Good Lent!
By Larry A. Peters

Sing His Bleeding Love: Hymns and Church Music for Lent and Easter
By Kevin J. Hildebrand

Easter: Life Overcoming Death
By Gifford A. Grobien
I recently had the opportunity to speak on the topic of “Lutheranism Submerged in Culture” at the 37th Annual Symposium on the Lutheran Confessions on our campus in January. I spent a lot of time focusing on the cultural context of the 1974 walkout by dissident faculty and students of Concordia Seminary, St. Louis, given that this year marks the 40th anniversary of that event. However, during the panel discussion one of the participants asked, “So what other examples of Lutherans submerged in culture might you point to?” I responded: “Sports!” There is no discernable difference between Lutherans and anyone else in America when it comes to sports. And while I like to play sports, I’m not so interested in watching sports at this point in my life. Part of that is driven by what I’m beginning to call “The Sports Year.” And, yes, I mean that to mimic what we have as “The Church Year.” There is a rhythm to sports that carries one along from one season to the next. Baseball wraps up as football is getting going, which then gives way to hockey and basketball (which never seem to end!), before once turning things over again to the “summer game.” One’s entire life can be framed by sports.

But there is something more to life than sports. In developing the liturgical cycle of the Church Year, we are called to follow a different rhythm. And nothing is more unusual than the themes of Lent and Easter. That is what this issue of For the Life of the World is about. “Have a good Lent!” I really couldn’t have imagined myself ever saying that until I read Pastor Larry Peters’ marvelous call to see Lent as a time of catechetical renewal. Associate Kantor Kevin Hildebrand unpacks the richness of the power of sung confession in both Lent and Easter, while Professor Gifford Grobien grounds us deeply in the joy that the resurrection of our Lord alone can offer.

Altogether these articles point us to the heart of the Church Year, our crucified and risen Lord, Jesus Christ, the One who has won salvation for us. As we prepare once more to travel to the cross and the empty tomb, recall these wonderful words of Martin Luther, who brings all of our themes together when he writes:

St. Paul writes in Romans 4, 25 as follows: “Christ was delivered up for our trespasses, and was raised for our justification.” Paul is indeed the man who extols Christ in a masterly manner, telling us exactly why and for what purpose he suffered and how we should conform ourselves to his sufferings, namely, that he died for our sins. This is a correct interpretation of the sufferings of Christ, by which we may profit. And as it is not sufficient to know and believe that Christ has died, so it will not suffice to know and believe that he rose with a transfigured body and is now in a state of joy and blessedness, no longer subject to mortality, for all this would profit me nothing or very little. But when I come to understand the fact that all the works God does in Christ are done for me, nay, they are bestowed upon and given to me, the effect of his resurrection being that I also will arise and live with him; that will cause me to rejoice.

The Sermons of Martin Luther, Volume 2 (Grand Rapids, Mich.: Baker Books, 2000)

In His service,

Lawrence R. Rast Jr.
President
Concordia Theological Seminary
4 Good Lent!
By Larry A. Peters
Good Lent is time spent renewing our focus upon the Six Chief Parts, preaching and praying the small catechism and refreshing our faith. We spend the whole year doing more with less time; Lent offers us a chance to do more with a bit more time and latitude granted to us by the hearers in the pew.

7 Sing His Bleeding Love: Hymns and Church Music for Lent and Easter
By Kevin J. Hildebrand
The church looks different in Lent, with violet paraments in the chancel and on the pastor’s vestments. The church sounds different. We omit singing “Alleluia,” and we hear music that we do not hear other times of the year. … Easter, with its dazzling white paraments, plenty of lilies, and festive music from churches large and small, provides a feast for the senses beginning at the Easter Vigil and then magnifying on Easter morning.

11 Easter: Life Overcoming Death
By Gifford A. Grobien
This hope of new life in Christ—this is how the Christians of old faced the wickedness of their time. Although the world seemed to be crumbling around them, they did not despair, for they knew that their lives and the world itself was being remade in Christ. For us, too, the resurrection of Christ gives us an indomitable hope, no matter the social or personal trials we suffer.

Also in this issue:
What Does This Mean? ......................... p. 13
Called to Serve .............................. p. 14
In the Field ................................... p. 18
CTS Community Stands Up for Life .......... p. 20
Lutheranism & the Classics III ............... p. 23
Military Project ............................. p. 26
Alumni News ............................... p. 28
Profiles in Giving ............................ p. 29
Bible Study:
Lent: 40 Days of Christ’s Obedience .......... p. 30
Calendar of Events ........................ p. 31
“Good Lent!” came the greeting from an orthodox friend. Hmm. That is not exactly the way Lutherans greet one another during Lent. Growing up I would not have called Lent good—it was a time when additional worship services were added to the mix and favorites were removed from daily diet and life. The more I think about it, Lent is a good time of the year. It is less the somber and solemn season of my remembrance but more the time of focus upon the basics of the faith and on the renewal of our life together as the people of God by baptism and faith.

When I was growing up the focus of Lent was almost exclusively about the cross. We heard sermons about the people around the cross, the places on that journey to the cross, details of the cross in words and images and the meaning of the cross. It was not uncommon to turn Lent into an extended look into Holy Week and what happened from Palm Sunday through Good Friday.

Today Lent is more commonly seen as a time of catechetical renewal—the focus more on renewing the faith than remembering the details of what happened and when it happened as our Lord was crucified. I have used both as a common overall theme for Lent, but I tend to appreciate more and more the broader focus on catechetical renewal.

Good Lent begins appropriately enough with one of the most solemn days in the Church Year—Ash Wednesday. Whether ashes are used or not (more and more the imposition of ashes is becoming routine in our parishes on Ash Wednesday), Good Lent recalls how David lamented over his sins. This internal repentance is often accompanied by outward actions such as ashes or giving up a favorite food or activity for Lent. Such outward actions are neither sacramental nor the focus of Lent, but merely an attempt to coordinate externally what is to be the inward focus of the heart and mind.

Though Sundays are IN Lent but not OF Lent, this season finds us voluntarily setting aside for a time a few of the more festival elements of the Divine Service (specifically the Hymn of Praise). This symbolic gesture has the subtle effect of making us want even more what is set aside, and in this way anticipating what is to come when the Hymn of Praise is sung anew in response to the commemoration of our Lord’s victorious resurrection. Absence makes the heart grow fonder, at least that is what they say, and here the setting aside of the Gloria in Excelsis or This Is the Feast (depending upon the Divine Service you use) draws attention to what these hymns proclaim.

During Lent many Lutherans give up the familiar Alleluia Verse for the Common Verse for Lent: “Return to the Lord your God for He is gracious and...
The time during Lent affords us the rare opportunity to treat doctrine in a more in-depth manner, to teach as well as preach the faith. Good Lent is time spent renewing our focus upon the Six Chief Parts, preaching and praying the Small Catechism and refreshing our faith.
merciful, slow to anger and abounding in steadfast love.” Good Lent never wanders far from this theme verse of Lent (Joel 2:13, Num. 14:18, Ps. 103:8, 145:8 and Ex. 34:6).

In addition to what we omit, Lent is also distinguished by what we add. Here I mean the great Lutheran chorales of Lent and many other hymns and songs that focus more acutely upon the cross and the suffering of our Lord for our redemption. Who can read or sing the words to “O Sacred Head Now Wounded”; “O Dearest Jesus, What Law Hast Thou Broken”; “Jesus, I Will Ponder Now”; “Upon the Cross Extended”; “Stricken, Smitten, and Afflicted” or “A Lamb Alone Bears Willingly” and not be moved?

These hymns are sung more frequently in part because of the addition of mid-week services that extend the Lenten character to Vespers, Evening Prayer and other non-Eucharistic formats. Here the individual commitment to a renewed personal devotional life intersects with the additional services scheduled for the whole congregation. All of these help make Lent into a Good Lent—a time of renewal and refreshment for us as Christians and for Christians in their lives together around the Word and Table of the Lord.

Good Lent is also a way to describe our renewed focus upon confession and absolution. Both the general act of confession and the general absolution that serve as the ordinary prelude for the Divine Service take on new significance within the Lenten season, but this is also a time in which we rekindle our focus upon private confession and absolution. Nothing says confession like naming the sin out loud, and nothing says absolution like the forgiveness which is attached directly to your name. Luther put it this way:

“If you believe that it is really true that Christ has suffered for you and saved you, then you can say “If Christ has my sin, that means it is no longer mine simply because Christ has it.” He has torn the sin from my heart and from my conscience where I had a register of sins in which the following was written: “You have been an adulterer, a murderer and a thief.” However, as I have the Word: “Christ has taken my sin upon Himself”, you will therefore not find my sins in any register or book neither in heaven nor on earth. They have all been written onto the Son of God; that is the only place I will see them and that means nowhere else. (Luther Brevier: Worte fuer jeden Tag, Wartburg Verlag, 2007, p. 270)

These words are framed and posted on the wall above the prie dieu in the Vestry where I normally hear confessions.

Good Lent is less and less about recounting the details of our Lord’s Passion (as important as these are) and more and more about general catechetical renewal. I find myself preaching less exegetically and topically and more doctrinally during Lent and especially during the mid-week services of the Lenten Season.

