The Baptismal Life
By Arthur A. Just Jr.

Baptism Is Not Simple Water Only
By David P. Scaer

Dr. Luther on the Pattern of Holy Baptism:
Like Children Dying and Rising in Christ
By Travis J. Loeslie
From 1992-1996 I was privileged to serve as the pastor of Ascension Lutheran Church in Madison, Tenn. During those years one thing came up over and over and over again: Baptism. Lutherans, Baptists, Disciples of Christ and other Christian traditions—we all agreed that Baptism was important. However, we did not agree as to what Baptism, to use the words of Luther’s Small Catechism, “gives or profits.” We Lutherans confessed something different than everyone else—something that we were completely convinced came from the Bible itself, namely, that Baptism “works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare.”

As Lutherans we all know this. However, what perhaps we don’t know as well is just how highly Luther valued Baptism. As he wrote in another context: “Indeed, if I had the matter under my control, I would not want God to speak to me from heaven or to appear to me; but this I would want—and my daily prayers are directed to this end—that I might have the proper respect and true appreciation for the gift of Baptism, that I have been baptized” (Luther’s Works, 3:165).

For Martin Luther, Baptism is inextricably linked to the chief doctrine of Christianity—justification by grace for Christ’s sake through faith. Baptism is the ordinary means through which the Holy Spirit applies the merits of Christ’s suffering, death and resurrection to sinners. For Luther, Baptism is where the saving righteousness of Christ is applied to sinners. It is God’s act through water and the Word of God.

Because Baptism is God’s work, its effects are sure and certain. Commenting on Psalm 110:3, Luther notes: “Here Christ presents a parable or picture of the spiritual birth. The wind illustrates the same thing as the dew at dawn. Both pictures beautifully present the operation whereby Christians, or children of God are made—not by the power or intellectual capacity of men but only by the heavenly operation of the Holy Spirit, and yet through the Word, the preaching of the Gospel, and Baptism. . . . You can see the water of Baptism as you can see the dew. . . . but you cannot hear or understand the Spirit, or what He accomplishes thereby: that a human being is cleaned in Baptism and becomes a saint in the hands of the priest, so that from a child of hell he is changed into a child of God. Nevertheless this is truly and actually accomplished. One has to say, in view of the power which attends it, that the Holy Spirit was present at the event and was making believers by means of water and the Word. No human power can possibly accomplish this” (Luther’s Works, 13:303).

The main articles in this issue of For the Life of the World all underscore this uniquely biblical perspective, which we as Lutherans confess. Dr. Just, Dr. Scaer and Pastor-elect Loeslie all stress the gracious and merciful character of Baptism, particularly the central place it holds in our identity as the redeemed people of God.

The Bible clearly teaches the divine character of Baptism—it is God’s work! Luther captured this reality so clearly and we confess along with him that Baptism is pure grace—God’s gift in Christ that gives everlasting life. Baptism is central to who we are in Christ, as Luther captured so well in his baptismal order of 1526: “The almighty God and Father of our Lord Jesus Christ, who hath regenerated thee through water and the Holy Ghost and hath forgiven all thy sin, strengthen thee with His grace to life everlasting. Amen” (Luther’s Works, 53:109). Or, as we sing it:

God’s own child, I gladly say it:
I am baptized into Christ!
He, because I could not pay it,
Gave my full redemption price.
Do I need earth’s treasures many?
I have one worth more than any
That brought me salvation free
Lasting to eternity!

(Lutheran Service Book, 594:1)

In His service,

Lawrence R. Rast Jr.
President, Concordia Theological Seminary


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By Arthur A. Just Jr.
The baptismal life is a journey to full communion with Christ in heaven, a life lived under the cross, a life lived in Christ, hearing His holy Word and feeding upon the holy food of His body and blood that sustains us on our journey. The baptismal life is lived around a table where the same Christ, who united Himself to us by giving birth to us in a watery grave now feeds us the holy food of His very body and blood.

7 Baptism Is Not Simple Water Only
By David P. Scaer
Baptism is the continuation of how God gave life to creation through water, but now in this sacrament He gives life to sinners trapped in death. Just as the water at the Creation was the means out of which the earth arose, the water of Baptism has become the means of grace in creating and sustaining faith. In water, creation arose and in the water of Baptism the Church, God’s creation, was born.

9 Dr. Luther on the Pattern of Holy Baptism: Like Children Dying and Rising in Christ
By Travis J. Loeslie
For Luther, the point is not that infants have faith. God creates faith where and when He pleases. The Church has never baptized on the basis of faith. We baptize because Jesus said so. Luther’s Anabaptist opponents cannot prove that infants do not have faith. Infant faith is a great and precious mystery of God’s handiwork. It is not on display for man to judge if it is there or not. Of course, infants may believe! When God speaks, it is so, whether He is speaking creation into existence, raising Jesus from His Easter tomb or giving faith to an infant in Baptism.
The Baptismal Life

By Arthur A. Just Jr.
“Remember your Baptism.”

How many times have we heard our pastors tell us that? Yet for most of us who were baptized as infants, we can’t remember our Baptisms. We remember them only through photos of that day and the memories of our family.

How many of us know the day we were baptized? I didn’t know what day I was baptized until the day of my grandmother’s funeral at St. Paul’s Lutheran Church in Providence, R. I., where her father, my great-grandfather, was a pastor, and where I was baptized. I looked it up in that old book of baptisms, confirmations, deaths and marriages. There it was—the 19th of July 1953, 43 days after I was born, the beginning of my baptismal life.

The day of our Baptism is the most momentous day in our lives, the day we got death over, dying with Christ and rising with Him to a life that never ends. Ironic that our baptismal life begins by dying, by crossing that boundary from death to life, from darkness to life. Baptism is a passover from death to life in Christ—our pascha—the ancient word for passover and for Easter. In Baptism we are joined to the Paschal Lamb who was slain and raised again. Baptism may begin with dying but it ends with Easter, with the resurrection of our bodies with Christ, who has conquered death by His death.

In the early Christian communities it was easier to remember your Baptism since most of the newly baptized were adults, and the entire life of the Church was ordered around evangelizing, catechizing and baptizing those who knew not Christ so that they might have communion with Him. Early baptismal liturgies were rich in biblical imagery, captured by Luther in his flood prayer that is now a prominent part of our baptismal liturgy. In Luther’s prayer, we remember believing Noah and his family, eight souls in all who were preserved on the ark, as well as the people of Israel who were led through the water on dry ground. Luther’s prayer asks that those who are to be baptized be

Bless[ed] with true faith by the Holy Spirit, that through this saving flood all sin in them, which has been inherited from Adam and which they themselves have committed since, would be drowned and die . . . [and] that they be kept safe and secure in the holy ark of the Christian Church.

Now that is a memorable prayer!

Early baptismal fonts also reflected the realities of the baptismal life as dying and rising with Christ. In many early Christian fonts, those who were to be baptized descended down into a pool of water where they were immersed three times—in the name of the Father and the Son and the Holy Spirit—but also for the three days Christ spent in the tomb, showing how in Baptism they were buried with Christ by Baptism into His death. In Baptism the old Adam is drowned and dies a watery death by being joined to Christ and His suffering and dying. But after drowning and dying, the newly baptized would ascend out of this watery tomb, rising up from the font just as Christ was raised from the dead by the glory of Father.

Early baptismal fonts were also shaped like a womb to signify the rebirth of the newly baptized to newness of life, rebirth to the baptismal life. Baptism is both...
death and resurrection (Romans 6) and rebirth (John 3)—our tomb and our womb—capturing the two prominent images of Baptism in the New Testament. Easier to remember Baptism when fonts looked like tombs and wombs.

The baptismal life is a journey to full communion with Christ in heaven, a life lived under the cross, a life lived in Christ, hearing His holy Word and feeding upon the holy food of His body and blood that sustains us on our journey. The baptismal life is lived around a table where the same Christ, who united Himself to us by giving birth to us in a watery grave now feeds us the holy food of His very body and blood. Baptism begins with death and it continues with death in the Lord’s Supper, for as St. Paul says, “as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes” (1 Cor. 11:26).

Many newly baptized are surprised that after Baptism their lives get worse instead of better. Suffering increases, the onslaught of the devil intensifies, temptations to sin become more acute. To remember our Baptism during these times of trial is to remember to return to His table to be united to Him by eating His body and drinking His blood that sustains us on our journey and equips us for the battle ahead. As our liturgy of Corporate Confession and Absolution (Lutheran Service Book, 291) states, “Therefore, whoever eats this bread and drinks this cup, confidently believing this Word and promise, dwells in Christ and Christ in him and has eternal life.”

