One God, Two Kingdoms and the First Amendment: 
A Trinity that Should Challenge Christians and the Church to Action
By Mr. Kevin J. Leininger

Faith, Public Life and the Role of the Christian Citizen in This New Century
By Mr. Timothy S. Goeglein

Man as Cyborg: A New Challenge
By Dr. William C. Weinrich

Old Testament Prophets Symbols
Moses
“When the Lord finished speaking to Moses on Mount Sinai, He gave him the two tablets of the Testimony, the tablets of stone inscribed by the finger of God.”
Exodus 31:18
Currently displayed at Concordia Theological Seminary, Fort Wayne, Indiana, in Wyneken Hall.
The Church’s Place in a Changing Culture

The claim that American culture is experiencing massive changes surprises no one reading this magazine. One of the areas most affected by these changes is that of organized religion, and, of course, that means we Lutherans feel the effects as well. Several years ago the Pew Forum on Religion and Public Life published its survey findings on the Religious Landscape of the United States (http://religions.pewforum.org/reports). While it found that more than nine out of ten Americans believe in “God,” it also showed that a majority of Americans believe that there are many paths to this “God.” Indeed, 57% of Evangelicals, which would include most Missouri Synod Lutherans, believed there are other ways to God the Father other than through Jesus Christ.

This is a significant theological shift in American thinking. But it is only one change among many, and such shifts are likely to continue. Dr. Daniel Aleshire, Executive Director of The Association of Theological Schools, recently wrote:

The culture-shaping power of religion has weakened and continues to dissipate—not because the seminaries are employing or educating less talented people, but because the broader culture has reassigned religion from a social role of culture shaper to one that is more personal and private. The culture will recognize religion as a valuable personal choice, perhaps even a noble one, but is less inclined to give it a seat at the table where the fundamental future of the culture is developed. This is not a choice that religion has made; it is a choice that the culture has made about religion. Seminary graduates will make a significant contribution to religious lives and visions of countless individuals and congregations. However, they will not have the culture-shaping influence wielded by [earlier seminary leaders]. The future of theological schools will be in shaping American religion in the context of this changed cultural reality.1

It is to these continually shifting realities that this issue of For the Life of the World points. Dr. William Weinrich explores advances in technology that have impacted the way the human body functions. He notes that “our culture is filled with the conviction that there is no such reality as human nature. The human person is rather a construct of choices, the ever-flexible result of a personal will. And, the only limitations to what we can become lie in the present limitations of our technological capacities.” Such perspectives have enormous implications for the Christian faith, which confesses that Christ “was incarnate by the Holy Spirit of the Virgin Mary, and was made man.”

What are we then to do? Even as Kevin Leininger recognizes that “as Lutherans, we know that state intrusions into the church seldom produce orthodoxy,” still he hopes for an active Lutheran population that will engage the present culture so that the distinctively Christian perspective might be heard more clearly. Indeed, as Timothy Goeglein notes, “Faith puts purpose, vision and meaning at the center of American life.” Living out that faith, we might find ourselves moving “Toward an American Renaissance.”

Lutherans distinguish between Law and Gospel and we are well aware of the ongoing effects of sin. We know that this world will never be perfect until the final restoration. Still, we wait in hope and we carry out our vocations to the fullest as God enables us and strengthens us (Romans 8:18-30).

May God bless you in this season and always!

Lawrence R. Rast Jr.
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This movement goes by various names: *Humanity +*, *Posthumanism*, *Transhumanism*. The idea is that the body is a rather crude prosthesis of the mind, more of an accident of nature rather than something essential to human life and happiness. Moreover, the body is to a great extent a “weight” which limits through aging, sickness, weakness and the like.

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When the Pharisees wanted to lure Christ into a controversy over taxation, He simply asked them whose face was on the coin. “Give to Caesar what is Caesar’s,” He said, “and to God what is God’s.” The book of Matthew tells us they went away, amazed by what they had heard.
But from Martin Luther to Thomas Jefferson to today’s Supreme Court, the relationship between church and state has been anything but simple--reflecting an increasingly complex and fluid relationship between the two God-ordained institutions.

So how should that tension be resolved? Under what circumstances—if ever—should religion enter or even dominate the public sphere? Should Christians applaud Congress’ November reaffirmation of the nation’s “In God We Trust” motto, wring their hands over the secularization of Christmas or allow candidates’ faith or lack of it to influence their votes?

The Lutheran Confessions and even Scripture itself cannot fully answer such questions because we live under a Constitution and man-made laws Christians are bound to obey (according to Acts) so long as they do not conflict with God’s laws.

In Europe on the eve of the Reformation, there was no such distinction. The pope controlled both church and state, with the power to criminalize even theological disputes. As a result, the Augsburg Confession contended that the church had “confused the power of bishops with the temporal sword. Out of this careless confusion many serious wars, tumults and uprisings have resulted because the bishops, under pretext of the power given them by Christ . . . have presumed to set up and depose kings and emperors. (We) assert that . . . power of bishops is a power and command of God to preach the Gospel.”

This familiar “two kingdoms” doctrine was scripturally sound but also politically advantageous. The Augsburg Confession, it should be remembered, was addressed to German Emperor Charles V and other government leaders, many of whom ultimately provided Luther and other reformers much-needed protection and support. But in his 1530 treatise on Psalm 82, Luther also suggested that rulers should “advance God’s word” and “put down opposing doctrines” that might breed civil unrest. And by the time the Augsburg Confession was revised around 1540, Philip Melanchthon wrote that “the proper gift that kings are to bestow upon the church is to search out true doctrine and to see that good teachers be set over the churches.”

It is important, therefore, not to confuse contemporary American church-state arguments with what happened in Europe nearly 500 years ago. As Dr. Cameron A. MacKenzie, Chairman of the CTS Historical Theology Department, wrote in the January 2007 edition of the Concordia Theological Quarterly, “For Luther, temporal rulers who promoted true religion even to the point of punishing heretics were not mixing the two kingdoms, but those who took measures that inhibited the Gospel were.”

Unlike the Lutheran Confessions, the U.S. Constitution has relatively little to say on the subject, most of it in the first 16 words of the First Amendment: the so-called establishment clause (“Congress shall make no law respecting an establishment of religion”) and the free exercise clause (“or prohibiting the free exercise thereof”). “What does that mean?” We’ve been debating that ever since.

According to legal historian J. M. O’Neil, the framers intended only to prohibit a “formal, legal union of a church or religion with the central government, giving one church or religion an exclusive position of power.” Many early Americans were only too familiar with the Church of England and did not want a national church here—even though six of the original colonies were supporting specific churches when the Bill of Rights was adopted, and some states prohibited non-Protestants from holding public office into the mid-1800s.

Echoing Luther and Melanchthon, Supreme Court Chief Justice Joseph Story (1812-1845) wrote that “at the time of the adoption of the Constitution, the general if not universal sentiment was that Christianity ought to receive encouragement from the state, so far as it was not incompatible with the private rights of conscience and the freedom of religious worship.”

But that began to change in 1925—in a case having absolutely nothing to do with religion. Until then, the Supreme Court had applied the Bill of Rights only to the federal government. But in a case involving Benjamin Gitlow, who had been prosecuted after the newspaper for which he worked advocated a communist revolution in America, the court said it “assumed” the states were also bound by the due-process clause contained in the 14th Amendment—and by all the other amendments, as well.

That included the First, of course, meaning that the court had just authorized itself to decide when, where or whether church and state should mingle. And so, in a 1947 case challenging New Jersey subsidies for parochial-school busing, Justice Hugo Black wrote that the “clause against the establishment of religion by laws was intended to erect a wall of separation between church and state,” — a phrase borrowed from an 1802 letter from Thomas Jefferson to the Danbury Baptist Association but found nowhere in the Constitution.

That “Everson” case was the cornerstone upon which the court’s subsequent church-state rulings rested, including the Abington Township vs. Schempp case that in 1963 disallowed reciting the Lord’s Prayer and limited reading the Bible in public schools, and the 1971 Lemon vs. Kurtzman decision that produced the “three-pronged” test holding that a government’s actions are constitutional if they do not have a religious purpose, do not have the primary effect of advancing or inhibiting religion, and do not result in an “excessive” entanglement of church and state.