Lent is a great time to be Lutheran. We have a rich tradition of Lent hymnody and additional service opportunities to accompany the individual acts of personal study, almsgiving and prayer during this season of preparation for Holy Week and Easter. We have a rich experience of symbol and sign to draw attention to what we believe and confess (everything from mid-week services to ashes on Ash Wednesday to the specialized services of Holy Week).

Of late there has been some discussion in certain quarters about preaching doctrine. Given the weak state of catechetical instruction, I believe that Lent affords us a time to preach doctrine to our people. This does not mean failing to preach the Gospel and preaching about the Gospel instead, but it does mean that our people are daily bombarded with more and more that has less and less to do with the faithful creeds and the Lutheran Confessions. We do them a grave disservice if we fail to teach them properly so that they may discern the truth from error. We seem to spend less time in catechesis than we feel we ought, and Lent affords us a time to renew our corporate attention to what we believe, confess and teach, and why.

There is no pastor alive who is not aware of the press of time and the constraints we face in trying to do too much in the limited time available to the average person. The additional time during Lent affords us the rare opportunity to treat doctrine in a more in-depth manner, to teach as well as preach the faith. Good Lent is time spent renewing our focus upon the Six Chief Parts, preaching and praying the Small Catechism and refreshing our faith. We spend the whole year doing more with less time; Lent offers us a chance to do more with a bit more time and latitude granted to us by the hearers in the pew.

Lent is a great time to be Lutheran. We have a rich tradition of Lent hymnody and additional service opportunities to accompany the individual acts of personal study, almsgiving and prayer during this season of preparation for Holy Week and Easter. We have a rich experience of symbol and sign to draw attention to what we believe and confess (everything from mid-week services to ashes on Ash Wednesday to the specialized services of Holy Week). We have a rich opportunity to treat matters of the faith in a more in-depth manner and to engage our people more fully in what we believe, confess and teach, as well as the traditional focus upon the details of the crucifixion.

Good Lent means we are intentional and deliberate about mining fully these rich veins of experience, tradition and devotion. Every parish can benefit from the time and attention paid to utilize more fully the season and its resources to renew our faith and our life together under the cross. Every pastor owes it to his people to use the time wisely, to plan appropriately and to explain the why behind these practices so that it may truly be a good Lent.

The Rev. Larry A. Peters serves as senior pastor of Grace Lutheran Church (www.grace-lutheran-church.org), Clarksville, Tenn.
member of the seminary’s Schola Cantorum choir told me that of all the services the choir leads, the Lenten vespers was her favorite. “I love Lent,” she related. I love it too, and I suspect that many Christians share her sentiment. Part of the love for the seasons of the Church Year is rejoicing in the gifts of the church that are distinctive for each season.

The church looks different in Lent, with violet paraments in the chancel and on the pastor’s vestments. The church sounds different. We omit singing “Alleluia,” and we hear music that we do not hear other times of the year. When we hear tunes such as “O Sacred Head, Now Wounded,” “My Song Is Love Unknown,” “Christ, the Life of All the Living,” we know it’s Lent. And unlike the commercial backdrop of “holiday music” in pop culture during the month (or more!) before Christmas, there are no “Lenten Hits” music downloads from iTunes or Lenten music specials on TV. Instead, the Church’s song for Lent is typically heard just there—in church. We are blessed when these tunes and texts surround us and fill us during this season.

Easter, with its dazzling white paraments, plenty of lilies and festive music from churches large and small, provides a feast for the senses beginning at the Easter Vigil and then magnifying on Easter morning. Even better is the feast for the soul which is given to God’s people in Christ’s body and blood and proclaimed in the Church’s song: “This is the feast of victory for our God. Alleluia!”

“Come, let us fix our eyes on Jesus, the founder and perfecter of our faith. Who, for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.” These verses from Hebrews 12:1-2 form the Gradual for Lent and provide a framework for the Church’s music during this season. As we sing and meditate upon the Church’s hymns, especially in the season of Lent, our eyes (and ears, hearts, minds and voices) are fixed on Christ as we “sing His bleeding love” (Lutheran Service Book [LSB] 431:5, Concordia Publishing House, St. Louis, 2006). These hymns proclaim the faith, confess Christ as the Lamb of God, help us to learn of Christ and comfort us. And ultimately, the hymns of Lent wonderfully lead us to the hymns of Easter, which confess that same Lamb of God risen from the dead.

Lent–Christ, the Lamb of God, Who Takes Away the Sin of the World

Proclamation: Like all good hymns, the hymns of Lent are a sung confession of the faith. They proclaim the truths of what God in Christ has done for us. In particular, the hymns of Lent tell the story of Christ’s life, suffering and death. The very title of “Sing, My Tongue, the Glorious Battle” tells the story of Christ’s suffering and crucifixion by singing it. The first stanza confesses this story:

Sing, my tongue, the glorious battle;
Sing the ending of the fray.
Now above the cross, the trophy,
Sound the loud triumphant lay;
Tell how Christ, the world’s redeemer,
As a victim won the day.
(LSB, 454, v.1)
Lamb of God: Singing of Christ, the Lamb of God (Agnus Dei in Latin), is not unique to Lent, but this imagery appears in sharper focus in the Church’s song during this season. In Matins, the congregation sings, “Praise to You, O Christ, Lamb of our salvation,” in place of “Alleluia.”

Additionally, praying the Litany (LSB pp. 288-289) is a discipline that many individuals and congregations observe in Lent. In this Litany, a three-fold prayer to Christ, the Lamb of God, is included:

L Christ, the Lamb of God, who takes away the sin of the world,  
C have mercy.
L Christ, the Lamb of God, who takes away the sin of the world,  
C have mercy.
L Christ, the Lamb of God, who takes away the sin of the world,  
C grant us Your peace.

Paul Gerhardt’s magnificent hymn sings of Christ, the Lamb of God, in a very personal way:

A Lamb goes uncomplaining forth,  
The guilt of sinners bearing  
And, laden with the sins of earth,  
None else the burden sharing;
Goes patient on, grows weak and faint,  
To slaughter led without complaint,  
That spotless life to offer,  
He bears the stripes, the wounds, the lies,  
The mockery, and yet replies,  
“All this I gladly suffer.”
 (“A Lamb Goes Uncomplaining Forth,” LSB, 438, v.1)

Congregations that regularly sing the Divine Service are familiar with various settings of the Agnus Dei, whether it begins “O Christ, Thou Lamb of God,” “Lamb of God, You take away the sin of the world” or in another translation. This hymn with its easy, repeating phrases, is simple enough for very young children to learn and remember. Another version appears as Hymn 434, “Lamb of God, Pure and Holy.”

Most significantly, as we sing the Agnus Dei in the communion liturgy, Christ the Lamb of God is present on the altar to feed the Christian with His body and blood. Another more recent hymn by Rev. Stephen Starke sings of the Agnus Dei using Christ’s own words:

Lamb of God, once slain for sinners,  
Host, who spreads this meal divine,  
Here You pledge our sins are covered,  
Pledge received in bread and wine:  
“Take and eat; this is My body,  
Given on the cross for you.  
Take and drink; this cup of blessing  
Is My blood poured out for you.”
 (“In the Shattered Bliss of Eden,” v.4, Stephen Starke, 2002)

Discipline: The word discipline sometimes has a negative connotation, such as when parents admonish misbehaving children. But the root word of discipline is the same as disciple. To be disciplined is to learn, and the Church’s Lenten hymns discipline us as we learn of Christ and “grow in holiness” (LSB 447:17). The Church’s song gives us time and opportunity to ponder Christ’s passion:

Jesus, I will ponder now  
On Your holy passion;  
With Your Spirit me endow  
For such meditation.  
Grant that I in love and faith  
May the image cherish  
Of Your suff’ring, pain, and death  
That I may not perish.
 (“Jesus, I Will Ponder Now,” LSB, 440, v.1)

In congregations where the rich choral tradition of the Church is cultivated, more opportunities exist to ponder and learn of the Passion of Christ. Settings of the Passion narratives and of the Seven Words of Christ from the cross abound for choirs and vocalists, as well as musical settings of other scriptural texts that help us ponder the Passion. The verses of Isaiah 52 and 53 have been set to music by various composers, and a new setting of these verses for choir and instruments by composer Kenneth Kosche will make its debut at CTS this spring (see page 10).