To remember our Baptism is to know that now, in Christ, our suffering has meaning. To be baptized in Christ is to share in His suffering, to see our own lives defined by His suffering. As St. Paul says, to live the baptismal life is to be “afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying around in the body the death of Jesus so that the life of Jesus also may be manifested in our bodies” (2 Cor. 4:8-10).

To remember our Baptism is to know that we are not alone, that Christ goes with us all the way and that if we are in Christ, we have the company of saints to help us remember that our baptismal life is the way to paradise:

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus, the Pioneer and Perfecter of our faith, who, for the joy set before Him, endured the cross, despising shame, and is seated at the right hand of the throne of God. (Heb. 12:1–2)

The Rev. Dr. Arthur A. Just Jr. (Arthur.Just@ctsfw.edu) serves as professor and chairman of the Exegetical Theology Department at Concordia Theological Seminary, Fort Wayne, Ind.
Baptism Is Not Simple Water Only

By David P. Scaer

Everyone brought up on the old Lutheran Church—Missouri Synod catechism learned the words, “Baptism is not simple water only, but it is the water comprehended in God’s command and connected with God’s word.” The newer version in the Lutheran Service Book (LSB) offers something similar: “Baptism is not plain water, . . .”

Water in whatever form it exists is never plain, simple or ordinary. Ask anyone who is not allowed to drink anything in the 12 hours before an ordinary medical procedure. Deprived of water for a few hours and the only thought is when will we get the next drink of water. Children at play need water. To perform athletes must keep themselves hydrated. Water is what life is all about. Water is life. People on the East Coast whose homes were ruined in November by the ocean swell or carried out to sea also have a few thoughts about how deadly water can be. Rivers overflowing their banks wreak havoc.

Water has its origin in the Creation. Genesis says after God separated the light from darkness, He created water in which He then encased the earth so that above it was the earth’s canopy and below its foundation. Like the water of Baptism, the water out of which the world was created was included in God’s word and connected with His command. He spoke the word and water was commanded into existence. Life so depends upon water that the words water and life are virtually synonyms. Finding water on the moon and the planets of our solar system holds out the possibility of extraterrestrial life, so some scientists hypothesize. Baptism is the continuation of how God gave life to creation through water, but now in this sacrament He gives life to sinners trapped in death.

Just as the water at the Creation was the means out of which the earth arose, the water of Baptism has become the means of grace in creating and sustaining faith. In water, creation arose and in the water of Baptism the Church, God’s creation, was born. Baptism comes with the promise that the new creation to which it gives birth will be raised to a level higher than the one found in the Creation.

Ironically, water that is synonymous with life can spell destruction and disaster. Water that brought life to creation would also bring death. All things God created good fell under His curse so that even the water that sustained the world’s life, and without which life was impossible, brought death through the Flood and destroyed all life on earth. That worldwide flood lifted up the ark and rescued Noah, his family and all creation. From these survivors God renewed His world.

Baptism is the continuation of how God gave life to creation through water, but now in this sacrament He gives life to sinners trapped in death.

Just as the water at the Creation was the means out of which the earth arose, the water of Baptism has become the means of grace in creating and sustaining faith.
Baptism is a Christian sacrament established by Christ and given to His Church to entomb our sin in His grave and to raise us to a new life in His resurrection. In Baptism God did something new, but He did it by using His creative word and the water out of which the world came. By making Baptism a water of redemption, He had it as a water of creation and so His original purpose in creation was restored.

Out of water God called forth a perfect creation, and by water He promises to restore what was made imperfect by sin and raise it to a higher level than the original creation. In Baptism we find the hope of a new heaven and new earth in which God and man live in perfect harmony. By calling forth the world from water, God spoke His creative word, and in restoring the fallen world, He spoke a word that redeemed, restored and created the word He spoke was Christ Himself. All things were made through Him, and without Him was not anything made that was made (John 1:3).

Through Him all things in heaven and earth are created, redeemed and restored. Water that was the source of all life has become the source of the life that is given by the word of God in Baptism. Out of the baptismal font a new humanity emerges as the Church, a theme included in the well-known hymn “The Church’s One Foundation” in verse 1: “She is His new creation by water and the Word” (LSB, 644). By Baptism Christ engrafts the Church into Himself, so that its water is not only a life-creating and sustaining element for all of creation, but also a redemptive and restorative water. And the word that is found in, with and under the water of Baptism is not merely vocables by Christ Himself. In Baptism Christ speaks the word and by His word the baptized is drawn into the life of the Trinity, and the Trinity comes to live in the baptized believer. So is fulfilled the promise of Jesus that He and His Father will come and live with believers. Baptism engraves believers into Christ and He is engrafted into them. Christ Himself is the word by which God commanded the world to come out of nothing, and He is the word by which Church is born in Baptism. Peter spoke of how the world was made from water, “by the word of God heavens existed long ago, and an earth formed out of water and by means of water” (2 Peter 3:5). It almost sounds as if the apostle were speaking about Baptism, but as these words stand, they resemble Luther’s explanation of the First Article that God creates and preserves me and all creatures.

Those who do not believe in God can hardly believe that He is the Creator. Denial of God does not allow for belief in Him as Creator. Unbelievers are likely to be unconcerned about how the world originated. If they have any thoughts about this at all, they are more likely to see it as a self-contained mechanism without beginning or end. Or they may see creation only as a collection of random acts without any rhyme or reason. Some Christians may have a bifurcated view regarding Baptism as the foundation of faith, but have no firm beliefs of how the world came into existence. In the 18th century this belief was known as deism. God had created the world but then left it on its own. Theistic evolution, the belief that God created the first forms of life from which ever more complex forms emerged, fits nicely into a deistic view of reality. In the 21st century, secular man has become sufficiently sophisticated that he has removed God from the equation. If some cannot go as far as saying that they have created themselves, they will find the question of who created unimportant.

Man was tasked with caring for creation, and so Christians do their part in preserving it. Concern for the earth is called environmentalism, but this word is used properly for a movement whose ideology eliminates God from the equation of preserving the world. Putting God to the side in how the world was created can be viewed as a functional agnosticism, since He is eliminated from the world’s future. Man may not be acknowledged as the world’s creator, but he has come to think that he can determine what the world will be. This is secularism at its best. Secular comes from the Latin word for world, and for those apart from the world there is no reality. It can also be viewed as a modern paganism since the creation takes on a personality such as Mother Earth. Feminist ideology has no place for God the Father Almighty, who alone is maker of heaven and earth. Christianity sees things differently. The world is not self-originating or self-contained, but it was created and is still sustained by God, who has revealed Himself as the Father through His only Son, Jesus Christ.

Baptism is a Christian sacrament established by Christ and given to His Church to entomb our sin in His grave and to raise us to a new life in His resurrection. In Baptism God did something new, but He did it by using His creative word and the water out of which the world came. By making Baptism a water of redemption, He had it as a water of creation and so His original purpose in creation was restored.

The Rev. John Flamme (CTS 1992), with Brian (CTS 2013) and Jennifer Flamme for the Baptism of his grandson, Jason, at Concordia Lutheran Church, Greenwood, Ind.

The Rev. Dr. David P. Scaer (David.Scaer@ctsfw.edu) serves as professor and chairman of the Systematic Theology Department at Concordia Theological Seminary, Fort Wayne, Ind.
Dr. Luther on the Pattern of Holy Baptism: Like Children Dying and Rising in Christ

By Travis J. Loeslie

Jesus instituted Baptism for His Church: “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit” (Matt. 28:18). He gave this glorious gift starting from the littlest ones among us—the babies. Jesus’ words remind us, “Let the little children come to Me, and do not hinder them” (Matt. 19:14). The smallest babies set the norm for who is baptized in the church. Dr. Luther taught that the norm for Baptism is the infant simply receiving from God’s mercy. We will consider how Luther defended infant baptism and infant faith and what light this sheds on the daily pattern of our lives before God.

