Life Together—Gift
By Rev. J. Bart Day

Experiencing Life Together in Christ
By Rev. Brian D. Roberts

Philadelphia Lutheran Ministries:
Witness, Mercy and Life Together in the City
By Rev. Joshua R. Gale
Life Together

All of us affirm the church and its life together. Yet human history shows us that from the time of the Fall into sin to the present, human beings have struggled to live together in peace and harmony. Violence, competition and fractured communities all have their roots in the disrupted relationship between human beings and God that was destroyed by sin. The Scriptures are replete with examples of people seeking their own way at the expense of life together. Whether it’s the heinous sins of Cain and David, or the “sharp disagreement” of Paul and Barnabas (Acts 15:39), we frail human beings will not always agree on the best way to proceed for the sake of Christ’s mission. At times we even commit sinful acts that divide rather than unite.

But the Holy Trinity, in whom there is perfect harmony and life, determined to restore us to Himself. The Father sent the Son who, having lived a life of perfect obedience, paid the price of human sin in full and rose from the dead that His Spirit might call, gather, enlighten and sanctify the one Christian church. Through the means of grace the Holy Spirit works powerfully, engrafting us into God’s family, forgiving our sins and enabling us to live together in His church.

We are saved by grace through faith because of Christ. And we live together by grace. Dietrich Bonhoeffer captured this well in his book, Life Together, when he wrote:

Therefore, let those who until now have had the privilege of living a Christian life together with other Christians praise God’s grace from the bottom of their hearts. Let them thank God on their knees and realize: it is grace, nothing but grace, that we are still permitted to live in the community of Christians today.¹

Yet the challenges of this life—the devil, the world and our sinful flesh—call us to lives of self-interest. We know what the church should be. We can grow frustrated with what it is. This temptation may be particularly challenging for pastors, whom Christ has called to shepherd the sometimes wayward flock. Indeed, as Bonhoeffer rightly notes,

When pastors lose faith in a Christian community in which they have been placed and begin to make accusations against it, they had better examine themselves first to see whether the underlying problem is not their own idealized image, which should be shattered by God.²

This is a word for us all. Again, we know what ought to be; we also know things as they are. We need first of all to examine ourselves. This tension of the now/not yet challenges us to live lives of patience and dependence on the promise of God that He has not left us nor forsaken us, but that “all things work together for good for those who love God” (Romans 8:28).

The realistic picture of the individual and corporate Christian life that Paul offers in the book of Romans provides the perfect guide for our life together. From the reality of the sin of all, we hear of the perfect life of the Second Adam for all. We know well the struggle to live the life God calls us to live (Romans 7), but trust that our victory is in Christ, who gave Himself for us. That now frees us to love one another and live together, even as we recognize the limitations of others, as well as our own.

As Paul summarizes: “For none of us lives to himself, and none of us dies to himself. For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord’s. For to this end Christ died and lived again, that He might be Lord both of the dead and of the living” (Romans 14:7-9).

Life together is God’s gift in Christ!

Lawrence R. Rast Jr.
President, Concordia Theological Seminary

4 Life Together—Gift  
By Rev. J. Bart Day  
The Office of National Mission is doing the work of “Home Mission.” The world is at our door. The challenges facing the church in our post-Christian culture can appear overwhelming. In the face of such challenges, the church must stand ready to proclaim the Gospel boldly. Being a faithful Lutheran has never been more critical.

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God’s people are uniquely empowered to model life together in Christ. Not only is the church where we abide in community with Christ (Matthew 18:20), but we also abide in community with one another (Ephesians 2:19). And then, we take that power of life together in Christ into a world around us (Matthew 22:39)—a world parched for meaningful relationships (Isaiah 32:2).

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By Rev. Joshua R. Gale  
Philadelphia Lutheran Ministries (PLM), the organization that has recently called me as their mission developer, is a Recognized Service Organization (RSO) of the LCMS, daring to pursue Witness, Mercy and Life Together in the name of Christ into the Philadelphia metropolitan area. The project at my direction, known as the “Northeast Philly Project,” seeks to realize this purpose through reaching out to the homeless in and around the city of Philadelphia.

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Life Together – Gift

Rev. J. Bart Day

For the Life of the World
Life Together begins in Christ. There is no life apart from the One “through whom all things were made” (John 1:3). The life of Christ is the life of the world, our life together. The miracle of the incarnation is that our Lord descended to take up our life. He wears our fallen human flesh that He might bear our sin and be our Savior. In His bloody enthronement at Calvary, He draws all creation to Himself. Here is our salvation. Here is our life together.

In the Divine Service, our Lord lovingly invites us to eucharistic eating and drinking. With His body and blood, we proclaim His death and receive His life. The crucified One gives us the gifts of forgiveness and the seal of immortality. As He is, so we shall be. The post-communion collect roots our life in Christ and our life together in the same.

“We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and in fervent love toward one another.”

The living Christ creates “fervent love toward one another.” The work of the church in witness, mercy and life together flows from and to the cross. What joy and freedom we have in serving our Lord and His holy bride, the church. We are no longer burdened by the Law’s requirements. The Gospel, Christ in us, compels us to share His Word to the ends of the earth, to share the mercy and love of Christ with those in need and to share in the corporate life of the church. Life together is the best living. Selfish ambition and pride disappear as we pray for and support the body of Christ. We belong to one another only through and in Jesus Christ.

In his little book Life Together: The Classic Exploration of Christian Community, Dietrich Bonhoeffer offers several helpful insights into our life together. For Bonhoeffer, our life together is a concrete reality. God is not a God of the emotions but a God of truth. That truth is revealed in the divine revelation of the Word and the Word made flesh. The justified sinner lives in the community of sanctification, a gift from God that no man can claim. Life together is a gift.

Of course, the body and all its members suffer under the delusions and false advertising of the world, the devil and our own sinful nature. The promise of power, prestige and possessions always comes at the expense of hurting those we love the most. Our life together becomes a life of isolation. The body and community suffer. The powerful in the community weed out the undesirables. As Bonhoeffer notes, “The exclusion of the weak and insignificant, the seemingly useless people, from a Christian community may actually mean the exclusion of Christ; in the poor brother Christ is knocking at the door.” Our life together includes all for whom our Lord died: the world. The body of Christ cares and comforts in word and deed.

As the Office of National Mission (Life Together) begins its work, we pray that the Lord will strengthen and support the work of our Synod. The Office of National Mission is doing the work of “Home Mission.” The world is at our door. The challenges facing the church in our post-Christian culture can appear overwhelming. In the face of such challenges, the church must stand ready to proclaim the Gospel boldly. Being a faithful Lutheran has never been more critical. The world is crying out for authentic confession and genuine life together. The church offers both.

Rev. J. Bart Day serves as Executive Director of the LCMS Office of National Mission for The Lutheran Church—Missouri Synod. You can contact him at Bart.Day@lcms.org.
The mayor of a major American city was asked recently what he thought would be the best way to address many of the social needs in his city. His response was not a list of programs or government intervention. It was simply that people need to get to know their neighbors. In his mind, if people would just take the time to get to know each other, they would then, also, begin to care for and support each other—you know, “be neighborly.” Hmm. What a thought.
Is it a truism of American life that many, if not most of us, have lost the concept of being neighborly? Okay, reality check: What are the names of the people living two doors down from you? What are the names of the people who live across the street and two doors down?

It is, too often, the case that we live our lives with our schedules so jam-packed that we have little time to get to know the people around us. As a result, we are missing out on many meaningful relationships and friendships. We also are missing out on opportunities to care for our fellow human beings, to help each other and to place ourselves in positions of support and encouragement for our neighbor.

Yet, God’s people are uniquely empowered to model life together in Christ. Not only is the church where we abide in community with Christ (Matthew 18:20), but we also abide in community with one another (Ephesians 2:19). And then, we take that power of life together in Christ into a world around us (Matthew 22:39)–a world parched for meaningful relationships (Isaiah 32:2).

