

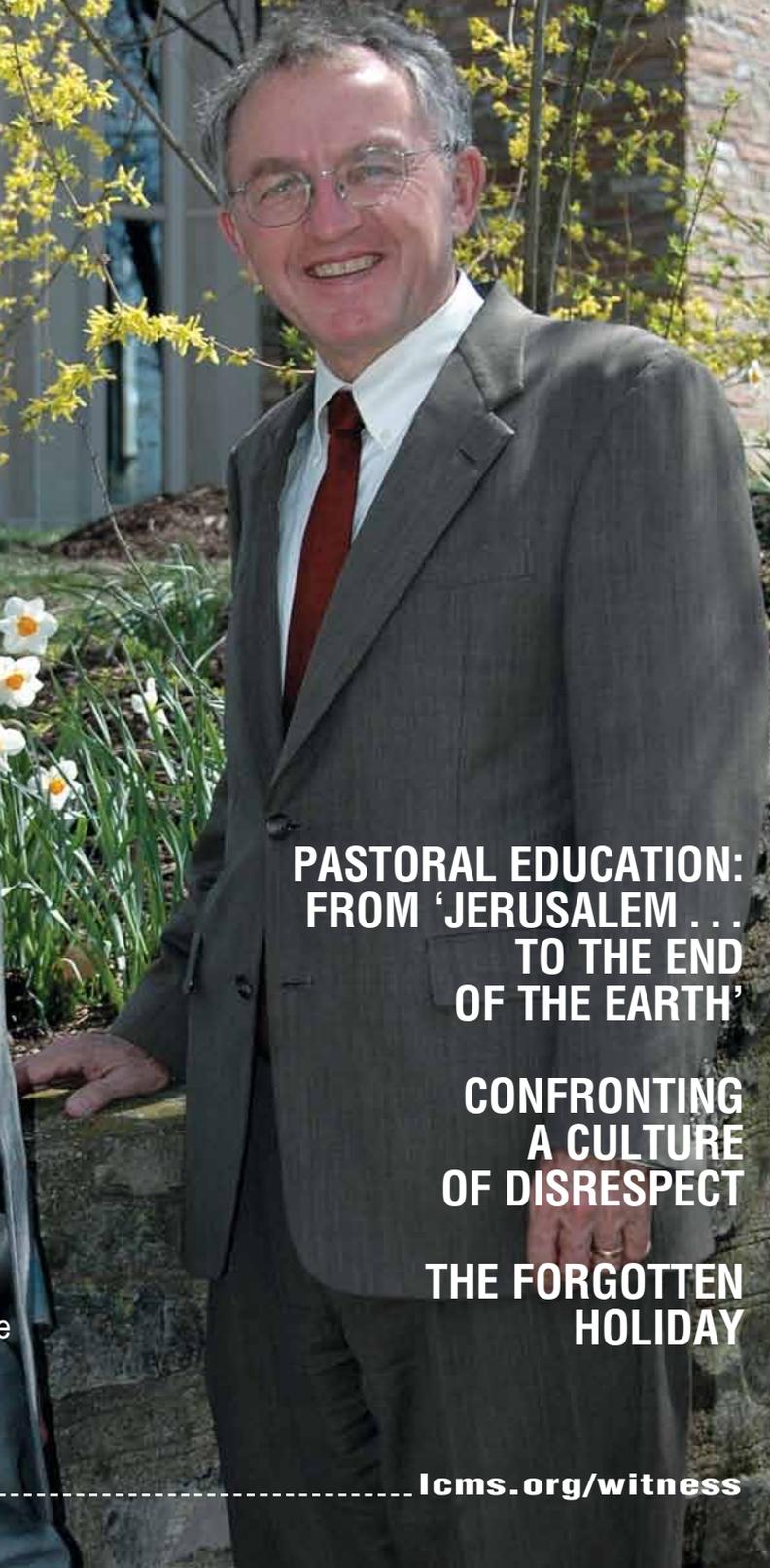


THE LUTHERAN WITNESS™

VOL. 129 NO. 5 MAY 2010



LCMS Seminary Presidents
Dr. Dale Meyer and Dr. Dean O. Wenthe



**PASTORAL EDUCATION:
FROM 'JERUSALEM ...
TO THE END
OF THE EARTH'**

**CONFRONTING
A CULTURE
OF DISRESPECT**

**THE FORGOTTEN
HOLIDAY**

lcms.org/witness



Providing Missouri Synod laypeople with stories and information that complement congregational life, foster personal growth in faith, and help interpret the contemporary world from a Lutheran Christian perspective.

To the Reader

Welcome to the month of May. In many parts of this nation—and the northern hemisphere—spring is in full bloom and summer waits impatiently just around the corner. Everywhere we look, we are reminded of the glorious world given to us by our Creator.

May also is a month brimming with activities and celebrations, both secular and religious. Of the former, there is May Day, Cinco de Mayo, V.E. Day, Mother's Day, Armed Forces Day, Victoria Day (in Canada), and our Memorial Day. Then there are graduation days of all sorts: from high schools, colleges, and seminaries—and even today, in some communities, kindergartens and elementary schools. Busy indeed!

In the Church, we begin with the commemoration of St. Philip and St. James May 1. The next day is the Fifth Sunday of Easter. We celebrate the Ascension on May 13, and Pentecost follows 10 days later on May 23. Holy Trinity Sunday is May 30. The following day, the last day of the month, we commemorate the Visitation, Mary's visit to Elizabeth, the mother of John the Baptist (Luke 1:39–45).

In these pages, we take note of two occasions this month. Dr. Al Collver reflects on the Ascension, a festival we often overlook, and Dr. Glen Thomas, Roland Lovstad, and Sandy Wood remind us that, for the LCMS, May also is Pastoral Education Month. They highlight the important work of our seminaries and profile seven pastors who serve our church in very different circumstances.

One of those men is Chaplain Oliver Washington Jr., whose profile reminds us also that May 16, the Seventh Sunday of Easter, is LCMS Armed Forces Ministry Sunday. (For more information about our Ministry to the Armed Forces, visit www.lcms.org?9923.)

Finally, as noted in an insert the April issue of *Reporter*, our sister publication, May 16–22 has also been designated Ministerial Wellness Week by our LCMS Commission on Ministerial Growth and Support. For more information about wellness (May 19 has been designated LCMS Health and Fitness Day) visit cmgs.lcms.org.

Yes, May is a busy month, but daily let us set aside time to reflect and thank our heavenly Father for all the blessings He has so graciously bestowed on us, both physical and spiritual. We have much to be thankful for.

James H. Heine, Executive Editor
The Lutheran Witness
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- "A Mother's Touch; A Mother's Heart"
- "Mary, Mother of Jesus," a *Classic Witness* feature from May 1960
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Frazzled Faith

I want to live. I want to watch our sons' lives unfold and walk along the lake, holding my husband's hand. I want to sit in the sunshine and drink peach iced tea and watch the flowers bloom. I want to be there for our sons, like my parents were there for me. There is so much left that I would like to do; yet, every day it gets harder to survive.

A walk across the room leaves me breathless. Taking a shower or just getting dressed is a major effort. When I pray, "If I should die before I wake," I mean those words in a literal sense. It is terrifying to gasp for air and not know if there will be enough just to get out of bed. Dear Jesus, this is not how I would have chosen to die. Yet, Your words, "Be still, and know that I am God" (Ps. 46:10 ESV) and "My grace is sufficient for you, for My power is made perfect in weakness" (2 Cor. 12:9) comfort me. I know You are Lord over life, death, and disease, and You know what is best for me.

Be still and know that I am God.

—Ps. 46:10 ESV

Since this disease (Idiopathic Pulmonary Fibrosis) was diagnosed almost 2-1/2 years ago, little by little I have felt my body being whittled down to the "essence of me." My livelihood, my hobbies, my independence—all have been taken. I feel impotent. The question I asked as the transplant word first surfaced in the doctor's office was, "Where is God leading me?" My husband's answer: "Just follow." And I have been trying.

Through all of the biopsies, blood work, MRIs, Jesus has been with me. Through it all, I did what I was told.

But my health continues to decline. It has been a test of faith, and right now that faith is feeling frazzled. Oxygen has increased from a little canister to a bigger canister to using a machine 24 hours a day, seven days a week. At times, I feel sorry for myself. I want to zip out of this body and be my old self again.

Through this all, though, the Lord has been with me. When I have felt abandoned, He has answered my prayers through cards, calls, and visits from family and friends. When I have had sleepless nights, He has given me "the peace that passes all understanding." I can actually feel when people are praying for me.

In my 58 years of life, I have had many blessings. I was raised in a Christian home. I am thankful for my husband and feel privileged to be the mother of Peter, Matthew, and Joshua. I am grateful for my 20 years as a teacher.

While I want to be on earth with my family, I yearn also for that heavenly mansion Jesus has prepared for me. I look forward to being reunited with relatives who went before me. My time to see Jesus face-to-face seems to be drawing nearer, and I want people whose lives have touched mine to be with me in heaven. That seems to be summed up in the words of the familiar Christmas hymn: "Be near me, Lord Jesus; I ask Thee to stay close by me forever and love me, I pray. Bless all the dear children in Thy tender care, and take us to heaven to live with Thee there."

Lord Jesus, please be with us as we live, dream, and pray for Your guidance through the trials we face. None of us is guaranteed another tomorrow. We all have to be ready to face our Savior today.

Nancy Callies, a retired Christian day-school teacher, pastor's wife, and mother of three grown sons, is a member of Hope Lutheran Church, Fond du Lac, Wis. She was blessed with a single lung transplant a month after this article was composed.



LETTERS

A timely reminder

I was encouraged after reading Ed Szeto's article in the March *Lutheran Witness*: "2010 March for Life—a Reflection."

I sometimes feel we LCMS Lutherans, as well as Christians all over America, have become desensitized to the destruction of our little ones in the 37 years of legal abortions.

Mr. Szeto's mention of assisted suicide laws in Montana should serve as a reminder that Satan never stops pushing. He would love nothing better than to see abortion laws grow to include old folks, the terminally ill, and anyone whose care creates a burden for others.

Not everyone can participate in prolife marches and movements, but everyone can pray. Christians everywhere need to become revitalized about this awful situation and, if not already there, get this on their daily prayer list. An occasional reminder from the pulpit would certainly be in order.

Martin Luther prayed, and the entire course of Christianity was turned back in the right direction.

Thank you for Lay Minister Szeto's "reflection" on the 2010 March for Life in our nation's Capitol (March *Lutheran Witness*).

On Jan. 23, we had our sixth annual "West Coast Walk for Life" here in San Francisco. Among the thousands of walkers, mostly coming from all over California and many other places, we were blessed to have two pastors, a seminarian, a youth leader, and parishioners from both C-N-H and English District congregations. While many Catholics were praying rosaries, we sang as we walked along: "Crown Him with Many Crowns," "Beautiful Savior," "Amazing Grace," "The Old Rugged Cross," and more.

We locals were from Hope, New Life Chinese, Shepherd of the Hills, and West Portal Lutheran churches. We pray that more will join us next year.

Thank you.

Felton Howe Jr.
Shepherd of the Hills
San Francisco, Calif.

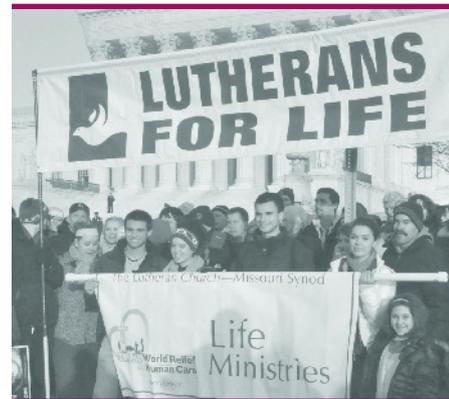
(clock) he received for his defense at Augsburg in 1530 remains to this day. It is on permanent display at the Walters Art Museum (www.thewalters.org) in Baltimore, Md. It is engraved on the bottom as follows: *PHIL. MELA. GOTT ALEIN EHRE 1530* ("Philip Melancthon, God alone the glory, 1530").

This is a very important timepiece because it is the earliest dated watch or clock known to horologists or historians.

As a longtime member of the National Association of Watch and Clock Collectors, I am humbled to stand in front of this watch/clock. Just maybe Martin Luther asked his friend, Philip, "What time is it?" Philip, perhaps, answered by looking at this very timepiece. In historical circles it is a rare gem.

Dr. Richard L. Alms, Emeritus
Ellicott City, Md.

Ed. note: Below please find two views of Melancthon's "table watch," which is the description the Walters Art Museum gives the approximately 2-inch-diameter timepiece. Perhaps manufactured in Nuremberg, the watch is gilt on brass with a gilt-on-brass dial and an iron movement. According to the museum, a single winding kept the watch running for 12 to 16 hours. The watch recorded time to the nearest half hour. As Dr. Alms notes, it is the earliest dated watch known.



