The Gospel, Lutheran Missions, and the Paradox of the Far East
By Rev. Dr. Daniel N. Harmelink

The Struggle of Lutheran Identity in Africa
By Rev. Dr. Timothy C. J. Quill

Faith through God’s Mercy
By Deaconess Grace V. Rao
How does the seminary achieve its mission of “forming servants in Jesus Christ who will teach the faithful, reach the lost, and care for all”? It is the question that we daily ask as faculty, staff, and students seek to serve the Lord and His people.

In reflecting afresh on that question, I recalled the vision of pastoral formation that was offered some twelve years ago. It remains, in my view, a proper and faithful vision for our community. I invite you to consider it as well for the essence of Christ’s servants does not change with trends and fashions but remains an authentic beacon of light calling people away from darkness and death to the light of Christ.

Christ’s Life: The Heart of the Seminary

“I have come that they may have life and have it to the full.”

John 10:10b

Life versus death: the contest is ancient. The contest is modern. The contest involves each of us.

We live in a culture increasingly marked by the dominance of death. The unborn innocents, the elderly frail, the youthful strong: death by violence ends their life.

In such a culture of death, the resurrection of Christ creates a community of life. Each Sunday’s worship echoes Christ’s victory over death, so the Church rejoices in its hymnody: “Come you faithful raise the strain, Of triumphant gladness! God has brought his Israel into joy from sadness” (LW 141:1).

At Concordia Theological Seminary, Christ’s victory over sin, Satan, and death is the center of our life together throughout the year.

Christ’s life means life for us. It is the basis of our worship. It is the reason for our study. It fills us with confidence as we seek to serve the Church in faithful and fresh ways.

At the center of our calling is the formation of confessional and compassionate pastors. Men who confess Christ’s life and compassionately carry it to a dying world in baptismal water, Eucharistic bread and wine, and the life-giving Word of Christ—the prophetic and apostolic Scriptures—they are the heart of the seminary.

How can that heart beat with the vitality of Christ’s resurrection? In every passing age, the Church is called to this central question: how can we receive and live the abundant life that Christ has bestowed in His resurrection?

Under God’s grace and dependent on Christ’s resurrection presence in Word and Sacrament, Concordia Theological Seminary is called to send forth servants of Christ who have been shaped by Him, to be His shepherds, through worship, study, and life together.

What will such graduates look like? They will be very different in background and hobbies, as varied as the people whom they will serve. But under God’s grace, they will also be recognized by four traits: integrity of the spirit, clarity of mind, charity of heart, and centrality of mission.

Integrity of spirit

The future pastor must never view his calling as only a set of tasks or duties. As calendars become congested, a student, pastor, or professor can become so busy in our societal structure that his spirit is not nourished. As one pastor has written: “So many conferences are concerned with image, with statistics, with schedules that there is no time for matters of God . . . for solace for the soul.”

Worship of and devotion to the Holy Trinity nourish the penitent soul seeking mercy in the sacred blood of Christ’s cross. The undershepherds must daily receive forgiveness, strength, and guidance from the Good Shepherd. The chapel is where the life of Christ is received and confessed. Men defined by Baptism, Gospel, and Eucharist have souls that can feed and comfort.

Clarity of mind

Especially in our culture, a future pastor is called to rigorous and critical reflection. No platitudes or slogans will suffice.

The prophetic and apostolic Scriptures are his delight. The creeds and confessions display the heart of Sacred Scripture. In a word, a pastor is called to know the mind of the Church that, defined by the Scriptures, is the mind of Christ.

To bring Christ to this world also calls for a rigorous analysis of our culture’s assumptions and commitments. To lead people through the decaying structures of this age to the life of Christ is a divine calling, beholding God clearly and seeing this world as it is requires the best of our intellect.
Charity of heart

But clarity of mind must be joined to charity of heart. Christ’s compassion marks the caring pastor. His knowledge of God and people is not simply academic. It is in the service of Christ’s mission. At the font, before the altar, in the pulpit, on the street, in the home, at the bedside, before the casket: in all these settings, the pastor cares for the flock. The sheep will sense that his interest and compassion are not manipulative or self-serving but solely in the service of bringing the person to Christ’s gracious presence and Word.

They will know that his critique of every idolatry—even comfortable religiosity—is to bring peace in Christ in an age that would keep them in frenzied moralism.

Centrality of mission

These traits entail a fourth: the centrality of mission. Christ’s life is light in a dark and dying world. The pastor continually displays that light and life before the lost. With the best of soul and mind and heart, he longs to see every knee bow before the cross and join the saints in Christ’s presence for eternity.

Integrity of spirit. Clarity of mind. Charity of heart. Centrality of mission.

Who can combine them? Only Christ. And Christ bestows them on His faithful servants, always under the cross and in the frailty of our flesh, but His presence is there. In Baptism, we were united with Him. In Sacred Scripture, we hear His voice. In bread and wine, He gives His body and blood. All formation is finally God’s gift and work.

The Church has always prayed for pastors like this. John Gerhard, a great Lutheran father, in his Daily Exercise of Piety (1629), offers a prayer that petitions for just such men of God.

Pray with me that God would use the seminary so to supply the Church.

A Prayer for Concordia Theological Seminary

by John Gerhard

Grant, I ask, to Your ministers the necessary knowledge and pious diligence in all doings, that they first learn from You before presuming to teach others (James 3:1). Govern and enlighten their hearts by Your Spirit so that in the place of God they preach nothing other than God’s Word; they shepherd the flock committed unto them (1 Peter 5:2), purchased and redeemed by Your precious blood (Acts 20:28), out of true and sincere love and not out of covetousness or ambition; they shepherd the flock in thought, word and deed; they shepherd by the prayer of their soul, by the exhortation of the Word and by example; so that they follow in the footsteps of the one to whom the care of the Lord’s flock was commended three times (John 21:15). Rouse them that they keep watch over the souls entrusted to them, since they shall give serious account for them in the severe examination of the last judgment (Hebrews 13:17). Whatever they advise in the preaching of the holy Word, may they first be diligent in this matter in their own lives, lest being sluggish to work themselves, they labor in vain to arouse others. To whatever good works they inflame others, may they themselves first be zealous in these works by the fervor of the Spirit. Before they resound with words of exhortation, may they first proclaim by their works whatever they are about to speak.

Send forth into your harvest faithful workers (Matthew 9:38), so that they may gather a great harvest of saints. Open the hearts of the hearers, so that they may receive the seeds of the Word with the holy obedience of faith (Acts 16:14). Grant to them Your grace, so that they may guard the holy deposit of the Word with a pure heart, and with patience bring forth abundant fruit (Luke 8:15). May they hear attentively, may they hear carefully, may they hear fruitfully! Otherwise the Word which is preached to them, not having been mixed with faith, will judge them on the last day (John 12:48). Show for the express promise of Your grace, that Your Word will not return to You void (Isaiah 55:11). I am mindful of this Your promise, grant that the labor of the one who plants and the one who waters may be blessed (1 Corinthians 3:7). Grant Your protection, I ask, that the infernal raven may not dig up the holy seed of Your Word from the field of the hearts of men, nor the thorn of worldly pleasures and riches constrain it, nor the hardness of stone prevent it from bearing fruit (Matthew 13:4 ff.; Luke 8:12 ff.). Water that seed with the heavenly dew of Your grace, poured out from above, so that then the most abundant harvest of good works may spring forth. Bind together the hearts of pastors and hearers alike in the closest bond of love, so that they contend at the same time for one another in prayers, and encourage each other by their care for one another, Amen.

Yours, in His service,

[Signature]

Rev. Dr. Dean O. Wenthe
President, Concordia Theological Seminary
10 The Gospel, Lutheran Missions, and the Paradox of the Far East
Rev. Dr. Daniel N. Harmelink
To the question, “Can I be Christian and still be Asian?” we simply affirm the proclamation of the Bible: the paradox of living in the world but not of the world, living in a specific culture and language and people, yet confessing “one Lord, one faith, one birth.”

14 The Struggle of Lutheran Identity in Africa
By Rev. Dr. Timothy C. J. Quill
The Lutheran Church has precious theological traditions and confessions to mine from when communicating the Gospel in Africa. Lutherans should remember that the theology of the cross is the solid foundation for understanding the Gospel.

20 Believing, Teaching, and Confessing
By Adriane Dorr
In every culture, the problem of human beings is still the same and the answer is also the same. We are sinners before God, bottomlessly sinful and entirely powerless to please Him. That is the same with Japanese as with Germans. But our Lord Jesus has answered for our sins on Calvary. Not only that, but He bestows on us that forgiveness that He accomplished on the cross in such a way that we are not left in doubt as He baptizes us, absolves us, and puts on our tongues His body and blood. The same Gospel is for us whether we are Germans or Japanese!

23 Faith Through God’s Mercy
By Deaconess Grace V. Rao
Through God’s forgiveness, we experience the love of creation, the love of redemption, and the love of sanctification. Further, through His grace, our faith is generated and sustained, and those acts of mercy allow us to continue fulfilling His command.

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Questions about subscribing or changing your mailing address? E-mail LOTW-subscribe@ctsfw.edu or call 260-452-2269.
Popular Catechism Posters Available Again from CTS

The response to Concordia Theological Seminary’s poster series on The Small Catechism of Martin Luther (released October of 2007) has been so positive we are now into our second printing and thus able to offer them again. There is one poster for each of the six chief parts. They come as a six poster set. Ideal for Lutheran school classrooms, Sunday School, and Christian homes, these posters reinforce the essential teachings of the faith. They are 22” x 28”. Contact the seminary Admission Office for this free gift at (800) 481-2155 or e-mail posters@ctsfw.edu.

