on campus was a pastor from Kisumu, Kenya, who introduced Rev. Meeker to one of his members from back home, Lorna Olack. After completing summer Greek in 2003, Rev. Meeker took a short reprieve from school, packed his bags for Kenya, married Lorna, and brought her back with him to Fort Wayne. She joined the deaconess program, and he continued with his seminary studies. In the spring of 2007, he received a call to Springs of Life Lutheran Church in Kenya.

Now living in Kibera, a slum of roughly one million people just outside Nairobi, the Meekers have settled into a routine. “My day usually starts at 6:00 a.m. with devotions and a study of the week’s Scripture readings,” Rev. Meeker says. “Daily, I go to Kibera at about 9:00 a.m. and tend to any needs that exist. There are always people waiting to visit the pastor.”

But his work and congregation vary a bit from the standard in the United States. “What lies behind all I do in my call is the HIV virus and AIDS. AIDS orphans are everywhere and are cared for by everyone who is still healthy.” Realizing the great need to care for the afflicted, Rev. Meeker has started several meetings a week for people specifically suffering from HIV/AIDS.

In a country where poverty and deadly diseases are rampant, “what speaks the loudest to the people of Kenya is love. . . acts of love and mercy speak loudly and clearly,” states Meeker. “It becomes an opportunity to proclaim Law and Gospel, to introduce them to Baptism, and confirm them in the gifts of the Eternal Feast of Victory.”

The struggles are numerous. And as if sickness and shortages of food and money were not enough, the presidential elections of December 27, 2007, caused even more turmoil. Tensions rose, and protesting grew. The newly elected president was accused of cheating, and as a result, looting, burning, and rioting began to spread across the country.
Rev. Meeker’s church, Springs of Life, quickly came into direct contact with angry protesters. “One of the elders called me,” he remembers, “and asked us to make phone calls to get people to the church because a large crowd was gathering on the street by the church. They pleaded with the mob not to burn the church. Sadly, they were overpowered and had to run for safety. Caleb, one of our elders, called and told us that the church was on fire. Lorna and I wept bitterly. ‘God, forgive them for they know not what they do,’ is all that kept running through my mind. Jesus spoke the truth.” But the horror was not yet over. “The gangs destroyed the pastor’s house, first looting it and then burning it.” The church’s medical clinic and school were burned as well.

In the face of fear and danger, the Meekers have remained in Kenya, refusing to leave the people of their church. “The Lord is using the fires of the riots to purify His church. God is right there in our midst, sustaining and forgiving us day by day. We pray for our enemies and those responsible for the damage to our compound, that our Almighty God may call them to be His own,” says Rev. Meeker.

And yet, even in the face of such horror, Rev. Meeker has, by God’s grace, found it “easy to preach words of comfort and peace. That is His nature. Springs of Life Lutheran Church–Kibera is in the body of Christ, which can never be destroyed. God loves Kibera, God loves the world in His Son, and by His grace, we will continue to serve Him in this place. It is,” he says humbly, “simply the same theology of the cross that every pastor throughout the world suffers, endures, and takes comfort in.”

Despite the risk, Springs of Life is still full on Sunday mornings. Even though they must worship at a charred altar and the children must attend Sunday School in a burned-out building, all is not lost. “The altar of God still brings us mercy and strength in order to march on in our daily vocations to love and bring mercy to the world.”

“It is our prayer,” he continues, “that we would one day be able to rebuild our church, medical clinic, parsonage, and school. Thousands and thousands of people were loved through the medical clinic . . . Hundreds of children were loved and evangelized in the preschool. These were how we reached and mercifully served the community, which always led people back to the altar of Christ.”

There is much that Lutherans in America can do to help the Meekers and their fellow church members in Kenya. First, pray. “We are one in Christ. When you are reclined at the table, we are there with you. When we are reclined at the table, you are with us. I can not put into words just how much we appreciate your prayers and kindness. We continue to ask you to join with us in prayer that the ELCK and Springs of Life remain faithful to the Word of the Lord and properly administer the Holy Things of Christ . . . When pastors and parishioners of the LCMS are faithful Lutherans, upholding the confessions in the States, then the body of Christ is strengthened by the peace and mercy that flows from the Scriptures,” says Rev. Meeker.

