



CONCORDIA THEOLOGICAL SEMINARY, FORT WAYNE
For the Life of the World

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“A Strong Constitution”

Lawrence R. Rast Jr.

The Clear Confession of the LCMS

Roland F. Ziegler

Is the LCMS Still Zealous for Missions?

Robert Zagore

FROM THE PRESIDENT



Photo: Erik M. Lunsford/The Lutheran Church—Missouri Synod

This year marks the 175th anniversary of The Lutheran Church—Missouri Synod. While this is a cause for celebration, it also is an opportunity to reflect on *what* the Synod is and *why* it exists.

I suspect that if you were to ask your average member of The LCMS what “Synod” is, they would likely speak of the corporate structure and its home, the International Center, in St. Louis. Some might talk about the doctrine that binds us together. Those are very different things and capture expressions of “Synod” in their own ways. But at its heart, the Synod is its members—the congregations and rostered workers who have been called by Jesus to “proclaim the excellencies of him who called you out of darkness into his marvelous light.” (1 Peter 2:9).

“Synod” comes from the Greek word *σύνδοχος* (synodus) from the roots *σύν* (*with*) and *ὁδός* (way, path, journey). Together the word conveys the sense of “assembly” and “coming together” or as we often say in the LCMS, “walking together.”

What does this mean? What brought a group of congregations together in the middle of the nineteenth century to form a new Lutheran Synod? Further, what defines us and holds us together as Synod 175 years later?

This issue of *For the Life of the World* will examine the reasons given in the Constitution of The Lutheran Church—Missouri Synod for the formation of this synodical union and how those have changed over time. We will discuss what every member of our Synod confesses and “accepts without reservation” and why we take this so seriously. We will spend some time looking at the first two stated objectives for our Synod:

1. To conserve and promote the unity of the true faith...and provide a united defense against schism, sectarianism, and heresy; and
2. To strengthen congregations and their members in giving bold witness by word and deed to the love and work of God, the Father, Son, and Holy Spirit, and extend that Gospel witness into all the world.

The vision of CTSFW’s founders in 1846 was to couple a clear Lutheran confession with a vigorous missionary effort at the core of its life and service. You can see that vision clearly reflected in our Synod’s Constitution adopted one year later on April 26, 1847. This same vision continues to define CTSFW today as your Seminary engages and resources the church and world, domestically and internationally, with distinctively Lutheran teaching, practice, and worship.

This anniversary gives us the chance to reflect on our Synod’s Constitution and, more importantly, the foundational passages of Scripture upon which its stated purpose and objectives are based. Our church body’s founders understood well the setting in which they served and the unique challenges that they faced. Much has changed in the last 175 years and yet this remains as true today as it was then: we “all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith.” (Romans 3:23–25a)

Therefore, our mission to form servants in Jesus Christ who teach the faithful, reach the lost, and care for all remains crucial because the work our Lord does through these servants has eternal impact. Thank you for your continuing support for your Seminary and for your pastors and church workers.

In Christ,

Lawrence R. Rast Jr.
President
Concordia Theological Seminary, Fort Wayne

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George Mezger, published by Concordia Publishing House via wikipedia.org

As a child, I was often puzzled when I heard a person described as having a “strong constitution.” The only “constitution” I was aware of was the Constitution of the United States. Only later did I realize that it was referring to the physical and/or mental and/or spiritual character of the person being described.

When 12 pastors and 14 congregations representing some 3,500 to 4,000 members came together in Chicago, Illinois, and signed a constitution establishing *Die Deutsche Evangelisch-Lutherische Synode von Missouri, Ohio und anderen Staaten* (“The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States”), they were men individually of strong constitutions. And the constitution that they approved, many parts of which are identifiable in the Constitution and Bylaws of The

Lutheran Church—Missouri Synod today, was robust as well.

It’s not like there were no Lutheran synods that these men and congregations could have joined. In fact, some of them had previously been members of others synods (“Ohio” and “Michigan,” for example), but they believed that something was lacking in each of the nearly 30 other Lutheran church bodies that dotted the American religious landscape in 1847.

And so, after preliminary meetings in Cleveland, Ohio (in September of

nstitution”

Lawrence R. Rast Jr.

1845), St. Louis, Missouri (in May of 1846), and Fort Wayne, Indiana (in July of 1846), the men driving the process of synodical formation published a draft constitution in C. F. W. Walther’s (1811–1887) newspaper, *Der Lutheraner*, on September 5, 1846. They then invited all those interested in exploring participating in the proposed synod to gather in Chicago in the spring of 1847.

Of first importance to the delegates was revision and adoption of the proposed constitution.¹ What emerged was nothing short of a “theological manifesto” regarding what these men thought was not only the proper confession and practice of Christianity generally, but also of Lutheranism specifically. At times the founders are portrayed as “isolated” immigrants who are unengaged in the larger American context. Synod’s first constitution disproves this simplistic assessment.

Already in 1841, Friedrich Wyneken (1810–1876) had published his *Notruf* (“emergency call”) for help for the immigrant church in America. Wyneken’s sustained appraisal of the immigrants’ economic, political, and religious experiences in the United States shows one deeply familiar with the American experience.

The delegates at Chicago built on this as they carved out a space for a distinctively Lutheran synod. Their reasons for establishing the synodical fellowship are well known: 1) the example of the apostolic church, 2) the preservation and furthering of the unity of pure confession and to provide common defense against separatism and sectarianism, 3) protection and preservation of the rights and duties of pastors and congregations, 4) the establishment of the largest possible conformity in church government, 5) that the diversities of gifts be used for

the common good, and 6) the unified spread of the kingdom of God and to make possible the promotion of special church projects.²

More pointed with respect to the American situation, the Constitution was very clear that any pastor and/or congregations that willingly joined the Synod would separate themselves from “all commixture of church or faith, as, for example, serving of mixed congregations by a servant of the church, taking part in the service and sacraments of heretical or mixed congregations, or taking part in any heretical tract distribution or mission projects.” The examples, though not exhaustive by any means, give a sense of the kind of things that the congregations of the Synod were facing at the time. “Commixture of church or faith” actually translates as two separate German terms: *Kirchenmengerei* and *Glaubensmengerei*. A more literal translation of the words might be “mixing of churches” and “mixing of faiths.”

A real problem confronting Lutheran churches in the late 1840s were so-called “Union Churches”—churches that were comprised of both Lutherans and the Reformed. Some of these had their roots in the “Prussian Union” of 1817, where the Prussian King, Friedrich Wilhelm III, had forced the union of Lutherans and Reformed into a single “Evangelical” or “Union Church.” However, far more in American had their roots in the older Union Churches of the American Colonial period, which emerged in the early 1700s. These American Union Churches were voluntary associations of Lutherans and Reformed and posed a significant and immediate threat to the congregations of the newly-forming Synod. Indeed, the very congregation where the Synod was formed was a Union Church, though it divided into discrete confessions in the year following the Synod’s establishment.



Already in 1841, Friedrich Wyneken (1810–1876) had published his *Notruf* (“emergency call”) for help for the immigrant church in America. Wyneken’s sustained appraisal of the immigrants’ economic, political, and religious experiences in the United States shows one deeply familiar with the American experience.