I. Luther Defended Infant Baptism Against the Anabaptists.

Luther struggled to maintain the biblical doctrine that babies are to be baptized and that they are Jesus’ greatest examples of faith as pure passivity and receptivity before God. Some of Luther’s greatest opponents were called Anabaptists (Greek for re-baptizers). They thought that the Baptism of an infant could never be enough to save. On some doctrinal points, when they heard Luther preach, they tried to align themselves with Luther. Luther could preach the Gospel so sweetly and pointed out papal error so clearly, how could anyone object? But other times, these Anabaptist leaders went back to their posts and tried to echo Luther’s call for reform in the church. Instead of upholding the biblical doctrine at all costs, the Anabaptists (or Luther’s favorite name for them: enthusiasts) attacked Infant Baptism. They attacked Jesus’ institution and turned the Gospel promise of Baptism into a law. These Anabaptists gave Luther the grounds to confess the Gospel and sacraments more clearly after 1525 and into Luther’s mature years.

In a treatise of 1528, Concerning Rebaptism, Luther humorously compares the Anabaptists to Thuringian bears. He says:

In fact they remind us of what one brother in the forest of Thuringia did to the other. They were going through the woods with each other when they were set upon by a bear who threw one of them beneath him. The other brother sought to help and

The Bible speaks of infants believing, even though they may not speak or give immediate evidence of understanding. Luther points to Jesus’ own words, “The kingdom of heaven belongs to children” (Matt. 19:14). His invincible example is John the Baptist, who leaped in Elizabeth’s womb at the presence of Jesus (Luke 1:41). So, infants can have faith!
Luther diagnosed a faulty view of faith in the Anabaptists. They were making faith into a human work which only grown-ups and older children could do. Faith became a performance of the will. The Anabaptists looked at the infants and decided that they could not believe. To this, Luther said, “Nein!”

The Rev. Kyle Krueger (CTS 2010), Emmanuel (Soest), Fort Wayne, Ind., baptized Chandler Knutson in the Neonatal Intensive Care Unit at Lutheran Hospital. Chandler is the son of CTS student Peter Knutson (CTS 2015) and his wife, Nicole.

infants may believe! When God speaks, it is so, whether He is speaking creation into existence, raising Jesus from His Easter tomb or giving faith to an infant in Baptism. The Bible never calls infant faith impossible, for the Word of God is always powerful (Is. 55:11).

Luther could go so far to contend that “…the most certain form of baptism is child baptism” (AE 40:244). Adults may deceive, like Judas deceived our Lord: But a child cannot deceive. He comes to Christ in baptism, as John came to him, and as the children were brought to him, that his word and work might be effective in them, move them, and make them holy, because his Word and work cannot be without fruit. (AE 40:244)

III. Baptism Indicates a Life of Daily Dying and Rising.

Luther’s defense of infant faith and Infant Baptism sheds light on what Baptism indicates for the pattern of our lives. We have many modern day Anabaptists who would steal the comfort of Baptism from our children, or cause doubt to Baptism’s daily significance for us in Christ’s Church. God wants to render us, even the busiest and most capable adults, into little children who can only receive the righteousness of Christ from God Himself. In the midst of our ordinary routine of cooking meals, cleaning, caring for kids and life with family, God has a pattern for the life of the baptized. In the Small Catechism, the fourth part on Baptism says that Baptism indicates a daily death and resurrection. Daily the old man is sentenced to a death by drowning. He is to be killed with all of our sins and evil desires. A new man rises from the watery grave to live in righteousness and purity before God. Our lives start resembling the pattern of Jesus’ life. This is good! Death and resurrection--this is the pattern of our new life (Rom. 6:4). This is what Baptism indicates for us every new day and moment that we are given in Jesus Christ. God keep us now in the eternal promises of His Word. Amen.

Travis J. Loeslie (Travis.Loeslie@ctsfw.edu) received his M.Div. degree from Concordia Theological Seminary, Fort Wayne, Ind., in 2012 and currently serves as the graduate assistant for the Exegetical Theology Department at CTS. In April, he received his call to serve as pastor of St. Peter Lutheran Church, Lester Prairie, Minn.
Baptized for This Moment: The Present Tense of Baptism

By John T. Pless

Baptism “is not merely a portal through which the Christian enters the church in order to leave the portal behind” wrote Werner Elert (The Structure of Lutheranism, p. 296), thus accenting the fact that Baptism is never in the rear view mirror; it is always in the present tense. No more than a husband or wife would say “I was married” with the day of the wedding in mind should a Christian say “I was baptized.” The married man or woman quite naturally answers the question “Are you married?” in the present tense, “I am married.” If a married person answered this question in the past tense, “I was married,” one would assume that they are now widowed or divorced. Just so the Christian confesses “I am baptized.” That is the abiding comfort of Baptism. The liturgical rite is quickly done with and the water dries but the gift of Baptism does not evaporate.

The present tense of Baptism indicates that the gifts the Triune God has placed here are as inexhaustible as the redemption accomplished by Christ Jesus. Luther confesses this as the benefits of Baptism in the Small Catechism: “It [Baptism] works forgiveness of sins, rescues from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare.” The redemption Christ acquired, confessed in the Catechism’s Second Article, “who has redeemed me, a lost and condemned person, purchased and won me from all sins, from death, and from the power of the devil: not with gold or silver, but with His holy, precious blood and with His innocent suffering and death” is bestowed according to the Lord’s promise in Baptism. Baptized in His name, our sins are forgiven and we are made Christ’s own in the washing of rebirth and renewal so that we “now live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, just as He is risen from the dead, lives and reigns to all eternity.”

Far from being just an entry join into the Christian life or a mere rite of initiation, Baptism gives us Christ Jesus with all His gifts and not just for a passing moment but for a life time. Baptism, of course, embodies the promise of the resurrection of the body to life everlasting, but it is God’s own consolation for us now as the Law afflicts our conscience with the terror of our sin. Baptism into Christ is Baptism into His death and resurrection, that means into a life of repentance and faith, dying to sin and being made alive by the Gospel to walk in the newness of life. Perhaps the most significant aspect of Luther’s treatment of Baptism in the Small Catechism is the fourth part of his treatment of Baptism: “What does baptizing with water indicate?” Luther cites Rom. 6:4, pointing out that the old Adam is daily given over to drowning by contrition and repentance and that daily the new man is raised up by faith in righteousness and purity forever. In this way, Luther demonstrates that Baptism is the present reality of the Christian’s existence. It will last until Baptism itself is brought to consummation in our own death and resurrection of our bodies to life everlasting. Only then will we be finished with Baptism, for its promise will be brought to fulfillment as we will be beyond the enslavement of sin, the grasp of death and the taunts of the devil.

In the meantime, the life of discipleship is a continual return to Baptism for “every Christian has enough to study and practice all his or her life. Christians always have enough to do to believe firmly what Baptism promises and brings—victory over death and the devil, forgiveness of sin, God’s grace, the entire Christ, and the Holy Spirit with his gifts….No greater jewel, therefore , can adorn our body and soul than Baptism, for through it we become completely holy and blessed, which no other kind of life and no work on earth can acquire” (LC IV:41-42, 46 BOC Kolb/Wengert, 461-462).

Baptized for this moment indeed!
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April 30, 2013

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Reedeemer Ev. Lutheran Church
(Associate Pastor)
Bartlesville, Okla.
Oklahoma District

BENJAMIN R. SIEBERT
Peace Lutheran Church
(Associate Pastor)
Hastings, Neb.
Nebraska District

JACOB A. STUENKEL
Trinity Lutheran Church
Giddenden, Wis.
North Wisconsin District

ALAN M. THOE
Grace Lutheran Church
(ISMP Assistant Pastor)
Murfreesboro, Tenn.
Mid-South District

MARK D. TRIPPLET
Trinity Ev. Lutheran Church
Hayward, Wis.
North Wisconsin District

KYLE T. VERAGE
Good Shepherd & St. John’s Lutheran Churches
Kinsley, Oker, Kan.
Kansas District

STEVEN D. WARREN
Zion Ev. Lutheran Church
(SMP Pastor)
Chicago, Ill.
Northern Illinois District

ADAM J. WELTON
Zion & Trinity Lutheran Churches
Presho & Reliance, S.D.
South Dakota District

WILLIAM K. WILLENBROCK
Calvary Lutheran Church
Medford, N.J.
New Jersey District

JONATHAN V. WILLIAMS
Horsham Parish
(Associate Pastor)
Victoria, Australia
Lutheran Church of Australia

STEVEN J. WILLIAMSON
Resurrection Lutheran Church
Hartford, S.D.
South Dakota District

KARL J. YAHR
Trinity Ev. Lutheran Church
Santa Maria, Calif.
California-Nevada-Hawaii District

KEVIN C. ZELLERS JR.
St. Peter’s Lutheran Church
Swanville, Minn.
Minnesota North District