Initially, the Christian Church got a lot of traction from living their life-together in a manner that was a decided shift from cultural expectations. Their community was marked by a radical kind of love for one another with an attitude of free-wheeling selflessness. The last verse of Acts 2 describes how Christians received the favor of “all the people,” because of their genuine love, charity and care for one another.

No doubt, like every congregation in our Synod, St. Luke’s Lutheran Church in Oviedo, Florida, wrestles with how we model a life together in Christ, in a world of misplaced priorities and self-centeredness.

St. Luke’s, which celebrates its 100th anniversary next year, has seen tremendous blessings since its humble beginnings in 1912. Slovak settlers from Ohio depended upon God and each other in order to carve out a life in the sand and swamps of Central Florida. As the population swelled in Florida, so did the membership at St. Luke’s until we reached our current size of over 4,000 members. However, this is not merely a factor of population growth. A sense of community and connectedness has been an ongoing and active part of St. Luke’s ministry.

The early members of St. Luke’s demonstrated their strong sense of community by establishing the Lutheran Haven retirement community next door to the church in 1948. The Lutheran Haven was initially created as a retirement village for Lutheran pastors and teachers. It also included an orphanage, which revealed the heart of the founders to care for people at both ends of the age spectrum.

In 1949, St. Luke’s Lutheran School was launched. Since then, it has expanded both in buildings and enrollment to its current size of over 730 students from preschool through eighth grade. The spiritual formation of children in the academic setting has become a focus of ministry at St. Luke’s.

When children grow physically, they reach milestones along the way. They learn to walk and speak. They celebrate birthdays. They begin school; they graduate from school. The same is true when they grow spiritually! Of course, two very important milestones are Baptism and confirmation.

However, there are other milestones that children reach that deserve to be celebrated. These Faith Milestones include learning to worship, discovering how they serve the Lord and beginning to read the Bible. St. Luke’s offers three-week, parent-child classes for any family in the church, which conclude with a special blessing event during worship.
The “Age 4 Milestone” coaches parents and prepares children to be involved in the worship event. The “Kindergarten Milestone” opens the concept of service to the Lord in all that the children do. The “Second Grade Milestone” provides basic instruction in how to use and read the Bible, and culminates with parents presenting their child with their very own Bible during a special worship service. Expanding the concept of recognizing, achieving and celebrating Faith Milestones throughout childhood and even through adulthood is an exciting work-in-progress at St. Luke’s.

Youth groups beginning at fifth grade seek to provide a sense of belonging and community for children who are pulled in many different directions in our culture these days. While being together is important for youth groups, we have found that serving together takes it to the next level. A common purpose is very effective in uniting the youth. Local servant events, such as stocking food at a food pantry or doing yard work for a family in need, have been very effective in bringing kids closer together.

At St. Luke’s, members who are experiencing some form of personal or family crisis can expect to receive a visit from Loaves and Dishes. Volunteers are dispatched to deliver a meal to members coming out of the hospital, or who are grieving, or have lost a job or are having a hard time. It’s a way of saying, “we love you and care about you,” with more than words. For victims of cancer there are Chemo Care Caddies, which are bags filled with gifts and useful items for anyone enduring chemotherapy.

Every Wednesday is Community Night at St. Luke’s. Families are invited to come and relax and enjoy a meal together. Then following dinner, they are encouraged to partake of a variety of classes which are offered for children through adults. These classes range from Bible studies to practical issues, such as parenting. We even had a cooking class once.

With a desire to “be neighborly,” St. Luke’s invites our surrounding community to “our house” for a variety of events and activities, such as free concerts and an interactive Christmas pageant. However, in this day and age, we have to be thinking about ministry off of the church property, as well. We have to cross the street and get to know the neighbors two doors down, as it were.

One of the ways that St. Luke’s is accomplishing this is by partnering with the Veterans of Foreign Wars (VFW) in a neighboring town. Utilizing the VFW property and hall, we have been able to sponsor Ice Cream Socials, Vacation Bible School, Chili Cook-Offs and other activities that introduce us to the community and encourage new relationships.

The Lutheran Haven retirement community, which is now open to all Lutherans from any vocation of life, is a unique facet of ministry for members of St. Luke’s. We are still learning how to accomplish Senior Ministry overall. Nevertheless, we have learned that the experience of “Life Together” as it pertains to senior ministry is particularly important. So many seniors are experiencing some sort of loss almost daily. Therefore, simply being with others is profoundly important. Whether it is being together, visiting together, enjoying experiences together: the key is “together.”

“Life Together” is a fundamental need for us all. It should be no surprise God designed humanity to live in community (Genesis 2:18). Christians are at their best when they experience, share and celebrate Life Together in Christ.

**Rev. Brian D. Roberts (CTS 1988) lives in Orlando, Florida, with his wife, Ruth, and four children, Becky, Eric, Matthew and Elizabeth. He is one of four pastors at St. Luke’s Lutheran Church and serves as the Director of Outreach. Learn more about ministry at St. Luke’s by going to stlukes-oviedo.org.**
In his book, *Christ, Have Mercy: How to Put Your Faith in Action*, Rev. Dr. Matthew Harrison, President of The Lutheran Church—Missouri Synod, gave this imperative to the Lutheran Church of the 21st century: “It is time to ‘dare something’ in the name of Christ” (p. 254). The work of Philadelphia Lutheran Ministries’ pastors and laypeople is a realization of this imperative. President Harrison has interpreted the time we live in as one of amazing mercy mission potential, along with the realization that we have the tools already in place to bring Lutheranism into every corner of our cities and towns.

As I look at the need of my city and the resources of the Lutheran community, I find myself agreeing that it’s time to reengage our communities with focused mercy work. It is possible that there was a time when we didn’t have the ability to engage our communities with ambition and zeal. I don’t believe that time ever existed. But if it did, that time certainly isn’t now.

“It is time to ‘dare something’ in the name of Christ.” The work of Philadelphia Lutheran Ministries’ pastors and laypeople is a realization of this imperative.
Philadelphia Lutheran Ministries (PLM), the organization that has recently called me as their mission developer, is a Recognized Service Organization (RSO) of the LCMS, daring to pursue Witness, Mercy and Life Together in the name of Christ into the Philadelphia metropolitan area. The project at my direction, known as the “Northeast Philly Project,” seeks to realize this purpose through reaching out to the homeless in and around the city of Philadelphia; bringing about urban renewal in one targeted, impoverished area of the Northeast Philly corridor; to utilize the current structure of LCMS churches in the city; all while drawing together individuals to form active Lutheran congregations within and near the vicinity of targeted urban renewal.

The first phase of the project, evangelization work with Philadelphia’s homeless, is already in process and showing significant gains. Without a permanent site, I am actively walking the streets of Philadelphia each day, in both Center City and some North and Northeast Philadelphia neighborhoods (especially Fairhill, Kensington and Frankford). I usually carry a cooler of sandwiches and water, along with a bag of clothes, while keeping an eye out for the many men, women and children who live on Philadelphia’s streets. Along with food and clothing, I also provide regular devotions. Even though this project has just begun, and after only two months on the ground, a small group of homeless men is gathering to study the Small Catechism, with an ultimate goal of Confirmation and membership in The Lutheran Church—Missouri Synod. Thanks to the power of the preached Word, many members of the homeless community refer to me as “The Pastor” and consider me a trusted person within their highly reclusive society.

The greatest weakness of this early stage of the project, however, is the limitations of what I can prepare and carry. We are currently seeking support for the development of a permanent site that would highly increase the efficiency of both meeting the intense material needs and reaching out to the people. Our current diaper, clothing and food drives can accomplish much, but far more could be done with a permanent mission center and mobile facilities.

In this way, the second phase of the plan is the most crucial: planting a mission center in one of the poorest, most depressed, most intimidating neighborhoods North/Northeast Philadelphia offers—the impoverished neighborhood of Fairhill and within a few blocks of a strip known as “The Badlands.” The Badlands is an open-air drug market populated by

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drug dealers, prostitutes, addicts and many law-abiding but impoverished citizens, all in desperate need. The level of crime in this area is excruciatingly high. I see the future of Lutheranism in Philadelphia flourishing here.