Comfort: In a sin-filled world marked with hopelessness, fear, guilt and anxiety, the hymns of Lent provide an alternative: hope, comfort, forgiveness and peace. These are not mere positive-thinking maxims; they are reality, based on the real presence of Christ in His Word and Sacraments, given for you. Johann Heermann’s hymn, “Jesus, Grant That Balm and Healing,” speaks to the Christian with comfort and peace in all manner of affliction:

Jesus, grant that balm and healing  
In Your holy wounds I find,  
Ev’ry hour that I am feeling  
Pains of body and of mind.  
Should some evil thought within  
Tempt my treach’rous heart to sin,  
Show the peril, and from sinning  
Keep me from its first beginning.
 (LSB, 421, v.1)

As we “fix our eyes on Jesus” in the song of the Church during Lent, it is a comforting discipline that serves us our entire life; indeed, until life’s end, when our eyes shall see our crucified, resurrected, ascended Lord face to face:
Be Thou my consolation,
My shield, when I must die;
Remind me of Thy passion
When my last hour draws nigh.
Mine eyes shall then behold Thee,
Upon Thy cross shall dwell,
My heart by faith enfold Thee.
Who dieth thus dies well.
(“O Sacred Head Now Wounded,” LSB, 449, v.4)

Easter: The Lamb the Sheep Has Ransomed
Christians, to the Paschal Victim
Offer your thankful praises!
The Lamb the sheep has ransomed:
Christ, who only is sinless,
Reconciling sinners to the Father.
Death and life have contended
In that combat stupendous:
The Prince of life, who died,
Reigns immortal.
(“Christians, to the Paschal Victim,” LSB, 460, v.1)

Every year we teach the students at CTS this ancient hymn. The Seminary Kantorei sings it on their annual tours, and we use it in weekly communion services during parts of the Easter season. For in this season the Church continues to gather around and sing of Christ, the Lamb of God. Although in Easter the confession of Christ more often names Him as the Paschal Lamb, victorious over sin, death and the devil. As this ancient hymn begins, “Christians, to the Paschal Victim Offer your thankful praises!” we are reminded that Paschal comes from the Greek word for Passover and is used in connection with the celebration of Christ’s resurrection.

When I taught in a Lutheran elementary school, some of our catechism instruction would include comparisons to the Passover lambs that were killed to save the Israelites, to Christ the Paschal Lamb who was sacrificed for our salvation. The students would learn Martin Luther’s magnificent Easter hymn, “Christ Jesus Lay in Death’s Strong Bands.” The fifth stanza of Luther’s hymn makes these same connections:

Here our true Paschal Lamb we see, Whom God so freely gave us; He died on the accursèd tree— So strong His love—to save us. See, His blood now marks our door; Faith points to it; death passes o’er, And Satan cannot harm us. Alleluia! (LSB, 458, v.5)

Whether it’s elementary school children, first year seminarians or aged saints in the parish singing this stanza, the freedom to sing that “Satan cannot harm us” is a truth that only the song of the Church proclaims.

Especially poignant and comforting is when the Church sings Easter hymns proclaiming the forgiveness in the blood of Christ during the distribution of the Lord’s Supper. As the members of the body of Christ are gathered to receive the body and blood of Christ, the confession of faith in the church’s song surrounds them as the church sings:

At the Lamb’s high feast we sing Praise to our victorious King, Who has washed us in the tide Flowing from His piercèd side.
Alleluia! ("At the Lamb’s High Feast We Sing," LSB, 633, v.1)

No wonder, then, that so many Easter hymns, including “At the Lamb’s High Feast,” are also sung at funerals. The reality of death is countered by the reality of Christ’s resurrected body and His real presence with His saints now and in eternity. The final stanza of “O Sacred Head Now Wounded” speaks of the Christian dying in Christ. The hymns of Easter sing also of the saints rising in Christ to live in His presence forever:

Now no more can death appall, Now no more the grave enthrall; You have opened paradise, And Your saints in You shall rise. Alleluia! ("At the Lamb’s High Feast We Sing," LSB, 633, v.6)

May the Lord bless your singing these Lent and Easter seasons, as you proclaim and confess the faith and are comforted by the Paschal Lamb: crucified, risen and given for you. 🙏

Mr. Kevin J. Hildebrand
(Kevin.Hildebrand@ctsfw.edu) serves as associate kantor at Concordia Theological Seminary, Fort Wayne, Ind.

Mr. Kevin J. Hildebrand
(Kevin.Hildebrand@ctsfw.edu) serves as associate kantor at Concordia Theological Seminary, Fort Wayne, Ind.
New Lenten Cantata Premiers at CTS

Each spring, the seminary Schola Cantorum presents a Lenten Choral Vespers, helping the seminary community to take time to ponder the Passion of Christ with finely-crafted church music. Sometimes these services have included musical Passion settings where soloists and choir sing the Gospel narratives; other services have included musical settings of the Seven Words of Christ from the cross or other choral music that reflects on the suffering and death of Jesus.

Last fall, Concordia Theological Seminary commissioned Dr. Kenneth Kosche to compose a 21st century cantata for the 2014 Lenten Choral Vespers. Dr. Kosche, professor of music emeritus from Concordia University Wisconsin, a renowned composer and church musician, was happy to agree to the seminary’s commission. The work entitled “Man of Sorrows” will premiere this spring at the Lenten Choral Vespers, Sunday, March 30, at 4:00 p.m. in Kramer Chapel.

The text is drawn from Isaiah 52 and 53. Using the cantatas of J.S. Bach as a model, Dr. Kosche and Kantor Hildebrand chose excerpts of those chapters to set to music for choir, soloist, organ and orchestra, interspersed with hymns for choir and congregation. The seminary Schola Cantorum will be accompanied by strings, oboe and organ, and joined by local tenor soloist, Mr. Jonathan Busarow.

If the music of the Church is filled with so many wonderful resources already, what’s the point of creating something new? This is what the Church has always done—we are the “heirs of an astonishingly rich tradition,” as the preface to Lutheran Worship states, but this tradition is an always expanding and growing tradition. Just as Johann Sebastian Bach added to the Church’s song in his own day, or just as a new hymnal builds upon and adds to the Church’s rich tradition, so the Church and her composers continue to contribute more musical expressions of the faith. The tradition is not supplanted or replaced, but it is expanded. Concordia Theological Seminary is happy to be a leader in this rich and ever-expanding tradition of church music with Dr. Kosche’s composition and with the talents of the seminary choir.
The first century Roman Empire suffered from the same kinds of corruption which eat away at all nations, including our own. Sexual immorality, perversion of marriage and abortion were acceptable practices. The economy was structured to serve those who were already well-to-do. Yet, in the midst of all that corruption, something unique came to pass in those days: the coming of God in the flesh and His subsequent death on the cross and His resurrection. In the midst of the corruption, suffering and despair of the greatest empire, the light of hope was ignited. This light of the resurrection brought a profound and systemic change to the perspective of those who received this light and were reborn into the new life of Christ.
It was into this world, a world of immorality, death and economic injustice—a world not so morally different from our own—that the Son of God was born. And what hope or change did He bring? To the perception of some, perhaps very little. Jesus Christ did not coerce people into changing. He did not come with the wrath of divine glory to bring punishment. He did not send forth His armies to quell rebellions and intimidate nations into submission to Him. He came humbly, in a vulnerable human body, to appeal to the people with His divine grace, with His patient mercy and with forgiveness of sins. In almost every way He was the opposite of the Roman imperial structure. Because He came humble and vulnerable, He could be opposed—both His message and His person. The wickedness of the world seemed to have its way with Him, putting Him to death on a cross.

Yet He deigned to be vulnerable, His divine power could not be overcome. The author of life—the very living One—could not be conquered by death. Just as darkness is scattered before light, so death is nothing before life. God in His body raised Himself again to life to dispel all death before Him.

Christ’s resurrection did not benefit only Himself. Just as He came among people to offer His divine grace, mercy and forgiveness, so, in His resurrection He offers to all resurrection from the dead: “In fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ” (1 Cor. 15:20-23).

Eternal life in a resurrected, perfected body is for all who belong to Christ. You belong to Christ through baptism! “Do you not know that all of us who have been baptized into Christ Jesus were baptized into His death? We were buried therefore with Him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life” (Rom. 6:3-4). Christ’s resurrection assures us of new, resurrected life with Christ after our earthly death.

Yet, this new resurrected life already begins in this world. It begins with baptism, as the passage from Romans states. Certainly this new life is hidden in many ways. Our bodies are not resurrected yet, and they suffer from many things: illness, injury, emotional suffering and pain in hurt relationships. Yet, Christians in the early centuries of the church demonstrated in their lives how the eternal life of the resurrection was already beginning in Christ’s life in them. Converts to Christianity abandoned a life of wickedness. Christians no longer took part in the assumed and institutionalized wickedness of Rome—the prostitution and immorality, the abortion and the financial abuse. Adulterers, murderers, the greedy, the gossiping, the atheists and idolaters: such evil actions which dominated the lives of many ceased.

Moreover, the resurrection gave a true hope and fearlessness to Christians in the face of the wickedness of others. The immorality, the death, the greed and injustice—these were nothing in light of the life of the coming kingdom in Christ. Even death itself was no longer feared. Death was not an end; it did not mean the cutting off of life. New life in a resurrected body awaited all Christians, so that whether death came quietly in old age, or suddenly due to illness or persecution, it was no longer a significant threat.

This hope of new life in Christ—this is how the Christians of old faced the wickedness of their time. Although the world seemed to be crumbling around them, they did not despair, for they knew that their lives and the world itself were being remade in Christ.

For us, too, the resurrection of Christ gives us an indomitable hope, no matter the social or personal trials we suffer. In the face of immorality, death and injustice around you, you can persist and act in the hope that Christ died and rose for you. The destruction and despair that the world tries to sow are overturned in the new kingdom of Christ.

Every generation of Christians faces wickedness in the world. Many even face persecution and threat of death. As our own world embraces more blatantly again similar kinds of immorality, death and corruption faced by the Christians in the Roman Empire, we Christians will find ourselves in greater conflict with the world. We may even find ourselves being threatened to give up our faith, to recant our confession in the resurrected Lord. Should that day ever come, we have the reminder of the ancient martyrs of old, that in Christ, only death truly dies. In Christ, we live. In Christ, we prefer to die rather than to deny our faith in Christ, knowing that when we die, we do not perish but become incorruptible through the resurrection.