Not everyone can participate in prolife marches and movements, but everyone can pray.

Ted Thamert
First Lutheran Church
Texarkana, Texas

Were this abortion law to end today and forgiveness be granted on the spot, only God knows how long it would take for the damage from this great sin to run its course.

We all know what prayer can do, but only if it takes place. We as a country will have to answer for this; so with that in mind, on the Last Day, may we be able to say, "I did what I could."

Thank you for this chance to be heard, and thank you for the great job you folks do each month.

Ted Thamert
First Lutheran Church
Texarkana, Texas

Melancthon— A Horologist?

The February article about Philip Melancthon by Dr. Robert Kolb reminds us again how important Melancthon is to us as Lutherans. While we see him as a brilliant theologian, others think of him as a "horologist"—a collector and admirer of watches and clocks. Many individuals, businesses, and governments gifted him with a clock or a watch following a presentation, negotiation, or theological defense.

It is believed that the watch

A precious thing for souls

I have just read *The Lutheran Witness* for March. I want to send you my thanks for this magazine. On page 18, I noticed "Receiving Consolation."

This article was well written and made a serious point. I know where this person has been. The ability of a pastor to listen and forgive is one part of that calling that will help many to be able to go back to living without guilt.

The times are hard, but the soul is the same. We still need the spiritual life given to us by Jesus. I am more than pleased to see that this is being done. Do keep up the good work.

*Dale Erickson
Las Animas, Colo.*

Read more letters to the editor at lcms.org/witness. We welcome letters that comment on articles in *The Lutheran Witness*. Letters may be edited for length and clarity. Send letters to "Letters," c/o *The Lutheran Witness*, 1333 S. Kirkwood Road, St. Louis, MO 63122-7295; or send them via e-mail to lutheran.witness@lcms.org. Please include your name, postal address, and telephone number. Letters without this information cannot be considered for publication.



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Dr. Dale Meyer (left) and Dr. Dean O. Wenthe are the presidents of Concordia Seminary, St. Louis, and Concordia Theological Seminary, Fort, Wayne, Ind., respectively.
Photo courtesy Concordia Seminary.



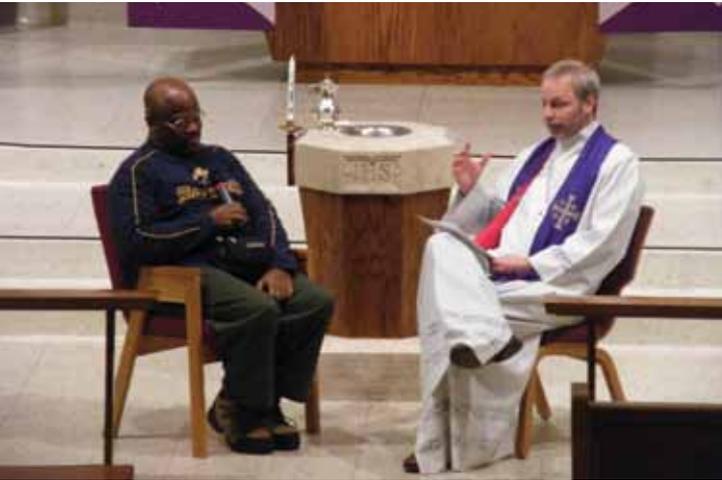
Confronting a Culture of Disrespect

Within the span of three weeks recently, events in the public square and the media confirmed that we are increasingly living in a culture of disrespect. Two gaffes by politicians and a disgusting parody of a person with Down syndrome on the Fox network's popular "Family Guy" made individuals with developmental and intellectual disabilities the most recent targets of disrespect.

When a White House insider used an outmoded and derogatory term, responses from human-care ministries around the country were rapid and decisive. "Spread the Word to End the Word," a campaign created by youth, initiated an ongoing effort with Special Olympics and Best Buddies International to raise the consciousness of society about the dehumanizing and hurtful effects of the word "retard(ed)." The campaign encourages everyone to stop using the R-word. Bethesda Lutheran Communities is a co-sponsor in this effort.

Advocacy groups organized by and for individuals with disabilities, such as Bethesda Voices, were quick to issue action alerts when the media carried the story of a political figure who suggested that children with disabilities are a punishment from God.

What are we doing to educate, enlighten, and empower people to respect all of God's gifts, including people with disabilities?



Paris Adams (above, left) walked five miles to attend First Trinity, Tonawanda, N.Y. Members welcomed him, introduced him to Bible class, and provided transportation for him. After several months, Paris was baptized by Pastor Chuck Whited during a Lenten service. Right: Bible studies provide an entry point to reach out to people with disabilities.

The over-the-top lampoon on “Family Guy” denigrating a teenager with Down syndrome has further galvanized the nearly 20 percent of the U.S. population with some form of disability—not to mention the parents, guardians, siblings, and people who provide support and services for individuals with disabilities.

Issues That Affect Us All

But what about those times when no brouhaha is swirling around individuals with intellectual and developmental disabilities? What is the Church, especially our Lutheran Church, doing to educate, enlighten, and empower people to respect all of God’s gifts, including people with disabilities? Congregations are to be applauded for efforts such as adding elevators, accessibility ramps, and enhanced audio systems. Is this enough, however, to be considered inclusive of people with disabilities?

One in five Americans has a disability. It’s our nation’s largest minority group. It’s also the most inclusive and diverse minority group, affecting people of all ages, genders, religions, ethnicities, and socioeconomic levels. And it is the only minority group that any person can join at any time—at birth, or later—through an accident, illness, or the aging process. And that begs the question: Just how inclusive are our congregations and how open are we to providing spiritual support to people with disabilities?

Our society views people with intellectual and developmental disabilities as inferior, broken, and with little to offer. Our language betrays this attitude. When the local traffic reporter announces that there is a “disabled” car in the left lane of the freeway, we envision a vehicle that must be towed away because it is powerless to act on its

individuals with disabilities, the church of Jesus Christ is called to be a sanctuary from the caustic cruelty of our culture of disrespect. After all, isn’t that how we refer to the worship space within our church buildings: the sanctuary?

Bethesda Lutheran Communities, like several other Christian agencies, provides holistic support (physical,

One in five Americans has a disability. It’s our nation’s largest minority group. It’s also the most inclusive and diverse minority group, affecting people of all ages, genders, religions, ethnicities, and socioeconomic levels. And it is the only minority group that any person can join at any time—at birth, or later—through an accident, illness, or the aging process.

own. Unfortunately, we have adopted the same language when referring to people: “He [or she] is disabled.” With that description, we render the whole person as less than useful.

However, when we adopt language such as “she [or he] has a disability,” we are careful not to discard the whole person, but simply acknowledge that the individual is “differently abled.” The apostle Paul, in 1 Corinthians 12, tells us that all people are indispensable in the Church. Outreach ministries to that 20 percent of the population with some form of disability seek to bring them into the Church, where their gifts can be developed, and all are edified.

Without adopting a paternalistic or patronizing attitude toward indi-

viduals with developmental and intellectual disabilities. About 90 percent of those whom Bethesda supports live in community-integrated housing in 13 states. Community-based living provides a degree of “normalcy” that an institution cannot offer. The majority of individuals with some form of disability say they prefer this model.

Congregations Become Sanctuaries

The move to community-integrated support has required a change in the model for providing spiritual support.

Bethesda Lutheran Communities now provides spiritual support in the individuals’ homes and in their home

Confronting a Culture of Disrespect

congregations. The local congregation has become the spiritual sanctuary for a vast community of people with developmental and intellectual disabilities.

The mission of Bethesda's Department of Religious Life is to "spiritually empower individuals with developmental and intellectual disabilities to become all that God intends them to be, here and in the world to come."

The Religious Life staff has grown into a national network of 28 ministry consultants and religious-life directors.

The consultants help individuals find church homes and become active members of congregations.

The Religious Life mission is driven by a vision that we "initiate and enrich ministries within congregations, parish schools, church-related secondary schools, and other agencies to provide spiritual supports and services by growing them into places of *belonging* and *becoming* for people with intellectual disabilities."

More than 100 "Partner Congregations" (Lutheran congregations that have been equipped to provide the full range of spiritual supports and services to Bethesda family mem-

bers) arrange for participation in worship and Bible study, and involvement in the social activities of the parish.

Pastors, DCEs, deaconesses, and lay members in these congregations are equipped to provide local, hands-on ministry to people supported by Bethesda. Members of partner congregations are encouraged to visit the homes of supported individuals, lead in-home Bible studies, and offer help in other ways.

Turned Away from the Church

Many with disabilities (and their families) are not integrated into the faith community. Some have left the Church because members and professional church workers did not understand their needs or know how to nurture them.

How can congregations reach out to individuals with developmental and intellectual disabilities who are living with family members or are supported by organizations that are not faith-based?

To effectively reach these individuals and their families for Christ requires a patient process of relationship building. As with any new member, once an individual with a disability is in the Church, it is then important to assimilate that individual into the life of the congregation through the relationships that are formed.

There is no single "best" outreach model. What is common to all models, however, is that there be a safe, non-judgmental, and comfortable entry point to the Church for the individual with a disability and for their families or service providers. The Church must be perceived as a sanctuary.

Outreach Opportunities for the Church

Through the BethesdaNetwork, ministry consultants have equipped some 180 congregations (Lutheran and other Christian denominations) to reach out to people with disabilities and their families in areas where Bethesda does not provide other services. Also, Bethesda-affiliated ministries such as Lutheran Disability Outreach and Lutheran Disability Ministries work through congregations and other agencies to reach out to these individuals.

With the goal of integrating people with developmental and intellectual disabilities into congregational life, ministries take a powerful stand for including the whole body of Christ in the church family. Guided by experienced consultants, congregations can engender a rich, diverse fellowship in the Body of Christ as it ministers to, with, and through people with disabilities, and those who love them.

As it is for all people, it is critical to the well-being of people with developmental and intellectual disabilities that they have a faith relationship with Jesus Christ. People with disabilities can and should be fully included in the life of local Christian congregations in ways that empower them to be all that God intends and that create sanctuaries in a culture of disrespect.

Rev. Charles E. Werth (chuck.werth@mailblc.org) is vice president of religious life and church relations at Bethesda Lutheran Communities, Watertown, Wis.





The Forgotten Holiday

When you think of the most important days of the year, what comes to mind? For most Christians, the most important days of the year are Christmas and Easter. Yet, in times past, Christians would not have answered only with Christmas and Easter, but also with Christ's ascension into heaven. In fact, the Ascension is an ecumenical feast that is celebrated throughout the Christian Church. While some church bodies may have special days, saints' days, or commemorations on their calendar that are not found in others, the Ascension is celebrated throughout the Church on earth along with the Passion, Easter, and Pentecost. Christ's resurrection from the dead, descent into hell, and ascension into heaven are His exaltation, His glorious triumph over sin, death, and the devil.

The importance of Christ's ascension into heaven is the reason it is celebrated in the Church. The emphasis on the Ascension in the Church Year was so great, particularly in the 16th century, that it became a secular holiday and

Every time we say the Apostles' or Nicene Creed, we confess, 'He ascended into heaven.' Apart from this brief mention, few Christians today give the Ascension much thought.

remains so in many European nations, e.g., Germany, the Netherlands, France, Switzerland, and the Nordic countries.

Ascension Day for Christians sometimes has been seen as a bittersweet moment. On the one hand, Jesus received all authority in heaven and on earth, which shows that He has saved us from sin and death. On the other hand, the Ascension marks the time when the "Bridegroom is

taken away" (Mark 2:20 ESV). For this reason, in the fourth and fifth centuries, the Ascension was marked with a fast that would be broken on Pentecost.

The tension between rejoicing over Christ's victory over sin, death, and the devil and a sense of loss because the "Bridegroom is taken away" resulted in one of the greatest controversies in church history—the controversy over Christ's presence in the Lord's Supper. Consequently, the dispute over how to understand the ascension of Christ contributed to why Ascension Day became an important church (and secular) holiday.

Some Background

When you think of Christ's ascension into heaven, what sort of image comes to mind? Do you imagine Jesus lifting off like a rocket ship, becoming smaller and smaller as He travels higher and higher into the sky? Do you imagine Jesus taking off like Superman? Mark 16:19 does not provide us with a detailed description about how the Ascension appeared. The text simply says He "was taken up into heaven and sat down at the right hand of God." Luke 24:51 reports that Jesus "was carried up into heaven." Acts 1:9 gives the most descriptive account of Jesus' ascension: "He was lifted up, and a cloud took Him out of their sight." Note that the verbs describing His ascension in these accounts are passive, that is, something outside of Jesus is acting on Him. The Father is taking, elevating, and receiving Jesus to His right hand, because Jesus has received all power and authority.