This “mission center” building will be, first and foremost, a newly planted church. There will be the daily preaching of the Gospel and administration of the Sacraments, while we provide instruction in the faith. The building will also ideally have ample space dedicated to a homeless shelter of 35-40 beds, a community kitchen to feed the poor, a food bank and free clothing store, and other mercy facilities. This location is of utmost importance to establishing a long-term launching point for engendering true urban renewal and evangelization of Philadelphia. Our supporters’ donations are specifically targeted to the purchase and renovation costs of such a facility.

The shelter housed here will be dedicated to the long-term rehabilitation of a portion of Philadelphia’s homeless. The residential program in which the men will be enrolled will extend from a year to 18 months. It will be centered on daily prayer offices and instruction in the Catechism; mental, vocational and substance abuse counseling; along with encouraging many volunteer hours in the community. In this way, the major players in the urban renewal of The Badlands will be their own people who have either lived in the area or have experienced incredible poverty in their own lives. We have many volunteers eager to help and we will provide ways for them to participate, but the most active hand in the community will be the community itself.

Many in The Badlands have places to live, though these homes are mostly slum housing. My project with PLM seeks to improve their living conditions and provide food for them on a regular basis from the mission center. For example, many of the children enrolled in school receive free lunches, but their homes don’t have food to feed them when school is not in session. The community kitchen will be able to ensure that the children and their families receive adequate nutrition any time of day, and the center’s residents and volunteers will be proactive in seeking out these needs and opportunities.

We are also pursuing the purchase of a mobile kitchen trailer which would be housed at the mission center, but also taken further into the streets, seeking the various homeless communities who often live in camps under bridges, parks or other semi-private areas. Since staying mobile in the community is important, this mobile kitchen will serve as a gathering point for those living on the streets, a place where they will receive food and clothes and hear the preaching of the Gospel.

The third phase of the project focuses on the LCMS congregation of St. Luke’s Lutheran Church, located near Castor Gardens. Centered in a quiet and predominantly blue collar neighborhood with many families and a great deal of foot traffic, the congregation’s property has a church, two large homes and a large double lot. One of the homes was once used to house a dedicated preschool. PLM is currently in the process of refitting the current school building that has not been in operation for several years. It is hoped that through our congregations working together, PLM can oversee the continuing renovation of this building and the re-opening of a new, quality Christian childcare center, operated by my wife Amanda. This part of the third phase will be completed no later than the fall of 2012.

The daycare will serve as an important tool in reintroducing St. Luke’s Lutheran Church to the community, while being one of the ways we intend to help revitalize the congregation. In addition to using the buildings for childcare and community programs, we intend to use the vacant lot as a community garden for those living in the immediate area. On this lot we will hold farmers’ markets in the summer and other community events.

As I look at the dramatic need that is right out my front door in the city of Philadelphia, and compare it to the eagerness of LCMS Lutherans to support us, I can’t help but conclude that now is the time to dare something in the name of Christ and here is a place it will be done. 

Rev. Joshua R. Gale is a 2011 graduate of Concordia Theological Seminary, Fort Wayne, Indiana. He has been called as Mission Developer for Philadelphia Lutheran Ministries in Philadelphia, Pennsylvania. You can learn more about his work at www.phillyministries.org.
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www.ctsfw.edu/ChristAcademy
As I work on this article, I am sitting in the guest house of Lutheran Theological Seminary in Pretoria, South Africa. What a blessing it is to come to this seminary twice a year as a visiting professor to teach students from several African countries so strategic for confessional Lutheran witness in all of Africa.

Being on this campus brings to mind the words of the Bavarian pastor, Wilhelm Löhe (1808-1872): “The church of the New Testament is no longer a territorial church but a church of all people, a church which has its children in all lands and gathers them from every nation. It is the one flock of the one shepherd, called out of many folds (John 10:16), the universal–the truly catholic–church which flows through all time and into which all people pour” (Three Books About the Church, p. 59).

We share a life together which is thicker and deeper than nationality, ethnicity or language. Bound together in Christ by a common redemption mediated by the one Baptism instituted by our Lord we have life together. We hear and confess the same apostolic Gospel and we eat and drink of the same body and blood in the sacrament of our Lord’s new and eternal testament.

Along with Dietrich Bonhoeffer’s Life Together, Löhe’s Three Books About the Church is a lucid exposition of what it means for Christians to live together in that holy community, the church of Jesus Christ. Pastor Löhe published this classic volume in 1845, the year after his wife’s early death. Certainly his writing is reflective of a heavenly homesickness, no doubt intensified by his young wife’s death which left him in an abiding grief. Yet Löhe knew that this life together we have in Christ Jesus is not broken by geography or even by death. There is one church that spans heaven and earth: “There is therefore one eternal church, part to be found here and part to be found in eternity. Here it becomes smaller and smaller; but there it becomes ever larger, for the yearning, struggling band is always being gathered to its people….From it death shall not separate me, but death will for the first time bring me to complete enjoyment of love and fellowship. To it all things draw me and nothing hinders me, whatever it may be. Praise be to God!” (Three Books About the Church, p. 54).

By God’s grace we are part of this church that Löhe paints with numerous images. One of his images for the church is a long river that constantly moves from its headwaters to the ocean: “Springing up on Pentecost and Calvary, the church flows through the ages like a river, and that same river and no other will flow unchangingly on through the ages until that great day when it will empty completely into the famed sea of eternal blessedness” (Three Books About the Church, p. 55). Our life together is not based on human preferences or attractions of particular personalities but in Christ Jesus who has redeemed us by His blood, called us by His Spirit working through the Gospel and incorporated us into His body with the washing of the water with the Word. Jesus Christ is both the source and end of our life together.

Hidden under the cross, we live trusting in the forgiveness of sins purchased and won at Calvary and distributed in preaching and the Sacrament. It is this absolution that binds us to Christ, the friend of sinners, and glues us sinners to one another in that holy community which is the church. We cannot create or engineer our life together—it is a gift, unmerited and undeserved—of God’s merciful donation so that sinners are not left utterly alone in their sin. Life together is jeopardized when it is grounded in anything other than the forgiveness of sins given by Christ Jesus. This is why we confess in the Catechism that the Holy Spirit in this Christian Church “daily and richly forgives all my sins and the sins of all believers.” Whether in Pretoria or in Fort Wayne, it is this singular Gospel that makes us coheirs with Christ of all the riches of the Father and so brothers and sisters of one another. This is our life together.
Tuesday, January 17, 2012
9:00 a.m.  Welcome — Dr. Lawrence R. Rast Jr., President and Professor of Historical Theology, Concordia Theological Seminary
9:05 a.m.  Do the Epistles Have to Come Before the Gospels? — Dr. David P. Scaer, The David P. Scaer Professor of Systematic and Biblical Theology and Chairman of the Department of Systematic Theology, Concordia Theological Seminary
10:00 a.m. Chapel
10:30 a.m. Coffee Break
11:00 a.m. Jesus, History and the Gospels: The Priority of John Revisited — Dr. Charles A. Gieschen, Academic Dean and Professor of Exegetical Theology, Concordia Theological Seminary
12:00 Noon Lunch
1:00 p.m.  Jesus and the Eyewitnesses Reexamined: Part I — Dr. Richard Bauckham, Professor Emeritus, University of St. Andrews, Scotland, United Kingdom
2:15 p.m.  Jesus and the Forgiveness of Sins: An Indicator of Jesus’ Divine Identity — Daniel Johansson, Ph.D. Candidate, University of Edinburgh, Scotland, United Kingdom
3:00 p.m.  Coffee Break
3:15 p.m.  Cloudy Skies and Clouded Eyes: Mark’s Sober Reassessment of the Church — Dr. Peter J. Scaer, Associate Professor of Exegetical Theology, Concordia Theological Seminary
4:00 p.m.  The Eyewitness of the Other Son of Zebedee: A Pilgrimage with James through Scripture and Tradition — Dr. Arthur A. Just Jr., Professor of Exegetical Theology and Chairman of the Department of Exegetical Theology, Concordia Theological Seminary
4:45 p.m.  Vespers
5:00 p.m.  Dinner

