For the Life of the World

The Beauty of Christ

“He can’t see the forest for the trees.” This saying emphasizes that one can become so caught up in details that he fails to see the big picture. For example, a well-meaning traveler can expend such great energy on photographing the Holy Land that he fails to ponder the most important reality, namely, it was here—in Bethlehem, in Galilee, in Jerusalem—that God walked the face of the earth and revealed the heart of the heavenly Father. The beauty of Jesus’ life exhibits the beauty of the Father’s love: “When he looks at Me, he sees the One who sent Me.” John 12:45

It is crucial to behold the big picture—the face of Christ—when reading Sacred Scripture. It is possible, unfortunately, to consider many Bible passages but miss their full meaning by not knowing how they relate to one another.

The big picture—the face of Christ—entails the Blessed and Holy Trinity and leads us from Creation to the Incarnation to Crucifixion/Resurrection/Ascension and positions us to await Christ’s glorious return—the Consummation. The El Greco portrayal of The Adoration of the Shepherds (pictured here) captures the big picture. Heaven and earth are different due to this birth. Note the bound lamb at the bottom left, already pointing to the sacrifice of this Holy Child for the sins of the whole world.

In a similar way, the life of the church has a big picture. “What is the big picture for the church’s life? How can all the activities of the church be related rightly and clearly? How do they reflect the fullness of Christ’s presence?” LCMS President Matthew Harrison and the Presidium have presented this symbol as a way to capture the big picture.

It is striking that at the center of this symbol and the church’s life is the cross of Christ. Flowing from that cross are witness, mercy and life together. How inviting! How Biblical! In a brief review of the New Testament vocabulary, there are some 172 occurrences of witness in various forms. Similarly, mercy and service occur at least 127 times with life-together occurring some 38 times. This does not include cognates and synonyms.

To behold this Christological symphony, ordered in three movements, is to see the church’s life as delight and gift rather than mere duty. To be baptized into the name of the Triune God—Father, Son and Holy Spirit—is to be one with those who are in Christ, i.e., we are delivered from the individualism and self-absorption of our day (what Luther termed “incurvatus se”—“turned upon oneself”) to the fulfillment of true community.

In Christ, our communion with God and with His people is restored. These two images—Christ and His Church—are wonderfully complementary. Christ is the life of the church when His voice defines her being and calling.

Indeed, Sacred Scripture is best understood when it is viewed not as discrete facts and information, but when it is heard as the vivavoxx Jesus—the living voice of Jesus. “The watchman opens the gate for Him, and the sheep listen to His voice. He calls His own sheep by name and leads them out. When He has brought out all His own, He goes on ahead of them, and His sheep follow Him because they know His voice.” John 10:3-4

Beginning with this issue, For the Life of the World will focus on the life of the church in witness, mercy and life together, i.e., they will focus on Christ and how His sheep hear His voice and reflect His presence.

May you hear and rejoice in the Good Shepherd’s voice for He absolves you from all selfishness and sin and gives you the abundant life of witness, mercy and community.

Yours, in Christ,

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

If you knew Me, you would know My Father also.
John 8:19b

When a man believes in Me, he does not believe in Me only, but in the one who sent Me. When he looks at Me, he sees the One who sent Me.
John 12:44-45
4 “You are Witnesses”  
Confessing Christ Crucified with the Early Christians  
By Dr. James G. Bushur  
For the early Christians, witnessing is not an activity performed from time to time; it is an identity rooted in the disciple’s relation to Christ. From this perspective, the title “witness” signifies the greatest intimacy. A witness is not merely a spectator, but a participant—a member of Christ’s body and a son within the family. This intimacy adds a depth of meaning to the early Christian understanding of witness.

8 Witness in the Book of Revelation:  
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Against all forms of idolatry that surround and tempt us, the Book of Revelation sets before us the most powerful witness that we can give to the world: gathering together on earth with the saints of heaven to worship the one true God who alone is worthy to be worshiped because with His blood He “has purchased people for God from every tribe, language, people and nation” (5:9).

10 Witness  
By Prof. Roland F. Ziegler  
Therefore, for us today, to be a witness means: to speak the truth about God in the ongoing debate about who God is and what His will is. The task is not to convince a jury, for there is none, but that through this witness to the truth God Himself convinces man of the truth. To be a faithful witness means that in our testimony we say nothing beyond Scripture and let Scripture be the judge in all discussions.

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“You are Witnesses”
Confessing Christ Crucified with the Early Christians

By Dr. James G. Bushur

Witnessing to What We Have Seen

“You are witnesses…” (Luke 24:48). With this declaration, Luke brings his Gospel to a close. The narrative of Christ seeks to transform sinners into witnesses. In Luke’s Gospel, a witness is one whose eyes have been opened to recognize Jesus. For Luke, the opening of the eyes is the great reversal of the first sin. In the garden, the devil offers fruit that would open the eyes of Adam and Eve. Yet, the opening of the eyes toward the temporal world inspires a lust for material things, a lust that enslaves Adam and his children. This enlightenment of humanity results in a blindness to the spiritual realm.

Throughout the Old Testament, sinful humanity relates to God only by the hearing of the ear. “For man shall not see Me and live” (Exodus 33:20). For Luke, Jesus comes to remove the scales from the eyes of His people—to turn them into witnesses. At Jesus’ birth, the shepherds are not content to hear the angels but are determined to “see the thing that has happened” (Luke 2:15). Simeon rejoices that his “eyes have seen the Lord’s salvation” (Luke 2:30). Finally, the eyes of the Emmaus disciples are opened in the breaking of the bread—a meal that reverses the original sin. In the breaking of the bread, the disciples become eyewitnesses of Christ. “You are witnesses of these things,” says our Lord. The people of God are defined no longer by prophets who merely speak what they have heard but by witnesses who testify to what they have seen.
From its origins, Christianity has depended upon the sense of sight. The church’s Gospel consists in the testimony of those who have seen, experienced and followed Jesus. The apostle John describes the movement from the prophetic era to the apostolic age in terms of seeing. “The Word became flesh… and we have beheld His glory” (John 1:14). This fundamental change in the Word’s relationship to humanity becomes the foundation for the apostolic witness. “That which was from the beginning, which we have heard, which we have seen with our eyes…we proclaim also to you” (1 John 1:1, 3). This apostolic emphasis on the sense of sight continues among the early Christians. In the second century (180 A.D.), Irenaeus, the Bishop of Lyons, describes the relationship between the Old and New Testaments as the movement from hearing to seeing. “Thus, one and the same Lord has granted, by means of his advent, a greater gift of grace to those of a later period…. For they (O.T. believers) used to hear by means of servants that the King would come… but those, who have seen him actually present, have obtained liberty…” (Against Heresies IV, 11, 3). For Irenaeus, the New Testament possesses a profound intimacy as God is embraced in the flesh.

**Spectators vs. Participants**

For the early Christians, witnessing is an identity given to the church by virtue of her relation to Jesus. At its core, Christianity is comprised of those who have encountered their Lord in the flesh. Whatever their previous identities may have been—slave or free, Greek, Jew or barbarian—Christians of the first few centuries believed that they had been transformed into witnesses. However, as is well known, the Greek word for witness also refers to the martyr. The church’s identity as an eyewitness of Christ reaches its ideal perfection in the martyr who testifies to Christ with his life.

This development of the word “witness” into a title reserved for those who suffer death for Jesus’ name was natural and perhaps inevitable. In the ancient church, to “see” Jesus meant much more than merely an outward seeing—the observation of a spectator. Rather, to “see” Jesus in the manner of the apostles entailed a spiritual insight into Jesus’ true identity as the Son of God. To see Jesus in this way could only be given by the Spirit; it made the disciple more than a spectator; it made him a participant in Jesus’ life. Jesus speaks of this kind of seeing in Luke’s Gospel. “Your eye is the lamp of your body; when your eye is sound, your whole body is full of light” (Luke 11:34). Interpreting this text, Irenaeus writes, “For as those who see the light are within the light and partake of its brilliancy; even so, those who see God are in God and receive of His splendor; but His splendor vivifies them; those, therefore, who see God, receive life” (Against Heresies IV, 20, 5). To see is not merely to observe an object externally but to live, move and participate in its light. The apostles are witnesses precisely because they have participated in Jesus’ life; they followed in His path to Jerusalem. “You are those who have remained with Me in My trials,” Jesus says (Luke 22:28). The difference between spectators and participants involves the matter of risk. The spectator refuses to risk his personal involvement; therefore, he only observes Jesus’ life from the outside as a nameless member of the crowd. The participant risks everything; he knows Jesus from the inside as a member of his own family. In the Gospels, there are many spectators but few participants; there are great crowds who wonder at Jesus’ works but few witnesses who will take up their cross.

