For the Life of the World
Concordia Theological Seminary, Fort Wayne

March 2010, Volume Fourteen, Number One

Our Rich and Beautiful Heritage

F. C. D. Wyneken
The Father of Concordia Theological Seminary
One of the greatest causes of misery and pain in our culture comes from the assumption that “to be free” is to resist any rules and to break any ties that might constrain or limit one’s behavior. Such an assumption distorts human nature and results in anguish for the individual and those around him.

The invitation of Christ “to be free” actually brings a freedom that is real and refreshing.

*If you continue in my teaching, you really are my disciples. Then you will know the truth and the truth will set you free.*

John 8:31–32

Human beings who refuse to live for the Blessed and Holy Trinity are the opposite of free. They are enslaved.

*Jesus replied, “I tell you the truth, everyone who sins is a slave to sin.”*

John 8:34

At the root of sin is the prideful assumption that I am sufficient in myself (i.e., I do not need God). From Adam and Eve to the present such pride brings only pain and a prison of impulses to power and pleasure.

Family and friends, honor and integrity, truth itself: all are sacrificed for absorption in one’s self interest. The most horrific manifestation of this absorption in self is abortion. Here a fragile life is extinguished by those who have the power to exert their evil will to self-service.

How different is the beauty of the truth! Here we acknowledge who we are: creatures personally created by the living God; creatures born into a specific family; creatures born into a specific community with its distinctive history. Instead of rejecting these realities, we welcome God’s gift of who we are in space and time.

And, praise the Blessed and Holy Trinity, we rejoice that in Christ the truth of God’s mercy and grace has made us new creatures.

*Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!* 2 Corinthians 5:17

Just as a river flowing within its banks provides water for life—for drinking and for agriculture—so a life that flows from Christ and His living Word is a blessing to all. On the contrary, flood waters that escape the banks bring only loss and destruction. The individual who denies family and community loses identity and risks great anguish.

The first chapter of Matthew shows how God—true to His promise—sends Christ, the Savior, into a specific family as “Son of Abraham, Son of David” (Matthew 1:1).

Jesus’ respect for this identity permeates the Gospels even as the whole of Scripture displays God’s good gift of marriage and family.

This issue of *For the Life of the World* recognizes this good gift with the theme, “Our Rich Heritage.” As Christians we are grateful for all the faithful who have gone before us and rejoice that who we are is intimately connected to who they were and are. (Hebrews 11)

We at the seminary are eager to invite our contemporaries out of the slavery of self absorption and into the freedom and truth of God’s saving presence in Christ. To that end, we commit ourselves “to form servants in Jesus Christ who will teach the faithful, reach the lost and care for all.”

Cordially yours, in Christ,

Rev. Dr. Dean O. Wenthe
President, Concordia Theological Seminary
4 The More Things Change: Capturing Wyneken’s Vision for Today
By Dr. Lawrence R. Rast, Jr.
This calendar year we recall the 200th anniversary of one of our seminary’s founders, Friedrich Conrad Dietrich Wyneken (1810–1876). In the demanding context of 2010, Concordia Theological Seminary remains faithful to Wyneken’s founding vision, even while recognizing the rapidity of change that theological education is presently experiencing. In these circumstances, Wyneken’s vision continues to inspire our seminary as it carries out its mission.

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10 Our Rich Heritage—Luther: Catechism and Tradition in the Parish Today
By Rev. Kevin L. Kolander
I am thankful for my forefathers who kept pointing me to Scripture and Christ with an eye to the Christian Church and taught me how to journey through death to life everlasting. I also realized that I had now become a part of the faithful witnesses and the son who would pass on the saving words of Christ. Through stories, sermons, devotions, writings and preaching, my congregation would hear and learn from Martin Luther, Martin Chemnitz, C.F.W. Walther, Philipp Melanchthon and others who shared similar faith struggles as we did.

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An economy in collapse due to market speculation; bank failure; record unemployment; the housing market in a downward spiral—these all too human realities can make ministry challenging, to say the least! But I’m not talking about 2010. The Panic of 1837 challenged the youthful United States in ways it had never before experienced. The transition to a market capitalist system was largely complete, and speculators were taking advantage of the circumstances by making money via unbridled speculation. However, on May 10, 1837, the system collapsed when banks in New York City stopped payment in gold and silver. The result was a five-year depression. This was the context into which Friedrich Wyneken stepped.

This calendar year we recall the 200th anniversary of one of our seminary’s founders, Friedrich Conrad Dietrich Wyneken (1810–1876). Born on May 13, 1810, Wyneken came to the United States at the age of 28, just at the time the U.S. was experiencing the first of its difficult periods of economic challenge. The human cost was immense and, as immigrants arrived to find there were no jobs, they were driven to the western frontier—places like Fort Wayne, Indiana. That was where, in the late summer of 1838, Wyneken began to gather these hardscrabble settlers together into Lutheran congregations.

Wyneken traveled widely throughout Indiana, Ohio and Michigan, where he found similar unfortunate circumstances. German immigrants were going without any meaningful spiritual care. If preachers were even present, many times they were from traditions that claimed that Lutheran doctrine was false and that baptism did not give the forgiveness of sins. Worst of all was when these positions were taken by those who claimed the name Lutheran! It didn’t take Wyneken long to realize that the situation was dire indeed. The spiritual lives of thousands of Lutherans were in danger.

How could one man do much in the face of such challenges? In 1843 he published *The Distress of the German Lutherans in North America*—a call to Germany to “come over and help us.” This short piece helped introduce Germans to the plight of the immigrants in the United States.

Similar themes, different circumstances. The need for the preaching of God’s Word—and for the preparation of faithful preachers of the Gospel—remains as pressing today as it was in Wyneken’s time.
F. C. D. Wyneken
The Father of Concordia Theological Seminary
Now to the misery in the dense forests of the wide west through which, and on the wide prairies over which the German immigrants have poured like a mighty stream. Singly or in small groups our brethren settle in the forest with wife and child, often having no neighbors, and even if they do have some in the vicinity, they are separated from each other by the dense forest, so that they know nothing about each other. Now come, enter the [log cabins] of your brothers. See, brethren, how they, men, women and children, have to work hard to cut down the giant trees, to clear out the underbrush, to plow and to plant, for their meager finances are disappearing or are already gone. ... Clothing and shoes are also wearing out and winter is at hand! No wonder, then, that everyone is working to secure what is indispensable for the body. There is no difference between Sunday and weekday, particularly since here no bells call the people to church services and the festively dressed neighbor does not stop by to pick up his friend. It is no wonder at all if tired limbs are stretched out on the bed without a prayer being said, and that their misery drives them out again and back to work without a prayer. ... No preacher comes to shake them out of their worldly striving and thinking, and the voice of the sweet Gospel has not been heard for a long time.

Through his pleas for help funds were raised and men were moved to offer themselves for the ministry. Wynken first tutored students for ministry in his parsonage and later worked with Wilhelm Löehe and Wilhelm Sihler to establish Concordia Theological Seminary in October 1846 to provide missionary pastors to teach the faithful, reach the lost and care for all.

This all sounds somewhat familiar, doesn’t it? Economic hardship, record unemployment, distressed immigrant communities, lack of pastors—we hear of all of these things almost daily. At the same time, while today’s themes echo the past, there is also the reality of radical differences between yesterday and today. Transportation, technology and culture—all have changed dramatically. It took Wynken a month to get from Pittsburgh to Fort Wayne in 1838; today one can make the same drive in much less than half a day. Letters took weeks to make their way to their intended recipient and return; today e-mail is instantaneous. Wynken’s diaries have been translated but only partially published; today blogs and Twitter tell us more than we want to know about what people are doing!

Similar themes, different circumstances. The need for the preaching of God’s Word—and for the preparation of faithful preachers of the Gospel—remains as pressing today as it was in Wynken’s time.

Thousands of families, your fellow believers, perhaps even your brothers and sisters in the flesh, are hungry for the Gospel’s powerful food. They implore you, crying out in distress: “Oh, help us! Give us preachers who will strengthen us with the Bread of Life, who will build us up with the Word of the Lord, who will instruct our children in Jesus’ holy teachings! Oh help us, or we are lost!”