Wednesday, January 18, 2012
7:45 a.m.  Short Exegetical Paper Sectionals (see “Call for Papers” left)
9:00 a.m.  Jesus and the Eyewitnesses Reexamined:
Part II—Dr. Richard Bauckham

10:00 a.m. Chapel
10:30 a.m. Coffee Break
11:00 a.m. Panel Discussion: Why History Matters in
the Reading of the Gospels—Dr. William C.
Weinrich, Professor of Historical Theology,
Concordia Theological Seminary, Moderator
11:45 a.m. Lunch

The 35th Annual Symposium
on The Lutheran Confessions
Justification in a
Contemporary Context

Wednesday, January 18, 2012
1:30 p.m.  The Doctrine of Justification after Google — Dr.
Lawrence R. Rast Jr.
2:45 p.m.  Evangelicals and Lutherans on Justification:
Similarities and Differences—Dr. Scott R.
Murray, Senior Pastor, Memorial Lutheran
Church, Houston, Texas; Fifth Vice President,
The Lutheran Church—Missouri Synod
3:45 p.m.  From Schleiermacher to Ritschl: An Overview
of the Doctrine of Justification in the 19th
Century — Dr. Naomichi Masaki, Associate
Professor of Systematic Theology,
Concordia Theological Seminary
5:00 p.m. Choral Vespers
6:15 p.m. Dinner

Thursday, January 19, 2012
8:30 a.m.  The New Perspective on Paul: Justification
and Its Interpretation of Luther—Dr. Erik
M. Heen, Professor of New Testament, The
Lutheran Theological Seminary at Philadelphia,
Philadelphia, Pennsylvania
10:00 a.m. Chapel
11:15 a.m.  Justification: Jesus vs. Paul — Dr. David P. Scaer
12:15 p.m. Lunch
1:45 p.m.  A Catholic Perspective on the Joint Declaration
of the Doctrine of Justification—Dr. Christopher
J. Malloy, Associate Professor of Theology,
University of Dallas, Dallas, Texas; Associate
Editor of the English Edition of Nova et Vetera

2:45 p.m.  Justification in the Finnish Luther School —
Dr. Gordon L. Isaac, Berkshire Associate
Professor of Advent Christian Studies,
Gordon Conwell Theological Seminary,
South Hamilton, Massachusetts
3:45 p.m.  Panel Discussion: Similarities and
Dissimilarities on Justification: Comparing
Reformation Era and Contemporary Views
4:45 p.m.  Vespers and Organ Recital—
Mr. Timothy Spelbring, Organist
5:30 p.m. Reception, Student Commons
6:30 p.m. Banquet, Katherine Luther Dining Hall

Friday, January 20, 2012
9:00 a.m.  The Eucharistic Prayer and Justification —
Prof. Roland Ziegler, Assistant Professor
of Systematic Theology,
Concordia Theological Seminary
10:00 a.m.  Atonement and Justification in the Theology of
Gerhard Forde: A Contemporary Context—
Dr. Jack D. Kilcrease, Adjunct Professor of
Theology, Aquinas College, Grand Rapids,
Michigan
11:00 a.m.  Itinerarium, Kramer Chapel

Lenten Preaching Workshop:
Monday, January 16, 2012
8:30 a.m.—4:00 p.m
Christ’s Mission from the Cross

The Lenten season allows pastors to preach with a focus on
a specific theme. This Lenten Preaching Workshop invites
you to join us at CTS as we look at the theme “Christ’s
Mission from the Cross.” With a careful exegesis of a few
biblical texts and with cross-references to the book Mission
from the Cross (CPH 2009) we will develop sermons on:

•  Christ’s passion and death as sacrifice (hilasterion) and
  high priest;
•  Our preparation for Lent through repentance;
•  Discipleship under the cross (Nachfolge);
•  His invitation to the table to come and eat;
•  The cross and empty tomb as reconciliation and
  forgiveness for all.

We will cover Ash Wednesday, all midweek Lenten
services and possibly also the Holy Week services of
Maundy Thursday, Good Friday and Easter.

Please join us on January 16, 2012.

The presenter is Dr. K. Detlev Schulz, Professor and
Chairman of Pastoral Ministry and Missions; Dean of
Graduate Studies; Ph.D. in Missiology Supervisor.

Cost for the seminar is $30.00.  You may register online at
www.ctsfw.edu/Symposia, or by phoning 260-452-2204.
As we sit in the pew on Sunday mornings, we might not take time to think about the journey our pastor took to get to our congregation. If we think about it at all, we may just assume that he’s a lifelong member of The Lutheran Church—Missouri Synod and quite possibly the son and grandson of pastors. Of course, that isn’t always the case and the path your pastor took may surprise you.

Before coming to Concordia Theological Seminary, Fort Wayne, Doug Peters had earned a degree in Social Sciences from Michigan State University and served in many sectors of society. He was a stockbroker with Dean Witter, worked in restaurant management, human resources, home construction and ultimately settled into work in the insurance industry. In fact, although he had been baptized as an infant, Doug was not a member of any church.

Soon, Doug’s journey took a new turn, “I met my wife Heather in 1996, and she brought me into the church. She is the granddaughter of the late, Rev. E.N. Schulte who served Good Shepherd Detroit for more than 35 years.” In addition to Heather and her family, Doug also cites Rev. Dr. Robert Bennett (CTS 2002) as being extremely significant in his formation as a Lutheran/Christian.

As he continued to study and became more active at Our Savior Evangelical Lutheran Church, Benzonia, Michigan, Doug began to think about the possibility of attending seminary. In the summer of 2008 Doug and Heather, along with children Harvey and Catherine, moved to Fort Wayne and Doug enrolled in Summer Greek.

“I was drawn to CTS for many reasons which include the practical-financially-affordability aspect, wonderful big town amenities in a smaller town and fantastic options of Lutheran elementary schools,” offered Doug. “The main reason was the warmth and concern of the professors and staff of CTS toward me and my family; truly a pastoral environment! They are all committed to serving and ensuring that
we are exposed to the many different aspects of the reality of the Office of Holy Ministry. They understand and work under the premise that it is truly the Holy Spirit at work forming men to serve as pastors. By working with and through this understanding, the men being formed at CTS are committed to reveal Jesus and His gifts to us, so that we may, in turn, bring them to His people.”

Having come to seminary as a second-career student, Doug understands the hesitations of men who are not sure if this is the vocation for them. He offers this advice, “If you have ever thought about it, come and visit CTS. The world and our flesh love to downplay the idea or notion, but come and talk with the seminarians and their families; you may be surprised how many had the same excuses or issues you may have.”

One great time to visit the seminary is during the Prayerfully Consider Campus Visits. There is no charge for these three day visits and you will have the opportunity to worship with the seminary community, observe classes, talk with faculty and students and get to know the Fort Wayne area. The next campus visit is scheduled for March 20-22, 2012. You can find more information at www.ctsfw.edu/PCV or by phoning 800-481-2155 and talking to a CTS Admission Counselor.

With three years of seminary instruction completed, Doug is currently serving a delayed vicarage at Good Shepherd Lutheran Church in Sherman, Illinois. While he has truly enjoyed and grown through classroom instruction, vicarage is giving Doug the opportunity to see how pastors and congregations live and work together.

“What is amazing is the way the church welcomes a vicar and his family into their family. Our LCMS mission of Witness, Mercy, Life Together was quickly made evident as my family and I arrived. The confession of Jesus, our church’s witness to God’s great gift to us was heard at my installation service. The compassion and generosity shown to my family by the members of Good Shepherd were truly a blessing and was indeed God’s mercy being carried out by His people. Our life together has just begun but is known through our times of fellowship (family trip to the water park, hosting a lunch for 100+ seniors, Sunday morning Bible study, etc.) and also in the hospital visits, the shut-in visits, the nursing home visits and the Divine Service.”