Law and Order,” created by Charles Holloway, Allen County Courthouse, Fort Wayne, Indiana
The resulting decisions have produced a confusing mishmash of guidelines. In 2005, for example, the Supreme Court forbade the posting of the Ten Commandments in two Kentucky courthouses but approved the placement of a six-foot granite monument bearing the Commandments on the grounds of the Texas State Capital. The six-year-old Kentucky Commandments, the court reasoned, were intended to promote monotheism, while the Texas version, erected in 1961, was both historic and part of an educational group of similar markers. The twin 5-4 votes were decided in a Supreme Court building that contains its own references to Moses and the Commandments.

The nation’s second president, John Adams, warned that the then-new Constitution was “made only for a moral and religious people. It is wholly inadequate for the government of any other.” He, too, was echoing Luther, who in 1523 wrote that secular government, unlike the church, “restrains the unchristian and the wicked so that they are obliged to keep the peace outwardly.” Should Americans therefore be concerned with their government’s often incoherent intrusions into religious issues and the secularization of society many believe it has produced?

But has America ever been a Christian nation as some insist? The “creator” and “nature’s god” Jefferson invokes in the Declaration of Independence are not explicitly Christian. The Pledge of Allegiance places America “under God,” but never mentions Christ. We sing “God bless America” and spend money stamped “In God We Trust.” But what was that deity’s name again? The nation’s so-called “civic religion” doesn’t say. Specificity is considered impolite and, depending upon the time and place, maybe even illegal.

Americans do not give up their right to influence the culture, vote or run for office simply because they are also Christians. The Augsburg Confession states that Christians “may without sin occupy civil offices.” But the Constitution also prohibits a religious test for holding federal office.

Christians may lament the secularization of American culture or even sympathize with Luther’s desire that government promote “proper” religion. But as Lutherans, we know that state intrusions into the church seldom produce orthodoxy—as seen in the forced union of Germany’s Lutheran and Reformed churches in the early 1800s and the politically correct but theologically suspect state Lutheran churches of today.

As America becomes more religiously diverse—including some that recognize no separation at all between church and state—it will become even more important that government remain religiously neutral, providing the domestic tranquility and liberty that allows Christians and others to worship as they please.

If America is indeed becoming less Christian, after all, it is not because of the ACLU, the Supreme Court or because President Obama failed to mention God in his Thanksgiving proclamation. It is not because Republican presidential candidate Mitt Romney is a Mormon or because a sign at the mall tried to avoid offending shoppers by urging them to “believe” (in what?) during the recent “holiday” (guess which) season.

This country’s history was shaped by its Christian heritage, and that heritage is no less important to its future. But as Lutherans confess, faith cannot be imposed by the state. America will be a Christian nation only so long as its people are Christian—people in whom faith, repentance and love of God and neighbor have been planted by the Holy Spirit and nurtured by the church.

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Every four years, as a presidential election nears and since the dawn of our constitutional republic, there has been one ongoing debate that never seems to be fully resolved. It is the antique debate about whether faith and public life go together; about the dynamic relationship between government and religion; about whether revelation and reason are of a piece or at war; and about whether our beloved country benefits from or is hurt by all the political discussion and conversation about God, the providential advent of America’s arrival on the world stage, and about whether America really is an exceptional country founded as—in Michael Novak’s words—a “religious republic.”

I believe not only that America’s best days are ahead, but also that those brighter days will be animated by a coming together, and not a further decoupling, of religion and common aspirations in our national, public life. To advocate such a closer relationship is considered bad manners among professional atheists, but it is the American story, and I believe that story goes on into this new epoch.

“God cannot give us a happiness and peace apart from Himself; because it is not there. There is no such thing.” C. S. Lewis
Six months ago I penned a political memoir, *The Man in the Middle: An Inside Account of Faith and Politics in the George W. Bush Era*. By God’s grace, the book is doing well, and much of the attention the book has garnered is rooted precisely in this debate: the dynamic relationship between faith and politics, which is in many ways a uniquely American narrative.

Part of my motivation for writing the book was to explore a little further this historic debate about God and government, but principally how dynamic faith in America must lead us into this fraught new century. I chose to evoke that view through my own lived experience working for three of the most prominent Christians in American politics in the last quarter century: U.S. Senator Dan Coats of Indiana; former Reagan administration political director and Republican presidential candidate Gary Bauer; and President George W. Bush, the 43rd man to serve as our head of state.

I wanted to animate this ongoing debate not at a particularly theological or philosophical or theoretical level—reams have been written about the debate from those angles, with plenty more to come—but rather from a first-person narrative: What I saw, what I experienced through the roughest and best days, and why I think this debate about faith and public life is deeply important for America’s future and as the leader for freedom in the world.

I have enjoyed a personal friendship with each man and have worked with each at close range in senior positions. For Senator Coats, I was first his deputy press secretary, then press secretary and finally his communications director, and worked with him through two hard fought senate campaigns virtually the entire time he was in the U.S. Senate from 1988 to 1998.

For Gary Bauer, I was his communications director in the *Gary Bauer for President* campaign and joined him for all nine of the GOP debates in which he participated in 2000, where there was a large and ranging field of candidates that included Steve Forbes, Patrick Buchanan and Dan Quayle, for whom I had interned in the mid-1980s and who introduced me to the late Senator Barry Goldwater.

For Bush, I was a Special Assistant to the President and the Deputy Director of the White House Office of Public Liaison for nearly eight years. When I asked Karl Rove, to whom I was a deputy at the White House for nearly eight years and who wrote the Forward to my memoir, what that longish and almost incomprehensible job title meant, he said I would be “the man in the middle”—the president’s point man with my fellow Christians and conservatives. It was a position I came to see was tailor-made as my vocation in those years as a commissioned officer to the leader of the free world. Thus, the title of my book.

Each man spoke about his Christianity publicly; each was pilloried for doing so; each took such criticism in his stride; and each believed that without flourishing faith in the American public square, our liberty would be less than our Founders intended it to be.

Drawing on my nearly quarter century living and working in and around the Beltway, it is this last part I wanted to explore as a capstone to my memoir because I believe not only that America’s best days are ahead, but also that those brighter days will be animated by a coming together, and not a further decoupling, of religion and common aspirations in our national, public life. To advocate such a closer relationship is considered bad manners among professional atheists, but it is the American story, and I believe that story goes on into this new epoch.

The title to my final chapter is “Toward an American Renaissance,” and I root my hopeful view not in economic success or military prowess—though I believe we will need both—but rather in the very American, widely-held belief that our very liberty and freedom comes not from government but from God.

Liberty, to be sustained and to flourish over time, must spring from virtue among the people. Virtue is the other side of liberty and not one without the other. Virtue is moral excellence, and in the American experience that moral scope has always sprung from only one place, from the Holy Scriptures.

This Judeo-Christian tradition is what gave rise to our very form of government, to the Constitution, to the Declaration of Independence, to the Bill of Rights, and to the major social causes and upheavals that have widened the scope in American public life of who is included as a citizen: the American Revolution, the abolition of slavery, the coeducation of women, the Civil Rights movement and the pro-life cause, which is the civil rights issue of our time.

It would be impossible to understand not only our founding as a nation but also our flourishing as a country, culture and civilization apart from the dynamic role that the church and synagogue have played for good in our national life and...
from the genesis of our country.

Our major universities, colleges, public and private schools; our seminaries; our foundations; our better museums and symphonies; indeed, most of our civil society is rooted in religion. These are the institutions that comprise culture, and so while politics is important in the American context, it is downstream from culture. Culture is preeminent because it springs from the “cult” from religion.

Show me a country that has a healthy, flourishing culture, and I will show you a healthy, flourishing country. Show me a country that has an unhealthy, diseased culture, and I will show you an unhealthy, diseased country. Faith unifies and provides continuity, stability and ordered liberty. Faith puts purpose, vision and meaning at the center of American life. Allowing the great Judeo-Christian tradition to help us reposition and re-anchor ourselves to that which is worth conserving must be part of this renaissance for which most of us yearn.

Some Americans, of course, believe firmly that America’s best days are behind us, that nations have life cycles, and that history teaches us rise and decline are inevitable. The reasons for decline are various: materialism and extravagant wealth; moral and social decay; a loss of strong marriages and families; a culture that is decadent; the surrender of elites; a collapse of confident exceptionalism; but above all, a collapse of faith. I am decidedly confident exceptionalism; but above all, a collapse of faith. I am decidedly not in the declinist camp.