The Rev. Dr. Gifford A. Grobien (Gifford.Grobien@ctsfw.edu) serves as assistant professor of Systematic Theology and director of the Doctor of Ministry Program at Concordia Theological Seminary, Fort Wayne, Ind.
Luther loved John’s Gospel. In fact, he called it “the one, fine, true, and chief gospel” (Luther’s Works [LW], 35:362). Luther’s preaching on the death and resurrection of Jesus in the Fourth Gospel take us into the heart of the Small Catechism’s explanation of the Creed with its confession of Christ’s redeeming work. These sermons are now available to us in Volume 69 of Luther’s Works, and they make for edifying reading during the Lenten Season. Here are a few samples of Luther’s proclamation to ponder as we move toward Good Friday and Easter Sunday.

Jesus’ passion is our protection. In his exposition of our Lord’s “high priestly prayer” in John 17, Luther reminds his hearers that believers are no longer under the possession of God’s enemies—sin, death and the devil—who make themselves manifest in persecution in their futile attempts to defy Christ’s authority. “Now this is our comfort and confidence in the face of all our enemies, that we who believe in Christ and cling to His Word are the very ones whom God the Father has given Him as His own, and He will take care of us, protect us and sustain us. And no matter how much the world rises up and surges against us, it shall nevertheless remain subject to the Lord Christ, so that no harm will befall us. Instead, the more we are oppressed, all the more will it bring us to eternal life. Therefore, we should unceasingly lift up our hands, praise and give thanks to God that He has counted us among those who belong to Him and are His own; for we know that we possess His Word and are persecuted on that account and have the world as our enemy. Whoever is sure and certain of this should have no doubt that he is a member of this little flock that shall possess eternal life” (LW 69:28). Christ’s suffering does not mean that we will not suffer but rather our suffering will not separate us from Him and His love.

Luther recounts the suffering of Christ, especially His suffering of God’s wrath, but it is all brought to a point with Jesus’ departing words in John 19:30. “Now when the Lord departs with the words ‘It is accomplished,’ He means by this that all Scripture has now been fulfilled, as if to say ‘The world and the devil have done all that they could to Me, and so I have suffered all that was needful for the redemption of humanity, all that was prophesied and proclaimed in the Scripture through the prophets. Thus everything is fulfilled and accomplished. We should note well that Christ suffering is the fulfillment of Scripture and the accomplishment of the redemption of the human race. It is accomplished: the Lamb of God is slain and offered for the sins of the world [John 1:29; Rev. 13:8]. The true High Priest has completed His offering [Heb. 10:12ff.]; the Son of God has given and offered up His body and life as a payment for sin; sin has been blotted out; God’s wrath appeased; death overcome; the kingdom of heaven won and heaven opened. Everything is fulfilled and completed, and no one may dispute, as if anything yet remained to be fulfilled and accomplished” (LW 69:265).

It is through the preaching of the word of the cross that Christ’s life of obedience and completed sacrifice is brought into our ears and hearts enabling us to contemplate our Savior’s death rightly. So Luther says “We should contemplate the tomb of our Lord Jesus Christ not merely according to the outward façade or magnificent architecture, but according to faith, that may say with true confidence of heart: ‘In this tomb lies all my sin and iniquity.’ And that is the true prayer, the true kiss, and the highest honor that one can give to the tomb of Christ, when I say with a believing heart: ‘Thank you, dear tomb. Because my Lord Jesus Christ was buried in you, all my sin also lies buried in you. For Christ died and was buried for me so that I should rely on His death and tomb” (LW 69:277).

Our sin is atoned for by Jesus’ blood and resurrection so we can sing with Luther:

It was a strange and dreadful strife
When life and death contended;
The victory remained with life,
The reign of death was ended.
Holy Scripture plainly saith
That death is swallowed up by death,
Its sting is lost forever.
Alleluia!
(“Christ Jesus Lay in Death’s Strong Bands,” LSB, 458, v.4)

The Rev. Prof. John T. Pless (John.Pless@ctsfw.edu) serves as assistant professor of Pastoral Ministry and Missions at Concordia Theological Seminary, Fort Wayne, Ind.
Called to SERVE

Equipped to Serve

By Jayne E. Sheafer

Vicar Andy Herzberg preaching at St. Michael Lutheran Church, Fort Wayne, Ind.

One of the questions I ask students interviewed for these articles is “How long have you been a member of The Lutheran Church—Missouri Synod?” The response from Andy Herzberg, a fourth-year seminarian at Concordia Theological Seminary (CTS), was a resounding “Lifelong…going on 30 years!”

His story unfolds as an all-American tale that we don’t often hear anymore. He was born on March 16, 1984, and baptized at Mt. Olive Lutheran Church, Des Moines, Iowa, on April 8, 1984 (the same day his future wife was born). He attended Mt. Olive Lutheran School for preschool through fifth grade and was confirmed at the same parish in May of 1998. He was active in the Boy Scouts of America and is an Eagle Scout and a Vigil Honor Member of the Order of the Arrow. He’s also been involved in choir since sixth grade, something that turned into a lifelong passion.

“I went to college at Concordia University, St. Paul (go Golden Bears!!), and designed a major in Church Music (choral conducting) and in Church Artwork and Design. I met Katie Bessinger there and we were married in 2006. We have been blessed with three daughters: Abby 5, Lizzy 2½ and Ellie 8 months,” shares Herzberg. After graduation he went on to serve as a worship director at St. Stephanus Lutheran Church in St. Paul and also worked at Concordia University, St. Paul, in the Student Services and Card Services Departments.

While pondering how he might best serve the Church, Herzberg was fortunate to have the counsel of several pastors. “Pastors Ron Goodsman, Fred Kraemer, Rich Carter and Jim Bender all influenced me to go into the ministry. Pastor Kraemer was my pastor growing up and the first person I talked with..."
about the possibility of going into the ministry. He was my confirmation teacher and showed me the joys of the faith. Pastor Goodson had been the pastor at my church before I was born, and I met him at a winter retreat I attended in high school. There were many pastors there but his words always stayed with me…and his laugh. I start every sermon with the same prayer he did: “Come Lord Jesus quickly, for many of us are waiting and not one of us will be disappointed.” Dr. Carter was my Pre-Seminary director in college, and he always pointed to Jesus and the joy it is to be a pastor. Pastor Bender was the pastor I worked with at St. Stephanus. He helped me to understand the joys and challenges of the ministry.”

With that good advice Herzberg was certain he wanted to attend seminary, but still needed to work through the financial aspect. “I don’t think that many people really understand the sacrifice it takes to leave everything and come to school. Seminary education isn’t cheap, but the reward for making the sacrifice to move and give up jobs and stability is well worth it.” He went on to explain some of the assistance he has received, “The student adoption congregations and individuals are so important to this experience and, in many cases, make seminary education possible.”

He describes the academic curriculum at CTS as challenging and rewarding at the same time and credits formation both inside and outside of the classroom as a great reward. “Being able to convey and teach the faith because I have been formed by it has made a large impact on me. Vicarage was a great reward because it was challenging. It presented many different learning experiences as well as things that were very rewarding.”

Herzberg served his vicarage, a one year assignment serving a congregation under the supervision of a pastor, at St. Michael Lutheran Church, Fort Wayne, Ind. Was it everything he expected? “Everything I expected came true and more! I was able to see up close how the congregation worked. St. Michael is a large congregation that was finishing a building project and was in the calling process as well. This was a great opportunity to see how congregations work. I was also exposed to most of the areas of ministry at St. Michael, and I fell in love with the Emmanuel-St. Michael Lutheran School. The teachers and students made me feel welcome, and I was able to develop relationships with them that will impact me for the rest of my ministry,” says Herzberg.

“I helped teach religion but I was also able to make an appearance with the second graders as a blacksmith and talk about one of my favorite poems, “The Village Blacksmith” by Longfellow. This was a poem my Grandma Mavis introduced me to in my grade school days, and I was able to use my experiences helping my dad blacksmith at our local Boy Scout Camp to teach the students about the rhythm and meter of the poem and the images in it. I also learned that it is easier to preach to people when you have a relationship with them. Dr. Fickenscher (professor of Pastoral Ministry and Missions at CTS) had always said things like that but in practice it became real.”

Herzberg is back in the classroom for his final quarter at CTS and like the rest of the final year students he has April 30, 2014, marked on his calendar, as that is the date for the Candidate Placement Service. “It is good to be around my classmates again and learn from their experiences, but I am also just ready... ready to be placed and serve the Lord. I know that God is preparing a place for me and my family and it is hard to not know right now, but I am trusting in God’s care for us as He has through this entire journey.”

Jayne E. Sheafer
(Jayne.Sheaf@ctsfw.edu)
serves as managing editor of For the Life of the World magazine and director of Public Relations at Concordia Theological Seminary, Fort Wayne, Ind.
Christ Academy is a two-week, residential program where high-school-aged men come to the seminary and explore the possibility of becoming a pastor one day. During this program young men are immersed into the life of a seminary student and that of a pastor. They are involved in the worship and classroom life of a seminary student, taking classes tailored just for them. They also have close contact with area pastors who answer questions and provide insight in the day-to-day aspects of different ministry settings. Some fun is thrown in as everyone heads to a TinCaps baseball game and an amusement park.