**The Imitation of Christ**

“You are witnesses” (Luke 24:48). For the early Christians, witnessing is not an activity performed from time to time; it is an identity rooted in the disciple’s relation to Christ. From this perspective, the title...
“witness” signifies the greatest intimacy. A witness is not merely a spectator but a participant—a member of Christ’s body and a son within the family. This intimacy adds a depth of meaning to the early Christian understanding of witness. A witness is not only one who sees Jesus and participates in His passion but also one who becomes an imitator of Jesus.

“Be imitators of me, as I am of Christ” (1 Corinthians 11:1). The language of imitation does not signify an arbitrary mimicking of another’s actions. The imitation of Christ is not like a teenager adopting the dress of a popular actor. Rather, the martyr’s imitation of Christ is rooted in the very core of his humanity. The witness imitates Christ in the same way that a son imitates his father. Sons imitate fathers, not simply by choice, but by the intimacy of their familial bond. A son is flesh of his father’s flesh. This organic communion manifests itself in the son’s character. He shares the attributes of his father whether he chooses them or not. For the early Christians, a witness, by virtue of his own fleshly communion with Christ, manifests Jesus’ character and identity in his own life. It is no longer the witness who lives, but Christ who lives within him (Galatians 2:20).

Thus, early Christian literature typically portrays martyrs as imitators of Christ. The martyr does not merely preach Christ crucified; he makes Him manifest in his own body. Polycarp, Bishop of Smyrna during the second century, is described as one who “shows forth a martyrdom which is in accord with the Gospel” (Martyrdom of Polycarp 1:1). Blandina, a victim of the cruel martyrdom at Lyons (177 A.D.), is “hung on a tree... as bait for the wild animals.” The account says that her fellow martyrs “saw in the person of their sister him who was crucified for them.” Finally, in a fifth century sermon, Stephen’s martyrdom is compared favorably with David’s triumph over Goliath. While David may have conquered with “the stones he threw,” Stephen conquered “with the stones he endured.” For this preacher, Stephen’s victory was a true imitation of Christ’s triumph on the cross.

“You are witnesses...” (Luke 24:48). President Matthew Harrison’s emphasis on witnessing as a foundational pillar of The Lutheran Church—Missouri Synod is truly welcome. We are indeed “surrounded by a great cloud of witnesses” (Hebrews 12:1). Yet, the early Christians would remind us that witnessing is, above all else, an identity that originates in Jesus Himself. Jesus is “the faithful witness, the first-born of the dead” (Revelation 1:5). His witness to His Father’s love, embodied in His passion, now lives in us as members of His body. Let us embrace the title of witnesses with the joy and courage of the noble army of martyrs in whose company it is our privilege to give praise to our Father in heaven. To Christ be all the glory now and forever! 🙏

Dr. James G. Bushur serves as Assistant Professor of Historical Theology at Concordia Theological Seminary, Fort Wayne, Indiana.

A Long Winter’s Work Gives Rise to a Spring Celebration
By Prof. Robert V. Roethemeyer

“Dried in” against the wintery weather since Christmas, the first phase of the library expansion will be “substantially complete” by Easter. Guests on campus for the many events in May will enjoy tours, and ultimately a celebration at Commencement will mark completion of this major construction milestone.

Even as the building has taken shape this academic year, the excitement has been building since the Opening Service. Guests for the Good Shepherd Institute in November witnessed the exterior details coming together. They paid the architects the ultimate compliment when they noted how the expansion nestled along the lake feels like it has always been here.

As the panoramic picture above shows, the lake is frozen over and the campus is blanketed in snow. Yet, with temporary heat on the inside, the interior build out continues.

Guests for the Symposia Series in January witnessed the interior details coming together. Tour upon tour ended with expressions of how the elements of concrete, brick, glass and natural light form a beautiful complement to Eero Saarinen’s original campus design.

When the Council of Presidents returns to campus at the end of April, two years and eight days after witnessing the groundbreaking, they will be among the first guests to experience the first 21,000 square feet of finished space.

This first phase of the interior build out includes:

• a classroom that doubles as a retreat center as well as study space that doubles as break-out space in the north lantern building;
• five study rooms for groups up to eight;
• a larger enclosed room that will serve initially as the Biblical Workshop;
• naturally lighted, quiet, lakeside study spaces arrayed with a mixture of table seating for writing and lounge seating for reading;
• shelving for the library’s reference and journal collections;
• a research services area, with work stations for accessing the library catalog and the licensed journal and reference databases;
• large men’s and women’s restrooms;
• a library technical services area, with adequate space for book repair, gift book processing, shipping and receiving of materials;
• access to the lakeside outdoor plaza.

Planning for a celebration at Commencement, May 20, 2011, to mark the completion of the construction of the library expansion exterior shell and the first phase of its interior build out is underway. This will be a wonderful opportunity for alumni and new graduates alike to see with their own eyes what has been dreamed about for so long and for donors to see what their gifts have made possible.

Over the summer, the delivery and installation of furnishings, fixtures and equipment will occur as this first portion of the new construction is 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.

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

Watch the CTS website for a complete list of furnishings and other opportunities for adoption at all levels. Then call the Office for Institutional Advancement at 1-877-287-4338 or e-mail Development@ctsfw.edu to be a part of this historic expansion.

Prof. Robert Roethemeyer serves as an Associate Professor of Pastoral Ministry and Missions, Director of Library and Information Services, Executive Assistant to the President for Strategic Planning, and Accreditation Liaison Officer.
As the approximately 1,000 Christians who were worshiping at Saints Church in Alexandria, Egypt, were exiting the sanctuary after their New Year’s Mass concluded at about 12:30 a.m. on January 1, 2011, a bomb suddenly exploded. Some 32 worshipers were killed and 97 others were wounded. These Christians were the victims of an apparent radical Islamic suicide bomber. Those who were killed are now known as martyrs or witnesses whose confession of the Triune God ultimately resulted in their tragic deaths. Even though we often think of the first few centuries of Christianity as the time in which Christians were put to death on account of their confession, it is widely acknowledged that more Christians were martyred in the 20th Century than in the previous 19 combined. And this trend does not appear to be changing in the 21st Century.

Is being a Christian martyr about how one dies? One of the books of the New Testament that is often associated with inspiring martyrdom in the early centuries of Christianity is the Book of Revelation. We think of promises like the one given by the risen Christ at the end of his letter to the church at Smyrna, “Be faithful unto death and I will give you the crown of life” (Revelation 2:10). There is a clear connection between witness and death in Revelation. The Greek noun 
  
  martus, usually translated witness, and its related forms occur several times. First
and foremost, Jesus is set forth as the preeminent example of a witness; Jesus’ prophetic witness led, in part, to His death (1:5; 3:14). Secondly, Revelation also tells of other witnesses who were put to death, such as Antipas from the church in Pergamum (2:13) and “the ones killed during their lives” (6:9). The two witnesses of Revelation 11, who symbolize the prophetic Office of the Holy Ministry in the church, are put to death but rise again to bear witness. The whor of Babylon is described as one who “is drunk with the blood . . . of those who bore witness to Jesus” (17:4). Towards the end of this visionary experience, John sees “the souls of those beheaded on account of their witness for Jesus” (20:4). Certainly, Revelation tells of a relationship between witness and being put to death.