The fact that Jesus was taken from their sight by a cloud is significant, for the cloud indicates the presence of the Lord God. In the Old Testament, when the people of Israel were wandering in the wilderness, the Lord led them with

a "cloud by day" and a "pillar of fire by night" (Ex. 13:21–22 and elsewhere). In Exodus, Leviticus, and Numbers, the Lord descended upon His tabernacle in a cloud, and He filled His temple in Jerusalem with a cloud. At Jesus' transfiguration, "a bright cloud overshadowed them" (Matt. 17:5). All of these cloud references indicate the presence of God. Thus, at Jesus' ascension, He is taken from the disciples' sight when He enters into the presence of the Lord God, rightfully to sit on His throne.

The story does not end here. While the Christian Church universally confesses that Jesus ascended into heaven, confusion, misunderstanding, and even divisions have arisen over what Jesus' ascension means for the Church here on earth. Some Christians understand the Ascension as a sad day, a day that marks the day "the Bridegroom [was] taken away," a day that reminds them that He is not present with His people in a physical, or bodily, way. As the Creed confesses, Jesus ascended into heaven and remains there until He comes to "judge the living and the dead."

Throughout the Middle Ages and into the Reformation, the fact that Jesus ascended to sit at the right hand of God and that He will return in glory on the Last Day was understood to mean that Jesus' body was located (literally and physically) in heaven, more or less inaccessible to Christians on earth. Therefore, the Church on earth had access to Jesus primarily through, or only through, His Spirit.

A Connection

Jesus' bodily ascension into heaven and the Words of Institution, "Take eat; this is My body," created an apparent contradiction in some people's minds. Until the 16th century, the majority of the Christian church simply believed Christ's words, namely, that He ascended into heaven and still provided His body and blood for Christians to eat and drink in Holy Communion. The explanation of *how* He accomplished this was not in the forefront of most people's minds.

However, as early as the 13th century, an attempt to explain this apparent contradiction arose in the Western (Roman) church. The teaching, called *transubstantiation*, held that the bread and wine on the altar was converted, or changed, into the body and blood of Christ. According to the way medieval scientists understood physics, a conversion of one substance into another did not result in movement; therefore, Christ could remain in heaven and His body could also be present (through transubstantiation) on the altar in church.

To many modern people, such an explanation does not make sense. Our difficulty in making sense of this argument does not involve the intelligence of people but rather a different understanding of the physical world. By the 16th century, peoples' understanding of the physical world had changed to align more with our present day than with the Middle Ages and Antiquity.

A Controversy

After Martin Luther posted the Ninety-five Theses on the Castle Church door in Wittenberg, a controversy arose over the Lord's Supper. Rome continued to teach what it had since the 13th century: transubstantiation—that the bread and wine are changed into the body and blood of Christ without the movement of Christ's body from heaven to earth. Lutherans, while rejecting transubstantiation as a theory to explain how Christ could be simultaneously in heaven at the right hand of the Father and on the altar in the Lord's Supper, never denied that Christ gave His body and blood to eat and to drink for the forgiveness of sins. Lutherans simply confessed what Jesus said in His words. However, another group, which became known as the Reformed (today, generally comprising Christian denominations that are not Eastern Orthodox, Roman Catholic, or Lutheran), not only rejected transubstantiation as a theory but also rejected the idea that Christ gives His body and blood to eat and to drink in the Lord's Supper. Led



Lutherans? Reformed? A Thumbnail History

From the early days of the Church, there have been external divisions caused by sin, personalities, differences in practice, and most significantly, doctrine. In a Web-exclusive sidebar, Dr. Collver provides a thumbnail history of how today we find a multiplicity of denominations and church bodies, including Lutheran and Reformed. To read Dr. Collver's brief overview, visit lcms.org/witness and click on the link for this story.

by Huldreich Zwingli, John Calvin, and others, these Christians argued that the only way the Church can access Jesus is through His Spirit. This might explain why Protestant Christians, i.e., Reformed, in general, focus so much more on the presence of the Holy Spirit in worship, especially in their music, than on the presence of Jesus.

So, while these Christians would confess that Jesus is “spiritually” present in the Lord’s Supper, they would deny that Jesus gives His true body and true blood in His Supper. That is, they would deny that the very body and blood that was born of the Virgin

place in heaven, located directionally to the right of the heavenly Father’s throne? Or, as Luther and the Lutheran Confessions teach, is the right hand of God equated with what Jesus said in Matt. 28:18: “All authority in heaven and on earth has been given to Me”? When the right hand of God is understood as “all authority in heaven and on earth,” and understood in a way that does not contradict Christ’s Words of Institution, “This is My body . . . This is My blood,” Christ’s ascension into heaven causes no problem with the Lord’s Supper. In fact, this understanding is the only one that allows

preaching during the 17th and 18th centuries—for both the Lutherans and the Reformed. The Reformed Church used Ascension Day to prove why the Lutheran teaching on the Lord’s Supper was incorrect. On the other hand, the Lutheran Church celebrated the Ascension to emphasize that Christ’s ascension to the right hand of the Father gave Him the power and authority to deliver exactly what He has promised—His body and His blood given for you and me to eat and to drink for the forgiveness of sins.

His ascension into heaven marks not the distance of Christ from people but rather His nearness to us. While Christ may not be visible to us in His body, as He was to His disciples during His three-year ministry on earth, He is visible to us in the Sacraments, where He hides Himself behind the bread and the wine, but giving to us, as His words promise, His very body and blood. In the Lord’s Supper, Christ gives to us the very same body that ascended into heaven and now “sits at the right hand of the Father,” i.e., has all the authority in heaven and on earth. He gives us His body and His blood to strengthen our faith and to preserve us until He returns in glory, when all will see Him face to face.

This Ascension Day, recall what Jesus accomplished for you. When He ascended into heaven, He received all authority in heaven and on earth so that He can draw near to you and deliver to you what He has promised. Recall how His ascension means that Jesus is not far from you, but so close that He puts His very body and blood into your mouth for the forgiveness of your sins. In the Lord’s Supper, Jesus draws closer to you than He was to the Virgin Mary when He dwelled in her womb. His ascension means He can do exactly what He promises. Indeed, the ascension of Christ into heaven marks one of the most important holidays in the church year.

Dr. Albert B. Collver (albert.collver@lcms.org) is executive pastoral assistant for LCMS World Relief and Human Care.



The ultimate point in this discussion centers on how a person understands ‘the right hand of God.’ Is the right hand of God a physical place in heaven, located directionally to the right of the heavenly Father’s throne? Or, as Luther and the Lutheran Confessions teach, is the right hand of God equated with what Jesus said in Matt. 28:18: ‘All authority in heaven and on earth has been given to Me’?



Mary, suffered on the cross, rose on the third day, and ascended into heaven is present in the Lord’s Supper to eat and to drink. Reformed Christians reasoned that since Jesus’ body is in heaven it cannot be on the altar to eat and to drink. Zwingli put it this way: “But if Christ is seated there, He cannot be here.” The lynchpin of their argument was Jesus’ ascension to the right hand of God, which is seen as creating a separation between Jesus and His Church on earth.

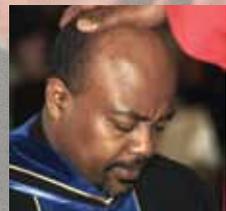
The ultimate point in this discussion centers on how a person understands “the right hand of God.” Is the right hand of God a physical

Jesus’ words to deliver what He says and promises, that is, that He has the power and authority to deliver what He has promised to give us, namely, His body and blood for the forgiveness of sins. A Christ who does not give His body and His blood to eat and to drink for the forgiveness of sins, Christ who remains in heaven separated from His people, is a Christ who is not there for us. If Christ is not there for us, He does us little good.

Taking Center Stage

As a result of the controversy over the Lord’s Supper, Christ’s ascension into heaven took center stage in

PASTORAL EDUCATION: From 'Jerusalem ... to the End of the Earth'



But you will receive power when the Holy Spirit has come upon you, and you will be My witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.

—Acts 1:8 ESV

introduction by Glen Thomas

God's desire is that the Gospel be proclaimed anywhere and everywhere, without limitations of geography, culture, or time. And so Christ told His disciples before He ascended, "You will be My witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth." The Book of Acts and the remainder of the New Testament describe how God provided what He promised. The Holy Spirit empowered the Church, and the Gospel was proclaimed by the apostles and others to multitudes who were near and far—in Jerusalem, Judea, Samaria, and throughout Asia Minor.

Today, God continues to provide what He promised. His message of forgiveness and life through Jesus Christ is proclaimed across countless boundaries of geography, culture, and time. In the pages that follow, you will read how God is utilizing the seminaries of The Lutheran Church—Missouri Synod, your seminaries, to form pastors who proclaim the life-saving Gospel anywhere and everywhere—in ways that transcend geography, culture, and time.

Two pastors featured in the pages that follow are serving in parish ministry contexts that are very near and familiar to us, just like Jerusalem and Judea were for the apostles. Other seminary graduates featured here serve in contexts that are very distant and unfamiliar to many of us. Collectively, like thousands of other graduates from our seminaries, these men are taking the Gospel near and far—to the end of the earth.

Yet, something very interesting is happening concerning the "end of the earth." It is coming to St. Louis and Fort Wayne in the form of scholars from distant lands who are enrolled in advanced-degree programs. Over the years, dozens of students have engaged in graduate study at our seminaries and have then served as seminary professors and leaders in Lutheran churches around the world. The depth and breadth of their theological knowledge has been greatly enhanced through their study at our two institutions.

The "end of the earth" is also coming to many cities throughout North America in the form of large groups of immigrants who are settling here. Your seminaries have responded to this opportunity by forming immigrant pastors through distance education to proclaim the Gospel faithfully among these populations, and to do so in their own languages. The "far" has come "near" to us!

As we celebrate the Ascension of our Lord on May 13, I join you in giving thanks to God for what He continues to accomplish through our excellent seminaries in Fort Wayne and St. Louis. Approximately 20,000 graduates have emerged from these seminaries over the past 170 years to take the Gospel to multitudes near and far. May the Holy Spirit continue to equip and empower our seminary graduates to proclaim the Gospel anywhere and everywhere, without limitations of geography, culture, or time—in Jerusalem, Judea, and Samaria, and to the end of the earth!

Dr. Glen Thomas (glen.thomas@lcms.org) is the executive director of the LCMS Board for Pastoral Education.

Embracing the Challenge

by Roland Lovstad

Our seminaries are preparing pastors for a variety of ministries.



Recalling his days as a student at Concordia Seminary, St. Louis, Dr. Dale Meyer observes that it seemed that seminary formation was able to exist with a “one size fits all” approach.

“You know, you could turn out a pastor who could go into different situations, and it would work,” comments Meyer, who is now the seminary president. “It just doesn’t work as well any more. We are increasingly tailoring the offerings to prepare a student for that kind of ministry where he believes his gifts lie.”

As LCMS congregations, individually and collectively, heed Christ’s call to be His witnesses, they are finding that the mission may be as near as the ethnic settlement in their community. Meanwhile, they are ministering to members whose employment or military assignments take them around the globe.

That’s why the two LCMS seminaries address many dynamics as they form pastors and deaconesses for service in the Church.

“The classical model was to make sure they knew enough data, enough text, and enough language and history,” remarks Dr. Dean O. Wenthe, president of Concordia Theological Seminary, Fort Wayne. “Along with the fundamental theological knowledge, we are eager to bring social intelligence, emotional intelligence, and pastoral imagination as a habit of being for future pastors.”

Wenthe defines “social intelligence” as the capacity to relate to people in a variety of situations, whether urban, suburban, or rural. “Emotional intelligence” involves skills to keep personally healthy, as well as an ability to express caring concern toward others. He describes “pastoral imagination” as the capacity to position the Gospel in a way that attracts people of a particular culture to consider Christ and His gifts.

The St. Louis seminary currently offers students a mission track, and Meyer says it is considering a rural-ministry track, as well as additional courses for men con-

As LCMS congregations, individually and collectively, heed Christ’s call to be His witnesses, they are finding that the mission may be as near as the ethnic settlement in their community. Meanwhile, they are ministering to members whose employment or military assignments take them around the globe.

sidering urban ministry. Also, the seminary is planning new courses so that future pastors can gain basic knowledge of counseling, accounting, and business principles.

During his days as a student, Wenthe says it was just assumed that the Church was an important part of the social matrix—a privilege the Church no longer enjoys.

“If there is a place where the Church can be renewed with fresh, dynamic thinking that’s not just technique, but conceptually rich and inviting and practical at the same time, I think the two seminaries are the place to invest and to send the brightest and best young men and women to serve the Church in this totally new environment,” Wenthe says.