Lasting friendships are formed as unique insight is given into the lives of those who train to serve Christ’s Church. So when I hear these questions on what can a high-school-aged young man do to explore ministry, there is no better answer than Christ Academy!

This year’s event takes place June 15–28, 2014, on the campus of Concordia Theological Seminary, Fort Wayne. Space is limited, so be sure to get your registration in early. Information concerning the registration process may be found at www.ctsfw.edu/ChristAcademy. If you know of a young man who may be interested in this opportunity, please contact us at ChristAcademy@ctsfw.edu or 800-481-2155.

The Rev. Lannon R. Martin (Lannon.Martin@ctsfw.edu) serves as director of Christ Academy and admission counselor at Concordia Theological Seminary, Fort Wayne, Ind.
REGISTRATION OPENS JANUARY 1, 2014!

Christ Academy High School
The Summer Event for High School Men
June 15–28, 2014

A retreat for high school men who are considering the vocation of the Office of the Holy Ministry.

For more information please call: 1-800-481-2155
or contact us via email at: ChristAcademy@ctsfw.edu.

You may also register online at: www.ctsfw.edu/ChristAcademy.
Berger came to seminary as a second-career student having worked in the automotive industry for 22 years. Packing up his family and moving thousands of miles from home was quite an undertaking, but one they were prepared for after a good campus visit. “After spending a few hours as a classroom visitor and meeting faculty and other prospective students, the campus visit sealed the deal!” shared Berger. He began his studies in the fall of 2003, served his vicarage at Shepherd of the Hills Lutheran Church, Snohomish, Wash., and received his call to serve as associate pastor at that same congregation in April 2007.

Shepherd of the Hills, organized in 1972, has been served by only three pastors and Berger is thankful to be part of this faithful tradition. “Two unique aspects of Shepherd of the Hills come to mind. First, from its founding this congregation has been blessed with long-serving pastors. The first full-time pastor served about 16 years and the second called man is still serving 23+ years later. I am the third called pastor and the first associate pastor and have served over six years. The second aspect is the peacefulness of the congregation, which I attribute to the solid emphasis on Word and Sacrament ministry by the men who’ve preceded me.”

Berger serves with the Rev. Kerry Reese and credits their relationship as one of the greatest blessings of his ministry. “Without a doubt the team ministry at Shepherd of the Hills

---

From Norway to California to Fort Wayne was the trek the Rev. Warrens (Web) Berger (CTS 2007) took on his way to becoming a pastor. Born in Oslo, Norway, his Air Force family moved to northern California when he was still a toddler. An active church life wasn’t part of his formative years, but that all changed when he met Joyce, his wife-to-be. “It wasn’t until I met Joyce, who was raised Missouri Synod Lutheran, that I came into regular contact with the Gospel. I was confirmed as an adult at Trinity Lutheran in Fairfield, Calif.,” explained Berger.
and shepherding a theologically-sound congregation together are my greatest joys. With these two vital components in place, little problems stay little.”

He also finds joy in serving the flock at Shepherd of the Hills as they strive to follow God’s will in their daily lives. “The first challenge is knowing what God’s will is! We know only what God reveals to us in Scripture, but many of our members have Christian friends of another stripe who try to influence them into seeking God outside His Word. ‘God told me [fill in the blank]’ is a common conversational experience our people report. My advice is always to stick with the Bible.” And there are many opportunities at the church for folks to learn more about the Bible. Sunday morning classes are offered for children and youth, along with three separate classes for adults on a variety of biblical topics. During the week there is Christianity 101, a 13-week class that introduces students of high school age and above to the basic teachings of the Christian faith; Confirmation classes for middle-school-aged students and a Wednesday morning study group that meets throughout the school year to discuss various topics of importance, especially studying the books of the Bible. There is also a weekday preschool program led by fine teachers and a dedicated, rostered director.

All of these opportunities have been intentionally planned and continually nurtured because as Berger puts it, “Growing, nurtured laypeople doesn’t happen by magic. Neither do they appear overnight. They need theologically sound, people-loving pastors to serve them through thick and thin, decade in and decade out.” To ensure the continued formation of these needed faithful pastors, Berger suggests that the most important role local congregations and our Synod can play is to give our two seminaries consistent prayerful and financial support.

As Berger reflects on his day-to-day life as a parish pastor, he keeps in mind two thoughts: one that motivates him to remain in the Word and one that helps him always keep in mind those who need to hear the lifesaving message of the Gospel. “With respect to my late start in the ministry: I begrudgingly accept the fact that, apart from divine intervention, I will not have 50 or 60 years to study God’s Word and to meditate thereupon earnestly. So I do the best I can with the little time I have; God forgive me when my effort falls short.” And finally, “As a new Lutheran and an outsider to Christianity for much of my life, I still remember what life is like on the outside. I see my own face in the family member or visitor who attends the funeral or Christmas service only to keep his in-laws happy. In an odd sort of way, I still find it easy to identify with them and to talk to them. I hope that I never grow cold to their needs.”
Faculty in Print

Prof. John T. Pless, assistant professor of Pastoral Ministry and Missions at CTS, has authored Didache (Fort Wayne, Ind.: Emmanuel Press) as a text for adult instruction demonstrating how doctrine is drawn from the Holy Scriptures, confessed in the Small Catechism and expressed in the Lutheran Service Book. The title Didache is derived from the Greek word for “teaching,” and it is also borrowed from an early (late first century or early second century) manual of church order, liturgy and Christian catechesis. Even as this ancient handbook incorporated instruction in Christian doctrine with the Church’s liturgical life and the life of the believer, so Didache aims to help contemporary Christians understand the interplay between what Lutherans confess (doctrine), how we receive Christ’s gifts in the Divine Service (liturgy) and how we pray and live (vocation) under the cross of Jesus Christ.

Prof. John T. Pless, Dr. K. Detlev Schulz, professor and chairman of Pastoral Ministry and Missions, and Jacob Corzine (CTS 2008) contributed chapters to the new book, Wilhelm Löhe: Theology and History published by Freidmund Verlag in Neuendettelsau, Germany. Most of the essays in this volume were delivered at the meeting of the International Lohe Society on the CTS campus in July 2011.

Books can be purchased from the CTS Bookstore by phoning 260-452-2160 or emailing CTSBookstore@ctsfw.edu.

Symposia 2014 Presentations Now Available Online

The 2014 Symposia Series, January 21–24, saw hundreds of theologians, clergy and laypeople gather on the Concordia Theological Seminary campus for lectures on the challenges facing the Christian Church today. All the presentations can be found at media.ctsfw.edu, then choose Listen/View Conferences and Events, Symposia, 2014.

The dates for Symposia 2015 are January 20–23, 2015. More details will be posted at www.ctsfw.edu/Symposia as they become available.

CTS Community Stands Up for Life

Concordia Theological Seminary students, faculty, staff and their families and friends braved bitter cold temperatures to participate in the 40th Annual March for Life in Fort Wayne on January 18, 2014. “I’m so proud of our students, and the stand they took. Everything they did came from the love of Christ. And, what a marvelous witness they provided to our community! To stand for life is to stand for Christ, who was conceived by the Holy Spirit and born of the Virgin Mary,” said Dr. Peter J. Scaer, associate professor of Exegetical Theology at CTS. “I pray that the momentum begun here in Fort Wayne spreads throughout the nation, as these men and women become pastors and deaconesses, and leaders of the pro-life movement wherever the Lord sends them. As we take this message out to the world, what we are really doing is proclaiming Christ, who held children in His arms. In a world of death and despair, we have a message of life, love and forgiveness.”

CTS President Lawrence R. Rast Jr. welcomes attendees to the 2014 Symposia Series.
Colleagues of Dr. Dean Wenthe, professor and president emeritus of Concordia Theological Seminary, Fort Wayne, have worked together to publish *Restoration of Creation in Christ: Essays in Honor of Dean O. Wenthe*. The volume of essays by theologians from around the world was compiled to honor Wenthe’s 40 years of service to The Lutheran Church—Missouri Synod. “The greatest way to honor a seasoned professor is to present to him a collection of essays written by his colleagues. This substantive volume is a fitting tribute to Dr. Wenthe’s faithful service to the Church and reflects the high respect that we have for him,” said Dr. Charles Gieschen, academic dean at CTS.

Dr. Paul Grime and Dr. Arthur Just Jr., both professors at CTS and editors of the book, explain the special connection many of the contributors have to Wenthe, “Dean Wenthe’s life has been defined by his tenure as professor and president of Concordia Theological Seminary in Fort Wayne, Indiana. Of the nineteen contributors to his festschrift, seventeen of them are also defined by their relationship to him through CTS: nine contributors were called to be professors during his presidency, most of whom were previously his students (Bushur, Gieschen, Grime, Pless, Quill, Rast, Roethemeyer, P. Scaer, Ziegler), four other essayists are also former students (Gard, Harrison, Just, Murray), two have been his colleagues since the early years when the seminary was in Springfield, Illinois (D. Scaer, Weinrich), and two received their honorary doctorates during his presidency (Kleining, Obare).” (*Restoration of Creation in Christ: Essays in Honor of Dean O. Wenthe*, p. ix, St. Louis: Concordia Publishing House, 2014)

“This festschrift displays the remarkable and generous spirit of the faculty of Concordia Theological Seminary. I am deeply grateful to those who contributed essays,” commented Wenthe.