In the demanding context of 2010, Concordia Theological Seminary remains faithful to Wynken’s founding vision, even while recognizing the rapidity of change that theological education is presently experiencing. In these circumstances, Wynken’s vision continues to inspire our seminary as it carries out its mission.

I beg you, God willing, take up the work and quickly walk together! Stop conferring about it! Hurry! Hurry! All that matters is that there are eternal souls to redeem! 📚

Dr. Lawrence R. Rast, Jr., serves as Academic Dean and Professor of Historical Theology at Concordia Theological Seminary, Fort Wayne, Indiana.
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Luther’s Legacy

By Dr. Cameron A. MacKenzie

Wittenberg 1517: population, 2000; ruler, Frederick the Wise; religion, medieval Catholic. No power–driven machines—no automobiles (or paved roads); no electricity, oil or gas furnaces and stoves. All work done by humans or animals. Also, no indoor plumbing or automated sewage removal. Just a lot of filth—and the sights and smells that accompany it!
The castle church in Wittenberg housed around 19,000 holy objects (relics). More than a thousand masses were sung each year; another 7,800 read. Their main purpose was to diminish the time and suffering that the faithful have to spend in purgatory.

Fort Wayne, Indiana, 2010: population, 250,000; government, democracy (part of the United States). Modern economy; sophisticated technology; Internet; Wi-Fi. Buses, automobiles, airplanes; Interstate Highway System; and even Amtrak (not too far away). Large malls; beautiful parks; and lovely homes.

Religion: lots of churches—all kinds of Christian denominations. About half of population is “churched.” Emphasis? Leading a decent life and helping people who are hurting.

You know what? There’s lots that separates Luther’s world from ours besides time and miles! So what then is his “legacy” to our world? Does Luther have anything to say to people alive now?

Perhaps, surprisingly, the answer is a resounding yes! For in spite of all the obvious differences, there are even more important similarities—indeed, constants—that we see in Luther’s world and our own. First of all, the contingency of human existence; and secondly, humanity’s fatal flaw.

In Luther’s day, and ours too, people died. Whatever distinguishes one person from another whether across time or right now, we all have this in common—we are going to die. As much as we don’t like to think about it, it remains true. And that means that every person has to come to terms with his own mortality. What does death mean and what happens next?

But that in turn raises the second issue—humanity’s flaw. As much as we might want to ignore this too or excuse it, every human being lives a self-centered life that all too often leads to injustice, vice or crime. In matters large and small, we find it very difficult—really impossible—to measure up to a standard that each of us understands instinctively—to treat others as we would like to be treated ourselves! We know it but don’t do it.

So if we put the two points together—our moral imperfection and our mortality—we arrive at the question that confronts everyone: how are we going to enter eternity? Although the living have never themselves experienced death, it is not unreasonable to assume that there may very well be a judgment for which every person must be ready. Since it is clear that we are not the cause of our own existence, there must be a Creator/God; and since He has made us all with an inborn sense of right and wrong, it seems very likely that He will hold us to account for moral (and immoral) choices we have made.

But this is where Luther still speaks—not because he himself was so wise but because he was a spokesman for God who opened Luther’s mind and heart to the Scriptures. And from this special book, the great Reformer spoke the Word of God’s grace in Jesus Christ. The judgment that all of us face has already been faced by Him. Through His perfect life and atoning death, our Lord Jesus Christ has “redeemed me, a lost and condemned creature; purchased and won me from all sins, from death, and from the power of the devil.” These familiar words of Luther’s are not just the center of the Small Catechism but the heart of his entire theology—the message that animates his treatises as well as his hymns, his most sophisticated writings as well as his most down-to-earth sermons. We call it the Gospel.

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Dr. Cameron A. MacKenzie serves as Chairmain of the Historical Theology Department and Ellis Professor of Historical Theology at Concordia Theological Seminary, Fort Wayne, Indiana.
Growing up Lutheran, I was used to having lots of church people around me—Sunday School, worship, youth group, potlucks, catechism and Bible class, Lutheran college and seminary—these were the places where God forged relationships with me and His people. My first parish was also a wonderful place filled with kids, families and church members. As my early years as a preacher began to unfold, I soon realized that although the pastor is surrounded by many people, he can also be very lonely, especially during times of study, visits, temptations and changes. But in these valleys and challenges is also where I learned to appreciate the faith of my fathers.

I remember preparing for my first Christmas sermon and feeling alone in the work before me. I had been listening to Lutheran sermons all my life, but now it was my turn to preach God’s story about Baby Jesus, and I was having a hard time putting the words together. The church organist popped her head into my study and asked how things were going. I told her preaching was a big responsibility and that I didn’t really know how to start. She told me to remember what I heard in the past, that God would give me the words and also that I had a church family who would love me no matter
what. The Christmas sermon went fine, and the sun did rise the next day.

Shortly after this moment, I started to read sermons by C.F.W. Walther and Martin Luther. I figured that since I was now a Lutheran pastor, I had better make sure what Lutheran preaching sounded like. I wanted to give my people the same solid food to grow their faith that I had. Week after week I read Luther and Walther’s sermons and discussions for the coming Sunday. Through these sermons, I learned how to preach faith in Christ and love toward my neighbor. Soon I began to realize that I wasn’t as alone as I thought. Although these men were long since gone, my two new “grandfathers in the faith” were with me to help guide and shape what I preached and taught from God’s Word.

The elders of my congregation and I also made time to study Walther’s Law and Gospel in the basement of the parsonage during the long winters in New York. For months we would read Walther’s lectures and discuss these great two doctrines of the Bible. We also started a reading session of the Book of Concord where Luther, Ulrich Zwingli, John Calvin, Philipp Melanchthon and others would hold our attention vividly as they taught us how to hammer out Christian thought and confess the faith.

Year after year I would gain more friends in the faith like these who helped shape my Lutheran identity and taught me how to shepherd faithfully a flock that belonged to God. Even though these friends weren’t alive, their words helped me feel connected with the larger church, they served as a kind of rudder so I wouldn’t go too far on either side, they substantiated and confirmed the Gospel truths, they warned and encouraged me in the faith. Reading sermons and devotions by Lutherans was similar to having a grandfather talk to me about the things I loved most about Christ, the Church and being a Christian.

For 10 years I was surrounded by a host of faithful witnesses from the past. I am thankful for my forefathers who kept pointing me to Scripture and Christ with an eye to the Christian Church and taught me how to journey through death to life everlasting. I also realized that I had now become a part of the faithful witnesses and the son who would pass on the saving words of Christ and our grandfathers to others in my church family. Through stories, sermons, devotions, writings and preaching, my congregation would hear and learn from Luther, Martin Chemnitz, Walther, Melanchthon and others who shared similar faith struggles as we did.

With our forefathers in mind, my congregation learned to memorize and love the catechism, sing, pray, confess and contend for the faith. How amazing that God has given the world Christ, who

Like many other congregations, my present church family uses the Portals of Prayer from Concordia Publishing House written by living theologians and laypeople who teach us to fight the good fight of faith today, memorize the catechism and take our life from the Sacraments. My congregation has also grown to love devotional literature from the past that follows the Sunday readings and builds faith throughout the church year. Bo Gieritz fleshes out the Gospels lessons from Advent to the end of the church year. Nils J.S. Laache and Luther have become favorites for my family and, in fact, our congregation gives Laache’s Book of Family Prayer to each person who joins our congregation. Johann Starke’s Prayer Book, Johann Gerhard’s Meditations and others teach us how to pray as Lutherans did in the past. The new The Lutheran Study Bible and the readable Book of Concord are more

Parts of Christian faith, and make us grateful to be surrounded and fed by such a wonderful host of Lutherans.

What a joy to be a living member of Christ’s family, shaped and grounded by so many Lutherans (past and present) who give us Christ and keep us looking to the Savior, the Head and Shepherd of the household of faith. We are so blessed to be surrounded by such a gathering, which, as I said in the beginning, makes us feel not so lonely as we journey Home together for that final reunion.