But there is a practical need as well. “The truth is, after faithfulness to God’s Word and prayers, we need funds. The U.S. dollar goes a long way in Kenya. We can purchase what we need, but our members earn about one dollar a day. It will be a long—no, a very long—time before we can rebuild. The sooner we can serve the sick, love the orphans, and teach the children, the sooner we have a bridge of love to the people in Kibera.”

Kenya is a far cry from the fields of Iowa, and deadly elections are nothing like stable presidential races. But Rev. Dennis Meeker carries on, for “The Lord cares for His people . . . We put everything into the hands of God with confidence and peace. Jesus Christ is the same yesterday, today, and forever.”

To help the Meekers and Springs of Life Lutheran Church, send gifts to Friends of Mercy, 546 Stoddards Mill Drive, Ballwin, MO 63011 (earmarking your donation “Kenya Work”) or go to www.thefriendsofmercy.org and click on Donations.

April 2008
John and Mary have heard about gift annuities, and they knew that if they gave a gift annuity to Concordia Theological Seminary, they would receive a significant tax deduction and receive income for the rest of their lives. But they don’t need more income now. Furthermore, they’re not sure when they will retire and could use additional income.

Many donors have heard of gift annuities, and Concordia Theological Seminary has been given a grant by Thrivent Financial for Lutherans to promote a gift annuity initiative.

A gift annuity essentially is an instrument that is part gift and part annuity. Thus, it provides charitable deductions on the donor’s income tax as well as lifetime income at a set payment rate, some of which is tax free.

But for people like John and Mary, gift annuities didn’t make a lot of sense until now, mainly because they didn’t need more income now, but they will at some later time. A new type of gift annuity, called a flexible deferred gift annuity, is now available. The donor can give now and decide at a later time when they want the gift annuity to begin providing payments to them. The donor receives the tax deduction when the gift annuity is given, and the longer he waits to begin the annuity, the higher the payment becomes.

As an example, John and Mary, at their current youthful age, could give a...
gift annuity of $10,000 and would receive annual payments of 5.4 percent or $540 per year. But if they gave the gift annuity now and waited until they were seventy to begin receiving payments, their annual rate would be 9.8 percent or $980 per year for the rest of their lives. They would receive an immediate charitable deduction of $3,586, and $312 of their $980 annual payment would be tax-free.

But perhaps the best thing is that John and Mary do not have to make a decision about when to begin receiving their payments until that time comes. And they know that the longer they wait, the higher their payment will be.

Who are the best candidates for flexible deferred gift annuities? The first are donors who are maximizing their current retirement plans and would like to put more aside for retirement in a way that saves taxes. Second are donors who love the seminary, those who would like to make a gift and receive a deduction but aren’t sure whether they may or may not need more income at a later date. They can give the gift annuity, and if they need more income later on, they can begin to receive payments. However, if they don’t need more income, they need never begin receiving payments and let the seminary receive the entire gift plus accumulated earnings.

Gift annuities are a wonderful way of giving, and the flexible deferred gift annuity adds another dimension to consider. If you would like further information about either flexible deferred gift annuities or traditional gift annuities, please fill out the coupon and send it to Rev. Ralph G. Schmidt, Vice President for Institutional Advancement, Concordia Theological Seminary, 6600 N. Clinton Street, Fort Wayne, IN, 46825.

President Dean Wenthe is pleased to announce the appointment of the Reverend Timothy Puls to the position of Assistant Vice President of Church Relations for Concordia Theological Seminary. Previous serving as Dean of Students for the past ten years, Rev. Puls will now be involved with cultivating relationships with the church’s members, her leaders, and with people in the surrounding community, all the while sharing the seminary’s goals, values, and resources.

President Wenthe also noted, “Rev. Puls will communicate with multiple entities: The International Center of the LCMS, district offices, congregations of the synod, the Commission on Ministerial Growth and Support, and Recognized Service Organizations of Synod, such as Lutheran Women’s Missionary League and Lutheran Laymen’s Leagues. Reverend Puls will also work locally to partner more fully with the Indiana District, Concordia Lutheran High School, local congregations, and with the Fort Wayne community.”

