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

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Being Church among the Differently Abled:
People First, Baptized First
By Dr. Jacob A. O. Preus

Kenya Study Abroad Mission Trip
Dr. Timothy C. J. Quill

What Is Mercy?
By Deaconess Cynthia E. Lumley, Ph.D.
Transitions

Jesus’ words in John 17, His “High Priestly Prayer,” speak in direct and powerful ways to our present-day circumstances. Directed to the Father but delivered with His disciples present, this prayer underscores the ongoing care that Christ has for His servants even in the midst of a significant transition. I can imagine the disciples, as they heard the Lord’s gracious words, were also a bit overwhelmed by the prospect of what lay before them as He prepared them for their unique service in and for the world. That, of course, is the case with any changes that we experience as human beings. But the gracious and firm words of promise that Jesus offers repeatedly are, “For I have given them the words that You gave Me, and they have received them and have come to know in truth that I came from You; and they have believed that You sent Me. I am praying for them…for they are Yours” (John 17:8-9). What a profound comfort it is that our Lord, who has called us as His own and led us into all truth, continues to pray for His people!

As this issue of For the Life of the World goes to press, we at Concordia Theological Seminary are in the midst of some rather significant transitions. The Rev. Dr. Dean O. Wenthe has retired after 15 stellar years as president of this institution. Dr. Wenthe always kept us rooted in that which is real—he has shown us how to live grace-filled lives that embrace and celebrate the beauty and wonder of God’s creation. And he has done so by affirming even the most humble vessels of God’s service. In so doing he has truly embodied this seminary’s mission as one who teaches the faithful, reaches the lost and cares for all. President Wenthe, thank you!

Concordia Theological Seminary is one of God’s great gifts to the church, and it is the people—the Board, faculty, staff and, especially, our students—whom God has gathered here who make it such a gift. As we step forward into a new time, we know there are challenges before us; we know there are changes that we will experience. But one thing never changes, and that is the grace of God in Jesus Christ for each and every one of us, who has called us by name in our Baptisms, set us apart to be His own and given us the promise of everlasting life.

The Lord Jesus has given us our mission and promises to bless us as we lead people to know the only true God through Jesus Christ, whom He has sent and is the way, the truth and the life. And so, as we transition, we invite you to join us in new ventures in forming servants in Jesus Christ who teach the faithful, reach the lost and care for all.

Lawrence R. Rast Jr.
Acting President, Concordia Theological Seminary
Without a doubt, charity will always be necessary (Jesus says in Matthew 26:11, “The poor you will always have with you….”). But charity is an activity, not a relationship. It is a result, not a cause. We will always need places like Bethesda whose activities on behalf of people with intellectual disabilities are absolutely necessary. But we mustn’t define the relationship we have with people in the church and as church based upon their intelligence level (or any other ability or disability they may have).

CTS is committed to preparing future pastors and deaconesses who are both knowledgeable and passionate about international mission work. Study-abroad trips are an essential component in integrating practical experience with the history, theology and theory of mission taught in the classrooms.

The Office of Deaconess has been established by the church in love to support the Office of the Holy Ministry and to assist the faithful in their God-given vocations. But the deaconess does not wait for the people to step into the church; rather she goes out from the door of the church to extend Christ’s hands of mercy to those in need. For example, she may be involved in providing meals, visiting the sick, the lonely and the suffering, assisting the poor to find the resources they need, organizing a “Care and Compassion Committee,” teaching women and children or simply being present and offering a listening ear.
Being Church among the Differently Abled:

Working for Bethesda Lutheran Communities is a great blessing. I think we have one of the most beautiful and noblest missions in the world: we enhance the lives of people with intellectual and developmental disabilities through services that share the good news of Jesus Christ. Bethesda is the outgrowth of Lutheran congregations, beginning in Wisconsin, that desired to begin a ministry which would help them care for their sons and daughters who had disabilities. And, over the next 107 years, Bethesda has grown into a nationwide organization, operating in 13 states and seven foreign countries, employing more than 3,000 people, mobilizing a workforce of some 10,000 volunteers who serve more than 3,500 individuals through a variety of services.
One of the hallmarks of our work over all those decades is that we have provided for the spiritual well-being of those whom we serve. But it isn’t realistic, nor is it even desirable, that the entire task of tending to the religious lives of people with disabilities be left to Bethesda or other charitable organizations. In the first place, we couldn’t possibly do it all. But, more importantly, we shouldn’t do it all. People with disabilities should receive spiritual care and support in the same way everyone else does: by their own pastor in their own local congregation. Congregational integration is the best way to care for people spiritually because in a congregation they can receive the Word and Sacraments, they can be cared for by their own pastor and they can join in the fellowship of believers, just like anyone else.

The Church as “Charity”

But, that’s not as easy as it sounds because people with intellectual disabilities need a higher level of care than others and because, frankly, congregations have not always been the most inclusive and caring places for people with disabilities. To be sure, great strides have been taken in making churches more accessible to people with disabilities, but so much more needs to be done. As I thought about this, it occurred to me that part of our problem may be that we are working with a flawed notion of what the church is. We may be working with the wrong model, at least when it comes to people with special needs.

It seems many times that our primary understanding of being church, when it comes to people with disabilities, is what we might call a “charity” or “generosity” model. I think this is true of any other disability or disadvantage as well. What I mean is that we operate with a model of church wherein people with disabilities are invited to come into our churches because we can fill their needs. Of course, generosity is a very good thing and charity is required of Christians. Christians have always established hospitals, orphanages and homes where those who have a variety of needs receive relief or help or support. But, as church, we need to reexamine the basic model for how and on what basis we relate to one another. Specifically, we must take another look at how we relate to the “disadvantaged” among us. We need to get past the “generosity” model, which implies that we relate to a person out of generosity or pity toward their needs, or based on what we can give them. Such a way of relating will always give rise to a culture of inequality and dependence. It inevitably results in erecting barriers (or “dividing walls of hostility…” Ephesians 2:14) between one another and alienation from each based upon our differences. With the charity model there will always be imbalanced relationships: givers and receivers, haves and have-nots, disabled and “enabled,” us and them and so forth.

Fostering a Culture of Koinonia

The “charity model” fosters the notion that we relate to one another on the basis of: “I have what you need.” Generosity, of course, can create the occasion for something much deeper to occur. But, it is not an end in itself. Integration into Christ, being made disciples, is the end. And that is done, not by what we do, but by what Christ Himself does as we “baptize and teach all things” He has commanded us” under His authority and by His promised presence to the end of the age (Matthew 28:16-20).

All of us, no matter our disabilities or abilities, have fully what Christ gave His life on the cross to give us. So, in the church it’s not about us. It’s about Him. Who we are through faith in Him (forgiven sinners) defines and shapes our relationship in the church.

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By Dr. Jacob A. O. Preus

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like Bethesda whose activities on behalf of people with intellectual disabilities are absolutely necessary. But we mustn’t define the relationship we have with people in the church and as church based upon their intelligence level (or any other ability or disability they may have).

So, we must move from a “generosity” model back to a more biblical “communion” (koinonia) model. In such a way of thinking, we relate to our fellow believers in the church because of something much more basic than their need (whatever that need may be, and, of course, we all have needs). We have communion with one another because

1) We are creatures of a creative God, that is, because we are fellow human beings.
2) Secondly, and more importantly for our relations as church, because we are baptized into “one faith, one Lord, one baptism…” (Ephesians 4:5).

What defines our relationship as members of the body of Christ? We must reclaim the Trinitarian, creедal pattern of our lives together as Christians. We relate to one another because we are created by God in His image (First Article). We relate to one another as redeemed people through faith in Christ (Second Article). And we relate to one another as members of the “communion of saints” (Third Article). What we do, what we need or what we have to give, what we bring that others don’t have, these do not define our relationship in the church. Rather what Christ has done for us defines us and gives definition to the church. All of us, no matter our disabilities or abilities, have fully what Christ gave His life on the cross to give us. So, in the church it’s not about us. It’s about Him. Who we are through faith in Him (forgiven sinners) defines and shapes our relationship in the church.

People First–Baptized First!