Members of First Lutheran Church Bible Study, January 3, 2010

Rev. Kevin L. Kolander has served two LCMS congregations—10 years in New York and 11 at First Lutheran in Lake Elsinore, California.
**Lutheranism and the Classics**

Why do seminarians still learn Greek, though this language can be so difficult to learn? Why do pastors even need to learn Greek anymore when the world—and even the Church—seemingly has “moved on” to more pressing concerns? Luther at least was convinced that although the Gospel comes “through the Holy Spirit alone,” it cannot be denied that this Spirit “came through the medium of languages, was spread abroad by that means, and must be preserved by the same means” (Luther, *To the Councilmen of all Cities in Germany That They Establish and Maintain Christian Schools*, A.E. 45:358–59). Luther assumed, then, that “the languages” were at the heart of whatever the church does in this world, particularly in its pastors’ proclamation of Jesus Christ crucified, risen and ascended.

The conference *Lutheranism and the Classics*, to be held on the campus of Concordia Theological Seminary, Fort Wayne, Indiana, October 1–2, 2010, highlights this matter of “the languages” which so molded and inspired the Lutheran reformers. The conference organizers are three Lutheran classicists: Rev. Dr. John G. Nordling, Associate Professor of Exegetical Theology (New Testament), Concordia Theological Seminary, Fort Wayne, Indiana; Rev. Dr. Jon S. Bruss, Lecturer, Classics Department and Honors Program, University of Kansas, Lawrence, Kansas; and Dr. Carl P.E. Springer, Associate Dean and Professor of Classics, Southern Illinois University, Edwardsville, Illinois. Under their collaboration, the conference assembles a truly stellar cast of Lutheran educators and classicists who will examine such topics as the use of classical literature in the preaching of the Law, Melanchthon’s humanistic ideals at Wittenberg, classical intertexts in Luther’s *Table Talks*, Greek epic verse and the Lutheran liturgy, Jesus in the age of Augustus, teaching Greek at the seminary and so much more.

“The reason grammar, rhetoric, logic, history, and the study of languages and literature are so important to us [Lutherans] has everything to do with our distinctive emphasis on *sola Scriptura*,” comments Dr. Springer. “Lutheran clergy and laity don’t interpret dreams or heed an inner voice or listen to the siren songs of charismatic leaders. No, we read, interpret, expound, teach, preach and sing the message of the sacred Scriptures to each other and others around us. It requires real education in words to handle the Word aright! In fact, Luther identifies *bonarum artium cognitio* [Lat. “the knowledge of the good arts’] as one of the essential ingredients in a theologian’s education (*WA TR* 3.312).”

The conference is intended for Lutheran pastors who desire to be lifelong learners of the Word of God, Lutheran “classical” educators (principals, teachers, parents) attempting to revitalize education at the parish level, professional classicists seeking the integration of Christian faith and learning, those who don’t know the ancient languages yet (but are fascinated by them), homeschoolers, high school Latin students and their teachers and prospective seminary students. Latin will be used in several worship settings. The conference includes a presentation on teaching Latin to children, hosted by the highly regarded John Burroughs School, St. Louis.

**Retreat Fees:** $85 (includes banquet, evening of October 1), $35 (college students), $20 (high school students). For additional information or to register, please visit www.ctsfw.edu, e-mail Retreats@ctsfw.edu or phone 260-452-2172.

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**Schedule**

**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, MO

5:40–6:30 p.m. Break

6:30–8:15 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, IL

8:30 p.m. Evening Prayer–Kramer Chapel

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**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, IN

11:40 a.m.–1:00 p.m. Lunch *(served until 12:30 p.m.)*

1:00–2:00 p.m. John Burroughs School of St. Louis

2:00–2:30 p.m. Vitiacum–Kramer Chapel, Prof. Roland Ziegler presiding

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**Participants**

- Bruss
- Meyer
- Springer
- Nordling
Spiritual Amnesia

Hermann Sasse commented, “It is always a sign of deep spiritual sickness when a church forgets its fathers. It may criticize them, it must measure their teaching by the Word of God and reject whatever errors they have made as fallible men; but it must not forget them” (“The Fathers of the Church” in Mysteria Dei: Essays in Honor of Kurt Marquart, 258). Itching for something new and bewitched by the notion that our wisdom is vastly superior to Christians of supposedly less enlightened times, we may be tempted to see our Lutheran past as something quaint and irrelevant at best and at worst a parochial burden to be jettisoned. Those interested in history might be mockingly dismissed as more taken with museums than missions, archival rats scrambling into dark cubicles to avoid contemporary challenges.

While it is true that the church never lives in the past (in fact, the church lives in her future by the promise of the resurrection), the church dare not forget those leaders “who spoke the Word of God to us,” to paraphrase the Letter to the Hebrews.

C.F.W. Walther, F.C.D. Wynen, Wilhelm Löehe and others are fathers in Christ whose ardent fidelity to the Gospel and immovable steadfastness to the mission of the Lutheran Church continue to bear fruit today in the congregations of The Lutheran Church—Missouri Synod. Concordia Theological Seminary, in particular, is thebenefactor of the efforts of Wynen, Löehe and Wilhelm Sihler. We have nothing that we have not received. The open and bountiful hand of our God has given us this good heritage. It is a living and lively legacy rooted and grounded in the Word of Christ. When we ignore or neglect this legacy, it is not our ancestors in the faith who are robbed. Rather, we are impoverished by an ignorance of our own making. Even more acutely, we risk the loss of the message of the cross. Squeezed into another mold, we cease confessing and are rendered useless in the service of the Gospel.

The stories of our fathers in the faith need to be told. We do well to learn of Walther’s struggle to sustain an immigrant colony as a congregation under the cross. It is exciting to hear of Wynen’s missionary journey to the frontier territories of Indiana. The unfolding of their lives within God’s own story of redemption certainly has the potency to inspire us. But above all, we embrace their confession of Christ Jesus as the One who alone justifies the ungodly by grace through faith. Their confession is our confession. Perhaps this issue of For the Life of the World will invite you to take up this wonderful, new collection to drink more deeply from the hard-won wisdom of our 19th century Lutheran fathers. Though now with the Lord, their testimony is very much alive and their voice is yet heard calling us to repentance for indifference and easy, pragmatic compromises yet ever pointing us to Christ Jesus whose atonement is sufficient even for our faithlessness.

Prof. John T. Pless serves as Assistant Professor of Pastoral Ministry and Missions and Director of Field Education at Concordia Theological Seminary, Fort Wayne, Indiana.
In Port-au-Prince on Saturday, January 23, 2010, we stopped at the church where Pastor Thomas Bernard is pastor. His building held up very well, although one long, high wall that runs along the playground area had fallen down into the play yard. Pastor Bernard repeated many times how every member of his family, including himself, escaped being injured or killed only by seconds. His wife had just walked out the door of an office that was totally destroyed. He recounted similar stories for his children and himself. The same was true of the fallen wall at the school yard. It would have surely crushed many children had it happened when school was in session.
We made arrangements to travel back to the border of the Dominican Republic with two Nissan Patrols and a truck. Missionary Ted Krey and his teammates were able to purchase about a ton of food, and the hospital in Jimani on the Dominican side of the border brought a carload of medical supplies. Upon arrival to the Haitian side of the border the convoy from the Dominican Republic crossed over and we transferred the goods to the trucks that Haitians would use to transport the supplies back to Port-au-Prince and Jacmel.

Monday morning the entire assessment team met at the mission office with the LCMS missionaries and Dominican staff to debrief on our impressions and the recommendations that we would make for those who have now to lead the relief efforts. There are immediate needs of food, water, medical supplies and temporary shelter (tents). The LCMS Mission Team is going to continue to provide these kinds of supplies to the Haitian border to transfer to the Haitian pastors. LCMS World Relief and Human Care is sending medical teams, beginning this Saturday, January 30. Another serious need is for spiritual consolation and encouragement. This is very important. We often think that if we can get food and water in, we have provided for their basic needs. But the emotional and spiritual needs are very great, not only for the hurting people in general, but for the Haitian pastors and leaders who are under the burden of having to minister under intensive stress and pressure.

On Monday afternoon Missionary Danelle Putnam took those of us who wanted to go to a government home for severely handicapped children where Danelle and some of the members of the Lutheran church in Santiago are working. We were asked to spend time with the children, even just talking to them, as many of them were lying in their beds, unable to move or communicate. We spent a couple of hours there just talking to the children, playing with those who were able, visiting and encouraging the staff of the home. Again, the work of our LCMS missionaries and the local Lutheran Christians there is impressive.