To that end, the seminary hopes to receive a larger amount of exposure that will enable it to, in turn, share its mission: “Concordia Theological Seminary forms servants in Jesus Christ to teach the faithful, to reach the lost, and to care for all.”

Due to a felicitous arrangement of the stars, several writings of seminary professor Dr. David P. Scaer have appeared in print in close proximity.

The first is Law and the Gospel and the Means of Grace. Begun over twenty years ago by former seminary president Dr. Robert D. Preus, the Confessional Lutheran Dogmatics series was intended to give a contemporary expression of Lutheran theology. Scaer already authored volumes on Christology and Baptism.

A second volume is found in In Christ, a series of books intended to make Scaer’s writings available to a wider audience, and bears the subtitle Popular Articles—Christ is All in All. Over the last forty years, Scaer has written articles intended to make theology for lay people. These are now arranged according to topics, such as “Christ and His Person” and “Christ and His Divine Service.” In Understanding Four Views on the Lord’s Supper, Scaer represents the Lutheran position with those presenting the views of Zwingli, Calvin, and the Catholics. Questions for discussing each chapter make this book very useful not only for college and seminary courses but particularly for congregational study.

Dr. David P. Scaer has been at the seminary since 1966 and holds the chair named for him.
Come explore The Splendor of God’s Creation with President and Mrs. Dean O. Wenthe and Rev. and Mrs. Wayne E. Graumann, 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.

**Application**

Please type or print in ink. The form must be completed in every detail. Answer “N/A” for all items that do not apply to you.

**Personal Information**

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First Middle Last

Permanent Address __________________________________________________________________________

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City ____________________________ State _______ Zip __________

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Date of Birth __________ Year of High School Graduation __________

T-Shirt Size __________________________ Musical Experience __________________________

Do you play an instrument? _______ What instrument? __________________________

**Church Membership Information**

Home Congregation __________________________

Church Address __________________________________________________________________________

City ____________________________ State _______ Zip __________

Church Phone ____________________________ Year of Baptism __________

Year of Confirmation __________ Years as LCMS Member __________

Pastor’s Name __________________________ LCMS District __________

“I, (Pastor): __________________________, give my recommendation and approval for (Student): __________________________ to attend the Christ Academy at Concordia Theological Seminary. He has shown interest in the Academy and in learning more about theology and the Holy Ministry.”

Signed: Rev. __________________________ Date __________

**On a separate sheet of paper, please answer the following questions: (Please mail with application.)**

1. What is the Gospel?
2. What is the mission of the church?
3. Why do you seek to attend Christ Academy?

**Please return this form to:**

Admission/Christ Academy Registration, Concordia Theological Seminary, 6600 North Clinton Street, Fort Wayne, Indiana 46825-4996

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**August 24-31, 2008**

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**Sunday, August 24** – Depart Seattle, WA – Scenic cruising of Puget Sound

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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 simply to 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/tours/alaska/index.php, call 260-452-2266, or e-mail retreats@ctsfw.edu.

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**June 15-28, 2008**

**10th annual Christ Academy**

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www.ctsfw.edu * christacademy@ctsfw.edu
Nearly a century and a half ago, when Lutheran missionaries came from Norway to Madagascar, they preached the saving Gospel of Jesus Christ, and the church was planted. These hearty Norwegians were not silent about the forgiveness of sins won by Christ Jesus. In that culture dominated by animistic beliefs, they proclaimed God’s undying mercy for sinners in the death of His Son. The mercy they confessed with their lips was demonstrated by their care for the poor and the sick, the orphaned and dispossessed, the blind and the deaf. Today over thirty Lutheran hospitals and nearly two hundred tobas (literally “encampments of mercy”) stand as an ongoing legacy to these adventurous Lutherans who dared to sacrifice that the Malagasy people might know the benefits of Christ and walk in the freedom of His Gospel.