VICARAGES
April 29, 2013

JAKOB D. BERGER
Zion Ev. Lutheran Church
Imperial, Neb.
Nebraska District

DANIEL L. BURFIEND
St. John’s Ev. Lutheran Church
Sayville, N.Y.
Atlantic District

STEVEN T. CONRADT
St. John Lutheran Church - Hermantown
Shawano, Wis.
North Wisconsin District

JON T. FRANSON
Zion Lutheran Church
Adrian, Minn.
SLEC District

DANIEL P. GRIMMER
St. Peter’s Lutheran Church
Eastpointe, Mich.
Michigan District

JOSHUA T. HALLER
St. Paul’s Lutheran Church
Hillsdale, Mich.
Michigan District

STEVEN M. HAMBLETON
Our Savior Lutheran Church
Denison, Iowa
Iowa District West

CHRISTOPHER D. HARRISON
West Portal Lutheran Church
San Francisco, Calif.
English District

JAMES P. HOPKINS
Redford Ev. Lutheran Church
Detroit, Mich.
Michigan District

MARK T. HUSTON
Lutheran Life Villages
Fort Wayne, Ind.
Indiana District

DAVID S. JACOBY
The Urban Ministry Center of CTS
St. Lukes Lutheran Church
Elizabeth, N.J.
New Jersey District

MATTHEW G. JUKOLA
St. Paul’s Ev. Lutheran Church
Lockport, Ill.
Northern Illinois District

SEAN R. KILGO
Zion Lutheran Church of Avilla
Alexander, Ark.
Mid-South District

PETER J. KNUTSON
Grace Ev. Lutheran Church
Santa Maria, Calif.
California-Nevada-Hawaii District

STEPHEN J. KOZIOL, JR.
Zion Lutheran Church
Corunna, Ind.
Indiana District

BRADLEY R. LESSMAN
Hope Lutheran Church
Aurora, Colo.
Rocky Mountain District

JUSTIN D. MASSEY
LCMS Office of International Mission
Dominican Republic, Latin America

MATTHEW J. MONTGOMERY
Reedeemer Lutheran Church
Highland, Ind.
Indiana District

PAUL E. ROCKROHR
Luther Memorial Chapel
Shorewood, Wis.
South Wisconsin District

NATHAN D. SCHIEBER
Trinity Lutheran Church
Hampton, Iowa
Iowa District East

DAVID L. SCHNEIDER
Peace Lutheran Church
Prairie Grove, Ark.
Mid-South District

BRETT E. SIMEK
Holy Cross Lutheran Church
Moline, Ill.
Central Illinois District
Student Academic Awards for 2012–2013

On Tuesday, May 7, academic awards were presented to Concordia Theological Seminary students for excellence in their studies, writing and example to others:

**Michael Badenhop** – Exegetical Theology Department Writing Award, for his paper “Who Is My Redeemer and What Will He Redeem?: A Study of Job 19.”

**David Buchs** – Lepper-Draves Scholarship to provide a stipend for a student who will be in his fourth-year of study in the coming academic year, who has excelled in the study of Dogmatics and Confessional Theology.

**Daniel Burfiend** – St. Timothy Award, given to encourage a second-year student in his continuing studies of the Holy Scriptures.

**Daniel Burfiend** – Historical Theology Department Writing Award, for his paper “Luther and Allegorical Exegesis: Galatians 4:21-31 in 1519 and 1535.”

**Brian Flamme** – Zondervan Biblical Languages Award, given to encourage continued studies of Scripture in its original language.

**Timmothy Heath Jr.** – Gerhard Aho Award, presented for the best sermon.

**Christian Preus** – Pastoral Ministry and Missions Department Writing Award, for his paper “Implementing Outreach in a Congregation.”

**Kyle Verage** – Shepherd’s Staff Award, voted on by his peers and presented to the fourth-year student who exemplifies pastoral faith and life.

**Adam Welton** – Systematic Theology Department Writing Award, for his paper “What Is Luther’s Understanding of Communion of the Sick or Private Communion?”

“Witness, Mercy, Life Together Essay Contest” sponsored by The Lutheran Church—Missouri Synod’s Office of National Mission. The contest seeks to encourage both pastoral and deaconess students in research and writing on some aspect of witness, mercy or life together. The winning essays in this year’s contest and their writers are:

**Jared DeBlieck** – “In the Midst of the Garden: The Divine Service as a Work of Mercy in the Church’s Ministry of Word and Sacrament”

**Faith Fretham** – “Luther on Mercy in the Lord’s Supper and Its Implications for the Lutheran Church Today”

**Aaron Hambleton** – “Life Together through Altar Fellowship: The Pastoral, Christian Necessity of Closed Communion”

**Scott Johnson** – “By Whom All Things Were Made: The Importance of Confessing Christ as the Foundation of Our Life Together with all Creatures”
Roger Sassaman treasures being part of the student community at Concordia Theological Seminary.

Blessed to Be in This Place

By Jayne E. Sheafer

It is rare in these articles that highlight Concordia Theological Seminary (CTS) students that we feature a student who has always “known” he wanted to be a pastor. More often their stories contain a few stops and starts before they actually make it to seminary. The journey of seminarian Roger Sassaman is one such story.

Sassaman became a member of The Lutheran Church—Missouri Synod (LCMS) shortly before he and his wife, Pamela, were married in 1965. When he was in his 30s, his pastor encouraged him to consider the pastoral ministry. The Sassamans were focused on raising their three children and the time was not yet right. Fast forward some 40 years and Sassaman again began to ponder the possibility of serving in the Church after he retired. In 2008, he enrolled in the Deacon/Pre-SMP Training Program of the Michigan District and was commissioned as a Deacon two years later.

In April of 2011, Pamela, his dear wife of 46 years was diagnosed with ovarian cancer and died in a few short weeks. For some this might be the end of the story; he had lost his wife and had already served in a fruitful career in manufacturing, this might just be the time to settle back and enjoy his grandchildren and reflect on his happy years with Pamela. But that wasn’t the right plan for Sassaman: he still had a great need...
to be of service to the Church. “I began to think how I might best live my life. I talked with my pastor, Paul Doellinger (St. Paul Lutheran Church, Cassapolis, Mich.), and he suggested pursuing the pastoral ministry at CTS,” explains Sassaman. “I prayed God’s will and all the doors opened to my being educated to become a full-time church worker.”

In September of 2011, Sassaman was enrolled as a full-time student on the CTS campus in Fort Wayne. Sassaman sees his transition to campus life as a true blessing. “Probably the only difference between me and the other students is my life experience and work experience. The other students treat me as one of the group, and I live in the dorm. Since I worked and went to college, I had never had the experience of living the dorm life. This experience, particularly learning under the professors and doctors of the church which I had seen and read before, is like a dream. I have been so blessed by every aspect of my education here at CTS.”

Sassaman is pursuing a M.A. in Religion and the Alternate Route (A.R.) Program. The A.R. Program is available to men who demonstrate circumstances exceptional enough to warrant that they not be required to complete the M.Div. Program in order to be certified for a call into the pastoral ministry of the LCMS. Requirements for this route are that the applicant be a communicant member in good standing of a synodical congregation, who is ordinarily at least 35 years of age at the time of application, ordinarily has accumulated at least 10 years of significant experience directly related to Word and Sacrament ministry (elder, lector, evangelism caller, Bible class teacher, etc.) in a LCMS setting and has ordinarily successfully completed at least 60 semester hours of college-level coursework. Unlike the M.Div. Program, no academic professional degree will be granted. However, upon successful completion of the program, a certificate will be granted and the student is eligible for ordination. This program is three years in total, two years on campus and one on vicarage (learn more at www.ctsfw.edu/AlternateRoute).

The studies at CTS are rigorous for students of any age, but Sassaman pursues his studies with joy and gratitude. “I have never stopped learning, so going back to school was not a challenge. I did wonder how I would compete with young men a third my age. The languages are not easy at any age and I took both Greek and Hebrew, although Hebrew was an elective for me. I cannot express what a privilege it is to study here.”

And just like his other classmates, Sassaman participates in the many opportunities on campus, especially those that involve music. He is a member of the Seminary Kantorei, a sixteen-voice choir of students studying for the Office of the Holy Ministry at CTS, and participates in both the Schola Cantorum, a mixed-voice choir which includes members from the Fort Wayne community, and the men’s chapel choir. “I hope to serve a congregation that loves to sing!” says Sassaman.