I want to thank LCMS World Relief and Human Care for asking me to make this visit with them, and CTS President Dean Wenthe and Dr. Lawrence Rast, Jr., CTS Academic Dean, for giving me permission to be away from my duties at the seminary for a week.

To conclude, I want to say a word of deep appreciation to our LCMS missionaries in the Dominican Republic, the Dominican staff there of very capable and committed people, to the LCMS medical team that was working in Jimani, and especially to the Haitian Lutheran pastors who are working so hard and with such dedication to provide both spiritual and material aid to the people of Haiti.

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**CTS Student Update**

Deaconess Intern Alyssa Stone had been serving in Les Cayes, Haiti, for six months before the earthquake struck. Shortly after the earthquake she was able to send a communication to friends and family in the States letting them know she was safe and to relate what she was experiencing. “There is so much structural damage and little to no money to rebuild. The psychological damage is severe as people await more devastation. We need medical supplies, medical personnel, equipment to rebuild and the manpower to help in that rebuilding,” explained Alyssa. “Most of all, we need prayer for healing and peace.” Photos and a report from Alyssa may be found at www.ctsfw.edu. She is currently stateside tending to medical needs for some of her family.

Blaise Marin, a first-year student at the seminary, is a native of Haiti. Blaise experienced several tension-filled days right after the earthquake awaiting word from family members. He was able to travel to Haiti where he learned he lost an uncle, has an aunt who has been critically injured, but did find out his father was unharmed. He was able to spend about two-weeks in Haiti before returning to his studies at the seminary.

At this time the CTS community is still planning to send a group of students and faculty members to assist in the relief efforts. To learn more, and to donate to support the students on this trip, go to www.ctsfw.edu/supporthaiti, or phone 260-452-2212.
Theological 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@spaulaustin.org
St. Paul Lutheran Church
3501 Red River Street • Austin, TX 78705

Bishop, CA
June 7–10, 2010
WILL YOU BE LEFT BEHIND? END TIMES AND MILLENNIALISM
Dr. Lawrence Rast, Jr., Ph.D.
Concordia Theological Seminary, Fort Wayne, Indiana
The popularity of books like the Left Behind series has raised questions about what will happen before, during and after the Second Coming of Jesus. This class will provide practical answers to those questions. (3 CEU)
Contact: Rev. Kenton Puls
760-872-0791 or gcbishopca@schat.com
Grace Lutheran Church
711 N. Fowler Street • Bishop, CA 93514

Camp Okoboji, IA
May 24–26, 2010
THE POWERFUL PORTRAITS OF CHRIST IN THE BOOK OF REVELATION
Dr. Charles Gieschen, Ph.D.
Concordia Theological Seminary, Fort Wayne, Indiana
This class will study the various portrayals of Christ as the glorious man and the slaughtered lamb in the Book of Revelation in order to appreciate more fully what these portraits teach us about the person and work of Christ. (1.5 CEU)
Contact: Lori Gamble • 712-337-3325 or lori.camp@1idwlcms.org • Camp Okoboji
1531 Edgewood Drive • Milford, IA 51351

Charleston, SC
June 6–8, 2010
LUTHERAN ETHICS TODAY
Prof. John Pless, M.Div.
Concordia Theological Seminary, Fort Wayne, Indiana
An examination of the writings of a variety of contemporary Lutheran ethicists. Special attention will be given to the relationship of justification and sanctification in contemporary Lutheran ethical reflection, the place of the third use of the Law, the orders of creation, the doctrine of the two governments and issues in bio-ethics from the perspective of the Lutheran doctrine of creation. (1.5 CEU)
Contact: Rev. Timothy Sandeno
843-814-7221 or timothy.sandeno@gmail.com
Good Shepherd Lutheran Church
1600 Old Trolley Road
Summerville, SC 29483

Concordia, MO
June 28–30, 2010
ALL THE WORLD: THE MISSIONAL FOUNDATIONS OF THE OLD TESTAMENT
Prof. Jeffrey Pulse, S.T.M.
Concordia Theological Seminary, Fort Wayne, Indiana
The Israelite people were chosen and separated out from the rest of the world; where does that leave the rest of the world? The Gospel mission is the foundation of the Old Testament as well as the New Testament. (1.5 CEU)
Contact: Rev. Lee Hagan
660-473-2297 or haganlee@aol.com
St. Paul Lutheran Church
PO Box 60 • Concordia, MO 64920

Flathead Lake, MT
August 2–6, 2010
RELATIONSHIP BETWEEN JESUS AND THE SPIRIT
Dr. Leo 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

Grand Rapids, MI
June 28–July 2, 2010
AMOS: RESTORE THE ROAR!
Dr. Reed Lessing, S.T.M., Ph.D.
Concordia Seminary, St. Louis, Missouri
The temptation is to put our hands over our ears to drown Lion Yahweh’s roar. The world, the devil and our old Adam continue to urge us to clip the claws on the Lion and clean up his bloody passion. This course will enable pastors to dig deeply into this minor prophet who has a major message. (3 CEU)
Contact: Rev. North Sherrell
616-581-8353 or 7580pinepark@att.net
Our Savior Lutheran Church
2900 Burton Street • Grand Rapids, MI 49506

Amityville, NY
June 7–9, 2010
LUKE AND THE FORMATION OF THE NEW TESTAMENT CHURCH
Dr. Peter Scaer, Ph.D.
Concordia Theological Seminary, Fort Wayne, Indiana
A look at the pivotal role that Luke plays in the formation and foundation of the New Testament Church. See how Luke unites the Old and New Testaments. The New Testament was an age of giants. In it we find the teachings of Jesus, the proclamation of Mark, the depth of John, the leadership of Peter, the wisdom of James and the sheer genius of Paul. We will see how Luke brings all of these figures together, showing how they were united in the one church of Jesus Christ. (1.5 CEU)
Contact: Rev. David Anglin • 631-264-0763 or drowntlionyahweh@gmail.com
Grace Lutheran Church
7550 East Avenue • Amityville, NY 11701

Austin, TX
August 3–5, 2010
THEOLOGY AND CHURCH MUSIC
Prof. Richard 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@spaulaustin.org
St. Paul Lutheran Church
3501 Red River Street • Austin, TX 78705

For the Life of the World
articulating and defending the faith in view of the
Fort Wayne, Indiana

Christian vocation. (1.5 CEU)

Paul's letter to Philemon. Written on behalf of
Oinesimus, this succinct and beautiful letter portrays
faith in action. In Paul's repayment of Oinesimus' debt,
one sees the image of our Lord Christ's payment for the
sins of the world. Paul's letter also affords insights into
one sees the image of our Lord Christ's payment for the
the Office of the Holy Ministry, the life of the church and
Christian vocation. (1.5 CEU)

Contact: Rev. Christophor Seiferlein
920-915-7200 or pastor@emmanueladell.org
Emmanuel Lutheran Church
326 Center Avenue • Adell, WI 53001

Jackson, WY
May 26–28, 2010

THEOLOGICAL ETHICS
Dr. Detlev Schulz, Th.D.
Concordia Theological Seminary,
Fort Wayne, Indiana

This is a refresher course in the Lutheran perspective
on important contemporary ethical and bioethical
questions. (1.5 CEU)
Contact: Rev. David Bott
307-690-8697 or redeemer@wyoming.com
Redeemer Lutheran Church
PO Box 1016 • Jackson, WY 82301

Kearney, NE
June 21–25, 2010

LUTHERAN MISSIOLOGY
Dr. Detlev Schulz, Th.D.
Concordia Theological Seminary,
Fort Wayne, Indiana

This course looks at contemporary mission theories and
practices both in the United States and globally.
Students may prepare ahead of time by reading Mission
from the Cross. (3 CEU)
Contact: Rev. James DeLoach
308-627-5260 (cell) or jhd.trev@gmail.com
Zion Lutheran Church
2421 Avenue C • Kearney, NE 68847

Oviedo, FL
July 28–30, 2010

CONTENDING FOR THE FAITH
IN THE 21ST CENTURY
Dr. Adam 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 cwhelman@stlukes-oviedo.org
St. Luke's Lutheran Church
2031 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 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 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 ellassman@aol.com
Messiah Lutheran Church
7050 35th Avenue NE • Seattle, WA 98115

Shawano, WI
June 28–30, 2010

TODAY’S OPTIONS IN
SERMON FORM
Dr. Carl Fickenscher II, Ph.D.
Concordia Theological Seminary,
Fort Wayne, Indiana