Epiphany Lessons and Carols

Music of the Christmas and Epiphany season presented by the Kantorei of Concordia Theological Seminary, Fort Wayne, Indiana

Saturday, January 3
7:00 p.m.
Gloria Dei Lutheran Church
1087 W. Country Club Lane
Escondido, CA 92026
760-743-2478

Sunday, January 4
8:00 a.m. and 10:30 a.m.
Zion Lutheran Church
1405 E. Fallbrook St.
Fallbrook, CA 92028
760-728-8288
4:00 p.m.
First Lutheran Church
600 W. Sumner
Lake Elsinore, CA 92530
951-674-2757

Monday, January 5
7:00 p.m.
Christ King Lutheran Church
1505 Ford St.
Redlands, CA 92373
909-793-5703

Tuesday, January 6
7:00 p.m.
Trinity Lutheran Church
11716 Floral Dr.
Whittier, CA 90601
562-699-7431

Wednesday, January 7
7:00 p.m.
Immanuel Lutheran Church
802 E. Chapman Ave.
Orange, CA 92866
714-538-2373

Thursday, January 8
7:00 p.m.
Grace Lutheran Church
423 E. Fesler St.
Santa Maria, CA 93454
805-925-3818

Friday, January 9
7:00 p.m.
St. Mark Lutheran Church
4325 Mayette Ave.
Santa Rosa, CA 95405
707-545-1230

Saturday, January 10
4:00 p.m.
Messiah Lutheran Church
2305 Camino Tassajara
Danville, CA 94526
925-736-2270

Sunday, January 11
8:00 a.m. and 11:00 a.m.
Lutheran Church of Our Savior
5825 Bollinger Rd.
Cupertino, CA 95014
408-252-0345
3:30 p.m.
Grace Lutheran Church
2825 Alameda De Las Pulgas
San Mateo, CA 94403
650-345-9068

Sunday January 18
4:00 p.m.
Concordia Theological Seminary
Kramer Chapel
6600 N. Clinton St.
Fort Wayne, IN 46825
260-452-2224
www.ctsfw.edu
Form er North Dakota District President Added to CTS Faculty

It is often said about a pastor that he has a “heart for the ministry” or a “pastoral heart.” No truer statement could be said about Concordia Theological Seminary’s newest faculty member, Rev. Larry S. Harvala, former President of the North Dakota District.

Rev. Harvala joins the seminary faculty as Associate Professor of Pastoral Ministry and Missions, bringing over twenty years of parish experience and eight years of administrative experience as a district president to the classroom. Drawing from this breadth of knowledge, he will give students the opportunity to learn from case studies and anecdotes from his personal experience as he helps them develop a pastoral approach to congregational care. “That is what I look forward to,” commented Harvala. “I want to help students to understand that there are no textbook solutions to pastoral problems but guide them in how to think pastorally. To teach students always to ask, ‘How do I think theologically and pastorally with a kinder and gentler application of pastoral care’ . . . that is an exciting prospect.”

After completing his seminary studies in 1980, Rev. Harvala served two dual parishes in the North Dakota District. For several years, he supervised CTS vicars as vacancy pastor at Emmanuel Lutheran Church, New Rockford, North Dakota. He also served as LLL Zone Advisor and LWML Zone and District Counselor, Director and Chairman of the North Dakota District Stewardship Division, and Syndical Reconciler. Carrying his servant attitude into his community, his service included Kiwanis, the public school board, and local ministerial associations. In June of 2000, Rev. Harvala was elected President of the North Dakota District of The Lutheran—Missouri Synod. During his time as North Dakota District President, he served on the Council of Presidents Placement Committee. He also served as Director and Chairman of the Board of Lutheran Social Services of North Dakota.

Rev. Harvala’s breadth of experience will be useful in helping students learn what they can expect in the ministry as well as assisting them in identifying and avoiding certain types of conflicts and pitfalls. His focus is simple: teach students how to look at each situation with a pastor’s heart and a servant’s attitude.

“Sometimes that servant nature of our office does not get adequate focus, but if you are not pastoral or shepherding in your attitude, you will never get to tell people about doctrine. This does not mean that you compromise the Scriptural doctrine. Being pastoral also means being humble, showing I am not the Lord. The Lord is still the Lord, saying only that I am in the stead bringing the Good News of the Gospel of Christ to His people.

“The mission of the seminary is about forming servants in Christ who reach the lost and care for all. If I can have a small impact building them up and encouraging them so that they are excited about going out and being servants who care, now that’s exciting.”

“I was always impressed with the insights Dr. Harvala had about each congregation in the North Dakota District. He always had a sense of the unique needs of each place and which qualities in a new pastor would best serve it. He also always had a sense of the type of man and family that would be happiest in that place,” said Rev. Dr. Carl Fickenscher, Dean of Certification and Placement.

When one speaks with Rev. Harvala, it becomes very apparent that he has an eagerness to contribute to the preparation of men for the pastoral ministry. Utilizing examples from his own pastoral ministry, he will open the eyes of his students and entertain them as well. His service as a district president and Chairman of the Council of Presidents’ Placement Committee will provide an invaluable resource to the seminary faculty as they prepare men for the pastoral ministry.

Rev. Dr. Dean O. Wenthe, President of Concordia Theological Seminary, commented, “Concordia Theological Seminary is uniquely blessed to have Dr. Larry Harvala join the faculty after extensive parish experience and years as the District President of North Dakota. Dr. Harvala will direct his first energies to forming the attitudes and habits of our students for the people of God whom they will serve. Our students and the Church will benefit immensely from his practical wisdom and his modeling of the pastoral calling. I am simply delighted to welcome him to our seminary family.”

Rev. Harvala is married to Mary (nee Plummer) and has four children: Melissa and her husband Kyle Koch, Rev. Adam Harvala and his wife Kasey, Paul Harvala, Daniel Harvala, as well as two grandchildren, Joshua and Miriam Harvala. Rev. Harvala has also been appointed as Associate Dean of Certification and Placement.
Rev. John T. Pless, Assistant Professor of Pastoral Ministry and Missions at Concordia Theological Seminary, Fort Wayne, Indiana, was elected co-president of the International Löhe Society meeting on July 26 in Neuendettelsau, Germany. Pless succeeds Dr. Craig Nessen of Wartburg Theological Seminary, Dubuque, Iowa, who served as co-president since 2005. As co-president, Pless will share leadership of the International Löhe Society with Dr. Dietrich Blaufuss of Erlangen, Germany. Prior to his election as co-president, Pless had served as the secretary for the English language section of the organization since 2005.

The International Löhe Society met in Neuendettelsau for its triennial conference from July 22–26 in observance of the bicentennial of the birth of Wilhelm Löhe, a German pastor whose work in liturgics, pastoral care, and missions would have deep impact on the Lutheran Church throughout the world. Löhe was instrumental in the founding of Concordia Theological Seminary in 1846. The conference included participants from Germany, Brazil, the United States, Italy, Congo, South Africa, Australia, Indonesia, South Korea, and Hong Kong.

Professor Pless delivered a paper on “The Lively Use of Löhe: Kenneth Korby’s Contribution to a Renewed Reception of His Pastoral Theology in The Lutheran Church—Missouri Synod.” In addition to Professor Pless, two CTS students, Jacob Corzine and Ryan Loeslie, attended the conference. Jacob Corzine served as a translator for several of the presentations.

The next meeting of the International Löhe Society is scheduled for July 26–30, 2011, on the campus of Concordia Theological Seminary, Fort Wayne, Indiana.

The four winning essays by Concordia Theological Seminary students Peter Brock, Jason Gehrke, Mary Moerbe, and Samuel Schuldheisz in the 2008 Toward a Theology of Mercy Writing Contest have been published by the Synod’s Board for World Relief and Human Care. Copies of the booklet may be obtained from LCMS World Relief and Human Care at no charge.
New Library Announced at Opening Service
By Rev. Ralph G. Schmidt

Opening services are never ordinary days at any seminary. But September 7, 2008, was a most extraordinary day in the history of Concordia Theological Seminary. For on this day, Dr. Dean O. Wenthe, President of the seminary, announced plans to build a major addition to Walther Library on the Fort Wayne campus.

Designed by world famous architect Eero Saarinen, the campus was dedicated in 1958 as the home of Concordia Senior College. The campus won national architectural acclaim and served the Senior College well. But when the seminary moved to Fort Wayne from Springfield, Illinois, twenty years later, the library, while a beautiful building, was not adequate to hold the rich repository of books belonging to the seminary library. It was, in fact, only half the size of the Springfield library.

Over the past three decades, the lack of space was compounded by additions to the library holdings. Today almost forty thousand books are in storage in other parts of the campus, requiring special forms to be filled out and library staff to retrieve them when students select them for use. The seminary’s rare book collection, an irreplaceable asset consisting of an additional six thousand volumes, is housed in yet another part of the campus with very limited accessibility. Some of these priceless tomes date from Luther’s time and require special environmental care for preservation.

Walther Library today has limited administrative space, limited technological access, no space for students to work collaboratively, and cramped study space in general. For many years, the seminary’s accrediting agencies have lavished praise on the library staff, headed by three men who have both library and theological degrees, while strongly encouraging the seminary to improve the facilities that are critical to the students’ learning environment.

Over the past number of years, several plans have been advanced for either a new free-standing library or a library addition. None of them, however, captured the essence of the Saarinen campus nor were they in a range of affordability. Early last year, design proposals were invited, netting submissions from six architectural firms. From these proposals emerged a plan submitted by MSKTD architectural firm in Fort Wayne that beautifully carried on the Saarinen design within a budget that the seminary felt was achievable. Dr. Wenthe announced that he had signed a contract with MSKTD two days earlier, and work on detailed drawings will proceed immediately. Construction is expected to begin next summer with preliminary work being done already this winter.