This is merely one example of several instances where Synod very purposefully set itself apart from the larger stream of American Christianity and American Lutheranism because of its firm commitment to the teaching of the Scriptures as confessed in the Lutheran Confessions. Others examples include: “acceptance of all the symbolical books of the Evangelical Lutheran Church...as the pure and unadulterated explanation and presentation of the Word of God,” “exclusive use of doctrinally pure churchbooks and schoolbooks,” and “proper (not temporary) calling of the pastors.” Nowhere was the new Synod more aware of its setting than in Article VI, paragraph fourteen, where it addressed the influence of non-Lutheran worship forms in some of the American Lutheran churches. The innovative practice of revivalism and its “New Measures,” which had been widely adopted, especially in the English-speaking synods of the day, helped Missouri articulate its purpose as a church body and offered a defense for the formation of yet another Lutheran synod. “Synod deems it necessary for the purification of the Lutheran Church in America,” stated the Constitution, “that the emptiness and poverty in the externals of the service be opposed, which, having been introduced here by the false spirit of the Reformed, is now rampant.” Thus, concluded the founders: “All pastors and congregations that wish to be recognized as orthodox by Synod are prohibited from adopting or retaining any ceremony which might weaken the truth or condone or strengthen a heresy . . .”³

This “strong” constitution helped give the Missouri Synod a very distinct identity and mission. As the years flowed by, parts of the original Constitution were changed, but it is surprising just how much of it remained. True, in time the Bylaws received a distinct section in the *Handbook*, and, of course, the old German text gave way to an English translation. Still, the efforts of the founders are easily recognizable in what we have today, testifying to their foresight in establishing such a robust Constitution and, more importantly, drawing God’s people together into a Synod that still has as its reason for forming the synodical union the following two points:

1. The example of the apostolic church (Acts 15:1–31), and
2. Our Lord’s will that the diversities of gifts should be for the common profit (1 Cor. 12:4–31).

The founders were people of “strong constitutions.” And for this, we can be especially thankful as we celebrate our 175th anniversary as a Synod. 📖

- 1 A helpful translation of the proposed constitution and what the delegates formally adopted is available as W. G. Polack, “Our First Synodical Constitution,” *Concordia Historical Institute Quarterly* 16 (April 1943): 1–18.
- 2 “First Constitution,” 2–3.
- 3 “First Constitution,” 12.

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The Clear Confession of the LCMS

Roland F. Ziegler



Photo: Erik M. Lunsford/The Lutheran Church—Missouri Synod

All confession is an unfolding of the basic confession: Jesus is Lord (1 Cor. 12:3). The preaching of the Gospel, of man's redemption through the death and resurrection of Jesus Christ, creates faith in Christ. The believers answer to that Gospel by confessing Jesus as their Savior and Lord. A confession is personal: *I* believe that Jesus Christ, true God and man, is *my* Lord. A confession is communal: all Christians confess the same, for it is our one Lord who makes them Christian. There is only one Lord, and thus there is only one confession.



When somebody asks what Lutherans believe, we can point to Holy Scripture. Lutherans believe what the Bible says, not more, not less. Today, as in history, what the Bible teaches is controversial. Many churches claim to teach what Scripture says, but they confess conflicting things. It is therefore necessary to state what the Bible says. This is the purpose of the documents collected in the Lutheran Confessions. They are a summary of the teaching of Scripture, often pointing out in the context of controversies what is the scriptural doctrine and rejecting other teachings.

A confession is thus an answer to the Word of God as it is given to us in Holy Scripture. When Christians confess, they speak back to God what He has done and said. We know if a confession is true if it is scriptural.

A true confession is thus personal, it is centered on Christ, and it is scriptural. In church history, confessions were, early on, not only a spontaneous matter, but also they were written down. Such confessions were used to summarize the content of the Christian faith. When controversies arose about what Scriptures said, confessions were enlarged to explicitly state the true faith against error.

Confession is not only for individuals; churches also confess. The church is not simply an organization, but the community of believers. The church's confession is thus an extension of "we believe." The Lutheran Confessions often use the phrase "we believe, teach, and confess."

Thus, when somebody asks what Lutherans believe, we can point to Holy Scripture. Lutherans believe what the Bible says, not more, not less. Today, as in history, what the Bible teaches is controversial. Many churches claim to teach what Scripture says, but they confess conflicting things. It is therefore necessary to state what the Bible says. This is the purpose of the documents collected in the Lutheran Confessions. They are a summary of the teaching of Scripture, often pointing out in the context of controversies what is the scriptural doctrine and rejecting other teachings.

Since the Word of God is always the same, the faith that receives and confesses this Word of God is always the same. St. Jude admonishes us to contend for the faith that was once delivered to the saints (Jude 3). The church listens to her Lord Jesus Christ and to her Lord alone. Where there are contradictory confessions, somebody is not listening

to Christ alone. Unity in confession is a sign that all listen to Christ. Disunity in confession is, therefore, a spiritual problem that cannot be ignored lest people go astray because they no longer listen to the voice of the Good Shepherd.

“We believe, teach, and confess”—these belong together. The one Word of God, which is received in the one faith, is to be taught in the church. It is, therefore, especially necessary for those who teach in the church—pastors, teachers, and other church workers—that they confess this one faith and are faithful in their teaching. For when they do not teach this one faith, they mislead the hearers. Hence, the LCMS makes it a condition of membership that all members of Synod (congregations, pastors, teachers, and church workers) not only accept “Scriptures of the Old and the New Testament as the written Word of God and the only rule and norm of faith and of practice,” but also that they accept all the “Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God” (the “Symbolical Books of the Evangelical Lutheran Church” means the *Book of Concord*, the collection of confessions published in 1580). The Holy Scriptures are the supreme and final authority in the church. These are under Scripture, but, because they are a true exposition of the Word of God, we can and ought to accept them if we accept what Scripture says. A person who rejects the Lutheran Confessions may claim to confess the Bible, but he has a wrong understanding of what the Bible says and thus is mixing God’s Word with his own ideas.

Because pastors, teachers, and other church workers are called to teach publicly the Word of God, they have a special responsibility to preach the Word of God purely. Therefore, they are asked, when they are ordained or commissioned and every time they are installed, to confess their faith in what Scripture teaches and that the Lutheran Confessions are a true exposition of

Scripture. They promise that they in their teaching will not deviate from this faith. By that, they promise that they will be faithful in their teaching to the voice of Christ, that they will not preach human opinions in the stead of the Word of God. They promise “not to teach any different doctrine” (1 Tim. 1:3).

This emphasis on unity in confession and, thus, unity in faith and in teaching is an expression of the commitment of the LCMS to be faithful to Christ. He and He alone is to govern and sustain His church through His Holy Word. Some churches limit the unity of confession, faith, and teaching to certain teachings they deem central. But *all* Scripture is God-breathed (2 Tim. 3:16). Other churches emphasize life over doctrine. What is most important to them is faith that is active in good works to the neighbor and in outreach. Surely this is very important. However, first comes the preaching of the Word of God, which creates faith, and believers listening. Then the believers will serve their neighbor, then the church will bring this Good News to all nations. Only God’s Word creates and sustains the life of the believer that will result in good works. Without a clear confession, without preaching and teaching the Word of God alone, not only will there be no true good works, but also false works will be put before us as good works. A clear confession is the result of faithful listening to God’s Word. A clear confession serves the faithful teaching and preaching of God’s Word. A clear confession serves to distinguish truth and error, helps to gather Christians in the truth, and thus serves the unity of the church. 🏰

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Confessional Standard

The Synod, and every member of the Synod, accepts without reservation:

1. The Scriptures of the Old and the New Testament as the written Word of God and the only rule and norm of faith and of practice.
2. All the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God, to wit: the three Ecumenical Creeds (the Apostles’ Creed, the Nicene Creed, the Athanasian Creed), the Unaltered Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, the Large Catechism of Luther, the Small Catechism of Luther, and the Formula of Concord.

