The Seminary Library: A Servant of Christ and His People  By Dr. Dean O. Wenthe

Forming Servants into the Future  By Rev. Brian M. Mosemann

Reaching Out Via Technology  By Rev. William S. Johnson
**What is a seminary? What is seminary education?**

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

John 10:10b

Hum an life is a remarkable witness to God’s goodness. Man and woman, in the Scriptural account of creation, are the apex of God’s creative work (Genesis 1 and 2). God’s gracious goodness is exhibited by His ordering of all the world—the stars, the sun, the moon, the sea and all the creatures—for the support and enjoyment of Adam and Eve.

Genesis 1 concludes by God giving Himself in His image and blessing Adam and Eve (vv. 26–30). Genesis 2 describes the wonderful communication and comfort with God that Adam enjoyed. God even provides a special garden for Adam’s enjoyment (v. 15). The personal and intimate way in which God forms Eve as a companion for Adam displays His profound care and goodness (vv. 21–25).

This portrait of human beings positions them at the center of the world’s story (i.e., the world’s history will unfold not haphazardly or by chance, but in accord with the actions of Adam and Eve). The Scriptural account assumes cosmic significance for man and woman. Human beings truly matter for their lives are gifts from the hand of a gracious Creator. Unlike the prevailing assumptions of evolution and secularism that human beings are accidental agents—chance configurations of chemical and biological components—the scriptural description challenges such a reduction of humanity to material forces.

Not only Genesis 1 and 2, but the entire Scriptures assume and display the centrality of human beings in God’s ordering of history. Jesus’ words in Luke 15 are beautiful in their description of human worth: “In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents” (v. 10).

Of course, the definitive display of God’s gracious care for human beings is the gift of Himself in His Son, Jesus of Nazareth:

For God so loved the world, that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life. (John 3:16)

The formation of future pastors and deaconesses enfleshes this great gift that in Christ human beings are restored to the life that God originally bestowed.

This truthful story of God’s gracious action—in creation and in redemption—defines every Christian by life rather than by death.

Indeed, whether or not it is articulated, every human being will live and speak in ways that clearly exhibit the story they have entrusted themselves to embody.

Human beings who limit their meaning to pride, power and pleasure inwardly refuse the claim that life is more than the moment. Their identity moves irrevocably towards death. As C. S. Lewis stated: “Hell is where God finally lets people have their way. They did not want God and now they will not have Him.”

The noble calling that pastors and deaconesses enjoy is to announce and invite people away from the story of death to the story of life—away from the story of self-absorption to the story of life in Christ.

This life in Christ is born and grounded in Holy Baptism:

We were therefore buried with Him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. (Romans 6:4)

Thus, the training of pastors and deaconesses is more than memorizing Bible passages or theological data. It is the acquiring of that knowledge for the purpose of daily living and speaking (i.e., the student’s words and behavior are to exhibit his or her identity in Christ).

Such lives, of course, are lived out of God’s grace and goodness in Christ rather than according to some calculus of human merit. Seminary students remain sinners, but their behavior depends upon repentant trust in Christ’s saving work and continual prayer that His work might be manifest in their lives:

For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast. For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do. (Ephesians 2:8–10)

What such formation entails by God’s grace are habits of being (i.e., a way of life that enfleshes the story of Christ):

Be initiators of God, therefore, as dearly beloved children and live a life of love, just as Christ loved us and gave Himself up for us as a fragrant offering and sacrifice to God. (Ephesians 5:1–2)

Integrity, authenticity and all the virtues flow from love—love for God and love for neighbor.

Hence, seminary education at its center is a love story. It is the story of God’s love for humanity in the gift of His Son. It is the story of those who love God in response. It is the story of those who wish to give their lives to live out the story of God’s love and share it with all of the human family.

In a word, it is a community that believes and embraces Jesus’ word: “I have come that you might have life and have it to the full” (John 10:10).

Cordially yours, in Christ,

Rev. Dr. Dean O. Wenthe
President, Concordia Theological Seminary

FROM THE PRESIDENT
This icon depicts Jesus’ statement: “I am the vine; you are the branches.” John 15:5
It rightly communicates that Jesus is not just an idea or a theological abstraction, but the very source of the Christian’s life.
For the Life of the World

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Attention future pastors or deaconesses!
Please join us at one of our next

Prayerfully Consider Campus Visits
Concordia Theological Seminary—Fort Wayne, Indiana

October 21–23 2010
Consider arriving a day or two early for more class time

March 24–26 2011
Consider arriving a day or two early for more class time

SEE Learn about being formed in Jesus Christ. This centers around three things: the chapel where Christ gives you His good gifts; the classroom where you are molded into an informed and thinking servant in and for Christ’s Church; and the community where interaction between students and faculty produces thoughtful and formative experiences.

DISCOVER Look at financial aid options, housing, schools and jobs. It’s also your chance to tour Fort Wayne and learn more about the place you will soon call home.

MEET Acquaint yourself with the faculty and students who make Concordia Theological Seminary a school second to none.

INQUIRE Pair up with your “Campus Companion.” Spend time going to class together, grabbing coffee and asking questions.

Please call 1.800.481.2155 with any questions, or go to www.ctsfw.edu/pcv. Online registration: www.ctsfw.edu/pcv
One of the films that carried an interesting message in the 1960–70s was based on a book. The title was Fahrenheit 451, the temperature at which paper burns. The plot projected a future world where a totalitarian government sought to control the population by limiting access to ideas. Hence, this government decreed that all books be burned. The resistance movement had instituted a program whereby books were memorized by individuals. In forests and remote locations, these books were then passed on orally to younger people so that their message would be preserved.
While this fictional world was a clear warning against the totalitarian inclinations of some governments (China, the Soviet Union), a real historical parallel is instructive.

After the sack and fall of Rome in the year 410, Europe descended into the Dark Ages. Various groups ravaged the continent and destroyed the cities with their libraries and centers of learning. In that context, Irish monks dedicated their lives “to copy all of Western literature—everything they could lay their hands on” (Thomas Cahill, *How the Irish Saved Civilization* [New York: Doubleday, 1995], 3).

Historians have noted that the whole of Western culture—both Christian texts and classical literature—was in danger of being lost. The remarkable contribution of these monastic libraries can hardly be overestimated.

In truth, the art of the scriptorium was virtually unknown in the indigenous monasteries of Italy and Gaul. Monastic manuscript art had traveled from the workshops of Syria and Egypt by way of Ireland and Britain and, at last, to the continent of Europe. But now, the depleted store of continental codices rose steadily. By the middle of the eighth century, Fulda, for instance, was employing forty full-time scribes. (Cahill, 206)

Imagine a world without the literary masterpieces of Greece, without Plato and Aristotle, without the Roman authors Cicero and Virgil. Even more destructive to the human family would be the loss of Sacred Scripture and early Christian literature.

Perhaps the most thorough examination of libraries in antiquity observes:

The rise and triumph of Christianity had a profound effect upon literature: it elevated religion into a predominant concern. To be sure, there were still other writers, in both Greek and Latin, who dealt with secular subjects, but they are minor compared with the great Christian authors, the likes of Basil or Eusebius in Greek, of Augustine or Jerome in Latin. There was an outpouring of studies of the text of the Bible, commentaries on passages and interpretations of them, discussions of the nature of the divine, diatribes against views held to be heretical, and so on. Such literature was out of place on the shelves of the libraries that existed; it required its own libraries. These arose as part of Christian churches, monasteries, and the like and, spreading far and wide during the Middle Ages, were steps in the progression toward the libraries of today. (Lionel Carson, *Libraries in the Ancient World* [New Haven: Yale University Press, 2002], 136)

One need not reflect very long to embrace and to support the treasure of good, even God-given blessings that a seminary library generously provides for its students and also for the entire Church. From commentaries on Sacred Scripture to exposition of the creeds and confessions to the most practical and concrete guides for the Christian life, the seminary library is a priceless source of knowledge.

The most recent issue of *In Trust* (Spring 2010) contains a splendid article by Melody Layton McMahon, entitled “More Than a Study Hall.” This piece concisely challenges some widespread assumptions that would suggest that theological libraries are nearing the end of their history. It also maps a future that includes prudent use of digitized texts and appropriate efficiencies.

A final issue is noteworthy. When one considers the content of so much that the Internet and other media conveys, Concordia Theological Seminary seeks to share the beautiful, truthful and eternal grace of God in Jesus Christ with all the world. Our theological library is a key resource for disseminating texts and knowledge about the true and living God: the Blessed and Holy Trinity.

Could it be that a future historian will look back upon the twenty-first century and credit theological libraries with preserving the beautiful, truthful and eternal Word of God that offers the grace and mercy of God in Jesus Christ?

Dr. Dean O. Wenth serves as President of Concordia Theological Seminary, Fort Wayne, Indiana.
Ser\v{v}ing into the Future

By Prof. Robert V. Roethemeyer

One of the best concrete examples of CTS serving into the future is, in fact, now each day more of a concrete reality. As the pictures below illustrate, the library expansion had a visible footprint this spring. By the time you are reading these words, the erection of steel will be underway, adding a vertical dimension.

The importance of this expansion cannot be overstated at a time when some would question the future of libraries, even theological libraries. This is underscored by the lead article in the Association of Boards in Theological Education’s In Trust magazine this month. The article challenges three common assumptions about the library of the future, noting that “some of the prognostications can’t stand up to the light of scrutiny.” We concur.

Assumption 1—Libraries will be largely stripped of books; resources will all be digitized.

While the Google Books Project seeks to digitize all books, over 80 percent of those books are protected by copyright. What Google does for discovery, it cannot do for delivery. Instead, it points users to libraries and bookstores for the full text! This is one of the reasons why, on average, over the last seven years we have loaned five books for every one that we have borrowed. The expansion provides the space for the continued growth of the collection.