The library addition will add 48,000 square feet to the 15,000 square feet currently in Walther Library. It will house all 175,000 volumes the seminary currently possesses with enough additional space for another twenty-five years of acquisitions. When the shelf capacity is reached, a system of compact moveable shelving can be installed that will double the capacity and add another century at the current pace of acquisitions before needing further space. Already Walther Library is considered the finest theological collection in the state of Indiana. As part of two different library consortia, books are routinely loaned and borrowed. Amazingly, for every book requested from other libraries, between five and six books are requested to be borrowed by other libraries. Two of the three most frequent borrowers are Valparaiso University and the University of Notre Dame, a notable testimony to the value of the seminary’s collection.

The library addition will feature a rare book room with a reading room adjoining it, both of which will be environmentally controlled. A sample pastor’s study with the resources the faculty believes should be in the possession of the typical parish pastor will be another feature. Expanded administrative space will add to the efficiency of the excellent library staff. Enhanced technological areas will aid students in their quest for knowledge.
The current lack of any group study space will be eliminated by a number of small rooms seating six to twelve students where group study and discussion can occur without disturbing others in the main area of the library. These rooms will also be perfectly sized for the Greek readings classes that all students take throughout their seminary studies. These classes focus on the reading for the coming Sunday, translating the texts from the original language, and then discussing how they may be applied in the Sunday sermon.

Another room will be devoted to materials for children and young adults, featuring all the curricular materials published by Concordia Publishing House for elementary and high school religion classes, Sunday School, Weekday School, and confirmation classes. This will benefit students as well as Fort Wayne area churches and schools.

Enhanced study areas will be located throughout the building where students will be able to study in a quiet atmosphere away from the centers of activity that currently interrupt the concentration of students. Increased technology, including a special classroom for students to learn how to use library technology, will be another feature.

The cost of the library addition and renovation of Walther Library is estimated to be about $8,000,000. The Advancement Department has quietly been raising funds since last year, and Dr. Wente was able to announce at the opening service that already $5,625,000 has been committed to this project. Rev. Ralph G. Schmidt, Vice President for Institutional Advancement, said, “Our donors have expressed a tremendous sense of excitement for this project and have opened their hearts to give exceedingly generous gifts to bring to fruition what for so long seemed a distant dream. They have demonstrated magnificent confidence in the seminary’s contribution to The Lutheran Church—Missouri Synod in preparing biblically and confessionally sound pastors, missionaries, and deaconesses who will bring the care and compassion of our Savior to His people as they proclaim His precious Gospel of salvation.”

The seminary library benefits not only current students but pastors throughout the Synod. Pastors from all over the country can also access the resources of the library from wherever they may be serving, borrowing books, and making use of many of the online resources. The extension of the library’s services is an integral part of the ongoing education of our clergy. Graduate students come from all areas of the country and, indeed, from around the world to study at the seminary. Upon returning to mission fields and partner churches, many online resources remain available to them as well.

The library addition is part of a $15,000,000 capital campaign that also includes $5,000,000 in added endowment and $2,000,000 for a family life center to house the Food and Clothing Co-op following construction of the library. Dr. Wente was also able to announce that the endowment portion of the campaign has almost reached its goal. The campaign, named “Into All the World,” is over and above the regular substantial gifts given for student aid and the general operating budget of the seminary.

Those who are interested in giving a special gift or multi-year pledge to the library may do so by sending in the coupon below or calling the seminary Advancement Office at 1-877-287-4338.

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Yes! I want to be a part of the wonderful things God is doing at Concordia Theological Seminary!

Please contact me about:

- Giving a special “above and over” gift to the library.
- Including the seminary in my will.
- I have already included the seminary in my will.

Name: ____________________________________________
Address: ____________________________________________
City: ____________________________ State: _____ Zip: __________
Telephone: ________________________ E-mail address: ____________

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NOVEMBER 2008
To the question, “Can I be Christian and still be Asian?” we simply affirm the proclamation of the Bible: the paradox of living in the world but not of the world, living in a specific culture and language and people, yet confessing “one Lord, one faith, one birth.”

“The Adoration of the Magi” by Dr. He Qi (www.heqigallery.com)
And the intriguing history of Asia becomes even more intriguing when we consider the course the Christian Gospel has taken through the continent of Asia. From the time that The Lutheran Church—Missouri Synod considered the training of Japanese theological students and the sending of missionaries to India, Missouri has been actively engaged in the reckless broadcasting of the Gospel seed upon Asian soil, in sharing Christ’s timeless treasures with the peoples of the Asian continent, with peoples who are relatively unacquainted with Martin Luther or the languages and cultures of the Lutherlands of Europe.

While many have secretly wondered if the Lutheran Church has anything distinctive to offer cultures and peoples who seem to live such a different life and embrace such a different understanding of the world and the human place in it, Lutheran Christians have plenty not only to pray about but to share as the Word of God continues to be spread through the Scriptures, the Small Catechism, and the rich legacy entrusted to Christ’s own.

While living in Japan, I was shocked to hear about Christian missionaries from the West wearing brown-tinted contacts over their blue eyes and having surgery on their eyelids in order to blend in and be more “effective” with the Asian communities they wished to evangelize. The strength of missions in the Lutheran Church is not to be found in the uncompromising human dedication of its missionaries that allows them to empty themselves of their own culture in order to become Asian and evangelize peoples of Japan or China or Cambodia from the inside. The strength of Lutheran missions must continue to be faith in the abundant grace of God as He comes to all peoples and cultures and languages through His eternal Word.

That’s the witness of Scripture and—for what it’s worth—that’s my conclusion after mistakenly believing while living in Japan that if I could only become a little more Japanese, more Japanese people would embrace the Gospel and receive Christian Baptism and the gift of salvation. No, we are called to affirm what Christ is already doing through His Word in the continent of Asia and to use the good and gracious gifts given to the Church that further the call given to the prophets and apostles, to Luther and all who follow in their train: simply to be the beggar telling other beggars where true spiritual food is to be found, namely, in the Word of Christ and the means by which He connects us with His saving work upon the cross.

Despite appearances, discouraging experiences, numbers, and projections, the true, unadulterated, uncompromised Word of God must continue to be proclaimed in Asia, in faithful translations of Holy Scripture, the Lutheran Confessions, and other resources that reflect clearly the universal plight of the human race (whether living in Europe or Asia or Africa or Mars) and God’s merciful solution for it in Christ Jesus.

And to the question, “Can I be Christian and still be Asian?” we simply affirm the proclamation of the Bible: the paradox of living in the world but not of the world, living in a specific culture and language and people, yet confessing “one Lord, one faith, one birth,” being made a people from every race and tribe and language by the Son of God and Mary’s Son, who took upon Himself the sin of an entire rebel race.

Pray for the peoples of Asia—and pray that Christ would continue to use us and the gifts He has graciously given—as He furthers His redeeming work in Asia through His Word and Spirit and Church.

Rev. Dr. Daniel N. Harmelink taught English language and western culture with the YMCA while living in Japan as well as graduate courses at Asian theological universities and has written on Christian missions and Shinto, the indigenous religion of Japan.
As students, families, community members, faculty, and staff gathered together on a warm September evening, a sense of excitement filled the air as Concordia Theological Seminary began its 163rd academic year. The Reverend Dr. Dean O. Wenthe, President of Concordia Theological Seminary, officially opened the academic year during a service in Kramer Chapel as he welcomed all new first-year students who will engage in studies toward ordination in The Lutheran Church—Missouri Synod as well as many women who have enrolled in the deaconess program at the seminary. In addition to welcoming new students to the seminary community and those returning for continued study in Ph.D. programs and Graduate Studies, President Wenthe also greeted five new members of the faculty and staff.

Rev. Larry S. Harvala joins the seminary faculty as Associate Professor of Pastoral Ministry and Missions. A graduate of Concordia Theological Seminary in 1980, he served multiple parishes in the North Dakota District over a span of twenty years. In June of 2000, Rev. Harvala was elected President of the North Dakota District of The Lutheran Church—Missouri Synod. During his time as North Dakota District President, he served on the Council of Presidents Placement Committee. He also served as Director and Chairman of the Board of Lutheran Social Services of North Dakota.

Rev. Brian M. Mosemann was installed as Dean of Students. He has served as parish pastor and Lutheran high school instructor in New York City and as assistant professor of theology at Concordia University in Chicago, Illinois, and Austin, Texas. He comes to Concordia Theological Seminary from Westfield House, Cambridge, England, where he has served as Tutor and assistant pastor at both Resurrection Lutheran Church, Cambridge, and Oxford Lutheran Mission. Rev. Mosemann holds an M.Div. and an S.T.M. from Concordia Seminary, St. Louis, Missouri, and a B.S. in education from Concordia University, Seward, Nebraska. He is presently completing a Ph.D. from Concordia Seminary, St. Louis, Missouri.
Rev. Robert F. Shonholz was installed as an Advancement Officer. Rev. Shonholz, a 1996 graduate of Concordia Theological Seminary, returned to the campus in April 2008 to join the Office of Institutional Advancement staff. His professional background includes working eighteen years in international banking, trading currencies, options, and working as the vice president/director of a nationwide advisory service that assisted major domestic and international companies manage their currency and interest rate risks. Rev. Shonholz has a history of community and church involvement including serving on various community boards, the Ohio District Board of Stewardship, and most recently as a member of the Ohio District Board of Directors.