People First! is a movement that has attempted, over the past several decades, to encourage people to do just that: see others as people first and not let their disability get in the way. In the church, however, we need to see all people not merely as people first, but as baptized people first. Emphasizing the communion model of church will enable us to see all who come to us as people, baptized people first, before we start categorizing them according to their external characteristics, according to who needs what and who has what to give. First, they are

- People who are fellow creatures of a creative God, who stand before God as sinners;
- People who are forgiven through faith in Christ;
- Baptized people who have received the “washing of regeneration and renewal of the Holy Spirit” (Titus 3:5);
- People whose “old self” has been drowned and buried and in whom something new has arisen (Romans 6:1-11);
- People who are holy (Colossians 1:21-22);
- People who are righteous (Romans 3:21-24);
- People who are perfect and whole through faith in Christ (Romans 5:1); and
- People who are at peace with God (Ephesians 2:14-15).

In some ways the church has lagged behind our society in recognizing people with disabilities as people first. But, in the church we have an even greater incentive to create places of inclusion and respect: all the members of the body of Christ, no matter what abilities or disabilities they may have, are fellow believers in Christ. They are baptized first! 📜

Dr. Jacob (Jack) A. O. Preus serves as Bethesda’s first Executive Vice President for Mission Advancement and Spiritual Life. The Mission Advancement team of Bethesda includes the divisions of Communications, Resource Development, Religious Life and Church Relations, and Enterprise Development.
Nine seminarians and one deaconess spent Spring Break, February 25–March 12, 2011, on a remarkable study abroad mission trip to Kenya, West Africa. This was the fifth trip organized by the CTS International Studies Department. Previous trips included Russia, South Africa, Latvia and Bavaria. Dr. Timothy Quill, Dean of International Studies, explains, “CTS is committed to preparing future pastors and deaconesses who are both knowledgeable and passionate about international mission work. Study-abroad trips are an essential component in integrating practical experience with the history, theology and theory of mission taught in the classrooms.”

Since international flight policy allows two pieces of checked-in baggage, each seminarian was able to take a box of books. Thanks to CTS Director of Library Services, Robert Roethmeyer’s “Books for Missions” project, the students delivered 142 volumes to the Matongo Seminary library. Our seminarians also raised $636 and purchased 48 copies of the Book of Concord, which they presented as gifts to the Kenyan seminarians.

The trip began in Nairobi and included a presentation on missions by Rev. Shauen Trump at The Lutheran Church—Missouri Synod’s Mission’s Center. This was followed by a day long drive through the magnificent Rift Valley to the tropical hill country east of Lake Victoria for a week of study at Matongo Lutheran Theological College. It was a great week as American and Kenyan seminarians studied together, worshiped together, ate a lot of local ugali together in the dining hall, shared dorms and concluded the week with a volleyball tournament and a grilled goat cook-out on the final night.

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The regular CTS mission emphasis curriculum includes a course entitled “World View, Culture and Religion.” This course was taught by Dr. Detlev Schulz, CTS Professor of Pastoral Ministry and Missions, as the basis for the trip. This allowed students to earn three hours of credit. For the study-abroad trip, the course was enhanced by local lecturers such as: Archbishop Walter Obare, “Doctrine and Culture: Challenges to Theological Leadership in Kenya”; Dr. Joseph Ocholo Omolo, “Evangelistic Outreach to the Pastoral Communities, e.g., the Pokot People”; Rev. David Chuchu, “Diaconia and Holistic Ministries of the Evangelical Lutheran Church in Kenya”; Rev. Tom Aadland, “Send Me: Why Foreign Mission Today?”

The week also included day trips to the Lutheran Evangelist’s School in Atemo, Diaconial Center and Home for the Severely Handicapped in Kisumu, the Lutheran orphanage in Matongo and rock climbing north of Lake Victoria.

Upon saying farewell to the seminary in Matongo, the group took the rigorous trip south to Masai Land, where they camped out in tents for three nights by the Mara River. Thankfully, the night watchmen made sure the crocodiles and hippos didn’t wander too close to the camp. As it turned out, rainy season literally began as the tents were being set up—the first night proved to be cold and wet. Amazingly, it produced few complaints from the students; instead it deepened their camaraderie.

The next morning the sun came out as Pastor Joseph Momposhi and his evangelists took the seminarians on evangelism calls, by foot, to nearby and not so nearby villages. Seminarian Stephen Preus commented later, “It was an incredible experience; telling people about Jesus who had never even heard about Him before.” Many of the Masai accepted the invitation to visit Pastor Momposhi’s new mission congregation where the seminarians taught the Small Catechism. Since the new mission has no church building, catechesis, Bible classes and divine services are held before an altar placed under a large tree.

Next stop was the spectacular Masai Mara game reserve located at the northern end of Serengeti Plain—home of Africa’s largest animal migrations. Two days were spent getting up close and personal with Africa’s wildlife. The trip ended back in Nairobi with a visit to Springs of Life Lutheran Church and School located in the Kibera slums (largest in Africa) along with a visit to the home of Danish Baroness Karen von Blixen-Finecke, who wrote the book *Out of Africa* (1937).

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*Dr. Timothy C. J. Quill serves as Dean of International Studies at Concordia Theological Seminary, Fort Wayne, Indiana. If you would like more information on International Studies, you may contact him at Timothy.Quill@ctsfw.edu or 260-452-2137.*
Have you ever noticed how often we use the word mercy in the Divine Service? We confess our sins to our “most merciful God” or “merciful Father” and we hear the wonderful words of the Absolution spoken by the pastor, “Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins.” We pray in the Kyrie, in the prayer of the church and in the Service of the Sacrament, “Lord have mercy.” In many of the hymns and psalms that we sing, we ask for and extol God’s mercy. Within the church, deaconesses are often referred to as servants of mercy. But have you ever stopped to think about what is encompassed in the word mercy?

We show mercy by serving others, tending to their physical, spiritual and emotional needs. Because Christ lives in us (Galatians 2:20), when we care for our neighbor we not only embody Christ’s mercy, we also serve Christ (Matthew 25:40). But putting others first is a tall order, with which our sinful human nature struggles daily.

Deaconess Pat Nuffer serves through Hands of Mercy in South Sudan.
Mercy begins and ends with God. We learn the true meaning of mercy in His free gift of salvation, won for us not by any merit or worthiness on our part, but through Christ’s suffering, death and resurrection.

A deaconess is trained to recognize need. Serving alongside the pastor, she uses her skills and theological training to embody Christ’s incarnational care, pointing to the light of Christ through her presence, devotions and prayers and thereby pointing to the church, where the pastor administers Christ’s mercy through the gifts of Word and Sacraments.
The Office of Deaconess has been established by the church in love to support the Office of the Holy Ministry and to assist the faithful in their God-given vocations. But the deaconess does not wait for the people to step into the church; rather she goes out from the door of the church to extend Christ’s hands of mercy to those in need. For example, she may be involved in providing meals, visiting the sick, the lonely and the suffering, assisting the poor to find the resources they need, organizing a “Care and Compassion Committee,” teaching women and children or simply being present and offering a listening ear.

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Theological study provides the foundation for a life of mercy. At Concordia Theological Seminary we offer two programs through which women can study theology at the Master’s level and prepare for deaconess certification in The Lutheran Church—Missouri Synod: a residential M.A. program and a M.A. in Deaconess Studies which is delivered through a combination of on-campus intensives and online courses. Both programs focus on the Theology of Mercy. Through their study of exegetical, historical and systematic theology, diaconal ministry and their practical experiences, students gain an understanding of:

- the Biblical theology of mercy and the Christological basis for diakonia;
- the Office of Deaconess as an office of mercy, embodied in concrete acts of mercy and charity; and
- a Biblical understanding of the Office of the Holy Ministry, together with an appreciation of the unique relation of the deaconess to the office of the public ministry and how she might best serve alongside and in support of the pastor.

Graduates of our program now serve in congregations, institutions and in missions, in the U.S.A. and abroad, using their theological training together with their unique gifts and talents to demonstrate merciful compassion toward the hurting, with the grace of Christ. What does merciful compassion look like? It is as diverse as teaching a young woman experiencing a crisis pregnancy the sanctity of life and love for her unborn child; comforting someone who is dying, along with their family, as well as helping them with practical needs; reaching out to military veterans and their families; providing companionship for an elderly widow; finding local counseling resources for her parishioners; caring for those with developmental disabilities; or helping children with HIV/AIDS in an African orphanage.

Deaconess Studies is a portal through which women may enter into consecrated service of Christ and His Church, embodying Christ’s incarnational love and assisting His body, the Church, to show mercy through various vocations and tasks that serve the needy in our midst.