Assumption 2—Libraries will be sparsely staffed.

The number of new materials published in religion and theology has grown exponentially in the last two decades. To carefully cultivate the strengths of a collection, such as documenting world Lutheranism, is a labor intensive process for selectors, acquirers and catalogers. To provide online resources for students studying on campus and at a distance takes librarians with a set of digital skills and the appropriate hardware and software. To request and provide delivery of documents also takes people and space for staging and shipping. The expansion provides space for staff to carry on these wide-ranging activities.

Assumption 3—Study hall + special collections = library

Our new curriculum not only increases collaboration among faculty but also among students. Enclosed rooms for small groups are planned to support this collaboration as are computer workstations apportioned with space for several people to engage an online resource together. In addition, the expansion provides soft seating for reading as well as table seating for writing along 500 feet of windows.

Will you join us in challenging these assumptions and creating all three types of space planned for the library expansion—space for stacks, for staff, and for students? If you will, call 1-877-287-4338.

Rev. Robert Roethemeyer serves as Associate Professor of Pastoral Ministry and Missions, Director of Library Services and Executive Assistant to the President for Strategic Planning.

Three views from the historic library into the expansion.
Pastoral Formation: Thoughts about the Future

Is theology necessary? Is theological education necessary? If so, what is its context and what are the contours of its curriculum? Old myths like “the disciples never went to seminary” have a stubborn longevity. Glib assertions about life in a “post-church culture” are often accepted without serious testing. Some would elevate a “pastoral heart” over a “theological head” as though zeal and passion could substitute for capacity. No wonder that some would see seminaries as luxury items that a cash-deprived church can no longer afford at best or at worst as impediments to an agile, mission-driven church.

Given both our culture and the mission our Lord has given His Church, pastoral formation must take on an even higher profile than it has in the past and it must be profoundly theological. Theological education is necessary for the sake of Gospel proclamation. Gerhard Ebeling’s words of over 50 years ago ring true with even greater urgency today: “Theology is necessary in order to make preaching as hard for the preacher as it has to be” (“Discussion Theses for a Course of Introductory Lectures on the Study of Theology” in Word and Faith, Fortress Press, 424).

If preaching lives up to the New Testament expectation of the proclamation of words that kill and make alive, then it cannot rely on the subjectivity of heart-warming stories, motivational techniques or intimate testimonies. Preaching is not about the preacher’s self-revelation but the speaking of Christ crucified for the sins of the world and raised from the grave that all who trust in His promises might have life in His name. Theology holds preaching to this hard task. The church’s mission cannot afford pastors who are without grounding in the texts of Holy Scriptures, agnostic of doctrine or indifferent to the peculiarity of the wisdom of the cross.

In the above-mentioned set of theses, Ebeling makes another assertion worthwhile of our reflection as we think about the future of pastoral formation: “Theology is necessary because man is by nature a fanatic” (424). Solid and substantial theological education is increasingly a necessity precisely because of our religious culture. Without the true and living God, human beings cannot help but make idols for themselves. Luther recognized this in his exposition of the First Commandment in the Large Catechism where he spoke of the dynamic of unbelief. Without Christ Jesus, human beings manufacture substitute gods in their own image. Whether we live in a post-church culture is arguable; it is beyond debate that we live in a culture that is spiritual in every way.

The mission that God has entrusted to the Church requires pastors who know the difference between spirituality and saving faith. Luther identified enthusiasm as the sin of our first parents repeated in every generation. Enthusiasm seeks a god within. Whether it be in the emergent church movements or in generic assumptions of moralistic therapeutic deism, pastors are confronted with a fanaticism that Luther identified with enthusiasm. Secular versions of enthusiasm are found in hollow assertions of autonomy and in the apathy of nihilism. To paraphrase Oswald Bayer, looking for the Spirit within yields only ghosts. Theological education equips pastors to diagnose these symptoms of unbelief for what they are and then to speak with accuracy the external Word, the Word made flesh, crucified and raised from the dead who alone is the God who saves.

Theology and theological education exist for the sake of the Gospel. Captive to the mind of Christ, they are the mind of mission enabling the truthful confession of His salvation in a world captive to self-made illusions about God.

Rev. John T. Pless serves as Assistant Professor of Pastoral Ministry and Missions and Director of Field Education at Concordia Theological Seminary, Fort Wayne, Indiana.
Luther divined from history that sinful mankind is always the same, ever given to violence and wickedness (AE 15:20–21, on “there is nothing new under the sun,” Ecclesiastes 1:9); however, Luther also was of the mind that the Word of God works something “new” in the world—namely, the forgiveness of sins, located in Jesus Christ (for example, cf. AE 10:22, 154; 11:229, 375). While it is true that the “pagan” literatures of Greece and Rome do not communicate Christ and the Gospel directly, it must be said that Greek and Latin do make people “wise” to human nature and to fresh ways of thinking about life this side of heaven. One steeped in the classics springs forward by looking backwards. And, humanly speaking, a renewed appreciation of the classics has had everything to do with the Reformation and the vitality and growth of the Lutheran Church in the world.

The conference Lutheranism and the Classics draws together a wonderful group of Lutheran classicists, classical educators and related scholars who hold forth on topics germane to the classical tradition in the past (see conference presentations, right). However, several of the presentations also are quite forward-looking: the use of Horatian satire in the preaching of the Law (Meyer); the ongoing power of rhetoric (Tallmon); that 11-year-olds can still learn Latin (John Burroughs School of St. Louis). Latin will be used in three worship settings. Attendees can expect to leave the conference with an awareness of how important Greek and Latin are for keeping the Lutheran Church vital in the world, and for the propagation of the faith to present and future generations.

Retreat Fees: $85 (includes banquet, evening of October 1), $35 (college students), $20 (high school students).

For additional information and to register, please visit www.ctsfw.edu/classics, e-mail Retreats@ctsfw.edu or phone 260-452-2172.
Friday, October 1
11:00 a.m.–1:00 p.m. Registration–Sihler Auditorium
1:00–1:10 p.m. Welcome
1:10–2:00 p.m. “Philipp Melanchthon and the Ideal of Wittenberg Humanism”– Dr. Jon S. Bruss, University of Kansas, Lawrence, Kansas
2:20–3:20 p.m. Sectional Presentation 1
(Papers to be repeated Saturday)
3:30–4:30 p.m. Sectional Presentation 2
(Papers to be repeated Saturday)
4:40–5:30 p.m. “Ridentem dicere verum: Horatian Satire in Preaching the Law”– Dr. Dale A. Meyer, President, Concordia Seminary, St. Louis, Missouri
5:30–5:50 p.m. Vespers—Kramer Chapel
5:50–6:30 p.m. Gemütlichkeit (Friday Fellowship)—Student Commons
6:30 p.m. Banquet
“Wise, Steadfast and Magnanimous: Patrons of the Classics in Luther’s Wittenberg” – Dr. Carl P.E. Springer, Associate Dean and Professor of Classics, Southern Illinois University, Edwardsville, Illinois

Saturday, October 2
7:30–8:30 a.m. Breakfast on your own
8:00–8:30 a.m. Matins–Kramer Chapel
8:40–9:40 a.m. Sectional Presentation 3
(Papers repeated from Friday)
9:50–10:50 a.m. Sectional Presentation 4
(Papers repeated from Friday)
10:50–11:40 a.m. “Teaching Greek at the Seminary: What’s Involved and Why Greek Remains Essential for the Ministry” – Dr. John G. Nordling, Concordia Theological Seminary, Fort Wayne, Indiana
11:40 a.m.–1:00 p.m. Lunch (served until 12:30 p.m.)
1:00–2:00 p.m. “Yes! 11-Year-Olds Can Still Learn Latin!” – Rev. John Burroughs School of St. Louis
2:00–2:30 p.m. Itinerarium—Kramer Chapel, Rev. Prof. Roland Ziegler presiding

Sectional Presentations

### Academic Track (Professional classicists who are Lutheran)
Luther and the Classical Tradition in the Heidelberg Disputations of 1518
Fundamenta fideliter iecit: Lutheran Eloquence and the Muses of Classical Scholarship
Deipnosophistae Reformed: Classical Intertexts in Luther’s Tischreden
Greek Epic Verse and the Lutheran Liturgy

### Classical Education Track (Educators)
Classical Education as Vocational Education: Luther on the Liberal Arts
Cultivating Truth, Beauty and Goodness in Thought, Word and Deed: Unleashing the Power of Rhetoric
Making a University Lutheran: Melanchthon and the Reformation of the University of Tübingen, 1534–1538
The Usefulness of Useless Knowledge: Defending Classical Liberal Education from Melanchthon to Newman

### Concordia Track (University Faculty and Students)
The Sicarii and Masada
The Greco-Roman Savior: Jesus in the Age of Augustus
Pertinacious Parnassus: Classical Languages and the Wisconsin Evangelical Lutheran Synod

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**John G. Nordling** is Associate Professor of Exegetical Theology (New Testament) at Concordia Theological Seminary, Fort Wayne, Indiana. He holds degrees from Concordia University, Portland, Oregon (A.A.); Valparaiso University (B.A.); Concordia Seminary, St. Louis (M.Div.); and two earned degrees in classics—Washington University, St. Louis (M.A.) and the University of Wisconsin-Madison (Ph.D.). He has written *Philemon* in the Concordia Commentary Series (2004) and has also written on slavery in ancient society and on the desirability of continuing to learn Greek and Latin in modern times.