Rev. Stephen M. Hand was installed as Director of Public Relations. Prior to entering seminary, he worked in the automotive, petrochemical, and food-processing industries. He has held Human Resources positions in both manufacturing and corporate arenas for United Technologies, Lear Corporation, and Tyson Foods, Inc., including positions involving strategic planning and process improvement initiatives. Rev. Hand comes to Concordia Theological Seminary from the Atlantic District (Bronxville, New York) where he served as the Director of Communications, while recently serving a vacancy at Trinity Lutheran Church in Brooklyn. Rev. Hand holds a B.S. in Business Management from Lebanon Valley College (Annville, Pennsylvania), an M.S. in Human Resource Management from Widener University (Chester, Pennsylvania), an M.B.A. from Wayne State University (Detroit, Michigan), and an M.Div. from Concordia Theological Seminary (Fort Wayne, Indiana).

Rachel D. Thompson was installed as Associate Director of Deaconess Studies. Dcs. Thompson is the daughter of James and Nancy Thompson and a native of a small farming community in southern Wisconsin. She attended the University of Minnesota–Twin Cities and earned a B.A. with high honors in Latin and Classical Civilization. Before beginning deaconess training, she worked as a research analyst at the United States Naval Academy Foundation and as Director of Prospect Research at Cardinal Stritch University. Deaconess Thompson began her studies at Concordia Theological Seminary in 2005. While a deaconess student, she contributed to Visitation: Resources for the Care of Souls. She completed a summer internship in Diakonia Compassionate Ministries in Kisumu, Kenya, and a year internship at Meriter Hospital in Madison, Wisconsin. She graduated from the deaconess program in May 2008 and now begins her placement as Associate Director and Instructor of Deaconess Studies.

Sunday’s opening service brought more than just the inauguration of a new school year. President Wenthze announced the public phase of an $8 million renovation and expansion project for the campus’ Walther Library. The Walther Library expansion project will provide new resources for students and faculty, house specialized instruction centers, and centralize more than 175,000 volumes owned by Concordia Theological Seminary, the home of one of the richest and most unique theological collections in the state of Indiana.

As we shift our sights from the seminary’s fiftieth anniversary celebration to the anticipation of a new phase of our history, we are ever mindful of God’s continued blessing as we remain steadfast in our commitment to forming servants in Jesus Christ who teach the faithful, reach the lost, and care for all. As we begin this new academic year, we would like to invite you to visit our campus, take a tour, or attend one of the numerous retreats and seminars offered throughout the year. Concordia Theological Seminary is the Church’s seminary. Come for a visit, and see how the Lord is working to provide for the care of His Church. Please keep the seminary faculty, staff, and student body in your prayers as we look forward to another exciting year of preparing servants in Christ Jesus for His Church.
The Struggle of Lutheran Identity in Africa

By Rev. Dr. Timothy C. J. Quill

It is a joy to spend time with pastors, missionaries, and professors from around the world who share a common passion for Lutheran theology and Lutheran missions. For the past eight years, Concordia Theological Seminary (CTS) has organized theological conferences in Lithuania, Latvia, and Germany that brought together participants from the former Soviet Union, Europe, and Scandinavia.


The Lutheran Church has precious theological traditions and confessions to mine from when communicating the Gospel in Africa. Lutherans should remember that the theology of the cross is the solid foundation for understanding the Gospel.

Influences from liberal European theology, American Evangelicalism, Pentecostalism, and indigenous movements pose a serious challenge to the “emerging” Lutheran churches that are struggling to establish authentic Lutheranism in Africa. The purpose of the conference was to strengthen the understanding of confessional Lutheran doctrine and practice in Africa.

Most of the interaction between the African Lutheran churches takes place on
the level of its leaders, bishops, presidents, and seminary professors. The International Lutheran Council regularly organizes such meetings, which play an important role in fostering church relations among Lutherans. What was different about the South African conference is that it provided an opportunity for church leaders, theologians, and professors to meet with parish pastors and missionaries to learn, study, converse, and reflect on issues facing Lutherans in Africa in both a formal and informal collegial setting.

Many speakers emphasized the need for quality theological education. Rev. Radikobo Ntsimane compared the formation of Lutheran pastors in universities versus denominational seminaries. Ntsimane argues that Africans must be given the best education possible and this includes taking advantage of state universities. Nevertheless, “While the universities are flexible in preparing pastors or theologians to deal with current and contextual issues, they cannot be trusted to prepare Lutheran pastors, let alone confessional Lutheran pastors. They were simply not designed for that.”

Dr. Wilhelm Weber made the same point in his presentation on “Training Pastors in Africa Using the Book of Concord.” Weber explained, “Lutherans have played a significant role wherever theology was taken seriously. Lutherans in Africa are no exception. They take theology seriously. They want their pastors, teachers, and bishops to be well trained and equipped to be competent as confessional theologians. For Lutheran missions to establish genuine Lutheran churches on this continent that are Lutheran in name only, it will require advanced theological study programs. This goal requires a lot of profound research, intensive contextual studies, and the ongoing discourse of confessionally sound Lutheran theology as promoted by seminaries. This is not a short-term or quick-fix issue, but rather necessitates a long-term commitment by the Lutheran Church in Africa and globally.” Weber argues for the use of the Book of Concord in the training of pastors at African seminaries. Only then will “The Lutheran Church continue to be vibrant and sustainable. Theological expertise is not just a luxury but a necessity if the church is to survive and prosper in Africa.”

Another development affecting Lutherans in Africa is the emergence of new independent churches. Prof. Sibongiseni E. Sithole delivered a paper titled, “African Independent Churches (AIC): Is Their Success a Fruit of the Gospel? Are They a Model for Us Lutherans?” Key features of these churches include an emphasis on the Holy Spirit, healing and emotional worship that includes African ingredients such as dancing, clapping hands, beating drums, and the like. Sithole observed, “It creates emotionalism as a sign of the manifestation of the power of the Holy Spirit.” The content or theological meaning of the music is not a priority for many AICs. “What matters is that music should make the worship service lively as an expression of feeling the presence of the Holy Spirit. Part of the reason for the growth of AICs may be that they have succeeded where western founded churches often failed—to provide a contextualized Christianity in Africa.” Sithole, however, urged the participants to contextualize the Gospel in a Lutheran way. “The Lutheran Church has precious theological traditions and confessions to mine from when communicating the Gospel in Africa. Lutherans should remember that the theology of the cross is the solid foundation for understanding the Gospel rather than the theology of glory. The Mandinka proverb says, ‘A bird is in the air but its mind is on the ground.’ This means that wherever you are, it is important to remember where you come from. We should remember that as Lutherans we share no common ground with AICs in regard to doctrinal matters or understanding of the Gospel. What Lutherans do in ministry should be centered on the Scriptures and Confessions. These should dictate the Lutheran mission strategies in Africa rather than adopting AICs methods. The Lutheran Church in Africa should bear in mind that praxis is not neutral.”

Dr. Timothy Quill addressed similar issues of contextualization in his presentation on “The Lutheran Liturgy and Culture.” He asked the participants, “What should Lutheran worship look like in Africa? What the liturgy looks like in different African Lutheran Churches should and will be decided by the Africans themselves. This requires African scholars, pastors, evangelists, and musicians who are thoroughly trained in liturgical theology, history, and practice. Such training is also critical in order that Lutherans in Africa are able to recognize theological influences from the West which are inconsistent with and detrimental to faith and practice. Africans will also benefit from a study of the liturgical development in the early church beginning with its biblical, Jewish, and apostolic roots. The study should also include worship in the early church—north, east, and south of the Mediterranean and then include the liturgical contributions of the sixteenth century Reformation liturgical reforms, nineteenth century confessional Lutheran liturgical restoration, and the contributions to the Lutheran liturgy and hymnody in the twentieth and twenty-first centuries. The task of liturgical inculturation must be undertaken carefully and thoughtfully. It must not be done in a vacuum disconnected from the church catholic. Local African and American churches that ignore the theological struggles and contributions of…
As we debate the complex relationship of communicating the Gospel, we may not lose sight that the divine author behind it all is God Himself. God breaks into this world and seeks out man in his rebellious state and changes what He confronts. The hermeneutical concept that affirms this process is that of transformation. All churches in their localities must seek out the goal to transform their members and newcomers. As transformation was brought into the lives of those confronted by Christ, so too it continues with the preaching of the Gospel today. The Catholic Church calls all people to repentance, faith, and Baptism. Just as no people, no nations, can escape the effects of a globalized economy, so also the unbelieving world and communities cannot escape these universal realities of the Gospel.

Dr. Anssi Simojoki began his presentation on “The Lutheran Confessions and Missions” with the observation, “There are tens of millions of Lutherans in the world. Bearing this honourable name of ‘Lutheran’ should also require that we clearly know what it means to be Lutheran, a Lutheran church, a Lutheran Christian, a Lutheran pastor, a Lutheran missionary. German Lutheranism, which was theologically oriented in the period between the two great wars, was silenced for a long time after World War II. American Lutherans coming from the victorious side of the war were more interested in so-called practical than theological questions. In the absence of uncompromised theological reflection, alien ideas and concepts easily conquer our minds with the help of bestselling slogans. Ecumenical missiology, which dominates the World Council of Churches, many traditional main-line churches, and also the Lutheran World Federation, has become a junkyard of missiological slogans: Kingdom of God, shalom-principle, liberation, and so forth. Many Lutherans have responded to this phenomenon by attempting to incorporate as many Lutheran principles as possible into the ecumenical missiological sausage. As we all should know, sausage is a delicacy, which is made of various leftovers of slaughtered animals, ground, spiced, and then compressed into a bit of intestine or plastic. The Bible does not speak in slogans or watch words. Genuine Lutheranism is a well-integrated doctrinal, theological, and practical totality. All true biblical theology is Christology. Therefore, Lutheran scriptural mission work is nothing less than opening through the Word of God the mysteries of Christology as believed, taught, and confessed in the ecumenical Creeds and the Lutheran Confessions for all in the area of our mission efforts.”