The book can be purchased from the CTS Bookstore by calling 260-452-2160 or emailing CTSBookstore@ctsfw.edu.
The Privilege of Teaching in Tanzania

By Naomichi Masaki

In November 2013, I had the privilege of visiting Tanzania and teaching two courses, “The Lord’s Supper” and “Christology,” at the Bishop Emmanuel Makala Training Center located in Negezi village of the Shinyanga region. Shinyanga is a city of about 500,000, some 100 miles south of Lake Victoria, and the seat of the South East of Lake Victoria Diocese (SELVD) of the Evangelical Lutheran Church in Tanzania (ELCT). It is the second largest Lutheran Church body in the world with a membership of 6.5 million, next only to the Ethiopian Evangelical Church Mekane Yesus. When the SELVD was formed in 2012, the Rev. Emmanuel Makala, a Doctor of Ministry student at Concordia Theological Seminary (CTS), was elected as its first bishop. As he began to serve more than 100 congregations with only 17 pastors, he saw the training of confessional Lutheran pastors and deaconesses as one of his top priorities. That is why he requested that The Lutheran Church—Missouri Synod (LCMS) and CTS train his 22 pastoral and seven deaconess students.

The first two courses of the Gospels and the Pauline Epistles were taught by my colleague Dr. Peter Scaer in August 2013, and there will be more classes taught by the CTS faculty. Bishop Makala is determined to bring his diocese to the traditional Lutheran direction and, the Presiding Bishop, Dr. Alex Malasusa, and several other bishops of ELCT are supportive of Bishop Makala’s plan to train their pastors and deaconesses through CTS.

Each day began with a 45 minute, rough ride in an off-road, four wheel drive vehicle from Shinyanga to Negezi. I traveled with Bishop Makala, his wife Lillian and several other pastors and deacons. There was no electricity or running water at the training center, and all I had to use for teaching were the Greek New Testament and the Book of Concord. My students brought their own Swahili Bible and the newly translated Book of Concord.

The classes were pure joy and contentment. I had exceptionally devout, brilliant and eager students with wonderful Christian character filled with joy in the Gospel. Before traveling to Tanzania, I asked Bishop Makala to teach me one of his students’ favorite hymns in Swahili. I practiced it on my way from Mwanza airport to Shinyanga. We sang this hymn “Nakata Nimjue Yesu” (“More About Jesus I Would Like to Know”) every day at the beginning of the sessions. Standing among the students who sang it so beautifully and naturally in a delightful Tanzanian way was like being surrounded by a heavenly choir.

The students had many questions. Some of the most popular concerned the use of wine, the frequency of the Lord’s Supper and why it is the pastor and not others who administer the Sacrament. Another very important question for them was the issue of the ordination of women. In addition, we often discussed the problems of witchcraft and Satanic worship in the region.

As the two weeks of teaching were ending, Bishop Makala; Rev. Yohana Nzelu, director of the training center; and Rev. Daniel Mono, general secretary of the SELVD, all said to me in unison: “These 29 students are already much stronger in theology and confession than the existing 17 pastors of the diocese after these four classes. They will change not only the SELVD but also ELCT!”

It is a joy and privilege for Concordia Theological Seminary to be in partnership with the SELVD. As noted in the previous issue of For the Life of the World (December 2013, vol. 17, no. 4), CTS is involved in many precious opportunities around the world to share and teach the Gospel and all its articles as confessed in the Book of Concord. I ask you to add our Tanzanian friends to your prayers and support. Asante sana (thank you very much)!

The Rev. Dr. Naomichi Masaki (Naomichi.Masaki@ctsfw.edu) serves as associate professor of Systematic Theology at Concordia Theological Seminary, Fort Wayne, Ind.
The third meeting of *Lutheranism & the Classics* will take place October 2–3, 2014, under the theme “Lutherans Read History.”

History is central to Reformation theology. Not only was God incarnate at a specific time in history, but the church bodies that proclaim Christ’s Gospel evolve over time under the guidance of the Holy Spirit—and devolve, too. So how should Lutherans read the Bible and the Confessions in the light of history? How should they write the history of the early and medieval church as well as our own post-Reformation history? What role does history play in Lutheran education? These and other questions will be discussed at the conference.

There will be plenary papers by Dr. Cameron MacKenzie, Concordia Theological Seminary, Fort Wayne, Ind.; Dr. Paul Maier, emeritus, Western Michigan University, Kalamazoo, Mich.; Dr. Robert Christman, Luther College, Decorah, Iowa; and a banquet speech by Dr. Peter Scaer, Concordia Theological Seminary. In addition, there will be no fewer than 30 sectional papers, ranging on topics as diverse as Josephus, Metrics and Hymnody, Medieval Preaching, History and the Bible, the Law and Canon Law, and the Wauwatosa Way. Latin will be used in three worship settings, and there will be a session by Mr. Brandon Booth, Worldview Academy, Midland, Texas, designed especially for Lutheran teachers, classical educators and homeschoolers.

Be sure to check our website, www.ctsfw.edu/Classics for paper abstracts and to register.

---

**Invites you to join us in touring**

**IRELAND**

**November 15–25, 2014**

**$2,759** Round trip airfare from Chicago

**Destinations include** Waterford, Killarney, Galway, Connemara, Sligo Dublin

Tour includes accommodations in first class hotels; most meals; comprehensive sightseeing; services of English-speaking guides; automatic $100,000 flight insurance policy; all admission fees, porterage, hotel taxes and service charges.

For more information contact CTSTours@ctsfw.edu or (877) 287-4338 or (260) 452-2212.
Construction is now underway for completion of the final phase of the Walther Library Expansion. The project, begun in 2009, will complete the addition of 45,000 square feet of space that includes room for the library’s collection of over 175,000 volumes, classrooms, small study rooms and renovation of the original Walther Library building.

The seminary community is most thankful for our faithful donors who made this ambitious project a success through their selfless giving and prayerful support. “We are particularly thankful for Mr. and Mrs. Wayne Kroemer and their generous gift that made the funds available for the completion of the expansion,” said the Rev. Albert Wingfield, CTS vice president of Business Affairs.

The Hagerman Group of Fort Wayne was the contractor for the previous expansion phases and will be the seminary’s partner in this final phase, as well. “Concordia Theological Seminary is thrilled at the opportunity to work once again with The Hagerman Group as we complete our library expansion. This project will enhance the beauty and functionality of our already outstanding campus. The seminary is a ‘hidden gem’ in Fort Wayne. We hope that more people from the community will visit the campus and enjoy both the remarkable architecture and welcoming community that is CTS,” commented CTS President Dr. Lawrence R. Rast Jr.

The target date for completion is late fall 2014.
Continuing Education Opportunities
Sponsored by Concordia Theological Seminary–Fort Wayne, Indiana

Dr. Carl Fickenscher
Basehor, Kan.
June 9–11, 2014
Looking Again at (and Listening Again to) Our Preaching

Dr. Dean Wenthe
Concordia, Mo.
June 9–13, 2014
The Role of the Old Testament in the Church Today

Dr. Cameron MacKenzie
Gallatin, Tenn.
June 9–13, 2014
C. F. W. Walther Today

Dr. Peter Scaer
Grand Rapids, Mich.
June 9–13, 2014
The Gospel of Mark: The Mystery of Jesus

Dr. James Bushur
Austin, Texas
June 10–12, 2014
TBA

Dr. Naomichi Masaki
St. Cloud, Minn.
June 16–18, 2014
Luther on the Lord’s Supper

Dr. Adam Francisco
Seattle, Wash.
June 16–20, 2014
Why Should I Believe You? Apologetics for Today

Prof. John Pless
Plano, Texas
June 16–20, 2014
Hermann Sasse as Pastoral Theologian

Dr. James Bushur
Castle Rock, Colo.
June 17–19, 2014
Let Us Die that We May Live: Confessing Christ with the Noble Army of Martyrs

Prof. John Pless
Cheyenne, Wyo.
June 30–July 3, 2014
Hermann Sasse as Pastoral Theologian

Prof. John Pless
Sioux Falls, S.D.
July 7–9, 2014
Hermann Sasse as Pastoral Theologian

Dr. Charles Gieschen
Council Bluffs, Iowa
August 11–15, 2014
Confronting Confusion About the End-Times

Dr. Naomichi Masaki
Mechanicsburg, Pa.
August 4–6, 2014
Luther’s Catechetical Instruction According to Genesis Lectures

Prof. John Pless
Rogue River, Ore.
August 4–6, 2014
Toward a Pastoral Theology of Suffering: Responding to the Why Questions

Dr. Jeffrey Gibbs
Flathead Lake, Mont.
August 4–8, 2014
Jesus in Jerusalem and Beyond: Studies in Matthew 21-28

Dr. John Kleinig
Cedar Falls, Iowa
August 18–22, 2014
Participation in God’s Holiness in the Divine Service According to Leviticus

These sites are pending final details:
- Albuquerque, N.M.
- Jackson Hole, Wyo.
- West Bend, Wis.