I believe an American renaissance is possible, even likely, yet it is important to take stock of the health and illness of our country, culture and civilization, and to see it as it really is. George Orwell said the first duty of intelligent people is “the restatement of the obvious,” and so I believe that conversation must ensue. But it is preeminently a cultural conversation, not a political one, and so the largest historical question is what American religion brings to this debate and what it will or will not offer to the country and our people, and especially to the least, the last and the lost.

The Scriptures were and are the ancient and lasting moral code for the overwhelming majority of Americans. This makes us fundamentally distinct from our European allies. The dissenting Protestants who founded and built America believed the Bible was the greatest expression of Christian truth, and they built a country around its precepts.

Freedom and Christianity go together, not only in the lives of believers but also in the lives of nations. “Where the Spirit of the Lord is, there is liberty.” The faithful soul is free and unshackled. It can be true in the lives of nations too. The poet Samuel Taylor Coleridge, whose portrait I keep on my office wall on Capitol Hill overlooking the Supreme Court, wrote: “In fine, religion, true or false, is and ever has been the center of gravity in a realm, to which all other things must and will accommodate themselves.”

In America, there exists from our founding an inseparable relationship between revelation and government. Politics cannot be drained of faith because they are of a piece. There is a natural, deep unity between America’s political life and the life of a transcendent moral order that precedes our nation’s founding. In order for the United States to thrive in this new century, we need both a thriving realm of faith and a thriving realm of limited government which makes ample room for the practicing of that faith.

Ours is a world where everyone seems to be shouting to be heard. Christians should consider sharing with our beloved country and culture a voice of considered reflection worth listening to, rooted not in a tranquility that is wistful or sentimental, but rather in one that is exquisitely punctuated by a concision worth knowing. It is from such concision that springs an inner strength first surrendered to Christ Himself. That kind of serenity is achievable even amid the noise and haste and tumult of the contemporary world, which is always too much with us.

Those of us who bear the name of Christ owe our country the best that is in us. The taproot is humility, the opposite of pride. G. K. Chesterton wrote: “Humility is the mother of giants. One sees great things from the valley; only small things from the peak.”

Does revealed religion consecrate a country like ours? Yes, I believe it does, and I believe it is the source of our vitality and our future.
Perhaps you are aware of the “Wounded Warrior Project.” This endeavor intends to support those many soldiers who have suffered terrible loss during their service in Iraq and Afghanistan. Most especially, the project assists those who have lost limbs—hands, arms, legs. Television advertisements show those who have received “new limbs,” mechanical arms and legs that allow the wounded a remarkable capacity to do daily activities. What is remarkable is that such mechanical limbs often perform at a higher level than do our “natural” limbs. They may give the human person greater strength, greater endurance than ever before. A wonderful advance in medical treatment?
What we should be aware of, however, is that this mix of the human and of the mechanical has been the stuff of science fiction for years. My son loved to play with his Transformers when he was young. Our culture is filled with tales of creatures, good and bad, who are a hybrid mixture of the human and the mechanical. Who does not recall RoboCop, or The Terminator or the Six Million Dollar Man? And what we should be aware of is that this “stuff of science fiction” has become to an incredible extent reality and is, as well, the material content of serious science.

One of the earliest heresies the church had to confront was Gnosticism. Among other things, Gnosticism denied the human reality of Jesus. This heresy raised questions. If Christ came to save “me,” then why did He come as a fully embodied person? Is my body of flesh and blood essential to what it means to be “me”? Am “I” distinct from the particularities of my body? The Creed asserts that for our salvation Christ was “incarnated and made fully human.” Such a claim seems to demand that to be “fully human” and to possess “flesh” are essential aspects to our “human being.” Yet, in many ways that understanding is under attack in our culture. The current debate concerning homosexuality certainly raises precisely this question: is our personal identity defined in any significant way by our physical body? It is commonly claimed that our gender identities are merely social or personal constructs. That is, we are not essentially male or female persons. Rather we partake of masculine and feminine qualities which can be altered—enhanced or eliminated—by our choice and that choice can be effected by medical procedure. The point is this: our culture is filled with the conviction that there is no such reality as human nature. The human person is rather a construct of choices, the ever-flexible result of a personal will. And, the only limitations to what we can become lie in the present limitations of our technological capacities. As those capacities are extended and made more sophisticated, however, what the human person can become is to the same extent extended.

What is often called “postmodernism” expresses broad-based and powerful cultural convictions which are reinforced and given a sense of inevitability by our technological and computer-driven society. Three such convictions may be mentioned:

**Subjectivity**—Human identity is the outcome of an ongoing process of self-creation and expressive acts. Central to human personhood is freedom and autonomy, the sheer non-constraint to overcome and transcend any arbitrary limitations. Among such limitations may be size, gender, strength, infertility. Technology can be the instrument for the enhancement of the body toward whatever end is willed or desired. The claim that there is an integrity to the body which must be respected is largely ignored or denied outright.

**Malleability**—In the postmodern world, all materiality is plastic. There is no “nature” which possesses it own form. Although, perhaps somewhat resistant to the reception of new forms, that which is material can be enhanced or complemented or replaced by new forms generated by the limited patterns of generated information (virtual realities). What is truly real is the mind. The body is a rather crude addition to the mind and “awaits” its transformation to something better and higher.

**Mastery**—The truly free person has an unfettered freedom of the will. Mastery, then, suggests the goal and the vision of controlling one’s destiny through a refusal to accept traditional or “natural” limitations.

Such postmodern convictions, along with an increasing technological savvy, has given rise to a remarkable movement which is deeply challenging to traditional ideas about the human person and human nature. This movement goes by various names: Humanity+, Posthumanism, Transhumanism. The idea is that the

Transhumanism foresees a time when technology is not merely an instrument for the alleviation of human suffering and limitation through the mechanical exchange of natural body parts for manufactured body parts (like Wounded Warriors). Rather, technology should be used to enhance the body in such a way that the body is itself transcended and ceases to be a limiting factor to human freedom, choice and creativity.
body is a rather crude prosthesis of the mind, more of an accident of nature rather than something essential to human life and happiness. Moreover, the body is to a great extent a “weight” which limits through aging, sickness, weakness and the like. Transhumanism foresees a time when technology is not merely an instrument for the alleviation of human suffering and limitation through the mechanical exchange of natural body parts for manufactured body parts (like Wounded Warriors). Rather, technology should be used to enhance the body in such a way so that the body is itself transcended and ceases to be a limiting factor to human freedom, choice and creativity.

The giant strides in computer technology are giving this vision its potential and its confidence. Says one website: “The problem to overcome is that information is always embedded in a medium and must be extracted. To become posthuman requires the ability to remove the information constituting a personality from the body and to place it in a superior substratum.” Or this: “A new and radically different chapter of evolution is about to begin.” This will be a “burst of self-directed hyper-evolution” in which “we must leave the flesh and most of its evolved habits behind.” This will occur through “enlightened self-fabrication” in which we become “one with our technologies, guided by our rational desire to become like our finest imaginary gods: omniscient, eternal, omnipotent.”

While the vision of posthumanism may seem strange, even wild, we should at least take note of the rapidly evolving world of iPads, iPods, information structures and the increasing use of technology in cloning and genetic engineering. Nor are the leaders of this movement insignificant and powerless. As one informed observer wrote to me, “We are not talking about a handful of science fiction geeks. These are major intellectual powerhouses with world class platforms with world class budgets.”

For example: a recent conference at Yale was entitled, “The Adaptable Human Body: Transhumanism and Bioethics in the 21st Century.” The conference was co-sponsored by the Yale Interdisciplinary Bioethics Program’s Working Group on Artificial Intelligence, Nanotechnology and Transhumanism. Speakers came from major universities throughout the world. A quick “Google” search of “transhumanism” or “posthumanism” will inform that this movement has already pervaded academia as well as the cultural imagination of science fiction and the cinema.

In one sense this article is not for information. It is a plea that the church recognize the deeply challenging developments of science in our day and spare no expense to enlist the brightest minds to think Christian thoughts on these things. We must be aware of the implications of technology in our societies. Indeed, the majority of our citizens have already accepted the proposition that technology exists to make life easier and happier and that it might properly be used to reduce or eliminate suffering and extend life.