Mission and mercy go together. We clearly see this in Madagascar. The church’s corporate life of mercy is not merely bait that missionaries would use to snare needy prospective converts. Mercy is a fruit of the preaching of the crucified Christ. The mercy of God that flows from sermon and Sacrament touches those within the household of faith and through them moves out into the world to those whose lives are twisted and broken. Faith is active in love, seeking and serving in the name of Jesus.

Just as there has been an unfortunate and unbiblical tendency to pit mission against doctrine, so there has been a temptation to see the church’s calling to preach in contrast to her calling to exhibit the compassion of Christ to those who suffer bodily. Perhaps this is a reaction against the evangelically sterile social Gospel of a previous era or contemporary embodiments of liberationist theologies. Confessional Lutherans have a better way, a way that does not tear apart what God has joined together. This has nowhere been better articulated than in a new book by Matthew C. Harrison entitled *Christ Have Mercy: How to Put Your Faith in Action*.

Pastor Harrison, for many years a pastor in rural Iowa and urban Indiana and for the last seven years the Executive Director of LCMS World Relief and Human Care, has written a book that keeps together doctrine and mission, confession and mercy. Drawing on his ready knowledge of the Holy Scriptures and the *Book of Concord*, he gives us vivid glimpses into the Lutheran past while holding out a lively vision of what our future might look like if we have the nerve to confess the faith with boldness and clarity and allow that confession to move us out in merciful love for a dying world. He sees the church as Christ’s holy people steadfast in the apostles’ teaching, confessing without compromise or rancor, and always in motion, attracted to those on the margins of life and death.

Mercy received from Christ Jesus through faith in His promises is handed on in love as those whose lives groan in the travail of this fallen world are shown mercy. The Lord Christ clothes sinners with the dignity of His blood-bought righteousness and these sinner/saints are agents, individually and corporately, to restore human dignity to fellow human beings whose lives are deemed worthless by the world. Mercy extends from the newly-conceived child to those for whom death is only minutes away. Mercy embraces the nearest neighbor as well as those whose lives are hidden in the jungles of Indonesia or the slums of Nairobi. There is no triumphalism in *Christ Have Mercy*; it is a theology of the cross straight up as God serves us in the humility of His cross, and with cruciform mercy, we address the plight of Christ hidden behind the mask of suffering.

*Christ Have Mercy* demonstrates that confession and compassion are not mismatched. With prophetic clarity, Pastor Harrison pinpoints the tremendous threat to historic Lutheranism in Madagascar and other parts of Africa as the heavy hand of the Lutheran World Federation is unrelenting in applying economic pressures on African churches to forsake biblical teaching and ordain women to the pastoral office. Now is not the season to retreat or stand silently by but to put faith into action by proclaiming the truth of the Scripture and embodying the mercy of Christ in the world. *Christ Have Mercy* shows us the way. I think that those nineteenth-century Norwegians who sailed for Madagascar would resonate to its message.

The Reverend 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*. 
Reasons to Celebrate

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.

3rd ANNUAL “LUTHERFEST”
Sponsored by Concordia Theological Seminary Guild
Friday, April 18, 2008
5:00-6:45 p.m. German Meal
7:00 p.m. History of the Seminary
(Sihler Auditorium)
Adults $7.00
Children (12 and under) $3.00

Fundraiser to purchase materials to create a timeline of the history of the seminary (Supplemental funds will be provided from Thrivent Financial)

Birthday Cakes for Single Seminarians
One of the special ways that the Seminary Guild supports students on campus is by making sure that single students are celebrated on their birthdays. Single students enjoy receiving homemade cakes, cookies, or brownies for their birthday while they are away from home. Members of the Seminary Guild contact the families of each single student to find out what kind of cake or treat their student would want for his/her birthday. Then when a birthday arrives, a member of the Seminary Guild bakes and decorates the special treat and then delivers it to campus for the birthday student to pick up and enjoy!

Concordia Theological Seminary
Affiliate Guild Registration

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

Name: ____________________________________________________________________________
Organization: ______________________________________________________________________
Address: __________________________________________________________________________
City: _____________________________ State: _________ Zip: ______________

☐ Please contact me with more information.

☐ 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.

☐ Donation Day gift.