Guidelines: For Constitutions and Bylaws of Lutheran Congregations, pg. 5

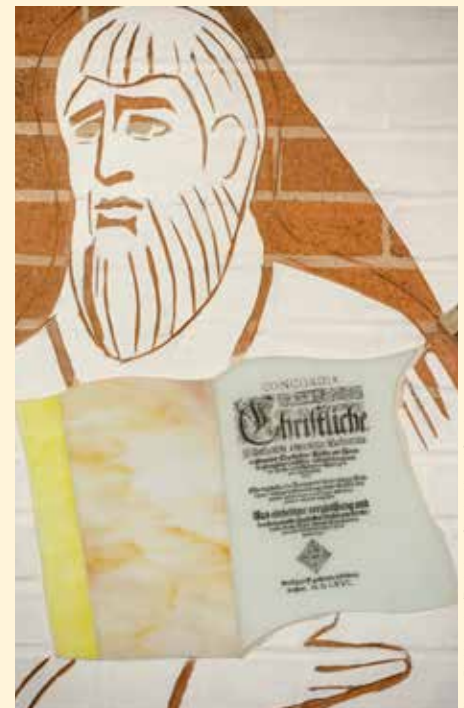


Photo: Erik M. Lunsford/The Lutheran Church—Missouri Synod

Is the LCMS Still Zealous



Genuine mission zeal can't be separated from pure doctrine since only the Lord's Word (which is always true and pure) makes us His church or creates that zeal. We are a Synod founded by Sendlinge, Chippewa missionaries, and itinerant church planters. We are also those who crossed the Atlantic to preserve their doctrinal identity. Who can add to what the Lord has done (Ecc. 3:14)?

Is the LCMS still zealous for missions and, if so, what form does that zeal take?

After two years of COVID, many congregations in the LCMS face a challenging future. Before the pandemic, membership was down, and attendance declined. Half of our congregations experienced worship attendance of 100 or less. No one can even try to guess what attendance will be post COVID. Why the losses? Some of it is demographics. People moved to places where the LCMS does not have many churches. The baby boomers are dying off, and the next generations are smaller. Culture has turned against us.

The immigrant experience forged the LCMS. We are no longer an

immigrant church. The crucible of world wars against Germans insulated and necessitated Lutheran communities to stay together. That's no longer true.

Using gallows humor, we can point out that we are doing better than most denominations, but that somehow increases sadness. Above all of these, the accuser's voice rises: the LCMS is not missional. She puts doctrine above people, hasn't embraced cultural changes, and is becoming irrelevant to the younger generation.

Now, 175 years after our Synod's founding, it's an excellent time to evaluate the mission spirit of the

for Missions?

Robert Zagore

LCMS. How do we do that? Do the numbers demonstrate failure? Is tracking attendance a biblically proper way to judge mission zeal?

When the Lord called the prophet Isaiah into His heavenly courts, He asked, “Whom shall I send?” The prophet immediately declared his availability and missionary zeal. Who would expect that the Lord would tell Isaiah, “go and preach the truth, but no one will pay attention”? The prophet asked how long he had to do this. The Lord’s answer to him is, in effect, “until there is no one left to preach to.” In the Book of Acts, we find that, after three years of mission, Jesus went from having thousands of followers to 120. Indeed, membership numbers don’t tell the whole story.

In Revelation, the church of Philadelphia was tired, beaten down by circumstances and culture. But the Lord tells them, “I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name” (3:8).

Faithfulness that endures, even in times of diminishing numbers, is not mission failure, but that’s also not an excuse. There is plenty of evidence that we can do better at reaching out to our neighbors. Too often, we fail to do our duty. So, when voices within and without the Synod call us to repent, we should be thankful, faithful, and amend our sinful ways. We need to get to work.

However, there is the potential for a horrific error if we point to our efforts as the means of conversion and membership growth (1 Cor. 12:1). We can add to the error if we believe that the LCMS is responsible for whether hearers believe the Gospel or not (1 Cor. 2:14).

In the end, mission zeal is only valuable when it is a response to the Lord’s gifts (1 John 4). We must always guard against the error of the Pharisees, who traversed land and sea to make a single proselyte and then make them twice the child of hell as themselves (Matt. 23:15). The mission is only godly when the teaching is biblical.

We will always find shortcomings and sin in our efforts (Isaiah 64:6). It is also easy to make the opposite error. We can believe that our church, our successes,



our congregations, and our Synod is the work of our hands.

That is corruption so great that only the cross can save us from it. The cross forgives. It then is laid on us in the form of our suffering or loss. This may be the very reason the church always lives under the cross. Under the cross, we refocus our eyes on the Lord. We are declared righteous and learn to rely on the more excellent gifts and be wary of pride’s dangers. Such glorification is a

bequest, not a conquest. It took someone else’s blood to win it.

Genuine mission zeal can’t be separated from pure doctrine since only the Lord’s Word (which is always true and pure) makes us His church or creates that zeal. We are a Synod founded by *Sendlinge*, Chippewa missionaries, and itinerant church planters. We are also those who crossed the Atlantic to preserve their doctrinal identity. Who can add to what the Lord has done (Ecc. 3:14)?

But are we the same church? Our 175th anniversary as Synod is a good time to evaluate the question. A longitudinal look at our history will reveal more than a snapshot of membership numbers or mission programs at any point in time.

In a (pre-COVID) 2019 series of focus groups, the LCMS Office of National Mission (ONM) asked people about their most significant concerns that the church must address. Understood correctly, the answers were passionately missional. Will my children go to heaven? Will the church be around to minister to my friends, family, and me in my old age? Will LCMS schools survive? Will cultural changes or persecution change our commitment to God’s Word?

The concerns go beyond the self-interest of secular groups. They demonstrate a heart for the lost and a desire for the Gospel to reach them. Interestingly enough, a reading of *The Lutheran Witness*, synodical surveys, and convention resolutions indicate that these were identified concerns every decade in the past 50 years.

The ONM has recently finished a study of church planting by the LCMS in the U.S. since 1917. It included surveys

of convention actions, the 35 LCMS districts, and over 120 church planters. One can see how the Word has prompted worship and response with remarkable unplanned uniformity. The same study conducted in many other church bodies reveals a narrative of culture change and mission creep. But, in the LCMS mission work, we see incredible uniformity. In convention after convention over the past 105 years, these concerns are present: domestic mission work must reach out to the marginalized (e.g., immigrants, foreign language groups, the deaf and blind, Native Americans, and Black Americans, Hmong, Hispanics, etc.). Local congregations and local altars must be the rallying point for evangelism. Laypeople exercising their vocations are missionaries. We must navigate the tension between reaching the lost and nurturing the found. Mission and catechesis go hand in hand and must be lifelong. Missions must couple stewardship and strategy and not be bound to historical places but must be continually refreshed in new and fruitful fields. New technologies can serve our mission (e.g., radio, television, film, VBS, mission tracks, the World Wide Web, apps, and social media). We cannot lose sight of the mission to our neighbor. A Word and Sacrament ministry is the goal of every church plant.

The mission is symmetrical and the obvious outcome of God's Word at work. The mission is drawn not from our personal or cultural passions but from God's Word.