Other engaging presentations included “Church Cooperation, Fellowship, Partnership, and Unity and Augsburg Confession VII,” by Bishop David Tswaedi; “Spiritual and Traditional Beliefs in the Malagasy Lutheran Church Indigenous Lutheran Movement,” by Dr. Joseph Randrianasolo; “The Missiological Impact of the Mpiandry Movement upon Theological Education in the Malagasy Lutheran Church” by Rev. Robert Bennett; “Distance Theological Education Models: Are They Viable: If So, How Will They Work?” by Dr. Paul Mueller.

A refrain heard throughout the conference was the great need and desire among the Africans for serious theological training. Seminaries are seen as crucial to the mission and life of the church. For the past thirteen years, President Dean Wenthe has provided CTS with a missionary focus that is solidly biblically and theologically grounded. It is a beautiful thing to see our professors engaged all over the globe with fellow Lutheran colleagues. They return to Fort Wayne intellectually, theologically, and spiritually invigorated to carry on with their work among our students and in our Synod.

Rev. Dr. Timothy C. J. Quill is Associate Professor of Pastoral Ministry and Missions as well as Dean of International Studies at Concordia Theological Seminary.
CONCORDIA THEOLOGICAL SEMINARY
Calendar of Events 2008-2009

November 2, December 7, 2008
First Sunday Brunch

November 2, 2008
All Saints Choral Vespers
Seminary Schola Cantorum
7:30 p.m. Kramer Chapel

November 2-4, 2008
Good Shepherd Institute

November 4–5, 2008
Advent Preaching Workshop

December 15, 2008
Advent Candlelight
Choral Vespers
Seminary Schola Cantorum
4:00 p.m. Kramer Chapel

January 4, January 18, 2009
Symposia Choral Vespers
Seminary Schola Cantorum
4:45 p.m. Kramer Chapel

January 21, 2009
Epiphany Lessons and Carols
Seminary Kantorei
4:00 p.m. Kramer Chapel

January 23–25, 2009
Christ Academy College

January 23–25, 2009
Phoebe Academy College

February 1–2, 2009
Real Men’s Retreat

May 1–2, 2009
Contending for the Faith

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EXEGETICAL THEOLOGY
Tuesday, January 20, 2009
7:30–7:45 a.m. Matins, Kramer Chapel
7:30 a.m.–4:30 p.m. Registration, Sihler Auditorium
9:00 a.m. Welcome—Dr. Dean O. Wenthe, President and Professor of Exegetical Theology, Concordia Theological Seminary
9:05 a.m. “The Church’s Scriptures and Functional Marcionism”—Dr. Daniel L. Gard, Professor of Exegetical Theology, Concordia Theological Seminary
10:00 a.m. Chapel
10:30 a.m. Coffee Break
11:00 a.m. “The Old Testament Canon: A Rich Tapestry or a Collection of Threads?”—Prof. Jeffrey H. Pulse, Associate Professor of Exegetical Theology, Concordia Theological Seminary
12:00 noon Lunch
1:00 p.m. “Has Diversity in the Scriptures Been Overemphasized? Listening to the Coherent Witness of the ‘Goodly Fellowship of Prophets’”—Dr. Christopher R. Seitz, Research Professor of Biblical Interpretation, Wycliffe College, University of Toronto, Ontario, Canada
2:15 p.m. “The Big Bang and the Book of Amos”—Dr. R. Reed Lessing, Professor of Exegetical Theology, Concordia Seminary, St. Louis, Missouri
3:00 p.m. Coffee Break
3:15 p.m. “Lex orandi, lex credendi: Sacramental Unity in the Midst of Biblical Diversity”—Dr. Arthur A. Just Jr., Professor of Exegetical Theology and Director of Deaconess Studies, Concordia Theological Seminary
4:00 p.m. Panel Discussion (Moderator: Dr. Charles A. Gieschen, Chair, Department of Exegetical Theology, Concordia Theological Seminary)
4:45 p.m. Vespers, Kramer Chapel
5:00 p.m. Dinner

Wednesday, January 21, 2009
7:30–7:45 a.m. Matins, Kramer Chapel
7:45 a.m. Short Exegetical Paper Sectionals
9:00 a.m. “The Beauty and Unity of Sacred Scripture as Servant of Christ”—Dr. Dean O. Wenthe
10:00 a.m. Chapel
10:30 a.m. Coffee Break

Concordia Theological Seminary
in Fort Wayne, Indiana, will again host its annual Symposia, January 20–23, 2009. Held every year on the Fort Wayne campus, presentations on Exegetical Theology and the Lutheran Confessions will highlight the four-day event.

Celebrating its 24th year, the theme for the Exegetical Theology Symposium is *The Coherence of the Sacred Scriptures*. The 31st annual Symposium on the Lutheran Confessions has chosen *A Last Look at Missouri’s Critical Time: The 1950s to 1970s* as its theme.
11:00 a.m.  “And Lead Us Not into Temptation: The Old Testament Background for the Sixth Petition” — Dr. Walter Maier III, Associate Professor of Exegetical Theology, Concordia Theological Seminary

11:50 a.m. Lunch

**LUTHERAN CONFESSIONS**

**Wednesday, January 21, 2009**

12:45 p.m.  Organ Recital, Kramer Chapel

1:30–2:00 p.m.  “An Introduction to a Past Controversy”

2:00–3:15 p.m.  “A Pilgrim from Wittenberg to Constantinople: Jaroslav Pelikan” — Dr. Robert L. Wilken, The William R. Keenan, Jr. Professor of History of Christianity (Emeritus), the University of Virginia, Charlottesville, Virginia

3:30–4:45 p.m.  “A Pilgrimage Not Taken: Arthur Carl Piepkorn” — Dr. Philip J. Secker, Director, The Arthur Carl Piepkorn Center for Evangelical Catholicity, Mansfield, Connecticut

4:45 p.m.  Symposia Choral Vespers, Kramer Chapel

6:00 p.m.  Dinner

7:00 p.m.  Symposium Social in the Commons

**Thursday, January 22, 2009**

7:30–7:45 a.m.  Matins, Kramer Chapel

8:30 a.m.  “J.A.O. Preus: Theologian, Churchman, or Both” — Dr. Lawrence R. Rast Jr., Academic Dean and Professor of Historical Theology, Concordia Theological Seminary

10:00 a.m.  Choral Matins, Kramer Chapel

11:00 a.m.  “Making a Difference: The Theology of Robert D. Preus” — Dr. David P. Scaer, Scaer Chair in Systematic and Biblical Theology; Chair, Department of Systematic Theology; Editor, *Concordia Theological Quarterly*; Concordia Theological Seminary

12:00 p.m.  Lunch

1:15–2:30 p.m.  “Out of Step or Before His Times: Berthold von Schenk” — The Reverend Paul Robert Sauer, Pastor, Our Savior Lutheran Church, The Bronx, New York; Associate Editor, *Lutheran Forum*

2:30–3:00 p.m.  “Student Memories: Martin Scharlemann as Biblical Scholar and Theologian” — Dr. Dean O. Wenthe

3:00–4:00 p.m.  “Could It Have Been Otherwise?” — Panel Discussion

5:30 p.m.  Symposium Banquet

**Friday, January 23, 2009**

7:30–7:45 a.m.  Matins, Kramer Chapel

8:45 a.m.  “Dr. Walter A. Maier as Evangelical Preacher” — Dr. Richard J. Shuta, Professor of Theology, Concordia University, Ann Arbor, Michigan

10:00 a.m.  “Goal, Malady, Means as Law-Gospel Ersatz in the Theology of Richard R. Caemmerer” — Dr. David R. Schmitt, Professor of Homiletics, Concordia Seminary, St. Louis, Missouri

11:00 a.m.  Itinerarium, Kramer Chapel

11:30 a.m. Lunch

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**Lenten Preaching Workshop:**

**Monday, January 19, 2009**

“Have This Mind among Yourselves which Is Yours in Christ Jesus”

This year’s seminar will unpack deeply the insight into Christ Jesus afforded by the Carmen Christi (Hymn of Christ, Philippians 2:5–11), an early Christian hymn that Paul incorporated into his letter to the Philippians. Lent is not a striving for something we don’t have, but the appreciation of all Christ brings. Hence, the “Mind among Yourselves” that Paul writes of in Philippians 2:6 is the Christ-mindedness that comes to the congregation as it focuses upon the person of Christ through the preaching of the pastor. The series parallels the humiliation and exultation of Christ in the great Hymn of Christ and will prepare the congregation suitably for Holy Week and Easter. The presenter is Dr. John G. Nordling, Associate Professor of Exegetical Theology at Concordia Theological Seminary, Fort Wayne, Indiana.

Registration is $165.00. Full payment or a non-refundable deposit must accompany all registrations to guarantee your registration. The deadline for registration is January 8, 2009. Registration forms and additional information can be found online at [www.ctsfw.edu/events/symposia](http://www.ctsfw.edu/events/symposia). Click on events, click on Symposia, or call 260-452-2241.
Believing, Teaching, and

Mention the word Lutheran, and for most people images of lederhosen, steins, and bratwurst come to mind. But not all Lutherans are of German descent, and Dr. Naomichi Masaki stands as one who knows. Raised as the son of a Japanese Lutheran pastor, it was his upbringing in Kobe, Japan, that was formative in his growth as a Lutheran pastor and professor.