Traditional Gnosticism called the body into question. The contemporary rejection of the body is wholly different. The body is not regarded as an entity; it is regarded as pure form, capable of other forms. So the modern Gnostic question is, “Why these bodies?” What is the value to human happiness and to human virtue of the experiences that these bodies impose upon us? To answer such questions as these, I submit, are foremost among the challenges and problems facing the church in the coming decades.

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Two Kingdoms–One Lord
By Prof. John T. Pless

I n one of his last sermons, a sermon on Psalm 8 preached in 1545, Luther observed that the kingdom of Christ is one of hearing while the kingdom of the world is one of seeing. Discussions concerning the place of the church in the public square inevitably lead us to reflect on how the Triune God is active in His creation. Luther’s teaching on the two kingdoms does not segregate God’s activity into the holy sphere of church leaving the world to its autonomous devices.

God is at work in the world in two different ways, with different means and with different ends. Hence, Luther can use the imagery of the ear to indicate God’s right hand governance whereby He causes His Gospel to be preached to bring sinners to faith in Christ and through faith inherit eternal life. On the other hand, the left-handed work of God is identified with the eye, with seeing. In this kingdom, God uses law to measure and curb human behavior so that His creation is not plunged into total chaos and this world subjected to futility is preserved until the Last Day. Authorities in the kingdom of God’s left hand evaluate on the basis of evidence that is observable. Here distributive justice is the order of the day. But in the kingdom of His right hand, God’s verdict is the absolution, the proclamation of a forgiveness of sins not achieved by merit or worth. When the two kingdoms are mixed or muddled, Law and Gospel are confused.

Lutherans are rightly concerned with keeping the teaching of the two kingdoms straight and clear for the sake of the Gospel. This teaching guards us from turning the Gospel into a political ideology. The Gospel works eschatologically, not politically, as it bestows pardon to sinners and establishes peace with God. It is a faith creating word of promise heard with the ear, trusted in the heart and confessed with the tongue. Christians, who live by faith in this promise, also live in this world where we use our eyes to see, to discern, to evaluate.

The realm of the political is not to be dismissed as ungodly or unworthy of the Christian’s involvement. God is at work here, too. But He is at work here to protect and preserve His creation, making it a dominion where life can flourish. God’s left-handed work is not to be confused with salvation, but it is a good gift of daily bread to be received with thanksgiving by those who know the truth. Lutherans do not put their trust in political processes nor do they eschew political involvement. The teaching of the two kingdoms is an indispensable gift in an age beset by temptations both to secularism and sectarianism.

With a national election on the horizon, these next months would be good time to reflect on how the two kingdoms teaching might actually guide our thinking about faith and citizenship. Robert Benne’s little book, *Good and Bad Ways to Think About Politics* (Grand Rapids: Eerdmans Publishing Company, 2010), would be an excellent text for personal reading or group discussion.

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Set an Example
By Jayne E. Sheafer

Sometimes society will look down on those who are seen as youthful and inexperienced, but Scripture has another take: *Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity* (1 Timothy 11:12). This aptly describes the young men and women at Concordia Theological Seminary, especially Jared DeBlieck, a second-year student from Cordova, Illinois.

Called to SERVE
While Jared came to the seminary upon completion of his undergraduate studies at the age of 21, he had already experienced some challenges that caused him to question his beliefs and ultimately deepened his faith. “I was baptized into faith in the Evangelical Lutheran Church in America (ELCA). Our church became divided concerning the rising debate about homosexuality in the church, particularly the ordination and marriage of homosexual pastors. The congregation voted upon the issues and the results were essentially 50/50 for and against. The pastors would not take a confessional position on homosexual ordination and marriage. After many efforts to bring solidarity in the church, our family left.

“In looking for a new church, our family met with Rev. Gary Wright of Zion Lutheran Church (LCMS) in East Moline, Illinois. He was very helpful and pastoral in his guidance of our concerns and questions. We went through adult catechesis and were confirmed. During several conversations after adult Bible study, my pastor encouraged me to attend Concordia University—Wisconsin (CUW) and to think about the pastoral ministry.”

Jared took that encouragement to heart and enrolled at CUW but initially chose education as his major. “After a year in my studies, I began to consider seriously my pastor’s encouragement for pastoral ministry. My degree was slightly altered to accommodate for theological languages and other classes in preparation for

Jared visits with fellow seminarians Keaton Christiansen and Collin Duling during coffee hour after chapel.
seminary. I graduated with a Bachelors of Science in History (European emphasis) and minors in Educational Studies and Theological Languages.”

In addition to the encouragement from his pastor, Jared was able to visit CTS and participate in programs designed for those who are considering the vocation of pastor, the first being Christ Academy—High School (CA–HS), a two week program for young men in high school. There he had the opportunity to immerse himself in the seminary community through classroom study, worship in Kramer Chapel and fellowship with young men from across the country who also wanted to learn more about the Lutheran faith and the possibility of becoming a pastor. He has also served as a counselor for CA–HS and this year serves as its student director. He later participated in a three-day event for college students, Christ Academy—College (CAC).

Spending time on campus before enrolling in seminary helped solidify his decision. In particular, the interest of the seminary faculty and staff helped him see CTS was the place for him. “The personable and caring professors who knew me by name, in some cases even before I began studying officially at the seminary, really meant a lot to me.”

Once the decision was made to attend CTS there were then new challenges and joys ahead. As newlyweds, he and his wife Morgan needed to secure housing and employment. Thankfully those were relatively easy transitions as affordable housing is plentiful in Fort Wayne and Morgan, also a graduate of CUW, now serves as a preschool teacher at Our Hope Lutheran School in Huntertown, Indiana, just north of the seminary campus.

“The greatest challenges are the ones we set for ourselves and in this way I continue to create goals that push me to be more involved. My challenges are not so much financial because we have a wonderful student adoption program and are also thankful for others who support us such as family and my home congregation.” As for the joys, Jared notes that the guidance and mentoring of his home parish pastor, field education pastor, seminary professors and staff have been amazing.

To be sure, there are other young men who are just beginning to consider pursuing service to the church as a pastor. There are many questions when beginning such a journey. Jared offers these words of wisdom, “If you are even thinking about the pastoral ministry in the slightest, explore the possibility of attending CA–HS or CAC. They are wonderful opportunities to shape your understanding of what pastoral ministry entails and, in addition, they are a lot of fun!”

To learn more about Christ Academy—High School go to www.ctsfw.edu/CA, for Christ Academy—College go to www.ctsfw.edu/CAC. For more information concerning the admission process, contact the Office of Admission at Admission@ctsfw.edu or 800-481-2155.
As a pastor, Rev. Lance O’Donnell (CTS 2001) knows well the command to love your neighbor as yourself. He strives to fulfill that directive and teach his parishioners to do the same. When he served as a pastor in northwest Ohio, that meant loving those who were familiar, those who had known one another most of their lives. But now, as a pastor at St. Philip Lutheran Church and School in Chicago, that takes on a whole new dynamic.

“Our parish on the north side of Chicago may be in the most ethnically and culturally diverse neighborhood in the world. Within a mile is the Sharia Law Board of North America, a thriving orthodox Jewish neighborhood and a significant population of Hispanics from all over Central and South America. There is a large south Asian population, a growing African immigrant community and a multitude of Eastern Europeans, central Asians, etc. It is a fascinating place to live and a very challenging place to ‘do ministry,’” explains Pastor O’Donnell.

“I grew up and lived in rural and suburban settings previously, and now we are raising a family in a very urban setting, so I say this especially to help rural and suburban members understand the urban challenge: It is one thing to be thankful for the religious and other freedoms that we enjoy in the U.S.; it is another thing, however, to actually live next to and work with people who have dramatically different world views and who believe that your biblical Christian world view is either quaint or flat-out wrong,” offers Pastor O’Donnell.

“While the injunction to ‘speak the truth in love’ (Ephesians 4:15) applies to all Christians, it is a particularly challenging one for those attempting to be faithful Christians in an urban setting like ours. We are called to love the man in the next apartment over
who worships porn and the same-sex couple across the hall and the Muslim prayer group that deliberately prays right in front of the parsonage before canvassing the neighborhood. Such proximity tests our faith and our patient endurance. Speaking the truth in love to our neighbor is never easy. In our setting it can be simultaneously exhilarating and profoundly challenging.

