For the Life of the World

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He is quite a character.” Such a statement usually suggests someone with extraordinary traits. Different habits and mannerisms can make one stand out.

It is helpful to view Sacred Scripture through the lens of this question: “What is God’s character?” or in other words, “How do His actions and words reveal His character?”

One striking reality is how God revealed Himself. In the context of the sophisticated cultures of Egypt and Mesopotamia with their elaborate temples, literary works, and intricate art, God chose a marginal and often nomadic people to reveal Himself. Abram and his descendants were not a superpower in antiquity.

It is noteworthy that in the context of the glorious civilizations of Greece and Rome, God chose to send His Son to be born to an unknown teenage girl in a remote part of the Roman Empire.

How strange by human standards is this manner of revelation, especially when the Lord and Creator of all things is the Revealer! Why not appear in the elaborate and lavish courtyards of the pharaohs? Why not appear to Caesar Augustus in Rome, the apex and center of the vast Roman Empire?

It is clear that God’s presence is pure gift. The wealth and power that dazzle human beings do not define His character.

Throughout the Old Testament, God’s selection of people is striking—Seth, Noah, Abram, Isaac, Jacob, Moses, David. These men and their families appear as flawed and fragile as modern humanity. Jealousy, pride, tension, and even adultery and murder are present in God’s chosen people.

The fact that they possessed neither extraordinary virtue nor economic greatness leaves us again with the question: “Why those people?”

Moses answers this question for us:

The Lord did not set His affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples. But it was because the Lord loved you and kept the oath He swore to your forefathers that He brought you out with a mighty hand and redeemed you from the land of slavery, from the power of Pharaoh, king of Egypt. (Deuteronomy 7:7–8)

God’s character is consistent. Paul writes to the Romans:

You see, at just the right time, when we were still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. But God demonstrates His own love for us in this: While we were still sinners, Christ died for us. (Romans 5:6–8)

The center of God’s character in the Old Testament and the New Testament is grace and mercy. How clearly and fully His steadfast love orders both creation and history is described in Psalm 136:

Give thanks to the Lord, for He is good. His love endures forever.

Who by His understanding made the heavens, His love endures forever.

Who spread out the earth upon the waters, His love endures forever. (Psalm 136:1–6)

To the One who remembered us in our low estate His love endures forever.

And freed us from our enemies, His love endures forever.

And who gives food to every creature. His love endures forever.

Give thanks to the God of heaven. His love endures forever. (Psalm 136:23–26)

The definitive display of God’s merciful character is the spectacle of the crucifixion of God’s very Son, Jesus of Nazareth. As Luther stated: “We see deepest into God when we see His Son on the Cross.” Quite simply, Christ’s crucifixion reveals the bosom of the Heavenly Father. His heart beats with longing for sinful humanity to come to His mercy.

This issue is devoted to Christian service and outreach in Europe. Most commentators would agree that modernity, secularization, and pluralism have marginalized or even extinguished the Christian faith in the majority of European populations.

How fitting it is that Concordia Theological Seminary, founded and nurtured by pastors from Germany—sent by Rev. Wilhelm Lohe—should now send professors to Europe to confess Christ with Scriptural clarity.

It is a noble calling to announce that each and every human being is more than an incidental and accidental product of a random evolutionary process. We can challenge the darkness that reduces human beings to merely material beings who are defined solely in political and economic categories.

The light of Christ displays beyond any doubt the merciful character of God and drives out the idolatries of selfishness and sin. How urgently Europe needs the truth that each and every human being is precious in God’s eyes! How much they need the good news that from creation, human beings—not a dark cosmos—are at the center of the drama of history. “In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents” (Luke 15:10).

Enjoy this issue of For the Life of the World, but enjoy even more the mercy of God in Christ for it is wonderful in its fullness and mysterious in its expansiveness.

Sincerely yours, in Christ,

Rev. Dr. Dean O. Wenthe
President, Concordia Theological Seminary
Faith lives under the cross.
Nothing could be more true of the Christian existence, and nowhere could it be more truly experienced than in Latvia. Latvia is a nation with a very difficult past and an uncertain future. And in that mix stands the Lutheran Church which is itself in a period of uncertain challenge and rapid change.

The history of Christianity in Latvia begins in the 12th century when an Augustinian monk, Meinhart, accompanied German crusaders for the conversion of the peoples in the Baltic region (c. 1186). The Reformation came early to Latvia, especially to Riga, its largest city. The Livonians (as the people were called) received a short letter of encouragement from Martin Luther in 1523. The Baltic region was also much influenced by the pietism led by Count Zinzendorf.

The Latvian people were through the centuries largely under the lordship of others, the Russians, the Swedes, mostly the Germans. However, in 1918 the Latvians established their own rule in the Republic of Latvia. Along with this was the establishment of a truly Latvian Lutheran Church (LELB) with its own bishop, Karlis Irbe, who was consecrated in 1922.

The next years saw considerable development in the country and church, but with the conclusion of WWII Latvia came under the atheistic communism of the Soviet Union. Many of its intellectuals and leaders, including clergy, either fled into exile or were systematically eliminated. Churches were destroyed and religious education virtually disappeared. The situation dramatically changed in the early 1990s when Latvia regained its independence. The new bishop, Karlis Galitis, unexpectedly died, and in 1993 the present bishop, Janis Vanags, was elected.

When the church came out of communist dictatorship, it immediately faced a number of difficult realities. Through the centuries and during the 20th century the LELB had traditional and close ties with the European Lutheran churches, especially that of Sweden and those of Germany. However, these churches had largely succumbed to various modern trends (higher biblical criticism, ordination of women, increasingly homosexual advocacy), and these trends the LELB wished to withstand. At the same time, the LELB is a small church of a small country and wishes to
maintain its ecumenical relationships to the greatest extent possible. Therefore, one challenge facing the LELB is its ecumenical position as a confessing Lutheran church within a much larger and more powerful world Lutheran community (especially in Germany and Scandinavia) that often has a more liberal agenda.

Another set of serious challenges arose from the enforced slumber of the Soviet period. Virtually all of LELB’s pastors were in exile or eliminated. This means that the continuity of leadership necessary for a healthy church was gone. Today there are about 150 pastors, but the average age is only 32. The LELB lacks the pastor corps of 15-30 years experience. The maturity of church leadership, therefore, is present but not broad. It will take time for this situation to rectify itself. At the moment, the church is in the process of changing its polity. It recently elected two additional bishops, one for the eastern part of Latvian (Daugavpils) and one for the western part (Liepaja), with the Archbishop in Riga. This change in constitution is not universally accepted but was thought useful both for the promotion of institutional unity and for the episcopal care of the pastors. The church is struggling also to solidify pastor salaries that remain very low, and this within an economy that presently has 13 percent inflation.

The Christians of Latvia are deeply pious and committed but have serious challenges: liturgical change; pressure from the European churches to conform to new theological and social trends, institutional development, theological education needs. For me it is a great honor and privilege to work among these good people. It think that it is an honor for the LCMS to be in fellowship with the Lutherans of Latvia. I would further maintain that the LCMS has much to gain by knowing those whose faith was forged in real fire but who now look also to us for the resources to be a faithful Lutheran church in the contemporary world.

Rev. Dr. William C. Weinrich is currently serving as Rector at Luther Academy, Riga, Latvia.

The Christians of Latvia are deeply pious and committed but have serious challenges: liturgical change; pressure from the European churches to conform to new theological and social trends, institutional development, theological education needs.
Stories like these are common in The Lutheran Church—Missouri Synod today. We live in a world where the movement of people and the natural growth of communities is every day opening up new cultures and communities with opportunities to share the Gospel of Jesus Christ. But how will they believe if there’s no one there to share with them?

Today our Synod is challenged with countless opportunities to proclaim the Gospel to the nations. These opportunities include the numerous ethnic groups present in almost every community, as well as the many people who are living their lives apart from a knowledge of the truth of the Gospel. To meet this challenge, and also to provide for churches that find themselves unable for whatever reason to call a pastor, the 2007 synodical convention authorized the Specific Ministry Pastor program (SMP).

In its most basic form, the SMP program starts with a congregation seeking to call a pastor. Rather than following the traditional process of calling a pastor from another congregation or from our seminaries, the congregation looks within for the skills and willingness to be trained to lead them as their pastor.

Upon admission to the SMP program, the candidate begins serving his vicarage and can expect a very intense training in the basics of Lutheran theology and congregational leadership for the mission field. After two years of online study, he

“That’s great, Jeff, and I appreciate your concern. But I’ve tried reaching that community, and the simple fact is that I’m an outsider. I get so far, but I can’t get any further. It’s just been one exercise in frustration after another to keep trying.”

Pastor Smith thought for a moment and then remarked, “What about Zeya? Surely he hasn’t been a frustration to you.”

“Of course not. He’s been a joy since he first heard the Gospel, and he’s such a leader in the Burmese community that I hoped he could get me in the door with them, but . . .”

“Why get you in the door? Why not have him serve them himself?”

“You know the answer to that as well as I do, Jeff. He’s just not trained for ministry.”

“He can be.”
can be ordained and serves as a pastor under the continuing guidance of his supervisor. Upon completion of the entire four year program, he is certified as a Specific Ministry Pastor and is eligible to serve as an ordained minister in that specific situation or in a very similar one, though still under supervision.

The SMP curriculum itself is focused on mission and ministry in the specific contexts in which the students live. Dr. Arthur Just, Professor of Exegetical Theology, sees SMP as a reflection of ongoing growth and study at CTS. “The SMP curriculum captures the genius of this simple but profound way of teaching future pastors about first things—that Christ does it all through us—the preaching, the teaching, the baptizing, and the celebrating of the Lord’s Supper.”

SMP doesn’t just open up new ways to enter pastoral ministry. The seminary is also forging new paths in how the education process works. Because SMP students are unable to come to the seminary for an extended time, the majority of the courses will be taught using innovative methods of teaching online. Rather than simply seeking to duplicate the traditional classroom online, course creators are looking for creative ways to teach the SMP student the knowledge, skills, and attitudes they need for ministry and mission in their specific context. Students will also have opportunity to interact with faculty and fellow students and take part in campus activities through yearly week-long seminars held on campus.

The new SMP curriculum at Concordia Theological Seminary will intentionally seek to immerse the students in the world of Scripture—the text itself—at all points. The scriptural narrative will form the underlying core for the program, but it will be an integrated curriculum, each course being designed by a cross-departmental team of faculty members. With a curriculum that is christological, pastoral, and missional, the seminary hopes to attain that goal that the participants in the program will emerge with a sensitivity to the cultural context in which they conduct their mission and ministry. The curriculum is also designed to fit in well with the on-campus curriculum course requirements to facilitate transfer to the Master of Divinity program if or when a student wishes to continue on to regular ordination in the LCMS. “We are trying to be as flexible in the design of our SMP program as possible so as to meet the needs of our church and the students,” stated Dr. Douglas Rutt.