“My father is a well-known pastor and evangelist not only among Lutherans but also among Christians in many other denominations in Japan,” he noted, “but he was raised non-Christian until the end of World War II.” Converted in a Methodist circle, he was soon given a burning desire to become a pastor to proclaim the Gospel. Giving up his study to be a medical doctor and many other obstacles, he finally attended a divinity school at a Methodist university only to be disappointed in the liberal teachings.

It was then that he and other classmates heard rumors that the “Vikings” had arrived in Kobe, a city that was reduced to ashes during the war. Those Vikings turned out to be missionaries from Norway who, after China closed its doors to them, had found their way to Japan in the hopes of continuing to spread the Gospel. Through meetings with this

In every culture, the problem of human beings is still the same and the solution is also the same. We are sinners before God, bottomlessly sinful, as Dr. Luther described our condition. We can’t even comprehend how sinful we truly are in our lifetime! But our Lord Jesus has answered for all our sins and sinfulness on the cross. There is no sin greater than what our Lord has answered for on Calvary. Not only that, He also bestows on us freely that forgiveness He achieved on the cross for us in such a way that we are not left in any doubt. Through the pastoral office Jesus baptizes us, absolves us, and puts on our tongues His body and blood for our forgiveness. The gift of forgiveness and life is for us all whether we are Americans, Germans, or Japanese!
missionary family, Dr. Masaki’s father eventually became a Lutheran. As a Lutheran pastor, he planted many congregations, served as the Lutheran Hour Speaker, taught at the seminary, authored numerous books, and later in life colloquized into The Lutheran Church—Missouri Synod.

A young Dr. Masaki was given a desire to be a pastor as he grew up on the campus of Kobe Lutheran Theological Seminary while watching his father’s joy in preaching the Gospel. Passionate about bringing the Gospel to others, besides serving actively in a local congregation, he joined an inter-denominational group of young Christians on his university campus. “I was a Lutheran, but did not yet have a profound appreciation of confession Lutheran theology. Still, it was a valuable experience to work with students of Mennonite, Baptist, Methodist, Evangelical Free, and many other Protestant backgrounds in order to win souls. When the Lord converted our non-Christian friends, however, often we had an argument about which church they should belong to!” he jokes.

When he was ready to go to seminary, Dr. Masaki was unsure of which school to attend. Then in Kobe he met Dr. Robert Preus, former president of Concordia Theological Seminary, who told him, “We have the best seminary in the whole world!” He became a student in Fort Wayne and spent his vicarage year in northeastern New Jersey, a suburb of New York city. Realizing the large number of Japanese in the area, he began to take inventory of the situation. Many young Japanese executives working for corporations like Sony lived nearby. While they toiled through twenty-hour work days, their wives struggled with understanding language and culture, dealing with loneliness, and making friends.

With the blessing of his vicarage congregation, he worked to form the Japanese in U.S. Culture program, which helped the wives learn about everything from grocery shopping to the PTA. During these lessons, he also held a chapel time with preaching and prayer, and attendance was strong. “I always proclaimed the Gospel to them,” he notes, “and as I became friends with the people, the Lord prompted them to be interested in learning more about Him, gathering them to Bible classes, giving them a desire to be baptized.” Seeing the need, eight surrounding congregations eventually banded together to reach more Japanese people with the Gospel. The district then issued a call on behalf of those congregations, asking Dr. Masaki to be a missionary-at-large to the Japanese people in New Jersey upon his graduation from the seminary.

Ministering to the Japanese, he notes, was essentially no different from preaching to lifelong Lutherans. “In every culture, the problem of human beings is still the same and the solution is also the same. We are sinners before God, bottomless sinful, as Dr. Luther described our condition. We can’t even comprehend how sinful we truly are in our lifetime! But our Lord Jesus has answered for all our sins and sinfulness on the cross. There is no sin greater than what our Lord has answered for on Calvary. Not only that, He also bestows on us freely that forgiveness He achieved on the cross for us in such a way that we are not left in any doubt. Through the pastoral office, Jesus baptizes us, absolves us, and puts on our tongues His body and blood for our forgiveness. The gift of forgiveness and life is for us all whether we are Americans, Germans, or Japanese!”

There are differences in culture, to be sure, which cannot be dismissed. In Japan, Dr. Masaki explains, people “are surrounded by Buddhism, Shintoism, Confucianism, and sects of all these, not to mention secularism, and post-modernism. Shintoism is a way of life. Buddhism is embedded in the culture. Confucianism is a silent religion permeating all facets of life. They all give the people suggestions on the wisdom of life, but they cannot deal with sin. The people are then left in a regrettable darkness of uncertainty, and their deepest needs are never touched. While people live in such an advanced technology and strong economy, they live in a false security.”

There is much that should be done for the vast majority of Japanese people who are not Christians. To that end, Concordia Theological Seminary began to facilitate regular visits from faculty to the seminary there. Dr. Timothy Quill, Dean of International Studies, will begin by visiting Kobe this fall.

There is also a need for solid Lutheran literature in the Japanese language. Japanese love to read, but finding Lutheran material is not easy. “The Christian population in Japan is less than one percent,” Dr. Masaki notes, so few Lutheran books can be found and even fewer to be used as textbooks at the seminary. “We desperately need resources in that area in that language. We pray that the Word of the Lord may grow also in Japan.”

In the end, Lutherans can help to engage the Japanese and their culture by doing what they are given to do best: “We Lutherans are deeply blessed with the saving Gospel. We are also means of grace Christians. The dynamic flow of our Lord’s giving and our receiving of forgiveness is all His doing. Jesus is the speaker and the giver of the gifts; we confess Him in doctrine, liturgy, and daily living. His blessings move us out into our calling and also into the Japanese people where His gifts have their fruition.”

Rev. Dr. Naomichi Masaki
Assistant Professor of Systematic Theology
For the Life of the World

Concordia Theological Seminary Sponsors
Eleven Days in the Steps of Martin Luther
Hosted by President and Mrs. Dean Wenthe and Kantor Richard and Dr. Barbara Resch

May 27 – June 6, 2010

It is with great pleasure and excitement that Concordia Theological Seminary announces “In the Steps of Martin Luther,” a tour of Germany along with a once-in-a-lifetime opportunity to attend the world famous Passion Play in 2010 in Oberammergau. Seminary hosts for this adventure are President and Mrs. Dean Wenthe and Kantor Richard and Dr. Barbara Resch.

The tour will take you on an eleven-day adventure (May 27–June 6, 2010) into history and the lands of central and northern Germany. You will walk in the footsteps of Martin Luther and witness sites important to his life and to the Reformation. You will also attend the Passion Play, a performance first done by the villagers of Oberammergau in 1634 in fulfillment of their promise to God for sparing them from the Black Plague. It has been presented every ten years since then!

In addition to the time spent in Oberammergau, tour participants will have the opportunity to visit Wartburg Castle in Eisenach, St. Severi Church in Erfurt, Luther’s birthplace in Eisleben, the Castle Church in Wittenberg, historic Berlin, Leipzig, Munich, and Augsburg, where the Lutherans offered their confession to the emperor.

But even if you are not a historian or a Reformation enthusiast, you will no doubt enjoy the magnificent scenery of the German countryside, towns, cities, and the experience of growing together in community, friendship, and faith with our group.

The price of the tour is $4069 (leaving from Chicago) or $4369 (leaving from Fort Wayne). This includes roundtrip airfare, first class and select hotels, private homes or pensions in Oberammergau, most meals, admission tickets for the Passion Play, the services of a professional tour director, and sightseeing in a deluxe motorcoach.

The tour promises to be a wonderful experience for all with time to enjoy the fellowship of old friends and new. Nawas International Travel is making all the arrangements and has earned a reputation for reliability and excellence in their fifty-nine years of business, many in which they have successfully served the seminary.

While the year 2010 seems a long way away, now is the time to make plans and reserve your place on the tour as space is limited. Don’t miss out on this opportunity to see the Passion Play and experience Luther’s Germany!

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Phone Number: ____________________________________________________________
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Mercy is a gift from God, lived out daily in the lives of believers in Christ. This truth is identified and spoken of throughout Scripture. God’s Word tells us about the One who gives mercy and His love for mankind and about what Christ has done and continues to do for us in Word and Sacrament. By that same mercy, our vocations are intricately designed to be His channels of compassion and charity. Through God’s forgiveness, we experience the love of creation, the love of redemption, and the love of sanctification. Further, through His grace, our faith is generated and sustained, and those acts of mercy allow us to continue fulfilling His command. As Wilhelm Loehe wrote, “However, the Lord not only commands mercy upon the entire world, but He also promises His own helping presence to those who will exercise mercy saying, ‘Lo, I am with you always to the end of the age.’”
One of God’s merciful acts is the foundation and growth of Christianity in India. It goes back to the time of the apostles. It is noteworthy to understand that the apostles Thomas and Bartholomew planted the Gospel seed. St. Thomas entered India as a carpenter, preached the Gospel, performed miracles, and died a martyr at Mylapore in southern India. More recognition is given to St. Thomas in comparison to St. Bartholomew, because no mention of his name occurs in ecclesiastical literature before Eusebius mentions, “Bartholomew left a copy of the Gospel of Matthew in Hebrew which Pantaenus, a missionary of the third century, found there in the hands of the local people.” The Lord brought people to faith through the instruments of His apostles, and it was the dawn of early Christianity.