Dr. Cynthia E. Lumley serves as Associate Director of Deaconess Studies at Concordia Theological Seminary, Fort Wayne, Indiana. For additional information on Deaconess Studies, please contact her at Cynthia.Lumley@ctsfw.edu or 260-452-2225.

One thing that has always characterized Dr. Dean Wenthe is his engaging, encouraging personality. From the time I was a student at this seminary, agonizing over sermon preparation, to discussing “future possibilities” with him following his election to the presidency of CTS in the spring of 1996, to serving with him in seminary administration, he has consistently held forth a gracious, Christ-centered vision for this institution and encouraged his colleagues in the same.

President Wenthe’s accomplishments in office are too lengthy to list at this point. However, it is worth noting that having assumed the presidency in challenging circumstances, he has provided the seminary with outstanding leadership:

- Guiding the seminary as it received, for the first time in its history, ten-year accreditation from both the Association of Theological Schools and the Higher Learning Commission of the North Central Association, the highest level of accreditation achievable.
- His commitment to mission has led CTS to be known the world over for its international work, particularly through his support of the “Russian Program.”
- His compassion found concrete expression in the establishment of the Deaconess Program in 2003.
- Finally, no retrospective of his service would be complete if it failed to mention that it was under Dr. Wenthe’s leadership that, after more than 30 years, the seminary has successfully begun expansion of its library facilities, creating a structure that can only be described as world class.
Recently, while doing some research in the CTS archives, I found a document delivered by Dr. Wenthe in 1979. During this time he was pastor of Zion Lutheran Church in Atlantic, Iowa. He had been invited to return to campus to speak to the fourth-year class, to whom he said:

Our primary calling as theologians is to interpret reality for ourselves and for our people.

In our day, we behold the tragic paradox of secular man seeking something more solid than the phony, penultimate, pleasure trips, of either the gross or more refined variety, that are constantly held before us as the only route worth traveling…and, in their seeking, find no one to speak to them of that which is solid and real.

The saints whom you serve will at times overwhelm you with their support and love. The sinners whom you serve will at times send you scampering to the throne of grace for more patience and wisdom than your flesh can muster.

And yet, on this latter point, I can forthrightly say that for all their frailties you will find your flock a joy to serve. I was simply not prepared for that closeness which is forged between Pastor and people as they seek to live a real life in the midst of a phony world.

Frankly, IT’S GREAT!!! and if these tasks do not plant the seeds of joy and happiness in our service, then we have ourselves drifted from that which is real.

For nearly 40 years of service to this seminary, 15 of which were spent as president, we can only say “thank you” to Dr. Dean Wenthe for his collegiality and the way in which he has embodied this CTS mission to form servants in Jesus Christ who teach the faithful, reach the lost, and care for all.

On May 21, 2011, Dr. Lawrence R. Rast Jr. was elected to lead the seminary as its 16th President. Currently serving as Acting President, he will be installed as President during Opening Service for the 166th academic year on September 11, 2011.
Attention future pastors or deaconesses! Please join us at one of our next Prayerfully Consider Campus Visits Concordia Theological Seminary—Fort Wayne, Indiana

October 20–22
2011
or
March 22–24
2012

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.

INTRODUCE
Gather with other brothers and sisters in Christ who are also learning how God would have them serve His Church through the pastoral ministry or deaconess programs.

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

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Mercy: The Hands of Mission

If proclamation is the mouth of mission, then mercy is mission’s hands. Faith comes by hearing the words of Christ confessed and preached. Works of mercy are not bait used to entice or manipulate unbelievers into the church. Neither are the efforts of missionaries to provide bodily care to the sick and needy, the dispossessed and oppressed, humanitarian programs that take the place of proclamation. Where the Gospel of God’s reconciling mercy in Christ is announced and received, there also will be works of mercy enlivened, supported and extended by the good news of our Lord. Wherever the word of the cross is preached, the Spirit is calling, gathering and enlightening a holy, Christian people who have received mercy from God. Christians show mercy because they have first been given mercy.

One of the places where this is seen is in Madagascar, a place I visit regularly with students from Concordia Theological Seminary. Lutherans have been in Madagascar for 140 years. Since 1866, when Norwegian missionaries landed on the shores of this African island nation, the name Lutheran has been synonymous with the clear preaching of Christ Jesus and compassionate care extended to people living in poverty and disease. Those early Norwegian Lutherans planted churches, established schools and maintained clinics. Acts of mercy were kept in close proximity to the confession of Jesus as the only Savior from sin, death and hell.

The proclamation of Jesus crucified and risen illumined multiple diaconal efforts in education, including schools for the deaf and the blind, hospitals for people whose bodies were ravaged by tropical diseases and whose minds were tormented by the forces of darkness and orphanages for homeless children. It was all done in the name of the Lord Jesus Christ who came into the world to redeem lost sinners in body and soul.

By the end of the 19th century, strong revival movements within the Malagasy Lutheran Church would lead to the establishment of tobys (literally encampments of mercy) where the destitute, sick, poor and dying could be cared for in a community centered in God’s Word and dedicated to works of mercy, freely given as to Christ Himself.

Lutherans in Madagascar—now some four million strong—love the theology of the Reformation. They glory in the good news of the God who justifies the ungodly by faith alone, apart from works of the Law. It is this theology that fuels a vigorous corporate life of mercy in their midst, and it is a wonder to behold!

Our “Mercy Mission Expeditions” to Madagascar, sponsored by LCMS World Relief and Human Care, have witnessed a church that is stricken with poverty when it comes to worldly wealth. Many people live in squalid conditions, menaced by hunger and stalked by disease. We saw shacks built on muddy rice fields where their inhabitants live with the ever-present threat of flooding. The faces of the children who came to the Good Samaritan Center for the Poor for a weekly hot meal of rice, soup and boiled fish have left an indelible print on my mind. They are, as Luther would put it, the masks behind which our Lord Jesus hides to receive our service of love: “Thus the world is full of God. In every alley, at your door you find Christ; stare not at heaven.”

Our time with our Malagasy Lutheran brothers and sisters reminded us of the vitality of confessional Lutheran works of mercy, precisely because it takes justification by faith alone so seriously. Lutheran scholar Carter Lindberg observes that in the medieval period, the rich used the poor both for labor and spirituality. The poor were seen as destined to serve the economic needs of the wealthy and, as objects of charity and almsgiving, the poor provided the rich the occasion to do good works that were seen to advance the cause of their own salvation. Lindberg writes “Luther’s doctrine of justification cut the nerve of this medieval ideology of poverty. Since salvation is a gift of God apart from human works, both poverty and almsgiving lose saving significance. By despiritualizing poverty, the Reformers could recognize poverty in every form as a personal and social evil to be combated. …The poor are no longer the objects of meritorious charity, but neighbors to be served through justice and equity.”

Justification by faith alone frees us from attempting to use the needy as building blocks in futile attempts to secure salvation. Christ alone has purchased and won us to be His own. Salvation is not achieved by any work of the Law, including works of mercy. Salvation is freely given by Christ to be received by faith alone. Freed by faith to live in Christ, we can direct our attention to giving of all that we have to serve the neighbor simply because he or she is in need.

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. You can contact him at John.Pless@ctsfw.edu or 260-452-2271.

2 Carter Lindberg, “Luther on Poverty” in Harvesting Martin Luther’s Reflections on Theology, Ethics, and the Church, edited by Timothy Wengert (Grand Rapids: Eerdmans, 2004), 140-141.
Seminary Announces Calls, Vicarages and Deaconess Internships

Concordia Theological Seminary, Fort Wayne, is pleased to announce its Spring 2011 calls to the pastoral ministry, vicarage assignments, deaconess internships and deaconess placements.