☐ We are enclosing a donation payable to Concordia Theological Seminary Guild, C/O Delores Scheumann, 413 Bittersweet Ln, Ossian, IN, 46777.
Dr. Klaus Detlev Schulz has traveled the world. Not only did he grow up in the midst of a South African mission station, but he has also served as a missionary in Botswana, South Africa, and studied theology under well-known theologians in Germany. And yet he still considers himself “proud and privileged” to be a professor at Concordia Theological Seminary in Fort Wayne, Indiana, USA.

Born in Dundee, South Africa, Dr. Schulz grew up among the Zulu tribe where his father was a missionary. His father was also bishop of the Lutheran Church of Southern Africa at that time. Due to the lack of schools available nearby, Dr. Schulz attended a boarding school from age six through eighteen. This didn’t keep him from experiencing life among the bushmen, however. Dr. Schulz made friends with the Zulu children, learning to speak fluent Zulu. There were no roads or electricity in the village, but “We got our first TV when I was sixteen,” he said. “I remember that we would sit and stare at the screen.” It didn’t seem to matter much that nothing was being broadcast yet, he joked.

Dr. Schulz also attended school in Germany during his father’s furloughs from his mission. “School in Germany was somewhat different and lacked the English ‘civility’ and discipline,” he said. But he went on to obtain his B.A. from the University of Natal and then attended the SELK seminary in Oberusel. He also studied under linguist Barbara Aland and exegetical professors Karl Heinrich Rengstorf, Willi Marxsen, and Luther scholar Martin Brecht at the University of Munster. All of these individuals were instrumental in shaping his knowledge and understanding of Lutheran theology.

Dr. Schulz’s father was acquainted with Dr. Robert Preus, former Concordia Theological Seminary president, so he elected to attend the school from 1989–1990 and went on to complete his S.T.M. Following a vicarage, he completed his Ph.D. in Systematic Theology at Concordia Seminary in St. Louis in 1994.

Following that, he was assigned to be a missionary in Botswana, serving the LCSA in a small village called Serowe. Moving to this remote place with his wife Cornelia and two young daughters was an adventure, although it was not a particularly “dangerous place,” he said. The difficulty, however, was the lack of fresh food and the absence of usable roads. His family lived in a house made of asbestos and slept under mosquito netting in the fierce African heat. Encounters with snakes and scorpions were also typical, and the family had no access to a telephone for the first few years, he said.

Schulz struggled to obtain land for the churches he hoped to start there but eventually was able to plant two churches. He found success in learning the native language and educating the people about Christianity, baptizing many individuals and appreciating the humbling experience of adult conversion. He still remembers fondly the conversion of non-Christians into Lutherans as “the most amazing thing” he encountered in Botswana.

Sadly, the AIDS epidemic was imminent, and he recalled burying a sixteen-year-old girl who died suddenly as one of the village’s first victims. “There was much ignorance surrounding AIDS, and many people died during that time. The village cemetery increased three times in size while I was there,” he said.

Years later, in 1998, Dr. Schulz was called to teach at the seminary, and one of the first things his family appreciated about Fort Wayne was that, for once, they had a “driveway to our home.” Little things like the cooler weather and ability to obtain fresh produce were also quickly noted and enjoyed.

After ten years at the seminary, Dr. Schulz still enjoys teaching and preparing his students and is thankful for his role as professor and pastor. “I have great respect for our students, coming here and often sacrificing a lot to become pastors,” he said. Although he has the opportunity to teach and share with those studying around the world, he enjoys the “one-on-one” of the Fort Wayne experience and believes it to be an invaluable component of seminary training.

In addition, he is convinced that “we have a lot to share with the world. We must teach the Lord and do so with clarity and conviction,” he said. “There is a vast interest in our Lutheran theology; others are seeking out our knowledge, and we have an obligation to hold fast to our confessions and beliefs and dialogue with the world.”
Helping Our Chaplains

Concordia Theological Seminary supports our military by sending care packages to service men and women. Once those boxes are in the chaplains’ hands, they are able to reach out to many in the military, not only to Lutherans but also to those who may or not be Christians. Such a little thing gives chaplains the opportunity to bring God’s Word to people in dangerous and deadly areas and hope that when they come home they will continue to hear God’s Word.