Rev. William S. C. Johnson serves as Concordia Theological Seminary’s Theological Education Technology Specialist.

### Pre-ordination Courses
- Confessing Christ in Today’s World
- Pastoral and Missional Theology in Luke and Acts
- The Books of Moses—The Beginning and the New Beginning
- The Lutheran Confessions: Introduction and Overview*
- Baptism: Life in Christ
- Heaven on Earth: The Worship of Lutherans Today
- Preaching the Faith
- Teaching the Faith

*Students will read the entire Book of Concord during the first two years.

### Post-ordination courses
- The Holy Trinity: The Mission of God in Today’s World
- The Person of Jesus in John’s Gospel
- The Epistles of Paul—Planting the Gentile Mission
- The Prophets—Christ and His Mission Foretold
- Ministry and Mission in Today’s Pluralistic Context
- The Lutheran Confessions in Today’s World
- The Lord’s Supper: Life in Christ Nourished and Sustained
- The Church in Missiological Perspective
One of my professors at the seminary has mentioned on several occasions that one of the few weaknesses of our Lutheran system for theological education in the USA is the inability to use the original languages. By this I do not mean Greek or Hebrew but rather Latin and German. These two languages were the languages of our Lutheran fathers and also our Lutheran Confessions. At the present, we are experiencing something of a theological gap, where there are fewer people who can use these languages well enough to mine the riches of our Lutheran fathers’ writings. Of course, we are quite thankful for the American Edition of Luther’s Works and the ongoing expansion of that project by Concordia Publishing House, not to mention the works of Johann Gerhard that are now appearing in English. However, even with these works available in English, there is always something lost in translation. This is going to continue to be a problem for the Lutheran Church in the USA as long as there remains little knowledge of the original Lutheran languages. So we are faced at the same time with both a challenge and a wonderful opportunity.

Among others students, such as Jonathan Mumme from Concordia Seminary and Jacob Corzine of CTS, I have been given the opportunity to continue my theological education in Germany. Mr. Mumme is presently studying under Oswald Bayer in Tübingen. Mr. Corzine will begin studies in Berlin under Notger Slenczka this fall. I will begin doctoral studies at the University of Hamburg under the tutelage of the Lutheran church historian, Johann Anselm Steiger. Mr. Corzine and I both had the opportunity to study as exchange students at our sister seminary (Lutherische Theologische Hochschule) in Oberursel, Germany. Under the fine faculty in Oberursel, we were not only given the chance to improve our German, but also we were enriched by the German resources and the Germans’ method of doing Lutheran theology. This has given us the tools to continue working in the original German. Upon entrance to any theological doctoral program in a German University, one must show one’s competence in Latin as well.

Study in the German system, combined with the superb theological education we have received from Fort Wayne, where pastoral care is of primary importance, affords a new generation of theologians the great opportunity to carry on the good confession of Jesus Christ into all the world. What is most important in all this is that the Gospel be kept pure among us, that we do not lose our confession in America simply because we no longer know what our Lutheran Confessions say. There is a tendency in the church to tone down its confession for the sake of outward unity. For us there can be pressure to tone down our emphasis on our Lutheran identity to appeal to Rome, Eastern Orthodoxy, Anglicanism, or some other church body. But I believe that we are living in an age where few will confess the Gospel unapologetically anymore. Luthers who confess the faith that the Reformers did, and, more importantly, the faith that the apostles taught us, are few and far between. Therefore, it is not a time to look elsewhere for a good confession, but it is time that we continue to study the theological insights of those who have gone before us, and learn again and again what it means to confess with the clarity and boldness of Luther.

A second benefit to further studies in the German system is the chance to uphold a theological conversation around the globe. We cannot expect the Germans who speak English to uphold this conversation alone. It is important that Americans also do their part in learning German, not only for the benefits this brings to our...
own theological studies, but also because we have German brothers and sisters that we could know better. Hopefully this will lead to some further theological exchange in the future.

But first there are tests to pass, money to raise, apartments to find, and a new university system with which to become acquainted. All these things we entrust to God’s provision and care. In the meanwhile, I am grateful that my wife and I can acquaint our two young daughters with the German culture and language as well as the wonderful experience of living overseas. It is an opportunity and a time to cherish, both for my theological studies and for my family. 🏛️

Mr. Jason Lane is a 2007 graduate of Concordia Theological Seminary and will pursue a Doctor of Theology degree at the University of Hamburg in the fall.

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For the Life of the World

My first extended stay in Germany was in 2003 in Wittenberg, Luther’s city. I was going to spend three weeks enjoying church life in the same place where Luther walked. I was going to sit in packed pews among throngs of faithful Lutherans in Luther’s church and sing “Ein Feste Burg.” I had grown up a German Lutheran in Wisconsin all of my life, but now I was really going to see what real “Lutheranism” looked like. What I actually experienced was quite different from what I had expected.

I expected Luther’s church, St. Mary’s, to be full. Instead, on the first Sunday I was there, only about eighty people—half of them tourists—showed up. In the
following weeks, I learned that such a low attendance was not uncommon—both in this church and in many of the other official Protestant churches in Germany. But why? How could it be that in the city of Luther, where the Gospel had once been so clearly confessed, today so few people even cared?

One must consider some historical events that led up to the current situation. One such event was the forced union between Lutheran and Reformed churches in the nineteenth century. The Lutherans and the Reformed were forced to merge into the same church, known as the Prussian Union. This union is still in effect and is seen in the décor of many important church buildings in Germany. Not only will one see statues of Luther but often statues of Calvin, Zwingli, and Melanchthon, side by side, as in the Berlin Cathedral. Confessional distinction is watered down; theological differences on issues such as the understanding of Christ’s presence in the Lord’s Supper are downplayed. Along with this forced union, rationalism also came into the church. Christ’s miracles, His bodily resurrection, the virgin birth, and other supernatural events were explained away as pious fables. It is not uncommon even to this day for certain clergy to openly deny the bodily resurrection from their pulpits and in their church newsletters during Easter.

The events of the Second World War also affected the church. Under Hitler’s regime, the state churches of Germany bought into the false ideology of a master race and the persecution of anyone of Jewish origin. Red paraments with swastikas adorned the altars of many churches, and Christian clergy with Jewish ancestry were banned from preaching and teaching. There were individuals who fought against this trend. One thinks of Dietrich Bonhoeffer, Hermann Sasse, and numerous others, who risked or even lost their lives to support their persecuted neighbors.

After the war, the church in former East Germany faced difficulties under the communist government. Church members were overlooked for job positions. Sadly, church leadership sometimes cooperated with the state in giving out incriminating information on their own members. It is easy to see why the majority of Germans today—especially those of the former East—feel no need for the church. Although the official state church does much work with social outreach for the poor and marginalized, they no longer offer a voice that calls people to repentance and offers the comfort found exclusively in Christ. Particularly in the field of sexual ethics, the church takes an open stance towards divorce, premarital sex, and homosexuality. There are exceptions, both in independent churches like our sister church, the SELK (Independent Evangelical Lutheran Church in Germany), or in some conservative corners of the state church, but for the most part the message the church has to share is no different from what one can hear in the secular culture. Messages of tolerance, love, and acceptance can be found in popular literature or TV programming.

When people do choose to be religious, they often opt for a sect or a completely different religion like Islam, some belief system that acknowledges right and wrong and offers a distinctive message.

What I learned from my experience in Germany is that to be a good Lutheran has nothing to do with being a good German. The example of the current state of affairs in Germany is one that we all should take to heart. When the church chooses to latch on to an outside worldview, the reputation and witness of the church will suffer when the outside worldview fails. When the church bows to the culture and ignores biblical truths, the Gospel message becomes muffled or eventually muted.

To be a good Lutheran, that is, to be a good Christian, is not dependent on popular trends, language, political parties, nationalities, or race. The church is her own culture. The church and her ministers are called to proclaim Christ to all and to remain faithful to His Word, “both in season and out of season” (2 Timothy 4:2). May the Lord grant this to His church in every time and place.

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Mr. Jacob Gaugert viced in Berlin and will be heading to Norman, Oklahoma, as vicar of Trinity Lutheran Church.
The goal is to develop koinonias, or worshiping communities, that will grow into confessional Lutheran congregations. Rev. Appell’s work is much like that of the American circuit riders who traveled among frontier settlements in the mid-1800s, gathering and ministering to the scattered flock of Lutheran immigrants.

Historically, Sweden was a strongly Lutheran country, but today most churches are empty. Although the Church of Sweden claims to be the largest Lutheran Church in the world, only one member in seventy-five attends worship in an average week, and that figure includes Christmas and Easter.

After four hundred years of state control of the church, a socialist government came to power in the 1920s. Two recent doctoral dissertations have documented its systematic—and effective—campaign to undermine the authority of Scripture and transform the church into an agency of social engineering. As the Church of Sweden abandoned the Gospel, its pews emptied.

“The Church of Sweden is collapsing.”

Rev. Appell explains. “In place after place, God’s faithful people are left without reliable shepherds. They are lost, afraid, abandoned, confused—but with an admirable faith in God’s Word. In my work as a circuit rider, I travel around to places where people have been forced out of their old congregations.

“They gather in homes and borrowed chapels and ask for a pastor to bring them what they need, God’s Word and the Holy Sacrament. If we don’t bring them a pure and clear Gospel, who will? It is hard to travel so much, but it brings great joy to see these faithful people who will settle for nothing less than the preaching of Christ crucified.”

Although Rev. Appell first sensed God’s call at an early age, he had put aside thoughts of ordained ministry. Since 1992 the Church of Sweden has refused to ordain men with a confessional view of Scripture. Sweden’s theological faculties have abandoned their Lutheran heritage, but a small confessional alternative, the Lutheran School of Theology in Gothenburg (LSTG), was founded in 1993. Rev. Appell decided to study at LSTG for one year.

“I was struck by the joy of studying the Holy Scriptures,” Rev. Appell recalls. “The Gospel was purely proclaimed in many of the lectures, and the light of Christ reached into my heart. This was what I wanted to
spend all my time on, even though I hardly dared to think about becoming a pastor.”

The one year of study became three. Meanwhile, after years of discussions and preparations, a group of faithful Lutherans organized to provide a path to ordination. In January 2006, Jakob and his brother David were among the first to be ordained in the newly formed mission province.

David has also been serving as a circuit rider. After two years of this work in northern Sweden, he was installed on the Second Sunday of Easter as pastor of a newly organized congregation in Umeå, the largest city in the area.