As Sassaman reviews the events of the last few years, both joyous and heartbreaking, he is still amazed at the path God has laid out for him. “If you had asked me five years ago if I would be here at the seminary, I would have thought you had lost your mind. I had always wanted to serve, but never felt I had the money or could leave my job to get the education. But when my life was changed, I had only one desire that would complete my life, and that was to find a way to serve the Lord and His people every day of my life. Teaching, preaching and reaching out to all people with the hope that only Christ can give, is now my life. “I want to serve a congregation with God’s Word and Sacraments. I want to be the one who is there for them in all of life’s trials to direct them to Christ, who has given His all for them and promises to be there with them for eternity. I hope to continue to learn and follow the Lord. I know there are many trials in this life, but to keep Christ central and your eyes on the Cross and His promises will make the journey best by His grace.”

Jayne E. Sheafer (Jayne.Sheafer@ctsfw.edu) serves as managing editor of For the Life of the World and director of Public Relations at Concordia Theological Seminary, Fort Wayne, Ind.
God Has Other Plans

By Jayne E. Sheafer

How many times have you said, “I thought I knew exactly what I wanted to be, but God had other plans”? It’s actually quite common in the seminary community; many Concordia Theological Seminary (CTS) graduates were lawyers, police officers, soldiers, teachers and more in their pre-seminary days. This scenario rings true for the Rev. Ian Pacey (CTS 2000) who had plans to attend law school. “After graduating from UCLA in 1992, my intentions were to work, study for the LSAT, go to law school and become a lawyer. As it turns out, I never followed through with this plan. God had a different one. In the summer of 1992, I became a Christian. I was confirmed as an adult in the fall of 1992 at St. John’s Lutheran Church, Orange, Calif., and enrolled at CTS in the fall of 1995.”

Pacey credits the Rev. Phil Sipes, pastor of St. John’s in 1992, as not only catechizing him, but also giving him the encouragement he needed to consider seriously the vocation of pastor. Once that decision was made, Pacey says he chose CTS after reading works by the faculty and getting to know them. Two who were particularly influential were the Rev. Dr. David P. Scaer, chairman of the CTS Systematic Theology Department, and the Rev. Dr. Kurt E.
Marquart, who served CTS as associate professor of Systematics until his death in September 2006.

The years at CTS flew by and Pacey’s vicarage year began an association with campus ministry that remains to this day, as he served his vicarage at First Lutheran Church and Montana State University, Bozeman, Mont. “From the very beginning, I have kept the university and Christianity together in my mind. I am a post-grad convert. There were certain things, ideas I struggled with in college that were ultimately resolved by Jesus and the Gospel.”

Following his graduation from CTS, Pacey served congregations in New York and Connecticut while earning his M.Phil. in Liturgical Studies (2004) from Drew University, Madison, N.J. In 2005, he received a call from Catalina Lutheran Church, Tucson, Ariz., to serve as associate pastor while the senior pastor, the Rev. Michael Morehouse, was deployed to Iraq with the Arizona National Guard.

When Morehouse returned in 2006, Pacey began the campus ministry at the University of Arizona (www.arizonalutheran.org). Serving on a secular campus of more than 35,000 students is much different than serving in the traditional congregational setting and presents its own set of challenges and opportunities. One unique challenge campus pastors face is knowing their time with the students they come in contact with on campus is very limited.

“We know from the very first day that we will only have four or five years with any given student. We also know we are catching students at a very important transition in life as they are moving from adolescence to adulthood. They are leaving their homes. They are pursuing future vocations. They may even find future spouses. In short, during this time at the university, students are growing into what they will become for the rest of their lives. Adults are quite literally being formed on campus,” explains Pacey. “It is these two things, the short amount of time and the importance of the time, that make campus ministry so very important to the church. We want to make sure that students who are moving through this transition have Christ, the forgiveness of sins and life everlasting as the foundation upon which their adult lives are being built.”

The Lutheran Church—Missouri Synod (LCMS) shares Pacey’s enthusiasm for reaching out to college students and has recently revived efforts on college campuses. “I am working with a team to help raise the awareness of campus ministry in the LCMS through the new campus ministry initiative, LCMS U. In August 2012, I was contracted by the LCMS to serve as the assistant coordinator for campus ministry, now known as LCMS U, along with the Rev. Marcus Zill, who is the coordinator, and the Rev. Jay Winters, who is also an assistant coordinator,” says Pacey. “The LCMS U staff is working to teach the people of our Synod about the importance of campus ministry. We are looking for ways to highlight campus ministry that is already taking place among us. We would like every future college student to know the name of their local, campus pastor before they even arrive. Making this happen is quite a challenge.” For more information on LCMS U, please visit www.lcms.org/lcmsu and their Facebook page: www.facebook.com/lcmsu.

Now seven years into serving as campus chaplain at the University of Arizona, Tucson, Pacey looks forward to expanding the reach of campus ministry and reflects upon the joy he has in serving a university community. “Being able to preach and teach Jesus and the Gospel in the context of a secular university is extremely satisfying,” shares Pacey. “As a student grows into his vocation (secular), he also grows into his vocation as Christian. In this sense, the satisfaction of a campus pastor is very similar to that of a teacher. Watching students mature in their faith in Christ, while maturing in other ways during their time on campus, is a great joy.”

Jayne E. Sheafer (Jayne.Sheafer@ctsfw.edu) serves as managing editor of For the Life of the World and director of Public Relations at Concordia Theological Seminary, Fort Wayne, Ind.
Dr. Naomichi Masaki, associate professor of Systematic Theology, recently spent two and a half weeks (February 19–March 7) teaching in Russia and traveling to numerous locations across this vast country. Through his travels, he was able to support the ministries of two partner churches of The Lutheran Church—Missouri Synod (LCMS), the Evangelical Lutheran Church of Ingria in Russia (ELCIR) and the Siberian Evangelical Lutheran Church (SELC).

His first two stops were in support of the ELCIR. He lectured on “Luther’s Exhortation on the Lord’s Supper” at the Theological Institute located in Koltushi, outside of St. Petersburg. He then preached and led a week-long seminar at the Siberian District Pastors’ Conference in Omsk, Siberia, with the topic, “How to Live by Faith in the Modern World: The Pastoral Ministry and Christian Life under the Means of Grace.”

After his time in Omsk, Masaki continued on to visit the SELC, spending time participating in an outreach event at St. Mary’s congregation in Tomsk before continuing on to Novosibirsk to teach a course, “Luther’s Theology of the Lord’s Supper.” While in Novosibirsk, Masaki also spoke to St. Andrew’s congregation.

Reflecting on his time in Russia, Masaki noted, “Although it is only my second visit, Russia has become one of my favorite countries. The opportunities of preaching and teaching were my privilege and treasure. I have been impressed by brother pastors and missionaries who serve there with integrity and diligence. I have come to respect Lutherans who are gathered around Word and Sacrament in a very challenging environment. It was refreshing to hear unexpected inquiries and comments concerning preaching, the Lord’s Supper and Christian life in general.”

“On the other hand, as I have experienced everywhere internationally, once again I bore witness to the fact that the confession of Christ is still the same also in Russia. How our Lord has answered for our sin on Calvary and how He continues every day to deliver His forgiveness to sinners through the means of grace and the office that serves
During the week of April 1–8, 2013, Masaki was asked to accompany the Rev. Dr. Albert Collver, director of Church Relations—Assistant to the President, The Lutheran Church—Missouri Synod (LCMS), and the Rev. Randall Golter, executive director of the LCMS Office of International Mission, to visit our partner church in Japan. This was by the invitation of Rev. Yutaka Kumei, president of Japan Lutheran Church (JLC), to discuss further how the two church bodies may walk together in the mission and ministry in Japan.

Such conversations had started in June of 2011 when President Harrison and his team made a trip there (see For the Life of the World, Vol. 15, Number 3, p. 23). Since then our church body has been assisting the JLC, particularly through LCMS Disaster Response, by providing gifts and donations for the deadly March 11, 2011, earthquake and tsunami. Masaki was delighted to see how the gifts of our people have been carefully and prayerfully used and distributed. He visited Urawa Lutheran School (elementary, middle and high schools), Japan Lutheran College, Japan Lutheran Theological Seminary, Holy Hope Lutheran School (middle and high schools) and disaster areas. He also participated in the ordination service at Roppongi Lutheran Church in Tokyo.