Seeing it within that historical context, one may safely say that the mission zeal continues into the present and even expands. As seen in the convention resolutions, there is a desire to carry out international missions but never neglect domestic missions. Internationally, the LCMS now has more missionaries in the field (100+ families) than at any other time in her

history. We have 30 alliance missionaries (members of sister synods serving in LCMS contexts) and work in more than 70 countries. All of our international missionaries have 100% of their funding in place by the zeal of our congregations and donors who (through the network support program) participate in the work and know the missionaries.

Domestically, the mission continues from every altar and pulpit. There has been a significant expansion of programs, training, and collaboration with synodical offices and those who work among ethnic groups, new immigrants, and mission work in areas with only a small LCMS presence. Our 2016 and 2019 LCMS Conventions passed seven mission priorities demonstrably formed from God's Word that keeps our mission integrity and zeal.

Even so, there is yet another place for our zeal to find a mission outlet. That is in proclaiming the Gospel within the church. A 2018 ONM study of 1,000 church workers identified nine issues that most impacted their ability to carry out the mission. The first among those was to change the culture of the LCMS. The participants used phrases like "be more supportive," "see each other as allies rather than competition," and "be forgiving." They spoke of isolation and desiring that someone would help reinforce their identity in Christ. Erring church workers and every other sinner need the same treatment: faithfully and lovingly proclaim the Word of God. We win nothing when the Law condemns until the Gospel heals. As we navigate all questions of our mission zeal and integrity, let's not neglect our mission to our coworkers in the kingdom. 🏡

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Photo: Erik M. Lunsford/The Lutheran Church—Missouri Synod

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The New Sectarianism

David P. Scaer

Without a government-supported church that was typical in all European countries until the last century, immigrants in the early centuries of America had the liberty to go their own way religiously. Catholics brought their old world structures with them and bishops provided continuity with the past and unity among themselves. Lutheran immigrants faced an array of religious options among which the most prominent were the frontier revivals, in which a preacher, often untrained, worked on the frail emotions of people recently detached from the cultural structures of the lands from which they came. These preachers did not represent any particular denomination, but roamed the frontier providing religious services of all kinds to those who needed. A small group gathered around one preacher is called a sect and America was full of them. So even today, everywhere in America there are sects without attachment to larger church groups.

Religious homogeneity for Lutherans coming from Europe was provided by a common doctrine expressed for most people in their church services. Lutheran congregations Sunday after Sunday prayed the Lord's Prayer and said the Apostles' Creed in which they confessed the Holy Spirit and the Christian church. In the Nicene Creed the unity of the church was more explicit. There is only "one holy Christian and apostolic church." This church is not a collection of religious organizations called sects or denominations. It is recognized by its belief in Christ and holds to beliefs that can be traced back to the apostles to whom they were given by Jesus. Lutherans speak of the one church as "Christian." Other Christians use the word "catholic," not in the sense of allegiance to the pope, as Roman Catholics do, but a church that is spread throughout the world without boundaries.

One mark of a sect is that it regards itself as the only group possessing the truth. Believers are thus not found in other churches. Though we customarily speak of congregations, denominations, and synods as churches, there is only one church scattered throughout the world, joined together by confessing the same faith. In receiving members from other churches into ours, pastors often discover that they believe some of the same doctrines we do, and they can be admitted to the congregation

with little or even no further instruction. In other cases, some sects may have spoken in words taken directly from the Bible but understand them in such an entirely different way. They cannot be considered Christians; hence they are not to be included in the one holy Christian, apostolic church. The clue to identifying where the church can be found is the word "apostolic." In setting forth what Lutherans believed, the Augsburg Confession finds support in documents and theologians which their Roman Catholic opponents recognized as their own. Even where religious groups and their leaders compromise the biblical teachings, we are hesitant to call them sects as long as the fundamental structure of the creeds remains in place. This is also true of groups who say they have no creeds but, in practice, they actually do. Another mark of a sect is a charismatic leader whose crowd-pleasing speaking skills becomes the focus of the group's religious life. Extreme cases of sectarianism are better called cults, and followers contribute financially, to the point of their own impoverishment, so that the leader and his family can live lavishly. Nearly in every case, leaders of these sects are discovered as fraudulent, and their followers are emotionally abandoned without any spiritual support at all. In some cases of sectarianism followers have taken their own lives with that of the leader.

While believers have confessed the church as one church since the beginning of Christianity, unscrupulous religious leaders have also led believers out of the fold and formed sects since the beginning. Sectarianism is not just a contemporary phenomenon but one confronted by the apostles (1 John 2:19). A sect is not just any religious group, but is one that originates within a group of believers who are committed to the apostolic teaching. A group is recognized as a sect when allegiance to the leader is seen as more important than what is believed. Calling such a group a personality cult would be applicable. Many preachers known in America as evangelists, with preaching and personality skills, have attracted large numbers of people to themselves and have proven to have deluded their followers. Buildings where they gathered have gone on the auction block and their organizations have collapsed. Money is also a factor in a sect, in that their leaders often accumulated great fortunes including large estates and stock portfolios. They appeal to people's basest desires, and they promise them salvation that consists of happy and financially successful lives.

With the collapse of the family and sense of traditional community, sectarianism has a fertile soil in America. This trend is fostered by mass communication devices in which one can join a sect at home without a congregation or a pastor. Each sect is an autonomous body without accountability to other Christians. On that account, it provides fertile and festering soil for false doctrine. 📌

The Rev. Dr. David P. Scaer (David.Scaer@ctsfw.edu) serves as The David P. Scaer Professor of Biblical and Systematic Theology at Concordia Theological Seminary, Fort Wayne.





THE 175 Years LUTHERAN CHURCH Missouri Synod

1825–1849

Founded in 1847

As Saxon and other German immigrants to the United States of America sought the freedom to practice and follow confessional Lutheranism, they established their own church body in what would eventually become known as The Lutheran Church—Missouri Synod (LCMS).

1847

Known as “the Father of the Missouri Synod,” the Rev. Dr. C. F. W. Walther played a key role in the founding of the LCMS in 1847, serving as the church body’s first president from 1847 to 1850. He again held the office from 1864 to 1878. ▶



1850–1874

1850

F. C. D. Wyneken serves as the second president of the Synod from 1850 to 1864. ▶



1852

St. Louis Ladies Aid is the first group of organized women in the Synod.

1854

The Western, Eastern, Northern, and Central Districts are created.

1856

The first LCMS teacher’s conference is held in Milwaukee.

1860

J. M. Buehler begins his work in California as the “westernmost missionary.” ▶



1867

LCMS immigration mission opened in New York.

1868

LCMS orphanage is established in Des Peres, Missouri. It was the first orphanage of any kind west of the Mississippi.

1869

Concordia Publishing House is founded in St. Louis. ▶



1872

The Synodical Conference is founded.

1874

Concordia Theological Seminary “the Practical Seminary,” moves to Springfield, Illinois. ▶



The first delegate convention of the Synod is held in Fort Wayne.

1875–1899

1877

1877 Synodical Conference in Fort Wayne, Indiana, begins mission outreach to Blacks and Native Americans in the U.S.

1878

H. C. Schwan serves as the third president of the Synod from 1878 to 1899. ▶



The Synod’s first black congregation is established in Little Rock, Arkansas.

1882

The first issue of *The Lutheran Witness* is published.

1888

The English Synod is founded.

1893

The Walther League is organized in Buffalo.

Concordia Publishing House moves to Jefferson Boulevard in St. Louis.

1894

August Reinkle preached the first sermon for the deaf in the Synod.