Rev. Appell served a newly formed congregation in Gothenburg but felt the need for further studies. “It is a great challenge to minister in Sweden’s secularized society,” he reflects, “especially given the hostility from the liberal church and competition from other denominations. I was eager for more study in preparation.

“At CTS I found the same faithful approach to the Scriptures I had experienced at LST in Gothenburg. In addition to the good, solid Lutheran teaching, the tremendously rich worship life and fellowship greatly strengthened me for the mission in Scandinavia.

“I have never been so clear as to my identity as a pastor as now, after the time in Fort Wayne. I think back with gratitude to Dr. Nagel’s deep teaching on the pastoral office. I find this tremendously helpful in facing the challenges in Sweden.”

This year Rev. Appell divides his time between serving as a circuit rider and as admissions counselor for LSTG. “We have a great need for more pastors and a deeper evangelical Lutheran foundation,” he notes. “My role is to help recruit students for LSTG. I am also hopeful that many of our students will be able to continue their studies in Fort Wayne.”

Concordia Theological Seminary has worked closely with LSTG for many years, with CTS faculty visiting for lectures and mini-courses. Many of the LSTG faculty have also benefited from intensives and other short stays in Fort Wayne. Currently, CTS and LSTG are exploring additional cooperation that would enable more Scandinavian students to pursue, especially, the S.T.M. program.

“By equipping me, and hopefully many other fellow Scandinavian pastors,” Rev. Appell observes, “CTS is doing missions to the far north.”

By Dr. Chris Barnekov

Dr. Chris Barnekov hosts Scandinavian students studying at Concordia Theological Seminary, one of which was Rev. Jakob Appell, featured on the cover.
Since September of 2007, I have lived and learned at Westfield House among students and pastors from all over the world, including England, Brazil, Ethiopia, Finland, Scotland, Australia, Canada, and the United States. Although Westfield House was originally established to train pastors for the growing ELCE, its vision and mission have expanded to become more global over the years, receiving and sending pastors and students to all parts of the world to serve God’s church with a solid Lutheran confession.

This diverse gathering of students and pastors seasons our discussions both inside and outside of the classroom, providing a valuable perspective and depth to our education here. Because Westfield House is an attached house of Fitzwilliam College of Cambridge University, we also have the advantage of attending classes at the Divinity Faculty and using the Divinity Faculty and University libraries. Access to such a high-caliber institution, combined with the confessional faithfulness of the preceptor and tutors, equips the students of this place to engage the world within a Lutheran framework that is and will remain relevant to our time.

This relevancy has in large part been demonstrated to me by three factors that have characterized my year at Westfield House and the ELCE provide a lantern in the midst of a European community of churches darkened by schism and a dwindling identity. By holding up a light of confessional Lutheranism, the ELCE provides dependable leadership for other churches struggling for theological integrity.

In his sermon for the dedication of Westfield House, Norman Nagel called the school a “plot for the Lord’s seeds.” At this theological college of the Evangelical Lutheran Church of England (ELCE), the Lord’s words “here engage us, received in liturgy, studied in the ways our Lord has taken our words into His use, lived in community, and readied for sowing skillfully, wherever the Lord may put us for His use.”

Since September of 2007, I have lived and learned at Westfield House among students and pastors from all over the world, including England, Brazil, Ethiopia, Finland, Scotland, Australia, Canada, and the United States. Although Westfield House was originally established to train pastors for the growing ELCE, its vision and mission have expanded to become more global over the years, receiving and sending pastors and students to all parts of the world to serve God’s church with a solid Lutheran confession.

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House—the faithful teaching of Scripture, regular and liturgical chapel life, and lively conversation with those living in this community. Preceptor Reginald Quirk, himself a 1976 graduate of Westfield House, and Tutor Brian Mosemann have both described the school as uniquely situated to provide a service to the greater church through a clear, consistent confession of scriptural truth. This teaching and sacramental faithfulness draws students from all over the world, and next year Westfield House will welcome three students from developing countries while also continuing to train and support students from other European nations and the United States.

The geography and international relationships of Westfield House and the ELCE have fostered this mission-oriented direction, and the result can be seen in the demographics of the Lutheran churches in England. For example, at least seven nations are represented in the small mission congregation in Oxford alone—Australia, Philippines, Canada, Finland, America, Britain, and Zimbabwe. Moreover, the increase of international students at Westfield House has been fed to a great degree by immigrants to England who are now providing indigenous clergy for the ELCE. When I received my vicarage placement at Resurrection Lutheran Church in April, I stood up with Tapani Simojoki from Finland, who was assigned a curacy at St. Andrews in Ruislip, and Jamie Kriger from Brazil, who will serve at Ascension in Suffolk. Eero Pihlava from Finland also received his curacy assignment after being trained at Westfield House and will return to Finland for his curacy with Luther Foundation.

Westfield House and the ELCE provide a lantern in the midst of a European community of churches darkened by schism and a dwindling identity. By holding up a light of confessional Lutheranism, the ELCE provides dependable leadership for other churches struggling for theological integrity. This is facilitated both by the support of other churches as well as the manageable size of the ELCE church body.

Nagel observed in his sermon that “faithful treasuring of this clear Lutheran confession was the beginning of our Evangelical Lutheran Church of England, which lives on now in what is dedicated to our Lord’s words and their sowing in [Westfield] house today.” The still-relevant truths of Scripture continue to find expression in Westfield House and the ELCE as they are supported by churches abroad while simultaneously lending their own global support and guidance. Here at Westfield House, I have found Nagel’s words to be true—“our theological studies are underway, strong in Scripture’s Hebrew and Greek—loaded words being loaded for delivery.” The Lord, finally, will decide where and when His words will bear fruit. And as she waits for the Lord in hope, this “plot for the Lord’s seeds” continues to sow that word into all the world.
One might think it difficult to pick a German Lutheran out on a campus full of—admittedly—German Lutherans. But there is no mistaking Professor Roland Ziegler with just anyone. Born in Germany, he developed an interest in theology and went on to study that very thing in Tubingen, Oberursel, Erlangen, and eventually Fort Wayne. Now an Assistant Professor of Systematic Theology at Concordia Theological Seminary, and, when not grading papers or writing tests, he is simultaneously doing doctoral work on the Lord’s Supper.

Professor Ziegler loves to teach. He does it, he says, because helping students grow in their theological understanding is an incentive unto itself. “An old now sainted pastor said once to me: ‘Theology is our greatest joy,’” he says. “Theology as the meditation on God’s Word and the thinking about the implications this Word has for every part of our life is a reward in itself. But we do not do it only as a pursuit for knowledge, but a pursuit for wisdom, so that our students will be apt to teach, that they will be able to proclaim the full counsel of God, and that many will be saved through their ministry.”

This knowledge and wisdom come in unique ways at CTS, especially when compared to other universities, he notes. “It is an orthodox Lutheran school with an international student body and a disciplined, rich, liturgical life. Its aim is to integrate academic study and the liturgical life of the Church to form pastors who are not only knowledgeable but are formed by the Word of God.”

It is not that way everywhere. Schooling in his native Germany is different than what he has witnessed here. “Theological education in Germany is less structured,” he says. “Regarding content, outside of the Lutheran Theological Seminary, the seminary of the sister church of the LCMS, the Independent Evangelical Lutheran Church (SELK), the theological landscape at the universities is quite diverse, from good and decent to ultra-liberal.”

This is, Professor Ziegler surmises, because “Europe is a secularized continent. All countries and all churches are affected by dwindling membership and a persistent loss of influence on the discussion of vital issues in the public realm. Christianity is much more of a minority position. The soil in Europe seems to be quite infertile and hostile to the seed of the Divine Word. But God can work miracles, and He brings the dead back to life. There are also hopeful signals, where Lutherans reclaim their heritage and people gather around the Word purely proclaimed and the Sacraments properly administered, as the mission province in Scandinavia shows. Also SELK toils in the fields barren from forty years of communism, starting mission congregations in places where church membership is under 10 percent. If we look at the state of Europe, it seems to be hopeless, but if we look at the command and promise of God, there is hope.”

Professor Ziegler’s Germanic roots serve to provide his students with a unique and enriching viewpoint they would not receive otherwise. He has seen the situation in Europe firsthand and knows it well, and perhaps it is for that reason that, as a professor with a truly pastoral heart, he encourages those considering the Office of the Holy Ministry or the vocation of deaconess to contemplate seriously church work. “The pastor is the one who is the spiritual doctor, reviving the spiritual dead and leading people through Word and Sacrament out of the valley of the shadow of death into the heavenly Jerusalem,” he says. “What could be more important? What could be more worthwhile to spend your life on? Deaconesses, too, have an important vocation in the life of the Church. To save people is the most important thing in the Church, but the Church is also a community of love, and deaconesses are an office in the Church embodying this love and care for members and non-members, thereby showing the love of Christ to the world. There is much work to be done since there are so many who need to hear the Gospel for the first time, and so many who need to be fed and nourished to be kept in the faith.”
“But isn’t Spain a Christian country?”
That is what many people assume. Since the “Catholic King and Queen,” Ferdinand and Isabella, drove the Moors from Granada in 1492, the Roman Catholic Church has dominated the religious scene in Spain. Catholicism in Spain, however, left little room for the doctrine of justification by faith. Some theologians and priests during Reformation times became interested in the teachings of Martin Luther; however, the Spanish Inquisition was quick and harsh in its dealings with “Lutheran” sympathizers.

One notable early suspect of holding to Lutheran beliefs was Archbishop Bartholomew Carranza (1503–1576). His words to the dying Holy Roman Emperor Charles V, encouraging him to trust fully and only in Christ and to commend himself to the grace of God for his salvation, were interpreted as heretical. He spent seventeen years under investigation by the Inquisition, even though he never explicitly described himself as a follower of Lutheranism. While some Protestant congregations sprang up in Spain during the time of the Reformation, they were dealt with very effectively, which had the long-term result of creating a homogeneous, militant version of Catholicism that has reigned in Spain ever since.

As in much of Europe, however, Spain today is experiencing increasing secularization. Fewer and fewer people are attending mass, and the baptism of children in Spain has plummeted. President Rodríguez Zapatero has summarized the values of Spaniards today: “They want more sports, less religion.”

However, with secularization has come an openness to new ideas and a renewed interest in the teachings of the “heretic” Martin Luther, whom Spaniards know played an essential role as the “enemy” in the formation of the Spanish identity and personality. In the 1990s, requests from people in Spain for information on Luther and Lutheranism began to come into the headquarters of the LCMS and our partner churches.