The highlight of the visit was the discussion with the JLC administration. The JLC leaders expressed deep gratitude to the LCMS for supporting their disaster relief activities and projects. They exhibited various opportunities for the LCMS to send pastors and theologians to serve at their congregations, schools and seminary. In the near future CTS may be asked to be involved in the faculty development for their seminary. They also discussed the issue of ordination of women as well and its effect if it takes place. JLC will have their regular convention in May 2014. We pray that the Lord may keep them in our church fellowship.

It is always good to speak to each other face to face. Masaki believes that the leaders of both church bodies share a strong brotherly bond in Christ. The time spent together was filled with honesty and truthfulness, lots of laughter and joy, and mutual love and respect as Christ’s own. He expects more and more good things to happen between the LCMS and the JLC in the years to come.

Dr. Naomichi Masaki presents at the Siberian District Pastors’ Conference of the Evangelical Lutheran Church of Ingria in Russia (ELCIR) in Omsk, Siberia.
CTS Offers Redesigned Doctor of Ministry Program

The Doctor of Ministry (D.Min.) degree from Concordia Theological Seminary, Fort Wayne, Ind., benefits both the pastor and his congregation through ongoing study and professional development. The challenge for many is finding a way to make time to participate in the program. With that in mind, CTS has redesigned the D.Min. Program to make it more accessible, more practical and more affordable to the busy parish pastor. Specifics on the entire program can be found at ctsfw.edu/DMin.

“I’m excited about the future of the D.Min. Program at CTS. The redesign highlights the strength of the traditional program: a project which gives the pastor freedom to explore a question about his ministry, while contributing to the research base of the wider church,” commented Dr. Gifford Grobien, supervisor of the CTS D.Min. Program. “The excellence in this area is not changing—in fact, it is improving with the freedom students have to choose an area of concentration and begin their research earlier in the process. Course offerings have been carefully modified to reflect these new concentrations.”

The program was approved by the Commission on Accrediting of the Association of Theological Schools in February and will be available to pastors beginning this fall.

Hybrid courses begin online from the pastor’s home or office, continue during an on-campus intensive week of five class days in Fort Wayne, then finish online. Costs have been reduced further by reducing the credit hours to a total of 36 (from 51) and the tuition cost to $350 per credit hour (from $552). The total tuition cost of the D.Min. Program has been drastically slashed from $28,152 to $12,600.

Pastors interested in taking this next step in pastoral growth can contact Dr. Grobien at Gifford.Grobien@ctsfw.edu or 260-452-2143.
Dr. Gard Nominated for Promotion in U.S. Navy

Dr. Daniel Gard, professor of Exegetical Theology at Concordia Theological Seminary, Fort Wayne, Ind., has been nominated by President Obama to serve as a Rear Admiral (lower half) in the role of Deputy Chief of Chaplains for Reserve Matters, U.S. Navy. Before he assumes this highest rank in the Naval Reserves, which as a reserve post does not involve active duty, he will need to be confirmed by the U.S. Senate.

“I know I speak for the entire CTS community when I say how pleased and proud we are that Dr. Gard has been nominated for this promotion,” stated CTS President, the Rev. Dr. Lawrence R. Rast Jr. “Dr. Gard’s service to this seminary, the church-at-large and to his country has been exemplary and provides an excellent example of a good and faithful servant of Jesus Christ.”

This appointment does not affect his seminary service, and he will continue his teaching responsibilities at CTS.

Dr. Schulz Visits Ethiopian Church

Dr. K. Detlev Schulz, professor and chairman of the Pastoral Ministry and Missions Department at CTS, traveled through the eastern and southern region of Ethiopia February 22–March 9, 2013, visiting and speaking at all five seminaries of The Ethiopian Evangelical Church—Mekane Yesus (EECMY). With a membership of 6.1 million members, the EECMY is one of the largest Lutheran church bodies in the world.

Dr. Schulz with the Rev. Guta Teshome, lecturer and Dean of Students at an EECMY regional seminary in Nekemte, Ethiopia.

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The completion of the 167th academic year at Concordia Theological Seminary, Fort Wayne, took place on Friday, May 17, 2013. In addition to students’ families and friends, CTS alumni from eight classes, back to the year 1953, were on campus to celebrate memories with classmates and professors. “The Lord of the Church has blessed this seminary richly over this past academic year with faithful and talented faculty and staff who have been such a blessing in the formation of servants in Jesus Christ who will teach the faithful, reach the lost and care for all,” commented the Rev. Dr. Charles Gieschen, CTS academic Dean. “It brings us all great joy that another group of students will soon be sent forth from here to serve as Lutheran pastors, vicars, deaconesses and deaconess interns throughout the USA and far beyond.”

Baccalaureate service in Kramer Chapel began the day with the Rev. Dr. James Pragman of Mankato, Minn., and member of the CTS Board of Regents, serving as preacher.

The Commencement Ceremony followed in the evening with the Rev. Wayne Graumann, chairman of the CTS Board of Regents and pastor emeritus at Salem Lutheran Church, Tomball, Texas, serving as guest speaker. “You are going to minister in a time of great challenge and even greater opportunity in the name of Jesus Christ,” said Graumann. He also encouraged the graduates to wrap all they say and do in their ministry in the love of Christ.
Academic Year

Degrees conferred during the ceremony included the Master of Divinity, Master of Arts, Master of Sacred Theology, Doctor of Ministry and Doctor of Philosophy in Missiology.

The Miles Christi (Soldier of Christ) Award was presented to Miss Gertrude (Trudy) Behning of Fort Wayne. This award has been created by the seminary faculty to honor a Lutheran layperson who has glorified God through a real contribution in some field of human endeavor and who has displayed the characteristics of a good soldier of Jesus Christ. Miss Behning has served the seminary since its return to the Fort Wayne campus from Springfield in 1976. She was secretary to President Robert Preus and President Dean Wenthe until her retirement in 2009. She has remained a faithful volunteer at CTS and has donated over 3,400 hours of service.

The Alumnus of the Year Award was presented to the Rev. Michael Schaedig (CTS 2003). This award was established by the CTS Board of Regents to honor a graduate who has distinguished himself by faithfully shepherding the people of God with excellence in preaching, teaching the faithful and reaching the lost while also strengthening his alma mater by recruiting, publicizing and supporting the seminary’s mission.

Schaedig serves St. Luke Lutheran Church, Harrison, Mich. He has served as Circuit Counselor of Michigan District Circuit Four, Gladwin Circuit, since 2009. He has also been the LWML Pastoral Advisor for the Timberline area and has hosted the “Teen Parenting Program” through Lutheran Child and Family Services of Michigan.

The faculty, staff and student body thank God for another year of His guidance and blessing and look forward to the beginning of the 168th academic year with Opening Service on September 8, 2013.

Top: CTS Academic Dean Dr. Charles Gieschen addresses the 2013 graduates.
Middle left: Dr. Arthur Just, Isaac Schuller and Dr. David Scaer.
Middle right: Dr. David Scaer presents Miss Trudy Behning with the Miles Christi Award.
CTS Welcomes New Ordained Staff and Faculty

The Concordia Theological Seminary community is pleased to welcome two new members to our faculty and ordained staff.

The Rev. Brian Crane has joined the staff as an Advancement Officer. Crane (CTS 2007) most recently served as pastor of St. Peter Lutheran Church in Hilbert, Wis. “I am deeply honored and humbled to have been called to serve as an Advancement Officer for CTS. After having the privilege of serving as a parish pastor, I can now share the mission and vision of the seminary with the people and congregations of our Lutheran Church—Missouri Synod,” said Crane.

“It has been said our Lord works in mysterious ways, and indeed He does. What an honor to have my classmate and friend, Rev. Brian Crane, back working at the seminary. He is a faithful servant of our Lord and His Church, and I am certain his service to the seminary will prove to be an abundant blessing to the church-at-large,” commented the Rev. Jon Scicluna, CTS vice president for Resource Development.

The Rev. Dr. John Reynolds (CTS 1998) is the newest member of the CTS faculty and will serve as an assistant professor of Pastoral Ministry and Missions and director of Vicarage. Reynolds comes to the seminary from Randolph, N.J., where he served as pastor of Good Shepherd Lutheran Church. “I am deeply humbled and honored to accept the call to serve at CTS. My 15 years of parish experience, including four years as a circuit counselor, and my advanced studies in pastoral care and counseling will assist me as I help to form future pastors,” offered Reynolds.