Due to the encouraging responses and reflection of how much appreciation the troops have for our efforts, we are welcoming the continued expansion of our project by sending even more items to our chaplains. One chaplain wrote, “Thank you for all the wonderful things you’ve done for me and all those I serve. . . . We have been very blessed by your thoughtfulness!” Another said, “Thank you so much for remembering myself and the 384th MP BN (IR) during the Christmas season. . . . It is people like you who bring a little bit of home back to us here.”

Monetary donations should be mailed to Concordia Theological Seminary, Attention: Military Project Coordinator, 6600 N. Clinton St., Fort Wayne, IN, 46825. All checks should be made payable to the CTS Military Project.

For further information on how to set up a military project, contact Renee Moshier at militaryproject@ctsfw.edu or call 492-8739.

Captain Michael Frese (CTS 2002) is currently serving as a chaplain in Baghdad.

For the Life of the World
Concordia Theological Seminary Names Mosemann as Dean of Students

Concordia Theological Seminary recently announced that Rev. Brian Mosemann has been named the new Dean of Students. Mosemann brings years of pastoral experience to the position and will, among other tasks, oversee student services, such as social and cultural activities, athletics, student government, and campus housing.

President Dean O. Wenthe noted, “It is a great delight and blessing for our seminary that the Rev. Brian Mosemann has accepted our call to serve as Dean of Students. Rev. Mosemann distinguished himself as a pastor and theologian at Concordia University Chicago (1999–2004) and Concordia University Austin (2004–2006). His rapport with students and faculty equip him perfectly for the task of forming and mentoring future pastors.”

A native of South Dakota, Mosemann has served as a parish pastor at a number of churches. He has also worked as a theology teacher at the aforementioned Concordia Universities and is currently teaching at Westfield House in Cambridge, England. He holds both an M.Div. and S.T.M. and is currently working on a Ph.D. from Concordia Seminary in St. Louis.

Students are excited to see Mosemann on campus as well. “Reverend Mosemann will be an asset to our seminary community both as an administrator and as an expert counselor for the student body,” explained Dave Miller, a second-year seminarian. “As one of his students at Concordia in River Forest, I had the opportunity to witness his pastoral manner and insight, theological experience and genuine care for the well-being of the students. His ability to take action when needed and make sure student needs are addressed and met will make Reverend Mosemann an incredible addition to our campus, and I look forward to his leadership and guidance.”

Mosemann will finish out his term as tutor at Westfield House before beginning his new role at the seminary in July.

Pastoral Education Month

May is once again Pastoral Education Month in The Lutheran Church—Missouri Synod. Designated as such by the synod’s Board of Directors, this time has been set aside to help congregations, pastors, and prospective seminary student figure out and then utilize materials to help them further their education, whether it be still in the parish, at the seminary, or out in the field.

According to Rev. Dr. L. Dean Hempelmann, the former Executive Director of the LCMS Board for Pastoral Education, this special month is dedicated to the following: “Identify, inform and encourage prospective seminary students, Emphasize the pastoral ministry in worship and Bible study, Encourage prayer for our seminaries, Encourage financial support of our seminaries, Encourage continuing education for our pastors, Encourage physical, emotional and fiscal health for our pastors, Utilize theological resources provided by our seminary faculties.”

If you are interested in Pastoral Education Month, please go to the synod’s Web page. The site offers several resources that can be of service to congregations who are interested in celebrating this special month (www.lcms.org/pastoral education) and ways in which education can be encouraged throughout the year.
Continuing Education Benefits You and Your Congregation!