**Carl P. E. Springer** is Professor of Classics at Southern Illinois University, Edwardsville. He earned his Bachelor’s degree from Northwestern College and a Master’s in Biblical Languages, as well as his Ph.D. in Classics, from the University of Wisconsin–Madison. Springer is best known for his scholarship on the early Christian Latin poet Sedulius, whose collected works he is in the process of editing, and for his studies of Martin Luther’s knowledge and use of the classics.
Formation for being a servant in Jesus Christ is about who the student is in Christ rather than what the student knows or can do. What the student knows or can do—fruitful service—flows from being in Jesus, learning from Him and growing in Him.

Concordia Theological Seminary exists to form servants in Jesus Christ who teach the faithful, reach the lost and care for all. How are these servants formed? Formation certainly includes academics, but it is more than sitting in a classroom learning from a lecture. In addition, formation includes major events in life, but it is more than marriage, the birth of a child, the death of a child or a spouse, or a serious car accident. Such events are formational, and they certainly affect our whole community in many and various ways.
What is often overlooked in formation are the so-called little things in life such as attending class on time, being organized, completing assignments, responding to e-mails and phone calls, saying “thank you” for gifts, being charitable and helping the neighbor in his or her daily needs. In other words, formation involves every aspect of a student’s life. It involves not only a student’s intellect but also his or her character and behavior. As we learn from the liturgy and catechism, it involves everything in “thought, word and deed.”

Good behavior or “thought, word and deed” is rooted in sound learning, so at CTS we are diligent at integrating practice with sound teaching that flows from Scripture. But formation for being a servant in Jesus Christ is about who the student is in Christ rather than what the student knows or can do. What the student knows or can do — fruitful service — flows from being in Jesus, learning from Him and growing in Him. It began in Baptism and continues every day in the lives of the students as they confess their sins and live in forgiveness. Being baptized into Christ, we are one body in Him so when the toe is stubbed, it is the eye that sheds the tear and the finger that wipes it away. This formation draws the students out of themselves and teaches them to live in the Lord by faith and in their neighbor by love. Thus, students are encouraged to reflect upon how their learning impacts them as men and women living in the grace of our Lord.

At CTS, students are encouraged to grow as disciples, seeking and learning to love God with all their heart and soul in a community of faith. This begins by receiving the Lord’s gift of grace through the Gospel and the Sacraments. The students are filled with the words of our Lord. His words have their way with them through the Law that drowns the old Adam and the Gospel that raises up the new person in Christ. Hence, daily chapel is at the center of forming servants in Jesus Christ. From the chapel, the students attend class whereby the gifts of the Lord are expounded and then from the classroom out into their daily lives where they die to self and serve the Lord by loving their neighbor. This rhythm of being filled with the Lord’s grace and living in that grace toward others forms servants in Jesus Christ who

- are strengthened in the Lord’s forgiveness and daily prayer,
- daily meditate on Scripture,
- grow in charitable ways in character and behavior,
- learn to live by the Ten Commandments, the Apostles’ Creed and the Lord’s Prayer, which will sustain them in their service and
- develop a healthy balance among all aspects of life: prayer, worship, study, service, family and relaxation.

Students are also assisted in developing these characteristics and behaviors through the normal, day-to-day interactions with their peers and others on an informal basis. Faculty guidance, feedback from peers and self-reflection based on the Word of the Lord assist the students in gaining insight into their character and behavior and encourage them in growth.

Hands-on experience is a key part of forming servants at CTS. During formation, students have access to a diverse range of practical placements, evangelistic opportunities and church settings to develop new skills and sharpen old ones. The residential context is an environment where collaborative service and teamwork are encouraged. As adult disciples learning together, we seek to share our experiences, skills and insights with each other, all the while speaking words of our Lord of peace, comfort and joy to one another.

Our aim is to prepare students for service that is integrated with their personal identity and daily walk with Jesus. They now have the knowledge and skills to handle conflict, personal stress and other pressures that will impact their service to the Lord and their neighbor. We want everyone to leave the seminary as “a good servant of Christ Jesus, being trained in the words of the faith and of the good doctrine that you have followed” (1 Timothy 4:6 ESV).

At CTS, we seek to develop within each pastoral ministry student a compassionate heart as a servant of our Lord Jesus Christ coupled with the knowledge and skills to teach and preach well, to celebrate the Sacraments both properly and prayerfully and to respond to people’s needs. This prepares the students to teach the faithful, reach the lost and care for all.

Formation is not simply an academic exercise but aims at an integration of theology and life and at the development of a Christian life that bears the fruit of the Spirit. All subject areas are taught confessionally, so that whatever we are doing—studying the Bible, examining an aspect of Christian apologetics or facing a controversial issue in ethics—strong connections are made between the Christian faith and the way we live.

As Christian leaders and servants, we lead out of who we are in Christ. This leading or formation combines teaching, group work and one-to-one mentoring and enables students to grow in faith and love. Our prayer for our students is that “as you received Christ Jesus the Lord, so walk in Him, rooted and built up in Him and established in the faith, just as you were taught, abounding in thanksgiving” (Colossians 2:6–7 ESV).

At CTS, we seek to develop within each pastoral ministry student a compassionate heart as a servant of our Lord Jesus Christ coupled with the knowledge and skills to teach and preach well, to celebrate the Sacraments both properly and prayerfully and to respond to people’s needs. This prepares the students to teach the faithful, reach the lost and care for all.

Rev. Brian Mosemann serves as the Dean of Students at Concordia Theological Seminary, Fort Wayne, Indiana.
The rapid technological change of the last few decades has caused dramatic shifts in the ways we obtain information, communicate with each other and minister in our world. The seminary had a long tradition of being engaged on the now forgotten systems like Gopher, which were precursors to the Web itself, but in 1996 CTS took further steps into this brave new digital world with our first website.

As the years have passed, the site has been revised and expanded to allow greater access to information about the seminary and to its vast theological resources. By 2001, the site had moved from a simple collection of links to library resources to a full-fledged website with links to seminary news and events, academic programs, admission information and a much expanded list of resources available from Walther Library, including resources such as Project Wittenberg and Pro Bono Ecclesia.

Today the seminary website is a central hub for news and information about the seminary and other events from our campus. As the Web has changed from a one-way transfer of information to a medium for interaction, the seminary has kept pace. The seminary home page has links to all of our social networking initiatives, including Youtube, Twitter, Facebook, Flickr and more. Additionally, President Wenthe has produced regular podcasts with updates on life and ministry at CTS.

The development on library resources hasn’t stopped either! In late 2010 the seminary introduced media.ctsfw.edu, our new media hub for articles, audio recordings and video materials. There one can search the full text of Concordia Theological Quarterly, Concordia Theological Monthly and other theological journals, find chapel sermons for the last several years, listen to past events and symposia, and even enjoy over 2,500 hours of video from courses created by the faculties of both seminaries.

Changes in technology have affected the very fabric of our wider culture as well. The college graduating class of 2011 will be the first to have never known a day when the Web did not exist. For them, there will always have been .coms and .nets. They will always have interacted with the world using the Web as a part of their spectrum of communication.

As the Church, though, we know that not only does certainty exist and that some things really do last, but that some of those things, such as life itself, are eternal. The question then becomes a missionary one: how do we best use the language, story, music, customs and traditions of the digital native to enable...
them to hear the Gospel message and come to know the eternal God of Israel? How do we step into a world of bits and bytes and reveal the cross of Christ?

The first step is to realize that there is no single solution. Getting a website for your church will not have your pews bustling with 18–30-year-olds any more than installing a telephone in the narthex 100 years ago would have done the same. The Web is simply one more way of communicating, though it is a large part of the spectrum of communication for many today. Congregations need to be on the Web, but it’s not enough to assume that it begins and ends with a website.

More important than the communications format or tools is the message we share with them. For generations who have from the beginning of their life been fed the false gospel of tolerance and self-esteem above all, it becomes difficult to communicate to them our guilt before a holy God in terms of simple transgression or even traditional courtroom style language. It’s simply too easy to take shelter in arguments of relative morality for the Law to take root in them.

Instead, consider changing the metaphor. As the world has grown more and more connected, digital natives have grown more and more lonely and conscious of the ways in which their own lives and relationships are fractured and broken. As they become unavoidably aware of their own sin-sick nature, it falls to us to bring them to the only place of healing we know or shall ever know: the cross of Christ.

As we seek to minister more and more in a web 2.0 world, it becomes essential to listen to those in our communities to know the places where their hearts and minds inevitably dwell. These are places for the Church to begin ministering to those in need around us. While we acknowledge that people will rarely, if ever, come to us and confess their true need, that of a Savior from their sins, they will nonetheless let us know in what ways we might feed them, clothe them and visit them to gain an opportunity to address the deeper, eternal needs.

The rapid cultural change that comes with the dynamic nature of technology can present significant challenges to the Church, but it can offer us exciting opportunities as well. The message of the Cross is as relevant today as it has always been. By faithfully using new technologies to communicate our timeless message to address eternal needs, we can continue to reflect the light of Christ to a world in search of hope.

**Rev. William Johnson serves as Theological Education Technology Specialist at Concordia Theological Seminary, Fort Wayne, Indiana.**

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- **YouTube** – http://www.youtube.com/user/CTSWedu

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**Interested in learning more**

about using web 2.0 in your church? Look for resources on our website at www.ctsw.edu/web2.0. If you’re interested in more hands on training, stop by the CTS booth at this year’s synodical convention July 10-13, and we’ll walk you through how to post your own podcast from the convention itself! Not only will we help you record and post a single podcast, but we’ll help you learn the basics of how to get set up in your own parish to start using this exciting new medium to reach your parish and community. As a special opportunity for For Life of the World readers, if you’d like to reserve a 30-minute slot, e-mail me at Bill.Johnson@ctsw.edu and we’ll get you signed up even before the convention begins.
Deaconess Studies

Deaconess Studies is a portal through which women may enter into consecrated service of Christ and His Church, providing acts of mercy through various vocations and tasks that serve the needy in our midst.