Both seminaries have incorporated cross-cultural experiences for their students. It may be visits to missions in South Africa, Madagascar, Haiti, or Russia. Students also have opportunities to follow pastors who serve in urban

or ethnically diverse areas of the United States. Meyer quotes a student who said his experience with diverse ministries in Southern California was "truly life changing." Wenthe adds that students "come back different people because they see the Church in other cultures and rejoice in the common faith."

Both presidents underscore that the seminaries serve beyond preparation of future pastors. The faculties share their expertise in presentations to district and circuit meetings and sit as members of LCMS boards and commissions. Technology provides the capability to offer resources—ranging from Greek courses for credit to presentations at theological symposiums or discussions of Sunday Scripture readings—via the Internet.

Via iTunes U, a service of Apple Computer, the St. Louis seminary counts some 12,000 daily downloads of courses and other resources in audio and video formats. The Fort Wayne seminary offers resources, including Greek for credit, from its Web site and is developing new materials incorporating art, music, and lecture for Bible classes and other teaching. (For more information, see the seminary Web sites: www.csl.edu and www.ctsfw.edu.)

"The value of the seminaries to the Church today is greater than ever because the Church assembled theological minds on the two seminary campuses," Meyer says. "The seminaries are here to help share both the pastors and resources with the Church."

Madagascar is among the places that Concordia Theological Seminary students participate in cross-cultural and mission activities.



Photos: Above, by Rev. John T. Pless; right, © bellajay/istockphoto.com

and the Church Can Help!

"The greatest gift that the church could give us would be their gifted young men and women," observes Dr. Dean Wenthe, president of Concordia Theological Seminary, Fort Wayne.

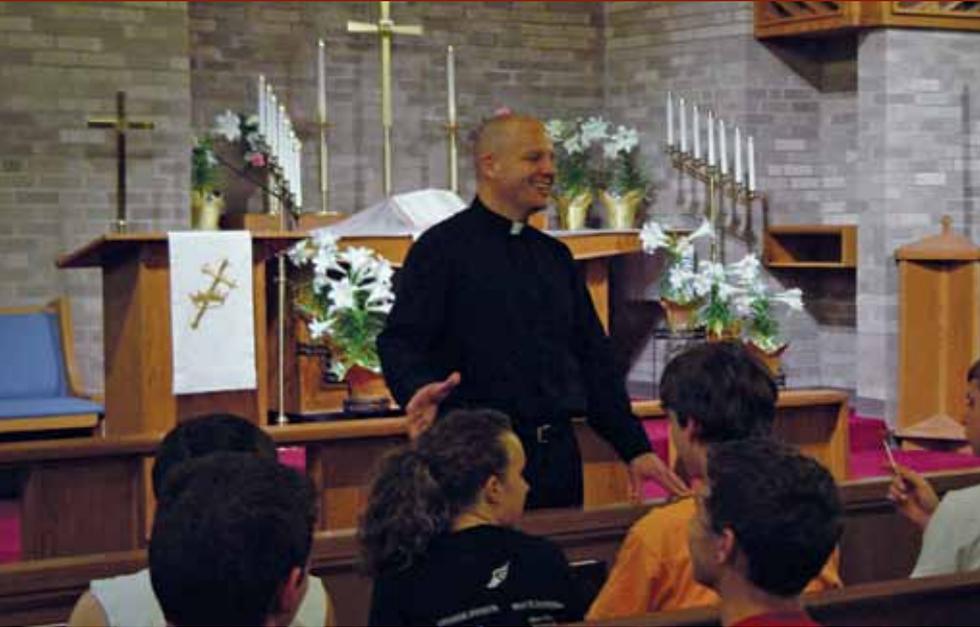
That said, the seminaries continue to depend on the financial support of the people and congregations of the Synod. Due to declining national contributions, the Synod is able to supply only about one percent of the seminaries' operating budgets. In addition to tuition and grants, the seminaries must raise additional funds.

"There is still a perception that we are taken care of rather generously," Wenthe remarks. "So much of Dr. Meyer's and my work, as presidents, is securing funding."

Meyer adds: "The seminaries just can't do it alone, so we are grateful to the donors who give." He cites Res. 4-09A from the last LCMS convention that calls on the wider church to assume the challenge of funding seminary education. He expresses appreciation for the growing number of congregations that include the seminaries in their budgets.

Meyer also notes how the church helps in providing students with field experiences in traditional and cross-cultural ministries, as well as vicarages for a year of intensive experience. He adds, "The initial calls of our graduates are into congregations, and many play a valuable role in helping to take this freshly minted pastor and beginning the job of seasoning him."

—R.C.L.



Rev. Michael Saylor speaks to Redeemer's youth group.

Rev. Michael Saylor: 'It's a Real Honor to Be Their Pastor'

It was one of the great things I've ever experienced," says Rev. Michael Saylor about seeing four generations of a family at the Communion rail at Redeemer Lutheran Church in Convoy, Ohio.

While the congregation may be, in Saylor's words, "an overgrown family church," the 1999 graduate of Concordia Theological Seminary, Fort Wayne, notes that "people in Convoy know the people of Redeemer care about the community and care about the kids. That's what attracted me to Redeemer in the first place."

Saylor came to the pastoral ministry by a less-than-traditional route. While a senior in high school, his girlfriend invited him to attend an LCMS church. "And the next thing I knew, I went through adult-instruction classes and was baptized and confirmed at age 17."

(Laura, his girlfriend, is now his wife of 23 years. They have seven children, the oldest in college.)

Becoming a pastor never crossed Saylor's mind until his late 20s, when he began asking what God wanted him to do. By age 30, he was moved to enroll at Concordia Theological Seminary. While he had little church background, the seminary experience confirmed God's call to be a pastor.

"What I loved about the seminary is how they showed us the Gospel so clearly," he says. "This is what Jesus has done for us, and this is what we are to believe, teach, and confess."

As a pastor, his "greatest joy" is preaching the Gospel assurance of salvation through faith in Jesus Christ. He also thrives in teaching the 60 adults in Bible class between Sunday services. "Engaging people with the Word: It's a great, great joy because the Gospel does make such a tremendous difference in people's lives," he says.

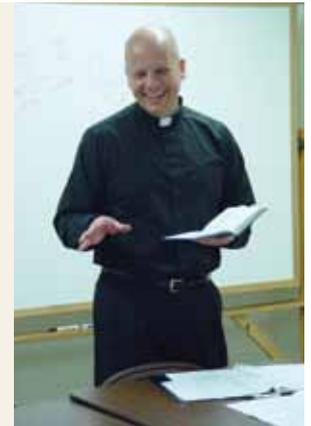
Ministry today has its challenges. "It's mostly trying to fight the attitude of the world that is just completely the antitheses of the Gospel and setting what's really a priority," Saylor says. His personal challenges involve

"keeping a perspective," between ministry and family life and balancing time to call on members with time for personal study and preparing for sermons and teaching.

Especially formative was his vicarage in a mission congregation in Athens, Ala., under the late Rev. Reuben Garber, formerly president of the Indiana District. "Reuben just showed me what it meant to preach and demonstrate the Gospel and how he related to congregation members and helped people," Saylor says.

'What I loved about the seminary is how they showed us the Gospel so clearly. This is what Jesus has done for us, and this is what we are to believe, teach, and confess.'

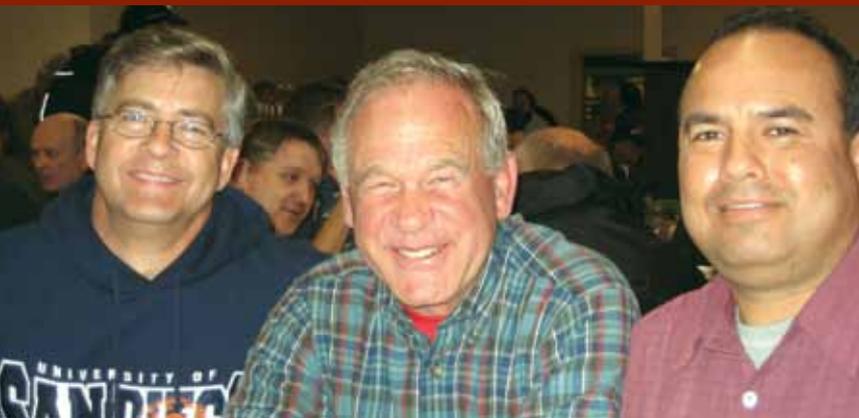
Rev. Michael Saylor



Saylor also was led to Redeemer because he could supervise fieldwork students from the Fort Wayne seminary, which is 40 miles away. "I've had 10 fieldworkers, and I love that opportunity to let them talk and share and give some advice," he explains.

After seven years as the sole pastor of the 500-member congregation, Saylor feels "extremely blessed to be with this congregation." He adds that the people are "tremendously encouraging" to him and to Laura. "It's a real honor to be their pastor," he says.

Roland Lovstad



From left to right: Dr. Thomas Zelt, Rev. David Sauer, and Jose Zarzoza, who is being developed as a Hispanic deacon.

Dr. Thomas Zelt: Reaching Past 'the Campus and Sunday Morning'

From a perspective of 25 years in the ministry, Dr. Thomas Zelt has a seasoned view of what the seminaries are seeking to do to prepare pastors for a multicultural, post-Church society.

For the past 15 years, Zelt has served Prince of Peace Lutheran Church and School in Fremont, Calif., a community where the public school district counts 138 languages spoken in the homes of its students. Fremont's Mandarin-speaking Chinese community has more than doubled during Zelt's tenure, reaching 42,000—about 20 percent of the population.

"Our [parochial] school reflects the community, not quite as well as we would like, but it's doing fairly well," Zelt says. "The church overall is a little less so, but we have worship in four different languages."

'We have to figure out ways to open doors to a world that is very uncomfortable with the Church and sees the Church as somewhat irrelevant. We have to find new ways to reach past our campus and way past Sunday morning.'

Dr. Thomas Zelt

Zelt and Associate Pastor David Sauer work with the English congregation. Associate Pastor David Wilson, who speaks Mandarin, works with the Chinese ministry, which in turn has prompted him to begin a Burmese ministry. A church member who is

going through the deacon program leads a fledgling Hispanic ministry. The congregation also hosts and maintains close connection with a Telegu-language Indian ministry.

"I love helping people in the congregation see doors that God is opening and figure out ways to go through them," Zelt says. "Truly the field is white unto the harvest, but it is a field where we don't have a lot of experience and very little training."

He says he treasures his seminary education: "It gave us good biblical, theological, confessional understanding and a smattering of practical ideas in how to go about ministry after the seminary." However, Zelt believes that coming from a "churched mentality culture" makes it difficult for men to cross barriers into other cultures in a post-Church society: "I think it will be increasingly difficult in a post-Church, multicultural society to not have in-field training of our future pastors."

Zelt graduated from Concordia Seminary, St. Louis. After earning a master's degree in Israel, he also earned a doctorate in worship from Fuller Seminary in Pasadena. Yet, he adds that a lot of his learning for ministry at Prince of Peace has been on the job.

"God is very gracious," he comments, "The Holy Spirit has just allowed certain things to be learned over a period of time; so God should get all the credit here." From a practical side, he has learned to find people and resources around him through "trial and error"—and by taking "a lot of time" to figure things out.

"We have to figure out ways to open doors to a world that is very uncomfortable with the Church and

sees the Church as somewhat irrelevant," he explains. "We have to find new ways to reach past our campus and way past Sunday morning."

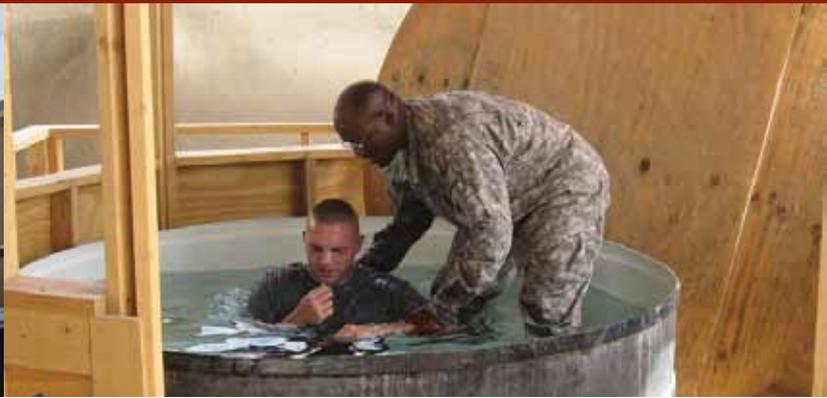
The LCMS seminary presidents agree that field experience is essential in pastoral formation. Both seminaries offer in-field pastoral formation programs, and the traditional residential programs at both institutions include increasing opportunities for students to engage in cross-cultural experiences.