It is noteworthy, however, that the various occurrences of witness language in Revelation do not primarily describe the witness that Christians gave as they were put to death, but the witness given during their lives on earth. Faithful Christians who testified to Jesus with their lips and lives and then died of sickness or old age, rather than being killed on account of their confession, are also known as martyrs. Simply put, a martyr or witness in the Book of Revelation is one who gives testimony (the Greek noun marturias) or testifies (the Greek verb martureo). The testimony to which one testifies is all about Jesus (1:2: 12:17; 19:10): who Jesus is as God incarnate and what He has done by “freeing us from our sins by His blood” (1:5). The importance of this testimony in the life of Jesus and His followers can hardly be overstated. Jesus’ own testimony in Revelation is paired and on par with “the word of God” (1:2, 9; 20:4; cf. 12:11). These texts are stark evidence, within a few decades of Jesus’ own ministry, of the weighty regard given by early Christians to the testimony concerning Jesus’ salvific life, death, resurrection and return.

What characteristics of the witness of Jesus and early Christians are given in the Book of Revelation? “Faithful and true” are the adjectives used to describe Jesus as a witness (1:5; 3:14). Jesus is the preeminent “faithful” witness in that everything He said and did conformed to the will of God as revealed in His word (John 5:19; 12:50), even as He prayed before suffering the wrath of God for the world’s sin, “let Your will be done” (Matthew 26:42; cf. Mark 14:36 and Luke 22:42). He is also the exemplary true witness since His testimony is true, without the falsehood that characterizes all other creatures corrupted by sin (John 8:42-47); He is even “the Truth” incarnate (John 14:6). Because Jesus is “the faithful and true witness,” those baptized into Him are also described in the Book of Revelation with these same adjectives (2:13). While the sin in us causes our witness to fall far short of the exemplary witness of Jesus, nevertheless in Christ we remain faithful and true witnesses, forgiven by His witness when ours has fallen short or been false.

The centerpiece of being a faithful and true witness in the Book of Revelation is participation in the faithful worship of “the One seated on the throne and the Lamb” (Revelation 4:1-5:14; esp. 5:13).

The center of our worship is the witness of Jesus, nevertheless in Christ we remain faithful and true witnesses, forgiven by His witness when ours has fallen short or been false.

The centerpiece of being a faithful and true witness in the Book of Revelation is participation in the faithful worship of “the One seated on the throne and the Lamb” (Revelation 4:1-5:14; esp. 5:13). Everyone worships someone or something; just look at where one’s non-vocational time and money—beyond purchasing the necessities of life—are spent. The numerous pagan temples and the few Jewish synagogues in the seven Roman cities of Revelation were places of patently unfaithful and false worship. The pagan temples of modern day America frequented on Sundays do not only include the churches of Mormons and the mosques of Muslims, but also the stadiums and shopping malls that pack in thousands for hours and make millions, or the strip clubs and internet pornography that hold captive minds and hearts.

Against all forms of idolatry that surround and tempt us, the Book of Revelation sets before us the most powerful witness that we can give to the world: gathering together on earth with the saints of heaven to worship the one true God who alone is worthy to be worshiped because with His blood He “has purchased people for God from every tribe, language, people and nation” (5:9). Weekly worship reminds us that the grand work we testify to as Christians is not our own accomplishments, however notable or insignificant they may be, but the salvific work of Jesus that has already accomplished the victory over Satan, sin, death that we could never accomplish. What we witness in worship, the victory feast of the slaughtered and standing Lamb, then becomes the foundation for our daily witness: what we say and do in our family and vocational life.

Each year brings more examples of Christians, like those in Egypt on New Year’s Day, whose witness caused them to be put to death. These, however, are not the only martyrs in the church. As we have seen, the Book of Revelation defines martyrs primarily as those who testify to Jesus Christ with their lips and lives, faithfully and truly while they are living on this earth. Our living and true witness to Jesus—lips testifying who He is and what He has done as well as lives lived in conformity to God’s Word—be faithful and true during our life on earth . . . and also in our physical death. For each of us is a martyr of Jesus! 

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When we hear the word witness, it is often in a legal context. A person appears in a court to witness or testify. One speaks from one’s own experience what one has seen or heard. Witnesses are required in the search for the truth. What has really happened? Who speaks the truth? Witnesses give evidence so that the jury may see the truth in a contested situation: Which party is right? Which position is supported by factual evidence?

The primary witnesses in Christianity are the apostles who give evidence concerning Christ. They report what they have heard and seen (1 John 1:2). Testifying about Christ, they not only describe the external events, but also show their significance as they are clearly revealed in the light of the resurrection. Therefore the witness to the resurrection is so important (Acts 2:32). Thus the apostles are witnesses of Christ in a singular way. All later generations depend upon their witness, just as we depend upon the accounts of contemporaries for other events in history.

There is, though, a difference. Witnesses in a trial can give evidence that is not factual, even when they are well intentioned. Their memory can play tricks on them so that two different events merge into one, there can be faulty identifications, they can mistake what they have been told with what they heard. The apostolic witnesses are preserved from such defects in the writing of the New Testament because these books are not simply memories written down, or, in the case of Luke’s and Mark’s...
Christians are witnesses concerning God’s actions in their lives. Here the Christians have first-hand knowledge. They witness how God has answered prayers, how He has led them to repentance, converted them, comforted them in hard times.

The task is not to convince a jury, for there is none, but that through this witness to the truth God Himself convinces man of the truth. To be a faithful witness means that in our testimony we say nothing beyond Scripture and let Scripture be the judge in all discussions. To be a good witness we have to grow in our understanding of God’s revelation in Christ and, therefore, we have to read Scripture. To be a good witness we also have to be good listeners so that we understand what the charges are that are brought against God and so that we give a testimony pertinent to the issue.

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Dr. Rast Begins Work on African American Oral History Project with Synod

In meeting after meeting the bold and fearless preacher preached Christ and Him crucified; he defended the Cross; he proclaimed ‘Luther’s doctrine pure’ without fear or favor.” Thus Rosa Young described Pastor Nils Bakke’s preaching in the early 1900s in the newly opening “Alabama Field,” as the LCMS began mission work among African Americans.

Richard Dickinson’s *Roses and Thorns* remains the standard for Black Ministry in the LCMS. Jeff G. Johnson’s *Black Christians, the Untold Lutheran Story* recounts the overall experience of black Lutherans in America. Rosa Young’s *Light in the Dark Belt* is a particularly moving account of the beginnings of Lutheranism in the Alabama field.¹

As important as words on a page are, however, hearing the stories of those involved in Black Ministry themselves gives a new perspective and intimacy to the narrative. A number of times over the last years, Dr. Richard Dickinson and I had speculated about doing oral histories with those deeply involved in this ministry. When the Lord took Dr. Dickinson to Himself last April, it seemed this dream might die. But a nudge from then Executive Director of World Relief and Human Care and now President of the LCMS, Matthew Harrison, refocused our determination to make this happen. With the help of the Rev. James McDaniels, Mrs. Kaye Wolff and Mr. Albert Downbia, along with too many others to name, interviews began last July during the Black Ministry Convocation in Houston and continued in September at the LCMS International Center. A third round took place February 8-10, 2011, in Selma during the meeting of the LCMS Black Clergy Caucus.

The project goals are to have the participants tell their stories of both joy and hardship in ministry, record and archive the interviews and, if possible, to weave these together into a video documentary of ministry among African American in the LCMS. I am the interviewer in each of the cases and work from a set of questions developed with the leadership of this project named above.

To date we have completed more than 20 interviews, most of which feature long-time soldiers of the cross. Powerful, moving and insightful, the narrators have, very frankly, opened up a new world for me. Yes, I know the history, the dates and the statistics of LCMS black ministry; but to hear the voices of those who were there tell of the struggles of serving in a seemingly unyielding culture, the rhythm of normal life-cycle occurrences and, above all, the joy of sharing Christ who triumphs over all human limitations, has been transformative for me. My hope is that through the sharing of these stories, we will all be energized to proclaim “‘Luther’s doctrine pure’ without fear or favor” as we teach the faithful, reach the lost and care for all.

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¹ Concordia Theological Seminary (then in Springfield, Ill., now in Fort Wayne), awarded Rosa Young an honorary doctorate in 1961. For more information on Dr. Young, see my entry in the *African American National Biography* (New York: Oxford University Press, 2008), vol. 8.
We speak truthfully of Christ not by counting on the reliability of our own experiences, as though they were infallible, but by confessing Jesus as Lord, saying to the world that by His death He has purchased and won sinners as His own, forgiving them and claiming them as His own possession. To witness to Christ Jesus is not spiritual show-and-tell-time. Such a counterfeit witness tells you more about the speaker than the Lord. Witness can never be divorced from confession. Confession happens only where God’s Word is heard, believed and spoken.