If you would like to train for deaconess service but are not able to commit to a residential program, the Master of Arts in Deaconess Studies offered by Concordia Theological Seminary, Fort Wayne, may be for you!

The program is delivered through a combination of online courses and on-campus intensives. It is designed for experienced women who wish to study theology at the Masters level and gain certification as a deaconess in the LCMS. Age is no barrier!

Theological study provides the foundation for the charitable life. Jesus calls us to a life of charity when He tells us to “Be merciful, even as your Father is merciful” (Luke 6:36).

For further information on the M.A. in Deaconess Studies, please visit our website at www.ctsfw.edu or contact either Dr. Cyndy Lumley, Associate Director, Deaconess Studies (Cyndy.Lumley@ctsfw.edu or 260-452-2225) or Dr. Arthur Just, Director, Deaconess Studies (Arthur.Just@ctsfw.edu or 260-452-2138).

Specific Ministry Pastor (S.M.P.)

Concordia Theological Seminary is currently accepting applications for the Specific Ministry Pastor program’s Gamma cohort, which will begin in September 2010. The S.M.P. program is intended for men serving in congregations that wish to call them as pastors but who are, for whatever reason, unable to attend the traditional seminary M.Div. or Alternate Route programs.

The curriculum is designed to immerse the participants in the world of Scripture with a focus that is pastoral and oriented to the mission of the Church. The goal is to provide the kind of training so that the participants emerge with a sensitivity to the cultural context in which they minister. The bulk of the coursework is taken online and is presented in a way that allows the participant to carry out his studies in a way that is convenient for his weekly schedule.

For more information, visit our website at www.ctsfw.edu/smp, contact smp@ctsfw.edu or call Rev. Bill Johnson at (260) 452-3202.
Albuquerque, NM 
August 2–6, 2010

THE LORD’S SUPPER 
Dr. John R. Stephenson, Ph.D.
Concordia Lutheran Theological Seminary, St. Catharines, Ontario

Whenever the church militant legitimately celebrates her Lord’s Supper, the exalted God-man Jesus Christ performs a miracle in earthly time and space by giving His body to be eaten and His blood to be drunk under blessed bread and wine. Since this marvel is intimately connected with our Lord’s divine person in its two natures and His justification of the ungodly, it lies at the very heart of the faith once delivered to the saints. (3 CEU)
Contact: Rev. Warren Graff
505-823-9100 or wwgraff@gmail.com
Grace Lutheran Church
7550 Eubank Boulevard NE
Albuquerque, NM 87122

Austin, TX 
August 3–5, 2010

THEOLOGY AND CHURCH MUSIC 
Prof. Richard C. Resch, M.Div.
Concordia Theological Seminary, Fort Wayne, Indiana

Theology and Church Music will explore the theological roots of God’s good gift of music as it serves His Word and His Church. (1.5 CEU)
Contact: Rev. Sherman Stenson
512-472-8301 ext. 108 or sherman.stenson@stpaulaustin.org
St. Paul Lutheran Church
3501 Red River Street • Austin, TX 78705

Flathead Lake, MT 
August 2–6, 2010

RELATIONSHIP BETWEEN JESUS AND THE SPIRIT 
Dr. Leopoldo A. Sanchez, Ph.D.
Concordia Seminary, St. Louis, Missouri

John the Baptist reminds us that Jesus is the one upon whom the Spirit remains and the one who baptizes with the Spirit. So, what does it mean to say that Jesus is the bearer and giver of the Spirit? Historically, why does the place of the Spirit in the life of Jesus receive little or no attention in dogmatic treatments on Christology? Practically, how would a rediscovery of Spirit Christology from a Lutheran perspective help the pastor develop a healthy Christ-centered approach to the doctrine of the Holy Spirit? (3 CEU)
Contact: Rev. George Putnam
503-842-7740 or gputnam38@gmail.com
4140 Sandy Way • Tillamook, OR 97141

Oviedo, FL 
July 28–30, 2010

CONTENDING FOR THE FAITH IN THE 21ST CENTURY 
Dr. Adam S. Francisco, Ph.D.
Concordia Theological Seminary, Fort Wayne, Indiana

This crash course in apologetics examines the major adversaries of Christianity and explores avenues for articulating and defending the faith in view of the challenges posed by postmodernism, atheism, Islam and others. (1.5 CEU)
Contact: Chris Wethman
407-831-7788 or cwethman@stlukes-oviedo.org
St. Luke’s Lutheran Church
2021 W. State Road 426
Oviedo, FL 32765-8524

Port Charlotte, FL
August 2–4, 2010

CONTENDING FOR THE FAITH IN THE 21ST CENTURY 
Dr. Adam S. Francisco, Ph.D.
Concordia Theological Seminary, Fort Wayne, Indiana

This crash course in apologetics examines the major adversaries of Christianity and explores avenues for articulating and defending the faith in view of the challenges posed by postmodernism, atheism, Islam and others. (1.5 CEU)
Contact: Noel Hyde • 941-627-6060 or yachtsman@comcast.net
Lutheran Church of the Cross
2300 Luther Road • Punta Gorda, FL 33983

Seattle, WA 
August 16–20, 2010

HISTORY AND THEOLOGY OF THE LCMS 
Dr. Lawrence R. Rast Jr., Ph.D.
Concordia Theological Seminary, Fort Wayne, Indiana

This course is an extended consideration of the history of the LCMS with a focus on the last 40 years. (3 CEU)
Contact: Rev. Ernie Lassman
206-524-0024 or elassman@aol.com
Messiah Lutheran Church
7050 35th Avenue NE • Seattle, WA 98115

Mark Your Calendars Now for the 2011 Symposia Series

26th Annual Symposium on Exegetical Theology January 18-21, 2011

34th Annual Symposium on The Lutheran Confessions C. F. W. Walther; His Times, His Theology and His Impact January 19-21, 2010

For directions, lodging and meal information for each event, please contact the site contact person directly.
Seminary Announces Calls, Vicarages and Deaconess Placements

Concordia Theological Seminary, Fort Wayne, is pleased to announce its Spring 2010 calls to the pastoral ministry, vicarage assignments, deaconess internships and deaconess placements.

CALLS
April 28, 2010

ROY S. ASKINS
Trinity Lutheran Church
Livingston, TX

GEOFFREY R. BOYLE
Grace & Trinity Lutheran Churches
Wichita, KS

PETER J. BROCK
St. John Lutheran Church
(Diocese Pastor)
Decatur (Bingen), IN

THOMAS C. BROWN
Zion Lutheran Church
(Associate Pastor)
Mitchell, SD

BENJAMIN R. BRUNS
St. Michael Lutheran Church
(Associate Pastor)
Fort Wayne, IN

JESSE A. BURNS
St. John’s Lutheran Church
Sanborn, IA

MARK A. CHEPULIS
Our Savior Lutheran Church
Cavalier, ND

DEAN E. CHRIST (AR)
Trinity Lutheran Church
Chariton, IA

ADAM J. DEGROOT
Pinnacle Lutheran Church
Rochester, NY

MICHAEL J. DIENER
Grace Lutheran Church
Holts Summit, MO

PAUL M. DOELLINGER
St. Paul Lutheran Church
Cassopolis, MI

JEFFREY A. DUKEMAN
St. Matthew Lutheran Church
Gulfport, MS

CHRISTOPHER R. GILLESPIE
Grace Lutheran Church
Dyer, IN

HENRY J. GRAF, V
Promise Lutheran Church
Fort Wayne, IN

GERALD D. HEINECKE
Our Redeemer & Trinity Lutheran Churches
Webster & Danbury, WI

STEVEN R. HOERR
St. Peter Lutheran Church
Fair Haven, MI

MICHAEL G. HOLMEN
Peace & Our Redeemer Lutheran Churches
Oelwein & Independence, IA

CHRISTOPHER J. HULL
Christ Lutheran Church
(Associate Pastor)
Normal, IL

JOEL G. KOEPP
St. Luke’s Lutheran Church
Wood Lake, MN

KYLE D. KRUEGER
Emmanuel Lutheran Church
(Wayne Trace)
Fort Wayne, IN

DANIEL J. LARSON
Trinity & Zion Lutheran Churches
Sidney & Chappell, NE

KEITH H. LEMLEY (AR)
Crown Of Life Lutheran Church
Rochester Hills, MI

ELISHA J. LIETZAU
Faith In Christ Lutheran Church
Albuquerque, NM

TIMOTHY J. LORENZ
Bethlehem Lutheran Church
Greenleaf, KS

MATTHEW M. MAKELA
St. John’s Lutheran Church
(Minister of Pastoral Care)
Midland, MI

CHRISTOPHER A. MARONDE
St. John’s & Faith Lutheran Churches
Kiron & Deloit, IA

RYAN M. MCDEMOTT
St. Peter Lutheran Church
Elma, IA

JOHN A. MIELS
St. Paul Lutheran Church
Cumberland, WI

NED A. MOERBE
Trinity Lutheran Church
Blackwell, OK

ADAM S. MOINE
Immanuel & St. John Lutheran Churches
Hankinson, ND

JAMES A. MOSHER
Trinity Lutheran Church
Arapahoe, NE

TAB C. OTTIMERS
Immanuel Lutheran Church
Fairview, TX

WARREN K. SCHILF
Immanuel Lutheran Church
(Associate Pastor)
Palatine, IL

MICHAEL P. SCHUERMANN
Our Redeemer Lutheran Church
(Associate Pastor)
Dallas, TX

JOHN C. SHANK
Trinity Lutheran Ministries
(Associate Pastor)
Edwardsville, IL

TOD A. SHOUSE (AR)
Redeemer Lutheran Church
Bartow, FL

KELLY D. SMITH
Mount Calvary Lutheran Church
(Associate Pastor)
Huron, SD

DAVID R. SOLUM
Chapel Of The Lakes Lutheran Church
(Associate Pastor For Youth)
Mecosta, MI