Contact Us for More Information:
- Kara J. Mertz at CE@ctsfw.edu
- Prof. Jeffrey Pulse at Jeffrey.Pulse@ctsfw.edu
- Phone 260-452-2103

Please visit our website regularly to check for additional site information: www.ctsfw.edu/CE
Due to cutbacks in government funding, deployed chaplains are now greatly restricted in purchasing needed items for worship services. It is the goal of the CTS Military Project to supply chaplains with hymnals and the *Concordia Organist*, a 31-CD set of all the hymns and liturgies in the *Lutheran Service Book*. Due to the expense of this collection (Concordia Publishing House, #99-2264, $699.00) a lending library would be established to serve chaplains during the time of their deployment. Chaplain John Sedwick wrote us about the current needs:

Dear Supporters of the CTS Military Project,

I am currently deployed to Bagram, Afghanistan, where I serve as a Brigade Chaplain, providing supervision and support to six subordinate Unit Ministry Teams from the Army, Army Reserve, Army National Guard and Navy Reserve who are scattered across Afghanistan. I spend lots of time flying around the country in planes and helicopters to visit them. I conduct two Lutheran Divine Services each Sunday at my “home base” of Bagram—one in English and one in Spanish and also teach relationship classes.

As a Brigade Chaplain, I truly serve as a pastor to other pastors—many of whom have received an online seminary education and did not learn how to be a pastor by first serving in a parish. As I travel, I also spend lots of time with Battalion Commanders and senior enlisted members to ensure they are pleased with the performance of their Chaplains.

My Engineer Brigade arrived in Afghanistan in September 2013 and found the mission here to be in a great state of transition. We learned two phrases within minutes of walking off the plane in Bagram: *Incoming*, which means “head for the bunkers because the enemy has just fired rockets in your direction,” and *retrograde*, which means “we are turning everything in as quickly as possible to be shipped back home or destroyed.” This also implies that buying new items is highly discouraged. I literally had to testify before a financial committee comprised of senior Army officers in order to buy 100 books so I could teach relationship classes. The LCMS Ministry to the Armed Forces graciously provided me with 10 copies of *Cantad al Señor*, our Spanish language hymnal, and the accompanying music CD in order to sing the liturgy and hymns. Faculty and students from Concordia Theological Seminary graciously donated their time and talents to refurbish old copies of *Lutheran Worship* hymnals so I could conduct an English language service here in Bagram.

May our Lord Jesus Christ bless and keep you,
CH (MAJ) John Mark Sedwick
This Is Our Treasure…

to Serve and to Pray for the Called

By Elfrieda Spencer

“Rejoicing in His Service” was the theme chosen for the Guild Donation Day held on October 10, 2013. The day began with Matins in Kramer Chapel. The Rev. Terry Cripe, President of the LCMS Ohio District, was the guest preacher. Following the service, Lutheran Women’s Missionary League presidents and representatives from Indiana, Michigan and Ohio presented monetary grants to the seminary. The gifts were gratefully accepted by CTS President Dr. Lawrence R. Rast Jr. The afternoon keynote speaker was Elaine Bickel, a noted author, teacher and principal of St. Paul Lutheran School, Millington, Mich. A very gifted speaker, Elaine has a wonderful way of “weaving” her exceptional gifts of humor when she speaks of the very challenging events she has experienced in her life.

Rear Admiral Daniel Gard, a Chaplain in the Navy Reserve and professor of Exegetical Theology at CTS, was the guest speaker at the November Guild meeting. He spoke of his most recent deployment at Guantanamo Bay. His work there was very trying due to the intense security issues involved. His message was very interesting, informative and intriguing.

On December 10, 2013, the Seminary Guild was honored to listen to the Kantorei sing selections of the Christmas and Epiphany hymns they would be singing on their Epiphany tour. Following the service, Guild members and their guests moved to Luther Hall. We sang carols, followed by refreshments, enjoyed fantastic fellowship and participated in the Second Annual Christmas cookie exchange.

Guests are always welcome at our meetings. We are especially glad for the new members who have joined the Concordia Theological Seminary Guild!

The current Guild project of installing upgraded electronic educational technology has been completed in most classrooms. Added expenses were encountered upon the discovery of the necessity of hand wiring each classroom for the installation. The total cost of equipment and installation is $12,500. Our treasury is short by $1,240. We have the assurance that God will provide.

In tune with the theme of this issue of For the Life of The World, a quote is selected from Martin Luther. “Music is one of the best arts; the notes give life to the text; it expels melancholy as we see in king Saul. . . . We read in the Bible that the good and godly kings maintained and paid good singers. Music is the best solace for the sad and sorrowful mind; by it the heart is refreshed and settled again in peace” ([The Table Talk of Martin Luther] [trans. and ed. William Hazlitt; London: H. G. Bohn, 1857], pp. 340-341).

Elfrieda Spencer
(espsalm62@gmail.com)
serves as president of the CTS Guild, Fort Wayne, Ind.
Over the past several months some of our Concordia Theological Seminary (CTS) alumni have received recognitions and acknowledgments while others have achieved personal accomplishments. If you are a CTS alum and have items to share, please send them to Alumni@ctsfw.edu.

**Deaconess Kathryn E. Rivers** (CTS 2012, M.A., Deaconess Certification) of Poughkeepsie, N.Y., has been named ministry consultant for Bethesda Lutheran Communities, a national provider of support and services for people with intellectual and developmental disabilities and their families.

Rivers will serve on Bethesda's nationwide team of more than 20 ministry consultants. In her role, she will work closely with families, support providers, congregations, schools and other Christian ministries in northern Wisconsin and Minnesota to form connections that ensure people who have developmental disabilities can pursue inclusive spiritual lives in their communities.

**The Rev. Dr. James E. Shaw** (CTS 1985, Doctor of Divinity, *honoris causa*) of Georgetown, Texas, has published *Classic Hymns of Christendom* (Rapid City, S.D.: CrossLink Publishing, 2013). This book furthers an appreciation of how God’s Word serves as the foundation for the hymns of the Church which have stood the test of time and are loved by many. It highlights the Scriptures which inspired the poets and hymnists—making their hymns even more personally meaningful and spiritually rewarding. The book has multiple uses: personal devotions; leader’s guide; reproducible student’s guide; material to assist clergy with sermons, retreats, group devotions and to help choir/music directors with pre-rehearsal devotions. Learn more here: www.classichymnsofchristendom.com.

**The Rev. Dr. Charles W. Webb** (CTS 1962, B.Th.) of Traverse City, Mich., has been selected as the recipient of the 2014 Distinguished Alumnus Award from Concordia Lutheran High School, Fort Wayne, Ind. He was chosen for this honor because of his dedication to Christian principles and the Church and his exemplary lifetime achievements. The award will be presented as part of the high school’s Commencement Ceremony on June 1, 2014.

---

**Save the Date: Alumni Reunion 2104**

Thanks to God for Gifts of Prayer and Support

For they gave according to their means, as I can testify, and beyond their means, of their own accord, begging us earnestly for the favor of taking part in the relief of the saints.—2 Cor. 8:3–4

Concordia Theological Seminary (CTS), Fort Wayne, Ind., is one of two seminaries of The Lutheran Church—Missouri Synod (LCMS). Founded in 1846, CTS exists to form servants in Jesus Christ who teach the faithful, reach the lost and care for all.

For more than 167 years, congregations across the LCMS have given as much as they are able, even beyond, to our shared mission of preparing men for pastoral service and women for the vocation of deaconess. Through vicarage, fieldwork, budget allocation, special events, special collections, adopting students, providing food and clothing and many other ways, our faithful congregations have given generously to CTS. We are very grateful for your support.

Your prayerful financial support is necessary for the ongoing work of the seminary. For a variety of reasons, funding patterns have changed over the past several decades. Whereas once a large percentage of the seminary’s budget was subsidized by our Synod, today the seminaries receive only about 2-3 percent of their annual budget directly from the Synod. More than 70 percent now comes from donations, grants, gifts from individuals, families, congregations, LCMS districts, the LWML and other organizations.

The seminary raises these funds to keep the cost of seminary education as low as possible for our students. Tuition, including books and fees, is more than $27,000 a year. Of course, in addition to tuition, students have living expenses for themselves and their families. Currently, these costs total approximately $16,000 a year for a single student to more than $25,000 a year for a married student with children.

Because of the generous gifts of God’s people, students do not have to pay the entire cost of their seminary education on their own. CTS is currently able to provide student aid that equals about 50 percent of tuition for students who qualify. In addition, the Food & Clothing Co-Op is a wonderful resource that provides a considerable amount of help to seminary families.

However, even with these gifts, many students leave seminary with a total educational debt of more than $50,000, which includes both seminary and undergraduate debt. Most of a student’s time is spent in class, in church, in the library or in the dorm room studying and completing assignments, leaving little time for outside employment to earn money to pay the bills. Even with the generous financial gifts of God’s people, loans are the only option for many students to make it through seminary. Compounding matters, the starting salary of most new church workers is relatively low, making the debt burden that much more difficult to manage.