A practical preaching course that presents, critiques
theologically and illustrates a variety of sermon forms
available on the contemporary homiletical scene. Forms
include several inductive and narrative options,
phenomenological preaching and others. (1.5 CEU)
Contact: Rev. Ron Raddatz
715-524-4815 or rrraddatz@charter.net
St. James Lutheran Church
324 S. Andrews Street • Shawano, WI 54166

St. Cloud, MN
May 24–27, 2010

LUTHERANISM IN
AMERICA SINCE 1970
Dr. Lawrence Rast, Jr., Ph.D.
Concordia Theological Seminary,
Fort Wayne, Indiana

This course will examine the Lutheran tradition in
America—especially the LCMS and the ELCA and its
predecessor bodies—in detail since 1970. (3 CEU)
Contact: Barb Hertling
320-259-1577 or lfl@stcloudstate.edu
Lutheran Student Fellowship
201 Fourth Street • St. Cloud, MN 56301

Wheaton, IL
May 11–13, 2010

EUCHARISTIC THEMES
IN GOSPELS
Dr. David Scaber, Th.D.
Concordia Theological Seminary,
Fort Wayne, Indiana

The Lord’s Supper is playing a more prominent part in
the worship life of the Church. Weekly celebrations of
Holy Communion are more common than they were a
century ago. This more frequent celebration of the
Lord’s Supper provides pastors with additional
preaching challenges. Traditionally, the Lutheran
docline of the Sacrament of the Altar had relied almost
exclusively on Christ’s words of institution and
pericopes that seldom appear. This course opens up
Eucharistic perspectives that are imbedded in the fiber
running throughout all four Gospels. (1.5 CEU)
Contact: Rev. Joshua Genig
630-668-0701, ext. 424 or
jgenig@stjohnwheaton.org
St. John Lutheran Church
125 E. Seminary Avenue • Wheaton, IL 60187

Wichita, KS
May 11–13, 2010

THE GOSPEL OF MARK:
THE MYSTERY OF JESUS
Dr. Peter Scaber, Ph.D.
Concordia Theological Seminary,
Fort Wayne, Indiana

The Gospel of Mark is perhaps the most intriguing and
mysterious of the Gospels. More than any other Gospel,
Mark emphasizes the theology of the cross. Mark also
has a profound understanding of the sacraments, which
flow from Jesus Himself. In particular, we will see
Mark’s thoroughly baptismal character and how this
relates to Jesus’ healing ministry, the Transfiguration
and His death and resurrection. (1.5 CEU)
Contact: Rev. Daniel Myers • 316-684-5201 or
revdmyers@holycrosslutheran.net
Holy Cross Lutheran Church
600 N. Greenwich Road • Wichita, KS 67206

Contact
For more information about Continuing
Education opportunities and/or registration,
you may call 260-452-2279, e-mail
ContinuingEd@ctsfw.edu, or visit our
For directions, lodging and meal
information for each event, please contact
the site contact person directly.
The fourfold lakeside expansion of Walther Library will bring together the books, ancient and modern, that have resided in various places on campus these past 34 years. These tomes keep alive the voices of the fathers as their testimony to the faith is handed down from generation to generation. And with its 50-year growth plate, two more generations of testimony will find shelves to stand shoulder to shoulder with those who came before.

1 A lake wall defines the barrier between the lake and the library. When refilled, the elevation of the lake will reach the break from vertical to the 23.5 degree angle off of the vertical. This echoes the way that the chapel wall breaks from the vertical to the 23.5 degree angle of the chapel roof as the wall is exposed above the level of the earth at its base.

2 The wall of the library sits six feet inside the lake wall. Rising to the same height, this wall forms the base for the curtain wall of windows along the southern (shown), western and northern study areas, providing natural light to the reader and reflective views across the water for the writer.

3 This mid-January view is from the northeast corner of the site into the mechanical basement. The north wall and a portion of the west wall are poured and the forms are being moved to complete the west wall and the south wall. This portion of the mechanical basement reaches 26 feet below the grade of the lower level of the library extension. This area is the major focus of the winter work.

4 This view to the south is along the western side of Walther Library, where the concrete supports are rising for the bridge that will connect the existing chapel plaza with the library plaza atop the expansion.

As CTS builds a bridge between the old library and the new, it is also creating a bridge to its future: maintaining time-honored library services while creating room for a new era of growth and development. Fundraising for the project continues even while construction has begun and the seminary community remains hopeful that additional donors will step forth to build for the next generation of Lutheran students and scholars. To join in keeping the voices of theologians past and present alive, please call the Office for Institutional Advancement at 1-877-287-4338 or e-mail Development@ctsfw.edu.

Prof. Robert V. Roethemeyer serves as an Associate Professor of Pastoral Ministry and Missions, Director of Library Services, Executive Assistant to the President for Strategic Planning and Institutional Self-Study Coordinator.
On Friday, January 22, 2010, Rev. John T. Pless, Assistant Professor of Pastoral Ministry and Missions at CTS, served as preacher for a Service of Humiliation and Supplication hosted by Immanuel Lutheran Church, Alexandria, Virginia. The service was in conjunction with the March for Life in Washington, D.C., which commemorated the 37th anniversary of the Roe v. Wade decision by the U.S. Supreme Court making abortion legal. Prof. Pless stepped in to replace Rev. Matthew Harrison, Executive Director of The Lutheran Church—Missouri Synod’s World Relief and Human Care, who was in Haiti giving leadership to LCMS efforts to bring relief to those suffering in the wake of the earthquake. Liturgist for the Divine Service was Immanuel’s pastor, Rev. Christopher Esget, a CTS alumnus.

Over 160 Lutherans from across the country filled Immanuel Lutheran Church prior to joining with over 200,000 others for a day-long march on the nation’s capital to demonstrate their opposition to the destruction of human life before birth. Preaching on I John 1:5–2:2, Prof. Pless contrasted the darkness of the culture of death with the light of Jesus Christ, noting that the darkness is not only in clinics and courtrooms but in the human soul that claims to have perfect vision but cannot apprehend the captivating power of sin.

In his sermon Prof. Pless said, “We are living in a world where the shadow of death seems to ever lengthen, casting its cruel shade over public and private existence. Last week in Haiti an earthquake shattered the land causing buildings to crumble down delivering death to thousands or even hundreds of thousands; a grimmer reminder that nature itself groans in travail under the burden of our sin. Even as we are here this morning, the suffering that continues there is immeasurable, beyond calculation. We recoil in horror over the immensity of the casualties in Haiti but we cannot forget that whatever the body count from that devastating earthquake finally totals, it will still not come near the tally of the unborn whose lives ended not in collapsing buildings but in a clinic in the nearly four decades since the passing of Roe v. Wade.

Add to that the way human bodies are treated as playthings to be quietly and efficiently disposed of once they are broken or have outlived their usefulness, and we perceive that a deep darkness indeed has descended on our land. Marriage as a life-long, one flesh union between man and woman is seen as antiquated, while homosexuality, once barely mentionable, is now openly extolled and celebrated. Luther said, ‘A theologian of the cross calls a thing what it is, yet our culture’s theologians of glory call good evil and evil good. We call darkness light and light darkness.’”

After the service, Prof. Pless joined LCMS Life and Health Ministries Director Maggie Kerner to walk with members of Lutherans for Life in the March for Life.

Photo courtesy Sarah Schuler
Photo courtesy Ed Szeto
Photos courtesy Maggie Kerner
**Faculty in Print**

**Rev. John T. Pless**, Assistant Professor of Pastoral Ministry and Missions at CTS, has contributed to *Confirmation Basics* offered by Concordia Publishing House, St. Louis, Missouri. “This new addition to our popular *Basics* series explores a variety of educational models for teaching confirmation. Learn the pros and cons of each model and discover which approach works best for you. It’s a must-have resource for helping students grow in the Word of God, the catechism, and their relationship with Christ.” *(description from www.cph.org)*

Prof. Pless is also the author of a chapter entitled “On the Lively Use of Löhe” in *Wilhelm Löhe: Erbe and Vision* edited by Dietrich Blaufuß and published by Gütersloher Verlagshaus in Germany.