CHAD M. SPEFFER
Project Compassion Ministries Inc.
(Executive Director)
Detroit, MI

JAMES L. VOORMAN
Trinity Lutheran Church
(Associate Pastor)
Toledo, OH

CRAIG S. ZANDI
Pilgrim & Zion Lutheran Churches
Lake City & Auburn, IA

Graduate Studies:

SETH M. CLEMMER
ROY A. COATS
BRIAN T. GERMAN
JAMES A. LEE II
CHRISTOPHER J. NEUENDORF
ANTHONY J. OLIPHANT
HEATH A. TRAMPE
MATTHEW L. ZICKLER

Awaiting Placement:

CHRISTOPHER M. AMEN
THOMAS E. ARNOLD
MARCUS J. BAICKIE
DELLA C. BROWN
KENNETH L. CLAUSING (AR)
RYAN A. CRAMER
ELI T. DAVIS
HARRISON A. GOODMAN
PETER L. GUELDER (AR)
GAIL R. HEIMGARTNER (AR)
MARK W. HESSE
NICHOLAS M. HUELSMANN
JASON D. LANE
DAVID V. MILLER
M. JOSHUA OLSUN
ADAM C. SALINAS
PHILIP D. SIEVERS
JERRY L. STORRS (AR)
DAVID J. WHAN
ANDREW T. YEAGER

VICARAGES
April 27, 2010

THOMAS W. BARTZSCH (DEL)
Trinity Lutheran Church
St. Joseph, MI

RYAN D. BEFFREY
Zion Ev. Lutheran Church
Detroit, MI

DAVID M. BEHM
Peace Lutheran Church
Fresno, CA

ROY W. BERQUIST (AR)
Trinity Lutheran Church
Hampton, IA

DALE R. BLANCHARD (DEL)
Trinity Lutheran Church
Sharon, WI

MICHAEL S. BLODGETT
Holy Cross Lutheran Church
Moline, IL

TONY R. BOOKER (DEL)
Shepherd of the City Lutheran Church
Fort Wayne, IN

KERMIT C. BOSTELMAN
Zion Lutheran Church
Corunna, IN

STEVEN R. BRUMMETT (DEL)
Lutheran Church of the Cross
Port Charlotte, FL

NEIL L. CARLSON (DEL)
Calvary Lutheran Church
Plymouth, IN

JOSHUA P. CONRADT
St. Peter Ev. Lutheran Church
Waterford, WI

TIMOTHY M. FAILE (CQ)
Concordia Lutheran Church
Louisville, KY

AARON T. FENKER
Immanuel Lutheran Church of Osman
Fisher, IL

NOAH A. FREDER
Messiah Lutheran Church
Seattle, WA

MICHAEL A. GAUTHIER
Lord of Life Lutheran Church
North Vernon, IN

CHRISTOPHER E. GERDES
Trinity Lutheran Church
Wellsville, MO

ANDREW W. GRAY
Immanuel Lutheran Church
Terre Haute, IN

For the Life of the World
JOHN C. HENRY III
Trinity Lutheran Church
Reese, MI

JOSEMON T. HOEM
St. John Lutheran Church
Wheaton, IL

JONATHAN E. HOLMES
St. Paul Lutheran Church
Lincoln, KS

B. TYLER HOLT
Holy Cross Lutheran Church
Mobile, AL

CHRISTOPHER P. HORTON (DEL)
Christ Lutheran Church
Cincinnati, OH

ERNIE C. JEONG
Beautiful Savior Lutheran Church
Milton, WA

ROBERT J. KIESELOWSKY (DEL)
Immanuel Lutheran Church
Alexandria, VA

LANCE D. KLAMER
Pilgrim & Trinity Lutheran Churches
Quimby & Marcus, IA

ADRIAN J. KREBS
Zion Ev. Lutheran Church
Imperial, NE

TRAVIS J. LESLIE
St. Paul Lutheran Church
Waco, TX

THOMAS A. LUDWIG (AR)
Zion Ev. Lutheran Church
Kokomo, IN

ROCCO J. MALLARDI (DEL)
Zion Lutheran Church
Clark, NJ

MARCUS G. MANLEY
Faith Lutheran Church
Vista, CA

LANNON R. MARTIN
St. Paul Lutheran Church
Albion, MI

MICHAEL A. MILLER
Mt. Olive Lutheran Church
Billings, MT

MATTHEW V. MOSS
Trinity Lutheran Church
Norman, OK

MARK A. MOZEIK (DEL)
St. John & St. Peter Lutheran Churches
Lawton & Apache, OK

WESLIE T. ODOM
Faith Lutheran Church
Butler, PA

RYAN J. OGRODOWICZ (DEL)
Living Word Lutheran Church
The Woodlands, TX

TRAVIS N. ORR
St. Paul Lutheran Church
Union Grove, WI

ANDREW L. PACKER
St. Paul Ev. Lutheran Church
Lockport, IL

ROBERT W. PAUL
Trinity Ev. Lutheran Church
Casper, WY

DON F. POBANZ (AR)
Central Illinois District &
Christ's Family Lutheran Church
Springfield & Mahomet, IL

CHADWICK L. POTTS
Good Shepherd Lutheran Church
Leadville, CO

MATTHEW G. RASMUSSEN (DEL)
St. John Ev. Lutheran Church
Hazleton, PA

ANDREW P. RICHARD
Grace Ev. & Trinity Ev. Lutheran Churches
Neligh & Elgin, NE

MARCUS J. RING (DEL)
Grace Lutheran Church
Many, LA

GEORGE A. RUWISCH
Martini Lutheran Church
Baltimore, MD

STEPHEN D. SANDFORT (DEL)
Crown of Life Lutheran Church
Colleyville, TX

CALEB W. SCHewe
Holy Trinity, Zion & Redeemer Lutheran Churches
Chenango Bridge, Oviedo &
Canastota, NY

BENJAMIN T. SCHIMM
Immanuel Lutheran Church
Parkers Prairie, MN

MICHAEL L. SCHUETTE
Trinity Lutheran Church
Janesville, MN

RYAN N. SEYMOUR
Good Shepherd Lutheran Church
Lincoln, NE

DUNCAN P. SPRAGUE (DEL)
Zion Ev. Lutheran Church
Columbus, OH

CHRISTOPHER T. STOUT
Luther Memorial Chapel
Shorewood, WI

JOEL L. SUTTON
St. Thomas Lutheran Church
Ohio City, OH

NORMAN A. WACKER
Lutheran Life Villages, Inc.
Fort Wayne, IN

BRIAN G. WEBER
Redeemer Lutheran Church
Gresham, OR

DONALD N. WELMER
St. Paul Lutheran Church
Hillsdale, MI

SANDRA K. RHEIN
Emmaus Ev. Lutheran Church
South Bend, IN

RAQUEL A. ROJAS
Redeemer Lutheran Church
The Bronx, NY

SARAH M. SCHULTZ
St. Trinity Lutheran Church
Clarkston, MI

DEACONESS INTERNSHIPS
April 27, 2010

CANDY M. BRASSFIELD
Sheboygan County Chaplaincy Ministry
Plymouth, WI

RUTH A. KLUETZ
St. Paul Lutheran Church
Cincinnati, OH

ELIZABETH A. WATSON
St. James Lutheran Church
Montague, MI

DEACONESS PLACEMENTS
May 20, 2010

SARAH J. BARKLEY
St. John Lutheran Church
Clinton, IA

AMANDA R. BUNDY
Grace Lutheran Church and School
St. Petersburg, FL

BETH M. DITTMER
Good Shepherd Lutheran Church
Fremont, NE

CYNTHIA E. LUMLEY
Concordia Theological Seminary
Fort Wayne, IN

KATHLEEN V. MILLS
Concordia Lutheran Church
Columbus, OH

JUNE A. NUCKOLLS
Grace Lutheran Church
Lancaster, CA

DANIELLE E. REHER
Advent Lutheran Church
Zionsville, IN

AR: Alternate Route Vicar
CO: Colloquy Vicar
DEL: Delayed Vicar
The Good Shepherd Institute
Eleventh Annual Conference @ November 7–9, 2010

**Presenters**
- William M. Cwirla
- Paul J. Grime
- Arthur A. Just Jr. and Pamela L. Boehle-Silva
- Christopher S. Esget
- James G. Bushur and Peter C. Cage
- Kevin J. Hildebrand and Richard C. Resch

**PLENARIES**
- **Dropping Dead in Jesus—a Biblical Theology of Death and Dying**
  - Paul J. Grime
- **Go in Peace: The Funeral Rites in Lutheran Service Book**
  - Arthur A. Just Jr. and Pamela L. Boehle-Silva
- **Passover from Life to Death to Life: Pastors and Deaconesses Preparing the Saints to Bear Jerusalem Home**
  - Christopher S. Esget
- **My Friend When I Am Dying: Psalms, Hymns and Spiritual Songs at Life’s End**

**SECTIONALS**
- **The Rhetoric of Death: Preaching the Death that Conquers Death**
  - James G. Bushur and Peter C. Cage
- **Crying and Sighs Give Way to Singing: Music for the Christian Funeral**
  - Kevin J. Hildebrand

**EVENTS**
- **Organ Recital**
  - Bálint Karosi
- **All Saints’ Choral Vespers (Sunday)**
  - Seminary Schola Cantorum
- **Choral Evening Prayer (Monday)**
  - The Children’s Choir of Hope Lutheran Church, St. Louis, MO
- **Hymn Festival**
  - Kevin J. Hildebrand

**INSIGHTS FOR ADVENT PREACHING FROM BONHOEFFER, THIELICKE AND EBELING**

This year’s Advent Preaching Seminar will examine critically the Advent preaching of three German theologian/preachers: Dietrich Bonhoeffer, Helmut Thielicke and Gerhard Ebeling. Drawing on their work, suggested outlines and illustrations will be offered for a midweek Advent series as well as the Sundays of Advent.