CALLS
May 3, 2010

THOMAS W. BARTZSCH Messiah Lutheran Church Grand Rapids, Michigan
ROY W. BERQUIST (AR) St. John’s Lutheran Church Fairbank, Iowa
DALE R. BLANCHARD Truine Lutheran Church Sharon, Wisconsin
TONY R. BOOKER Certified For Placement
PHILIP A. BORNTRAGER Trinity Lutheran Church Ardmore, Oklahoma
STEVEN R. BRUMMETT Emmanuel Lutheran Church Drayton Valley, Alberta, Canada
C. BRIAN BUCKLEW Zion & Emmanuel Lutheran Churches Delmont & Tripp, South Dakota
JOHN C. BUNGARDNER Certified For Placement
PHILLIP J. CALLAHAN Peace Lutheran Church Thomasboro, Illinois
NEIL L. CARLSON Certified For Placement
THOMAS B. CHANDLER Trinity Lutheran Church Albany, Texas
TIMOTHY A. CHASE Grace, St. Paul & Trinity Lutheran Churches Correctionville, Battle Creek & Anthon, Iowa
SETH M. CLEMMER Mt. Calvary Lutheran Church Estes Park, Colorado
JEFFREY M. M. DOCK Trinity & Good Shepherd Lutheran Churches Louisiana & Bowling Green, Missouri
CULLEN A. DUKE Zion Lutheran Church Pittsburgh, Pennsylvania
ARIC A. FENSEKE Trinity & Zion Lutheran Churches Sheldon & Gilman, Wisconsin
JOSHUA A. GALE Philadelphia Lutheran Ministries, Inc. (Missionary) Philadelphia, Pennsylvania

CHRISTOPHER J. NEUENDORF Holy Cross Lutheran Church Davenport, Iowa
RYAN J. GRODOWICZ Victory in Christ Lutheran Church Newark, Texas
ANTHONY J. OLPHANT St. Peter Lutheran Church of North Plato (Assistant Pastor) Hampshire, Illinois
MARK A. PIERSON Certified For Placement
DON F. POBAZ St. Paul Lutheran Church Sac City, Iowa
DAVID R. PREUS Mt. Olive Lutheran Church (Assistant Pastor) Billings, Montana
JOHN C. PREUS Trinity Lutheran Church Clinton, Iowa
NATHAN P. RAGAZINSKAS Our Saviour Lutheran Church Des Moines, Iowa
MARTHA W. RASMUSSEN St. John’s Lutheran Church Hazleton, Pennsylvania
W. SCOTT RAY Emmanuel Lutheran Church Garber, Oklahoma
MARCUS J. RING St. Paul Lutheran Church Shreveport, Louisiana
STEPHEN D. SANDFORD Crown of Life Lutheran Church (Church Planting Pastor) Colleyville, Texas
AARON T. SCHAN Zion Lutheran Church Owego, New York
PAUL R. SHUPE Certified For Placement
PHILIP D. SIEVERS Living Christ Lutheran Church Plainfield, Indiana
DUNCAN P. SPRAUGE Certified For Placement
JEREMY M. SWEM Grace Lutheran Church Regina, Saskatchewan, Canada
MATTHEW W. TASSEY St. Paul’s Lutheran Church Malcolm, Nebraska
HEATH A. TRAMPE St. Peter’s Lutheran Church (Associate Pastor) Fort Wayne, Indiana
GREGORY H. VOLEBRECHT Salem Lutheran Church Madelia, Minnesota
BRIAN P. WESTGATE Faith Lutheran Church Butler, Pennsylvania
MATTHEW J. WIEFELDT Trinity Lutheran Church (Associate Pastor/Principal) Nashville, Illinois
JAMES E. YONKERS Certified For Placement
PAUL E. ZEIGLER Zion Lutheran Church and Christian School Prince George, British Columbia, Canada
MATTHEW L. G. ZICKLER St. Paul Lutheran Church (Assistant Pastor) Oak Lawn, Illinois

Graduate Studies
SEAN C. DAENZER
ANTHONY C. DODGERS
JAMES A. LEE II
STEPHEN K. PREUS
SAMUEL S. WIGGAR
B. ANDREW WRIGHT

(VAR) indicates Alternate Route

VICARAGES
May 2, 2010

MICHAEL T. BADENHOP (ALTs) Good Shepherd Ev. Lutheran Church (TAALC) San Diego, California
TRAVIS L. BERG Calvary Lutheran Church Plymouth, Indiana
RHYL D. CARLSON Grace Lutheran Church Many, Louisiana
ANDREW P. DIERKS Mt. Calvary Lutheran Church Brookings, South Dakota
ARTHUR J. DREHAM Trinity Lutheran Church Hampton, Iowa
COLLIN P. DULING Zion Lutheran Church Avilla, Arkansas
STEVE A. DYGERT Christ Lutheran Church Cincinnati, Ohio
A. BRIAN FLAMME St. Pauls Ev. Lutheran Church Lockport, Illinois
ANDREW S. GERKE Lutheran Church of the Cross Port Charlotte, Florida
JARED P. HARTMAN Hope Lutheran Church Shorewood, Illinois
PETER J. HAUGEN St. Paul Lutheran Church Waco, Texas
TIMOTHY W. HEATH JR. Trinity Lutheran Church Palo Alto, California
JUSTIN T. HESTERMAN Immanuel Lutheran Church Parkers Prairie, Minnesota
ROBERT L. HOFFMAN (AR) St. Peter Lutheran Church Lockport, New York
ADAM E. JACOBSEN St. John Ev. Lutheran Church Wheaton, Illinois
DONALD T. JOHNSON St. Paul Lutheran Church Albion, Michigan
SCOTT E. JOHNSON St. Paul Lutheran Church Hillsdale, Michigan
D. SCOTT KERNS II Pilgrim & Trinity Lutheran Churches Quincy & Marcus, Iowa
JEREMY A. KLEIN St. Luke & Bethany Lutheran Churches Chilton & Kohler, Wisconsin
NATHAN K. KNIAU Redeemer Lutheran Church Gresham, Oregon
JARED A. KORB Trinity Lutheran Church Atchison, Kansas
TRAVIS E. LAUTERBACH Zion Lutheran Church Clark, New Jersey
SHAWN C. LINNELL Faith Lutheran Church Vista, California
JORDAN J. MCKINLEY Our Savior Lutheran Church Pagosa Springs, Colorado
KEVIN A. McCLEOD (AR) Good Shepherd Lutheran Church Leadville, Colorado
JACOB A. MUELLER St. Peter’s Lutheran Church Waterford, Wisconsin
DANIEL P. MURRAY Grace Ev. & Trinity Ev. Lutheran Churches Neligh & Elgin, Nebraska
EDWARD A. NAUMANN Trinity Lutheran Church Janesville, Minnesota
ANTHONY NWOKEEME Martini & St. Thomas Lutheran Churches Baltimore, Maryland
STANLEY E. PALMER Zion Lutheran Church Cornuna, Indiana
M. DOUGLAS PETERS Good Shepherd Lutheran Church Sherman, Illinois
ROGER A. PETERS St. Thomas Lutheran Church Ohio City, Ohio
**Deaconess Internships**

**May 2, 2010**

<table>
<thead>
<tr>
<th>Name</th>
<th>Institution/Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>KIMBERLY E. COE</td>
<td>St. Vincent Charity Medical Center, Cleveland, Ohio</td>
</tr>
<tr>
<td>AMBER M. DUNLOP</td>
<td>Shepherd of the City Lutheran Church &amp; Concordia Theological Seminary, Fort Wayne, Indiana</td>
</tr>
<tr>
<td>ELIZABETH J. FROH</td>
<td>Trinity Lutheran Church, Arapahoe, Nebraska</td>
</tr>
<tr>
<td>KATELYN M. HIETT</td>
<td>Deaconess Missionary Intern, Ntshongweni, South Africa</td>
</tr>
<tr>
<td>ELIZABETH E. RIVERS</td>
<td>Bethesda Lutheran Communities, Fort Wayne, Indiana</td>
</tr>
<tr>
<td>ASHLEY A. ROEHRBORN</td>
<td>Trinity Lutheran Church, Herscher, Illinois</td>
</tr>
<tr>
<td></td>
<td><strong>Total:</strong> 12 interns</td>
</tr>
</tbody>
</table>

**Deaconess Placements**

**May 20, 2010**

<table>
<thead>
<tr>
<th>Name</th>
<th>Institution/Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>PAMELA L. BOEHL-SILVA</td>
<td>Holy Cross Evangelical Lutheran Church, Rocklin, California</td>
</tr>
<tr>
<td>CANDY M. BRASSFIELD</td>
<td>Cross Connections, Inc., Fort Wayne, Indiana</td>
</tr>
<tr>
<td>CAROLYN S. BRINKLEY</td>
<td>Concordia Theological Seminary, Fort Wayne, Indiana</td>
</tr>
<tr>
<td>DORCIL D. DOWDELL</td>
<td>St. Philip Lutheran Church, Toledo, Ohio</td>
</tr>
<tr>
<td>CYNTHIA L. INSELMANN</td>
<td>Golden Valley Lutheran Church, Golden Valley, Minnesota</td>
</tr>
<tr>
<td>ELIZABETH A. WATSON</td>
<td>St. James Lutheran Church, Montague, Michigan</td>
</tr>
</tbody>
</table>