Concordia Theological Seminary’s connection with Spain began with the work of Dr. Douglas Rutt, Associate Professor of Pastoral Ministry and Missions, and former area secretary for Latin America and the Caribbean of LCMS World Mission, who developed a project to send the first Lutheran missionary to Spain in modern times. In February of 2000, Rev. Marcos Berndt of Argentina was sent. Dr. Rutt continued to visit Spain occasionally to offer orientation and support to the new missionary and the fledgling Lutheran church that was slowly coming into existence.

In the spring of 2002, Dr. Arthur Just, Professor of Exegetical Theology, spent his sabbatical in Spain assisting in the evangelistic mission work. “Dr. Just made a considerable contribution to the advancement of the mission at a critical time,” Dr. Rutt commented. “Having grown up in Mexico, he was able to connect in a compelling way to the people of Spain. His time there resulted in connections with people who are now some of the primary leaders of the new Evangelical Lutheran Church of Spain.”

Today the Evangelical Lutheran Church of Spain is served by two missionary families, both from Argentina, Rev. Walter and Paola Ralli, and Rev. Gustavo and Rosana Lavia. Dr. Rutt has visited Spain, most recently in March of 2006, to teach courses, and continues to work in support and collaboration with the Spanish Evangelical Lutheran Church. Most recently Dr. Rutt and Rev. Ralli have collaborated in a project with the Lutheran Heritage Foundation and the American Bible Society to produce a Spanish Bible with an appendix containing Luther’s Small Catechism and Explanation. Rev. Ralli developed several additional questions and answers to address contemporary issues being faced by the church in Spain and Latin America. This version of the Bible will soon be published by the American Bible Society and be available for use by missionaries in the entire Spanish speaking world.
If you like to talk about theology, if you enjoy learning, and if you don’t mind sitting down with a good book in the evenings, Concordia Theological Seminary’s professors have the books for you. Several of the school’s theologians have recently had books or articles published that you just might find helpful as you consider studying for the Office of the Holy Ministry or for the deaconess program.

Depending on your theological interests, you have several choices. For instance, Professor John Pless helped compile and edit a book entitled Women Pastors? The Ordination of Women in Biblical Lutheran Perspective: A Collection of Essays. Describing different historical and doctrinal practices with regard to women and their role in the church, the book serves as a benchmark for not only understanding why the Office has been given to men alone but how women are able to benefit from this order as well.

Dr. Arthur Just also has a new book called Heaven on Earth: The Gifts of Christ in the Divine Service. Written for laypeople, the book serves as a guide to walk the reader through the liturgy of the Divine Service. It also works as a means by which laity can begin to understand and better appreciate the importance, background, and biblical basis of the Divine Service and its use among Lutherans today.

Next, in case you’re interested in learning more about rightly dividing Law and Gospel, Dr. David Scaer has something for you. The book, among other things, is helpful in understanding Lutheran theology’s implications on the modern-day world. The title is Law and Gospel and the Means of Grace, and it’s an excellent book to add to your expanding library.

And finally, if you’re considering church work, you might look up another of Dr. Just’s books entitled Visitation. He just so happens to be Director of Deaconess Studies at Concordia Theological Seminary, which has given him plenty of experience in making house and hospital calls. He has helped in the formation of Visitation, a book filled with prayers, devotions, and services that can be used by deaconesses and pastors. This tool will prove especially useful in situations where church workers are called upon to show mercy to the suffering.

If all else fails, make a trip to campus. There is a wonderful bookstore here filled to the brim with everything from church music to textbooks to Bibles to hymnals. You’re guaranteed to find something good, and if it happens to be one of the books listed above, we can even guarantee the professor will sign it for you!

“Toward a Theology of Mercy” Essay Winners Announced

Four Concordia Theological Seminary students wrote winning essays for the Synod’s Board for World Relief and Human Care writing contest “Toward a Theology of Mercy.” The contest has as its objective to stimulate and encourage the development of sound Lutheran scholarship by future pastors and deaconesses in the area of the Church’s corporate life of mercy. The four winning essayists are:

* Peter J. Brock, “Space to Be Secular: The Thought of Oswald Bayer as Resource for the Church’s Theology of Mercy”
* Jason Gehrze, “The Christian Life Justified: Luther’s Theology of Mercy in the Tractatus de Libertate Christiana 1520”
* Samuel Schuldheisz, “History Worth Repeating: C. F. W. Walther and Wilhelm Löhe on Mercy and the Church”

Professor John T. Pless, faculty advisor for the contest, noted that “the essays represent original thinking and engagement with sources that show a high level of competency and capacity on the part of our students. Peter Brock has demonstrated a fine grasp of one the finest contemporary Lutheran theologians, Oswald Bayer. Jason Gehrze and Mary Moerbe worked with central themes in Luther, freedom and the theology of the cross, while Samuel Schultheisz explored the contributions of Walther and Löhe to concrete expressions of mercy in the life of the church.” The Board for World Relief and Human Care provided a $500 prize for each of the winning essays. The essays will appear in booklet form in the near future.
Have you ever longed to see the great sights of Christian history? Rome, where St. Paul and St. Peter were martyred for their witness to Christ; The Vatican Museums and the Sistine Chapel where Michelangelo placed his genius in service to Christ; The Colosseum and Roman Forum where Christians gave their lives for Christ; Florence, Assisi, Ravenna, Venice—where architects and artists created masterpieces of Christian art and constructed captivating churches.

We invite you to enjoy all these sights with knowledgeable guides and commentary by your three hosts: Dr. Dale A. Meyer, President of Concordia Seminary, St. Louis, Missouri; Dr. L. Dean Hempelmann, Emeritus Executive Director of the Board for Pastoral Education; and Dr. Dean O. Wenthe, President of Concordia Theological Seminary, Fort Wayne, Indiana.

The Tour Cost Includes:

- Round trip airfare from Chicago or St. Louis.
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For a Tour Brochure and Registration Application, please complete this form and return it to: Katherine E. Ritter • Concordia Theological Seminary • 6600 N. Clinton St. • Fort Wayne, Indiana 46825 or visit www.ctsfw.edu/italy.

Name: ________________________________
Address: ________________________________
City: __________________ State: _____ Zip: ______
Phone Number: _________________________
E-mail: ________________________________
## Calls Pending

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## Graduate Studies

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<tr>
<td>Kurt A. Ulmer</td>
<td>Concordia Seminary</td>
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**Seminary Announces Calls, Vicarage Assignments, and Deaconess Internships.**

Concordia Theological Seminary, Fort Wayne, is pleased to announce its Spring 2008 calls to the pastoral ministry, vicarage assignments, and deaconess internships.

**Calls**

April 23, 2008

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<td>Scott T. Ade</td>
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<td>Kurt W. Eichinger, DELTO</td>
<td>Lord of New Life Lutheran Church</td>
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<td>Roger A. Erdman</td>
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<tr>
<td>Hans W. Fiene</td>
<td>Mount Calvary Lutheran Church</td>
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**For the Life of the World**

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### Vicarages

**April 22, 2008**

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<td>MARK A. CHEPULIS</td>
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<td>JENNIFER MILLER</td>
<td>Concordia Lutheran Ministries Cabot, PA</td>
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<td>BRIAN T. GERMAN</td>
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<td>CHRISTOPHER D. RICHARDSON (DEL)</td>
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<td>JOHN B. RUTZ (DEL)</td>
<td>St. John &amp; St. Mark Lutheran Churches Massillon and Steubenville, OH</td>
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<td>ADAM C. SALINAS</td>
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<tr>
<td>WARREN K. SCHILF</td>
<td>Holy Cross Lutheran Church Fort Wayne, IN</td>
</tr>
<tr>
<td>JAMES M. SCHLEIDER (DEL)</td>
<td>St. Paul’s Evangelical Lutheran Church Lockport, IL</td>
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<tr>
<td>PAUL B. SHUPE</td>
<td>Holy Trinity Lutheran Church Bristol, VA</td>
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<tr>
<td>MARK D. SMITH (AR)</td>
<td>Faith Lutheran Church Vista, CA</td>
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<tr>
<td>DAVID R. SOLUM</td>
<td>Trinity Evangelical Lutheran Church Palo Alto, CA</td>
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<tr>
<td>GREGORY A. SONNENSCEIN (DEL)</td>
<td>Trinity Lutheran Church Casper, WY</td>
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<tr>
<td>KEVIN J. SPAETH</td>
<td>Immanuel Lutheran Church Pensacola, FL</td>
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<tr>
<td>DAVID F. STRABLE (DEL)</td>
<td>New Life Lutheran Church Fort Wayne, IN</td>
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<tr>
<td>SCOTT L. STROHKIRCH</td>
<td>Faith Lutheran Church Tullahoma, TN</td>
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<tr>
<td>STUART W. TURNER</td>
<td>Risen Savior Lutheran Church Buffalo, IL</td>
</tr>
<tr>
<td>JAMES L. VOORMAN</td>
<td>Grace &amp; Trinity Lutheran Churches Neigh &amp; Elgin, NE</td>
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<tr>
<td>CHRISTINE BUCHINGER</td>
<td>Mount Calvary Evangelical Lutheran Church Peoria, IL</td>
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<tr>
<td>MICHAEL J. DIENER</td>
<td>Immanuel &amp; Christ Lutheran Churches Spencer &amp; Lynch, NE</td>
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<tr>
<td>MICHAEL J. DIENER</td>
<td>Immanuel &amp; Christ Lutheran Churches Spencer &amp; Lynch, NE</td>
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<tr>
<td>PAUL M. DOELLINGER</td>
<td>St. Paul’s Lutheran Church Union Grove, WI</td>
</tr>
<tr>
<td>RYAN L. EDEN</td>
<td>St. Paul Lutheran Church Waco, TX</td>
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### Deaconess Internships

**April 22, 2008**

<table>
<thead>
<tr>
<th>Name</th>
<th>Church/Location</th>
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<tbody>
<tr>
<td>RACHEL THOMPSON</td>
<td>Concordia Theological Seminary Fort Wayne, IN</td>
</tr>
<tr>
<td>JULIE LAYER</td>
<td>Zion Lutheran Church, Corunna, IN, &amp; Concordia Theological Seminary Fort Wayne, IN</td>
</tr>
<tr>
<td>JUNE NUCKOLLS</td>
<td>Concordia Lutheran Ministries Cabot, PA</td>
</tr>
<tr>
<td>LESLEY OWENS</td>
<td>Grace Lutheran Church Albuquerque, NM</td>
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<tr>
<td>SETH M. CLEMMER</td>
<td>Grace Lutheran Church Albuquerque, NM</td>
</tr>
<tr>
<td>ELI T. DAVIS</td>
<td>St. Peter’s Lutheran Church Waterford, WI</td>
</tr>
<tr>
<td>DANIEL L. DAPELO (ALTS)</td>
<td>St. Paul’s Lutheran Church Napoleon Township, OH</td>
</tr>
<tr>
<td>RYAN A. CRAMER</td>
<td>Heavenly Host Lutheran Church Cookeville, TN</td>
</tr>
<tr>
<td>ROY A. COATS</td>
<td>Martini Lutheran Church Baltimore, MD</td>
</tr>
<tr>
<td>ADAM J. DEGROOT</td>
<td>Grace &amp; Crown in Glory Lutheran Churches Concord &amp; Salisbury, NC</td>
</tr>
<tr>
<td>MICHAEL G. DIENER</td>
<td>Immanuel &amp; Christ Lutheran Churches Spencer &amp; Lynch, NE</td>
</tr>
<tr>
<td>PAUL M. DOELLINGER</td>
<td>St. Paul’s Lutheran Church Union Grove, WI</td>
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<td>RYAN L. EDEN</td>
<td>St. Paul Lutheran Church Waco, TX</td>
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<tr>
<td>ANN R. ELLIOTT</td>
<td>Messiah Lutheran Church Seattle, WA</td>
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<td>JULY 2008</td>
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### Deaconesses