**Tuesday, November 9**
4:00–5:30 p.m. and 7:00–8:30 p.m.

**Wednesday, November 10**
8:00–10:00 a.m.

Presenter: Professor John T. Pless
Cost for the seminar: $30.00
Register at www.goodshepherdinstitute.org or call 260-452-2224.

**THE GOOD SHEPHERD INSTITUTE**
Pastoral Theology and Sacred Music for the Church

For brochures and more information contact Yohko Masaki at 260-452-2224 or online at www.goodshepherdinstitute.org, or write to: The Good Shepherd Institute, Concordia Theological Seminary, 6600 North Clinton, Fort Wayne, IN 46825.
Arthur and Hermine Just Teaching Chapel Dedicated

During the past year, a room on campus seldom seen by seminary students has been converted into a new teaching chapel. Using funds from the estate of Arthur and Hermine Just, parents of Dr. Arthur A. Just Jr., Professor of Exegetical Theology and Director of Deaconess Studies, the former art room of the Senior College has been outfitted to serve as a working laboratory for worship and preaching courses. In addition to a full chancel setting with altar, pulpit and lectern, state-of-the-art electronic equipment has been installed in order to record and review students as they lead a service or preach a sermon. “The new teaching chapel will enable our faculty to provide students with immediate feedback in their training,” explained Dr. Paul Grime, Associate Professor of Pastoral Ministry and Missions and Dean of the Chapel. Dr. Grime teaches students how to lead worship and assisted in coordinating the renovation of the room.

The Arthur and Hermine Just Teaching Chapel was dedicated on April 30, 2010, following the graduating class’s year-end banquet. The 2010 class gift, a wall crucifix above the altar in the teaching chapel, was also presented and dedicated at that time.

CTS Faculty Teach in South Africa

Dr. Klaus Detlev Schulz and Prof. John T. Pless were guest lecturers at the Lutheran Theological Seminary in Tshwane (Pretoria), South Africa, from February 27–March 12, 2010. Dr. Schulz taught a course on Missiology and Prof. Pless taught Catechetics. Hope Lutheran Church in Aurora, Colorado, through its pastor, Rev. Bryan Wolfmueller, donated funds for each student in the Catechetics class to receive a copy of Oswald Bayer’s Martin Luther’s Theology: A Contemporary Interpretation that was used as a text for the course. In addition to the seminary students from several African countries who enrolled in the classes, several South African pastors also attended the lectures.

CTS faculty members regularly serve as guest lecturers at the seminary in Pretoria. “This has significantly raised the standard of teaching and learning at the seminary. This has drawn more and more willing students to this international seminary where they are able to engage in serious theological discourse with fellow seminarians from throughout the continent and increasingly from abroad—and that without costing an arm and a leg,” commented Dr. Wilhelm Weber, Rector of Lutheran Theological Seminary and Bishop of the Lutheran Church in South Africa.

Students from Lutheran Theological Seminary in Tshwane (Pretoria), South Africa, rejoice at the gift of books from Hope Lutheran Church in Aurora, Colorado.
I began this second mission trip to Yambio, Sudan, with Deaconess Pat Nuffer just as I did last year. I love going to this area to do mission work. Deaconess Nuffer has a Hands of Mercy training center for people with disabilities. I love helping in the training center and also helping the seminary students of Concordia Lutheran Institute of Holy Ministry Seminary. I work with the students on their English and help them with their papers. This has become a great part of my life.

Sudan has been in a civil war for many years. Only in the past five years has the country had any semblance of peace. Because of all of the upheaval of families moving from place to place to try to survive, the formal education of most has been a struggle or even nonexistent. Most people now in the tenuous peace are trying to make up for lost time by soaking up any bits of education. Because of this, you can find 16-year-olds in primary grade four. Their thirst for learning is daunting and a stark reminder of what I take for granted. These people have a very strong constitution and a will-do-it attitude that is remarkable.

Armed with three packages of tuna, a bag of dried fruit, three hard boiled eggs and 12 small bottles of water for five adults, we took off down the road to Wau. The government is working on constructing the road, so there are parts of the jungle that have been cleared and are being worked on as well as parts that are little more than a washed out path through a woods. Many hours later, at one of the several police checkpoints, I was reminded of the freedom I also take for granted. We had to have official paperwork to show why we were moving from one location to another. Just when my American impatience would begin to show through, one of the Africans would let me know that this is the way it is and it was going to be fine. What a lesson for me! Here I had come to help them and I was the one learning.

In Wau, a seminarian named Thomas Gaaniko introduced me to his pastor, Rev. Elinama Jacob Bisi, and the church council. We spent the next day visiting the two plots of land that the church has been given. I was taken to see the other local churches in the area and, of course, the very large mosque. The population is roughly 75 percent Muslim. After a full day of seeing what was in Wau, I met with the church council in the yard of the house that the church rents from a Muslim woman. Their request to me was plain, simple and heart-wrenching. Their question was if I could somehow help them build a church building in which to worship. Each of the church council members had a chance to speak to me about their thoughts. What brought me to
my knees was just their simple desire to have a permanent building to worship our Lord and Savior. They have been renting different houses in Wau for the last four years. They have been asked to move four times in four years. It is very hard to grow when you don’t have a permanent location. They now have the land, but did I believe in them enough to help them with this simple yet beautiful dream? The answer from me was an overwhelming yes! I will be working on this project until these, my sisters and brothers in Christ, have a church home to go to when they are weary and tired and are in need of all that only our Lord and Savior can give.

My heart has always been a deaconess heart, I think. I lacked the formal education that really helps with the issues that you encounter trying to serve people. I thank God that CTS started the distance-learning deaconess program. There were reasons that I couldn’t be the traditional on-campus student, but the distance-learning program was just the fit for me and others like me. I look forward to serving the LCMS for many years to come both here and in the mission field.

Kris Hodge is enrolled in the Master of Arts in Deaconess Studies at Concordia Theological Seminary, Fort Wayne, Indiana. If you would like to have her come to your congregation to speak about her trip to Sudan, please contact her at Kristin.Hodge@ctsfw.edu.

During the second week in June, a relief team of nine students and professors is scheduled leave for a ten-day mercy mission to Haiti. The International Studies Department at Concordia Theological Seminary has extensive experience in organizing international study abroad trips and also mission trips that include humanitarian care components. In recent years, CTS students and professors have traveled to Africa, Asia, Eastern Europe, Russia and South America.

CTS began planning a student mission trip to Haiti months before the earthquake struck Haiti on January 12, 2010. The massive earthquake makes the trip even more necessary and urgent. Because of the horrendous conditions in Haiti, the seminary determined it prudent to work with LCMS World Relief and Human Care. The Synod’s Board of World Relief and Human Care has vast experience in international disaster relief. The board’s personnel were among the first to arrive in Haiti following the earthquake.

Rev. Markey Kessa, President of the Evangelical Lutheran Church in Haiti (ELCH), is eager to have the CTS relief team come and is taking an active role in organizing the group’s itinerary and activities. At the request of President Kessa, the CTS team will focus its relief work in the city of Tommassique where they will clear and prepare land on which the ELCH hopes to build a church to meet the spiritual needs of local residents and thousands of refugees who have moved to the area from Port au Prince. Funds that have been donated to CTS since the earthquake will help pay for the construction of the church building. The team will also assemble temporary shelters for people who have lost their homes. The specially designed prefabricated homes were built by Gloria Dei Lutheran Church in Houston, Texas, and the CORE Alliance, thanks to a grant provided by the LCMS World Relief and Human Care.

The trip will also include a visit to Port au Prince and Leogane, the area hardest hit by the earthquake. The seminarians will observe the work being done by the ELCH and also offer spiritual care to those who have lost family members, friends and homes.

The team includes CTS professor Dr. Timothy Quill; Rev. Geoffrey Robinson, Director of Congregational Outreach for LCMS Indiana District; and seminarians Ryan Cramer, Chris Gerdes, Joe Hoem, Elisha Lietzau, Lannon Martin, Chad Schopp and Matthew Zickler. CTS is grateful for the excellent orientation and logistical support provided by Rev. Glenn Merritt and Dr. Albert Collver, both with LCMS World Relief and Human Care.

Those interested may donate online by going to restorehaiti.ctsfw.edu. Donations may also be sent to: Concordia Theological Seminary, 6600 N. Clinton Street, Fort Wayne, IN 46825, earmarked “Support Haiti.”

Dr. Quill meets with the seminarians who will be going to Haiti.
CTS Celebrates Wyneken’s 200th Birthday

The hands of time turned back to the mid-1800s as attendees of The Wyneken Seminar at Concordia Theological Seminary, Fort Wayne, got a closer look at the life and times of F.C.D. Wyneken, a founding father of the seminary.

The participants came from several states, many from the congregations Wyneken served in the northern Indiana and Ohio area. Upon entering Sihler Hall guests were treated to a look at furniture from the Wynekens’ Indiana home and various artifacts from the congregations and preaching stations he served. There was also an extensive timeline display that chronicled Wyneken’s entire life including highlights of his service to German settlers, the seminary and the newly formed Lutheran Church—Missouri Synod. On Saturday the group embarked on a tour of Lutheran historical sites in the Fort Wayne and Decatur area, including a festive birthday celebration at the Wyneken home on Winchester Road.