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**Alumni Reunion 2010: Celebrating Ministry, Friends and Memories**

Fun, sharing and celebration are the themes for this year’s alumni class reunion honoring those who graduated in 1960, 1970, 1980, 1985 and 2000. The reunion will take place on the Fort Wayne campus May 20–21, 2010. The festivities start off with a golf outing (see schedule at right) at one of the area’s best golf courses, Cherry Hill. For the non-golfers, tours to the WW II Victory Museum or the famous Auburn Cord Duesenberg Car Museum will be offered followed by a tea at the home of Dr. and Mrs. Dean O. Wenthe.

That is just the beginning of a fabulous two-day, on-campus experience! Thursday afternoon a campus tour will be offered with special access to the new library expansion construction site, followed with fellowship time with classmates and then dinner.

On Friday, President Wenthe will host a luncheon in your honor right here on campus. As Friday is also graduation day, you will be afforded the opportunity to join the procession with reserved seating for the event.

Make your reservations early and start remembering those stories to share.

Don’t miss out on this two-day party celebrating ministry, friends and memories. For additional information, visit our Web site www.ctsfw.edu or contact Rev. Robert F. Shonholz at Robert.Shonholz@ctsfw.edu.

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**CTS Alumni and Friends Golf Outing May 20, 2010**

Our friends in the Fort Wayne community are encouraged to join CTS alumni for this special event. Registration is $60.00/golfer and includes lunch and awards. All proceeds will go to the CTS Student Financial Aid Fund.

Take advantage of this opportunity to enjoy a fun-filled day on the links and support CTS students.

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tr>
<td>7:15 a.m.</td>
<td>Registration at Cherry Hill Golf Club</td>
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<tr>
<td>7:50 a.m.</td>
<td>Welcome by President Wenthe</td>
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<td>8:00 a.m.</td>
<td>Shot Gun Start</td>
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<tr>
<td>12:45 p.m.</td>
<td>Putt with the President</td>
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<tr>
<td>1:00 p.m.</td>
<td>Lunch and Awards</td>
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For additional information go to www.ctsfw.edu, or phone 260-452-2172.
Accreditation Visit Scheduled for March 15–18

Concordia Theological Seminary is accredited by The Association of Theological Schools (ATS), which accredits theological institutions in North America and Canada. The seminary is also accredited by The Higher Learning Commission of the North Central Association of Colleges and Schools (HLC). Teams from both agencies will review the institution’s ongoing ability to meet the criteria for accreditation during a comprehensive evaluation visit on March 15–18, 2010. The school has been accredited by ATS since 1968 and by HLC since 1981.

Accreditation is a process that evaluates quality and provides a road map for institutional improvements. It assures students that their academic programs meet nationally recognized standards and is required for the seminary to receive federal funds for student financial aid. It assures financial supporters that CTS is engaged in appropriate educational efforts and that those efforts conform to normative expectations of quality. While it is not an audit, accreditation functions as an external, independent judgment about the strengths and weaknesses of the institution and encourages wise use of its resources and careful attention to its mission.

To that end, an institutional self-study has been prepared by the administration, faculty and staff of Concordia Theological Seminary for submission to both accrediting agencies. Each chapter of the self-study has as its focus one of the ten General Institutional Standards created and issued by ATS. Within these sections, the data has been correlated to address the five Criteria required by HLC. To learn more about these criteria for accreditation, see the Accreditation link under the About menu of the seminary Web site at www.ctsfw.edu.

Concordia Theological Seminary’s community has embraced this self-study and its adjoining visits as opportunities to build on the school’s strengths as well as to discover and implement necessary institutional changes that will further the seminary’s mission of “exist[ing] to form servants in Jesus Christ who teach the faithful, reach the lost and care for all.”

Music of the Easter season presented by the Kantorei of Concordia Theological Seminary, Fort Wayne, Indiana

Wednesday, April 7
Christ the King Lutheran Chapel
1401 S. Washington
Mount Pleasant, MI 48858
Service Time: 7:30 p.m.

Thursday, April 8
Trinity Lutheran Church
9858 North Street
Reese, MI 48757
Service Time: 7:00 p.m.

Friday, April 9
Christ the King Lutheran Church
20338 Mack Avenue
Grosse Pointe Woods, MI 48236
Service Time: 7:00 p.m.

Saturday, April 10
Emmanuel Lutheran Church
705 S. Washington Street
Van Wert, OH 45891
Service Time: 4:00 p.m.

Sunday, April 11
Holy Cross Lutheran Church
3425 Crescent Avenue
Fort Wayne, IN 46805
Service Times: 8:30 a.m. and 10:15 a.m.

Concordia Theological Seminary
Kramer Chapel
6600 N. Clinton Street
Fort Wayne, IN 46825
Service Time: 4:00 p.m.
Concordia Theological Seminary is pleased to announce we will once again be offering a series of organist workshops in the summer of 2010. For additional information concerning the workshops, fees or registration, please e-mail OrganWorkshops@ctsfw.edu or phone 260-452-2224.

Beginning Improvisation—June 14–18, 2010
Organ Instructor—Dr. Don Rotermund
Theology Instructor—Dr. Paul Grime

This workshop is for those organists who would like to begin or review basic ideas in the art of improvisation. Dr. Rotermund will present various improvisation styles and techniques, such as ritornello, bicinium, ostinato, imitation and toccata. Demonstrations by the instructor, as well as hands-on experience by the students, will be of prime importance. A review/introduction to the fundamentals of music theory and a study of music in early Lutheranism are also a focus of this week.

Organist Primer—June 21–25, 2010
Organ Instructor—Kantor Kevin Hildebrand
Theology Instructor—Kantor Richard Resch

This beginning workshop is designed for organists who do not use pedals, who use only one foot, or who wish to learn more of the basics of service playing. It will include instruction about fundamental music understanding and organ vocabulary. Kantor Hildebrand will demonstrate appropriate and easy service music for the Lutheran organist. A daily study of Lutheran theology will be taught by Kantor Resch.

Level I—July 12–16, 2010
Organ Instructor—Kantor Richard Resch
Theology Instructor—Dr. Paul Grime

Each day participants will have a one-hour session with Dr. Grime teaching the Theology of Worship. Kantor Resch will teach service playing, hymnody, church year, music for weddings, funerals and talk about the pastor/musician relationship. He will work with the individual organist at his or her current skill level. This workshop is designed for organists who have taken the Primer Level or are using both feet in their playing.

Instructors:
Paul J. Grime, M.M., M.Div., Ph.D.
Associate Professor of Pastoral Ministry and Missions,
Dean of the Chapel, Concordia Theological Seminary,
Fort Wayne, Indiana

Kevin J. Hildebrand, M.M., M.A.
Associate Kantor
Concordia Theological Seminary, Fort Wayne, Indiana

Richard C. Resch, M.Mus., M.Div.
Associate Professor of Pastoral Ministry and Missions—Kantor
Concordia Theological Seminary, Fort Wayne, Indiana

Don O. Rotermund, M.M., D.Litt.
Ministry of Music Emeritus, Zion Lutheran Church, Dallas, Texas
What are you going to do with your life? Maybe you have been asked that question a lot. I certainly was. During those last few months of high school and possibly college that question and those like it get thrown around a lot. What are you going to do with your life? How are your plans shaping up? You may even think you have it all decided. Finish high school, attend a good university and then get a great job. Through my last year of high school I had the same thoughts. Yet in the back of my mind I had one thought that would always remain, “What about being a pastor?”

You see, I went to public school from grade school through high school, and the thought of mentioning the word pastor in those discussions of future vocations seemed a little strange. I felt we were supposed to mention vocations like marine biologist, doctor, firefighter. Becoming a pastor was one vocation I never listed nor heard anyone else mention. To be frank, I was afraid of mentioning it to my friends, classmates and family. What would they say? How would they react?

Maybe you have had the same thoughts. At times we may even believe we are alone in those thoughts or that no one else out there in the world understands what you are going through. I’ve been there. I thought no one else could understand. But guess what? You are not alone. There are others your age who have pondered life in the Holy Ministry.

That was the driving force behind a new program created 11 years ago at Concordia Theological Seminary. What if there were young men in high school who wanted to learn more about the pastoral ministry? How could young men experience seminary before seminary? Christ Academy was born. In 1999 I was one of 15 high-school-aged men who gathered at CTS for the first event. It was two weeks of intensive classes taught by the seminary professors and pastors, playing sports on the expansive fields and in the gym, dorm and dining hall life, roller coasters galore at Cedar Point and gathering daily around the forgiveness of sins through the proclamation of the Word and the reception of the Sacraments.