**April 22, 2008**

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<tbody>
<tr>
<td>ELIZABETH M. BURK</td>
<td>St. Paul’s Lutheran Church Wheaton, IL</td>
</tr>
<tr>
<td>JENNIFER MILLER</td>
<td>Concordia Lutheran Ministries Cabot, PA</td>
</tr>
<tr>
<td>ANNE L. RICHARDS</td>
<td>Grace Lutheran Church Albuquerque, NM</td>
</tr>
<tr>
<td>CAROLYN BRINKLEY</td>
<td>Concordia Theological Seminary Fort Wayne, IN</td>
</tr>
<tr>
<td>JAMES E. YONKERS</td>
<td>Messiah Lutheran Church Seattle, WA</td>
</tr>
<tr>
<td>JAMES E. YONKERS</td>
<td>Messiah Lutheran Church Seattle, WA</td>
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<tr>
<td>JAMES E. YONKERS</td>
<td>Messiah Lutheran Church Seattle, WA</td>
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### Deaconess Placements

**May 15, 2008**

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<tr>
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<tbody>
<tr>
<td>CHRISTINE BUCHINGER</td>
<td>Mount Calvary Evangelical Lutheran Church Peoria, IL</td>
</tr>
<tr>
<td>SHAINA MITCHELL</td>
<td>Grace Evangelical Lutheran Church Muncie, IN</td>
</tr>
<tr>
<td>RACHEL THOMPSON</td>
<td>Concordia Theological Seminary Fort Wayne, IN</td>
</tr>
</tbody>
</table>

**AR:** Alternate Route

**DEL:** Delayed Vicarage
Design Day Celebrates Playscape Build Week at the Seminary

Many supporters showed up in early May to kick off the Build Week of a playscape and pavilion on the grounds of the seminary to be constructed in the fall. This day was the official starting point for architect Dennis Wille to visit local Lutheran elementary schools and interview students about their ideas for the playscape. A playscape is a large creative playground area that can be comprised of varying things. The elementary students suggested many traditional playground items, such as slides, monkey bars, tunnels, and swings. Yet, they also came up with differing themes and artwork to give the playscape some more character. Many biblical themes were mentioned, and throughout the day, Dennis Wille started his first draft of the architectural design for the playscape. Later in the evening, around fifty people and children gathered in the student commons to see the unveiling of his work and to celebrate the construction of this playscape.

Members of the steering committee for the playscape have been meeting to coordinate its fundraising and eventual construction. The dates of Build Week are set for Tuesday, October 7, through Saturday, October 11, concluding with a long celebration.

During this time, a group of four hundred volunteers from the community will be needed in order to complete the project. The final cost will be between $150,000 to $200,000, and some initial funds have been set aside from the Grand ‘Ole Lutheran Fellowship Golf Outing to get the project started.

Thrivent Financial for Lutherans has also committed a grant of $40,000 to the playscape. However, more funds will be needed, and several events are being planned to assist in fundraising. The playscape steering committee is asking for volunteers actually to be on the building site in October. Please see the sign-up sheet below to volunteer or to donate funds.

The final playscape will, no doubt, be a blessing to the Lutheran community as well as the many other neighbors and visitors to campus. It will provide an area that churches, schools, and the community can use as a place of recreation and fellowship, and it coincides with Concordia Theological Seminary’s mission “to teach the faithful, reach the lost, and care for all.”

Please Help!
Will you volunteer for one of these committees during Build Week (October 7-11)?

- Construction
- Materials
- Tools
- Fundraising
- Child Care
- Food

Many supporters showed up in early May to kick off the Build Week of a playscape and pavilion on the grounds of the seminary to be constructed in the fall. This day was the official starting point for architect Dennis Wille to visit local Lutheran elementary schools and interview students about their ideas for the playscape. A playscape is a large creative playground area that can be comprised of varying things. The elementary students suggested many traditional playground items, such as slides, monkey bars, tunnels, and swings. Yet, they also came up with differing themes and artwork to give the playscape some more character. Many biblical themes were mentioned, and throughout the day, Dennis Wille started his first draft of the architectural design for the playscape. Later in the evening, around fifty people and children gathered in the student commons to see the unveiling of his work and to celebrate the construction of this playscape.

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Will you volunteer for one of these committees during Build Week (October 7-11)?

- Construction
- Materials
- Tools
- Fundraising
- Child Care
- Food

Yes! I want to help with the Playscape!

Name: ____________________________________________________________

Address: __________________________________________________________

City: _______________________________ State: _____ Zip: ________________

Telephone: __________________________ E-mail address: _________________

Date(s) I can help:

☐ October 7  ☐ October 8  ☐ October 9

☐ October 10  ☐ October 11

Items I Wish to Donate:

__________________________________

__________________________________

Please detach, fill out, and mail back to:

Concordia Theological Seminary
6600 N. Clinton St. ♦ Fort Wayne, IN 46825
260-452-2100

Or contact Dean Rodenbeck, Volunteer Coordinator (260) 485-0717.
From Europe and Back Again

This year marks the two hundredth anniversary of the birth of Wilhelm Loehe (1808–1872). Concordia Theological Seminary will commemorate Loehe’s contribution to the establishment of our school and his continued influence in world Lutheranism with a conference in October. The Loehe anniversary provides us with an opportunity to reflect on the significance of what has become a reciprocal relationship between CTS and our Lutheran brothers and sisters in Europe.

One of Loehe’s most often quoted statements is “mission is nothing other than the one church of God in motion.” Reminiscent of Luther’s comment that the Gospel is like a summer rain shower that quickly moves from one place to the next, Loehe knew that the preaching of the Gospel is never static. Places mentioned in the New Testament as homes of thriving Christian congregations are now bereft of the church. The Word of the Lord has free course carrying the church into distant lands. In the mystery of the church’s life hidden under the cross, whole countries where the church had once thrived and flourished are now spiritually barren. Hermann Sasse would lament the empty cathedrals of Europe as mute testimony to vitality now shriveled and gone. The availability of the Gospel cannot be taken for granted. Loehe knew this, and from his tiny village of Neuendettelsau he sought to respond.

This commitment to mission is evident in Loehe’s response to the plea of a German-American pastor, Friedrich Wyneken, in 1840. Wyneken told of the plight of Germans living in scattered settlements on the frontier without church or pastor. Troubled by stories of Lutherans being seduced into the sects or losing their faith altogether, Loehe responded by collecting funds and books and recruiting two craftsmen, Adam Ernst and Georg Burger, to study with him and then be sent to America as “emergency helpers.” Others would follow, including colonists who would settle in the Saginaw Valley of Michigan and form strong Lutheran communities like Frankenmuth. Disappointed by the lack of commitment to Lutheran doctrine that Loehe’s men found in other Lutheran bodies, they would find in C. F. W. Walther and the Saxons men who shared their loyalty to the Scriptures and the Confessions. When the Missouri Synod was established in Chicago in 1847, over half of its pastors were men sent by Loehe. But even before the Synod was organized, Loehe had already proven instrumental in the founding of a seminary in Fort Wayne.

In face of opposition from church leaders who had forsaken their allegiance to the Lutheran Confessions, Loehe stood firm even though it meant he would be denied more prestigious calls. He settled for an out of the way little farm town and transformed it into a center of churchly activity that would include not only a parish church but a deaconess house, orphanage, home for the aged, and mission school. His vision for confessional Lutheranism was global. Loehe dreamed that his colonists in the Saginaw Valley might attract Indians to Christ by the witness of their communal life. Circumstances prevented his plan from coming to fruition, but Loehe also dreamed of missionary work among the Chinese in California. Pastors from Neuendettelsau would ultimately come not only to North America and South America but Australia, New Guinea, and other parts of Europe to spread the saving Word of Christ and plant the church. It is no wonder then that Christian Weber, a German Loehe scholar, suggests that without Loehe and his co-workers, the number of Lutherans in the world today might be cut in half. Loehe had a heart for mission shaped by his love for the church and a longing for that heavenly city populated by people from every tribe and tongue. Concordia Theological Seminary shares in Loehe’s missional vision as the confession of the truth of Jesus Christ, which was brought to these shores by our European forefathers, is now carried back to Europe by faculty and alumni who go there to support our brothers and sisters in that same confession.

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.
This 80-minute DVD with Dolby Surround Stereo is a four-week study that tells the history of Lutheran congregational song and is viewable in four 20-minute segments or as a play all video. It includes a 32-page teacher’s guide and reproducible classroom handouts.

**Recommended for:**
- Parish Bible Study
- Home School Course
- Parochial School Course
- New Member’s Class
- Pastor’s and Church Musician’s Library

The course is taught by Christopher Boyd Brown (Boston University, School of Theology), Kevin J. Hildebrand (Concordia Theological Seminary), Martin Jean (Yale University Institute of Sacred Music), Robin Leaver (Westminster Choir College), Richard C. Resch (Concordia Theological Seminary), Carl F. Schalk (Concordia University Chicago), Stephen P. Starke (St. John Lutheran Church, Bay City, Michigan), and Daniel Zager (Eastman School of Music).

The DVD features congregational singing in many settings as well as performances by Martin Jean; The Bach Vesper Choir of Holy Trinity Lutheran Church, New York City with Rick Erickson as Cantor; and Craig Cramer from The University of Notre Dame. Glorious artwork from all over the world accompanies the story.

The DVD package may be purchased from Concordia Publishing House at www.cph.org, or call 1-800-325-3040. The product number is 99-2260 and is listed at $24.95. For more information, visit www.goodshepherdingstitute.org
Babies . . . don’t you love them? We do here at Concordia Theological Seminary in Fort Wayne. One of the many projects the Seminary Guild is involved with is T-shirts for our new babies born to seminary students.