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

Wheaton, IL
May 6-8
SCRIPTURE AND SACRAMENTALITY
Dean O. Wenthe, Ph.D.
Rev. Joshua Genig
St. John Lutheran Church
125 E. Seminary Ave.
Wheaton, IL 60187-5308
630-668-0701, ext. 424
dgenig@stjohnwheaton.org

Fort Wayne, IN
May 12-14
EZEKIEL
Horace D. Hummel, Ph.D.
Carrie O’Donnell + Concordia Theological Seminary
6600 N. Clinton St.
Fort Wayne, IN 46825
260-452-2241
continuinged@ctsfw.edu

St. Cloud, MN
May 19-22
THEOLOGY OF MARTYRDOM
James G. Bushur, S.T.M.
Barb Herlting, DCE
Lutheran Student Fellowship
201 Fourth St.
St. Cloud, MN 56301
320-259-1577
lsf@stcloudstate.edu

Houston, TX
June 2-4
HISTORY AND THEOLOGY OF THE LUTHERAN CHURCH—MISSOURI SYNOD
Lawrence R. Rast, Ph.D.
Annette Wagenknecht
Gloria Dei Lutheran Church
18220 Upper Bay Rd.
Houston, TX 77078-4198
281-333-4335
awagenknecht@gdlc.org

Jackson, WY
June 2-4
THE THEOLOGY OF THE CROSS
John T. Pless, M.Div.
Rev. Terry Wiley + Christ Lutheran Church
P.O. Box 397
Rawlins, WY 82301
307-324-4168
kidwiley@hotmail.com

Camp Okoboji, IA
June 2-5
THE JOSEPH NARRATIVES IN GENESIS 37-50: A TALE OF TWO BROTHERS
Jeffrey H. Pulse, S.T.M.
Lori Gamble, DCE
Camp Okoboji
1331 Edgewood Drive
Milford, IA 51351
712-337-3325
lori.camp@tidwmcom.org

Hickory, NC
June 2-6
CHRISTIAN INITIATION AND CATECHETICS
Arthur A. Just, Ph.D.
Rev. Ray Ohlendorf
Salem Lutheran Church
4046 NC Hwy. 16N
Taylorsville, NC 28681
828-632-4863
revexpert@charter.net

Kearney, NE
June 2-6
THEOLOGY OF THE PSALMS
Walter A. Maier III, Ph.D.
Rev. North P. Sherrill + Zion Lutheran Church
2421 Ave. C
Kearney, NE 68847
308-234-3410
pastorscherrill@zelcs.org

Concordia, MO
June 9-11
CONTENDING FOR THE FAITH IN THE 21ST CENTURY
Adam S. Franciscus, D.Phil.
Rev. Lee Hagan
Saint Paul Lutheran Church
P.O. Box 60
Concordia, MO 64020-0060
660-463-2291
haganlee@aol.com

Boulder, CO
June 16-19
HE RESTORES MY SOUL! RESTORING THE WHOLE SERVANT OF GOD* PS. 23:3
Timothy R. Pulss, S.T.M.
Rev. Daniel Burhop
University Lutheran Chapel
1202 Folsom St.
Boulder, CO 80302
303-443-8720
pastor@ulcboulder.org

Ann Arbor, MI
June 17-19
THE PASTORAL MINISTRY AND THE AMERICAN LEGAL SYSTEM
Richard T. Nuffer, J.D., M.Div.
Dcs. Deborah Rockrohr
Concordia University
4900 Geddes Road
Ann Arbor, MI 48105-2797
734-995-7586 + rockrd@cuau.edu

East Moline, IL
June 23-25
LAW, LIFE, AND THE LIVING GOD
Scott R. Murray, Ph.D.
Rev. Gary Wright
Zion Lutheran Church
17628 Hubbard Rd.
East Moline, IL 61244-9782
309-496-2186
revgawright@juno.com

Norwalk, CT
June 23-26
C. F. W. WALTHER ON CHURCH AND MINISTRY
Lawrence R. Rast, Ph.D.
Rev. Robert Beinke
St. Peter Lutheran Church
208 Newton Ave.
Norwalk, CT 06851
203-847-1252
stpeterlpastor@yahoo.com

Seattle, WA
June 23-27
THE DOCTRINE OF CHURCH AND FELLOWSHIP
Klaus Detlev Schulz, Th.D.
Rev. Ernie Lasman
Messiah Lutheran Church
7050 35th Ave. NE
Seattle, WA 98115-5917
206-524-0024
elansom@aol.com