It’s amazing to see the Lord’s acts of mercy with the growing numbers of believers in a country where Hinduism is predominant. Early conversion led to persecution, however, it did not prohibit the western churches from bringing in the light of the Gospel. Believers understood the theology of cross, and they faithfully endured it.

The next decades saw several developments in growth of churches. In 1895, The Lutheran Church—Missouri Synod (LCMS) inaugurated the first overseas mission church in India in the Synod’s history. In 1959, at the Synod’s proceedings, it was recognized as the India Evangelical Lutheran Church (IELC), and as a partner church faithfully embraced the Sacred Scriptures and the beautiful Lutheran Confessions as the true exposition of the Word of God.

By faithful confession of the Lord’s doctrine with a proper distinction between Law and Gospel, LCMS World Relief and Human Care (WR-HC), the mercy arm of the Synod, under the leadership of Rev. Matthew Harrison, ventures into the caring ministries in further strengthening the church. Human need is tremendous, and especially reaching out to the poor, the needy, and the suffering. There is also a need to strengthen the IELC educational, spiritual, and economic programs.

As a deaconess serving at LCMS WR-HC, my first overseas human care mission to India was memorable. In 2005, we received an invitation from the IELC, which offers the deaconess program but wanted to strengthen the curriculum’s theological focus. The team members were Rev. Dr. Arthur Just, Deaconess Eva Rickman (then WRHC deaconess intern), and me.

There are tremendous opportunities for the growth of seminary and deaconess programs in India. As a deaconess, I could identify the necessity of training programs for women in spiritual care, medical/nursing care, counseling, social work, teaching of faith, care for the weak and impoverished, administrative responsibilities, and other vocations needed for the church’s life. Added to this, assistance is required for caring for the children with disabilities, orphans, battered women and children, substance, alcohol and for those suffering from sexual abuse. With their newly elected president, Rev. Samuel, we see a strong partnership between the IELC and the Synod’s mercy arm. It is our goal to bring them the theology of mercy through human care ministries together.

Deaconess Grace V. Rao serves at LCMS World Relief and Human Care in St. Louis, Missouri.

It has been estimated that more books have been written about Martin Luther than any other person in history with the exception of Jesus. Luther continues to captivate the mind and the heart as he speaks with realism and grace to the human condition. Several new books are available this Reformation that allow the voice of Luther to sound forth with evangelical clarity and vigor.

Mark Tranvik has produced a fine study edition of a foundational text for Reformational theology, Luther’s *The Freedom of the Christian* (1520). In this little treatise, Luther lays out the paradoxical nature of the Christian life as one of both freedom and servitude. The Christian, Luther says, is completely free, subject to none for Christ’s sake. Yet at the same time, the Christian is completely a servant, subject to all for the sake of the same Christ. It is in this work that the Reformer speaks of the Christian life as a life that is not centered in the self but in Christ and the neighbor. By faith, the believer is drawn outside of the self and caught up in Christ while by love he descends into the need of the neighbor. Luther’s *The Freedom of the Christian* is at once polemical and pastoral as he extols the utter sufficiency of Christ Jesus and the freedom we are given in Him from sin, death, and the Law. Professor Tranvik’s fresh translation, the woodcuts that illustrate the text, and the accompanying introduction, “Martin Luther’s Road to Freedom,” make this volume an excellent choice for a study piece in Bible class.

Hans Joachim Iwand (1899–1960) was a German Luther scholar who lived through the horrors of World War II, sustained and given courage by Luther’s theology of the cross. Recently translated into English, *The Righteousness of Faith According to Luther* is a wonderful study of how the Reformer parses the Law from the Gospel so that Christ alone is proclaimed as our righteousness. The world would fuse together civil righteousness, that is, the righteousness of human morality with the righteousness that saves. Luther, Iwand says, distinguished these two kinds of righteousness and in doing so, “Luther did not split the church, but preserved it” (66). In our day, plagued as it is by both antinomianism and legalism, *The Righteousness of Faith* is a profound meditation on the necessity of preaching both the Law and the Gospel without mixing or muddling them so that Christ alone is the end of the Law for faith.

Finally, there is Oswald Bayer’s new book, *Martin Luther’s Theology: A Contemporary Interpretation*, representing a lifetime of careful research into the teachings of Luther. Bayer’s book is really a systematic theology of Luther around signature themes of the *Small Catechism*. While it is often argued that Luther was no systematic theologian, it is not to be taken that he was incoherent or disorganized in his articulation of the Holy Scriptures. Luther understood the Scriptures from the within out, that is, from their living center in Christ Jesus, the Justifier of the ungodly. Bayer’s statement that “To make God the true and certain God is the office of Jesus Christ” (127) rings throughout the book whether he is expounding Luther’s doctrine of creation, the nature of faith, the two realms, prayer, the Sacraments, or the last things. While *Martin Luther’s Theology: A Contemporary Interpretation* is not a book for beginners in the study of Luther, it is a guide to his thinking that will open up the simple language of the catechism to more profound understanding. With Luther, like the Scriptures, there is always more to learn.

A careful reading of Bayer will sharpen pastors in their teaching of the catechism, and it will challenge thoughtful laity to appreciate more fully the depth and clarity of our theology.

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*.

Editor’s Note: These three books may be ordered from the Concordia Theological Seminary Bookstore.
Many obstacles may make it seem impossible to move to the seminary and be formed in Jesus Christ as a servant: finances, family, selling a home, or simply apprehension about making such a big change in vocation. For Donald Welmer, starting at the seminary was delayed a year so that he could overcome cancer. He had Hodgkin’s Disease, a type of lymphoma.
On Easter Sunday 2006, Donald attended church to celebrate the resurrection of our Lord. That day also became a turning point for Donald as he began to realize a desire to become a pastor and proclaim the Gospel of Jesus Christ and His death and resurrection for the forgiveness of all our sins. When he was younger, his father, Rev. Michael Welmer, pastor of Epiphany Lutheran Church, Houston, Texas, had encouraged him to consider the ministry. In the meantime, Donald had chosen other priorities and becoming a pastor was far from his mind. This Easter Sunday, however, Donald's priorities changed, and he desired to be a pastor.

He contacted Concordia Theological Seminary, asked for information, and began the application process. Before long, he had been accepted and began to prepare for the move to Fort Wayne. All these years he had been avoiding the calling God had for his life, and now it seemed the time had come for him to answer God’s call and serve God’s people as their shepherd.

God had been calling Donald to be formed as a servant in Jesus Christ for many years. Now Donald was ready to serve, but he admits that maybe it was because it was on his terms. Donald thought the time was right for him, but God desired to teach him patience and soon after he was accepted to the seminary, he noticed lumps in his neck. The diagnosis followed quickly. It was cancer. Now instead of becoming a pastor, Donald needed a pastor.

Months of treatments, sickness, and pain were ahead of him, and the future became uncertain. The silver lining in this dark cloud was that this type of Hodgkin’s Disease was treatable, and his prognosis was good, but seminary would have to wait a few months. As treatments went on, he would call the seminary and optimistically announce that he would start “next quarter,” but the delays mounted and a year quickly slipped by.

Because he didn’t have insurance, Donald’s treatments required him to fill out a lot of paperwork and wait a long time in crowded waiting rooms for treatments he could afford. Most of us are discouraged and frustrated with long waits at the doctor’s office. Donald said, “I’m thankful for those waiting rooms. I was able to meet so many people from so many different backgrounds, all of whom needed the Gospel.”

During his year of treatments Donald was able to take two online classes, one on the Old Testament and one on the New Testament, in order to fulfill pre-seminary requirements. Now, more than a year after he would have originally begun his studies, he has finished summer Greek and launched into the fall quarter classes—cancer free.

Martin Luther said that it is prayer, meditation, and suffering under the cross that form a theologian. Donald sees this disease and the year of treatments as suffering under the cross, which God used to strengthen his faith and reliance on God’s grace. His formation as a pastor began as he struggled and, by God’s mercy, overcame cancer.

Now as part of the seminary community, his favorite part of campus is the centrality of the worship life. “The overall spiritual nature of the campus is awe-inspiring,” he notes. As Concordia Theological Seminary works to form servants in Jesus Christ, it is faith that lies at the center of the community and curriculum.

Donald is thankful that he finally answered God’s call to the seminary. To those who are considering serving the Church, he says to “do it.” “At least you can say you tried instead of ‘I wish I had done that.’ No regrets.”

To those who are considering serving the Church, he (Donald) says to “do it.” “At least you can say you tried instead of ‘I wish I had done that.’ No regrets.”
But the global war on terror has brought these two lives into contact—both far from home and loved ones, both weary and stressed, both living on the adrenalin of combat. And present with them both is the Lord who has created them, redeemed them, and embraced them with eternal love. When the young man leaves, he has received more than he thought he would. In his mind and heart is the message of Jesus, and in his hands are gifts from people he has never met but who have reached out to him through the Military Project.

Concordia Theological Seminary has always been dedicated to forming pastors with the hearts of missionaries. In this time of war, the seminary has also recognized the opportunity to specifically support our military chaplains and the troops and families that they serve.

“Good evening, sir. Got a minute?” the young Lance Corporal asks when he sees the Battalion Chaplain. “Sure. Come on in, and have a seat,” responds the pastor in uniform. This is not like the Chaplain’s civilian parish where his wife and children await his return. This is Iraq. This is war. And this is a young Marine who has noted on his personnel file that his religious preference is “None” and who has never, right to this moment, sat down with a minister of the Gospel.