K. G. T. Naether and E. E. Mohn are the Synod’s first foreign missionaries as they are sent to serve in India.

1896

Out Savior Luthern Church in Chicago becomes the first LCMS deaf congregation.

1897

The Synod celebrates 50 years.

1899

F. A. O. Pieper serves as the fourth president of the Synod from 1899 to 1911. ▶



1900–1924

1900

Women gain suffrage in Walther League—20 years before the passing of the 19th Amendment.

Mission work begins in Brazil.

1901

First LCMS baptism in India.

1902

The first Lutheran high school is founded in Milwaukee.

1905

The Wheat Ridge Sanatorium is dedicated.

The Synod establishes the General Church Extension Board.

Mission work begins in Argentina.

1911

F. Pfothenhauer serves as the fifth president of the Synod from 1911 to 1935. ▶



English Synod joins German Synod as the English District.

1912

E. L. Arndt becomes the Synod’s first missionary to China.

1913

The Synod begins medical mission.

1914

The Synod establishes the World Relief office.

1915

At the advice of Booker T. Washington, educator Rosa J. Young contacts the Synod’s Mission Board for help with her Alabama school. She and Mission Executive Nils Bakke form a dynamic team in Black ministry. ▶



1917

The Lutheran Laymen’s League is organized.

1917

The LCMS Board of Directors is established.

The word “German” is eliminated from official name of the Synod.

1919

The Lutheran Deaconess Association is organized.

1923

The Synod begins work with the blind.

1924

KFUO Lutheran radio broadcasts for the first time.

1925–1949

1926

The new St. Louis Seminary campus is dedicated.

1927

The Concordia Historical Institute is incorporated. ▶



1930

The Lutheran Hour broadcasts for the first time.

1935

J. W. Behnkin serves as the sixth president of the Synod from 1935-1962. ▶



1936

The LCMS Armed Services Commission is organized.

Mission work begins in West Africa.

1937

Portals of Prayer debuts.

The LCMS pension fund instituted.

1942

The Lutheran Women’s Missionary League is organized. ▶



1946

Mission work begins in the Philippines.

1947

The Synod celebrates its 100th anniversary.

1948

“The Lutheran Church—Missouri Synod” name is adopted at the convention.

1950–1974

1950

Dr. Henry Wind becomes the first executive secretary of the LCMS Board of Social Welfare.

1951

Mission work begins in Papua New Guinea.

1952

This Is the Life telecast begins.

1955

Dr. Oswald C. J. Hoffman becomes *The Lutheran Hour* speaker.

1957

The first LCMS baptism takes place in New Guinea.

1961

The Wisconsin Evangelical Lutheran Synod suspends relations with LCMS.

1962

O. R. Harms serves as the seventh president of the Synod from 1962 to 1969. ▶



The LCMS Commission on Theology and Church Relations is formed.

1969

J. A. O. Preus serves as the eighth president of Synod from 1969 to 1981. ▶



1971

The Slovak Synod (SELC) joins the LCMS as a district.

1973

The “Year of Crisis” in Synod culminates in February 1974.

1974

The majority of students and faculty at Concordia Seminary, St. Louis, stage a walkout.

The Seminary in Exile (Seminex) is founded.

1975–1999

1976

The Springfield, Illinois Seminary moves to Fort Wayne, Indiana.

1977

The LCMS establishes Lutheran Youth Fellowship.

1981

R. A. Bohlman serves as the ninth president of the Synod from 1981 to 1992. ▶



The Rev. Dr. Joseph Lavalais is elected as first Black vice president of the Synod.

1982

The cornerstone is laid for the LCMS International Center in Kirkwood, Missouri.

1984

The Synod unveils its new logo. ▶



1989

The Synod’s three Canadian districts become the autonomous Lutheran Church—Canada.

1992

Mission work begins in the states of the former Soviet Union.

1992

A. L. Barry serves as 10th president of the Synod from 1992 to 2001. ▶



1993

Using satellite technology, Synod televises, *Easter Live Around the World* from four continents simultaneously.

1997

The LCMS Satellite Service is inaugurated. The Synod celebrates its 150th anniversary.

2000–2025

2001

Robert T. Kuhn serves as the 11th president of the Synod from March until August. ▶



Gerald B. Kieschnick serves as the 12th president of the Synod from 2001 to 2010. ▶



2010

Matthew C. Harrison begins serving as the 13th president of the Synod. ▶



2011

Lawrence R. Rast Jr. begins his service as the 11th president of CTSFW. ▶



2015

CTSFW’s newly completed Wayne and Barbara Kroemer Library is dedicated.

The Lutheran Federal Credit Union opens.

2016

The Lutheran Identity Statement for CUS schools is adopted.

2017

The 500th Anniversary of The Reformation.

2020

CTSFW celebrates the opening of its 175th academic year teaching the faithful, reaching the lost, and caring for all.



2021

The CTSFW endowment more than tripled with the successful “Make Known His Deeds!” comprehensive campaign.

TODAY

Nearly two million baptized members, in more than 6,000 congregations, and 9,000+ pastors serve the LCMS today.

Two seminaries and seven universities operate under the auspices of the LCMS.

The congregations of the LCMS operate the largest Protestant parochial school system in the United States.



EVENTS SCHEDULE

Mark your calendars or register today!

For more information, please visit our website at ctsfw.edu/Events or call (260) 452-2100. Please check the events webpage for current information as events are subject to change.

MARCH

Lenten Vespers with the Kantorei

Sunday, March 27, 4:00 p.m. in Kramer Chapel



APRIL

Seminary Guild Spring Luncheon

Tuesday, April 12, 12:30 p.m. in Luther Hall

For more information contact Phyllis Thieme at (260) 485-0209 or SemGuild@ctsfw.edu.

Easter Hymn Festival

Sunday, April 24, 4:00 p.m. in Kramer Chapel



Vicarage and Deaconess Internship

Assignment Service

Tuesday, April 26, 7:00 p.m. in Kramer Chapel



Candidate Call Service

Wednesday, April 27, 7:00 p.m. in Kramer Chapel



MAY

All Alumni Reunion

May 18–20

Register: Alumni@ctsfw.edu or (260) 452-2204

CTSFW Golf Outing

Wednesday, May 18

Register: Alumni@ctsfw.edu or (260) 452-2260

Baccalaureate

Friday, May 20, 10:00 a.m. in Kramer Chapel



Commencement Organ Recital

Friday, May 20, 2:00 p.m. in Kramer Chapel



Graduation Exercises

Friday, May 20, 4:00 p.m. in Kramer Chapel



JUNE

Organist Workshop

June 6–10

Information and registration: ctsfw.edu/MusicWorkshops
Contact: LeeAnna.Rondot@ctsfw.edu or (260) 452-2204

Christ Academy: Timothy School

Christ Academy: Phoebe School

June 19–July 2

Information and registration: ctsfw.edu/TimothySchool (boys)
or ctsfw.edu/PhoebeSchool (girls) or (800) 481-2155

SEPTEMBER

Opening Service

Tuesday, September 7, 10:00 a.m. in Kramer Chapel



Seminary Guild September Tea

Tuesday, September 13, 1:00 p.m. in Luther Hall

For more information contact Phyllis Thieme at (260) 485-0209 or SemGuild@ctsfw.edu.