This has been an ongoing project for years thanks to the many dedicated volunteers. This is not a one-person project since the process involves several steps to complete. The material has been generously donated. The first step involves cutting the material to the newborn size. Several T-shirts are cut out at one time and then passed on to the seamstress who lovingly sews them together. The final step is to stamp the seminary chapel logo on the front of the T-shirt. Now it is ready to be packaged and mailed to the family of this new little life; another job done by a generous volunteer! What a wonderful keepsake and reminder of the blessings experienced by our families while at the seminary.

Plans are underway for the 2008–2009 academic year. Mark October 21, 2008, on your calendar as Donation Day.

Also, thanks to everyone who came to Lutherfest. We look forward to seeing you again on April 17, 2009, for our next Lutherfest. Proceeds from this event go towards the Time Line Project.

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.

New Seminary Guild Officers Elected!
From left to right: Rev. Tim Puls, Board Member Claire Fickenscher, President Lynn Brege, Vice President Louise Showalter, Recording Secretary Janet Grotrian, and Corresponding Secretary Helen Witte. Not pictured is Board Member Mariann Koeneman.
The seminary Advancement staff recently added two officers to its team to assist in the task of raising funds to support the seminary’s total program.

Rev. Robert Shonholz started work with the seminary in April, after serving as a parish pastor for the previous twelve years. Bob and Holly, his wife of thirty-four years, are in the process of moving from Cincinnati, Ohio, where Bob had been serving Concordia Lutheran Church and School. He is a 1996 graduate of Concordia Theological Seminary.

Bob’s previous professional background includes working eighteen years in international banking where he worked with trading currencies and directing the United States advisory services to assist major domestic and international companies manage their currency and interest rates risks. His preparation for this career was primarily at Fordham University.

Having served local congregations both in lay positions and as a pastor, as well as having served on the Ohio District Stewardship Board and the Ohio District Board of Directors, the seminary was delighted to add someone with his background to its Advancement staff. He will serve as an Advancement Officer concentrating on California, Nevada, New York, New Jersey, Delaware, and Maryland.

Holly is a teacher and a Title I reading instructor, licensed to teach classes from kindergarten to eighth grade. Bob and Holly have two sons, Michael and Gregory, and both live in Arlington, Virginia.

Marge Gruber joined the Advancement staff in May. Marge has been with the seminary since 1986 and served as an Advancement Officer several years ago. Her service to the seminary has been varied, including Director of the Food and Clothing Co-Op and Telecommunication Manager. She has also served in various volunteer positions in the church, including Indiana District President of the LWML. She currently serves on the Board of Directors of The Servant’s Heart.

Marge received her Bachelor of Arts degree in business management from Concordia University in River Forest and her Associate of Arts from Concordia College, Portland. She also attended the Fund Raising School at the Indiana University Center on Philanthropy in Indianapolis. She has three children and five grandchildren.

Marge will serve as an Advancement Officer in Missouri, Fort Wayne, and northern Indiana. She also will work with select women around the country and be responsible for grant writing.

Rev. Ralph Schmidt, Vice President for Institutional Advancement, said, “We are delighted to add these new officers with a rich background of service to the church whose previous experience will enhance their effectiveness in our department. Their addition will be of great help as we seek to meet the ever-increasing challenges of providing sufficient funding to operate the seminary and assist students with their costs so that the church will have pastors, deaconesses, and missionaries ready to serve the people of God wherever they are called.”
Lutheran Liturgy and Hymnody: Theology in Practice with Confidence and Grace

The Good Shepherd Institute
Ninth Annual Conference November 2-4, 2008

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<tr>
<th>Presenters</th>
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<tbody>
<tr>
<td>Arthur A. Just Jr.</td>
<td>Confident Liturgy: Presiding with Hospitality and Grace</td>
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<tr>
<td>Paul J. Grime, Kevin J. Hildebrand</td>
<td>Pastors and Musicians Working Together–How to Plan the Divine Service</td>
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<td>Arthur A. Just, Richard C. Resch</td>
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<tr>
<td>Paul J. Grime</td>
<td>Presiding at the Lord's Supper–Towards a Lutheran Liturgical Style</td>
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<tr>
<td>Richard C. Resch</td>
<td>Serving Christ’s Saints by Leading the Liturgies of Lutheran Service Book</td>
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<tr>
<td>Paul J. Grime</td>
<td>Presiding at Services of Prayer, Occasional Services, and Festivals–Towards a Lutheran Liturgical Style</td>
</tr>
<tr>
<td>Kevin J. Hildebrand</td>
<td>Playing Hymns of the Saints–A Workshop in Leading the Church’s Song</td>
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<tr>
<td>Kevin J. Hildebrand</td>
<td>Chanting the Faith–Serving Christ’s Saints by Leading the Music of Lutheran Service Book</td>
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<tr>
<td>Richard C. Resch, Daniel Zager</td>
<td>Teaching the Lutheran Musical Heritage–A Workshop on the DVD Singing the Faith</td>
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<td>Faythe Freese</td>
<td>Organ Recital</td>
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<td>Seminary Schola Cantorum</td>
<td>All Saints’ Choral Vespers (Sunday)</td>
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<tr>
<td>The Fort Wayne Children’s Choir</td>
<td>Bach Cantata #80 &quot;Ein' feste Burg ist unser Gott&quot;</td>
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<tr>
<td>Kevin J. Hildebrand</td>
<td>Choral Evening Prayer (Monday)</td>
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<tr>
<td>Kevin J. Hildebrand</td>
<td>Hymn Festival</td>
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</table>

THE GOOD SHEPHERD INSTITUTE
Pastoral Theology and Sacred Music for the Church
Co-Directors: Arthur A. Just Jr. and Richard C. Resch

For brochures and more information contact Yohko Masaki at 260-452-2224, or online at www.ctsfw.edu, or write to: The Good Shepherd Institute, Concordia Theological Seminary, 6600 North Clinton, Fort Wayne, IN 46825.
Military Project: Caring for Those Who Serve

Cpl. Marvin Olnes, from the 2nd Infantry Division, hands out candy to Iraqi children in the village of Hakeem. Photo by Air Force Staff Sgt. Jason Robertson

Thank you! We at Concordia Theological Seminary want to thank all those who supported our project for the 2007–2008 school year by your monetary gifts and donations. Because of you, we were able to:

⭐ Increase the amount of shipments by 500 percent.
⭐ Expand our project by sending items to our chaplains.
⭐ Involve the seminary and deaconess students by asking for letters of encouragement to send along with our boxes for chaplains.
⭐ Send 121 boxes to our chaplains.
⭐ Send donated quilts to Afghanistan.
⭐ Send school supplies to children of Afghanistan.
⭐ Ship a total of 242 boxes to those serving in war zones.
⭐ Involve students and faculty by having them write a few words of encouragement on our notes that we place in the individual boxes.

We look forward to expanding our military project through your continued gracious gifts. Monetary donations should be mailed to Concordia Theological Seminary, Attention: Military Project Coordinator, 6600 N. Clinton Street, 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.
CTS Faculty Approves Curriculum for the Specific Ministry Pastor Program

By Rev. Dr. Arthur A. Just

The faculty of Concordia Theological Seminary has approved the curriculum for the Specific Ministry Pastor (SMP) program, which is designed to provide pastors to address the mission and ministry opportunities before The Lutheran Church—Missouri Synod. The process of establishing the curriculum included conversations with parish pastors, mission executives, and District Presidents. “Getting input from the church at large was very important to us,” said Dr. Douglas Rutt, Dean of Distance Learning at Concordia Theological Seminary. After having opportunity to give input and feedback in a special focus session with the SMP Curriculum Committee, Rev. Russell Sommerfeld, President of the Nebraska District, commented, “The curriculum utilizes the Holy Scriptures and the Lutheran Confessions to form Lutheran pastors within the context of mission and ministry so that they may be sound in doctrine and missional in approach.”

Other reactions to the new curriculum, which is based on the recent revision of CTS’s residential curriculum, have been positive. Rev. Dan Gilbert, President of the Northern Illinois District, observed, “I believe that this additional format of theological education will be a great blessing to the Synod and to the world, both in carrying out the Lord’s mission and in preserving the sound doctrine entrusted to us.”

Dr. Arthur Just, Professor of Exegetical Theology, sees SMP as a reflection of ongoing growth and study at CTS. “This new curriculum is really all about Jesus Christ and how the mission of God begins and ends with Him. The SMP curriculum captures the genius of this simple but profound way of teaching future pastors about first things—that Christ does it all through us—the preaching, the teaching, the baptizing, and the celebrating of the Lord’s Supper. We couldn’t be more delighted at the response of the District Presidents to our proposal. They see that both the M.Div. and SMP curricula are about our relationship with Christ and our relationships with one another in Christ.”

Fundamental to the SMP curriculum is a focus on mission in the student’s particular context. SMP is open to men in a variety of ongoing ministry and mission situations who find themselves in a position of congregational leadership. “That’s probably the least understood portion of the SMP program,” says Rev. Bill Johnson, Educational Technologist at CTS. “Candidates for the SMP program are already in positions of leadership with a district or congregation that seeks to call them as a pastor, an assistant or associate pastor, or as a mission developer for planting a daughter congregation. The church raises up leaders from within. It ends up being a very natural process.”

“The development of SMP has been a partnership of Synod, seminary, districts, and congregations from the beginning,” stated Dr. Lawrence Rast, Academic Dean at Concordia. “I am convinced that partnership will grow and thrive as the program is implemented.”

Concordia plans to offer the first course of the SMP program, Confessing Christ in Today’s World, in September of this year. Additional information about the SMP program and the application process can be found on the seminary Web site: www.ctsfw.edu/academics/smp.

Rev. Dr. Arthur A. Just is a Professor of Exegetical Theology and Director of Deaconess Studies at Concordia Theological Seminary.
Westfield House is the seminary of the Evangelical Lutheran Church of England (ELCE). Although it is a place of scholarly studies, it is called a house since the students live together in community.

In the 1950s, Professor Dr. William F. Arndt (Concordia Seminary, St. Louis) was in Cambridge preparing his English edition of Bauer’s standard New Testament Greek lexicon. The ELCE asked him to help found a theological training program through contacts at the University of Cambridge. The Lord called him home shortly after the work began.

In 1957, Rev. Norman Nagel of Luther-Tyndale Memorial Church, London, was commissioned by the ELCE to pursue a Ph.D. at the University of Cambridge and continue Dr. Arndt’s work. In 1958, he was appointed the first preceptor, and in 1961, he located a stately nineteenth-century home that was purchased by The Lutheran Church—Missouri Synod World Mission and gifted to the ELCE. On February 22, 1962, Bishop Bo Giertz of Sweden delivered the inaugural lecture, and Westfield House was born. In 1969, as student numbers increased, a tutor was added to the faculty; in 1998, a second tutor was added.