In May 2012, Doug and his family anticipate his Call into the Office of the Holy Ministry. That, too, will be another new beginning in his journey, not the end. With that in mind, Doug shares his thoughts on his future service, “I desire to serve the church as pastor. Serving the children of God in the one ministry of Word and Sacrament will bring about more than enough challenges and rewards for any one man’s life. Yet, I pray that I will be kept faithful to God’s Word, which is made clear to us through our Lutheran Confessions, and that in preaching the forgiveness of sins through Jesus Christ’s all atoning sacrificial death, the sinner will know the peace of God which truly does surpass all of our understanding.”

To learn more about the educational opportunities offered at Concordia Theological Seminary, Fort Wayne, Indiana, go to www.ctsfw.edu or contact the Office of Admission at Admission@ctsfw.edu or 800-481-2155.

Vicar Peters with his supervisor Rev. James A. Stuenkel, pastor of Good Shepherd Lutheran Church, Sherman, Illinois.
For the Life of the World

While we know there is only one true Paradise, some might say that Rev. Joshua Schneider (CTS 2006) is serving in the closest place to paradise on earth…Hawaii. In fact, when his Call was announced during the Placement Service in April 2006, “oohs and aahs” and even some applause erupted from those gathered in Kramer Chapel. “Hawaii is a beautifully diverse place, both in people and culture, as well as in the natural beauty and geography,” offered Pastor Schneider. “While it may look like paradise to many, the same real people with sins and personal struggles live here as anywhere else.” He has been ministering to those real people, with real struggles, on the island of Maui at Emmanuel Lutheran Church, Kahului, Hawaii, for the last five years.

Before coming to the seminary, Pastor Schneider completed a degree in Biology at Concordia University—Chicago (CUC). “I decided to come to CTS over the course of my last two years of college, although the influences that led me there went back much further. I count among the influences Pastor Arthur Casci, who confirmed me as a youth, and my theology professors at CUC, Dr. Michael Eschelbach, Dr. Andrew Steinmann and Prof. Brian Mosemann,” explained Pastor Schneider. In addition to those mentors, he had the unfailing support of his parents, a strong peer group and the opportunity to serve on some mission trips during his college years.

“Through prayer, an eagerness to study God’s Word and find answers for my many questions, and through the encouragement of others, I gradually saw that God was leading me to the seminary.” Confirmation of his decision came in stages as he completed Greek, began his seminary classes, worshiped with the community in Kramer Chapel and served his vicarage. All these experiences gave him peace in knowing he was right where God wanted him to be.
And now, this Michigan native is halfway across the world serving God’s people in our 50th state. Emmanuel Lutheran Church was organized in 1967 and the school was begun in 1978. “One of the unique aspects of our congregation is our school, which has been the focus of our congregation’s witness to the community for many years. Our preschool has about 34 students, and K-8 grade school has 174,” said Pastor Schneider. “We have a very strong reputation in the community and parents bring their children here for two main reasons (not always both): 1) the Christian environment; 2) the academics. As a result, we have a diverse range of students from different faith backgrounds, including the whole range of Christian denominations, in addition to non-Christian families and occasionally families with Mormon or Buddhist background, both of which are prominent in Hawaii.”

Having a school with so many who may not even know Christ has given both pastor and congregation members many opportunities. “We have catechized several families from the school into our church family over the years, but it’s often a slow and steady process. So there remains a huge opportunity to catechize and welcome more students and families into the church. As in many places across America, the family structure of our students’ lives is deeply affected by the loss of Christian values, and we know Christ is the solution to the brokenness, emptiness and the sin in our lives. We have the privilege and the opportunity to bring His reconciliation into their lives through the Word of Christ.”

Pastor Schneider has also been privileged to see some of those challenges turn into joy. “I greatly enjoy teaching Bible class and seeing the light bulbs turn on when people grasp a certain truth in Scripture or grow in their understanding. It is always invigorating and energizing for me to leave a Bible study session where there has been good discussion and growth in God’s Word,” explained Pastor Schneider. “I also find great joy in visiting the sick and shut-ins of the congregation and seeing how their spirits are lifted by the word of Christ, the Sacrament and prayer.”

Life together at Emmanuel includes the members of the congregation, both young and old; it includes the children and families of the day school and their neighbors in the community. Knowing their responsibility to God’s people, the members of the congregation, with Pastor Schneider’s guidance, are embarking on an ambitious venture. “The biggest project that is on the table for our small congregation is to try to expand our school. For several years, we’ve owned a large parcel of raw land that would allow us to expand our enrollment and move us off of our crowded and cramped present campus. We have over 200 students on a small 1.3 acre parcel, with no room for expansion. “The desire for high quality Christian education is healthy here on the island, and we believe that our enrollment could grow beyond our present size if we were able to accommodate additional students with a large campus and better facilities. We have architectural plans that are nearing completion for an expanded campus with ample space for sports and recreation, but we are still trying to assemble the funding for this ambitious project. The sale of our current property, educational grants and the congregation’s own fundraising are all part of the projected funding needed. There is still a long way to go! Our hope is to be able to reach more children on Maui with the Gospel of Jesus Christ by growing our school programs,” explained Pastor Schneider.

Through their daily life together and throughout the expansion project, the members of Emmanuel Lutheran Church, Kahului, will continue to lift up each other in prayer and to seek God’s guidance. Pastor Schneider has this special prayer request, “We greatly appreciate your prayers as we minister with the Law to those who do not yet see their sin, and with the precious Word of the Gospel to those who are weighed down and troubled by their sin. We pray that they may find in Christ the rich mercy and hope that answers all their deepest spiritual hunger and thirst.”

Rev. Joshua V. Schneider is married to Kristine and they have one daughter, Eleonora. If you would like to learn more about the work of Emmanuel Lutheran Church, Kahului, Maui, Hawaii, please visit their website at www.els-maui.org.
Dr. Lawrence Rast Installed as Concordia Theological Seminary’s 16th President

By Adriane A. Dorr

“It is a great joy to look forward to the future,” said Dr. Lawrence R. Rast Jr., following his installation as 16th president of Concordia Theological Seminary on September 11, 2011.

The faculty, staff and students of Concordia Theological Seminary (CTS) echoed that theme throughout the day, along with more than 30 LCMS pastors who attended the installation, one LCMS chaplain on furlough from Afghanistan, the seminary’s Board of Regents and The Lutheran Church—Missouri Synod’s President Matthew C. Harrison.

In conjunction with the installation, Concordia Theological Seminary also celebrated the beginning of its 166th academic year, welcoming new M.Div., M.A. Deaconess, M.A., S.T.M. and Ph.D. students.

First-year M.Div. student James Hopkins of Alexandria, Virginia, expressed the excitement of the students, saying, “As a first-year student, it’s a wonderful opportunity and a great blessing to take part in Dr. Rast’s installation as president. It allows us students to feel like we’re starting on this journey with him.”

Words of Encouragement

Many LCMS officials and CTS faculty members offered well wishes and words of profound wisdom to the newly-elected President, speaking highly of both his pastoral care and historical knowledge.

“Larry Rast brings a vigorous theological insight as well as a wealth of administrative experience and ability,” said President Harrison. “He can count on our total support. Let’s all rally to his side with daily prayers. ‘Pray the Lord of the harvest to send workers into the harvest’ (Matthew 9:38).”
Dr. Dale Meyer spoke of his own experience as president of CTS’ sister seminary in St. Louis, encouraging President Rast to pray, both for himself and for CTS. “St. Paul says ‘Pray without ceasing,’ and you will soon realize that as president,” he said. “For 24 hours a day, seven days a week, your concern will be for the future well-being of this institution.”

The seminary’s Board of Regents also pledged their support to the new President. Speaking on behalf of the Board, Chairman Rev. Wayne Graumann told President Rast, “We live in a time of opportunity in the church. You have the opportunity to train servants of Christ who will bring Christ to the people. As you lead the faculty and staff, encourage them with that hope of the Gospel of Christ.”

**Faculty Support**

Concordia Theological Seminary’s faculty members, who have served alongside Dr. Rast for years, also took time to remind him of their support and collegiality prior to and following his installation.

“The faculty of CTS is profoundly thankful for your election and installation,” said Dr. Charles A. Gieschen, CTS’ newly-appointed Academic Dean. “You will help us learn from the past and will lead us with confessional integrity and boldness into the future.”