Roland Lovstad

Distance Education Fosters Ministry to Hmong People



Dr. Lang Yang serves Hmong ministries at St. Michael Lutheran Church, Richville, Mich., and Our Savior Lutheran Church, Lansing. His story highlights how a flexible route to ordination is expanding the ethnic diversity of the LCMS. To read his story, visit www.lcms.org/witness and click on the link for this story.



Above left: In 2008, at Camp Ramadi, Iraq, Lieutenant Colonel Oliver Washington Jr. (left), United States Army, was installed for the military chaplaincy by fellow LCMS chaplain, Captain Raymond Ayers, USA, on behalf of Ministry to the Armed Forces LCMS. Above right: a Baptism in Iraq.

Chaplain Oliver Washington Jr.: Twists and Turns Lead to Chaplaincy

by Sandy Wood

Soldiers often ask Chaplain Oliver Washington Jr. if he is really not afraid of going to war.

What comes to the chaplain's mind are the words from 1 Tim. 1:17: "For God does not give us a spirit of timidity, but a spirit of power, of love and of self-discipline" (NIV).

As a mobilized chaplain of LCMS Ministry to the Armed Forces, Washington supports deploying units of the U.S. Army First Cavalry Division (as well as other units) at Fort Hood, Texas. He says certain experiences allow the opportunity to enforce the principle that "we fight as we train."

"Just like Jacob had to wrestle with personal insecurity to overcome doubts about God's grace and ability to provide," he says, "we must wrestle with

His promises in our lives. Remember, even David had to face Goliath, his giant. So we must also face our giants."

Washington, 44, is in his second year of mobilization at Fort Hood. During his 25-year military career, he has served in other units across the country and overseas.

He was raised in the Roman Catholic Church. As a freshman in college in Michigan in 1983, he says he began "attending various denominations, attempting to develop a relationship with Christ, as opposed to man and tradition."

That searching led him on a journey that twisted and turned, and included service in the National Guard, before he became a Lutheran and enrolled at Concordia Theological Seminary (CTS), Fort Wayne.

In many ways, his seminary experience formed his ability to minister to the special needs of the military, Washington says.

"The relationships I established at CTS with seminarians from the Bahamas, Venezuela, Ghana, Haiti, Korea, and Russia allowed me to see the world and the Gospel message from another person's perspective. As a result, I can better communicate the love of God and Jesus Christ with those with whom I come in contact, especially during a crisis."

'The relationships I established at [Concordia Theological Seminary] with seminarians from the Bahamas, Venezuela, Ghana, Haiti, Korea, and Russia allowed me to see the world and the Gospel message from another person's perspective.'

Chaplain Oliver Washington Jr.
Fort Hood, Texas

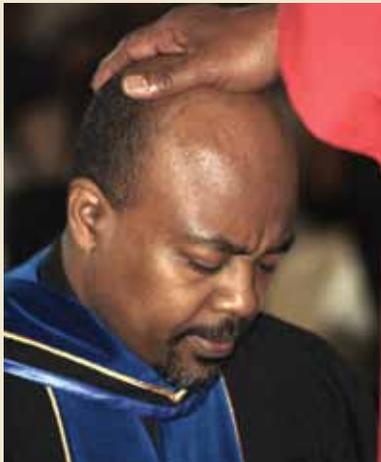
Rev. Joshua Schneider Equipped for Hawaiian Ministry

Becoming a pastor of a church in Hawaii was not what Rev. Joshua Schneider (center) had in mind when he decided to pursue a degree in biology and chemistry in college. But God had a plan. To learn about Rev. Schneider's journey, visit www.lcms.org/witness and click on the link for this story.



Photos: Above, courtesy Oliver Washington Jr.; right, courtesy Russell Wilson

Dr. Tilahun Menedo: Building on a Vision for Community



It's an honor for me to hold this position, to serve for the people of God in this great nation," says Dr. Tilahun Menedo, who will be inaugurated this month as president of Concordia College in Selma, Ala.

Menedo says the present and the future of the college will build on the determination of the past, and he expresses admiration for Rosa Young, the African-American woman, who though not a Lutheran, worked with the Synodical Conference to establish the Alabama Lutheran Academy and Junior College to serve African-American students.

"She was ahead of her time and laid a foundation for people like me and others," Menedo says. "For me as a leader, I contemplate on her legacy and from there I envision where we are going."

Menedo, 39, brings a unique background to the office. At age 15, he became a Lutheran and by age 18 was a youth leader and evangelist, helping to start the first Lutheran church in his home city of Nazareth, Ethiopia. After graduating from the Mekane Yesus Theological Seminary in Addis Ababa, he taught in the Bible school and became school administrator and curriculum advisor for the entire church in Ethiopia.

With an interest in the study of missions, he chose to study for a Ph.D.

at Concordia Theological Seminary, Fort Wayne, where he received a scholarship.

"Once I got here, I found out our theological values and our theological understandings are more coherent with The Lutheran Church—Missouri Synod," he explains. "That was a time where God used me to see His grace and mercy through a wonderful theological education at Fort Wayne. I enjoyed the community of faculty and staff, the student fellowship, and the surrounding churches."

Because of his experience, he says six other Ethiopian students have chosen to study in the seminary's Ph.D. program.

As a fieldworker at Zion Lutheran Church, Corunna, Ind., Menedo was moved by the love and care the congregation showed for him and his family. "That really encouraged me to consider serving in one of our congregations or schools here in the Missouri Synod," he says.

Menedo became an LCMS pastor through colloquy in 2003 and took a call to Faith Lutheran Church in Mobile, Ala., where he served from 2004 until accepting the Concordia presidency last November. While serving the congregation, he completed his research and dissertation and received his Ph.D. in 2007.

The new president says he envisions a Concordia that is Christ-centered; diverse; expanding academic programs, including church work; resourcing area churches; collaborating with the other nine LCMS Concordias; and reaching beyond its campus to a wide area of the South and even overseas.

Menedo, 39, brings a unique background to the office. At age 15, he became a Lutheran and by age 18 was a youth leader and evangelist, helping to start the first Lutheran church in his home city of Nazareth, Ethiopia.

"In order to accomplish such plans, we need the support of our church body through prayer, financial support, and volunteer services," Menedo says. He invites Lutherans to visit the city and college, which is the only historically black Lutheran college in the U.S. "With God's people support, we can make a big difference in this ministry that we share," he adds.

Roland Lovstad



Dr. Tilahun Menedo (center) with Concordia, Selma, students.

Rev. David Sternbeck: Returning as Pastor to His People



Rev. David Sternbeck (right) makes a point during a “table talk” at Concordia Seminary’s multi-ethnic symposium Feb. 1–2. At left is Rev. Miguel Luna of Trinity Lutheran Church, Mount Angel, Ore.

Separated from his Native American culture since age 3, Rev. David Sternbeck describes the past 14 years as “an incredible journey.” He came to faith in 1996, his family drew him back to his culture, and he joined Makah Lutheran Church in Neah Bay, Wash.

Recruited by the Lutheran Association of Missionaries and Pilots U.S. (L-US) as part of their efforts to encourage Native Americans in ministry, Sternbeck began a long journey toward becoming an LCMS pastor. Last December, he was ordained and installed as a pastor of Makah Lutheran Church, becoming the third Native American pastor in the LCMS.

Rev. Sternbeck is a native of

the Nuu-chah-multh Nation, which includes the Makah Band. He is a graduate of the Ethnic Immigrant Institute of Theology (EIIT) at Concordia Seminary, St. Louis.

For the past five years, he served as a licensed deacon and EIIT vicar in Neah Bay. During that time, the congregation grew from six to 40 members and recorded 27 Baptisms.

The EIIT program was designed for men like Sternbeck. It allowed him to study and serve within his cultural context. He took lectures and participated in discussion through the Internet and attended annual one-week seminars in St. Louis. Rev. William Norton, a retired area pastor, served as his supervisor and mentor.

Sixteen Northwest District pastors braved icy roads to attend his ordination. “All those guys showed up and that church was packed way out the doors,” Sternberg says. “These people were so impressed with the amount of love, devotion, and support that the LCMS was showing.”

Some weeks later, a member of the tribal council called to ask if he and his family could be baptized. They had never attended a church. “There is such an emptiness in us,” he said.

“People are calling my house, saying, ‘We want this Gospel,’” Sternbeck remarks. “Who thought we would ever see that day?”

He also has ability to attract workers: One man has begun an EIIT vicarage at Neah Bay. Another man is studying to become a licensed deacon, and his wife is taking deaconess studies through EIIT. A third man, with a degree from a Bible college, is taking classes to become a pastor through colloquy.

Sternbeck also has been assigned by the L-US to partner with the district and Zion Lutheran Church, Fairbanks, Alaska, to recruit a native Alaskan into the pastoral ministry.

When Sternbeck’s family knew he was in the seminary, his family gave him the name *Nanassulth*—“one who hears the Creator and speaks what He says.”

‘People are calling my house, saying, “We want this Gospel.” Who thought we would ever see that day?’

Rev. David Sternbeck

“That’s quite a name to live up to,” Sternbeck says.

Makah Lutheran Church receives support from the Northwest District and L-US. Dr. Don Johnson, L-US executive director and a Makah from Neah Bay, was for many years the only ordained Native American pastor in the LCMS.

Our Seminaries: Having an Impact Worldwide

God reaches widely to bring students to our shores.

As God prepares pastors through LCMS seminaries, He also reaches widely to draw pastors from far-flung corners of the globe to expand their knowledge and skills to strengthen and grow in their service to their Lord and the Church.

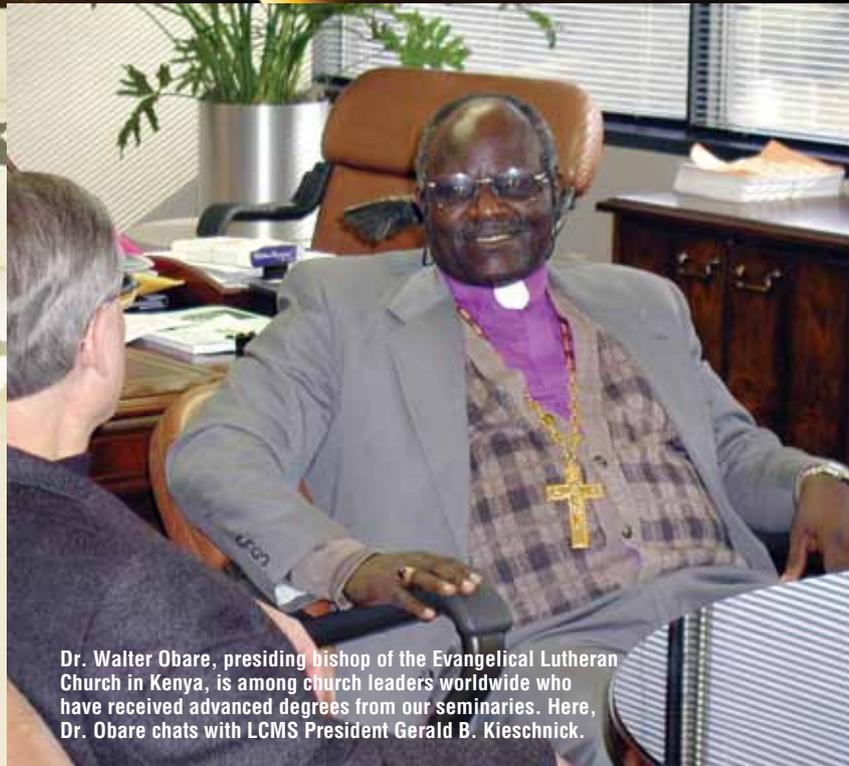
LCMS seminaries have a worldwide impact, according to the graduate deans at Concordia Theological Seminary, Fort Wayne, and Concordia Seminary, St. Louis. They tell of students from Australia, Madagascar, Myanmar, New Zealand, and other countries. Not all are from partner churches; yet, all will take home a deeper understanding of confessional Lutheran theology and a significant connection to the LCMS.

Among those who attended the seminaries' graduate schools are Rev. Amos Bolay, acting president of the newly formed Evangelical Lutheran Church of Liberia; Dr. Walter Obare, presiding bishop of the Evangelical Lutheran Church in Kenya; and Dr. Berhanu Ofgaa, general secretary of the Ethiopian Evangelical Lutheran Church—Mekane Yesus in Ethiopia (the world's second-largest Lutheran church body).

Today, the two seminaries enroll about 250 graduate students. Most are pastors who will apply their education in U.S. congregations and other ministries.

"What we want to do with the graduate school is provide a solid theological foundation for aspiring teachers and leaders in the Church," explains Dr. Klaus Detlev Schulz, dean of graduate studies at the Fort Wayne seminary. He says students come seeking theological guidance and the skills to share their learning as church leaders.