Because of Drs. Arndt and Nagel, Westfield had a relationship to the University of Cambridge. An agreement was struck with Fitzwilliam College (one of thirty-one colleges comprising the University) that Westfield be considered an attached house. This enables qualified Westfield students to matriculate through Fitzwilliam in order to take a three-year university degree in divinity faculty and to use the university’s excellent libraries. This relationship with a world-class university divinity faculty is uniquely valuable, and the benefits flow in both directions. The presence of confessional Lutherans in Cambridge does not go unnoticed. Westfield’s library, the only significant Lutheran collection in Britain, is a valuable resource for the University.

Westfield has trained half of the pastors who serve the ELCE today and a number who currently serve sister churches. It is a resource for worldwide Lutheranism. Each year, students from the LCMS and Lutheran Church—Canada benefit from their scholarly studies at Westfield. In recent years, Westfield has received students from Africa, Eastern Europe, and Russia, indeed, every continent. In 2007, Westfield hosted an International Symposium. Lord willing, Westfield will continue to serve His church for many years.

Rev. Brian Mosemann is Concordia Theological Seminary’s new Dean of Students.
Wilhelm Löhe Conference
One Hundred Sixty-Two Years Later
October 10–11, 2008

Come and join us as we celebrate the bicentennial birthday of Wilhem Löhe! (1808–1872)

The Löhe Conference begins Friday evening at 6:00 p.m. and continues Saturday morning in Sihler Auditorium on the CTS campus. The conference cost is $25.00 for both days which also includes breakfast and lunch. Please register by September 25, 2008.

Conference Schedule
Friday, October 10, 2008
5:30 p.m. Registration in Sihler Auditorium
6:00 p.m. Welcome, President Dean O.Wenthe
6:15 p.m. Presentation 1—Lutheran Colonies of Faith: Then and Now, Pastor Mark Loest, Frankentrost, MI
7:25 p.m. Presentation 2—Wilhelm Löhe: Pastor and Theologian, Professor John Pless, CTS
8:30 p.m. Evening Prayer in Kramer Chapel
9:00 p.m. Wine and Cheese Reception, Student Commons

Saturday, October 11, 2008
7-8:00 a.m. Breakfast in Cafeteria
8:20 a.m. Presentation 3—Worship and Lutheran Formation: The Contributions of Wilhelm Löhe, Professor Dr. Paul Grime, CTS
9:30 a.m. Presentation 4—The One Church in Her Movement: The Mission of Wilhelm Löhe, Dr. K. Detlev Schulz, CTS
10:45 a.m. Morning Prayer in Kramer Chapel
11:30 a.m. Lunch in Cafeteria

Seminar Presenters
Rev. Mark Loest
Professor John Pless
Dr. K. Detlev Schulz

For more information, contact:
Rev. Warren Graff
Grace Lutheran Church
7550 Eubank Blvd., NE
Albuquerque, NM 87122
505-823-9100
wwgraff@juno.com
“The strategic question was the relation of the buildings to the world. On the one hand, we all felt that they should not be inward-turning and removed like medieval monasteries; but, on the other hand, we felt the group must—for its purpose—have a tranquil atmosphere of at least partial self-sufficiency.”—Eero Saarinen upon completion of the campus

Each year our campus welcomes members of today’s church to the tranquility of this place. The undulating drive through the woods separates the clamor of North Clinton Street from the calmness of 191 acres of gently rolling land bejeweled with a nine-acre lake next to which the village was shaped fifty years ago.

In the architecture of Concordia, Saarinen used diamond-shaped bricks, patented as “Concordia Bricks,” to define two fundamental relationships. On the main campus buildings, the bricks run horizontally, representing our relationship to one another in community. On Kramer Chapel, the bricks are vertical, symbolizing God’s relationship with us. In this built environment between land and sky, relationships—human and divine—are created and nourished for the life of the world.

While classes are in session, the bell tower beside Kramer Chapel calls the seminary community together around font and pulpit for daily prayer and around the altar for weekly Divine Worship. Seasonally, the Seminary Kantorei and the Schola Cantorum offer Sacred Choral Vespers. Annually, the cycle of the academic year is marked by the Opening, Assignment, Placement, and Commencement Services.

While Walther Library serves the students and faculty primarily, it also provides resources for today’s church through its extension services to professional church workers and its Pro Bono Ecclesiae presence on the Internet.
The mission of Concordia Theological Seminary is to form servants in Jesus Christ for today’s church who will teach the faithful, reach the lost, and care for all. **Wyneken and Loehe Classroom Buildings** provide the spaces where faculty and students and curriculum come together to form such servants.

As All Saint’s Day is marked on the church calendar, saints from across the United States gather in **Sihler Auditorium** for the Good Shepherd Institute, whose program provides pastoral theology and sacred music for the church. The eighth annual institute will be November 2-4, 2008.

To the Fort Wayne community, **Wambsganss Gymnasium** is perhaps the best known building on campus. From basketball camps within its court to soccer tournaments on the fields behind, the focus is on the physical. Yet for our alumni and our partner churches around the globe, this is the site each January for the Symposia Series. The twenty-fourth annual Symposium of Exegetical Theology and the thirty-second annual Symposium on the Lutheran Confessions will be January 20-23, 2009.

**Martin Luther Hall** provides the setting for a retreat to the seminary. Over the next two years, confirmation, lay leader, and Altar Guild retreats are planned.

On the first Sunday of each month, the Lutheran community is invited to brunch in **Katherine Luther Dining Hall**.

“Architecture is the art of building which as an art satisfies two things: first, the physical, and then the spiritual needs of man. Satisfying the physical it encloses and organizes space for man at his various activities. The spiritual need is to express in form man’s fears and hopes and aspirations.” —Eero Saarinen

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**Rev. Robert V. Roethemeyer** serves as Director of Library and Information Services, Associate Professor of Pastoral Ministry and Missions, and as Executive Assistant to the President for Strategic Planning at Concordia Theological Seminary.
The Evangelical Lutheran Church in Lithuania, a sister church of The Lutheran Church—Missouri Synod, is one of the smallest Lutheran churches. In its fifty-four parishes, there are little more than 20,000 communicant members. Serving these parishes are less than two dozen pastors, each one of which serves two or three or even more parishes spread across a country half the size of the state of Indiana with some three-and-a-half million inhabitants. Before World War II, there were about 250,000 Lutherans in the country, most of them of German ancestry. The vast majority of them were repatriated to Germany at the beginning of the war or later, others fled, and still others were sent to resettlement and punishment camps deep in the heart of the Soviet Union. Few Lutherans were left behind, and those who remained were served by fewer pastors than could be numbered on one’s fingers!

Today, little less than two decades after the collapse of the Soviet Union and the Lithuanians’ declaration of their independence, the church is alive and active. Most of its pastors are under the age of thirty-five. They serve without salary, receiving from their parish congregations little more than enough to cover the cost of fuel for autos, which in many cases were donated by Christian people in western nations. The Lord of the Church has seen to it that friends in more prosperous churches have been ready and willing to help Lithuanian and other Baltic Lutherans who have had to labor hard to regain property taken from them by the communists, and who continue to struggle to renovate and refurbish their church buildings so that they can be used again.

I have been serving in Lithuania since 1999 as a part of the effort of Concordia Theological Seminary and its Russian project to assist struggling churches and younger churches that desire to teach and confess our Holy Christian faith as it is set
Down clearly and correctly in the Lutheran Book of Concord. I came for three months to help the Department of Evangelical Theology of the University of Klaipeda Humanities Faculty in Klaipeda, Lithuania, on the coast of the Baltic Sea. The three month stay was soon followed by three months more in Klaipeda and an additional teaching assignment at the new Evangelical Lutheran Seminary in Novosibirsk, Russia. In December 1999, I was called to the seminary to continue my work here and elsewhere under the direction of the president of the seminary. This has entailed five years as a faculty member at the University of Klaipeda, numerous trips to the seminary in Novosibirsk, as well as lectures at the seminary of the Ingrian Evangelical Lutheran Church in St. Petersburg, Russia. For the last four years, I have served as theological consultant to the Bishop and Consistory of the Lithuanian Church. Every month I teach Lutheran Theology to Lithuania public school teachers who are assigned the responsibility to teach religion in public schools, and I hold a monthly seminar with Lithuanian pastors to continue their theological training. I speak regularly in the deaneries of the Evangelical Lutheran Church in Latvia, our neighbor to the north, and hold a monthly seminar for Latvian pastors in Riga, Latvia. In addition, I occasionally teach theological courses at the Luther Academy in Riga. I have also taught in Estonia, Finland, and Sweden.

When I first arrived in Klaipeda in April 1999, I sat down in my room, bowed my head, and asked our Lord: “What on earth am I doing here so far from home in this foreign land?” Nine years later, I must say that the answer is still unfolding!

Rev. Dr. Charles J. Evanson is Pastor Emeritus of Redeemer Lutheran Church, Fort Wayne, Indiana, and is currently serving in Klaipeda, Lithuania.
Opportunities to Refresh and Renew at CTS

September 19-20 - Altar Guild Retreat
Dr. Paul Grime, Dean of the Chapel and Associate Professor, will lead this interesting and informational retreat. While intended primarily for members of congregational Altar Guilds, the retreat will also be beneficial for those who simply wish to learn more about the role and history of the Altar Guild.

**Retreat Fee: $75** (includes meals). On-campus housing is available for $25 per night.

October 3-5 - Lay Leadership Retreat

**Equipped to Serve**
This annual retreat for congregational officers, elders, and other lay leaders is led by Dr. Harold L. Senkbeil. After identifying central Lutheran doctrinal foundations, the retreat also explores methods of reaching inactives, evangelizing the lost, and teaching the faithful. Topics covered include: Who Are We? - Understanding and Confessing Lutheran Doctrine; What Is Our Purpose? - Gaining Fresh Perspective on Lutheran Life and Worship; and Where Are We Headed? - A New Impetus for Lutheran Mission and Service.

**Retreat Fee: $135** (includes on-campus housing and meals).

October 17–19 Confirmation Retreat

**Confession & Forgiveness Is Being a Christian**
Why does God forgive you? Is it because you’re sorry? Is it because you confess your sins? Martin Luther said, "When I urge you to go to confession, I am simply urging you to be a Christian." What did he mean? This retreat will examine Confession and Absolution as the shape of the Christian life; also, we will clear up a mountain of mistaken ideas about Confession and about Forgiveness. This Confirmation Retreat, led by the Rev. Todd Wilken, host of the former “Issues, Etc.” radio program of KFUO, 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, recreation time in the campus gymnasium, and other fun activities.