The Scriptures also know of false witnesses. Our age is one of growing pluralism and religious diversity accompanied by widespread biblical illiteracy. Evangelistic fervor is no substitute for the truth of the Gospel. Apostolic witness testifies to Christ as God come in the flesh, put to death for the world's sin and raised to life for the justification of the world. It is not a creative exercise in spiritual imagination, but proclamation bound to what God has actually done to reconcile the world to Himself through the blood of the cross. Witness cannot but be particular and specific, for it speaks of this one man, Jesus Christ who is God and Lord. There is salvation only in Him, in His name.

Elert convincingly responded to this unwarranted criticism noting that Luther believed in the omnipotence and the universality of the Gospel. Luther, Elert concludes, holds “that the Gospel is not to be kept in a corner but should fill the whole globe; from Ps. 117, that ‘the Gospel and Baptism must traverse the whole world’” (The Structure of Lutheranism, p. 386). Elert then goes on to cite Luther at length “The kingdom of Christ passes through the whole world…. The preaching of the Gospel was begun through the apostles and continues, and is carried farther through the preachers here and there in the world, is driven out and persecuted; yet is made known farther and farther to those who have never heard it before” (Elert, p. 387).

Concordia Theological Seminary rejoices to play its part so that the authentic and life-giving witness of Jesus Christ might be made in all the world through the preaching of faithful pastors and the merciful service of capable deaconesses.

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Witness in the Life of a Pastor

By Jayne E. Sheafer

When we think of the men who serve as our pastors, we often think of what a good witness they are to the members of their congregations and those they come in contact with on a daily basis. But before they become our pastors they have had ample opportunity not only to witness to others, but to be on the receiving end of witnessing, as well. Rev. Ray R. Ohlendorf, pastor of Salem Lutheran Church, Taylorsville, North Carolina, would most assuredly agree.

In fact, it was the encouragement and witness of two people very near and dear to him that got him on the fast track to Concordia Theological Seminary in 1975. “My wife, Beverly, would definitely get the credit for my decision to attend the seminary,” explained Pastor Ohlendorf. “Dr. Howard Tepker would be a close second. I talked to
him on the phone about my contemplating to study for the ministry. Three days later I received a letter from him informing me that I was enrolled in the seminary and needed to get there pronto!”

Pastor Ohlendorf completed his studies in 1979 and received his first call to a small congregation in Iowa, where he says he once again received good guidance from God’s people. “There are some things the seminary can never teach its students. Or at least there are some students who seem to need more help, myself included, so God provides ‘holy people’ in your congregation to be your instructors.” His next opportunity to serve came with a move to a rural congregation in Michigan where he, with the congregational members, worked to revive their congregation and see God’s work being accomplished among them.

Since 1992 Pastor Ohlendorf has served as pastor of Salem Lutheran Church, Taylorsville, North Carolina. Salem is an active congregation with many groups that reach out to witness and serve. “Salem has three youth groups, a singles group, a senior citizens group, a couples club, a confessional study group, a Ladies Circle and last, but not least, an adult choir, says Pastor Ohlendorf. “The members at Salem realize that no congregation can do more than what members are willing to contribute in their time, talent and treasure, in loving service to their Savior. It is a tremendous privilege to serve such dedicated Christians.”

In addition to the work in their own community, the congregation of Salem Lutheran has a strong sense of encouraging the next generations to consider a vocation in service to the church and are helping make that possible. “We are strongly committed to the financial support of the seminary. We know that rarely do the pews rise higher than the pulpit. The financial support of our seminaries is crucial to the well-being of our Synod. Our Synod’s congregations deserve the very best educated and trained men as pastors. There are no short cuts in becoming a faithful servant of God’s holy people,” offered Pastor Ohlendorf. “Salem has contributed thousands of dollars to our Fort Wayne seminary. Salem’s generous members have contributed over $100,000 to the seminary’s new library. There will be a special area in the library dedicated to the memory of Dr. Kurt Marquart because of the Saints at Salem!”

“We at Salem are extremely thankful that we have two young men currently studying to be pastors. Gaven Mize will graduate this spring from Concordia Theological Seminary. Michael Daniels is now studying at Concordia University, Seward, Nebraska, and intends to go to CTS soon.” Pastor Ohlendorf has good advice for these sons of his congregation and, indeed, all those who serve God’s people, “Pastors need to show the same love and kindness to their members as Christ has so richly shown to us. Prayer and patience are two valuable assets for any pastor. Furthermore, it takes time for a congregation and pastor to get to know each other. If a congregation knows their pastor loves them, they will respond in kind. I have been with Salem for over 18 years and they have become part of our family. They truly are my brothers and sisters in Christ. Love and forgiveness are the crucial elements in a successful pastorate.”

It has been over 30 years since Pastor Ohlendorf graduated from Concordia Theological Seminary, and he looks forward to more joy and faithful witnessing in the years to come. “Salem’s future is a bright one! I am confident that Salem’s best years lie ahead of her. As a pastor, I cannot thank God enough for calling me. It is a good demonstration that ‘With God nothing is impossible!’ I have had the privilege of sending several men to study to become a pastor. I was privileged to have Dr. Robert Preus, back in the 80s, offer me a scholarship to do further work on a S.T.M. I wouldn’t mind doing just that when I retire!”

Rev. Ohlendorf and his wife, Beverly, have been blessed with two children. Their daughter, Rachel, and husband Larry Kovaciny live in the Washington D.C. area with their children Daniel and Mercedes. Their son, John, and wife Erika live in the St. Louis area.

Pastors need to show the same love and kindness to their members as Christ has so richly shown to us. Prayer and patience are two valuable assets for any pastor. Furthermore, it takes time for a congregation and pastor to get to know each other. If a congregation knows their pastor loves them, they will respond in kind.
How do we speak the Truth today? How does technology help us communicate? How does it get in the way of communication? How can the Church use the opportunities around us to communicate the Truth in a post-Christian age? Join the discussion where Dr. Lawrence Rast, Kem Meyer and Rev. Bill Johnson will examine these issues and more.

Saturday, May 7, 2011
in Sihler Auditorium on the campus of Concordia Theological Seminary
6600 N. Clinton Street, Fort Wayne, Indiana 46825

9:00–10:30 a.m. How did We Get Here?
10:45 a.m.–12:00 p.m. Less Clutter. Less Noise.
12:00–1:00 p.m. Lunch (included in registration fees)
1:00–2:30 p.m. Social Media and Ministry.
2:45–3:15 p.m. What’s Next?
3:30–4:30 p.m. Open Panel Discussion

Register Online at www.ctsfw.edu/DigitalGospel

For more information call 260-452-3202.
Technology Is Our Friend
By Rev. Bill Johnson

“On or about December 1910, human character changed. I am not saying that one went out, as one might into a garden, and there saw that a rose had flowered, or that a hen had laid an egg. The change was not sudden and definite like that. But a change there was, nevertheless; and, since one must be arbitrary, let us date it about the year 1910.” - Virginia Woolf

With apologies to Mrs. Woolf, we know that human nature really doesn’t change all that much and that the needs today are the same as they’ve always been: forgiveness and redemption through Christ. It’s hard to deny, though, that the intervening century from 1910 until today has brought on cataclysmic changes in our world and in society. Not only do things continue to change, but the rate at which they change is increasing. It seems that hardly a day goes by without some new piece of technology emerging that threatens to turn our world upside down ... again.

With all the changes, it’s hard for the church to keep up. In recent times the explosion of websites and social networks, such as Facebook and Twitter, have left many congregations with the vague sense that they ought to be using these tools but no sense of how to use them well. That’s where the seminary can help.

On May 7, CTS will host Digital Gospel: Speaking the Truth in a Post-Christian World to explore some of the ways that communication in our society has changed and how we can better use technology to share the Gospel of Christ with a world desperate to believe.