Christ Academy is a firsthand way of being immersed in the life of the seminary, in preparation for becoming a pastor. For those of us who struggled with the thought of becoming a pastor, Christ Academy showed us that we were not alone. As we spent time together, we began to realize that we had common bonds, especially in our desire to learn more about the office of the ministry. Though we had all come from different backgrounds, experiences and families, we had found common ground. Yes, common ground in learning more about life as a pastor and seminary preparation, but also common ground in the confession of faith. We learned that we are a part of a community of believers gathered around Christ’s Altar to receive the blessings of forgiveness and salvation in His body and blood.

Over the last 11 years, hundreds of young men have attended Christ Academy. We have had the opportunity to watch the Academy grow and flourish. Christ Academy—Germany allowed college-aged men the opportunity to visit the sites of Luther and to worship in Berlin with our fellow brothers and sisters in the faith. In 2005, Christ Academy—College was begun in order to give young men in college, who aspired to the Office of Holy Ministry, an opportunity to gather at the seminary. And, beginning in 2009, Phoebe Academy—College was formed to give college-aged women who aspire to become a deaconess a place to gather and learn about that calling.

Though not everyone who attends Christ Academy and its brother and sister programs goes on to serves in professional church work, it does help to answer that question, “Am I the only one who thinks about becoming a pastor?” You are not alone; there are others. Take heart in that knowledge. 

Rev. Timothy D. Storck is the Associate Pastor of Lutheran Church and School of Messiah in Grand Junction, Colorado, and a 1999 Christ Academy alumnus and 2007 graduate of Concordia Theological Seminary, Fort Wayne, Indiana.
Join us at

Christ

ACADEMY

June 20–July 3, 2010

Christ Academy is a two-week residential program for high-school-aged young men of The Lutheran Church—Missouri Synod. It is a place where students can study about Christ who is present in His Word and Sacraments and who died that our sins would be forgiven. It is a place where students can experience seminary life and a time when students can explore the possibility of some day becoming a pastor.

Clarity of Direction
Having a focus that's uniquely Lutheran, Christ Academy explores the many facets of pastoral ministry and its application in the real world.

Life-Changing Studies
Christ Academy, like Concordia Theological Seminary, is centered on Christ crucified, who is present in His Word and Sacraments to forgive and dwell in His Church. Students of Christ Academy will study Exegetical, Systematic, Historical and Pastoral Theology. Seminary professors, Concordia University professors and pastors teach the classes.

Worship: The Center of the Experience
Students are engaged in the daily prayer life of the seminary. Attendees will join both professors and seminarians in daily worship services which take place four times a day.

Fun Activities
Lifelong friendships are made at the Academy. These friendships are strengthened through activities such as the trip to an amusement park, the tour of churches, flag football, soccer and capture the flag. Activities are designed to engage students in the whole of Christian life.

Top 10 Reasons to Come to Christ Academy:
1. “God’s Word and Holy Sacraments”
2. “clarifies one’s vocational direction”
3. “theological learning experience”
4. “the professors are awesome”
5. “learn as an adult”
6. “great food”
7. “worship”
8. Cedar Point
9. “meet great people”
10. “theology and fun activities”

For more information about Christ Academy, please call us at:
1-800-481-2155

You can also find information at the seminary’s Web site:
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Clarity of Direction
Having a focus that's uniquely Lutheran, Christ Academy explores the many facets of pastoral ministry and its application in the real world.

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Chaplain Douglas Fleischfresser writes, “The package came in today with the CD Voice of Bethlehem. Thanks for all you are doing to feed us spiritually so we, in turn, can feed others from God’s Word...You have been absolutely wonderful to us here. By the way, we had one adult affirmation on Christmas Eve along with an adult baptism/affirmation. It was a wonderful and joyous night on FOB Prosperity in Baghdad, Iraq.”

The Military Project has also had amazing opportunities in responding to chaplains’ requests for physical needs.

* Warm clothing was sent for 19 Afghan women living in a prison with their 10 children. The women are not criminals but have been put there by their families.
* Food, blankets and holiday supplies were shipped to primitive camps.

Hats, mittens and scarves handmade by seminary ladies were sent to Chaplain Russell Dewell for distribution among the mountain people of Hazara who struggle through the winter for food, fuel and warm clothing. Chaplain Dewell writes, “They have been fighting back against the Taliban longer than the US...They will be our strong allies as long as we remain here trying to help this country live free.”

* A culturally sensitive coloring book was designed for Afghan children.

Deaconess Intern Carolyn Brinkley serves as the Military Project Coordinator at Concordia Theological Seminary, Fort Wayne, Indiana.

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, 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

Pictured is the cover of the 15-page coloring book designed by Deaconess Intern Carolyn Brinkley for Chaplain James Lucas. It will be used by the Afghan military in establishing goodwill with village people.

Caring for Our Military Body and Soul

By Deaconess Intern Carolyn Brinkley

In Martin Luther’s Morning and Evening Prayers we pray “For into Your hands I commend myself, my body and soul and all things.” Our Heavenly Father cares for all aspects of our being, physically and spiritually. This is clearly seen in the ministry of Jesus, for He not only provided earthly bread but also the Bread of Life. This is the paradigm for the Military Project as we care, body and soul, for our chaplains and those they serve in war-torn lands.

Items knitted and crocheted by ladies of the seminary community were sent to Chaplain Dewell for the Hazara people who experience bitter winter at an elevation of 8,000 feet.
Seminary Guild Begins “Washday” Fundraising Effort for Students

By Lynn Brege

“It’s Monday, get the copper on
Add the bag of dolly blue
All whites are going on to boil
It’ll be steam I’m looking through
Out of the copper and dolly tub
For the final, punch and rinses
Cold tap running fast
Turning clothes with wooden pincers…”

So go the words of the poem “The Old Washday” by Jean Taylor Arnold. Gone are those washdays, thankfully!

All of us are grateful for the modern invention of the washing machine. Unfortunately the washing machines and dryers the seminary students are using aren’t so modern anymore! Therefore the Seminary Guild has taken on the purchase of new washers and dryers for the dorms as their current project. This will be a major project as the projected cost is $10,000.00! It is only with the help of others that we will be able to reach our goal.

“How can I help?” you ask. Lutherfest, which is scheduled for April 16, 2010, is our main fundraising event. That evening we will offer a German meal of brats and sauerkraut and other trimmings, along with homemade pies by our Guild members. We will also have an auction of specially-themed baskets. By attending this event and bidding on an auction item, you will be contributing to the “Washday Fund.” If you are unable to attend this event, please consider making a contribution through the Guild. Make checks payable to Concordia Theological Seminary Guild (memo “Washday Fund”), ATTN: Linda Martz, 6600 N. Clinton Street, Fort Wayne, IN 46825.

How quickly the academic year is passing, as we are well into 2010. The Guild has been busy stuffing snack packs, sending words of encouragement to our chaplains and those in their charge, making baby T-shirts, baking birthday cakes; and the list goes on. Our Guild meeting schedule is:

**March 9.** at 12:30 p.m., in Luther Hall, Dr. Carl Fickenscher, Dean of Pastoral Education and Placement, will give a presentation on “Law and Gospel for Each and Every Day.” This is a luncheon meeting, so make plans to join us.

**April 13.** at 1:00 p.m., in Luther Hall, we will assemble baskets with collected items for our Lutherfest auction and also have the election of officers.

**April 16.** Lutherfest, 5:00–6:30 p.m., German meal and auction.

Would you like to join us? Please do! For more information or to RSVP for any of the gatherings, please phone 260-452-2172.

If you are unable to attend or live too great a distance, you can still become a member! Note the membership form at the bottom of this page.