The obvious next question would then be: How do a pastor and the members of the congregation reach out to such a diverse segment of urban America? First and foremost, Pastor O’Donnell recognizes the need to proclaim Christ and uphold His Word in a loving and unapologetic manner. It also means getting out there, rolling up your sleeves and meeting people on their own turf. “We need to coordinate opportunities for service. The most powerful learning is often through doing. Being merciful leads to a better understand of the mercy we have been given in Christ. Pastors and people coordinating opportunities to serve our communities together can be powerful, perhaps especially when we intentionally serve those who would be predisposed to dislike us,” says Pastor O’Donnell.

Another “mission field” in which the congregation serves is in its own elementary school. “Our school looks very much like the neighborhood, but it has gone from 80% member children 20 years ago, when the church was large and thriving, to approximately 90% non-member children, most of whom are affiliated with other Christian churches,” says Pastor O’Donnell. “Thus, having the school presents us with a great mission field and opportunity to engage the community, yet with significant ‘management’ challenges that our forefathers could not have envisioned.”

Even with those challenges, Pastor O’Donnell is eager to continue this important outreach as he ministers to the students and families associated with the school. As he perseveres, he has been privileged to count many blessings, “Ministry-wise, the greatest joy thus far in my service in Chicago was Mother’s Day 2010. I administered six baptisms in our Lord’s name that day, all who came to St. Philip because of the school.”

In addition to education for our children, Pastor O’Donnell also sees continuing education for clergy and laypeople as a very important factor. “We all need to be engaged in life-long study of the Word and the world. We need resources that help us understand what is going on in the world and to see it all in a faithful, biblical perspective.

“A pastor who is deeply grounded theologically, and simultaneously uses all the tools at his disposal to understand the world, will be better able to engage the hearts and minds of people and call them to repentance and new life in Christ. I believe that congregations must expect their pastors to be involved in continuing education that reflects these purposes; thus, they must faithfully steward their resources to support it. Failure to do so leads inexorably to lukewarm teaching, preaching and living.”

Pastor O’Donnell has learned much since accepting his call to St. Philip in 2009 and has embraced this opportunity to serve in urban ministry. As he reflects upon the last several years, he offers these thoughts, “Modern urban life, in conjunction with an urban parish school, presents delightfully rich opportunities, but such breadth of possibility creates demands that are difficult to balance. The often competing demands, however, have highlighted my limitations and driven me to the Word and prayer. That’s a good thing!”

We are called to love the man in the next apartment over who worships porn and the same-sex couple across the hall and the Muslim prayer group that deliberately prays right in front of the parsonage before canvassing the neighborhood. Such proximity tests our faith and our patient endurance. Speaking the truth in love to our neighbor is never easy.

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Pastor O’Donnell and his wife Carrie have four children: Siobhán (13), Aidan (11), Fáilenn (8) and Brenainn (4).

If you would like to learn more about the ministry at St. Philip Lutheran Church and School, Chicago, Illinois, go to www.stphiliplutheran.com.
As of 2010, the average length an American will stay in one job is 4.4 years. The average number of career changes a person makes in his or her lifetime is about seven. What is behind this? Can you attribute this to the normal flow of America’s work force? How about another statistic. Eighty percent of college students change their majors, while the average college student changes his major three times during his undergraduate studies.

Perhaps there is a growing indecisiveness among our nation’s youth as they begin to consider a future career. However, such dramatic jumps from one area of expertise to another can have costly implications, often requiring students to take more years of college courses, not to mention the emotional toll such switching can take. Still, when it comes to picking a vocation and sticking to it, many young people draw a blank.

Christ Academy–High School (CA–HS) exists to help young men make solid decisions regarding their future vocation. The Academy takes place June 17–30, 2012. Our faculty and staff will spend two weeks introducing theology, catechesis, and the ins and outs of the Office of the Holy Ministry to high school men. For this reason, Christ Academy is unique.

Because Christ Academy is set to the important task of presenting the Holy Ministry to young men, the Academy stands alone in another aspect, in that there is an expectation of maturity, focus and dedication. Some might treat them as boys, but at Christ Academy they are treated as men. Here, they are brought into the life of the seminary campus, into the church’s daily liturgy, into the fellowship of Christian brothers striving toward the noble goal of entering into the Holy Ministry.

Many find their identity here. Many, over the course of their stay, become convinced that this is where they belong. They head to college with the ministry in their sights, taking courses which will lay the ground work for seminary education (such as biblical languages and theology). They begin to familiarize themselves with the current events of the Synod and take part in many of the seminary’s theological conferences even while an undergrad. After college, these young men come to the seminary with clarity of vocation. What a blessing it is when one is confident in his goals, advancing steadily and faithfully toward one, set purpose in life’s work, especially amidst an increasingly aimlessly wavering culture!

Do you want to learn more? What are some of the specific things in which CA–HS students will be involved? One signature event we created is called pastoral shadowing, where three or four students will spend a day with a local pastor in the context of the congregation. There are classes on the Lutheran Confessions, the Catechism and also modern issues facing the church. There are fireside chats with theologians where the students have the opportunity to ask questions. There are student-led discussions in the dorms in the evening. There are the four daily offices observed in Kramer Chapel. And, of course, there is always Cedar Point.

Come and be a part of this life-changing event!

Rev. Andrew T. Yeager serves as an Admission Counselor and Director of Christ Academy. He can be contacted at Andrew.Yeager@ctsfw.edu or 260-452-2178. More details about Christ Academy—High School can be found at www.ctsfw.edu/ChristAcademy.

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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 get to know others who have your same aspirations while finding direction for your future.

This year, our professors will lecture on:
- Demonology: Satan’s Biography—Rev. John Dreyer
- The Theology of St. Paul for Today—Dr. Peter Scaer
- Sin in the Lutheran Confessions—Dr. Naomichi Masaki
- Luther’s Letters of Spiritual Counsel—Prof. John Pless
- The Problem of Evil and A Christian Response—Rev. Andrew Yeager

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.
The Board of Regents, faculty, staff and student body of Concordia Theological Seminary, Fort Wayne, celebrated another milestone in the building of the Walther Library expansion project by taking occupancy of the first phase of the expansion on Dr. Martin Luther’s birthday, November 10, 2011. “This is truly a significant achievement in a project that will benefit CTS students here and throughout the world today and into the future. First and foremost, we are thankful for God’s blessing on this project. We also recognize the incredible support from our donors who have helped make this a reality,” commented CTS President, Dr. Lawrence R. Rast Jr.
Attention future pastors or deaconesses! Please join us at one of our next Prayerfully Consider Campus Visits Concordia Theological Seminary—Fort Wayne, Indiana

2012 Dates
March 22–24
or
October 11–13

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

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

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

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

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

Please call 1.800.481.2155 with any questions or go to www.ctsfw.edu/PCV. Online registration: www.ctsfw.edu/PCV

Concordia Theological Seminary
6600 N. Clinton Street • Fort Wayne, Indiana 46825-4966
1-800-481-2155 • www.ctsfw.edu • Admission@ctsfw.edu
Sometimes developments within Lutheranism, or what was once Lutheranism, bring me to the verge of despair. Will there still be any confessional Lutheran Church by the turn of the 22nd century? Conferences as this one in Prague are greatly needed to strengthen our eschatological hope that God would always preserve His faithful remnant even when confessional truths seem to be forgotten.

Dr. Timothy C. J. Quill, Dean of International Studies at CTS; Dr. David C. Birner, Interim Co-Executive Director Office of International Mission LCMS World Mission; and Dr. Albert B. Collver III, Director of LCMS Church Relations chat while walking to worship services at Church of St. Michael in Prague. (Photo by LCMS Communications/Al Dowbnia)

The ninth International Lutheran Theological Conference held in Prague, October 4-7, 2011, saw some 71 Lutheran church leaders, theologians, pastors and missionaries from 20 countries gather under the theme “Lutheranism in the 21st Century.”

The conference, organized by Concordia Theological Seminary, Fort Wayne, saw some exciting new changes. Dr. Timothy C. J. Quill, Dean of International Studies at CTS, commented, “This is the first time the Fort Wayne seminary has worked in partnership with the LCMS President’s Office and the LCMS Office of Church Relations. Working with Dr. Albert B. Collver III, Director of LCMS Church Relations, and drawing on logistical support from Rev. David Jurech (Evangelical Church of the Augsburg Confession in the Czech Republic) made it possible to hold the conference in the historic city of Prague and to broaden participation to new countries.”