Dr. Lawrence R. Rast Jr., CTS Academic Dean and Professor of Historical Theology, will get us started with a look back at how technology changed the church in the twentieth century. Then Kem Meyer, Communications Director for Granger Community Church, will share her thoughts about using social media and insights from her book, Less Clutter, Less Noise: Beyond Bulletins, Brochures and Bake Sales. From there I’ll take a look at the next steps. Where is technology going from here and how can the church position itself to care for people in an ever more complex world? We’ll wrap up with a panel discussion featuring all three presenters and your questions.

We’ve deliberately worked to keep the cost for the event low at only $35 per person, because we believe this material is of vital importance for pastors and laypeople alike. You don’t need to be a techie; anyone who wants to know how to better engage our world with the Gospel of Christ can come and learn how to use new communications technology to build relationships and bear witness to the Truth.

Rev. Bill Johnson serves as Director of Distance Education at Concordia Theological Seminary, Fort Wayne, Indiana.
Lori Pace, Food Services Director for Creative Dining Services at Concordia Theological Seminary, Fort Wayne, Indiana, was recently honored with the Superior Performance Award. This award is given annually to a Creative Dining manager who champions the Creative Dining corporate philosophy and core values, demonstrates superior leadership qualities, promotes professional growth and development in themselves and their staff, and displays a willingness to assist others.

Creative Dining Services is headquartered in Zeeland, Michigan, and serves clients in eight states throughout the Midwest and Southeast.

To recognize Ms. Pace’s accomplishments, the Student Association at CTS hosted a special reception on Friday, February 4. Student volunteers did all the serving and cleaning up so that Ms. Pace and the rest of the dining hall staff could enjoy the evening. “Lori Pace and her staff have been an extraordinary blessing for the seminary family. Her expertise and leadership have provided healthy and tasty cuisine enhanced by a generous spirit and warm hospitality,” commented CTS President, Dr. Dean O. Wenthe.

The Fort Wayne community is invited to experience this award-winning service by attending our First Sunday Brunches or by hosting a meeting or wedding reception on our campus and having that event catered by Creative Dining Services. For additional information on these opportunities, please call 260-452-2204 or e-mail CommunityServices@ctsfw.edu.
On January 11, 2011, Dr. Dean O. Wenthe, President, Concordia Theological Seminary, Fort Wayne, Indiana, announced that he will retire upon the installation of the new president. The process to name a replacement has begun and will take several months. Dr. Wenthe has served as president since April 1996.

“It is with great gratitude that I have shared my intent to retire from the presidency with the CTS Board of Regents. The past 15 years have witnessed and exhibited extraordinary blessings from our gracious heavenly Father upon Concordia Theological Seminary. I am most grateful for the supportive and visionary Board of Regents, for an extraordinarily gifted faculty, for a superlative seminary staff, for dedicated seminarians and deaconesses—led to give their lives to Christ—and for the saints of The Lutheran Church—Missouri Synod who have supported the seminary so generously,” offered Dr. Wenthe.

He went on to say, “To have experienced so many good and gracious gifts—all ordered to serve Christ and His church—is simply to know how bountifully God attends His people. I wish to thank each person who has made serving in the presidency of Concordia Theological Seminary such a delight. 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, committed to the mission of forming servants in Jesus Christ who teach the faithful, reach the lost and care for all.”

To assist in facilitating the search for the new president a Presidential Transition Committee has been formed. Members of the committee include Dr. Arthur A. Just Jr., Chairman, Dr. Cameron A. MacKenzie, Prof. Richard T. Nuffer and Prof. John T. Pless (alternate) from the CTS faculty and Dr. Ronald M. Garwood, Rev. Wayne E. Graumann, Mr. Robert W. Harvey and Dr. James H. Pragman (alternate) from the CTS Board of Regents.

“We are honored to be elected to such an important task for the future of our seminary and our church. Our responsibility is to present names to the electors that will continue the great tradition of Dr. Wenthe and honor his 15 years as president that has positioned our seminary to address the needs of our post-modern world with the Gospel of Jesus Christ,” explained Dr. Just.

Those interested in following the progress of the transition may go online to www.ctsfw.edu/PresidentialTransition. A Call for Nominations page is available which details the qualifications and experience required for nominees to the Office of President of the seminary. Nominations must be submitted by April 8, 2011, and sent to Janet Johnson, Secretary, Concordia Theological Seminary Board of Regents, 6600 North Clinton Street, Fort Wayne, Indiana 46825-4996.

The faculty, staff and students of CTS thank Dr. Wenthe for his faithful years of service and pray for God’s continued blessings on him and his family. They also ask for the prayers of the church as the search for a new president begins.
Why Continuing Education?

Aside from the obvious that none of us knows everything, continuing education provides an opportunity to grow and be nurtured in our faith. Life in the parish for the average pastor, while exciting and fulfilling, can also be draining. There are times when we feel that, as we are ministering to the needs of our parish, we ourselves are struggling; perhaps not in our faith and faith life, but certainly in our engagement with the Holy Writings and our theological learning. What a joy to sit at the feet of another and soak in new knowledge, expand our theological landscape and join together in doctrinal debate! When our theological batteries are recharged, our congregations reap the benefits as we bring all we have learned into the pulpit and the Bible studies.

Continuing education is for our laypeople as well. As a pastor it is a great blessing to have an educated laity, and again, what a great joy for them to drink deep at the well of the waters of life and be nourished by the bread of God’s Word. Hungry souls are fed, thirsting spirits are satisfied and the congregation is blessed to have these faithful people in their midst.

Why continuing education? Perhaps it is more accurate to ask, “Why continue to study God’s Word?” Of course, then it seems like a foolish question!

More information concerning CTS continuing education opportunities, including registration fees, speakers’ biographies and suggested readings, may be found at www.ctsfw.edu/CU (check the webpage often for the addition of new sites). If you have questions, contact us at CE@ctsfw.edu or 260-452-2279.

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Austin, Texas
Dr. David Scaer
May 3–5, 2011
The Resurrection of Jesus:
A Comparative Study of the Gospel Narratives
The accounts of Jesus’ resurrection in the four Gospels are compared to each other in regard to their historical authenticity and to their places in their respective Gospels. Attention is given to their value in preaching.
Coordinator: Sherman Stenson
512-472-8301 ext. 108
sherman.stenson@stpaulaustin.org
St. Paul Lutheran Church
3501 Red River Street • Austin, TX 78705

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Cochrane, Alberta, Canada
Prof. John Pless
June 7–9, 2011
Pastor’s Devotional Life
This course analyzes and describes the devotional life of the Lutheran pastor. It seeks to assist the student in designing and developing a regular devotional practice for his ministry. Prayer, meditation, reading and the Christian lifestyle are stressed and discussed.
Coordinator: Ron Voss
info@calc.ca
River’s Edge Retreat Center
5038 Township Road 295A
Water Valley, AB T0M 2E0
Sponsored by the Canadian Association of Lutheran Congregations (CALC)
www.calc.ca

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Camp Okoboji, Iowa
Dr. Naomichi Masaki
May 23–25, 2011
Law and Gospel According to Luther’s Great Galatians Lectures
In this course we will attempt, as much as the time allows, to immerse ourselves in one of the major writings of Dr. Luther, his great Galatians lectures. Particular attention will be devoted to the doctrine of the proper distinction between Law and Gospel.
Coordinator: Lori Gamble
715-524-4815
Lori.camp@1idwlcms.org
Camp Okoboji
1531 Edgewood Drive
Milton, IA 51351

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Flathead Lake, Montana
Dr. Dean Wenthe
August 1–5, 2011
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: George Putnam
503-842-7740
gputnam38@gmail.com
Trinity Lutheran Camp
(On the shores of Flathead Lake near Bigfork, Montana)

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Hillsdale, Michigan
Rev. Walter Waiser
August 29–31, 2011
The Pastor’s Personal Devotional Life
(This site is for pastors and their wives.)
One of the most pressing needs expressed by many pastors is the need for a regular, faithful personal life of prayer and devotion. Pastors can become so busy searching the Scriptures for their next sermon or Bible class that they do not take time to sit at the feet of Jesus and listen to His teaching, simply for the sake of the relationship with Him, without any other agenda or task to be accomplished. When the pastor is taking care of his own faith and his personal relationship with the Lord, who is the Lover of his soul, there is energy, resilience, steadiness, even buoyancy to his ministry that cannot have its source in anyone but Christ.
Coordinator: Rev. Richard Koehneke
Richard.Koehneke@ctsfw.edu
260-452-2239
Michindoh Conference Center
4545 East Bacon Road
Hillsdale, MI 49242