Dr. William C. Weinrich, Professor of Historical Theology, spoke of his own personal joy for President Rast’s installation, saying that watching one of his students be installed as president of the seminary is “the pleasure we faculty get from teaching good men.”

“The church’s prayers for the seminary and for Dr. Rast are important as we move into the future, sharing the Gospel of Jesus Christ,” said Dr. Daniel Gard, Professor of Exegetical Theology. “That Gospel is what the seminary is about, and that is what Dr. Rast embodies for us.”

Dr. David P. Scaer, Chairman of the seminary’s Systematic Theology Department, has served at CTS since 1966 and has seen the installation of seven seminary presidents. President Rast’s installation “means that the church and the seminary will continue on, from their confessional roots to their confessional destiny,” said Scaer. “Dr. Rast is an extremely well-grounded individual. He is fully acquainted and well-versed in the history of the church. He has a phenomenal intelligence.”

“We know we can count on him to provide high-quality theological education for the seminary,” agreed Prof. John T. Pless, Assistant Professor of Pastoral Ministry and Missions, noting that President Rast’s gifts, scholarship and insight have the faculty’s full support. “We’re behind our new President and invite the church to continue to support him as well.”

**Moving Forward**

Following his installation, President Rast acknowledged that the seminary and the church at large are not without their difficulties and challenges. But he also believes the seminary has a hopeful future. “Times are challenging, and people don’t always see the value in theological seminaries, but I am convinced of that value.”

“I see bright days ahead,” said President Rast. “There are opportunities in the midst of challenges, because in the end, this place is about Christ. His promise is firm, certain: I will never leave you. I pray you’ll join us in prayers for this institution. God is faithful. And I look forward to the adventure as we go through it together.”

Adriane Dorr serves as Managing Editor of The Lutheran Witness. She can be contacted at adriane.dorr@lcms.org.

(This is a modified version of a story featured in Reporter Online, www.lcms.org/reporter, the national newspaper of The Lutheran Church—Missouri Synod.)
On September 1, 2011, Concordia Theological Seminary received the Certificate of Occupancy from the Allen County Indiana Building Department for the Walther Library addition. This milestone followed substantial completion of the building in mid-August and several weeks of inspections in late August, and came just ahead of the new academic year.

The opening of the academic year has marked significant milestones in the process to expand Walther Library. A look back calls to mind these markers over the past four years:

2007 Library design concept unveiled on the 50th anniversary of the first Opening Service
2008 Architectural design work began
2009 Site preparation began
2010 Concrete and steel silhouette completed
2011 Certificate of Occupancy granted

With all systems working, including the elevator, tours of the addition were given on the day of the Opening Service, September 11, 2011. The following evening I began teaching my Bibliography and Technology course for new students in the first lantern classroom. On Tuesday, the same room, filled with light and presenting a panoramic view of the lake and campus, served as the meeting space for our Board of Regents.

As the project neared completion over the summer, it drew attention at the national, state and local levels. The project was one of seven theological libraries featured in the summer issue of In Trust, a magazine published by the Association of Boards in Theological Education. On July 22, the Indiana Chapter of the American Institute of Architects met on campus. “Acclaimed reviews” were heard from a number of those present. Locally, Business People Magazine, a Fort Wayne monthly, featured the project in its August issue.

We are working on punch list issues now and have furniture, fixtures and equipment arriving throughout the fall. We are hoping to have the first phase of the building ready for student use as we begin our Winter Quarter on November 28.

The goal of this first phase was to plant the silhouette of the new library, to build the exterior structure, and to finish the first 25,000 square feet of the 45,000 square foot expansion. This phase provides CTS students with a wide variety of spaces for studying, reading, writing, collaboration and reflection. Features include tables for study and chairs for reading located in the first lantern building and along the lower (or lakeside) level of the expansion, five study rooms for groups up to eight, a research services area, a Biblical workshop, a writing commons, a classroom that doubles as a retreat center, a library technical services area, access to a lakeside outdoor plaza and enough shelving to hold the reference and periodical collections.

“We are thrilled that we’ve come this far under God’s grace,” stated President Lawrence R. Rast Jr. “Still, there are further opportunities and we are pursuing them as the Lord blesses us.” Future phases, including renovation of the historic building, are tied to funding milestones. To learn more about partnering with CTS on this significant expansion, call the Office for Institutional Advancement at 877-287-4338 or e-mail Development@ctsfw.edu.

Prof. Robert V. Roethemeyer serves as an Associate Professor of Pastoral Ministry and Missions, Director of Library Services and Dean of Assessment.
A Journal on the Summer Trips to Japan, Korea and Haiti
By Dr. Naomichi Masaki

On June 10–19, 2011, I was asked to join Rev. Dr. Matthew C. Harrison, President of The Lutheran Church—Missouri Synod (LCMS), and his team as a translator and cultural interpreter for a trip to Japan and Korea. The main purpose of the trip was for President Harrison to meet with Rev. Yutaka Kumei, President of Japan Lutheran Church (JLC), in Tokyo and to visit the site of the deadly March 11 earthquake and tsunami in Miyagi Prefecture.

Prior to making our way to Tokyo, the team stopped in Seoul, Korea, and Kobe, Japan, to meet with the leaders of the Lutheran Church in Korea and the West Japan Evangelical Lutheran Church (WJELC). In Seoul, I had the delightful opportunity to visit with Dr. Jong Pil Yoo, a 2009 graduate of Concordia Theological Seminary’s Ph.D. Program, and in Kobe to see my brother Makito and his family. Makito now serves as president of Kobe Lutheran Theological Seminary. In Tokyo, I served as translator at the meeting between both presidents and other leaders as a truthful and fruitful discussion took place regarding the disaster relief and ordination of women.

The team journeyed to Sendai city together with a couple of JLC leaders. We first visited the center of the Japan Lutheran Emergency Relief (JLER), a newly formed partnership of four major Lutheran church bodies including JLC and WJELC, and listened to the report of the volunteer workers. We learned that the Lutheran volunteer workers have earned respect in the disaster areas.

A trip to Kesennuma, Ishinomaki and Higashimatsushima cities was astounding. We witnessed, firsthand, the enormity of the devastation from the fatal earthquake, tsunami and nuclear power accident even though it was 100 days since the disaster. Yet, despite a diligent rescue and clean-up work, debris and houses swept away by the tsunami were still everywhere. The scenes of such a widespread destruction of homes, businesses, schools and quite often entire cities and communities, were simply beyond our imagination and comprehension. It was obvious that the generous love gifts of our brothers and sisters in the LCMS were already making a difference as they were used to strengthen the capacity of our Lutheran friends to reach out to the people who suffer.

On July 16–30, I was in Haiti for the first time. CTS has a long history of supporting Haitian Lutherans. This time, the seminary, in cooperation with the LCMS World Relief and Human Care, sent me there to teach a course on the Augsburg Confession. President Marky Kessa understands how important it is to raise competent pastors who are deeply committed to the Lutheran Confessions.

The students were intelligent and most eager to learn from the Word of God. They raised good questions, and interactions in the classes were dynamic and lively, with lots of laughter, joy and excitement. The most delightful thing of all was the gift of the common confession of our Savior that I found among the students. What a wonderful thing it was to recognize that we are all recipients of the same gift of forgiveness through the atoning sacrifice of Jesus Christ.

Dr. Naomichi Masaki
serves as Associate Professor of Systematic Theology and Supervisor of the S.T.M. Program at Concordia Theological Seminary, Fort Wayne, Indiana.
He can be contacted at Naomichi.Masaki@ctsfw.edu.
Faculty in Print

Infant Baptism in Nineteenth Century Lutheran Theology by Dr. David P. Scaer

Author David P. Scaer investigates the effects of rationalism and other influences on modern views of Baptism, especially the teachings of Erlangen theologians in the nineteenth century. At the heart of the matter are questions about “infant faith” (fides infantium) and the Reformation principle of “faith alone” (sola fide).