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Concordia Theological Seminary has always been dedicated to forming pastors with the hearts of missionaries. In this time of war, the seminary has also recognized the opportunity specifically to support our military chaplains and the troops and families that they serve. In partnership with the people and congregations of The Lutheran Church—Missouri Synod, the seminary’s Military Project continues to grow and explore new ways to support the proclamation of the Gospel and to reach the world with acts of mercy in Jesus’ Name.
Please become a part of this timely and vital outreach. You can support our LCMS chaplains’ mission by donating to the Military Project. Four times a year, boxes filled with items of support for the body and soul are shipped to LCMS chaplains from Fort Wayne to Iraq and Afghanistan. The chaplains in turn distribute this material to our military members and to the citizens of Iraq and Afghanistan.

Hundreds of volunteer hours are given by faculty, staff, and students to make this possible. We need your help, but we also offer ours to you. November 10–12 will be a time to remember our nation’s veterans and those who now serve in uniform. Please join us on campus for prayer, learning, and the extension of support to those who defend our country.

The seminary is also prepared to come to your district, circuit, or congregation to assist you in local ministry to the military. Many of our parishes are far from military bases but still experience the disruption of lives due to the global war on terror. Reserve and Guard members (both in the pulpit and in the pew) are regularly called to serve for a year or more. Left behind are families, homes, and friends. How can a pastor minister to both the recalled military member and to the family he or she has left behind? What do pastors need to know about pre- and post-deployment family issues? What happens when a military member is injured or dies in the line of duty? How can the parish support not only their own member families but other families in the community?

While we pray for peace, those prayers ascend from a world filled with war. It is into the midst of a sinful, war-torn planet that the eternal Gospel of Jesus Christ is to be carried by His Church. Together we can make a difference. Will you join us?

Rev. Dr. Daniel L. Gard is a Professor of Exegetical Theology and currently serves as Dean of Military Chaplaincy Programs and as a Chaplain in the U.S. Naval Reserves.

CTS Military Project Is Caring for Those Who Serve

Concordia Theological Seminary supports our military by sending care packages to service men and women, and now has expanded the project by sending enough food and toiletries to LCMS Chaplains who are also serving in the war zones in order that they can share the contents.

Once those boxes are in the Chaplains’ hands they are able to reach out to many in the military, not only to Lutherans, but also to those who may or may not be Christians. Many of those whom the Chaplains reach through these packages feel very alone and forgotten and very much need our support, making this a wonderful outreach mission. This seemingly little thing gives Chaplains the opportunity to bring God’s Word to people in dangerous and deadly areas, and hope that when they come home they will continue to hear God’s Word.

What can I donate for the care packages?

Note: For toiletries send UNSCENTED items if available. For snacks send the ones in cans (pop up only) or plastic containers so they don’t get crushed and only 3-1/2” high for easier packing.

Items should be in smaller sizes for easier packing and may be used as stowed away items.

**Personal Care Items:**
- Chap-stick/Blistex
- Baby wipes
- Non-medicated eye drops
- Kleenex packs
- Foot and body powder
- Q-tips
- Vitamin C drops
- Zinc tablets
- Cold-ezz cough drops
- Toothpaste
- Throat lozenges
- Tooth brushes
- Lens cleaners
- Dental floss
- Batteries (AA and AAA)

**Food items: (NO PORK ALLOWED)**
- Beef & Turkey Jerky
- Beef Slim Jim’s
- Beef sticks
- Beef salami, or pepperoni
- Cereals
- Cold drink mixes
- Trail mix
- Individually serving sized fruits
- Granola cereal
- Granola bars

**Food items (in individual foil packs, pop top cans):**
- Tuna or chicken
- Chili or stews
- Mac & cheese
- Top ramen
- Instant cup of soup
- Cup of noodles
- Individually wrapped cookies
- Snack cakes
- Flavored crackers
- Chex mix
- Spicy snack foods
- Potato sticks
- Flavored popped corn
- Pretzels
- Canned salsa & dips
- Fiddle faddle
- Crackers & cheese spread
- Cracker jacks
- Cheese & crackers
- Cheese nips
- Peanut butter & crackers
- Chips

**Candy—EVERYTHING needs to be individually wrapped including:**
- Hard candy
- Red licorice
- Sweet-tarts
- Mints
- Jolly Ranchers
- Starbursts
- Life savers
- Gum—lots of it
- Nuts—all kinds
- Dried fruit & fruit roll-ups

**Miscellaneous items:**
- Books
- Magazines
- Devotional materials
- Stationery
- Hometown newspapers

**2008-09 Military Project Shipment Dates**

<table>
<thead>
<tr>
<th>Date</th>
<th>November 2008</th>
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<tbody>
<tr>
<td>Nov. 8, 2008</td>
<td>Feb. 21, 2009</td>
</tr>
<tr>
<td>May 2, 2009</td>
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**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, e-mail militaryproject@ctsfw.edu, or call 260-452-2100.
Each year, The Lutheran Church—Missouri Synod’s Board for Mission Services chooses pastors who have faithfully served members of the military for at least twenty years of active duty. The length of time and pastoral attitude of the chaplain speak highly to the men who receive it.

This year’s recipient was Rev. Dr. Daniel L. Gard, Professor of Exegetical Theology and Dean of Military Chaplaincy Programs at Concordia Theological Seminary. He received the bronze St. Martin of Tours medal on Thursday, October 9, 2008, in Kramer Chapel on the seminary’s campus. Bestowing the award was Rev. Dr. Mark J. Schreiber who serves as Director of the Ministry to the Armed Forces.

Captain Gard—with an undergraduate degree from Carthage College in History and a Master of Divinity degree from Concordia Theological Seminary—has been a chaplain in the U.S. Naval Reserves since 1988. Serving everywhere from Alaska to Sicily to Cuba to Virginia to Spain, he also worked as a mobilized reservist during Operation Iraqi Freedom in 2003 as well as being stationed at the Marine Forces Reserve in New Orleans until earlier this year.

The genesis of the award makes it even more fitting to the occasion. According to tradition, St. Martin of Tours, a fourth-century member of the Roman army, gave his military cape to warm a poor, shivering beggar. After doing so, he decided to end his military career and to serve others instead.

A humble priest later elected a bishop, Martin’s renown did not end there. His cape was, according to tradition, enshrined and carried into battle. The shrine, called a capella, was protected by a priest during each skirmish. The word capella eventually began to refer to the priest, the one who stayed with the soldiers in the midst of each battle. It is from this background that the word chaplain is used today and another reason why the award is so fittingly named after St. Martin.

In addition to this, Martin Luther, the Church’s beloved Reformer, was born on November 11, the day in the church calendar set aside to commemorate St. Martin of Tours, and was thus named after him. It is for these two reasons that Lutheran chaplains continue to receive an award befitting their work.

Seminary faculty and staff are excited to see one such chaplain back on campus after returning from his assignment in New Orleans, and students are anxious to see him back in the classroom. They, along with the entire seminary community, offer their congratulations to a pastor rightly deserving of the St. Martin of Tours Award and are equally thankful to see that it has been given to a man who has spent much of his life in faithful service to those defending our country even as he defends the faith.
The Good Shepherd Institute is pleased to announce the October 2008 release of its first compact disc, *Hymns of Comfort and Peace: Hearing God’s Promises in Times of Need*. 

Faithful pastors often wish that they could continue to offer comfort even after they leave a hospital room, a hospice bedside, a grieving widow, parents suffering the death of a child, and a host of other pastoral situations that they regularly face. Over the years, the Good Shepherd Institute of Pastoral Theology and Sacred Music has received requests for a resource that could be given to those in need, a resource that would continue preaching the Gospel carried by God’s very good gift of music—even after the pastor leaves. 

*Hymns of Comfort and Peace* is the Institute’s answer to these requests. While music itself is comforting, music that fittingly carries the sure promises of our Lord and Savior, Jesus Christ, is an extraordinarily powerful and wonderful balm for the soul. This is music that is able to give just the right words to hearts and minds that when left on their own are often speechless.

What follows is a list of the thirty-five hymns sung in a clear, straightforward manner by one of the following:

- The St. Paul’s Lutheran Church Children’s Choir, Fort Wayne, Indiana
- The Seminary Kantorei, Concordia Theological Seminary, Fort Wayne, Indiana
- Mark Loder, CTS Kantorei member
- Chrissy Young, CTS Schola Cantorum member

It is the Institute’s sincere desire that the words and music presented on this CD will beautifully and confidently preach Christ as the only true peace in all times—but especially in times of trial and need.

The CD will be sold through the Concordia Theological Seminary Bookstore for $15.95. However, quantities of five or more will be available at the reduced price of $12 each, plus shipping and handling. Quantities of ten or more will be available for $10 each, plus shipping and handling. The reduced price based on quantity is available ONLY through the Good Shepherd Institute Office. Contact Yohko Masaki at 260-452-2224, or e-mail your order to masakiy@ctsfw.edu.
A Free Retreat for College Men
January 23–25, 2009

Christ Academy College is intended for all college age men, from both state and private institutions, who are seeking the Office of Holy Ministry. The weekend includes classroom observation in the seminary, unique lectures specifically for CAC students, and an opportunity to visit with both students and professors at the seminary. We look forward to seeing you at the upcoming CAC retreat, and we welcome you to our seminary community.

What’s Included?
- All meals in Katherine Luther Dining Hall
- Housing on campus during the event
- CA College polo shirt
- A taste of seminary life in worship, classes, and community
- Optional: registration for any or all Symposia events (January 20–23)
  Note: Reimbursement for travel is offered as available. Please inquire.

Visit our Web site and register online at www.ctsfw.edu/cacollege, call 1.800.481.2155, or e-mail cacollege@ctsfw.edu for more information.

Concordia Theological Seminary exists to form servants in Jesus Christ who teach the faithful, reach the lost, and care for all.