**Presenters**

| Dr. Scott A. Bruzek       | Incarnation and Icon: Jesus’ Way of Being Married |
| Dr. James G. Bushur       | Beholding with Unveiled Faces: Marriage as the Revelation of Personhood |
| Dr. Paul J. Grime         | What God Has Joined Together: The Marriage Rites in LSB |
| Rev. David C. Fleming     | For Better, For Worse: Pastorally Preparing Post-modern Partners |
| Dr. Arthur A. Just Jr.    | Crossing the Mystical Boundary: Marriage as Rite of Passage Signifying Union Between Christ and His Church |
| Rev. Richard C. Resch & Kantor Kevin J. Hildebrand | Approaching Bridezilla: Music for the Lutheran Wedding |

**Events**

- **Dr. Craig Cramer**
  - Organ Recital (Sunday)
- **Seminary Schola Cantorum**
  - All Saints’ Choral Vespers (Sunday)
- **Kantor Kevin J. Hildebrand**
  - Hymn Festival (Monday)
- **Rev. Peter Bender, Commentator**
  - Musik EKKLESIA Noontime Concert (Monday)
- **Mr. Philip Spray, Director**
  - Children’s Choir of St. Paul’s Lutheran Church, Des Peres, MO, Choral Evening Prayer (Monday)
  - Dr. Mark Bender, Director

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**The Good Shepherd Institute**

**Twelfth Annual Conference**

**November 6–8, 2011**

**Pastoral Theology and Sacred Music for the Church**

Co-Directors: Arthur A. Just Jr. and Richard C. Resch

For brochures and more information contact Yohko Masaki at 260-452-2224 or online at www.goodshepherdinstitute.org., or write to:

The Good Shepherd Institute, Concordia Theological Seminary, 6600 North Clinton, Fort Wayne, IN 46825.
Jon Scicluna has been laying down the law most of his adult life, but in two very different venues. For over 20 years he served as a law enforcement officer in the Detroit, Michigan, area… these days he offers both Law and Gospel as a pastor in Arizona.

Jon worked in Detroit while preparing for his career of choice. “I graduated from Redford High School in Detroit in 1974 and went to work in the automotive industry, selling auto parts and managing a body shop, all the while pursuing a career in law enforcement,” explained Rev. Scicluna. At about that same time he was introduced to The Lutheran Church—Missouri Synod and his
future wife. “Shortly after graduating from high school, my neighbor took me to the neighborhood LCMS church, Grace Lutheran Church, Redford (Michigan), where I met Pastor Victor Halboth Jr., who was a Michigan State Police Chaplain, and we connected pretty quickly. After completing adult confirmation class, I began teaching Sunday school. One night while attending a Sunday School teachers potluck, I met my wife Linda, who was also a teacher. Not too long after that we were married at Grace and had two boys,” said Rev. Scicluna.

So, how did he get from a career he loved in law enforcement to becoming an LCMS pastor? “Early in 2002 I was driving to work thinking about retiring and what to pursue as a second career when I drove past the sign for Concordia University—Ann Arbor, a sign I had driven past for over 20 years, and wondered if I could be a pastor,” commented Rev. Scicluna. “When I got to my office that day I Googled the seminary in St. Louis and looked at the admissions link. Much to my surprise, they had a plan for second career men to be pastors.” From that point he received encouragement from his pastor, Rev. Halboth, who urged him to pursue this calling.

Shortly after that he picked up a Lutheran Witness magazine at church. While reading through it he discovered there was also a seminary in Fort Wayne, Indiana. “I scheduled a trip to both seminaries and decided to make application to Concordia Theological Seminary (CTS), Fort Wayne,” explained Rev. Scicluna. In addition to making a solid connection with the CTS community, he and his wife had some other factors to consider when choosing a seminary. “My wife Linda and I had taken in her parents because of medical issues, and I was not going to retire and go to the Seminary until that situation changed. As it turned out, we kept them in our home in the Detroit suburbs and commuted to Fort Wayne, returning to Michigan on the weekends.”

During the decision process Rev. Scicluna found the Admission staff at CTS proved to be some of his greatest support. “My Admission Counselor, Rev. Tom Zimmerman, was there for me during every step of the application process.” And that relationship of support continued through his years at the seminary. Rev. Zimmerman even served as the Lector at his ordination in 2007.

Rev. Scicluna graduated from CTS in 2007 and was assigned dual parishes: Mount Olive, Tucson, and Peace in the Valley, Benson, Arizona. In the last four years he has come to know and love the dear saints of his congregations, while being cognizant of the challenges a dual parish can present. “The congregations are in two different cities approximately 50 miles apart. The biggest challenges have been time management and logistics. Like most pastors, I spend a lot of time on the road and always need to be conscious of time management.” In addition to serving his congregations, Rev. Scicluna has also been able to incorporate talents from his first career by serving as a Chaplain to the Arizona Department of Public Safety.

Rev. Scicluna serves by loving God’s people and continually feeding them the lifesaving word of the Gospel of Jesus Christ. His vision for the future is a thoughtful and special one. “My goal is to continue to serve the congregations faithfully in this my first, and hopefully, last call. If it be God’s will, I would like to see both congregations continue to grow as they have these past four years, retire but again and pass off two healthy congregations to two new pastors…hopefully two graduates from my beloved Concordia Theological Seminary, Fort Wayne.”

**Rev. Scicluna and his wife, Linda, have two sons, David and Christopher. David is a police officer in Garland, Texas. He also served 11 years in the U.S. Army Reserves and was deployed overseas three times. Christopher is a soldier who has recently returned from his third tour of duty in Iraq and is now serving in Germany. They also are the proud grandparents of Nathan and Carmina.**
Over four years ago, a design concept came forth for the expansion of Walther Library that captured the hearts and minds of administrators and librarians, faculty and students, regents and donors. Today, as the pictures above so aptly illustrate, that concept (upper left) is a reality.

April showers brought the lake back to elevation and the days from April 29–May 21 brought many visitors to campus. As they arrived, moved about campus and attended services in Kramer Chapel they enjoyed views like those pictured above. As they joined one of the many tours, they also enjoyed equally stunning views from the windows along its expansive lake level footprint and the windows giving its more intimate lanterns their names. With construction 90 percent complete, little was left to the imagination.

The list of visitors was diverse. Friends of the seminary from the Fort Wayne area came for the Presidential Retirement Celebration on April 29 and for First Sunday Brunch on May 1. The Vicarage and Deaconess Intern Assignment Service and Candidate Placement Service on May 2 and 3 brought the Council of Presidents and the families of students.

A delegation of Confessional Lutheran leaders from Sweden, Norway and Finland visited Fort Wayne on May 7–11. These 38 Scandinavians marveled at the work of one of their own, architect Eero Saarinen. Eero was born in Helsinki in 1910, where his father Eliel served as city planner.

Finally, the end of the academic year, May 18–21, brought a final wave of visitors. The LCMS Board of Directors, the CTS Board of Regents, alumni, a busload of saints from Salem Lutheran Church in Taylorsville, North Carolina, whose pastor received the Alumnus of the Year Award, and more friends and families of graduates.

Over the summer, site work will be completed as will the first 21,000 square feet of finished interior space. Then, with the delivery and installation of furnishings, fixtures and equipment, this first portion of the new construction will be made ready to serve students.

A construction loan is being used to bridge the gap between gifts received to date and those pledged, as well as those still being sought to complete the funding for the first phase.

As additional funds are raised, the remaining 20,000 square feet in the new library will be built out and furnished, and the renovation and refurbishing of the old will be completed.

Call the Office of Institutional Advancement at 1-877-287-4338 or e-mail Development@ctsfw.edu to be a part of this historic expansion. Naming opportunities are still available.

Prof. Robert Roethemeyer serves as an Associate Professor of Pastoral Ministry and Missions, Director of Library Services, Executive Assistant to the President for Strategic Planning and Accreditation Liaison Officer.
Faculty, staff and student body marked the close of the 165th academic year at Concordia Theological Seminary on May 20, 2011.