“I hope that CTS can sponsor additional seminars about our history. We learn so much more about who we are by studying where we came from. The seminar was inspiring and educational. It was even eye-opening as the speakers told us about the life and work of F.C.D. Wyneken,” said Rev. Richard Radtke, pastor emeritus, St. Paul Lutheran Church, Fort Wayne.

There is online video of the presenters available to those who were unable to attend the seminar. Go to media.ctsfw.edu and choose Listen/View Conference Events, then choose Wyneken Conference 2010.

CONCORDIA THEOLOGICAL SEMINARY

Calendar of Events

July 2010

July 10-17 LCMS Convention, Houston, Texas—Be sure to stop by the CTS booth!
July 12-16 Organist Workshop-Level 1

August 2010

August 1 First Sunday Brunch, Katherine Luther Dining Hall, 11:00 a.m.-1:30 p.m.

September 2010

September 5 First Sunday Brunch, Katherine Luther Dining Hall, 11:00 a.m.-1:30 p.m.
September 7 Fall Quarter Begins
September 12 Opening Service for the 165th Academic Year, Kramer Chapel, 3:00 p.m.

October 2010

October 1-2 Lutheranism & the Classics Conference
October 3 First Sunday Brunch, Katherine Luther Dining Hall, 11:00 a.m.-1:30 p.m.
October 15-17 Confirmation Retreat
October 21-23 Prayerfully Consider Campus Visit
CTS Marks Close of 164th Academic Year

Friday, May 21, 2010, marked the close of the 164th academic year at Concordia Theological Seminary, Fort Wayne, Indiana. Faculty, staff, student body, family and friends gathered to celebrate as their loved ones received their diplomas.

“The blessings of our gracious Lord are evident in an extraordinary faculty, faithful to Scripture and the Lutheran Confessions; gifted and dedicated men and women students preparing for the pastoral office and deaconess service; a splendid staff from advancement to maintenance; an award-winning campus with the library expansion and Lutheran Media Ministries television production center being constructed; and most importantly, thousands of supportive people in The Lutheran Church—Missouri Synod. All of these exhibit the grace and goodness of God,” offered CTS President, Dr. Dean O. Wenthe.

The morning began with the Baccalaureate service in Kramer Chapel. Rev. Duane R. Voorman, pastor of Trinity Lutheran Church, Lincoln, Nebraska, served as preacher. He is a 1983 CTS graduate and father of one of this year’s graduates.

Later in the afternoon, Rev. Roger M. Goetz, Kantor at St. John Lutheran Church, Topeka, Kansas, gave an organ recital that included works he composed.

The day’s events concluded with graduation exercises at 6:00 p.m. in Kramer Chapel. Degrees being conferred to CTS students for the 2009–10 academic year included: 60 Master of Divinity (M.Div.) degrees to pastoral ministry students; 13 Master of Arts (M.A.) degrees awarded to deaconess students; eight non-deaconess Master of Arts (M.A.) degrees; eight Master of Sacred Theology (S.T.M.) degrees; six Doctor of Ministry (D.Min.) degrees; and two Doctor of Philosophy in Missiology (Ph.D.) degrees.

The commencement speaker was Rev. Robert Bugbee, President, Lutheran Church—Canada. He also received a Doctor of Divinity degree, *honoris causa*, from the seminary. President Bugbee has served as president of Lutheran Church—Canada since 2008.

There was also the presentation of the Miles Christi award to several laypeople. The Miles Christi (Soldier of Christ) Award was created by the CTS 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. Those receiving this award in 2010 are Dennis R. Eickhoff, Bargersville, Indiana; Janet E. Hamman, Fort Wayne, Indiana; Kenneth E. Koeneman, New Haven, Indiana; and Gary A. Lybarger, Hoagland, Indiana.

The Alumnus of the Year award was presented to Rev. Dennis E. Bestul, pastor of The Lutheran Church of Our Savior, Cupertino, California. Rev. Bestul graduated from CTS in 1974.

To God alone be the glory as Concordia Theological Seminary forms servants in Jesus Christ who will teach the faithful, reach the lost and care for all.
The focus of the Military Project is to give body and soul support to our LCMS chaplains and the soldiers they serve. Chaplain Russ Dewell writes, “It has been my great privilege sharing your generosity with troops in both the name of American patriotism and the saving grace of Jesus Christ. You enabled me to reach out to troops for their material and spiritual needs in this harsh, challenging environment. Frankly, I could not do my job as well without your kind help and personal support. May God continue to bless you for your continued support of America’s fighting men and women, and may God always bless the United States of America.”

Through our chaplains, the Military Project also has opportunities to bring the mercy of Christ to the indigenous people. A current service project is sending dental kits to the people of Afghanistan who suffer from poor health due to a lack of oral hygiene products. This contributes to a low life expectancy of only the late 40s. Simple deeds of kindness such as sending toothbrushes, toothpaste and floss can make a difference to people who live not only in extreme poverty but also in the horrors of war.

How can you help?

Please keep our chaplains and the soldiers they serve in your prayers. They are God’s instruments of protection. They leave family, home and country so we and our families can live in peace and security.

For more information on how your church can set up a military project or participate in current service projects, please e-mail MilitaryProject@ctsfw.edu or call 260-452-2100.

Monetary donations can be mailed to:
Concordia Theological Seminary
Attn: Military Project Coordinator
6600 N. Clinton Street
Fort Wayne, IN 46825

“Thank you for all that you mean to Indiana and Kentucky Army National Guardsmen serving in Afghanistan and for your kind donations over our past months of service here. Please accept as a small token of appreciation our photograph taken at Camp Atterbury, Indiana, July 31, 2009, before we deployed. We are configured in the shape of our 38th Infantry Division C-Y symbol that stands for CYCLONE, our division identification since forming in the days prior to World War I. May this simple token indicate how important what you do is to us when we are so far from home.” Chaplain Dewell

Chaplain Dewell (left) with a fellow soldier
The ladies of the Concordia Theological Seminary Guild are embarking on their largest project to date and invite you to join them in this special effort. Currently, our residential students are using well-loved washers and dryers to take care of their laundry needs. It costs each student approximately $35.00 per month to wash and dry their clothing. It is our hope to replace the current machines with new, commercial-grade machines and allow them to be used free-of-charge. No more quarters! As you can imagine, a seminarian or deaconess student’s budget is quite tight, and offering them the use of laundry machines at no cost will make a great difference.

How can you help? Why not consider a fundraising effort in your own congregation? You may want to organize a quarter collection by Sunday School classes or Ladies Aid groups or host a bake sale or carwash with proceeds going to this effort. We’re sure you will have many great ideas of your own to help in raising funds.

To replace the washers and dryers in all ten of our student dorms will be approximately $10,000.00. Due to generous donors and our Lutherfest fundraiser, we have already raised over $5,000.00 toward that goal!

Should you have questions or need additional information, please contact Karen Fuelling at Karen.Fuelling@ctsfw.edu or 260-452-2168. If you would like to send a donation, please make the check payable to Concordia Theological Seminary and mail it to: Concordia Theological Seminary Washday Fund, Attn.: Karen Fuelling 6600 N. Clinton Street Fort Wayne, IN 46825.

Seminary Guild Update
By Vicki Geisler, President, Concordia Theological Seminary Guild

Seminarians James Lee, Tony Oliphant and Troy Peperkorn are dorm students who will be happy no longer to search for quarters on wash day.

Yes, we are interested in becoming a member of the Seminary Guild.
Please send more information to:
Name: __________________________________________________________________
Organization: ____________________________________________________________
Address: __________________________________________________________________
City: __________________________ State: ________ Zip: __________

We are enclosing a donation payable to Concordia Theological Seminary Guild,
Seminary Guild President, Concordia Theological Seminary,
Box 8, 6600 N. Clinton Street, Fort Wayne, IN 46825.

Please contact me with more information.
We have enclosed our yearly $25.00 check for our group to be a member of the Seminary Guild.
I have enclosed my yearly $10.00 check to be an individual member.
Donation Day gift.
Donation to Washday Fund.
Shepherd of the Hills Lutheran Church in Snohomish, Washington, and her two pastors—Revs. Kerry Reese and Warrens Berger—are no strangers to what St. Paul describes in 2 Corinthians. It forms their congregational life together and it forms their common confession as they walk together as members of one body, Christ’s body, the holy Christian church.

“Our congregation has grown to value deeply the work we pastors do among them,” commented Rev. Reese, the senior pastor at Shepherd of the Hills and a graduate of Concordia Seminary in St. Louis, Missouri. “They have come to understand more fully how much preparation and study those desiring to serve in this office undertake at the seminary.” Rev. Berger agreed, “Our congregation has

“Thanks be to God for His inexpressible gift!” (2 Corinthians 9:15) This is St. Paul’s exclamation upon hearing the Corinthian church’s response to the Gospel of Christ and his request. It is likewise the Church’s exclamation at St. Paul’s proclamation of the victory of forgiveness, life and salvation over sin, death and the devil found in our Lord Jesus Christ’s death and resurrection.

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become very much aware of how essential seminary education is for the proper formation of pastors and deaconesses who will be serving our Synod.”

Rev. Berger, the associate pastor and 2007 graduate of CTS, has the unique privilege of serving God’s inexpressible gift as pastor where he once was served as a lay member.

“This has given our congregation intriguing before-and-after pictures, so to speak, of how much seminary education forms a man for the pastoral office. Our congregation appreciates how much goes into teaching and learning the sound doctrinal heritage of Christ and the apostles that forms the foundation of our faith and life,” said Rev. Reese.