“In this volume Dr. Scaer traces the theological challenges that confronted nineteenth-century Lutherans who had abandoned Martin Luther’s teaching regarding infant faith. Lutherans two centuries down the line from the subjects of this book are still impacted by their thought and practice. This book is an indispensable resource for tracing the differing understandings about the nature of faith and its relationship to God’s work in and through baptism that still affect the Lutheran tradition today,” Dr. Lawrence R. Rast, Jr., President and Professor of Historical Theology, Concordia Theological Seminary, Fort Wayne, Indiana. (From www.cph.org)


This will make reading Christian Dogmatics much easier! The reader can follow along page by page and have the definitions readily available, instead of having to flip through the pages of an alphabetical glossary. As stated before, the Reader’s Guide is combined with Dr. Scaer’s Latin glossary, so the reader has access to the terms alphabetically, as well. All of the terms in the Reader’s Guide have been defined by Dr. Scaer, even the terms that were overlooked in the original 1978 edition. It is my hope that the Reader’s Guide allows pastors, seminarians and even laypeople to read Christian Dogmatics more easily and receive the full benefit of Dr. Scaer’s definitions.

Both books may be ordered through the CPH Bookstore at Concordia Theological Seminary by going to www.ctsbookstore.com or by phoning 260-452-3108.

Online Organ Videos Taught at CTS

A series of free, online organ instructional videos is available from Concordia Theological Seminary and The Lutheran Church—Missouri Synod. Taught by Associate Kantor Kevin Hildebrand, these six, 12-minute demonstrations in the “Organ 101 Video Series” provide basic information, technical advice and suggestions for better hymn and liturgy playing. The topics mirror those taught in the seminary’s annual summer organist workshops:

- Organ Registration
- Hymn Playing
- Hymn Introductions
- Divine Service, Setting Three
- Service, Setting One
- Playing New Hymns and Liturgy

The videos feature both the large Schlicker pipe organ in Kramer Chapel, as well as a small six-rank Wicks organ in Wyneken Hall.

The videos are posted at http://media.ctsfw.edu, and search for “Hildebrand.” They are also posted at www.lcms.org/playingtheorgan.
Food Co-op Thankful for Generous Donors

Members of Thrivent Financial for Lutherans Chapter 30840 from St. James Lutheran Church, Logansport, Indiana, visit the Co-op each summer. Not only do they bring a generous donation, they also spend the day helping re-package items to be made available to students through the Food Co-op. This year they presented the check to Rev. Thomas Zimmerman, CTS Dean of Students.

(Front row, l-r): Wilma White, Carol Hallem, Dolores Murphy. (Back row, l-r): Verla Neuendorf; Lyndy Miller; Karen Fuelling, CTS Food & Clothing Co-op Director; Rev. Thomas Zimmerman, CTS Dean of Students; James Metz, Gloria Metz

For 25 years the Lutheran Fraternities of America—Michigan, a division of Greater Beneficial Union of Pittsburgh, have collected food and clothing items to donate to CTS, and 2011 was no exception. Mr. Dick Hallgren and Clarence Affelt brought not only a truck filled with items for the Food & Clothing Co-op, but also a check for $5,000. That donation will go a long way in supplying paper goods, diapers, fresh fruits, vegetables and more for CTS students.

(Front row, l-r): Travis Orr; President Lawrence Rast; Rev. Thomas Zimmerman, CTS Dean of Students; Rebekah Christiansen; Joe Hoem, Clarence Affelt. (Back row, l-r): Brian Wilson; Joel Sutton; Mark Schmidt; Dick Hallgren

Save the Date!

Spring Confirmation Retreat
March 16–18, 2012
Angels We Have Heard on High: What Good and Bad Angels Have to Do with Us Today
Retreat Leader: Rev. John Dreyer
Retreat Fee: $110 (includes on-campus housing and meals)
For more information contact: Retreats@ctsfw.edu or 260-452-2204

CTS Tours Offers In the Steps of Luther Germany Tour
November 25–December 6, 2012
Hosted by President and Mrs. Lawrence R. Rast Jr.
For more information contact: CTSTours@ctsfw.edu or 877-287-4338

Request A 2012 CTS Wall Calendar

The seminary will be mailing 2012 calendars to all LCMS congregations and CTS alumni this month. This year’s calendar features our faculty and students working throughout the world, plus many beautiful images of our vibrant campus.

There is a limited quantity of additional calendars available. One copy will be mailed at no cost, and you may request it by e-mailing CTSWallCalendars@ctsfw.edu or phoning 260-452-2150. If you would like to order 2-10 copies, please mail your request and $5.00 to cover postage to CTS Wall Calendars, 6600 N. Clinton Street, Fort Wayne, IN 46825.
Although the tragedy of 9/11 is ten years past, the war against terror continues. Dedicated men and women of the Armed Forces leave home, family and country so we and our families can live in peace and safety. Pastors of The Lutheran Church—Missouri Synod serve our country as chaplains who bring the presence of Christ to war-torn lands.

The Military Project of Concordia Theological Seminary supports those who serve our country by providing body and soul care for our chaplains, the military personnel they serve and humanitarian assistance to the indigenous people.

How is this done?

- We send Body and Soul Care Packages containing: basic supplies of food and toiletries, Kantorei and Good Shepherd Institute CDs of sacred music, devotional materials, theological books and items related to the church year.
- Every two weeks we mail the CD “Voice of Bethlehem,” an abbreviated Divine Service.
- We pray for chaplains and military personnel in our chapel services.
- The seminary community participates in writing “Words of Encouragement.”
- Our response to the unique needs of chaplains is ongoing. Items sent include: copies of Luther’s Small Catechism; Advent wreaths; books dealing with grief; food for remote camps; flannel sheets and baby formula for hospitalized Afghan infants; orphanage supplies of hats, mittens and toys; and dental supplies for the indigenous people.
- We’ve designed a culturally sensitive Afghan children’s coloring book which is currently used for goodwill distribution to village people.
- We give comfort and encouragement to families of those deployed.

Thank you to churches, schools and individuals for your generous support of the Military Project. Your help enables this project to continue. Your loving gifts are the backbone of this work of mercy. As our Heavenly Father cares for us physically and spiritually, your contributions make it possible for the Military Project to provide body and soul care for those who protect our country as they serve in distant dangerous lands.

How can you help?

Please keep our chaplains and military personnel in your prayers. They are God’s instruments of protection.

For information on service projects or how to start a military project, 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

Military Project Body and Soul Care Annual Costs:

Basic Supplies . . . . . . . $1,800
Theological Supplies . $1,200
Office Supplies . . . . . . . $300
Printing . . . . . . . $300
Postage . . . . . . . $3,800

The administrative costs for this project, which includes salary/benefits, is $16,000 per year. Each year Concordia Theological Seminary contributes $8,000 towards those costs.
Seminary Guild Raising Funds for Classroom Technology Updates

By Rev. William S. Johnson

If there’s anything constant about technology, it’s that it keeps changing, and the seminary classroom is no exception. As the years have gone by we have seen blackboards replaced by dry-erase boards and pen and paper replaced by laptops and tablet computers. Keeping up with the changing face of technology in the classroom is difficult, though, both because of the dizzying rate of change and because of the rising cost of the technology needed to maintain first-rate training for our future servants in the church. Because of these challenges, the Seminary Guild has generously voted to help raise funds to equip the ten most used classrooms with the technology to meet the changing needs of professors and students. The estimated cost for the total project is $30,000.

One of the primary tools in the 21st century classroom is a basic LCD projector. Gone are the days of overhead projectors and transparencies. Instead professors now use rich, multimedia presentations in the classroom to show photos, maps, websites and even videos to better teach students to teach, reach and care for God’s people. At present, though, the seminary only has two classrooms equipped with projectors and a handful that get shuffled from classroom to classroom throughout the day. As a bonus feature, the projectors being considered can be used via a wireless network, meaning any student with a laptop in class (by far the majority today!) can borrow the projector to share with the class resources they’ve found in their own study. Students will no longer be passively receiving information, but actively sharing their own research and insight with one another!

The second phase of the project is to install a basic computer, camera and microphone in each classroom. This means that students who are sick or unable to attend class will be able, within just a few hours of the end of class, to review the video recording of everything they’ve missed.