Christ Academy: Confirmation Retreat

September 23–25

Information: ctsfw.edu/Confirmation

Register: ChristAcademy@ctsfw.edu or (800) 481-2155

OCTOBER

Seminary Donation Day

Tuesday, October 11, 10:00 a.m. in Kramer Chapel

Information: ctsfw.edu/SemGuild or (260) 485-0209

Prayerfully Consider Visit

October 13–15

Information and registration: ctsfw.edu/PCV

Contact: Admission@ctsfw.edu or (800) 481-2155

Christ Academy: College

October 28–30

Information and registration: ctsfw.edu/CAC

Contact: ChristAcademy@ctsfw.edu or (800) 481-2155



Services and lectures will be livestreamed online at ctsfw.edu/DailyChapel or facebook.com/ctsfw. Please check our events website ctsfw.edu/Events for the most current information.

SAVE the DATE!

ALL ALUMNI REUNION

May 18–20, 2022

RETREAT, RELAX, *and* RECONNECT



More details coming soon!

Questions?

Contact LeeAnna Rondot at LeeAnna.Rondot@ctsfw.edu or (260) 452-2204.

To register or for more information scan the QR code or visit us at ctsfw.edu/Alumni.

CTSFW Golf Outing

Wednesday, May 18, 2022



Location

Cherry Hill Golf Club
6615 Wheelock Road
Fort Wayne, IN 46835
(260) 485-8727

Schedule

10:00–11:00 a.m. Registration & warm-up
11:00 a.m. Tee-off “scramble” with sack lunch
4:30–6:30 p.m. Awards and Alumni Picnic
at CTSFW campus

Contests

Closest to the Pin
Longest Drive
Longest Putt

Cost and Registration

\$65 per player
\$45 for alumni, clergy, and students!
(includes sack lunch, 18 holes, beverages,
and Alumni Picnic on CTSFW campus)
Golf attire is expected and course rules apply.



Registration

LeeAnna.Rondot@ctsfw.edu (260) 452-2204

Questions?

Contact: Rev. Dr. Timothy R. Puls, Director of Alumni & Church Relations
at Timothy.Puls@ctsfw.edu or (260) 452-2260.

Doctor of Ministry Students



The DMin program helped me sharpen my skills as one who is entrusted with the care of souls. I entered this program with the desire to be a better pastor. Not only did it help me be a better visitor, but it also helped me be a better teacher and preacher. Through purposeful visitation to members of my congregation, a clearer indication of specific spiritual needs began to emerge. This informed my teaching throughout the week and my preaching during the Divine Service. Overall, this program has helped equip me with knowledge and insight that I find myself putting into practice regularly.

The Rev. Dr. Stan Temme (DMin 2021):

The Doctor of Ministry degree at CTSFW was an excellent way for me to remain in the parish and yet continue my pastoral education. The congregation benefited as well, in that I have renewed vigor and expertise in preaching, teaching, pastoral care, leadership, missions, and outreach. I highly recommend that any and all pastors consider pursuing the DMin degree. The program provides a planned, disciplined process for continuing one's education, which is also affordable, manageable, and achievable for a parish pastor. Why not study what you love to help the ones you love in your parish and community?

My parish had previously undergone the heartache and conflict of closing a Lutheran day school. During many home visits with my parishioners, I learned that much of my congregation still longed to use the facility for the education of children and outreach to families that had been lost when the

school closed. Through a revitalization process, research of our church and demographics, and consultants from our district and Synod, I led our congregation through the study and process of beginning a new ministry. My final project, *Leading a Congregation to Begin an Early Childhood Ministry for Outreach to Young Families*, gave the congregation renewed hope, purpose, and motivation for outreach to the community. We are currently in our third year with 25 students hearing the Gospel in class and chapel every week.

Besides helping me in the day-to-day duties of a parish pastor, the DMin degree has prepared me to consider, envision, research, plan, and accomplish other long-term projects and ministries for the benefit of the congregation in the context of its community—listening to my congregation, understanding their heartaches and desires, researching solutions, and leading them to accomplish their work in the kingdom of God.



The Rev. Dr. Christian Tiews

(DMin 2017):

CTSFW’s Doctor of Ministry program offered exactly what I was looking for: a flexible way to build on the pastoral skills I had acquired in my Master of Divinity studies. My hope was to serve my flock even better, and the Lord made my wish come true. I especially appreciated the doctoral program’s practical focus, which equips pastors to address the real-world needs of their parishioners.

What I learned in CTSFW’s DMin program was extremely useful for my own ministry but—more importantly—helped my parishioners grow in their understanding of historic Christianity as they shared [in the process] with me. Now serving as a missionary to Persian migrants in Germany and as a visiting lecturer at Riga Luther Academy (an online seminary) in Latvia, I benefit from my DMin experience to this day. I am extremely grateful for Fort Wayne’s professors and the wisdom they shared with me. This program allowed me to better serve Christ’s people—both in the United States and now in Eurasia.

The Rev. Keith Lingsch

(Current DMin student):

Continuing education has always been a part of my growth as a pastor. I had thought about the DMin for many years but wondered, after 25 years in the ministry, can you teach this old dog?

The first class that I took examined what the DMin degree is all about and looked at possible topics. When I started that class I had an idea and a direction that I wanted to pursue. By the end of the intensive week on campus I was headed in a completely new direction—one that will be helpful to me, the congregation I serve, and God willing, to the church-at-large. My topic centers around church council leadership: how do we identify, edify, and train church leaders?

The Seminary has made this degree affordable and attainable while maintaining a high academic standard. I’m loving the challenges. I have gathered some great nuggets for service in the church and am growing as a pastor—that’s all I could ask for!

The Rev. Dr. Kyle Heck (DMin 2017):

My dissertation topic examined how to reach out with the Gospel message to people who were struggling with their sexual identity. Primarily my work dealt with homosexuality and how the church can share the Good News about Jesus with people with this enduring condition. As I have completed this work, my interests have expanded to others dealing with various gender dysphoric issues. Obviously, this is a current issue in our culture, and so more work needs to be done to help people better understand these conditions and learn how to be the best witnesses to Christ that we can be to these communities.

To say the least, my experience with CTSFW’s DMin program has been invaluable to my work as a pastor as we try to navigate the current culture we all live in. My DMin has given me the opportunity to speak at several pastor’s conferences, circuit forums, as well as to individual congregations. I have also helped individual pastors minister to members of their parishes who are struggling with sexual identity issues.

CTSFW’s Doctor of Ministry program offered exactly what I was looking for: a flexible way to build on the pastoral skills I had acquired in my Master of Divinity studies. My hope was to serve my flock even better, and the Lord made my wish come true. I especially appreciated the doctoral program’s practical focus, which equips pastors to address the real-world needs of their parishioners.





The Rev. Dr. Bill Keller (DMin 2020):

I decided to enter the Doctor of Ministry program because I had recently retired as an Army Chaplain, and I wanted to spend some time reflecting on God’s Word, the Lutheran Confessions, and our rapidly changing culture. I desired to be able to study culture and congregations in an intentional way that helped me apply God’s Word and the Lutheran Confessions to the challenges congregations face. I also wanted to meet and build relationships with other pastors who shared a commitment to the Lutheran Confessions and wanted to achieve similar goals. In addition, it would provide an opportunity for me to grow in my faith.

I evaluated “The Accountable Leadership Model of Congregational Governance.” This examined some concepts that many congregations were considering adopting to become more effective in their efforts to nurture members and to reach out to the community. I chose this topic because the congregation I was serving wanted to adopt this governance model. I wanted to look at this issue through the lens of the doctrine of the office of the ministry and measure the impact of this governance change on the congregation.