The preacher for the Baccalaureate was Dr. Eugene Chase Jr., pastor of Bethlehem Lutheran Church, Morristown, Minnesota. Dr. Chase is also the father of one of the 2011 graduates. Rev. Matthew Harrison, President of The Lutheran Church—Missouri Synod, was the guest speaker for the graduation service.

Special commendations presented during the graduation service included:

**The Miles Christi Award** was presented to Mr. Walter Dissen of Chesapeake, Virginia. This 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.

The **Alumnus of the Year Award** for 2011 was presented to Rev. Ray R. Ohlendorf, pastor of Salem Lutheran Church, Taylorsville, North Carolina. Rev. Ohlendorf is a 1979 graduate of CTS. This award was established by the CTS Board of Regents to honor a graduate who has distinguished himself by faithfully shepherding the people of God with excellence in preaching, teaching the faithful and reaching the lost while also strengthening his alma mater by recruiting, publicizing and supporting the seminary’s mission.

Two **Doctor of Divinity degrees, honoris causa**, were also bestowed. Rev. Matthew C. Harrison, LCMS President, was honored for his service as a parish pastor, his ongoing passion for instilling a culture of mercy in the life of the church and his current service as president of the LCMS.

Dr. E. A. Wilhelm Weber, Paulpietersburg, South Africa, was honored for his many years of service as a missionary and lecturer in the Lutheran Church in Southern Africa.

There was another honor bestowed that came as a surprise to most in attendance, most surprised was the recipient himself. Dr. Dean O. Wenthe was also awarded the Doctor of Divinity, honoris causa, for his 40 years of service in the LCMS, especially the last 15 years as president of this seminary as he embodied the seminary’s mission to form servants in Jesus Christ who teach the faithful, reach the lost and care for all.

“Commencement certainly is a time for celebrating!” said Dr. Lawrence R. Rast Jr., CTS Acting President. “As another year of serving the church under the grace of God draws to a close, we are reminded once more of the incredible gifts that God gives to His church in our laity, alumni and clergy. Most of all we rejoice in our graduating students who will go forth to teach the faithful, reach the lost and care for all in the many places and ways God calls them to serve.”
Faith and Reason: The Gospel in Our Secular, Scientific World

Compared to material dogmatics, prolegomena seems to be rather removed from the life of the Christian. But prolegomena, as a reflection on the foundations and beginnings of theology, is important since a small mistake at the beginning becomes a big mistake in the end. Contemporary discussions about the foundations of theology, faith and reason, general and special revelation, Christianity and other religions will be discussed.

Coordinator: Rev. Warren Graff
505-823-9100
wwgraff@gmail.com
Grace Lutheran Church
7550 Bubank Blvd NE
Albuquerque, NM 87122

Sacraments of the Old Testament

This course will advance the suggestion that the Old Testament is predominantly Gospel in the broad and narrow sense. Not only in words, but in the gracious presence of God in (sacramental) realities of the Old Testament: altars, tabernacle, the sacrificial system, Zion, the temple, land, etc.

Coordinator: Rev. George Putnam
503-842-7740
gputnam38@gmail.com
Trinity Lutheran Camp (On the shores of Flathead Lake near Bigfork, Montana)

Hillsdale, Michigan
Rev. Walter E. Waiser
August 29–31, 2011

The Pastor's Devotional Life

One of the most pressing needs expressed by many pastors is the need for a regular, faithful personal life of prayer and devotion. You cannot give what you do not have. You can "run on fumes" for only so long before you come to a dead stop. In this 48-hour retreat the pastor (and his wife, if she is able to attend with him) will encounter and experience a variety of devotional resources from several different sources. The assumption is that "not one size fits all" when it comes to the pastor's devotional life.

Coordinator: Rev. Richard Koehneke
260-452-2239
Richard.Koehneke@ctsfw.edu
Michindoh Conference Center
4545 East Bacon Road
Hillsdale, MI 49242
www.michindoh.com

Kearney, Nebraska
Dr. Charles A. Gieschen
August 2–4, 2011

Confronting Confusion about the End Times

This class will study how Paul addresses confusion about the end times in his letters to the Thessalonians. Topics such as the "intermediate state," Antichrist, the return of Christ, the wrath of God, judgment, rapture, resurrection and vocation will be addressed through a study of these two letters that exhibit Paul's pastoral care for a congregation confused about eschatology.

Coordinator: Rev. James DeLoach
308-627-5260
jhd.treo@gmail.com
Zion Lutheran Church
2421 Avenue C
Kearney, NE 68847

Seattle, Washington
Prof. Jeffrey H. Pulse
August 22–26, 2011

No More “ Peek-A-Boo Jesus”: Christology of the Old Testament

Understanding the Old Testament and its christological character and foundation means we must first understand the Hebrew people and their covenantal relationship with God. Therefore, the task is not to "find" Jesus in the Old Testament, but rather to recognize that Christ is the Old Testament.

Coordinator: Rev. Ernie V. Lassman
206-524-0024
lassman@messiahseattle.org
Messiah Lutheran Church
7050 35th Avenue NE
Seattle, WA 98115

Seymour, Indiana
Dr. James G. Bushur
August 8–10, 2011

Let Us Die that We May Live: Confessing Christ with the Noble Army of Martyrs

The class will focus on the age of martyrdom (70 AD – 313 AD) and the ancient stories of Christian martyrs such as Ignatius of Antioch, Polycarp of Smyrna, and Sts. Perpetua and Felicitas of North Africa. Our engagement with these texts will lead us to consider the challenges that faced early Christians and how such challenges shaped their confession of Christ crucified.

Coordinator: Rev. Ralph Blomenberg
812-522-3118
rblomenberg@immanuelseymour.com
Immanuel Lutheran Church
689 South Walnut Street
Seymour, IN 47274

Additional information concerning Continuing Education at CTS, including registration fees, speakers' biographies and suggested readings, may be found at www.ctsfw.edu/ce. If you have questions contact us at CE@ctsfw.edu or 260-452-2103.
Dr. Lawrence Rast Jr. Named President of Concordia Theological Seminary

Friends, family and members of Concordia Theological Seminary, Fort Wayne, staff and student body gathered as Dr. Lawrence R. Rast Jr. was named president-elect of CTS on Saturday, May 21, 2011. He began his duties as Acting President on June 6 and will be installed during the Opening Service for the seminary’s 166th academic year on Sunday, September 11, 2011.

“This seminary is a gift of God and all the people that serve here are His gifts as well,” offered Dr. Rast. “While we are looking forward to the future and the changes to come, we also look to the one thing that does not change, that is, the life-saving Gospel of Jesus Christ and our mission to get that message out to a world that is so in need.”

Dr. Rast has served as the Academic Dean at Concordia Theological Seminary and Professor of American Christianity and American Lutheranism. Dr. Rast joined the Department of Historical Theology in the fall of 1996 after serving as pastor of Ascension Lutheran Church, Madison, Tennessee (1992-96). He received his B.A. from Concordia College, River Forest, Illinois (1986), and his M.Div. (1990) and S.T.M. (1995) from Concordia Theological Seminary, Fort Wayne. In 2003, he earned his Ph.D. from Vanderbilt University, Nashville, Tennessee.

Dr. Rast also serves the seminary as Associate Editor—Book Reviews of *Concordia Theological Quarterly* and Seminary Archivist. He is a member of the Board of Editorial Advisors for the journal *Lutheran Quarterly* and of the Editorial Committee of the *Concordia Historical Institute Quarterly*. He is a faculty representative on the LCMS’s Commission on Theology and Church Relations (2006-present) and is the Chairman of that commission (2010-present).

Also present for the announcement were Rev. Matthew Harrison, President, The Lutheran Church—Missouri Synod; Rev. Wayne Graumann, CTS Board of Regents Chairman; Dr. Robert Kuhn, Chairman of the LCMS Board of Directors; and Dr. Dean Wenthe, CTS President Emeritus. During their comments each spoke of their great confidence in Dr. Rast’s ability to build on the work that, by God’s grace, has been carried out in the seminary’s 165 year history and joy in knowing he and the entire seminary community have a bright future as they move forward to form students in Jesus Christ who teach the faithful, reach the lost and care for all.

Dr. Rast was named the 16th president of CTS on May 21, 2011.