“We are very thankful to have two current needs at CTS, the teaching of pastoral counseling and the administration of the vicarage process, met by Dr. Reynolds. His advanced training in counseling and his pastoral experience will be a blessing to our students,” said Dr. Charles Gieschen, CTS academic dean.

Please keep these men in your prayers as they continue to serve Christ and His Church by forming servants in Jesus Christ who teach the faithful, reach the lost and care for all.
Military Project

LCMS Chaplains Serving God and Country

By Carolyn S. Brinkley

Thank you to all who partner with us in bringing the mercy of Christ to our chaplains and the military personnel they serve. Your kindness enables us to provide body and soul care for those who protect America’s freedoms. The Lutheran Church—Missouri Synod is indeed blessed to have courageous pastors who also serve as chaplains in the Armed Forces.

Chaplain Randy Loux sums up his feelings about his role as a military chaplain by saying, “What a blessing. We get to serve God and our country. It is a privilege that very few Americans get to do.” Our chaplains are the presence of Christ bringing Word and Sacraments to our military who are often far from home, in dangerous locations and in life and death situations. We appreciate your help in providing support and encouragement for these special people who defend our country.

Chaplain Glen Wurdeman writes, “Thank you for your thoughtful gifts throughout my deployment. Your packages always demonstrate thought for the specific needs of Lutheran chaplains. The handmade herbal soap is wonderful and the Kantorei and Good Shepherd CDs are perfect for meditation. God bless you as you support the troops.”

“On behalf of all the Soldiers under my care, I wish to thank you for your kind generosity in sending the cards, CDs of sacred music and snacks. Thank you also for your continued prayers for our safety. The men and women I get the privilege to serve with are great people. They have a hard life but truly do love to serve their Nation. They also light up when care packages arrive—it is a great morale booster for them! Please continue to keep us, as well as all soldiers, sailors, airmen, Marines and the many civilian contractors, in your prayers. Once again, thanks for your generosity and support—we truly do appreciate it! In Christ, Chaplain Randy Loux”

Again, thank you to all, churches, schools and individuals, for your love and concern for our military. Your gracious gifts make the continuation of this important work of mercy possible. We greatly appreciate your joining with us in caring for those who steadfastly and courageously toil to keep our nation secure.

How can you help?

Please keep our chaplains and all military personnel in the Armed Forces in your prayers. They are God’s instruments of protection. For more information on service projects or how to start a military project, please email MilitaryProject@ctsfw.edu or call 260-452-2140.

Monetary donations can be mailed to:

Concordia Theological Seminary
Attn: Military Project
6600 N. Clinton Street
Fort Wayne, IN 46825

Deaconess Carolyn S. Brinkley (MilitaryProject@ctsfw.edu) serves as coordinator of the Military Project at Concordia Theological Seminary, Fort Wayne, Ind.
The 167th Academic Year of Concordia Theological Seminary, Fort Wayne, has come to completion. The Seminary Guild had the pleasure of serving as hostesses for the receptions following the Candidate Call Service on April 30 and for the Graduation Service on May 17.

The Concordia Theological Seminary Guild met in Luther Hall for the final program meeting of the year on April 8. Julie Thieme spoke on “Promoting Fellowship Among Women of the Church and Encouraging Mission Ministry.”

Deaconesses were remembered with special gifts brought by members. New officers were elected for the positions of Vice President and Treasurer and for replacements of retiring board members. Kudos to Caroline Kindsvatter for her diligent service as chairman of the Nominating Committee and to Eleanor Smith who served refreshments.

The closing event of the year, for a representative number of Guild members, honored an invitation from the Seminary Wives Association (SWA) on May 7. For this annual event, the SWA honors the departing “senior” seminary wives with a Farewell Party. The Seminary Guild traditionally presents a gift to the departing seminary wives and to deaconess graduates.

The planning committee to select the gifts were Yong Patterson, chairman, and Louise Showalter. They chose Bearing the Cross Devotions on Albrecht Dürer’s Small Passion along with a special bookmark. Deaconess Carolyn Brinkley, Military Project coordinator for CTS, is the author of the book. It is well known that Albrecht Dürer was a contemporary of Dr. Martin Luther. For the first time in 500 years, Dürer’s exquisite woodcuts are combined with Scripture, devotions and hymnody. Deaconess Brinkley reviewed the historic background of Dürer’s woodcuts at the party.

Looking ahead to the 2013-2014 Academic Year, all programs for the monthly meetings have been planned from September through April. The Guild does not meet in January.

For one of the special events, Donation Day on October 8, Elaine Bickel has accepted our invitation as keynote speaker. Elaine is the principal of St. Paul Lutheran School, Millington, Mich., and a noted author. She is known as a humorous and inspirational speaker. Many have shared, “she made me laugh, made me cry and made me think and grow.” Look for more program information in the next issue of For the Life of the World.

Now may the God of peace who brought again from the dead our dear Lord Jesus Christ, the great shepherd of the sheep, by whose blood of the eternal covenant, equip “us” with everything good that “we” may do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen. Heb. 13:21-22

Mrs. Elfrieda Spencer (espsalm63@gmail.com) serves as president of the CTS Guild.
Pastoral Ministry: Baptismal Death and Life Always at Work

By Timothy R. Puls

In Jeremiah 18 the Lord sent Jeremiah to the Potter’s House for a pottery class. As Jeremiah was shaping a clay pot on the wheel, his project was falling apart right in his hands. The clay was spoiled. After taking all that precious time to shape and prepare the clay, the special pot was lost. Jeremiah had to ball the clay up all over again to reshape it into something useful. The Scriptures often refer to God as the Potter and His people as the clay. Even Luther illustrates this point well with Baptism, “In the first birth we are spoiled; therefore he thrusts us into the earth again by death, and makes us over on the Last Day that we may be perfect and without sin” (Luther’s Works, Vol. 35, p. 32).

In 2 Corinthians St. Paul calls pastors jars of clay. “…WE HAVE THIS TREASURE IN JARS OF CLAY.” The treasure is not in you or me; it is given to us by the Holy Spirit. This treasure of the means of grace is given to pastors in order that what Christ achieved is now distributed to others. Thank you for faithfully sharing Christ’s treasures with others, knowing that God has reconciled the world to Himself not counting men’s sins against them.

The Rev. Dr. Timothy R. Puls (Timothy.Puls@ctsfw.edu) serves as director of Alumni and Church Relations at Concordia Theological Seminary, Fort Wayne, Ind.

Ordination Celebration

The Rev. Barrie Henke (CTS 1973), president of the Oklahoma District of The Lutheran Church—Missouri Synod, is celebrating 40 years in the ministry. He was ordained into the Lutheran ministry on June 24, 1973, at Christ Lutheran Church, Perry, Okla., and served churches in Minnesota and Wisconsin before being named pastor of Holy Trinity Lutheran Church, Edmond, Okla., in September 1991. Since being named pastor, Holy Trinity has grown to be the largest congregation in Oklahoma with 1,300 members. It supports a grade school, numerous educational, worship and outreach ministries, and has undergone several phases of building expansion.

In addition to his duties at Holy Trinity and as district president, Henke has been active in outreach work in the Lutheran Church and has also served on Edmond’s Mobile Meals Board and the Emergency Food Pantry.
Mary “Heidi” Litobar and her husband, Dick, are retired and live in Stanwood, Mich. Dick is a retired engineer who worked for General Motors for 40 years, while Heidi is a retired, upper elementary school teacher who taught for 27 years. Together they have also raised a son, Greg. They have been faithful donors to Concordia Theological Seminary (CTS) since 2006. Dick and Heidi started to give to CTS specifically because the Heidenreich Endowment had been established in 1970 by her parents.

Heidi remembers her father emphasizing that future pastors must be capable rightly to distinguish and preach both the Law and the Gospel. In order to assure that there will always be a clear proclamation of the Gospel, future pastors must be well trained and CTS does that. Heidi, quite moved by her father’s faith, even considered missionary service for herself for a time. She also learned the importance of giving and stewardship from her father when she was a little girl. Ever since she can remember, she has known what a tithe meant, how much 10% was and how to calculate it. She and her siblings were always taught to give a tithe even if it was only one penny on a 10 cent allowance.

Dick and Heidi remain active at their church, Chapel of the Lakes Lutheran Church in Mecosta, Mich. They have two wonderful pastors, the Rev. Paul Schneider (CSL 1995), who has served them well for many years, and the Rev. David Solum (CTS 2010). Heidi says that Solum’s education and preparation is quite evident in his preaching, and his service to them is greatly appreciated.