Dr. Bruce Schuchard, the graduate dean at St. Louis, adds, "Our graduate school welcomes students from every denominational background in the U.S. today and virtually every corner of the world."



Dr. Walter Obare, presiding bishop of the Evangelical Lutheran Church in Kenya, is among church leaders worldwide who have received advanced degrees from our seminaries. Here, Dr. Obare chats with LCMS President Gerald B. Kieschnick.

Although the specifics of their curriculum and requirements are different, both seminaries offer a Master of Arts (M.A.), a Master of Sacred Theology (S.T.M.), a Doctor of Ministry (D.Min.), and a Doctor of Philosophy (Ph.D.). (Most pastors graduate from the seminary with a Master of Divinity [M.Div.] degree.)

The deans explain that their M.A. programs emphasize theology but are not designed to prepare men for pastoral ministry. The M.A. in theology also is offered as an option for deaconess students as they pursue deaconess certification.

"Our goal with our own pastors and deaconesses is to help these good candidates be even better candidates for ministry in the Church and world in the name of the LCMS today," Schuchard says.

International students pursue the M.A. or another graduate degree as preparation for further work in their home churches. For example, Schulz notes that the Fort Wayne seminary has an M.A. student who is currently the general secretary to Dr. Obare in the Kenyan Church.

Schuchard says Bolay earned an M.A. degree. "It's quite evident that his accomplishment in our M.A. program made it significantly possible for him to present himself as a leader."

'[International students] make a contribution to our life together on our campus, an importance that can't be overstated.'

Dr. Bruce Schuchard
Dean of the Graduate School
Concordia Seminary, St. Louis, Mo.



Having a worldwide impact: 2009 Ph.D. graduates at Concordia Theological Seminary, Fort Wayne.

Schulz says most pastors, whether in the U.S. or overseas, want to continue in their education to acquire further expertise for parish ministry. That ministry focus is addressed in the D.Min. programs, which emphasize practical aspects over scholarly study and research.

“Those pursuing the S.T.M. or its more advanced counterpart, the Ph.D., generally come with a first theological degree and an interest in strengthening their skill and their foundation in the study of theology,” explains Schuchard. “Some will pursue an S.T.M., because they want to be stronger pastors, functioning with greater familiarity and expertise in preaching and teaching.” He adds that someone pursuing a Ph.D. is frequently seeking a career in teaching, leadership, or publishing.

Obare earned his M.A. from Concordia Seminary in St. Louis. Berhanu earned his Ph.D. at Concordia Theological Seminary, Fort Wayne.

“They [international students] make a contribution to our life together on our campus, an importance that can’t be overstated,” observes Schuchard. “They come with remarkable stories to tell, with lived experiences that enrich everything that we are and do together.”

Schulz says international students bring information that previously has not been encountered. For example, one student is doing a graduate dissertation on the practice of exorcism in Madagascar. Another student, from

the traditionally Buddhist country of Myanmar, reports a tribe that is Christian. A recent graduate, a Presbyterian from Korea, wrote a dissertation on church music, and his section on Lutheran music was made into a book by a Korean publisher.

As he travels internationally, Schulz observes keen interest in the seminary. He cites the example of a Haitian, Rev. Doris Jean Louis, who studied at the Fort Wayne campus, discovered Lutheran theology, and was instrumental in establishing a Lutheran presence in Haiti. (Sadly, Louis, who was known as “the father of Lutheranism in Haiti,” was murdered this past March during an attempted robbery.)

“The seminaries are really pivotal in connecting or establishing partnership relations with other church bodies,” comments Schulz. While a number of the graduate students are not from Lutheran church bodies that are recognized as partner churches, he adds, “I see the seminary being a launching pad for future relationships that are established.”

Both seminaries have lists of international students who are waiting for sponsors who can help them attend the seminary, Schulz and Schuchard say.

Schuchard says every student is sure to make a significant contribution to the Church and world today. “It’s nothing short of extraordinary

‘What we want to do with the graduate school is provide a solid theological foundation for aspiring teachers and leaders in the Church.’

Dr. Klaus Detlev Schulz
Dean of Graduate Studies
Concordia Theological Seminary
Fort Wayne, Ind.

what these fine students represent to the future of the Church in the countries from which they come. Their chance to realize that potential depends entirely upon the financial support they’re hoping and praying they will receive.”

Schulz adds: “Keep us in your prayers in terms of funding.”

Roland Lovstad (roland.lovstad@lcms.org) is an editor-at-large for *The Lutheran Witness* and a member of Immanuel Lutheran Church, Perryville, Mo.

An award-winning reporter and editor, Sandy Wood (sandralwood@charter.net) is a member of Chapel of the Cross Lutheran Church, St. Louis, Mo.

For more information about the graduate programs

e-mail schuchardb@csl.edu or schulzkd@ctsfw.edu or see their Web sites www.csl.edu (St. Louis) or www.ctsfw.edu (Fort Wayne). For information about supporting a student, contact the seminary development offices, 877-287-4338 in Fort Wayne or 800-822-5287 in St. Louis.

Note: The “official notices” are published for a single purpose only: giving notice of a result, namely, changes in the Synod’s membership rosters by the addition or deletion of the names of individuals and congregations. It is not always appropriate that reasons for the changes be identified in the published notices. Since a change can occur for any of a variety of reasons, no assumptions may be made merely from the fact that a change has occurred.—Ed.

Official Notices— From the Districts

CHAPLAIN PAUL S. ANDREASEN, Lawton, Okla., resigned from the Ministers of Religion—Ordained roster of The Lutheran Church—Missouri Synod and is, therefore, no longer eligible to receive a call. VICTORIOUS LIFE LUTHERAN MISSION, Jefferson, N.C., has disbanded, effective Jan. 21, and was removed from the congregational roster of The Lutheran Church—Missouri Synod.—Dr. Jon T. Diefenthaler, President, LCMS Southeastern District. MELISSA R. ARTHURTON, RUTH A. BENGE,

LAURA K. COLLINS, GAYLE C. FOLEY, TONYA M. LANGLOIS, CHERYL S. PERICH, MICHELLE L. PETERSON, SAMMIE L. TOLBERT, KARILYN R. WARSINSKI, JOEL S. BEJOT, MAX P. BRENNAN, and JAMES G. RUSH II have been removed from the Ministers of Religion—Commissioned roster of The Lutheran Church—Missouri Synod and are, therefore, no longer eligible to receive a call.—Rev. David P.E. Maier, President, LCMS Michigan District.

JULIA ANN BURGESS, Gilbert, Ariz., was reinstated to the Ministers of Religion—Commissioned roster of The Lutheran Church—Missouri Synod by action of the Council of Presidents and is, therefore, eligible to receive a call.—Rev. Ken Hennings, President, LCMS Texas District.

REV. ANDREW J. SPALLEK has resigned from the Ministers of Religion—Ordained roster of The Lutheran Church—Missouri Synod as of Feb. 15. He is, therefore, no longer eligible to receive a call. DEBORAH DIKEMAN, CYNTHIA GOOD, JILL JACKSON, ANGELA KOCH, and JOHN PERRY have resigned from the Ministers of Religion—Commissioned roster of The Lutheran Church—

Missouri Synod and are, therefore, no longer eligible to receive a call.—Rev. Ray G. Mirly, President, LCMS Missouri District.

REV. RODNEY W. DUNKER, who was on non-candidate status, was removed from the Ministers of Religion—Ordained roster of The Lutheran Church—Missouri Synod by action of the district president, effective Feb. 25. He is, therefore, no longer eligible to receive a call.—Rev. Paul G. Sieveking, President, LCMS Iowa District West.

REV. RICK HATHAWAY, Trinity, Winfield, was appointed circuit counselor for Circuit 11 for the remainder of the term, replacing REV. MARK BOXMAN, Redeemer, Arkansas City.—Rev. Keith E. Kohlmeier, President, LCMS Kansas District.

REV. RICHARD NORRIS, Lake Placid, Fla., was appointed circuit counselor for the Heartland Circuit, replacing REV. BRUCE SOMMERFIELD, Sebring, Fla., who resigned his position as circuit counselor, effective March 16.—Rev. Gregory S. Walton, President, LCMS Florida–Georgia District.

Official Notices—Colloquies

LUIS ENRIQUE BARRETO-LUGO, Temecula, Calif.; TIMOTHY ROBERT BOLLINGER, Macomb, Mich.; JONATHAN S. PRYER, Sayville, N.Y.; MARK S. SCHROEDER, Lexington, Va.; and TERRY F. WIECHMAN, Valley Center, Kan.; have submitted applications for the Pastoral Colloquy Program through The Lutheran Church—Missouri Synod. LORRAINE C. KNAPP, Victorville, Calif., and SHERRYL D. MULL, St. Augustine, Fla., have submitted their applications for the Teacher Colloquy Program of The Lutheran Church—Missouri Synod through CUenet. Correspondence regarding their applications should be directed within four weeks after publication of this notice to Dr. William R. Diekelman, Chairman, Colloquy Committee, The Lutheran Church—Missouri Synod, 1333 S. Kirkwood Road, St. Louis, MO 63122-7295.

WILFRED D. PENNINGTON, Centralia, Ill., has completed the Teacher Colloquy Program of The Lutheran Church—Missouri Synod and is, therefore, eligible to receive a call.—Mark A. Waldron, Director of Teacher Colloquy, Concordia University Chicago, 7400 Augusta St., River Forest, IL 60305-1499.

CASSANDRA McMAHAN, Lincoln, Neb., has completed the Teacher Colloquy Program of The Lutheran Church—Missouri Synod and is, therefore, eligible to receive a call.—Brian L. Friedrich, President and CEO, Concordia University, 800 N. Columbia Ave., Seward, NE 68434-1599.

LISA SINGLETON, Grandville, Mich.; KELLY FINK, Pontiac, Mich.; and ANNALISA TOTH, Lake Orion, Mich., have completed all requirements of the Teacher Colloquy Program of The Lutheran Church—Missouri Synod and are, therefore, eligible to receive a call. Dennis Genig, Dean, School of Education, Concordia University, Ann Arbor, 4090 Geddes Road, Ann Arbor, MI 48105-2797.

ERIC STEINKE, Saginaw, Mich., and BROCK CAIN, Long Beach, Miss., have completed the Director of Christian Education Colloquy Program of The Lutheran Church—Missouri Synod and are, therefore, eligible to receive a call. JOEL STOLTENOW, Lincoln, Neb., has completed the Teacher Colloquy Program of The Lutheran Church—Missouri Synod and is, therefore, eligible to receive a call.—Dr. Stephen C. Stohlmann, Director of Colloquy, Concordia University, St. Paul, 275 Syndicate St. N., St. Paul, MN 55104.

JONATHAN LARSON, Orange, Calif., has completed the Teacher Colloquy Program of The Lutheran Church—Missouri Synod and is, therefore, eligible to receive a call.—Dr. Becky Peters, Director, Colloquy Program, Concordia University, 1530 Concordia West, Irvine, CA 92612-3203.

OFFICE SPACE FOR LEASE

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St. Louis, MO

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Director of Facilities
for appointment to view facility
314-268-1262

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Official Notices—Requests for Reinstatement

MICHAEL ANTHONY MERAZ, Jackson, Mo., has applied for reinstatement to the Ministers of Religion—Ordained roster of The Lutheran Church—Missouri Synod. JILL MARIE (BOETTCHER) DEHNE, Columbus, Ind.; DEBRA D. ERICKSON, Riverside, Calif.; NOWELL (RENSNER) HERR, Hoffman Estates, Ill.; LINDA MARGARET RAE NOLAN HIRSCH, St. Louis, Mo.; TIMOTHY J. HOMP, Merrill, Wis.; JUDITH ELLEN (SOHN) JASS, Peculiar, Mo.; LINDA M. KLOESS, Elkhart, Ind.; and EHREN SIMMER, Las Vegas, Nev., have applied for reinstatement to the Ministers of Religion—Commissioned roster of The Lutheran Church—Missouri Synod. Correspondence regarding these applications should be directed to the undersigned for receipt no later than June 5.—Dr. Raymond L. Hartwig, Secretary, The Lutheran Church—Missouri Synod, 1333 S. Kirkwood Road, St. Louis, MO 63122-7295.

Call for Nominations/Positions

The Lutheran Witness welcomes notices for positions available at affiliated entities and Recognized Service Organizations of The Lutheran Church—Missouri Synod. The deadline for receipt of such notices is the 20th of the month two months prior to the publication month. Because the June and July issues are combined, the deadline is June 20 for the August issue and July 20 for the September issue. Send notices to karen.higgins@lcms.org.—Ed.

The Board of Directors of the **Texas District** of The Lutheran Church—Missouri Synod is accepting nominations for a district staff position of **Mission and Ministry Facilitator**.