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Riverton, Utah
Dr. Adam Francisco
June 1–3, 2011
Why Should I Believe You?:
Christian Apologetics for Today
Christians are often asked to give an account or reason for their faith, and Scripture enjoins us in “always being prepared to make a defense” for the hope that is ours in Christ. This course seeks to introduce Christians to and encourage them in today’s apologetic challenges in this so-called postmodern environment.
Coordinator: Rev. Alan Borcher
801-571-6769
gnaborcher@hotmail.com
Light of the Valley Lutheran Church
3383 W 12600 S
Riverton, UT 84065
Seattle, Washington
Prof. Jeffrey 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

Shawano, Wisconsin
Dr. Naomichi Masaki
June 27–29, 2011
Luther on Worship and the
Lutheran Way with the Liturgy
At a time when we are surrounded by various
views and opinions on worship and liturgy, and
in the context of having opportunities to learn
from other Christian traditions concerning the
questions of the liturgy, there is a possibility of
doing it the Lutheran way. This course seeks
to articulate the heart of the Lutheran liturgy
by hearing from the Scripture, the Lutheran
Confessions and various writings of Luther.
Coordinator: Rev. Ron Raddatz
715-524-4815
rraddatz@charter.net
St. James Lutheran Church
324 S. Andrews Street
Shawano, WI 54166

Lutheranism 101 (St. Louis, MO: Concordia
Publishing House, 2010), a new book introducing
Lutheran theology, history and church practices
to the laity, contains contributions by CTS faculty
members Dr. Naomichi Masaki, Prof. John T. Pless,
Dr. Peter J. Scaer and Prof. Roland F. Ziegler.
Lutheranism 101 examines Lutheran beliefs
and heritage in a fresh way. If you are a lifelong
Lutheran searching for more information or
new to Lutheranism looking to understand what
we believe, this book will be your guide. It is written in an easy-to-read
conversational style with short articles, side-bar features and some humor.
Lutheranism 101 helps create a solid foundation of reference upon which a
lifetime of sound teaching can be built.

Explore the basics of Lutheran theology by digging into the history of
Lutheranism and making connections between what Lutherans believe and
what Lutherans do.

A Hammer for God, edited by Rev. Eric Andrae
and published by Lutheran Legacy Press (www.
lutheranlegacy.org), contains lectures presented
at the 2005 Symposia held on the campus of
Concordia Theological Seminary, Fort Wayne, and
Concordia Seminary, St. Louis, commemorating
the 100th anniversary of the birth of Bo Giertz. The
volume also includes several works by Bo Giertz
previously not available in English. Dr. Naomichi
Masaki and Prof. John T. Pless contributed chapters
to this book.

Religion and Resistance in Early Judaism.
Readings in 1 Maccabees and Josephus (St.
Louis, MO: Concordia Publishing House, 2011) by
Dr. John G. Nordling, CTS Associate Professor of
Exegetical Theology. Religion and Resistance in
Early Judaism prepares intermediate and advanced
students of Greek to read and translate selections
from 1 Maccabees and Josephus, with an emphasis
on building knowledge of grammar, syntax and
vocabulary. The book also describes the religious
and cultural clash between the classical world and
early Judaism. It includes:
• Historical context from Alexander the Great to Josephus
• Greek text of 1 Maccabees 1:1-4:61
• Selections of Greek from Josephus’s life, Jewish War and Antiquities of
the Jews
• Notes on the grammar and syntax of each selection of Greek text,
including numerous cross references to Greek and biblical literature
• A comprehensive glossary of Greek terms and a select bibliography
• Foreword written by Dr. Paul Maier
Christ Academy—High School 2011
By Rev. Andrew T. Yeager

Concordia Theological Seminary, Fort Wayne, is pleased to announce that the thirteenth annual Christ Academy—High School will take place on campus June 19–July 2, 2011. Christ Academy is a program that was originally designed for young men in high school to come and experience the culture and setting of CTS and to afford these young men time to consider whether the Holy Ministry could be their future vocation. As the 12 classes before it, the new class of students will be invited to classes taught by our professors, will worship daily in Kramer Chapel and have fellowship with the Admission counselors and one another in the evenings. For some, Christ Academy will mean the beginning of their preparation for the Holy Ministry.

For this reason, Christ Academy is also a time of serious spiritual reflection. This is certainly not a camp having entertainment as the sole objective for the participants. For two weeks, these men will consider what the Office of the Holy Ministry is and what its work implies. They will also consider whether, by the grace and help of God, they should begin preparing for this high and noble vocation.

This year, students will be introduced to advanced theological concepts such as the Economy of Salvation, taught by Dr. William C. Weinrich, Professor of Historical Theology at CTS. They will be exposed to biblical exegesis as they delve into the book of Romans with Dr. Peter J. Scaer, Assistant Professor of Exegetical Theology. They will learn what it means to be a theologian of the cross from Prof. John T. Pless, Assistant Professor of Pastoral Ministry and Missions, and deal with ethical questions regarding the treatment of the aged and the unborn. And our homiletics staff will introduce them to Walther’s great work, The Proper Distinction Between Law and Gospel. With all this, the student at Christ Academy gets a taste of seminary education at its fullest and best, and is encouraged to continue his interest in theology by reading more at home.

The maturity of the young Christian seeking the Holy Ministry develops at worship. Through worship in Kramer Chapel, the Christ Academy student learns the Church’s rich liturgy and learns to pray the daily offices. In preaching, absolution and the Lord’s Supper the student receives the forgiveness of sins. At Christ Academy—High School, it has been our intention that our students learn to pray and learn their great Lutheran heritage firsthand. When the student suffers the temptations of the devil and hears the threats of the Law, it is our desire to teach our students where to run, that is, where to find the grace and mercy of the God who declares us forgiven through Christ our Lord. When the student of Christ Academy goes home and attends worship regularly at his home congregation, there he will continue to hear, taste and see the forgiveness of his sins.

In addition to allowing for great theological discovery, Christ Academy has been the foundation for lasting friendships. With the help of many extracurricular activities such as a trip to Cedar Point, a TinCaps baseball game here in Fort Wayne, flag football, ultimate frisbee, movies and games, the students realize the like-mindedness of their peers. Through fellowship they engage each other theologically, talk honestly about their future aspirations and expand their understanding of the Church’s work.

Today’s youth are tomorrow’s pastors, and being a part of their spiritual formation here at Christ Academy is a joy and privilege. If you have an interest in attending, please contact us at ChristAcademy@ctsfw.edu or 1-800-481-2155.

Rev. Andrew T. Yeager serves as an Admission Counselor and Director of Christ Academy—High School at Concordia Theological Seminary, Fort Wayne, Indiana.
Do you know there are lots of other guys like you? Many young men across the country are considering the Holy Ministry for their future vocation. Come to Christ Academy to worship, study and fellowship with those who have your same aspirations and find the answer for your future.

This year, our professors will lecture on:
- The Proper Distinction Between Law and Gospel
- The Divine Economy of Salvation
- St. Paul’s Letter to the Romans
- Being a Theologian of the Cross
- Christian Ethics at the Beginning and End of Life

We will also go to Cedar Point and a TinCaps Baseball game!

For more information call us at 1-800-481-2155, visit our website www.ctsfw.edu/ChristAcademy or e-mail Rev. Andrew Yeager at Andrew.Yeager@ctsfw.edu.
Unexpected Blessings

Un expected blessings are usually the ones we appreciate the most. When someone does something nice for us that we were not anticipating, it makes us stop and give thanks to God for placing such special people into our lives.

The Student Adoption Program here at Concordia Theological Seminary often produces such blessings in the lives of seminarians and their sponsors. Students who sign up for this program are matched with a congregation or individual who wants to “adopt” a seminary student for the academic year. Both deaconess and pastoral ministry students are eligible to participate in this program. Adoption donors can be individuals, entire congregations or just one particular group in the congregation, such as the Ladies Guild or a men’s Bible study.

There is no required amount of donation in order to participate as a donor. Students are asked to correspond with their adoptive donors to express their thanks and appreciation for the cards, letters, prayers and financial support they receive. Sometimes lasting friendships develop between students and their adopters.