Let me close with words from an additional poem: “Washday – Lord, help me wash away all my selfishness and vanity, so I may serve You with perfect humility through the week ahead…” May we each strive to serve our Lord through serving others. “As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.” (I Peter 4:10)

Lynn Brege serves as President of the Concordia Theological Seminary Guild.
A Faithful Response
By Rev. Jason M. Braaten

“But we’ve always done it that way.” You are, no doubt, familiar with this typical Lake Wobegonian style response. It’s a conversation we have all been a part of in one way or another. Oftentimes, this response elicits frustration more than anything else. But there’s also the typical retort, perhaps just as frustrating, “This isn’t your grandfather’s church anymore.” Christopher Enge, a lifelong Lutheran and a former elder at Immanuel Lutheran Church, (Frankentrost) Saginaw, Michigan, simply chuckles at these stereotypes, but not without pausing with this thought. “You know, there’s value to things that have always been there,” commented Chris. “I mean, there’s something deeply profound about being able to say that what my great-grandfather, grandfather and father believed is what I believe.”
Chris and his wife, Heidi, cherish these truths, not only because they have been handed down to them from their forefathers, but also because they were there from the very beginning in the faith delivered once and for all to the saints. (Jude 3)

Chris and Heidi began their life together immersed in these long-standing truths. They met during a college-group gathering at Trinity Lutheran Church, Palo Alto, California. Immanuel has faithfully received CTS vicars for many years. Heidi was home on break from Christ College, Irvine, California (now Concordia University— Irvine), where she was studying to be a Lutheran elementary school teacher and Chris was a law student at Stanford University. Upon graduation and after marriage, they relocated to San Mateo. Heidi taught at Grace Lutheran Church’s elementary school, passing on and instilling these faithful truths in the children of God among them.

Now, living in Frankenmuth, Michigan, a historic stronghold for Lutherans, their church in Frankentrost, too, has supported the vicarage program at CTS and oftentimes hosts the seminary Kantorei on their tours. Impressed with the quality of the vicars they have received and by the sound message these pastors-in-training proclaim, Chris and Heidi wanted to be part of this training to ensure that future generations are delivered the same truths handed down from those now past. “It’s more than just the sound doctrine and practice,” Heidi said. “These men have shown that they also care personally.” One vicar, in particular, regularly visited Heidi in the hospital while she recovered from an illness in order to bring the comfort of God’s Word, pray with and for her and also to listen.

Why do they give to the seminary? “That’s simple. It’s a no brainer,” according to Chris, “If you believe that the work pastors do is important, then you have an opportunity to support it so that what we believe is passed on to future generations. It doesn’t just happen automatically.” When asked, “If you could describe the feeling that you get from knowing that you are helping to supply future generations with well-trained and well-formed pastors in just a few words, how would you describe it?” With a grin, Chris quipped, “I don’t have feelings, I’m Lutheran.” Heidi just laughed. “Seriously,” he continued, “It’s a response. God has blessed us with generations of faithful pastors, and to be part of the ongoing education of future pastors . . . what can I say? It’s a faithful response.”

Rev. Jason M. Braaten serves as an Advancement Officer at Concordia Theological Seminary, Fort Wayne, Indiana. He can be contacted at Jason.Braaten@ctsfw.edu.

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“This isn’t your grandfather’s church anymore, [but] there’s something deeply profound about being able to say that what my great-grandfather, grandfather, and father believed is what I believe. There’s value to things that have always been there.”
THE HALL OF FAITH: The Church’s Past Is Relevant for Its Future!

By Rev. Kenton A. Puls

“Faith of our Fathers! living still, In spite of dungeon, fire, and sword. O how our hearts beat high with joy, Whene’er we hear that glorious word! Faith of our fathers, holy faith! We will be true to thee till death.”

Frederick William Faber

Do you remember Bing Crosby singing those words with his rich tenor voice? While this hymn didn’t make “the cut” for our LCMS hymnals, its content suggests that we appreciate more the faithful past example of others rather than just our own immediate experience and context of faith. Our faith is built squarely and securely on the shoulders of others whose faith in the Lamb of God supported, shielded and sustained them. This includes not only the saints of the Scriptures, but also those fathers of our Lutheran faith, such as Martin Luther and F.C.D. Wyneken. (The 200th anniversary of Wyneken’s birth is celebrated in this issue of For the Life of the World.)

Frederick William Faber (1814–1863) authored this hymn because during his lifetime the Church of England was so enthralled in the immediate experience of life and living that it failed to gain a larger perspective of God’s care over the whole span of time. Later Faber considered his present tradition to be so disconnected with the past that after three years as an Anglican pastor he joined the Roman Catholic Church because of its richer roots in historical Christianity, the martyrs and saints of the past. As Lutherans we do not undervalue saints. Rather, in the best sense, we appreciate them not as our intercessors but as those who have run the race of faith, obtaining heaven and whose example always encourages steadfastness. Faber wrote hymns to shape a more personal connection with the fathers in the faith who preceded us.

Please read Hebrews 11:12-2:1

Who in your life have been great saints pointing you to God’s grace over time?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

Who is surrounding us in a great cloud of witnesses? (12:1)

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
Even though the witnesses do not see our sinful world, how do they encourage us? (12:1)

What two unique titles are given to Jesus? (12:2)

Read through Hebrews 11, the great hall of faith. What flaws or sins are mentioned of these witnesses?

Why do you suppose they are blameless in chapter 11?

Can you think of some of the sins these saints committed while on earth?

The Hall of Faith begins with God our Rock, Redeemer, Refuge and Resurrection. What method does God employ to make the universe? (11:3)

What does the same creating and saving God produce in us by grace (11:1) to give us certainty for time and eternity?

In spite of such sin and rebellion, Christ is your Rock. As He patiently bore with the saints of old, so He bears with you. Jesus paid the ultimate price for your rude and crude behavior and failure to walk faithfully. He bore in His body all your shame and blame and now intercedes to the Father on your behalf, “Father, forgive them for they know not what they do!”

Isn’t it wonderful to consider such a glorious number of saints behind and before us? What a train of Old and New Testament saints leading us into heaven! When the Lord returns with all His Saints, then the train will be complete and will include you and me. Meanwhile, be encouraged by the living and the dying of the faithful, because nothing in all the created world can separate you from the love of Christ. “Eye has not seen, nor ear heard, neither has entered into the heart of man all that God has prepared for those who love Him.” (See I Corinthians 2:9)

Rev. Kenton A. Puls serves as pastor of Grace Lutheran Church, Bishop, California, and has served in the Pacific Southwest District for more than 22 years. He is also a Site Coordinator for Concordia Theological Seminary’s Continuing Education program.
CONCORDIA THEOLOGICAL SEMINARY

Calendar of Events

March 2010
March 7  First Sunday Brunch, Katherine Luther Dining Hall, 11:00 a.m.–1:30 p.m.
March 21 Passion Choral Vespers with the Seminary Schola Cantorum, Kramer Chapel, 4:00 p.m.
March 24–27 Prayerfully Consider Campus Visit
March 28 Palm Sunday Brunch, Katherine Luther Dining Hall, 11:00 a.m.–1:30 p.m.

April 2010
April 11 Easter Choral Vespers with the Seminary Kantorei, Kramer Chapel, 4:00 p.m.
April 16 Lutherfest, sponsored by the Seminary Guild
April 16–18 Confirmation Retreat
April 27 Vicarage and Deaconess Internship Assignment Service, Kramer Chapel, 7:00 p.m.
April 28 Candidate Call Service, Kramer Chapel, 7:00 p.m.

May 2010
May 2 First Sunday Brunch, Katherine Luther Dining Hall, 11:00 a.m.–1:30 p.m.
May 7 President’s Circle
May 20 Deaconess Placement Service, Kramer Chapel, 10:00 a.m.
May 19 Alumni and Friends Golf Outing, Cherry Hill Golf Club
May 20–21 Alumni Reunion, Celebrating Ministry, Friends and Memories
May 21 Baccalaureate Service, Kramer Chapel, 10:00 a.m.
May 21 Graduation, Kramer Chapel, 6:00 p.m.

June 2010
June 6 First Sunday Brunch, Katherine Luther Dining Hall, 11:00 a.m.–1:30 p.m.
June 14–18 Organist Workshop—Beginning Improvisation
June 20–July 3 Christ Academy—High School
June 21–25 Organist Workshop—Primer Level

July 2010
July 4 First Sunday Brunch, Katherine Luther Dining Hall, 11:00 a.m.–1:30 p.m.
July 12–16 Organist Workshop—Level I

For additional information concerning all these events, please visit www.ctsfw.edu or phone 260-452-2100.