In response to these inexpressible gifts—God’s gift of faithful pastors—the people of God at Shepherd of the Hills desired a more intimate connection to the seminary. They wanted to take on greater involvement in ensuring that theologically-sound, biblically-grounded, thoroughly-Lutheran and relationship-cultivating pastors are formed for service in the Church and for the life of the world. “Our congregation has taken a more direct participation in the seminary education offered at CTS,” said Rev. Reese. “By becoming financial donors to the library expansion, by providing support for the educational expenses of specific students at CTS and by contributing to the work at the Lutheran seminary in Novosibirsk, Russia.”

When asked why the congregation found support for the Walther Library Renovation and Expansion Project so important, both Revs. Reese and Berger replied that they and their congregation appreciate fully how essential a quality library is to any institution of higher learning, especially a seminary.

Architectural drawings of the new library facility created an excitement for the project that grew into enthusiastic support. Upon further reflection, the members all began to realize the impact that library resources would have both upon the seminary and upon the Church. As Rev. Reese remarked, “We pastors are much aware that the library resources may be used even by those of us who are serving congregations via library loans of books when we request them; thus, the library collection actually serves the entire Synod, not only the CTS campus community.”

This, the congregation agreed, is precisely what CTS provides: it teaches future and current shepherds of Christ’s sheep not only what to study but how to study the faith. It teaches them to be walking, talking and thinking theologians, that is, students of God’s Word who pass on what they learn to the people of God in their care. And those people of God, in turn, have responded to that message with a wealth of generosity. “When we value the purity of the Gospel, cheerful giving results,” said Rev. Reese. “Our support of the work of CTS has been an enduringly joyful thing to do.” Thanks be to God for His inexpressible gifts!

Rev. Jason M. Braaten serves as an Advancement Officer for Concordia Theological Seminary, Fort Wayne, Indiana.

Yes, please use my gift to help prepare pastors, deaconesses and missionaries.

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Concordia Theological Seminary
6600 N. Clinton St. @ Fort Wayne, IN 46825
877-287-4338 Ext. 2212
Your New Pastor (or Vicar or Deaconess or Intern)

By Dr. Carl C. Fickenscher II

I have a delightful job. As Dean of Pastoral Education and Certification and, for many years, Director of Placement, I have the pleasure of interviewing each candidate—and if married, his wife—to discuss where the Lord might send them. This is indeed a pleasure! These eager students are now approaching the service to God’s kingdom that drew them to the seminary. They are lovely couples, often more mature in their relationships than those I counseled in pre-marital sessions at my former congregations, but just as starry-eyed and excited about the adventure they’re about to begin together. I often tell them that, next to their wedding day and the birth of their children, Call night will be the most thrilling event of their lives.

With every interview, as I go over in my mind the calls that might fit these dear children of God, I picture again the parishes where Claire and I served. I remember and I feel the joy we experienced all over again, the eager smiles that welcomed us, the people of God who became family to us. I picture the same for each of these new candidates.

We begin each interview with prayer. I make up the prayer every time, but after doing hundreds of these, I find I always include in the prayer one part that goes something like this: “Father, be with all the congregations of our Synod, especially those that might be requesting candidates. Make them eager to receive their new pastors and their families. Make them eager to welcome them and provide for them. Especially make them eager to receive your means of grace from their new shepherds for their eternal salvation.” I know God answers that prayer, and He does it as He always does—through His Word.

God’s Word does prepare congregations to receive their new pastors and vicars and deaconesses and interns and their families. Might yours be receiving a new church worker this summer, perhaps even a spring graduate from our seminary? Let’s consider a few of those words of God that might help you prepare.

Turn with me to Luke 10:1–16 and please read through it.

Imagine those 70 (or 72, depending on your translation). They are very much like our recent graduates: excited, honored to be chosen, but no doubt more than a little nervous. How would they know what to say? How would they make their way? They’d been well trained (what a seminary!), but now this was the real thing.

1. Read again verses 1–3.
   Did the 70 come up with this mission on their own? What verb does Luke record (in varied forms) once in each of these three verses to show that they didn’t just up and go by their own initiative?

How is the attitude of one sent by the Lord different from that of a person who sets his or her own course?

How are pastors, vicars, deaconesses and interns sent by the Lord today? What role did your congregation have in that sending?

How will the attitude of a congregation be different when it sees a new church worker as sent by the Lord, rather than as just somebody hired by the congregation?

“Father, be with those congregations that are requesting candidates. Make them eager to welcome their new pastors as sent by the Lord.”

   Our students don’t leave the seminary quite destitute—“no moneybag, no knapsack, no sandals”—although they do often leave with many thousands of dollars in student debt. Still, like the 70, they are dependent upon their congregations to provide a living means. Is that reasonable? How does Jesus here envision His messengers’ needs being met?

St. Paul goes into further detail. Read 1 Corinthians 9:3–14. Compare it with Luke 10:7. What illustrations does Paul use to explain the very same thing Jesus said there? (You’ll find at least six!)

Why does it make wonderful sense that a congregation provide for the material needs of its pastor (1 Corinthians 9:11)? Which is more valuable: the material things the congregation is giving its pastor or the spiritual things the congregation is receiving from its pastor? How much more so?

Candidates completing our ordinary seminary program have more education than attorneys, twice as many years of graduate school as MBAs, but obviously they’re not paid like either. Pastors and their families make huge financial sacrifices for the
ministry, but is it right for the congregation to expect or cause that sacrifice (1 Corinthians 9:14)? Consider that one for a bit.

How well is your congregation providing for your pastor’s physical support? If you’re not sure, it wouldn’t hurt to ask your church officers.

Notice that it’s also the pastor’s family that deserves the congregation’s care (1 Corinthians 9:5). For example, health insurance these days is expensive, but the pastor’s wife and children need coverage too.

Many of the so-called little things that make life more pleasant for a church worker’s family don’t cost much or anything at all. Are you familiar with what’s called a “pounding” when they first arrive? How about sprucing up the parsonage before they come and then asking frequently if everything over there is still working properly? Big one: being sure your pastor or vicar or deaconess or intern gets time off every week! What other little things can you or your congregation do for them?

“Father, make them eager to receive their new pastors and their families. Make them eager to provide for them.”


What’s the chief reason a congregation should always be eager to receive the one who speaks God’s Word to them? What does Jesus mean when He says, “The kingdom of God has come near to you” (verses 9, 11)?

Note that the kingdom of God has come near to people when God’s messengers come near. How so (verse 16)?

Again, Paul provides a helpful explanation, this time of how Christ Himself is present in the ones He sends. Read 1 Thessalonians 2:13. We like to think the pastors, vicars, deaconesses and interns from our seminary are pretty special people. But it’s not really that they’re so special, is it? In what way is Christ Himself present when your pastor preaches?

What huge difference does that make for you? Take an example: Your pastor announces in the worship service, “I forgive you all your sins in the name of the Father and of the Son and of the Holy Spirit.” What just happened for you? Or your pastor proclaims from the pulpit, “Christ’s death on the cross has given you eternal life.” What have you just been really and truly given?

It’s as Luther would confirm in the catechism: “When the called ministers of Christ deal with us by His divine command, in particular when they exclude openly impenitent sinners from the Christian congregation and absolve those who repent of their sins and want to do better, this is just as valid and certain, even in heaven, as if Christ our dear Lord dealt with us Himself.” What difference does that make in how you receive your pastor?

One more passage: Read Hebrews 13:17. Now days the words obey and submit raise the ire of many. In what ways is a congregation to “Obey [its] leaders and submit to them”?

Pastors certainly must not “lord over” their congregations, and, the fact is, many new pastors are quite shy about asserting their leadership as shepherds of their sheep. But why, according to Hebrews, is your obeying and submitting to your new pastor quite consistent with his responsibilities?

How can you help your pastor feel his way as a new leader?

Is your obeying and submitting to him a bad thing for you, the member of his flock? According to Hebrews, why not?

“Especially, Father, make them eager to receive your means of grace from their new shepherds for their eternal salvation.”

I’m picturing a new pastor or vicar or deaconess or intern—maybe one I recently interviewed, one I recently prayed with— arriving at your congregation. It’s a delightful picture! 

Dr. Carl C. Fickenscher II serves as an Associate Professor of Pastoral Ministry and Missions and Dean of Pastoral Education and Certification at Concordia Theological Seminary, Fort Wayne, Indiana.
It is with great pleasure and excitement that Concordia Theological Seminary announces “The Holy Land,” a tour of the places where Abraham, David, the prophets, the disciples and Jesus Himself walked the earth. Seminary hosts for this adventure are Dr. and Mrs. Peter Scaer and Rev. Arthur Schwenk.

The tour will take us on a ten-day pilgrimage into history and the lands of Israel. We will witness sites important to Christ’s life and to the holy Christian Church. Our pilgrimage will take us to Jerusalem where we will visit such awe-inspiring sites as the Mount of Olives, the Garden of Gethsemane, Mount Zion and the Upper Room. We’ll also visit the Church of the Nativity in Bethlehem, the Shepherd’s Field, Nazareth and Masada. Add to that the Sea of Galilee, Capernaum, the Mount of Beatitudes, the site of the Sermon on the Mount, Tabgba, the site of the Miracle of Loaves and Fishes and much more!

For more information about the tour or to request a brochure, please contact CTS Tours at ctstours@ctsfw.edu or by phone at 260-452-2241 or 1-877-287-4338.

**November 14–23, 2010**

For a Tour Brochure and Registration Application, please complete this form and return it to CTS Tours • Concordia Theological Seminary • 6600 N. Clinton Street • Fort Wayne, Indiana 46825.

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