(l-r) CTS Board of Regents Chairman, Rev. Wayne Graumann; CTS President-elect Dr. Lawrence Rast; LCMS President, Rev. Matthew Harrison; LCMS Board of Directors Chairman, Dr. Robert Kuhn; and CTS President Emeritus, Dr. Dean Wenthe.

July 2011
Scandinavian Visitors Enjoy Time at CTS

Confessional Lutheran pastors and lay leaders from all over Scandinavia visited CTS in May. The 39 leaders included Bishop Roland Gustafsson of the Mission Province in Sweden and Finland and leaders of four other confessional organizations in Sweden, four in Norway and one each in Denmark and Finland. The study and contact tour was sponsored by the Swedish Evangelical Lutheran Education Foundation, which also operates the Lutheran School of Theology in Gothenburg and Gothenburg Lutheran High School. The group visited the seminaries in Fort Wayne and St. Louis, The Lutheran Church—Missouri Synod’s International Center and several congregations.

“We hoped to see and build relationships with a church body trying to be faithful to the Apostolic and Reformation heritage in a post-modern age,” reflects the Foundation’s Education Secretary, Rev. Dr. Bengt Birgersson. “We were deeply impressed and encouraged in our struggle to remain faithful in our secularized society in which the Church has been heavily politicized.”

“We were especially struck by the warmth, joy and love with which we were received, and by the demonstration that there is a strong, confessional church here. Thank God, there are still faithful Lutherans in America. Pray for the remnant of confessional Lutherans in Scandinavia.”

Dr. Chris Barnekev, of Scandinavia House in Fort Wayne, handled U.S. arrangements.

Concordia Theological Seminary Alumni and Students Have a New Way to Shop

With the launch of a new website, students and alumni from Concordia Theological Seminary, Fort Wayne, can now shop their campus bookstore online at www.ctsbookstore.com.

“We are excited to launch a new bookstore website that will provide students and pastors with CPH products even when they can’t make it into the store,” said Cheryl Horton, manager of the bookstore. “We now offer books, gifts and apparel online. Customers can also browse our inventory from the comfort of their home computer.”

As a service of Concordia Publishing House (CPH), the website will make ordering textbooks online convenient with numerous shipping options including in-store pick-up. Students simply go to the website and select their classes from a drop-down menu. The site will list the books needed for each class, and students can make their purchases via a secure credit card transaction or place an online order and pay when the books are picked up in-store.

Easy-to-purchase textbooks aren’t the only great benefit of the site. It also boasts an inventory that includes over 1500 theological books and resources along with CTS sweatshirts, T-shirts and hats.

“Now Concordia Theological Seminary students and supporters can choose online shopping as a realistic option,” said Loren Pawlitz, the bookstore’s marketing manager. “Whether you are in Fort Wayne or an alumnus living across the country, you can shop CPH.”
Celebrating Ministry, Friends, Memories—
The 2011 Alumni Class Reunion


On Thursday some went off to play in an Alumni and Friends Golf Outing, while others enjoyed a hearty barbeque prepared by our award-winning food service staff. After lunch one tour group headed out to the Foellinger-Freimann Botanical Gardens, another off to the World War II Victory Museum, while a third toured the 191-acre Concordia Theological Seminary campus including the new library addition still under construction. Evening festivities began with a reception in the new library expansion by the lake, followed by a gala dinner (sponsored by the LCEF), after which stories were shared of life as a student and in parishes not only all over the U.S. but also in South Africa. A welcome and surprise guest was LCMS President, Rev. Matthew C. Harrison, who slipped in to address the alumni, thanking them for their years of service.

Friday was the apex of the festivities which started with Baccalaureate Matins in Kramer Chapel, followed by a luncheon hosted by President Dean Wenthe in honor and in thanksgiving for our gathered alumni and guests. The day culminated with all our alumni processing in to take seats of honor for the graduation service.

Next year’s reunion will honor graduates from 1962, 1972, 1982, 1992, 2002. Details will be available in the next issue of For the Life of the World.

Alumni Updates
If you are a CTS alumnus and want to share news of events and accomplishments in your life, send them to: Alumni@ctsfw.edu
Or
Concordia Theological Seminary Alumni
6600 N. Clinton Street
Fort Wayne, IN 46825
Military Project: A Chaplain’s Message from Afghanistan

By Chaplain Michael Frese

“For the Lord is good; His mercy is everlasting, and His truth endures to all generations.” Psalm 100:5

Goodness, mercy and truth have been given to all people through Jesus Christ. Chaplains are the mouthpieces of this goodness, mercy and truth to military personnel around the world. God has a unique way of opening the ears and hearts of soldiers, sailors, airmen and marines to His unceasing love. There is nothing quite like the threat of death to focus us on life.

Supporting our United States military personnel on the front lines is an honor, a privilege and an opportunity. It is an honor and privilege because of the brave soldiers I am called to serve. These young men (many as young as 19-years-old) in my Army Infantry unit possess a professionalism and a maturity that constantly amazes me. This war today asks our soldiers at all levels, from Private to General, to make split-second decisions with worldwide consequences. In the heat of a gun battle, with enemy bullets filling the air, these soldiers have to decide “if,” “when” and “how” to engage the enemy with lethal and deadly force. The soldiers I serve have access to state-of-the-art weapons that can bring destruction on people, houses or whole villages. They must decide under the threat of personal injury or death if they are clear to use that force without hurting innocent Afghan civilians. It is a difficult decision to make, yet they do this daily.

It is a humbling opportunity to serve these soldiers, because at the heart of it—after they have exited their armored vehicles, set aside their body armor and cleared and laid down their weapons—they are simply fellow sinners whom our Lord has redeemed by Jesus’ sacrifice on the cross. These soldiers, who face the rigors of war around the clock, are children of our heavenly Father. Because I am at their side through all of what they face during war, we have a bond that often brings the opportunity for preaching and teaching. They need to hear the comfort of the Gospel, the forgiveness of sins and the promise of everlasting mercy, especially during the strife of physical pain, mental anguish and emotional grief. Joining them in the midst of their suffering provides an opportunity for chaplains to offer the comfort of Christ’s mercy, so that they may hear His message of hope: “Come to Me, all you who are weary and burdened, and I will give you rest” (Matthew 11:28).

How can you help?
Please keep our chaplains and those they serve, both military personnel and the indigenous people, in your prayers. The Armed Forces 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 start 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 North Clinton Street
Fort Wayne, IN 46825

Chaplain Michael Frese was deployed for 15 months (2007–2009) to Iraq with the 44th Expeditionary Signal Battalion (ESB) in support of Operation Iraqi Freedom. During his deployment to Iraq he started a LCMS worship service which met weekly. His awards and decorations include the Bronze Star Medal, Army Commendation Medal, Army Achievement Medal, National Defense Service Medal, Iraqi Campaign Medal, Global War on Terrorism Service Medal, Army Service Ribbon and Overseas Service Ribbon.

Chaplain Michael Frese serves 1,100 soldiers/civilians in five primitive camps in the Andar district of Afghanistan. The infantry unit is strategically placed in an insurgency thoroughfare.
Seminary Guild Invites Community for Events

The mission of the Concordia Theological Seminary Guild is to serve God by communicating the needs and encouraging the support of the seminary and its students. God’s grace enables us to pray, to encourage men and women in our LCMS congregations for the ministry and the deaconess program and support the seminary by providing for its spiritual and physical needs.

Participate in the greatest task a church has to face, the education and support of Christ’s servants on earth, who preach the Gospel of the cross, forgiveness of sins and the resurrection, which, through God’s promise, are granted to us in Baptism and the Lord’s Supper. Help us to support our students so that they may be enabled to master the tasks that lay ahead of them.

Pray that we never lose focus of what is most important to us, those who are called to proclaim to us and others the Good News of Jesus Christ.

We would love to have you as a Guild member! For more information, please contact Vicky Geisler at revjeff@frontier.com or Karen Fuelling at 260-452-2168 or Karen.Fuelling@ctsfw.edu.