Here is how one student describes his relationship with his Student Adoption sponsors: There is one particular couple that has adopted me this year that have been truly a blessing. I have been in contact with them through e-mails as well as letters. I have sent them a picture of my family and received a picture of them in return. When they were returning home from a trip to visit family and friends, they actually stopped here in Fort Wayne and we met them for a very nice dinner.

In these tough economic times, students greatly appreciate every extra gift that is received. Here is how one student describes the much needed financial and emotional support that he receives from his Student Adoption congregation: Any card, letter, gift or prayer is a blessing. There are days when the dollars are not going to stretch. I go to my mailbox on campus, and there is a note from the seminary cashier saying that my congregation sent me a gift of cash on my student account. The letters, cards and support I receive on a regular basis are very encouraging. The gifts of prayer and good-will are welcomed by all and can mean a serious boost which may be needed when a student may feel overwhelmed by school work, church work, a part-time job, family life and devotional life.

If you or your congregational group would like to sign up as a Student Adoption Donor, please visit our website, www.ctsfw.edu/StudentAdoption. If you have any questions, please contact us by phone at 260-452-2167 or by e-mail at StudentAdoption@ctsfw.edu.

Rev. Mark Sheafer, Director of Financial Aid, discusses financial aid options with second-year seminarian Brian Flamme.

You may receive your issues of For the Life of the World online or have it mailed to your home or congregation. To read it online go to www.ctsfw.edu/ForTheLifeOfTheWorld. If you would like to have a printed copy mailed to you, contact us by e-mail: PublicRelations@ctsfw.edu; by phone: 260-452-2250; by mail: Concordia Theological Seminary, For the Life of the World, 6600 N. Clinton Street, Fort Wayne, IN 46825.
Alumni Reunions 2011

Alumni reunions will be hosted by Concordia Theological Seminary for the classes of 1946, 1956, 1961, 1971, 1976, 1981, 1986, 1991, 1996 and 2001. In conjunction with the Baccalaureate Matins service and graduation exercises on May 19–20, 2011, the alumni events will include golf, BBQ, tours of local museums and a campus tour, as we celebrate ministry, friends and memories. Culminating the events will be the President’s Luncheon honoring the members of the classes being recognized this year for their years of service as faithful servants of Jesus Christ. For further information contact Rev. Bob Shonholz (260) 452-2195 or Alumni@ctsfw.edu.

Ronald A. Ritter (CTS 1970)

Chaplain Ronald A. Ritter is a recipient of the 2010 National Awards Program from the Freedoms Foundation at Valley Forge, San Diego, California. The National Awards Program recognizes the exceptional voluntary actions of individuals and organizations who serve as an example of responsible citizenship, offer solutions to contemporary problems or promote the benefits of a free society. Chaplain Ritter received the George Washington Honor Medal at the 41st Annual Awards Luncheon sponsored by the San Diego Chapter of Freedoms Foundation at Valley Forge in San Diego on November 9, 2010.

Chaplain Ritter, a retired U. S. Navy Commander, served as the founder and director of Eagle’s Wings, a bereavement outreach program for the extensive widowed military community of San Diego County from 1999–2010. Ritter’s vision that “the final honor Eagle’s Wings bestows upon the military dead who served their country so faithfully is to ensure that spousal bereavement is addressed and mitigated” was fulfilled as hundreds of bereaved military spouses joined the extended Eagle’s Wings family during his tenure.

Roberto Munoz (CTS 1980)

Rev. Munoz received a Redemptive Storyteller Award for 2010, in the professional category. The Redemptive Film Festival honored his feature film, Under Jakob’s Ladder.

“The film is both a personal and a Lutheran story; it tells about my great-grandfather, Jakob, a Lutheran preacher arrested and ultimately martyred for publicly praying the Lord’s Prayer at a funeral during the time of Stalin’s Soviet purges in the 1930s,” says Rev. Munoz, the writer and producer of the movie. “My Lutheran theological training gave the film a theological foundation upon which the nuances of the story were developed.”

Rev. Munoz most recently produced Dr. Paul Maier’s latest lecture series, Christianity and the Competition.

Michael Frese (CTS 2002)

Chaplain (Captain) Michael Frese presented CTS with an U.S. flag that flew over the Headquarters of the Multi-National Corps—Iraq. He 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.

Have News to share?

E-mail your news to Alumni@ctsfw.edu. Please send your photos in JPEG format. You can also mail your information to: Concordia Theological Seminary, Alumni, 6600 N. Clinton Street, Fort Wayne, IN 46825.
Organist Workshops 2011

Concordia Theological Seminary is pleased to announce we will once again be offering a series of organist workshops in the summer of 2011. For additional information concerning the workshops, fees or registration, visit www.ctsfw.edu/Organist, e-mail OrganWorkshop@ctsfw.edu or phone 260-452-2224.

**Organist Primer–June 20–24, 2011**
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–June 27–July 1, 2011**
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

**Financial Assistance**
A limited number of tuition grants are available through the Good Shepherd Institute. Applicants should ask their pastor to send a letter of recommendation to be considered for a grant. Send the request and the letter to Concordia Theological Seminary, ATTN.: Organist Workshop, 6600 N. Clinton Street, Fort Wayne, Indiana 46825.

Attendees who are members of congregations in the Indiana and Ohio Districts of The Lutheran Church—Missouri Synod may be eligible for financial assistance through their districts. Visit www.ctsfw.edu/Organist or call 260-452-2224 for more information.

CTS Alumni and Friends Golf Outing

Thursday, May 19, 2011
1:00 p.m. Shotgun Start
Cherry Hill Golf Club

$70.00 per golfer. Your donation includes green fees, golf cart, catered dinner, beverages, fun and fellowship!

All proceeds raised above and beyond the cost of the event will go toward the Concordia Theological Seminary Student Aid Fund.

For more information: www.ctsfw.edu/Golf or 260-452-3134
Military Project: Supporting Our LCMS Chaplains
By Deaconess Intern Carolyn Brinkley

Chaplain Graham Glover writes from Iraq, “I want you to know how much your ministry to me and my soldiers means. There was a solid Lutheran presence on my base thanks to you and others in our dear Synod.”

Supporting our chaplains in their important task of bringing the mercy of Christ to the military personnel they serve has provided amazing opportunities for body and soul care. Varied supplies that have been sent include: theological and liturgical items such as Luther’s Small Catechism, Lutheran Service Book, CDs from the Seminary’s Kantorei and Good Shepherd Institute, theological books for a lending library, Advent wreaths, palm frond crosses, devotional materials according to the Church year, personal messages from the seminary faculty, staff and students; handmade wooden crosses, flannel sheets, freezer pops, a wall-mounted movie screen, DVD player, digital cameras, food and entertainment supplies for remote camps and care packages for lonely and discouraged military personnel.

Through our chaplains the Military Project also has opportunities to bring the mercy of Christ in humanitarian assistance to indigenous people. An ongoing service project involves sending dental supplies. Chaplain Russ Dewell reports, “The Afghans have no commercial access to toothpaste, brushes or floss. This is a major factor in their low-age mortality of late forties.” Loving our neighbors, who are caught in the horrors of war halfway around the world, breaks down doors and presents an opportunity for the Gospel. Chaplain Gary Williams writes, “Many of us are hoping that the small things we do for the Afghans will mean that one day they will follow us and not the Taliban. We pray that maybe 20 or 30 or 50 years from now, they will remember our kindness (much like the South Koreans some 50 years ago), and we will hear of a free and somewhat prosperous country.”

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

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

Military Project
Body and Soul Care Packages
Annual Cost:
Basic Supplies ............... $1,800
Theological Supplies ........ $1,200
Office Supplies ................ $ 300
Printing ........................ $ 300
Postage ......................... $3,800
Total ............................ $7,500
Seminary Guild Continues Service to CTS Students

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 also gather as a group on the first Tuesday of the month, throughout the academic year (September-May), for special programs and to discuss how we can best serve our students. The remaining events for the 2010-2011 academic year are:

**March 8** Spring Luncheon, 12:00 p.m., Luther Hall
Dr. Charles Gieschen, CTS Professor of Exegetical Theology, will be the featured speaker for the luncheon. He will speak on “Angels in Popular Culture and in Scriptures: What in Heaven Is Going On?”