The Doctor of Ministry program has been an incredibly important milestone in my pastoral ministry. The relationships I formed with the professors who worked with me at the Seminary are very valuable. I gained skills in the academic study of congregations that are extremely useful. I have also benefited from a greater understanding of the office of the ministry and how to apply those concepts. By applying these concepts, I have been able to develop a confessional pastoral approach, setting priorities that enable me to engage congregations and communities in a complex, changing, and dynamic environment with God’s Word.

The Rev. Dr. Seth Clemmer (DMin 2019):

While serving as associate pastor, I noticed youth church involvement was predictable based upon the worship and Bible study involvement of their parents. Furthermore, I noticed that those parents of “involved youth” had modeled a faithful worship life and at-home catechesis and devotional life for their children, not only during their high school years, but as a regular practice throughout the child’s whole life. Considering the youth retention issue that challenges so many congregations, I wanted to develop a way that the church could more zealously support and encourage parents to be faithful in their Christian vocation regarding catechesis and worship. Rather than limiting the focus of “youth ministry” to stereotypical weekly devotions, pizza, and games with the high school kids, I wanted to emphasize the importance of the role of the parents of young children. Might we improve youth retention by increasing catechesis of the parents, especially at the time of their child’s baptism?

The CTSFW DMin program allowed me to study these issues and test some hypotheses, improving the overall pastoral care of the congregation in the process. The program allowed me to study more deeply and gave me a concrete way to address a practical issue I was facing in my congregation, as well as the tools necessary to evaluate and critique the impact my project had on the issue. The analytical and observational tools I gained from the program continue to help me as I serve my congregation today, and the theological contemplation undergirding the whole program continues to positively influence my pastoral care for the congregation’s families.

The Rev. Dr. Tyler Arnold (DMin 2020):

What drew me to the DMin program at CTSFW is its hybrid format. I was able to engage in classwork and conversation with classmates and professors while serving within my ministry context as a parish pastor. Then, the one-week intensives allowed me to engage in conversation and learning with fellow pastors and professors in the classroom and make use of the resources available on campus. Because I do better with “in-person” learning, this component of the program was very valuable to me. The professors were wonderful, insightful, and well aware that, even though these classes are to be taught on a doctoral level, the students are balancing full-time ministry and family responsibilities as well.

My project dissertation focused on visitation to elderly homebound members in my congregation. I developed tools and strategies that enabled me to better understand the spiritual needs of those I visit. Then, I developed a Law/Gospel Bible study based on those needs. The ultimate goal was to incorporate God’s often isolated members of the church back into the narrative of Jesus and, thus, into the community of the church.

Besides the growth I experienced academically, the DMin program helped me sharpen my skills as one who is entrusted with the care of souls. I entered this program with the desire to be a better pastor. Not only did it help me be a better visitor, but it also helped me be a better teacher and preacher. Through purposeful visitation to members of my congregation, a clearer indication of specific spiritual needs began to emerge. This informed my teaching throughout the week and my preaching during the Divine Service. Overall, this program has helped equip me with knowledge and insight that I find myself putting into practice regularly.



Accessibility, affordability, and practicality continue to be the hallmarks of the Doctor of Ministry program at CTSFW.

Accessible

The CTSFW DMin Program's hybrid format provides advantages of residential education without having to miss a Sunday in the congregation. During each five-day residential week, you'll have the opportunities to worship in Kramer Chapel, to study and research in Kroemer Library, to socialize with faculty and other students, and to enjoy encouragement and conversation with fellow pastors in the program. Other coursework and research is accomplished via distance learning from home or the office. You can complete the program in two to three visits per year over the course of three to four years.

Practical

CTSFW's DMin deepens your pastoral competencies with projects, courses, and research set in congregational and ministry contexts. Learning both works within your setting of ministry, and also aims at further developing your mind and heart for the pastoral craft. The program is very compatible with other pastoral settings—graduates and current students are active in military and institutional chaplaincy and in Synod leadership. Study accomplished in other programs such as DOXOLOGY and other graduate/chaplain education can typically be used for credit in CTSFW's program.

Affordable

The CTSFW DMin program remains one of the most affordable in the country, currently just \$400 per credit. Upon enrollment, the current rate will be locked in for four years, avoiding any future tuition increases during that period.

"The Doctor of Ministry program was refreshing for my ministry. I always came home rejuvenated and energized for the work ahead. It helped me focus on my congregation's needs and challenges. I highly recommend this program, not only to pastors but to the congregations they serve. I cannot imagine a better continuing education program for the parish pastor."



The Rev. Dr. Peter Elliott, Fraser, MI

Additional Information

Dr. Gifford A. Grobien

Director of DMin Program

Concordia Theological Seminary
6600 N. Clinton St.
Fort Wayne, IN 46825

Gifford.Grobien@ctsfw.edu
(260) 452-2143



The Founding Churches of The Lutheran Church—Missouri Synod

Twelve pastors representing 14 congregations from Illinois, Indiana, Missouri, Michigan, New York, and Ohio came to Chicago, Illinois, via river, canal, and horseback to sign the Synod's constitution on April 26, 1847, at First Saint Paul Lutheran Church in Chicago. Originally named *Die Deutsche Evangelisch-Lutherische Synode von Missouri, Ohio und andern Staaten* (The German Evangelical Lutheran Synod of Missouri, Ohio and Other States), the name was shortened to The Lutheran Church—Missouri Synod during the Synod's 100th anniversary in 1947.

Founding Churches and Pastors

1. **First Trinity Lutheran Church, Buffalo (now Tonawanda), New York**
Pastor: E. M. Bürger
2. **Saint John Lutheran Church, Bingen (now Decatur), Indiana**
Pastor: F. W. Husmann
3. **Saint John Lutheran Church, Neuendettelsau (now Marysville), Ohio**
Pastor: A. Ernst
4. **Saint John Lutheran Church, Nashville (now New Minden), Illinois**
Pastor: W. Scholz
5. **Saint Lorenz, Frankenmuth, Michigan**
Pastor: F. A. Craemer
6. **Saint Paul Lutheran Church, Mishawaka (now Bremen), Indiana**
Pastor: G. K. Schuster
7. **Saint Paul Lutheran Church, Fort Wayne, Indiana**
Pastor: W. Sihler
8. **Saint Paul Lutheran Church, Femme Osage (now New Melle), Missouri**
Pastor: C. J. H. Fick
9. **Saint Peter Lutheran Church, Fort Wayne (now Decatur), Indiana**
Pastor: F. W. Husmann
10. **Trinity Lutheran Church, Saint Louis, Missouri**
Pastor: C. F. W. Walther



2



Rev. Brock **Rev. Maronde**

St. John Lutheran Church—Bingen (now Decatur), Indiana first started as a small

group of German-American pioneer families in the early 1840s. The congregation was officially organized on December 26, 1845. Founded by the grace of God through the missionary efforts of Pastor F. C. D. Wyneken, St. John (along with two neighboring congregations: Emmanuel [Soest] and St. Peter [Fuelling]) was first served by Pastor F. W. Husmann. The current church building was built in 1878. Today St. John's is served by two CTSFW alumni: the Rev. Peter Brock (CTSFW 2010) and the Rev. Christopher Maronde (CTSFW 2010).