That is why your gifts are so important to reduce this financial hardship on students and their families.

We know that time and again God’s people have provided for the needs of His Church. By His grace, the people and congregations of the LCMS have blessed Concordia Theological Seminary with their generous gifts. We thank you for your gifts, even as we ask for your continued prayers and financial support. Your gift to Concordia Theological Seminary is vitally important as we share a common mission—to form servants in Jesus Christ who teach the faithful, reach the lost and care for all.

For more information on ways to support Concordia Theological Seminary, please visit the seminary’s website at www.ctsfw.edu/Support or contact the CTS Office of Advancement at 877-287-4338 or Advancement@ctsfw.edu.
Lent: 40 Days of Christ’s Obedience
By Dr. Carl C. Fickenscher II

The season of Lent consists of the 40 days (not including Sundays, which are always celebrations of Easter) beginning with Ash Wednesday and continuing until Holy Saturday. The 40 days remind us of the 40 days Jesus was in the wilderness being tempted by the devil.

The temptations of Christ—those 40 days of Jesus’ own personal Lent—are all about His active obedience. Tempted by Satan to disobey God, He instead did precisely what God commanded. It’s always fitting to recall Jesus’ passive obedience during Lent, but in this study let’s focus first on what His active obedience means for our lives. You might certainly do this study all at once right now, but you could also choose to work through one part at a time on the days of the season indicated with each section.

Please read the Gospel lesson for this year’s First Sunday in Lent: Matt. 4:1-11.
Jesus is the one being tempted, of course, but remember He’s there in our place. How well have we done when Satan’s come knocking at our hearts? Consider:

The First Temptation
Our Disobedience (March 5, 6, 7, 8, 10, 11)
Please read again Matt. 4:1-3.
We understand Jesus being hungry, don’t we—and it doesn’t take us 40 days to get there! What’s more, it’s not just bread or veggies or pork chops for which we “hunger.” What, really, was the issue here for Jesus? (Consider Satan’s “if.”) Then think about the earlier time God’s people were in the wilderness: Ex. 16:1-4, 11-15; Deut. 8:1-4; Ps. 104:27-28. Consider especially Ps. 78:24-25, 32, 42.)

During these six days of Lent, note times when you doubt the Father will really treat you as His child, providing for your physical needs. When and what are the needs you doubt about? __

This is giving in to the devil’s temptation!

Jesus’ Active Obedience (March 12, 13, 14, 15, 17, 18)
Please read again Matt. 4:4.
Jesus had the power to do what Satan asked, no problem. If He’d done it, in whom would He have been trusting? How, instead, did Jesus do in trusting His Father? Do Jesus’ words here mean that God won’t provide us with bread and all the earthly things we need? (See Matt. 6:31-33.) What else comes with “every word” that God speaks to us?

During these six days of Lent, each time you sin by stressing about material needs, remember Jesus’ active obedience on your behalf. If you wish, jot down those moments and then next to each write, “Jesus’ perfect trust counts for me!”

The Second Temptation
Our Disobedience (March 19, 20, 21, 22, 24, 25)
Please read again Matt. 4:5-6.
Show-off! Daredevil! (Literally!) What might ever possess Jesus—or anybody—to try such a stunt? Well, think about it. If Jesus had jumped from the temple tower and landed ever so gently in the crowded courtyard, how would the people have reacted? (Check out John 6:30.) Wouldn’t God want folks to be drawn to His Son, to believe in Him, even for Him to be popular? What would be wrong with that (John 6:26, Matt. 12:38-39)?

During these six days of Lent, be on the lookout for your desire for popularity. Yes, I confess—again . . .

. . . and, I know, that’s obeying the devil!

Jesus’ Active Obedience (March 26, 27, 28, 29, 31, April 1)
Please read again Matt. 4:7.
If Satan were playing the “will of God” card (Ps. 91:11-12), Jesus played one better (Deut. 6:16). Jesus always did what God really willed. What would that mean for Jesus’ popularity (John 6:38-40, 66)?

During these six days of Lent, whenever you see you’ve played up to others in sinful ways to gain their approval rather than God’s, take comfort in Jesus’ active obedience in your stead. Feel free to say to yourself, or even to write here, “God loves me because Jesus always pleased Him for me!”

The Third Temptation
Our Disobedience (April 2, 3, 4, 5, 7, 8)
Please read again Matt. 4:8-9.
This one seems like a total fraud, doesn’t it? Surely Satan couldn’t give anything to Jesus, could he? Actually the kingdoms of the world really do belong to the devil, because sin corrupted the whole world (1 John 5:19). So Satan could give them to Jesus (see Luke 4:6). Again, isn’t that the reason Jesus came—to redeem, buy back, the world? Hmm. What would Jesus have—and what would we have—if He gained the kingdoms of the world? (Consider John 7:7, 15:18-19, 18:36; Eph. 2:1-3; James 4:4; 1 John 2:15-17; Matt. 16:26.)
During these six days of Lent, think of worldly things that turn your head—and ways you’ve bowed to the devil to get them. How do they look written down?

Pretty enticing— but definitely not worth forfeiting your soul!

**Jesus’ Active Obedience** *(April 9, 10, 11, 12, 14, 15)*  
Please read again **Matt. 4:10**.

Jesus wouldn’t settle for winning just a corrupt, fallen, worldly kingdom—with us as its slaves forever. He came to win a kingdom that would have all the glory and holiness and harmony and love of God. In such a kingdom, of course, God would be God and no one could worship anyone else. How did Jesus worship the Lord His God and Father? (For example, Matt. 6:9; John 2:13-16, 5:19; Luke 23:44-46.)

During these six days of Lent, you’ll fall again into the same sort of temptations for worldly glory and things you noted last week, but this time remind yourself, “God says I have worshiped only Him, because Jesus worshiped only Him!” If it’s helpful to you, record an example or two.

**Jesus’ Passive Obedience** *(April 16, 17, 18, 19)*  
**Mission Accomplished . . . Almost**  
Please read **John 17:1, 4**.

Jesus’ last night on earth He offers up this High Priestly prayer to His Father in heaven. Christ’s work of keeping the Law has been accomplished. Everything we should have done has been done . . . and God declares that we who are in Christ by faith have done all these righteous things. But now “the hour has come.” You know for what. During these last days of Lent, set aside quality time and read slowly Matt. 26-27; Mark 14-15; Luke 22-23; John 18-19. Which verses give you special pause to stop and think?

**Jesus’ Suffering for Us**  
Please read **Is. 53**.

Just as Jesus’ active obedience was for us, so the punishment He took by His passive obedience these last hours He took in our place. Read again slowly verses 4-6 and note each reference to the ones for whom Jesus suffered all this (“our,” “we,” “us”).

Finally, don’t miss the promise of verses 10-12. After Lent comes . . .

**CONCORDIA THEOLOGICAL SEMINARY**  
**Calendar of Events**

**MARCH**

- **March 11**  
  Seminary Guild, Spring Appreciation Luncheon, 12:00 p.m., Luther Hall

- **March 20–22**  
  Prayerfully Consider Campus Visit

- **March 28-30**  
  Confirmation Retreat

- **March 30**  
  Lenten Choral Vespers, 4:00 p.m., Kramer Chapel

**APRIL**

- **April 8**  
  Seminary Guild, Deaconess Emphasis, 1:00 p.m., Luther Hall

- **April 27**  
  Kantorei Easter Evening Prayer, 4:00 p.m., Kramer Chapel

- **April 29**  
  Vicarage/Deaconess Internship Assignment Service, 7:00 p.m., Kramer Chapel

- **April 30**  
  Candidate Placement Service, 7:00 p.m., Kramer Chapel

**MAY**

- **May 22**  
  Deaconess Placement Service, 10:00 a.m., Kramer Chapel

- **May 22–23**  
  Alumni Reunion

- **May 23**  
  Baccalaureate, 10:00 a.m., Kramer Chapel

  Organ Recital, 3:00 p.m., Kramer Chapel

  Commencement, 6:00 p.m., Kramer Chapel

**LOOKING AHEAD**

- **June 15–28**  
  Christ Academy High School

- **June 16–21**  
  Organist Workshop: Primer Level for Organists

- **June 23–27**  
  Organist Workshop: Level II for Organists and Choral Track

- **August 1–3**  
  Phoebe Academy High School

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

---

_The Rev. Dr. Carl C. Fickenscher II (Carl.Fickenscher@ctsfw.edu) serves as professor of Pastoral Ministry and Missions and Dean of Church Worker Formation and Placement at Concordia Theological Seminary, Fort Wayne, Ind._
ON CAMPUS VISITATION EVENTS
Concordia Theological Seminary—Fort Wayne, Indiana

Visitation events for future pastors or deaconesses

Prayerfully Consider
Campus Visit
March 20–22, 2014 or October 9–11, 2014
www.ctsfw.edu/PCV

Christ Academy High School
June 15–28, 2014
www.ctsfw.edu/ChristAcademy

Phoebe Academy High School
August 1–3, 2014
www.ctsfw.edu/PhoebeAcademy

Christ Academy College & Phoebe Academy College
October 30–November 2, 2014
www.ctsfw.edu/CAC

For more information you may also call 800-481-2155, email Admission@ctsfw.edu or visit www.ctsfw.edu/Admission.