**April 12** Election of Officers, 1:00 p.m., Luther Hall

There is an open invitation to each meeting and we encourage our friends in the Fort Wayne community to come join us! For additional information contact us at Karen.Fuelling@ctsfw.edu, 260-452-2168 and visit us online at www.ctsfw.edu/Guild.

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**Seminary Guild Registration**

☐ Yes, we are interested in becoming members of the Seminary Guild.
Please send more information to:

Name: ____________________________________________
Organization: ______________________________________
Address: __________________________________________
City: ____________________________ State: ________ Zip: ______________

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

☐ Please contact me with more information.

☐ We have enclosed our yearly $25.00 check for our group to be a member of the Seminary Guild.

☐ I have enclosed my yearly $10.00 check to be an individual member.

☐ Donation Day gift.

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Part of our caring includes the many projects we work on together through the year. Our projects include:

**Birthday Cakes**
Our unmarried/residential students receive a homemade birthday cake.

**Brain Food**
We energize our tired students during finals week with snack packs.

**Yes, Baby We Love You**
We welcome you into the seminary family. That’s why we make t-shirts for the newborns.

**Cookies and More**
Receptions are hosted throughout the academic year.
The Office of Kantor has its roots in the Lutheran Church with Martin Luther’s Kantor, Johann Walter (1496-1570). While Walter was not ordained, he was well trained in the disciplines of theology and music and therefore served the Church of the Reformation by directing the Kantorei as it led the church’s liturgy and hymnody.

The Rev. Kantor Roger M. Goetz fully understands the importance of this office in the Lutheran Church even today. He has served God for 42 years with 30 of the years as Associate Pastor and Kantor at St. John’s Lutheran Church in Topeka, Kansas. It is because of his understanding that Pastor Goetz will endow a Kantor Chair at Concordia Theological Seminary through a combination of current and estate gifts, with a commitment that will total $1.6 million over the coming years.

As I visited with Kantor Goetz on a brisk December day, I first asked him why he decided to make such a large gift to the seminary. His parents, he explained, initially planned to leave their estate to the church but finally decided to provide for their sons and grandchildren. He spoke of his gratitude to his parents for their support of his education which included his studies at Concordia Theological Seminary. As he prepared for his call into the pastoral ministry, his views on the historic music and liturgy of the Lutheran Church were confirmed as faithful resources for Christ-centered worship. As he and his wife, Betty, planned their estate, they decided not only to provide for their grandchildren but also to honor his parent’s philanthropic intent by leaving a music legacy that will serve Christ’s church for generations to come.

With regard to this music legacy, I asked Kantor Goetz to reflect upon the question of why he chose Concordia Theological Seminary. He noted that he majored in Systematic Theology where he learned that the church’s practice must be consistent with the theology of Holy Scripture and the Lutheran Confessions. He said that it is his prayer that the seminary would continue to teach that the textual content of church music should remain faithful to Scripture and the Confessions and not succumb to cultural relativism.

We ask that you join Kantor Goetz in your support of Concordia Theological Seminary as together we fulfill our mission to form servants in Jesus Christ who teach the faithful, reach the lost and care for all.

Gary Nahrwold serves as Assistant Vice President for Institutional Advancement. For more information on supporting Concordia Theological Seminary please contact him by phone at 877-287-4338 (x-2277) or by e-mail at Gary.Nahrwold@ctsfw.edu.
One thing that has probably garnered more of my attention in the parish than anything else is the teaching of martyría (witness). This is because the proper understanding, and thereby the living it out, is grossly misunderstood. The reasons for misunderstanding are many and varied; from the influence of errant theology by general protestants, to the sinful flesh desiring to be (just a little bit) involved in salvation—be that our own or someone else’s.

I’m David Ohlman, pastor of a dual parish for the past five years in northeast Nebraska. The congregations I serve are St. John’s in Pilger and First Trinity in Altona. We exist in a rural part of the state that continues to see a decline in its population. According to the demographics we shouldn’t have a school in too many more years, maybe 20. How can you possibly be a witness in a place like this? What’s more, shouldn’t everyone in a congregation, no matter what the demographical situation is, have a bit of a burden upon their shoulders to get out and help save someone?

Dr. Martin Luther had a similar situation. He had a burden upon his shoulders. It was a bound conscience. When He took seriously what he was taught about salvation, he was fearful. His conscience would not allow him to be comforted solely on the cross of Christ. That is a bound conscience. Once he received the truth of the Gospel, his conscience was free and he delighted in the Good News. There probably wasn’t anything more important to Luther than to make sure the Christian’s conscience was freed. Everything he did was connected to the conscience of the individual. If he were writing a theological essay, it was always written with the conscience of the sinner in view. If he was called upon to give practical advice to another pastor about a parishioner, that advice was given with the conscience of the parishioner in mind. The people were to be assured that they were freed from their sin on account of Christ and thereby have a conscience unbound.

Luther spoke that way because that is the way the Scriptures speak. That is the point of the Holy Word of God in print. It is to testify to what Jesus did; free the troubled soul from hell; bring release to the captives. That is the very reason Jesus condescended to mankind and became man Himself. He did so to live the life of man, fulfill what man could not and then die the death that no other man could. All this for one reason, to give man an unburdened conscience and the gift of life in heaven with their Father.

This teaching of Luther should be our teaching as well. We should not concern ourselves with goals of trying to get a certain number of people in our doors. We shouldn’t concern ourselves with trying to save another (this was Jesus’ vocation).

Those things are not a true witness, or should I say testimony. For that is the best way to translate the Greek word martyría. It is a testimony. It is the word given when someone requests it. It has a legal association. When do folks give witness, give testimony? They do so most often in a court of law. Not just anyone is allowed to walk into a courtroom and start speaking their mind. They must be requested to speak, and then, only speak what they have seen.

How then, is martyría part of the life of the Christian? How does it connect with diakonía (mercy) and koinōnía (life together)? What do you think it means for a Christian to live a life of martyría?

Paul explains what is meant by a witness. How does Paul clear things up for us when he relates his conversion in Acts 22:6-16? Why does Jesus say Paul will be His witness?

For many Christian denominations the burden on the conscience is not so much what you need to do to save yourself, but a concern that they save someone else. Thus the witness takes on a whole new meaning. However, Jesus uttered some very simple words that dispel this belief. Read John 19:29-30. What words did Jesus speak that are pure Gospel and a sure release of the bound conscience?
Jesus explains that a witness to Him is someone who actually saw Him walk on earth, live the perfect life of a man, suffer and go to the bloody instrument of death for you. How many people can make that claim today?

Jesus speaks a further word to us about this when He charged His apostles with a specific task. What was the job/vocation of the apostles according to Matthew 28:16-20? To whom did Jesus give this authorization?

Since Jesus did not give everyone the same charge as the apostles, what do you think the job/vocation of a Christian witness is?

The apostle Peter gives a great deal of insight into this question. He wonderfully reinforces Paul’s teaching on a witness. Read 1 Peter 3:8-18. What does Jesus tell us through the mouth of Peter that each Christian is to do?

Peter’s charge to all Christians is the charge Jesus gives to all of us. Summed up, we are to love our neighbor. More pointedly, in the face of trial and suffering we are to be ready to give a defense for the caring, loving attitude we possess. That’s the demeanor we have because of the suffering Christ endured for us.

It may help to know that our English word “martyr” comes from the Greek martyría. This strongly implies that our witness of the faith is standing firm in our trust in the work of Jesus Christ while we face suffering. That enduring happens wherever you might find yourself; be that working as an engineer, or for the city or as a tradesman. Witnessing is nothing more than living your life in Christ right where you are. It certainly becomes obvious then how our witness is connected with that of mercy and our life together. Living a life of Christ in your vocation (witness) is showing care and love (mercy) to your neighbor, which in turn builds a strong community of the faithful (life together). Peace be with all of you as you live your lives as witnesses.

Rev. David Ohlman serves as pastor of St. John’s Lutheran Church, Pilger, and First Trinity Lutheran Church (Altona), Wayne, Nebraska.
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, Tabgga, 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.

Join us for the experience of a lifetime.
1-877-287-4338