Countries not previously represented at the conference included Belgium, Czech Republic, Hungary, Japan, Portugal, Slovakia and Spain.

The important role this conference plays is revealed in the observations of the attendees. “Sometimes developments within Lutheranism, or what was once Lutheranism, bring me to the verge of despair. Will there still be any confessional Lutheran Church by the turn of the 22nd century? Conferences as this one in Prague are greatly needed to strengthen our eschatological hope that
God would always preserve His faithful remnant even when confessional truths seem to be forgotten,” explained Rev. Alexey Streltsov (S.T.M. from CTS in 2010), Rector of the Lutheran seminary in Novosibirsk, Russia. “As a result of this conference, I am convinced that confessional and traditional Lutherans worldwide will need to interact more and perhaps even create some sort of overarching structure that would help us survive amidst surrounding challenges. Historic roots, strong confessional character and an evangelistic mindset would then be united to form the proper Lutheran identity for the 21st century that would preserve the Gospel of Jesus Christ.”

“It is gratifying to see how this conference, which began as an effort to foster relationships between confessionally committed Baltic Lutherans and other churches formerly under the Soviet yoke, has now grown into a much larger and more comprehensive body of churchmen and theologians including the Confessional Lutheran Churches of Europe, the UK, Baltic, Scandinavia, Central Asia and East Asia,” offered Dr. Charles Evanson, CTS ordained staff member deployed to Lithuania. “Acquaintances have become close friends, colleagues and co-workers in the resurgence of a vital and vibrant Lutheranism fully committed to the truth of God’s enscriptured Word, the Creeds and the Confessions of the Lutheran Church.”

Presenters from Europe, Asia and North America addressed a variety of critical issues facing the Lutheran Church today with an emphasis on theological education. Dr. Matthew C. Harrison, LCMS President, delivered an articulate analysis of the current state of Lutheranism around the world under the theme, “A Vision for World Lutheranism.”

Presentations by CTS faculty included “Pastoral Formation in the 21st Century: The Pedagogical Implications of Globalization” by CTS President Dr. Lawrence R. Rast Jr.; “Theological Education in International Missions in the 21st Century” by Dr. Quill; and “The Shape of Lutheran Ecclesiology” by Dr. Evanson.

Rev. Streltsov gave a thought provoking paper on “Lutheran Education in View of 21st Century Communication Technologies.” The paper spells out the necessity of maintaining robust residential seminaries to prepare properly a strong Lutheran pastorate while drawing on technology to supplement theological education.

Following the conference, President Rast observed, “The conference created tremendous energy that I believe will drive Lutheran mission in Europe in the next decade.”

Dr. Timothy C. J. Quill serves as Dean of International Studies at Concordia Theological Seminary, Fort Wayne, Indiana. You may contact him at Timothy.Quill@ctsfw.edu or 260-452-2137 to learn more about the work of CTS faculty and students around the world.

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President Rast Receives CHI Award

Each year Concordia Historical Institute, the Department of Archives and History of The Lutheran Church—Missouri Synod, celebrates exemplary accomplishments in the field of American Lutheran History. This year 16 historians, including CTS President Lawrence R. Rast Jr., were recognized with awards.

Dr. Rast’s award was in the journal article category for his work, “J. A. O. Preus: Theologian, Churchman, or Both?” which appeared in Concordia Theological Quarterly, volume 74, numbers 1-2, January/April 2010 (an online version of the article is on the seminary’s media website at http://media.ctsfw.edu/2867).

Commenting on Dr. Rast’s article, presenter Marvin Huggins, Associate Director of Concordia Historical Institute, (pictured above with Dr. Rast) stated, “Men of achievement often shape their generation and those to come. This intriguing study presents the dual benefits of being a churchman and theologian, and in that successful enterprise allows readers to see the role of a church leader in a distinctive light that is so necessary for today.”

For his part, Dr. Rast described the article this way, “I used both the archives at the seminary and at Concordia Historical Institute in the hope of unearthing the “real” J. A. O. Preus. President Preus was the kind of individual who drew forth strong responses, both positive and negative. Authoring this paper led me to see him as a typically complex human being and created an even deeper appreciation for his work on behalf of The Lutheran Church—Missouri Synod.”

CTS Hosts LCMS-ACNA Dialogue

The third dialogue between The Lutheran Church—Missouri Synod and the Anglican Church in North America (ACNA), held October 27–28, 2011, on the campus of Concordia Theological Seminary, Fort Wayne, addressed “Contemporary Issues Facing the Church in North America.”

Presentations focused on cultural questions and challenges facing the church today, from biblical interpretation, to human sexuality and ministry, to Christian theology and technology in a post-Christian age.

Representing the LCMS were Synod President Dr. Matthew C. Harrison; Dr. Lawrence R. Rast Jr., President of Concordia Theological Seminary, Fort Wayne, Indiana, and Chairman of the LCMS Commission on Theology and Church Relations (CTCR); Dr. Albert B. Collver III, Director of Church Relations—Assistant to the President; Dr. Joel Lehenbauer, Executive Director of the CTCR; Rev. Larry Vogel, CTCR Associate Executive Director; and Dr. Frederic Baue, a retired pastor.

The ACNA representatives were Bishop Rev. Dr. Ray Sutton of the Diocese of Mid-America; Dr. Grant LeMarquand, Professor of Biblical Studies and Mission at Trinity School for Ministry, Pittsburgh; and Dr. Jonathan Riches, Assistant Academic Dean and Associate Professor of Liturgics and Theology at the Reformed Episcopal Seminary, Blue Bell, Pennsylvania.

Dr. John Stephenson, Professor of Historical Theology at Concordia Lutheran Theological Seminary, St. Catharines, Ontario, Canada, represented Lutheran Church—Canada.

For the host institution, Dr. Rast welcomed the dialogue partners stating: “The church finds itself facing a crucial moment in history. It is imperative that we maintain our faithful confession.” CTS professors Dr. William Weinrich and Dr. Cameron MacKenzie guided the participants in considerations of the possible future of both church bodies.

“While there are many areas of agreement between the ACNA and the LCMS, there also are differences,” said Dr. Collver. “The dialogue has taken an open and honest approach in recognizing differences between the church bodies.”

President Harrison, who spoke on the challenges and opportunities facing today’s church, hopes the dialogues with the ACNA will help “strengthen and encourage creedal and evangelical Christians in these last dark days. It is refreshing to discuss with people who are creedal, evangelical and believe the Bible,” he said.

The fourth dialogue, tentatively planned for March 29-30, 2012, at the Nashotah House near Milwaukee, will address the theme of “Worship and Liturgy.”

This modified version of an article from Reporter Online, www.lcms.org/reporter, the national newspaper of The Lutheran Church—Missouri Synod, has been reprinted with permission from the Reporter.
Continuing Education Opportunities 2012

Dr. K. Detlev Schulz
St. Cloud, Minnesota
February 13–15, 2012
The Missionary Nature of the Church in the Book of Acts and Lutheran Literature (1.5 CEU)

Dr. David P. Scaer
Atlanta, Georgia
April 24-26
Ministry and Ordination (1.5 CEU)

Dr. James G. Bushur
Wheaton, Illinois
May 9–11, 2012
Let Us Die that We May Live: Confessing Christ with the Noble Army of Martyrs (1.5 CEU)

Dr. Dean O. Wenthe
Camp Okoboji—Milford, Iowa
May 21–24, 2012
The Role of the Old Testament in the Church Today (3 CEU)

Dr. Arthur A. Just Jr.
Austin Texas
June 4–6, 2012
How First-Century Christians in the Book of Acts Walked Together as They Confessed the Faith (1.5 CEU)

Dr. K. Detlev Schulz
Jackson, Wyoming
June 6–8, 2012
Theological Ethic (1.5 CEU)

Prof. Jeffrey H. Pulse
Grand Rapids, Michigan
June 11–15, 2012
No More “Peek-A-Boo” Jesus: The Christology of the Old Testament (3 CEU)

Dr. Naomichi Masaki
Kearney, Nebraska
June 11–15, 2012
Formula of Concord in the Life of the Church (3 CEU)

Dr. James G. Bushur
Riverton, Utah
June 13–15, 2012
Christianity in Conflict: 2nd Century Faith as Model for the 21st Century Church (1.5 CEU)

Dr. K. Detlev Schulz
Shawano, Wisconsin
June 25–27, 2012
Lutheran Missiology (1.5 CEU)

Dr. Naomichi Masaki
Cheyenne, Wyoming
June 25–29, 2012
Luther's Catechetical Instruction According to His Lectures on Genesis (3 CEU)

Dr. Naomichi Masaki
Paris, Texas
July 23–27, 2012
The Lutheran Way with the Liturgy (3 CEU)

Dr. Paul R. Raabe
Flathead Lake, Montana
July 30–August 3, 2012
Zion and the Nations: Isaiah’s Vision for Today (3 CEU)

Dr. Charles A. Gieschen
Concordia, Missouri
August 1–3, 2012
Confronting Confusion About the End-Times (1.5 CEU)

Please visit our website regularly for additional information at www.ctsfw.edu/CE
Register online now at www.ctsfw.edu/CE
For more information please contact Kara J. Mertz at CE@ctsfw.edu or Prof. Jeffrey Pulse at Jeffrey.Pulse@ctsfw.edu ※ 260-452-2103 ※ Fax: 250-452-2121.