**Retreat Fee: $100** (includes on-campus housing and meals).

October 28-November 1 - Lutherhostel

"O Come Let Us Worship the Lord!"
**An Invitation to Liturgical Life**
What is liturgy? Where does it come from and what is our place in it? Join the CTS faculty as we make a pilgrimage through church history and practice reflecting on these questions and drawing application for our life with God. This week-long retreat will be full of learning, fellowship, music, and worship, including the special Reformation and All Saints services in Kramer Chapel. Consider staying on Sunday for worship, our special Sunday Brunch, and the All Saints Choral Vespers. Participants have the option of registering only for those days that they will be able to attend.

**Retreat Fees: $150** (five days); On-campus meals $140; Registration for one day $37 (includes lunch); On-campus housing $25 per night.

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**2008 CTS Retreat Registration Form**

Retreat Name and Date: _________________________________________

Name(s): _____________________________________________________

Address: _____________________________________________________

City/State/Zip: ________________________________________________

Phone: ______________________________________________________

E-mail: ______________________________________________________

Occupancy: □ Single □ Double
(Note: Dorms are air conditioned.)

Register early to ensure your spot! Mail reservations to the following address: Retreat Coordinator, Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, IN 46825. To pay by credit card, please phone 260-452-2266.
In addition to the conferring of degrees upon the 2008 graduates, special honors were also given to both clergy and laypeople. Rev. Daniel P. May, President, Indiana District, and Rev. Wilhelm Torgerson of The International Lutheran Center, Wittenberg, Germany, were awarded the Doctor of Divinity Degree, *honoris causa*.

The Miles Christi (Soldier of Christ) Award will be presented to Mr. and Mrs. Justus “Jack” Craemer of San Rafael, California. The Miles Christi Award was created by the Concordia Theological Seminary faculty in order to recognize and honor Lutheran laity who have glorified God through a real contribution in some field of human endeavor and have displayed the characteristics of good soldiers of Jesus Christ.

This year, a brand new award for Alumnus of the Year was presented to Rev. John Fiene, Pastor of Advent Lutheran Church in Zionsville, Indiana.

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**Concordia Theological Seminary Honors Clergy and Laypeople during 2008 Graduation**

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**Mark Your Calendars Now for the 2009 Symposia Series**

**January 20-21, 2009**

The 24th Annual Symposium on Exegetical Theology

*“The Coherence of the Sacred Scriptures”*

**January 21-23, 2009**

The 32nd Annual Symposium on The Lutheran Confessions

*“A Last Look at Missouri’s Critical Time: The 1950s to 1970s”*

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**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. Below is a tentative schedule of speakers and topics:

- **Dr. Daniel L. Gard**—“The Church’s Scriptures and Functional Marcionism”
- **Dr. Arthur A. Just Jr.**—“Lex orandi, Lex credendi: Sacramental Unity in the Midst of Biblical Diversity”
- **The Reverend Richard Koenig**—“Memoirs of an Editor”
- **Dr. R. Reed Lessing**—“The Big Bang and the Book of Amos”
- **Prof. Jeffrey H. Pulse**—“The Old Testament Canon: A Rich Tapestry or a Collection of Threads?”
- **The Reverend Paul Robert Sauer**—“Out of Step or Before His Times: Bertholdt von Schenk”
- **Dr. David P. Scaer**—“Making a Difference: The Theology of Robert D. Preus”
- **Dr. David R. Schmitt**—“Goal, Malady, Means as Law-Gospel Ersatz in the Theology of Richard R. Caemmerer”
- **Dr. Philip J. Secker**—“A Pilgrimage not Taken: Arthur Carl Piepkorn”
- **Dr. Christopher R. Seitz**—“Has Diversity in the Scriptures Been Overemphasized? Listening to the Coherent Witness of the ‘Goodly Fellowship of Prophets’”
- **Dr. Richard J. Shuta**—“Dr. Walter A. Maier as Evangelical Preacher”
- **Dr. Robert L. Wilken**—“A Pilgrimage from Wittenberg to Constantinople: Jaroslav Pelikan”

For the most current information about Symposia 2009, please visit www.ctsfw.edu/events/symposia
We hear this question sometimes asked by groups from The Lutheran Church—Missouri Synod coming to Berlin. Is Germany not the land of the Reformation, and are not all Germans Lutherans just by birth? No, they are not. The monstrous Berlin Cathedral is not a Lutheran cathedral but the embodiment of the theology of the Prussian Union: The bishop of this church was the German Emperor, and in the dome of the Cathedral you will find the statues of Luther, Melanchthon, Calvin, and Zwingli unanimously looking at each other. The Lutheran church buildings in Berlin and in Germany altogether are much smaller: The Selbständige Evangelisch-Lutherische Kirche (SELK) (Independent Evangelical Lutheran Church), the sister church of the LCMS, has just 36,000 members in about two hundred congregations spread all over Germany. In the nineteenth century, the Prussian king, being himself a Calvinist, forced all Lutherans to join his “united” church. Those Lutherans who refused to accept this Prussian Union were persecuted, until King Friedrich Wilhelm IV allowed them to establish an independent church and to erect their own church buildings. After the Second World War, the remaining Lutheran Territorial Churches in Germany (e.g., in Bavaria) joined the United Protestant Churches in Germany, now forming a unified United Protestant Church in Germany (Evangelische Kirche in Deutschland), although some of them still call themselves Lutheran.

In Berlin, the “world’s capital of modern atheism,” as Peter L. Berger has called it, only 30 percent of the population still belong to a Christian Church at all, and about 4 percent worship regularly. There are eight SELK churches in Berlin with about 2,500 members altogether.

St. Mary’s Lutheran Church in Berlin-Zehlendorf is one of the youngest SELK churches in Berlin. The congregation was founded in 1961. Rev. Dr. Jobst Schöne, who later served as the bishop of the SELK, was the first pastor in St. Mary’s for twenty-five years. In 1973, the new
church building was consecrated. When I became a pastor at St. Mary’s in 1991, the congregation had about two hundred members. During the following years, we started mission work among Russian speaking migrants in Berlin, whose ancestors had lived in the German Wolga Republic in the Soviet Union and were deported to Kazakhstan and Siberia during the Second World War.

After the breakdown of the Soviet Union, about one million Russian Germans have moved to Germany. Most of them have almost no idea of Christianity anymore. A couple of weeks ago, we started a new mission project among Muslim refugees from Iran here at St. Mary’s. Meanwhile, we have more than eight hundred members in our congregation. As the membership of most other churches here in Berlin is decreasing, this growth is rather unusual. We do not believe in any church growth concepts. Church growth takes place in our congregation just by Word and Sacrament. We celebrate at least two or three services with Holy Communion and with a rich liturgy every week. The members of our congregation could not imagine a Sunday service without the distribution of the body and blood of our Lord. They regularly invite relatives and friends to come to our church as well. Thus it is one of my main tasks to baptize and to teach those who come according to St. Matthew 28.

There are also many former members of the Protestant Territorial Church who have joined our congregation during the last decades. They had been looking for a church in which the Gospel is clearly preached, in which the Bible as God’s Word is not questioned but trusted, and in which the worship services are not degenerated to happenings or political events. Nevertheless it has been hard for many new members of our congregation to leave the Protestant Church. The German mentality says: When you leave the Protestant Church, you leave “the Church” and join a sect. Yet millions of Germans have left the Protestant Church during the last decades in order to save church tax, which is collected by the State for the Territorial Churches. Meanwhile the Roman Catholic Church is larger in Germany than the Protestant Church.

Here at St. Mary’s we are grateful for our SELK bishop Hans-Jörg Voigt, who has a clear theological stance. And we are grateful for the manifold connections to confessional Lutheran sister churches all over the world: We have close connections to the Lutheran Church in Latvia; a Mongolian woman who was baptized in our church is now active in a Lutheran mission congregation in Ulaanbaatar. There are also connections to the Lutheran Church of Madagascar. The sermons that are preached in our church are sent by e-mail to Lutherans in many different countries all over the world. Most important to us is, of course, the connection to the LCMS. I am very grateful that I was allowed to study at Concordia Theological Seminary in 1983–84. I learned systematics from the late Professors Robert Preus and Kurt Marquart, exegesis from Dr. Dean Wenthe and Dr. David Scaer, and learned how to preach from Dr. Gerhard Aho.

That year in Fort Wayne has been extremely important to me. Thus I have been glad to have two students from Fort Wayne as vicars in our congregation during the last years: Jacob Corzine and Jacob Gaugert. We are looking forward to welcoming Jacob Corzine back here at St. Mary’s in September, when he will start to write his doctoral dissertation here in Berlin. And we are always grateful when visitors from the LCMS do not just look for allegedly “Lutheran cathedrals” (and even worship there!), but for their sister church, for a church where the Gospel is purely preached and the Sacraments are distributed according to Christ’s institution. That is what counts in a church and here in Germany as well.

For further information: Look at www.selk.de and www.lutherisch.de

Rev. Gottfried Martens is pastor of St. Mary’s Lutheran Church in Berlin-Zehlendorf, Germany.
I would like to be a pastor but can’t afford to move to Fort Wayne or St. Louis. Is SMP for me?

SMP is intended for those who will immediately be assigned to a position of leadership within a local congregation or mission. Its purpose is to provide the training and knowledge to care for God’s people in the best possible way while carrying out ministry responsibilities. If you are not in a place where you are needed now, you probably would not be a candidate for SMP. However, consider talking with our Admission staff about what other opportunities are available that better suit your situation and desire for ministry.

I’m a trained lay deacon, and my congregation would like to train me as an assistant or associate pastor. Is this possible through SMP?

This is just one of the many scenarios in which we envision congregations making use of the SMP program to raise up leadership from within their midst.

Does SMP represent a dumbing down of our standards for pastors?

Absolutely not. The material covered in SMP will, of necessity, be more limited than in our residential programs, but the standards will remain high. A pastor emerging from the SMP program will have mastered the necessary skills to care for his congregation and ministry context. He may not have the full range of knowledge and skills to serve other parishes that a general ministry pastor possesses, but it is the mission of the seminaries to ensure that men whom we certify are faithful shepherds of God’s flock.

When does the program start?

The first SMP class is scheduled to begin in September of 2008.

How many students can be admitted to SMP this year?

In order to ensure that the students receive the amount of guidance and instruction they need and deserve, both seminaries have limited fall enrollment to eighty students, forty at each seminary.

Our congregation is considering asking someone to enroll in the SMP program to be our pastor. How do we begin that process?

The full admission sequence and criteria can be found in the SMP section of our Web site at http://www.ctsfw.edu/academics/smp