Students who are unclear on concepts and need to review or even study for a test can play back the relevant sections of class with the click of a single link!

The real magic happens, however, the next time the course is taught. With all of the sessions from the previous quarter captured and available to students, the professor is suddenly free to have the students watch a particular session and devote the entire class period to in-depth discussion and application.

The recording system also allows us to use the captured residential sessions for our online/distance programs. Because of the nature of online learning, students can sometimes feel disconnected from the classroom, and this technological upgrade enables us quickly and easily to bring the residential classroom sessions to them as a supplement to the already vital readings, discussion and research that make online learning effective.

To learn how you or your church group can assist in this effort, contact Karen Fuelling at 260-452-2168 or Karen.Fuelling@ctsfw.edu.

Upcoming Seminary Guild Events:

**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**  Spring Luncheon, Luther Hall, 12:00 noon

**April 10**  Election of Officers and Deaconess Emphasis, Luther Hall, 1:00 p.m.
Concordia Theological Seminary is one of God’s great gifts to the church, and it is the people—the Board of Regents, faculty, staff, and especially our students—whom God has gathered here who make it such a gift. As we step forward, 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.

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 trains pastors, deaconesses and missionaries who serve the Lord throughout the United States and the world by confessing Christ clearly and faithfully. Your generous gifts make it possible to continue Concordia Theological Seminary’s mission of forming servants to serve God’s people with the Gospel in word and deed.

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 as the way, the truth and the life. And so, 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.

To learn more about opportunities to support the mission of Concordia Theological Seminary go to www.ctsfw.edu/SupportCTS or phone 877-287-4338.
2012

Epiphany

Choral Evening Prayer

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

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Sunday, January 1 • 6:00 p.m.
Zion Lutheran Church
6121 E. Lovers Lane
Dallas, Texas
214-363-1639
www.ziondallas.org

Monday, January 2 • 7:00 p.m.
St. Paul’s Lutheran Church
3501 Red River Street
Austin, Texas
512-472-8301
www.stpaulaustin.org

Tuesday, January 3 • 7:00 p.m.
St. Paul Lutheran Church
1572 County Road 211
Giddings, Texas
979-366-9650
www.stpaulserbin.org

Wednesday, January 4 • 7:00 p.m.
Mt. Calvary Lutheran Church
308 Mt. Calvary Drive
San Antonio, Texas
210-824-8748
www.mountcalvarya.org

Thursday, January 5 • 7:00 p.m.
Salem Lutheran Church
22601 Lutheran Church Road
Tomball, Texas
281-351-8223
www.salem4u.com

Friday, January 6 • 7:00 p.m.
Memorial Lutheran Church
5800 Westheimer Road
Houston, Texas
713-782-6079
www.mlchouston.org

Saturday, January 7 • 4:00 p.m.
Lord of Life Lutheran Church
3601 W. 15th Street
Plano, Texas
972-867-5588
www.lol-plano.org

Sunday, January 8 • 8:00 a.m.
Our Redeemer Lutheran Church
7611 Park Lane
Dallas, Texas
214-368-1371
www.orlcs.com
For peace and harmony, every society needs to be able to live together. Much political debate tries to persuade a nation on the best way for the people to live together. Families work out ways to live with one another. And not surprisingly, churches also work on ways to live together. Particularly in America, society has tried to strike a balance between rugged individualism and the voluntary cooperation of like-minded people to have a life together. This approach has been applied to church, community, government and society. Yet the Apostle Paul intended more than cooperation among like-minded people when he said, “You were called into the fellowship (koinonia) of His Son, Jesus Christ, our Lord” (1 Corinthians 1:9).

In the church, having a LIFE TOGETHER (koinonia) with Jesus creates a LIFE TOGETHER among people. Rather than being composed of like-minded people who voluntarily cooperate, we are united more closely than the coming together of similar minds because as St. Paul writes, “We have the mind of Christ” (1 Corinthians 2:16).

The theme of LIFE TOGETHER (koinonia) arose in the church, particularly after Jesus ascended into heaven, as people of different backgrounds came together into the church. It isn’t surprising when different cultural backgrounds influence how key teachings were understood, such as the differences between the Jews and the Greeks. Such was the situation in Corinth, which St. Paul addressed in his letters. Some in Corinth said, “I follow Apollos,” others said, “I follow Paul” (1 Corinthians 3:4). The church in Corinth did not have much of a LIFE TOGETHER (koinonia). On the basis of the names mentioned, some of those in Corinth gravitated towards the Greek way of doing things (Apollos), while others toward the Jewish way (Cephas) (1 Corinthians 3:22). Others trying to steer a middle course gravitated toward Paul. Yet the pull of people toward other like-minded people did not make for a LIFE TOGETHER (koinonia). St. Paul directs the
The church’s LIFE TOGETHER (koinonia) is connected directly to the confession (homologein/martyria) of Jesus Christ, whose death and resurrection brings us the forgiveness of sins, life and salvation. We hear the Lord’s word and the witness about Him (martyria) and then say it back to Him (homologein/confession). This confession of Jesus tied to His Name in Holy Baptism gives us a life together. The witnessing activity of the church and the confession, creedal and doctrinal activity of the church intersect in our LIFE TOGETHER (koinonia), where the church is created and sustained through the Lord’s forgiving gifts. The Psalmist writes, “Behold, how good and pleasant it is when brothers dwell in unity” (Psalm 133:1). The unity described here in the Psalms is the Old Testament equivalent for LIFE TOGETHER (koinonia). Indeed, how good and pleasant it is when the church has peace and unity. Fortunately, such peace and unity, although good, is not the foundation of the church, which is Jesus Christ. At times, our inability to have a LIFE TOGETHER (koinonia) is the result of us not caring for one another. As members of the body of Christ, even when the littlest member hurts, such as the little toe, the entire body hurts and responds to help.

Dietrich Bonhoeffer wrote about how the body of Christ cares for one another by listening in his book Life Together:

The first service one owes to others in the community involves listening to them. Just as our love for God begins with listening to God’s Word, the beginning of love for other Christians is learning to listen to them. God’s love for us is shown by the fact that God not only gives us God’s Word, but also lends us God’s ear. We do God’s work for our brothers and sisters when we learn to listen to them. So often Christians, especially preachers, think that their only service is always to “offer” something when they are together with other people. They forget that listening can be a greater service than speaking. Many people seek a sympathetic ear and do not find it among Christians, because these Christians are talking even when they should be listening. But Christians who can no longer listen to one another will soon no longer be listening to God either; they will always be talking even in the presence of God. (Bonhoeffer, Dietrich. “Life Together.” In Dietrich Bonhoeffer Works, 5:1-139, 1987, 98)

May the Lord give us ears to hear His voice through His Word and the proclamation about Jesus, that we may listen to one another, and we too may have fellowship with one another; “and indeed our fellowship is with the Father and with His Son Jesus Christ” (1 John 1:3).

Dr. Albert B. Collver III serves as Director of Church Relations—Assistant to the President for The Lutheran Church—Missouri Synod in St. Louis, Missouri. You can contact him at Albert.Collver@lcms.org.
In an effort to be good stewards of our budget, we will be revising our publishing schedule beginning with the February 2012 issue of *For the Life of the World*. We will return to our quarterly schedule and will publish in February, May, August and November; the difference being that only two issues will be the traditional, hard-copy, mailed issues. As we offer now, all issues will be available electronically by going to www.ctsfw.edu/LifeOfTheWorld. The May and November issues will be the only ones mailed to subscribers.

**Schedule for 2012**

- February 1, 2012 ............... Online Only
- May 1, 2012 ........... Mailed to Subscribers and Online
- August 1, 2012 ................ Online Only
- November 1, 2012 ... Mailed to Subscribers and Online

If you would like us to e-mail you a link each time the new issue is posted, simply send a request to PublicRelations@ctsfw.edu.

We are excited about this opportunity to use technology to trim our budget, yet still make sure subscribers have access to each issue of the magazine. We would be happy to hear your feedback concerning this new venture. You can contact us at PublicRelations@ctsfw.edu or 260-452-2250.