Empowered by the Holy Spirit, the district Mission and Ministry facilitator (MMF) will assist congregations in reaching the lost, discipling the saved, and caring for people. The MMF will adhere to the confessional standards of The Lutheran Church—Missouri Synod and be certified by and be a member of The Lutheran Church—Missouri Synod. Through his leader-

ship, outreach, communication, creativity, love, and service, the MMF will focus on strategically moving forward the Texas District's goal of creating a mission movement in Texas through the planting of new churches. The MMF of Area D is a deployed position in the Houston area, requiring travel.

For specific areas of responsibility and primary focus, visit <http://www.txdistlcms.org/mmfmf-apr2010.html>.

The following institutions of the Concordia University System are seeking candidates for positions:

Concordia University, Portland, Ore., seeks to fill the following faculty positions: **Clinical Nursing Instructor; Medical/Surgical Nursing; Clinical Nursing faculty.**

Concordia University, St. Paul, Minn., seeks to fill the following faculty positions: **Business Administration; Accounting and Finance.**

Concordia University Wisconsin, Mequon, seeks to fill the following faculty positions: **Graduate Teacher Education; Social Studies Education; Science Education.**

For more information about these and other CUS positions, including complete job descriptions, qualifications, and application process, visit <http://www.lcms.org/cusjobs> and click on "Positions Available at Our Campuses."

Anniversaries

The Lutheran Witness welcomes notices 50 words or less from LCMS congregations about their upcoming "milestone" anniversaries. The deadline for receipt of such notices is the 20th of the month

two months prior to the publication month. Because the June and July issues are combined, the deadline is June 20 for the August issue and July 20 for the September issue. Send notices to karen.higgins@lcms.org.—Ed.

Bethlehem Lutheran Church and School, Kennewick, Wash., will celebrate a combined 100th anniversary May 16. Former students, parents, and members are encouraged to e-mail bethlehem100@gmail.com to be included in the celebration, or mail contact information as soon as possible to Terri Lahti, 1107 N. Arthur, Kennewick, WA 99336.

Faith, Fergus Falls, Minn., will celebrate its 50th anniversary with a 10 a.m. service, May 23, followed by a meal. Guest speaker will be Rev. George A. Krueger from Fargo, N.D. Contact the church office at 218-736-5352 or faithlutheran@prtcl.com.

St. Paul, Oak Lawn, Ill., will celebrate its 60th anniversary with a special 10:30 a.m. service on June 6. A dinner and program will follow. For dinner reservations, more information, or to be added to a mailing list, contact the church office at 708-423-1040.

Trinity (Clarks Fork), Boonville, Mo., will observe its 150th anniversary with a 10:30 a.m. and 1:30 p.m. service on June 6. A noon meal will be served. Contact the church office at 660-882-6253 or lherman@c-magic.com.

St. Paul, Plankinton, S.D., will celebrate its 100th anniversary with a special 10:15 a.m. worship service on June 13, with guest preacher Rev. John Stern, and a 1:30 p.m. worship service, with guest preacher Rev. Dan Elkins. A meal will be served after the morning worship service.

(continued on page 26)

NOTICES

(continued from page 25)

Trinity Lutheran Church, Merrill, Wis., will celebrate its 125th anniversary with special worship services on June 19–20, July 10–11, and Aug. 7–8. Receptions and/or meals will be served after all services. Contact the church office at 715-536-5482 or visit www.trinitymerrill.com.

Trinity (Walter Twsp), Bellingham, Minn., will celebrate its 125th anniversary June 26–27. On Sunday, a catered dinner will be served at 11:15 a.m.–1:15 p.m., and a 1:30 p.m. celebration service is planned, with Dr. Harold Senkbeil as guest preacher. Contact the church office at 320-568-2551.

Trinity, Virginia, Minn., will celebrate its 100th anniversary on June 26–27 with special activities on Saturday and two services on Sunday. Two former pastors, Rev. Walter Brill and Rev. Paul Bittner, will be guest speakers at the 9 a.m. and 2:30 p.m. services, respectively. A catered meal will be served at noon. Contact the church office at 218-741-1911 or carpfishermen@msn.com.

St. John's, Chaska, Minn., will continue its year-long 125th anniversary celebration with a special summer celebration service at 10 a.m., June 27. Rev. Kenneth Klaus, former pastor of St. John's and the Lutheran Hour Speaker, will be guest preacher. A light lunch will follow. Visit www.stjohnschaska.org.

Trinity, Glidden, Wis., will celebrate its 125th anniversary with a special worship and communion service at 9 a.m., July 11, followed by a 3:30 p.m. festival gathering and program. A catered meal will be served at 4:30 p.m. Rev. Neal MacLachlan will be guest preacher. Contact the church at 715-264-3961 or trinitylutheran.glidden@centurytel.net.

St. Paul, Whittemore, Iowa, will celebrate its 125th anniversary with a special 10 a.m. service on Aug. 15. Guest speaker will be Rev. Lyle Hansen. A luncheon, short program, and fellowship will follow. Contact the church office at 515-884-2629 or botsford@ncn.net.

St. John's, Tecumseh, Neb., will celebrate its 125th anniversary with a 10 a.m. worship service on Aug. 29, followed by a catered meal. Singing will be by the Sudanese Choir, and Rev. Ken Klaus will preach at the 2 p.m. anniversary service. Contact the church office at 402-335-3816.

St. John, Dieterich, Ill., will celebrate its 150th anniversary throughout the year. In June, July, and August, guest preachers will be descendants of the congregation's founding fathers. Services will be at 8:30 a.m., with a coffee hour to follow. For more information about these services and the history of St. John, visit www.stjohndieterich.com.

Peace, Warren, Mich., will celebrate its 50th anniversary with a special worship service at 10:15 a.m., Sept. 12, with Rev. William Hoesman as guest preacher, assisted by former pastors and pastoral sons of Peace. A celebration dinner will be served at 2 p.m. at the Ukrainian Cultural Center, with Rev. Roosevelt Gray as featured speaker. Contact the church office at 586-751-8010 or peacecls@comcast.net.

Shepherd of the Pines, Payson, Ariz., will celebrate its 25th anniversary with a variety of special events throughout the year. Contact the church office at 928-474-5440 or visit www.lcmspayson.com.

Concordia Deaconess Conference—The Lutheran Church—Missouri Synod (CDC) will celebrate its 30th anniversary with a special anniversary/reunion conference June 23–26 at Concordia University Chicago (CUC). All past CDC members and CUC alumni are invited to attend the conference and/or anniversary banquet. Registration forms are available online at <http://bit.ly/c23OQZ>.

In Memoriam

Obituary information is provided by district offices to the Synod's Office of Rosters and Statistics. Any questions about content should be referred, therefore, to the appropriate district office.—Ed.

ORDAINED

BARTZ, HERBERT H.; Dec. 8, 1918, Alexandria, Minn., to Feb. 19, 2010, Sunnysvale, Calif.; son of Rev. Albert and Bertha (Shuneman) Bartz; graduated St. Louis, 1943. Served 1943–1986. Ministries/parishes: Standish, Royal Oak, Mich.; Sunnysvale, Calif.; retired 1986. Survivors: Helen (Burswold) Bartz; sons: David, John; daughter: Catherine. Memorial service: Feb. 27, 2010, Sunnysvale, Calif.

BROCKHOFF, HAROLD EDWARD LOUIS; Aug. 31, 1926, Chicago, Ill., to Feb. 2, 2010, Bixby, Okla.; son of John and Frieda (Wendt) Brockhoff; graduated St. Louis, 1950. Served 1950–1994. Ministries/parishes: Ardmore, Tulsa, Okla.; Oklahoma District president 1970–1978; retired 1994. Survivors: Dolores (Seehausen) Brockhoff; sons: John, Rev. David; daughters: Deborah Rainey, Kathleen, Rebecca Harris. Memorial service and interment: Feb. 6, 2010, Tulsa, Okla.

FREUDENBURG, GERALD V.; Nov. 28, 1933, Wichita, Kan., to Feb. 14, 2010, Peoria, Ill.; son of Benjamin and Viola (Telschow) Freudenburger; graduated St. Louis, 1959. Served 1959–1995. Ministries/parishes: Edinburg, Peoria, Ill.; Grand Island, Neb.; retired 1995. Survivors: Joan (Rodekohr) Freudenburger; son: Gerald; daughters: Jean Blank, Beth Bray, Cheryl Griebel, Kathy Dibadj. Memorial service and interment: Feb. 20, 2010, Peoria, Ill.

GRUELL, EUGENE FRANK DR.; Aug. 28, 1923, Milwaukee, Wis., to Feb. 3, 2010, Spring, Texas; son of Rev. Herman and Laura (Kressin) Gruell; graduated St. Louis, 1946. Served 1946–1988. Ministries/parishes: McAllen, Austin, Texas; Havana, Cuba; Miami, Fla.; Texas District circuit counselor 1953–1956; Florida-Georgia District circuit counselor 1966–1967; retired 1988. Preceded in death by his wives, Esther (Bretscher) Gruell and Eleanor Gruell. Survivors: sons: David, John; daughters: Paula Noack, Anna Krueger, Mary; stepchildren: Philip, Kathleen Hodge, Constance Wilson. Memorial service: Feb. 13, 2010, Cedar Park, Texas; interment: Feb. 6, 2010, Austin, Texas.

HALLMANN, JAMES ARNOLD; Oct. 27, 1942, Chicago, Ill., to March 2, 2010, San Diego, Calif.; son of Arnold and Verna (Appelt) Hallmann; graduated Fort Wayne, 1977. Served 1977–2010. Ministries/parishes: Bonner Springs, Kan.; Buffalo, Elma, N.Y.; Littleton, Colo.; Porterville, Hemet, Calif.; Pacific Southwest District circuit counselor 2003–2009; retired 2010. Survivors: Juanita (Poulson) Hallmann; daughters: Gretchen Wheeler, Heidi, Jill Hurley, Kirstin Hopkins. Memorial service: March 7, 2010, Hemet, Calif.; cremation.

HARTFIELD, ALAN R.; Dec. 29, 1940, Sheboygan, Wis., to Feb. 3, 2010, Berrien Springs, Mich.; son of Raymond and Evelyn (Hinz) Hartfield; graduated St. Louis, 1968. Served 1968–1987, 1988–1992. Ministries/parishes: Sandy Spring, Chestertown, Mount Rainier, Md.; Woodbridge, Va.; retired 1999. Survivors: Njeri (Mwaniki) Hartfield; son: Mark; daughter: Laura Lundsgaard. Funeral: Feb. 12, 2010, Berrien Springs, Mich.

HARTWIG, JOHN DAVID; Oct. 12, 1942, Elgin, Ill., to Jan. 11, 2010, Salem, Va.; son of Floyd and Evelyn (Speck) Hartwig; graduated St. Louis, 1968. Served 1968–1986, 1988–1999. Ministries/parishes: Maple, Cornucopia, Wis.; Red Bud, Ill.; Emporia, Chester, Roanoke, Va.; Southeastern District circuit counselor 1992–1999; retired 2005. Survivors: Natalie (Meyermann) Hartwig; daughters: Berith, Shereth Tran. Memorial service: Jan. 16, 2010, Salem, Va.; cremation.

Anticipation

At the Kansas District LWML convention in Salina one spring, we celebrated Easter all weekend. *He is risen!* and *He is risen indeed!* rang out with regularity.

During one of the weekend's sermons, a pastor was talking about Paul's letters to various congregations, encouraging them, chiding them, and giving thanks for them. I was sitting beside a woman who was studying intently her convention notes. "And to think," the pastor said forcefully, "Paul writes most of these letters *when he's in prison!*"

"*He is risen indeed!*" shouted the woman beside me.

Kathy Lahey
Our Saviour Lutheran
Kansas City, Kan.