Schedule of Events for 2011-12

| September 13 | Welcome for Mrs. Amy Rast, wife of newly elected President, Dr. Lawrence Rast Jr., Luther Hall, 1:00 p.m. |
| October 7   | Lutherfest, Katherine Luther Dining Hall, 6:00 p.m. |
| October 11  | Donation Day with Miss Adriane Dorr, Managing Editor, Lutheran Witness, as speaker, 9:00 a.m. |
| November 8  | Military Emphasis, Deaconess Leslie Haines, Luther Hall, 1:00 p.m. |
| December 13 | Kantorei Concert and Reception, Luther Hall, 1:00 p.m. |
| February 14 | Women of the Bible, Luther Hall, 1:00 p.m. |
| March 13    | Dessert and Salad Luncheon, Luther Hall, 12:00 p.m. |
| April 10    | Election of Officers and Deaconess Emphasis, Luther Hall, 1:00 p.m. |
The conclusion of the 165th academic year at Concordia Theological Seminary provided a wonderful parallel to the sending of the disciples. At the long-awaited and emotional Placement and Call services, the seminarians and deaconesses wondered where God would call them. They have prepared for years to go out and spread the good news of the Gospel so that others might also have a life in Christ.

Concordia Theological Seminary is dedicated to providing a rich education in theology, guided by the outstanding instruction and dedication of a distinguished faculty. Concordia Theological Seminary has trained more than 5,000 pastors, deaconesses and missionaries who have served the Lord throughout the United States and the world by confessing Christ clearly and faithfully.

Dr. Dean O. Wenthe’s guidance in leadership and service for the past 15 years, both academically and spiritually, has been blessed. When Dr. Wenthe announced his retirement, he disclosed, “It is clear, that under God’s grace, the seminary is positioned to serve into the future in unique and substantive ways to refresh and renew the church with Christ’s presence in Word and Sacrament . . .” Your Concordia Theological Seminary has the privilege of forming servants for Jesus Christ. You are vital in this mission. Please join with the seminary community in prayer and thanksgiving for the grace and goodness of our Lord in sending His servants to a dying world with the Word of Life.
The Content of Our Time—
Thoughts from Dr. Wenthe

As human beings, each and every one of us is “tensed,” i.e., we have a past, a present and a future. While some have tried to slow it down or speed it up, time is simply what it is for all of us. A folk song laments this fact with the lyric: “Time, time, time, look what’s become of me, as I look around at my possibilities.”

If we look at the past and at the present and even peer into the future, prestigious voices describe the end of all our time as cold darkness in which we will be no more. The noted Stanford astronomer Carl Sagan put it like this: “I would love to believe that when I die I will live again, that some thinking, feeling, remembering part of me will continue. But as much as I want to believe and despite the ancient and world-wide traditions that assert an afterlife, I know of nothing to suggest that it is more than wishful thinking.”

Into such a reductionistic rendering of our time comes the resurrected Christ who says: “I am the resurrection and the life. He who believes in Me will live, even though he dies; and whoever lives and believes in Me will never die....” (John 11:25-26).

Your past, your present and your future—all of your time—now are different. The resurrection of Christ means that all who are in Christ will live forever. It means that the Father has accepted the perfect sacrifice of His Son for all the failures and sins of humanity for all time.

Now the content of time for those in Christ is life—innocent and pure in the Father’s eyes—now and forever. Far from “wishful thinking,” this is reality. The resurrection of Christ is the reality that frees our time from darkness and death.

As I reflect on my 15 years as President of Concordia Theological Seminary, it has been a time of remarkable blessings from our Risen Lord. His grace has lavished good gifts—outstanding Boards of Regents, distinguished faculty, dedicated students, and most significantly, thousands of dedicated laity who have supported our mission to form servants in Jesus Christ who teach the faithful, reach the lost and care for all.

What a high and noble calling God has bestowed on Concordia Theological Seminary! We are called to form and to send forth servants who announce the redemption of all of our time in the resurrection of Christ. And, they announce this Good News as the accomplished fact it is! St. Paul captures this high calling as he quotes Isaiah’s description of messengers bringing news of freedom. “And how can they preach unless they are sent? As it is written, how beautiful are the feet of those who bring good news!” (Romans 10:15)

So, the content of our time is filled with Christ’s innocence and life—past, present and future. His resurrection bestows such content.

I invite you to support the seminary’s mission with your prayers and gifts so that Christ’s resurrection might be proclaimed and people’s lives—their time—be moved from death to life, from darkness to light.

Sincerely yours, in our resurrected Lord,

Dr. Dean O. Wenthe
President Emeritus
The God Who Is Mercy

By Rev. Dr. William C. Weinrich

No word expresses the Bible’s conviction about God more than the word “mercy.” Out of many passages we may read the hymns of Psalm 51, 57, 103, 116. As we do so, notice what other words are associated with mercy and what situations are indicated by attributing mercy to God:

Psalm 51:1-2—Have mercy on me, O God, according to Your steadfast love; according to Your abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin!

Psalm 57:1—Be merciful to me, O God, be merciful to me, for in You my soul takes refuge; in the shadow of Your wings I will take refuge, till the storms of destruction pass by.

Psalm 103:7-9—God made known His ways to Moses, His acts to the people of Israel. The Lord is merciful and gracious, slow to anger and abounding in steadfast love. He will not always chide, nor will He keep His anger forever.

Psalm 116:5-6—Gracious is the Lord, and righteous; our God is merciful. The Lord preserves the simple; when I was brought low, He saved me.

The passages could be multiplied. However, these suffice to see the constellation of terms that readily attach themselves to mercy. Most common are “gracious,” “righteous” and “steadfast love,” but also “slow to anger.” But certain acts and behaviors of God are also commonly associated with His mercy. In the above passages we may note the forgiveness of sins, cleansing from sin, preservation from danger, salvation from destruction and liberation from the oppression of hostile and evil people. In short, to speak of God as merciful and to speak of the merciful acts of God is to place into shorthand the whole story of the Scriptures. However, certain aspects of this are deserving of emphasis.

1) First of all, mercy is an attribute of God. That is, God IS mercy. When God is merciful, He is acting according to His own nature and truth. That is why to know the mercy of God is to know God Himself. He meets us—face to face, as it were—in His mercy. Since mercy is of God and, indeed, is to name God, when God acts mercifully, that is, according to His mercy, He acts freely, that is, from grace and love. Nothing merits this way of God’s acting, nor can anyone demand God’s mercy or count God’s mercy as his due. This is why so often mercy is associated the God’s steadfast love and His grace.

2) Mercy may be thought of as a disposition of God, perhaps even an emotion of God. However, God is merciful to and for us in His works of mercy. Mercy indicates God’s coming to our aid in times and situations of need, danger, death and sin. God works His mercy, or God’s mercy is merciful in His merciful works of forgiveness, salvation and preservation in His righteousness. This explains why God is called “merciful” in song and prayer, in praise and doxology.

That God has acted merciful means that God has done a good and mighty act to us and for us: God is merciful, for He has forgiven my sin! God is merciful, for He has brought me out of the valley of death. If we keep in mind that God’s mercy is manifested in a merciful act that redeems, then we can see why mercy is a Name for God. And, this is very important, we can see why Jesus Christ is the incarnation of mercy. In His passion, death, burial and resurrection Jesus is the revelation of the God who is Mercy. And more: in
revealing Himself as Mercy, Christ works the mercy of God
and so forgives, saves, redeems, makes holy and preserves us
in faith and truth.

3) God is merciful in situations where mercy is required.
For God to be merciful is not an abstraction. God’s mercy
works forgiveness in the face of hostile sin and the devil.
God’s mercy works salvation in the face of the real threat
of death and the prison of Satan. God’s mercy works
preservation in the face of the real threat and reality of
temptation. That means that where God is merciful, He is also
righteous and just. The exercise of God’s mercy requires that
God defeat and destroy His enemies. “Nor will He keep His
anger forever” (Psalm 103:9).

To call upon God for His mercy is nothing other than to
call upon God to put to death our sinful selves, to thwart those
who would tempt us to wrong and finally to destroy all in this
world that hinders the coming of the Kingdom of God.

Jesus says, “Be merciful, even as your Father is merciful”
(Luke 6:36). In view of the above discussion, how can we be
merciful? ____________________________________________
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Look in your Lutheran hymnal. Find ten hymns in which
God’s mercy is especially mentioned and praised. Memorize
at least one verse (or more!!) of one of these hymns. Pray this
verse (verses!!) every day. (Hint: You may be surprised how
many hymns you have to choose from).

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Dr. William C. Weinrich serves as Professor
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The Holy Land Tour
Hosted by Dr. and Mrs. John G. Nordling and Rev. Robert M. Zagore

November 13–22, 2011

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. John G. Nordling and Rev. Robert M. Zagore.

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 1-877-287-4338.

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