Also influential to them is Pastor Emeritus, the Rev. Raymond Pollatz (CTS 1965), dearly loved by both Dick and Heidi. He encouraged Heidi to become the teacher of the Breakthrough class about 15 years ago. Breakthrough is a monthly class for adults with mental or physical
disabilities, and Heidi says the members of her class are the most loving Christians she has ever served. They have such an unconditional love for their Savior. Their parents, relatives and caregivers also attend the class that includes a lunch, Bible lesson and art.

The Story Behind The Herbert M. Heidenreich Jr. Memorial Fund

Heidi is the daughter of the Rev. and Mrs. Herbert Heidenreich Sr. Rev. Heidenreich, a 1934 graduate of CTS, was the pastor of Trinity Lutheran Church in Sturgis, Mich., for many years. While living in Sturgis, he and his wife, Rose, lost their son Herb Jr. in a senseless murder. He was a professor at Oakland University, a suburb of Detroit, and lived in Highland Park because he wanted to put his faith in Christ into tangible mission action toward others. He believed that all people are equal regardless of their race, creed, language or nationality. Herb Jr. was loved and respected by his neighbors and the community; many members of that community attended his funeral.

After his death, the Heidenreich’s wanted to establish a lasting memorial in glory to God for their son which would meaningfully benefit others, so they contacted CTS. Since Herb Jr. was a Spanish teacher, the Heidenreich’s decided that the memorial should be for someone from the Spanish community who wanted to become a Lutheran Church—Missouri Synod pastor. This was all done with the blessing of Herb Jr.’s wife.

Since 2012, Dick and Heidi, along with Heidi’s younger sister, Linda and her husband Ray, have expanded this endowment to benefit any CTS student who wishes to serve as a faithful pastor, diligent missionary and ambassador of Jesus Christ within his immediate resident community.

For more information about endowment giving, as well as other ways to support future pastors and deaconesses, please contact the CTS Office of Advancement at 877-287-4338 or Advancement@ctsfw.edu.

The Rev. Dr. Timothy R. Puls serves as director of Alumni and Church Relations at Concordia Theological Seminary. You can contact him at Timothy.Puls@ctsfw.edu or 260-452-2260.

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God’s Promises in Baptism

By Jon D. Scicluna

It was early Sunday morning in a small country church in the desert southwest. I was serving in my first call when I was forced to confront the importance of the doctrine of Baptism. Here is what happened: The elders were ushering the congregation up for the Lord’s Supper when I noticed some commotion in the back row. I asked an elder what was going on. He replied, “We asked the lady in the back row if she were a member of the Lutheran church and she said no. Then she said she had never even been baptized.” I asked him to invite her to meet with me after the service. She did and we talked about her faith and the importance of Baptism. I sent her home with several passages from Holy Scripture to study and asked if she could come in during the week to discuss things further. That week she came and met with me. In her hand was a large zip-lock bag containing an old tattered Bible that had belonged to her father. The woman opened the conversation with “You are right. I read everything you told me and not only do I need to be baptized, but my teenaged daughter also needs to be baptized.”

The two of us met again a couple of times, and a few weeks later during the Sunday divine service both she and her daughter were baptized. The woman continued with adult training, and her daughter enrolled in confirmation class. They eventually both joined the congregation and on the very last Sunday that I served in that location, it was my humble honor to confirm the now 18-year-old girl and give her the Lord’s Supper.

What this woman and her daughter, by the power and providence of the Holy Spirit, understood was that God always keeps His promises, and in His own words Jesus has promised, “Whoever believes and is baptized shall be saved.” Do you believe God keeps His promises, all of them? Do you take Him at His word?

Won’t you take a few moments, maybe with your children, your neighbor, co-worker or your spouse, and explore God’s promise to distribute the benefits of Christ’s cross to everyone who by the power of the Holy Spirit believes in Him and is baptized.

How might these words, “Baptized for THIS Moment,” bring you comfort and peace as you navigate both this moment in time and those which stand before you?

God’s Word and His Spirit are at the center of our confession as to the efficacy of Baptism. Read chapter one of Genesis, the Creation narrative, and discuss the role of water and the Spirit in the Creation.

Now fast forward just a few generations to the story of Noah and the flood, Genesis chapters six, seven and eight. What does the narrative of the flood tell us about sin and God’s response to it? How also does this real event remind us of God’s love for His chosen people and His promise to bring new life to those whose faith is in Him alone?

Read Exodus chapter 14, the account of Moses leading Israel out of slavery and through the Red Sea. How does this event foreshadow Baptism? How also can this event bring you peace when you seem to be drowning in a sea of worry or are faced by the challenges of the day?

Read Isaiah 12:1-6. Again, what do you see in the inspired words of the Prophet about God’s response to sin? Discuss how one might see the power of Baptism in these verses.

Try to find at least two other events in the Old Testament narrative that point to or are a foreshadowing of the doctrine of Baptism.

Read John 3:1-8. Many Christians today identify themselves as “Born Again Christians.” After reading the words our Lord directed to Nicodemus, do you think it is proper for
Lutherans to call themselves “Born Again”? And how does the knowledge of your Baptism bring you peace for today and hope for tomorrow? ____________________________
________________________________________________
________________________________________________
________________________________________________

St. Paul urged the Church to ground herself in the fruits of Christ’s cross delivered in the sacrament of Baptism. Read his letter to the church in Rome, chapters 6:1-14 and 8:1-17. What do the inspired words of St. Paul tell you about your identity as a born again child of the Almighty God, Father, Son and Holy Spirit? _______________________________
________________________________________________
________________________________________________
________________________________________________

When the early church faced the challenges of everyday life in this sin filled world, St. Paul urged her to trust in God’s promises and to ground herself in the peace of knowing that Christ was crucified and raised from the dead. He further pointed the early Christians to their new identity as sons and daughters of their risen Redeemer Jesus Christ, an identity given to them in the life saving waters of Baptism, even when life was difficult.

When Martin Luther faced the challenges of being human and attacks that came from Satan and his disciples, Luther told himself, “At least I know I am baptized!” Writing on the comfort that comes from trusting in God’s promises, in his “Treatise of Baptism” Martin Luther wrote: “For this reason no one should be terrified if he feels evil lust or love, nor should he despair even if he falls. Rather he should remember his Baptism, and comfort himself joyfully with the fact that God has there pledged Himself to slay his sin for him and not to count it a cause for condemnation, if only he does not say Yes to sin or remain in it. Moreover these wild thoughts and appetites, and even a fall into sin, should not be regarded as an occasion for despair. Regard them rather as an admonition from God that we should remember our Baptism and what was there spoken, that we should call upon God’s mercy and exercise ourselves in striving against sin, that we should even welcome death in order that we may be rid of sin.”

How appropriate it is that the theme for this year’s synodical convention is “Baptized for the Moment.” As you, too, face the challenging moments of everyday life and the certain attacks of Satan, what role will your knowledge of God’s promises and the assurance of your Baptism play in your journey through life? 

The Rev. Jon D. Scicluna (Jon.Scicluna@ctsfw.edu) serves as vice president for Resource Development at Concordia Theological Seminary, Fort Wayne, Ind.

CONCORDIA THEOLOGICAL SEMINARY
Calendar of Events

**June 2013**

June 17–21  Organist Workshop – Level II for Organists
June 24–28  Organist Workshop – Primer Level for Organists and Service Playing for Pianists

**July 2013**

July 20–25  The Lutheran Church—Missouri Synod’s 65th Regular Convention in St. Louis

**September 2013**

September 8  Opening Service, Kramer Chapel, 3:00 p.m.
September 9  Fall Quarter Classes Begin
September 10  Seminary Guild, Luther Hall, 1:00 p.m.

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

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For more information contact CTSTours@ctsfw.edu or (877) 287-4338.
Visitation events for future pastors or deaconesses.

—On Campus—

VISITATION EVENTS
Concordia Theological Seminary—Fort Wayne, Indiana

www.ctsfw.edu

Christ Academy High School
June 16–29, 2013
www.ctsfw.edu/ChristAcademy

Phoebe Academy High School
August 2–4, 2013
www.ctsfw.edu/PhoebeAcademy

Prayerfully Consider Campus Visit
October 10–12, 2013
www.ctsfw.edu/PCV

Christ Academy College &
Phoebe Academy College
October 17–20, 2013
www.ctsfw.edu/CAC

For more information you may also call 1-800-481-2155
or email Admission@ctsfw.edu.