Symposia Series 2012 Draws Large Audience

Well over 600 people attended Symposia Series 2012 on the CTS campus January 17–20. These numbers are up again from last year as theologians from around the world choose to make the CTS Symposia an important part of their schedule each year.

Highlights from this year’s Symposia include outstanding presentations by world renowned theologians, dedication of furniture for the library expansion and the announcement of a festschrift in honor of the recently retired CTS president Dr. Dean O. Wenthe.

The videos of the presentations from this year’s Symposia will soon be available at the CTS Media Site, media.ctsfw.edu. Simply search under Listen/View Conferences and Events, then Symposia.

Plans for Symposia Series 2013, which will take place January 22–25, 2013, are underway. Watch the seminary website www.ctsfw.edu for updates as they become available.

Dr. Charles Gieschen welcomes Dr. Richard Bauckham to the Symposia podium for his presentation “Jesus and the Eyewitnesses Reexamined.”
**Military Project: Bringing the Peace of Christ to Those Who Serve**

*By Deaconess Carolyn Brinkley*

**THANK YOU** for your continued support of the Military Project and its important mission of bringing the mercy of Christ to the war zone. The news media may report of troops returning, but there are still many military personnel serving in dangerous places experiencing the horrors of war. Daily they are confronted with life and death issues. It is in this venue that the Military Project has opportunity to bring the peace of Christ to those suffering in the midst of war by aiding LCMS chaplains and those they serve.

**Items of spiritual support in Body and Soul Care Packages include:**

**Christians Can Be Soldiers**

by Martin Luther

Although these words were written nearly 500 years ago, they offer timeless consolation to troubled soldiers. This book answers questions of morality that weigh heavily on the hearts of those engaged in mortal combat. It assures them they are God’s instruments of protection and quiets the guilty conscience.

**Hymns of Comfort and Peace: Hearing God’s Promises in Times of Need (CD)**

While serving five primitive camps in a dangerous area of Afghanistan, Chaplain Frese wrote, “I was listening to the Good Shepherd Institute CD today. That music just melts my heart. Thank you for sending it.” These 35 beautiful hymns bring the presence of Christ to the battlefield. We also send this CD to families of chaplains and military personnel as they wait and pray for their loved one’s safe return home.

**Voice of Bethlehem (CD)**

We mail the Divine Service via CD every two weeks. Often soldiers don’t have a chaplain. Voice of Bethlehem incorporates them into the Holy Christian Church no matter where they are or what adversity they are facing. When her son was serving on the front line in Afghanistan, Deaconess Cheryl D. Naumann wrote, “You have provided something so precious in a situation where he has no worship.”

We greatly appreciate your support in helping the Military Project to continue the important work of body and soul care to those who courageously and steadfastly defend our country in war-torn lands. What a great privilege it is partnering with you to bring the peace of Christ to those who leave home, family and country so we and our families can live in peace and security.

**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 260-452-2140.

**Monetary donations can be mailed to:**

Concordia Theological Seminary
Attn: Military Project Coordinator
6600 North Clinton Street
Fort Wayne, IN 46825

Deaconess Carolyn Brinkley serves as Coordinator for the Military Project at Concordia Theological Seminary, Fort Wayne, Indiana. You may contact her at MilitaryProject@ctsfw.edu or 260-452-2140.

“I received your package today. Thank you so much. The *Christians Can Be Soldiers* books are very helpful for soldiers struggling with their duties as soldiers, and the *Good News* magazines are, as usual, very beautiful. I’m certain soldiers will grab those quickly and read them.” Chaplain Edward Wright (pictured with Specialist Jenna Newell)
Seminary Guild Raising Funds for Classroom Technology Updates
By Dr. Cynthia E. Lumley

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 total cost for the project is $30,000.

At present the seminary only has two classrooms equipped with projectors and a handful that get shuffled from classroom to classroom throughout the day. To ensure that professors always have the tools they need available to them, each classroom will be equipped with its own LCD projector. 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 insights with one another!

This project will allow more students like Lisa Stapp to study theology at a Master’s level. Lisa has a physical disability which means that she is reliant on a wheelchair and an army of caregivers. In addition, she only travels outside of her home to attend church and doctor’s appointments. But this in no way dampens her diaconal spirit! Lisa brings her own unique gifts and experiences to the program, as do all the students.

Lisa is in our distance M.A. in Deaconess Studies Program and hopes to be certified as a deaconess in The Lutheran Church—Missouri Synod after she graduates. She takes some classes online and, although she is not able to travel to Fort Wayne for the on-campus intensives, she still participates—via her computer! The morning classes are recorded for her to watch later, and she joins the afternoon classes via WebEx technology. She can see and hear the instructor and her classmates, and they can see and hear her via a screen at the side of the classroom. This allows Lisa to participate in the lively discussions as well as hearing the lectures.

She even joins in the evening social activities via computer. Lisa’s loving nature and wonderful sense of humor shine through in all her communications. When introducing herself to the other distance students, Lisa posted, “I know that you can’t see... I am jumping up and down with great delight to be here! What could be better than spending time (even virtually) with other people who find great pleasure in learning and relearning what God has done and continues to do in the lives of His people?”

We are truly blessed to have Lisa as a member of our seminary community, and we thank God for her and for the technology that allows her to study with us.

Dr. Cynthia E. Lumley serves as Associate Director of Deaconess Studies at Concordia Theological Seminary, Fort Wayne, Indiana. For additional information on Deaconess Studies, please contact her at Cynthia.Lumley@ctsfw.edu or 260-452-2225.
On these pages we have shared Profiles of people and congregations that have given in support of Concordia Theological Seminary. In this issue we explore another group of people that have faithfully supported the men and women being formed as servants in Jesus Christ who teach the faithful, reach the lost and care for all.

On October 21, 2011, a group of nearly 60 of God’s people came together for an event hosted in Wichita, Kansas. The event, based upon John 17:8a, was intended as a time of fellowship and a partnership opportunity, an occasion for long-standing seminary friends to invite new friends to learn about Concordia Theological Seminary.

The evening opened with the attendees being blessed by a wonderful organ recital given by the gifted Rev. Kantor Roger M. Goetz at Holy Cross Lutheran Church in Wichita. The event then continued at the Wichita Country Club, where the group enjoyed refreshments and presentations given by CTS President Dr. Lawrence R. Rast Jr. and several students.

As part of the evening, Dr. Dennis L. Ross from our Board of Regents asked the guests to consider renewing a pledge of support and/or making a first-time gift of support. He shared the exciting news that an anonymous individual has put up a $500,000 challenge match for this event and others like it. The anonymous donor, like the guests attending, believes in Concordia Theological Seminary and personally supports the mission. Bolstered by this match, God’s people, including both long-standing and new friends, gave or pledged nearly $100,000 in new gifts, not including the match amount.

Over the last nine years this group of God’s people from the state of Kansas has given and pledged over $1,000,000 in support of the mission and students of Concordia Theological Seminary—truly a Profile in Giving!

I invite you back to these pages to hear more stories, more Profiles in Giving. And I look forward to sharing your Profile with your fellow redeemed.