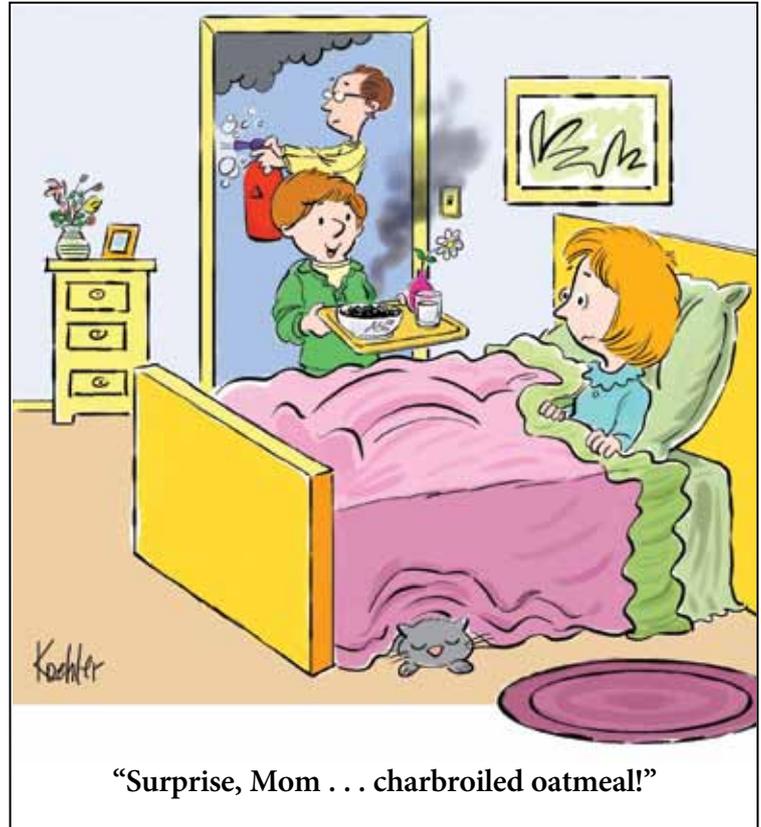
Just-in-Time Delivery

"Where is my Sunday paper?" the irate caller demanded on a bright weekend morning.

"Sir," replied the newspaper employee, "today is Saturday. Our Sunday paper is not delivered until tomorrow, *on Sunday.*"

A long pause ensued, followed by a ray of recognition. "Oh, so that's why no one was at church today!"

Anonymous



SCAR, WILLIAM ARTHUR JR.; June 10, 1922, Earlham, Iowa, to Dec. 22, 2009, Lee's Summit, Mo.; son of William and Threna (Wedemeyer) Scar; graduated St. Louis, 1945. Served 1945–1990. Ministries/parishes: Staten Island, Bronxville, N.Y.; Willimantic, Storrs, Conn.; West Newton, Boston, Framingham, Mass.; retired 1990. Preceded in death by his wives, Margaret (Scaer) Scar and Elizabeth (Ruter-Usher) Scar. Survivors: son: Rev. William.

SCHEDLER, WALTER FREDERICK

WILLIAM; June 20, 1908, Mondovi, Wis., to Feb. 10, 2010, Colusa, Calif.; son of Rev. Ernest and Minna (Worm) Schedler; graduated St. Louis, 1935. Served 1935–1973. Ministries/parishes: Cornucopia, Washburn, Withee, Owen, Bear Creek, Wis.; Red Bluff, Corning, Calif.; retired 1973. Preceded in death by his wife, Charlotte (Glan) Schedler. Survivors: sons: Rev. Walter, Carl, David; daughters: Marie McQuarrie, Karen Schramm. Funeral: Feb. 14, 2010, Colusa, Calif.; interment: Feb. 16, 2010, Los Gatos, Calif.

THIES, JOHN ADOLPH; Dec. 7, 1919, Poplar Bluff, Mo., to Feb. 14, 2010, Foley, Ala.; son of William and Else (Wagner) Thies; graduated Springfield, 1960. Served 1960–1985. Ministries/parishes: Woodland, Ind.; Newton, N.C.; Mobile, Elberta, Ala.; retired 1985. Survivors: Ruth (Baumann) Thies; sons: Rev. David, Rev. Daniel, Andrew. Memorial service and interment: Feb. 18, 2010, Elberta, Ala.

COMMISSIONED

BRADLEY, ALBERT MAX; Nov. 20, 1939, Dallas, Texas, to Jan. 22, 2010, Pasadena, Texas; son

of Claude and Frieda Bradley; graduated Seward, 1972. Served 1972–1977, 1978–1991. Schools/ministries: Kansas City, Grandview, Mo.; Taylor, Mich.; Pasadena, Texas; retired 2004. Survivors: Carol (Buss) Bradley; son: Jerome; daughters: Richelle, Marsha. Funeral: Jan. 25, 2010, Pasadena, Texas.

CLEVELAND, JONATHAN DALE; July 13, 1963, Cleveland, Ohio, to Jan. 17, 2010, Gardnerville, Nev.; graduated Portland, 1987. Served 1987–2010. Schools/ministries: Portland, Ore.; Gardnerville, Nev. Survivors: daughters: Meyeshia, Rochelle, Ebony. Funeral and interment: Portland, Ore.

GERSMEHL, HEROLD CARL; Sept. 14, 1915, Mayville, Wis., to Feb. 24, 2010, Fort Wayne, Ind.; son of Otto and Pauline (Richter) Gersmehl; graduated River Forest, 1936. Served 1936–1980. Ministries/parishes: Green Isle, Minn.; Chicago, Ill.; Napoleon, Ohio; retired 1980. Survivors: Louise (Bayer) Gersmehl; sons: Philip, Glen; daughter: Marva Sandberg. Funeral and interment: March 1, 2010, Fort Wayne, Ind.

GEMMER, DAVID PAUL; June 2, 1930, Huntington, Ind., to Feb. 22, 2010, Corunna, Ind.; son of Paul and Edith (Ellerman) Gemmer; graduated River Forest, 1952. Served 1952–1994. Schools/ministries: Corunna, Monroeville, Fort Wayne, Ind.; retired 1994. Survivors: Maryvelyn Gemmer; son: David; daughters: Sarah Clark, Rachel Dwyer, Hannah Alatzta. Funeral: Feb. 27, 2010, Kendallville, Ind.

MERZ, MARTIN CARL JR.; Aug. 3, 1919, Jackson, Mich., to Feb. 3, 2010, Merrill, Mich.; son of Martin and Amanda (Walter) Merz; graduated River

Forest, 1941. Served 1941–1985. Schools/ministries: Annandale, Minn.; Hemlock, Mich.; retired 1985. Preceded in death by his wife, Ivis (Reister) Merz. Survivors: sons: Marty, Charles; daughters: Judy Glaeseman, JoAnn. Funeral and interment: Feb. 7, 2010, Hemlock, Mich.

SANSBURY, RICHARD W. SR.; Nov. 6, 1936, Toledo, Ohio, to Jan. 25, 2010, Toledo, Ohio; son of Walter Sr. and Carrie (Frye) Sansbury; graduated Mequon 1998. Served 1998–2010. School/ministry: Toledo, Ohio. Preceded in death by his first wife, Carol (Huckleby) Sansbury. Survivors: Joyce (Umbles) Sansbury; son: Richard; daughter: Debra Jelks; stepchildren: Eric Umbles, Terri Dandridge, Jennifer Hayes. Funeral and interment: Jan. 29, 2010, Toledo, Ohio.

SCHNABEL, ROBERT VICTOR DR.; Sept. 28, 1922, Scarsdale, N.Y., to Sept. 1, 2009, Angola, Ind.; son of Frederick and Louise (Frick) Schnabel; colloquy 1946. Served 1946–1976, 1978–1988. Schools/ministries: Fort Wayne, Valparaiso, Ind.; New York City, Bronxville, N.Y.; retired 1988. Preceded in death by his wife, Ellen (Foelber) Schnabel. Survivors: sons: Mark, Philip. Memorial service: Oct. 3, 2009, Fremont, Ind.

SIEGER, BRUCE W.; May 30, 1961, Chicago, Ill., to Oct. 4, 2009, Coal City, Ill.; son of Kenneth and Beverly (Hoger) Sieger; graduated River Forest, 1983. Served 1983–1984, 1986–1997. Schools/ministries: Detroit, Mich.; Glenview, Ill. Funeral: Oct. 8, 2009, Chicago, Ill.; interment: Oct. 8, 2009, Justice, Ill.

New Mercies Every Spring . . . New Mercies Every Day!

My dad and I enjoyed the CB radio. In order for me to keep my CB privileges, I had the responsibility of taking care of the family lawn. My dad supplied the lawn mower, the gas, and the clippers (that was before the weed-eater). As our CB hobby interests grew, we graduated from a regular antenna on the house to a CB tower. The tower enabled us to have a better reception and output.

We enjoyed good reception and conversation around the world . . . until one day I accidentally hit the tower and knocked it down. I stood there and watched it crash to the ground. It was a terrible experience. I felt doomed. I was embarrassed. I was fearful. I knew my dad was going to be upset.

I had to tell my dad what happened. That was a difficult moment. It is difficult to admit our mistakes and the fact that we are sinners. Read the following examples of confession:

Num. 5:5–7. How do we experience the full restitution for our sins?

Psalms 51. What was David's sin? How was the sin finally exposed?

Whom did David admit that he had sinned against?

What judgment did David deserve? (Review vv. 10–11.)

David acknowledged that his sin was not only against a particular person, but also against God. Our sin is not only against the people that we have wronged but against the God who created us.

David asks for God to do a "new thing" in him? What is it that he requests?

God recreates a new heart and a right spirit within us in the waters of Baptism. Martin Luther encouraged his readers to make the sign of the cross every morning as a reminder that God's forgiveness is available and "brand new" for us each day.

Lam. 3:22–23. Why does the Lord offer His mercy to us?

How great is the love of God for each of us?

How do we experience that "great love"?

How often does the writer of Lamentations indicate that we experience the forgiveness of God?

I had to tell my dad that I had knocked the tower down. I deserved his wrath and punishment because of my careless actions. Fortunately, I was not punished. He absorbed his disappointment and offered me another chance. To this day, some 30 years later, the base of that tower still stands in my parents' backyard. My dad has since died, but I still remember his giving me a second chance, and I am still thankful for the forgiveness that I experienced from him.

Today, more than 2,000 years later, the life, death, and resurrection of Jesus Christ; the cross; and the empty tomb still serve as a reminder of the forgiveness and new life we have in Jesus Christ. We are daily given a second chance. This spring, we are once again reminded that we are daily restored and renewed, so that we might not only experience new life in Christ but also reflect the new life we have in Him.

Rev. Donald Anthony (lebuick@aol.com) is chairman of the LCMS Board for Black Ministry Services and pastor of Grace Lutheran Church, Concord, and Crown in Glory Lutheran Church, Salisbury, N.C.





‘Who Sinned?’

Matt White cannot walk, cannot talk, and can breathe only with the help of a ventilator. He has ALS, Lou Gehrig’s disease. But here he was, sitting in his specially equipped motorized wheelchair, “addressing” the Butler Bulldogs at a team meeting the day before Butler played Michigan State in the NCAA basketball tournament semi-final game April 3.

I caught part of his address, which was read by his wife, during a taped segment on TV just before the actual game. I have since learned that it took him days to get his words down on paper by using a special device connected to a computer.

White, a Butler alumnus, told the team, “I try to live like you play. You are my inspiration. I cannot wait to see you play live and in person tomorrow night.” He said that when he was diagnosed with ALS, he was given about four years to live. That was 10 years ago.

It was moving to listen to this man’s words being read by his wife as he sat motionless in his wheelchair, able to communicate only with great difficulty through God’s gift of technology, yet a very much alive, thinking, and feeling human being. An incident recounted in the Bible came to my mind:

“As [Jesus] passed by, He saw a man blind from birth. And His disciples asked Him, ‘Rabbi, who sinned, this man or his parents, that he was born blind?’ Jesus answered, ‘It was not that this man sinned, or his parents, but that the works of God might be displayed in him’” (John 9:1–3).

In this issue of *The Lutheran Witness*, you will find a story about the importance of including people with disabilities in the life of the congregation. For much of my own life, I have had a special place in my heart for people with specific disabilities.

When I was a seminary student, my part-time job one year was teaching a class of children with developmental disabilities. Although intellectually challenged, they had the ability to express themselves through many emotions, from anger and disappointment to joy and excitement. And while this was a public school, I did not hesitate to take every opportunity to speak of Christ and His love, forgiveness, and acceptance of them in a way they clearly understood. This proved to be a very important time in my life.

Then, as a young parish pastor, I volunteered two hours each week to direct a choir at the Beaumont (Texas) State Center for Human Development. The choir members were adults with moderately severe learning disabilities. My time spent with them made a lasting impression on me.

In John 9, Jesus said the blind man was not blind from birth because of any particular sin that he or his parents had committed, “but that the works of God might be displayed in him.”

What a blessing it is to know that God works in us all—regardless of our challenges or disabilities—to accomplish His gracious purpose.

Although challenged in many ways, I do not live with the difficulties faced by people with Lou Gehrig’s disease or developmental or other disabilities. The same is probably true of most of you. Still, what a blessing it is to know that God works in us all—regardless of our challenges or disabilities—to accomplish His gracious purpose. I thank God for all the blessings He has bestowed on me and my family. And I believe you also have a grateful heart, thanking God with me for all the special blessings—including and especially the gift of eternal life through faith in His only-begotten Son—that He has given also to those whose blessings may not always be so obvious.

Jerry Kieschnick
John 3:16–17

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