Shawano, WI
June 24-26
LUTHER AS PASTORAL THEOLOGIAN
John T. Pless, M.Div.
Rev. Pant Raddatz
St. James Lutheran Church
324 S. Andrews St.
Shawano, WI 54166-2406
715-524-4815
raddatz@charter.net

Madison, WI
June 30-July 3
EPHESIANS
Thomas M. Winger, Th.D.
Rev. Christopher Seffler
Emmanuel Lutheran Church
402 Center Ave.
Adell, WI 53001
920-904-8200
propitiated@yahoo.com

San Jose, CA
July 14-18
THEOLOGY OF THE SECOND CENTURY
James G. Bushur, S.T.M.
Rev. Robert Weller
Shepherd of the Valley Lutheran Church
1281 Redmond Ave.
San Jose, CA 95120
408-997-4858
pastor@sanjoselutheran.org

Irvine, CA
July 16-18
“WILL THE REAL ISLAM PLEASE STAND UP?” AN ESSENTIAL HISTORY AND THEOLOGY OF ISLAM
Adam S. Franciscus, D.Phil.
Dr. Steven P. Mueller + Concordia University
1530 Concordia West + Irvine, CA 92612-3209
949-854-8002 x 17756 + steve.mueller@cui.edu

For more information, contact the Continuing Education Office at (260) 452-2266 or e-mail odonnellcm@ctsfw.edu
We See Christ in the Suffering Ones

Deaconess Lorna Olack Meeker is a busy lady. She’s a pastor’s wife, a deaconess, a friend, a counselor, a leader, and a helper. She is no ordinary woman, and neither is her story.

Originally from Kenya, Dcs. Meeker worked for the Evangelical Lutheran Church in Kenya (ELCK) at a youth training center, helping underprivileged children develop their skills for the workforce. She also served as the chair person for Diakonia Compassionate Ministry as well as caring for orphans and widows in a group called Hope for the Destitute. It was through her work with these organizations that she met the Reverend Dr. Joseph Ochola Omolo, a student at Concordia Theological Seminary, and through him she met her future husband, the Reverend Dennis Meeker.

She joined Dennis at the seminary and, at her husband’s prodding, began to consider the deaconess program. After all, he pointed out, much of the work she was doing in Kenya was already diakonal in nature. In the fall of 2004, she finally joined the program.

“Concordia Theological Seminary, in its sound Lutheran doctrine of the theology of the cross, prepared me so well for the field,” she says. “We only share what we receive in Word and Sacrament. The life of a deaconess is that which responds to the forgiveness won for me by Christ alone, she confesses, that He is defending the immense value of life lived out in the sick, the elderly, orphans, widows, and those suffering in anguish. ’The King will reply, ’I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me’ (Matthew 25:40). By faith, we are able to see only Christ in the suffering ones.”

Despite this, “It is very easy for me to show acts of mercy in times such as these because Christ has placed His love within me by His ultimate acts of mercy and grace in the forgiveness won for me by His going to the cross as my substitute.”

Dcs. Meeker shows mercy because she has been shown mercy by her Father in heaven. She loves because she is loved by Him. She cares because He cares for her. “Since God became man, He is defending the immense value of life lived out in the sick, the elderly, orphans, widows, and those suffering in anguish. ‘The King will reply, ‘I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me’” (Matthew 25:40). By faith, we are able to see only Christ in the suffering ones.”
Christians and the Challenge of Islam

April 19, 2008

A seminar on Islam led by:
Dr. Adam S. Francisco
Guest Professor, Historical Theology, Concordia Theological Seminary

and a panel of scholars
Rev. Karim Baidaoui, Rev. Dr. Samuel Samson,
Mr. Sam Shamoun, and Dr. Anders Strindberg

Seminar Information
This day-long seminar will focus on the following pertinent issues:

- Muhammad and the Origins of Islam
- A Christian Response to the Challenge of Islam
- Political Islam Today
- Muslims and the Gospel

Seminar attendees will have plenty of opportunities to interact with our panel of experts as well as each other as we come together to think through the challenge of Islam.

Seminar Fee:
- $50 (includes lunch and refreshments)

For more information, check our website at www.ctsfw.edu, call 260-452-2241, or e-mail retreats@ctsfw.edu