Mr. Gary L. Nahrwold serves Concordia Theological Seminary as Assistant Vice President for Institutional Advancement. If you would like to discuss ways to support the men and women being formed to teach, reach and care, feel free to contact him at Gary.Nahrwold@ctsfw.edu or 877-287-4338, ext. 2277.

Your gift of support TODAY will keep on giving eternally as the Gospel is shared!

Enclosed is my gift of:
☐ $5,000 ☐ $1,000 ☐ $500 ☐ $250 ☐ $100 ☐ Other $ ______

In support of:
☐ Pastoral and Deaconess preparation ☐ Student Aid
☐ Other seminary approved program: _____________________

Giving methods:
☐ My check is enclosed, payable to: Concordia Theological Seminary
☐ Please charge my ☐ VISA ☐ MasterCard ☐ Discover
Card #: __________________________ Exp. Date: ______
☐ Signature: _________________________________________

Or donate online at www.ctsfw.edu/SupportCTS

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Gift matching opportunity:
If your employer matches charitable contributions, remember to request matching funds from your company.

Please send me information on:
☐ Endowments ☐ Including CTS in my will
☐ Estate planning ☐ Gift Annuities

Please detach and mail to Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, Indiana 46825
Survey Coming Your Way
Be sure to watch your e-mail for a CTS alumni survey. This brief survey will give you the opportunity to give us feedback on how the seminary can assist your parish ministry, as well as let us know what kind of reunions you would like to attend.

Alumni Reunions 2012

In conjunction with the Baccalaureate Matins service and graduation exercises, the alumni events will include food, opportunities for informal social gatherings, campus tours and time to enjoy area attractions, 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 Dr. Timothy Puls at 260-452-2260 or Alumni@ctsfw.edu.

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.

KANTOREI Easter Tour 2012

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

Thursday, April 12
Trinity Lutheran Church
220 S. Second Street
Springfield, Illinois
217-522-8151
www.trinity-lutheran.com
Service Time: 7:00 p.m.

Friday, April 13
Concordia Seminary Chapel of St. Timothy and St. Titus
801 Seminary Place
St. Louis, Missouri
314-505-7000
www.csl.edu
Service Time: 7:00 p.m.

Saturday, April 14
Immanuel Lutheran Church
645 Poplar Street
Terre Haute, Indiana
812-232-4972
www.immanuelevluth.org
Service Time: 4:00 p.m.

Sunday, April 15
Ascension Lutheran Church
8811 St. Joe Road
Fort Wayne, Indiana
260-486-2226
www.csl.edu
Service Time: 4:00 p.m.

Concordia Theological Seminary Alumni Class of 1980 gathered on campus in 2010.
For centuries Lutherans have had to think through various aspects of the relationship between the church and state. To do so they examined the Holy Scriptures and the Lutheran Confessions. Today we must do the same.

Issues today include whether Christian symbols can adorn public places, whether “Choose Life” is permitted on state-issued license plates, whether Lutheran pastors have to report sexual abuse confessed to them, whether Lutherans should ever “worship” in the public square with non-Christians, whether Lutheran school teachers work primarily under the authority of the church or of the state, etc.

These questions are unique to our time. However, as the Lord reminds us in Ecclesiastes, “There is nothing new under the sun.” Therefore, we must turn to the Bible to discern the Word of God that speaks to these issues. In it we will not find passages that specifically address license plates, reporting of sexual abuse, etc. We will find, however, the Word of the Lord that underpins the discussion of church-state issues. Please keep this perspective in mind as you work through the following Bible study:

1. A Christian lives in two worlds at the same time. These are referred to as the “left-hand and right-hand kingdoms,” or the “earthly and heavenly kingdoms,” or the secular and spiritual kingdoms. Read Colossians 1:15-20 and Ephesians 1:22. Who rules over each of these kingdoms? Why?

2. God has given us wonderful gifts in each of the two kingdoms. In the kingdom of the left He has given us our homes, family, jobs, talents and abilities. In the kingdom of the right He gives us our salvation in Christ and the Holy Spirit who dwells in us. Read 1 Peter 3:13-16. How does God expect us to use our right-hand gifts in the kingdom of the left?

3. Some country’s governments are elected, some take power through a coup d’état and some are inherited dictatorships or monarchies. Some governments are good. Some are repressive and tyrannical. Read Romans 13:1-7 and Matthew 22:15-22. Regardless of the level of morality of a government, what is a Christian’s duty with respect to it?
4. In certain instances a Christian is asked to do two conflicting things, one by the government and the other by God. This does not happen as frequently in the United States as it does in countries with tyrannical governments. However, it could happen more frequently in the United States as our country becomes less and less Christian.

   An example of this situation might be a country that says a woman could have only one child and that subsequent children must be aborted. However, God’s Word says that this policy violates the Fifth Commandment and also God’s expectation that a woman will be fruitful and multiply. Read Acts 5:27-29 and Acts 4:18-29. What does God say about situations where governmental and biblical commands conflict? ____________________
   ____________________
   ____________________
   ____________________

5. The First Amendment of the United States Constitution says that our government may not establish a national religion or church body. It also says that the government must allow the free exercise of all religions. Because of these clauses, our courts and legislators may not create or judge biblical doctrine. Read John 18:33-38. From Jesus’ answers to Pontius Pilate’s questions, what is God saying about a government’s right to determine doctrine? ____________________
   ____________________
   ____________________
   ____________________

6. Christians routinely pray for their country, for their elected leaders and for other people in authority over them. They do this in church and individually. Read I Timothy 2:1-2. What thing should the church of Christ pray for so that the church can best go about its Gospel work? ____________________
   ____________________
   ____________________

There will always be a tension between the secular and the sacred as we live this side of heaven. When the Lord returns and we live in the “New Heaven and New Earth,” that tension will be gone. The secular and the sacred will be one as we live in the very presence of Christ Himself!

Rev. Prof. Richard T. Nuffer serves as Associate Professor of Pastoral Ministry and Missions at Concordia Theological Seminary, Fort Wayne, Indiana. You may contact him at Richard.Nuffer@ctsfw.edu.

CONCORDIA THEOLOGICAL SEMINARY
Calendar of Events

February 2012

February 5  First Sunday Brunch, Katherine Luther Dining Hall, 11:00 a.m.–1:00 p.m.

March 2012

March 4  First Sunday Brunch, Katherine Luther Dining Hall, 11:00 a.m.–1:00 p.m.
March 22–24 Prayerfully Consider Campus Visit
March 25  Passion Choral Vespers with Schola Cantorum, Kramer Chapel, 4:00 p.m.

April 2012

April 1  First Sunday Brunch, Katherine Luther Dining Hall, 11:00 a.m.–1:00 p.m.
April 15  Easter Choral Vespers with the Seminary Kantorei, Kramer Chapel, 4:00 p.m.
April 20–22 Spring Confirmation Retreat

May 2012

May 1  Vicarage and Deaconess Internship Assignment Service, Kramer Chapel, 7:00 p.m.
May 2  Candidate Call Service, Kramer Chapel, 7:00 p.m.
May 6  First Sunday Brunch, Katherine Luther Dining Hall, 11:00 a.m.–1:00 p.m.
May 17  Deaconess Placement Service, Kramer Chapel, 10:00 a.m.
May 17–18  Alumni Reunions
May 18  Baccalaureate, Kramer Chapel, 10:00 a.m.
May 18  Graduation, Kramer Chapel, 6:00 p.m.

For additional information concerning any of these events, please visit www.ctsfw.edu or phone 260-452-2100.
Concordia Theological Seminary presents
Organist Workshops &
Service Playing for Pianists

Who should attend?
These workshops are designed for parish keyboardists of varying ability levels to help increase their knowledge and skills on this important instrument of the church. These workshops are for organists/pianists who are already playing, whether they are experienced veterans or new organists/pianists recently drafted into helping at their parish.

Formal organ/piano lessons are not a prerequisite, but some familiarity with the instrument is important. At a minimum, participants should have proficient keyboard skills. They should be able to read and play both treble and bass clefs simultaneously, such as playing a hymn on manuals alone.

June 18–22, 2012
Primer Level for Organists
and
Service Playing for Pianists

June 25–29, 2012
Level I for Organists

For further information, call 260-452-2224 or e-mail OrganWorkshops@ctsfw.edu with any questions or go to www.ctsfw.edu/OrganWorkshops.