11. **Zion Lutheran Church, Friedheim (now Decatur), Indiana**
Pastor: G. H. Jäbker
12. **Zion Lutheran Church, Willshire, Ohio, and, as part of a dual parish (13.), Saint Paul Lutheran Church, Liberty Township, Mercer County, Ohio**
Note: Saint Paul, Liberty Township, would eventually join the American Lutheran Church.
Pastor: J. G. Streckfuss
14. **The German Lutheran Church, Hassler Settlement (Peru), Illinois, and the French Lutheran Church, Saminaque (Peru), Illinois**
Note: These were considered a single congregation, now long since closed.
Pastor: F. W. Pöschke

7



Rev. Cage



Rev. Hoem

Saint Paul Lutheran Church—Fort Wayne

Organized by the Rev. Jesse Hoover on October 14, 1837, with a congregation of 24 families, it was the first Lutheran church in the Fort Wayne area.

A school was organized by the Rev. Hoover the same year. Originally known as the First Evangelical Lutheran Church, the present name was adopted in 1846 when it became part of the newly formed Missouri Synod (from the church's historical marker). Today Saint Paul is served by two CTSFW alumni: the Rev. Peter Cage (CTSFW 1991) and the Rev. Josemon Hoem (CTSFW 2012).

11



Rev. Dahling

Zion Lutheran Church—Friedheim (now Decatur)

In 1836, the family of Friedrich Buuck arrived in Fort Wayne and purchased a tract of land, sight unseen, about 16 miles southeast of Fort Wayne in the northwest corner of Adams County. Upon this tract of land, the Buuck family built the first log cabin in the area. Soon other families began to arrive and thus was formed a small settlement which later was given the name of "Friedheim."

In June of 1837, a young pastor from Fort Wayne, Jesse Hoover, found out about this small settlement of German Lutherans. Making the trip either on foot or on horseback, Pastor Hoover began paying regular visits to conduct services in the homes of the settlers. Zion was formally established in 1838 and Friedrich C. D. Wyneken served as visiting pastor until the Rev. G. H. Jäbker was called as their first resident pastor. Today Zion is served by the Rev. Dan Dahling (CTSFW 1983).

9



Rev. Tanksley

Saint Peter Lutheran Church, Fort Wayne (now North Decatur) Indiana

In 1838, Friedrich C. D. Wyneken arrived to provide pastoral care to the Lutherans scattered around the area. They began holding services at the "Fuelling Settlement" in Clamor Fuelling's cabin. A school was started soon after. In 1845, Saint Peter was formally organized with the Rev. Friederich W. Husmann as pastor. Today Saint Peter is served by the Rev. Leonard Tanksley (CTSFW 2018).





ADMISSION



Photo: Erik M. Lunsford/The Lutheran Church—Missouri Synod

Raising Them Up Today... **We're Here for You**

Matthew J. Wietfeldt

In just the past few years, the world has become increasingly scary for us Christians and especially for us as Christian parents raising children. The world we grew up in—and, for many of us, nostalgically look back to—may not have been as peaceful and calm as we hoped for, but it seems much more so than this present day. They say that every generation of parents is scared about the world in which they are going to raise their children. These days seem so much more tumultuous than the days when parents and grandparents grew up. Regardless of what new source you use, parents are delaying or not even having children because they are increasingly concerned about the world they are growing up in. If we cannot be secure in our ways, why would we even bring children up in this day?

Regardless of how scary the world looks, we have a Lord who has promised that He will never leave us nor forsake us, even if we feel like the world has. When After the fall and the flood, when God gives Adam, Eve, and Noah the command to be fruitful and multiply, He does so giving the promise He will be there the whole way through. He will be there with them and for them, unlike the false gods of this world, distant and high-off. He enters into our space and chooses to dwell with us as His people, and He is our God. He gave His only Son, our Savior is Jesus, over for our sins and over to the punishment that we deserve. And instead of receiving the just rewards for our actions, we receive His abundant grace and mercy, the total forgiveness of all of our sins. And He continues to remain with us as He gives Himself to us through Word and Sacrament. He is always staying with us, leading us, guiding us, comforting us, supporting

us. He does not just leave us to our own devices, but He also sets us within a community that will be with us and helps us as well. And He does not do this for us just as individuals, but He also does it for our families and us, as parents, as we raise children in these confusing and dark times.

Concordia Theological Seminary, Fort Wayne has been helping parents raise godly children by supporting the family and providing resources and programming for the family. Our Christ Academy program has spent the last 24 years partnering with parents, families, and the church. We're here to walk alongside you as you raise up your children in a world that is increasingly hostile to them and their faith. With programs for grade school confirmation students, high school students, and college-age students, we are here to support them in their faith and you as you continue to train them up.

At Christ Academy, your children will experience liturgical worship in our Seminary community, confessional Lutheran teaching from our faculty, and time to spend with peers from similar backgrounds, from Lutheran congregations all over the United States. This last component of our program has been one of our students' most fruitful and well-received. Being able to spend time with like-minded peers in an environment that welcomes them and encourages them in their faith has become an essential part of the program. We are here to partner with you as you continue to care for the next generation of leaders in our church and world. The Lord has entrusted you with the raising of His little ones. As the world becomes increasingly hostile to us and our faith, let us work together in giving them the best possible raising that we can provide. A raising up that our Lord gives. A raising up in His Word and Sacraments. A raising up that will not only ensure their growth and development, but that will help with the strengthening of their faith. 📖

The Rev. Matthew J. Wietfeldt (Matthew.Wietfeldt@ctsfw.edu) serves as the Director of Admission and the Director of Christ Academy at Concordia Theological Seminary, Fort Wayne.





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ACTSFW
CHRIST ACADEMY

Concordia Theological Seminary exists to form servants in Jesus Christ who teach the faithful, reach the lost, and care for all.

Dr. Weinrich Honored with Collection of Essays **One of the Holy Trinity Suffered for Us**

Rebecca S. Ahlersmeyer



During a special portion of the Daily Chapel service on February 18, 2022, the community of Concordia Theological Seminary, Fort Wayne (CTSFW) honored and celebrated a distinguished faculty member with a *Festschrift*: *One of the Holy Trinity Suffered for Us: Essays in Honor of William Weinrich*.

Dr. David Scaer goes into depth exploring the concept behind this *Festschrift*'s title in an article posted on our website (visit www.ctsfw.edu/OneOfTheHolyTrinity or scan the QR code to read the whole article). "Very few books come with a title with such theological depth as the recently published *Festschrift* for William C. Weinrich, *One of the Holy Trinity Suffered for Us*. Trinity Sunday, which commemorates the mystery of God as Father, Son, and Holy Spirit, comes several months after Good Friday, and it may not be evident that the two commemorations belong together. Christ's death for our sins is the object of our faith and, on that account, crosses are placed on our altars . . . The second stanza of the hymn "O Darkest Woe" has this startling line: "O sorrow dread! Our God is dead." This does not mean that God went out of existence . . . God Himself is life and the source of all life." Although crucifixion was not uncommon during Jesus' time, what made Christ's death an exception was that "it happened within God's own being, in which not only Jesus as the Son offered Himself as a sacrifice to God, but also, in the same act, God offered His Son as a sacrifice."

As Dr. Gieschen expressed, "It is a great joy for the Seminary to honor Dr. William Weinrich, a very beloved professor and colleague who has served Christ faithfully for decades at CTSFW. In addition to the presentation of the *Festschrift* to Dr. Weinrich, he was

honored by two other gifts. The Seminary offers thanks for the gift of a wonderful framed print of The Holy Trinity by Jusepe de Ribera (c. 1635), donated by John Weinrich in honor of his father, and the gift of a portrait of Dr. Weinrich donated by the CTSFW Class of 1984."

Dr. Weinrich expressed his gratitude for the honor and for the ways God has blessed him in his time at the Seminary thus far. "The Seminary community has been very gracious to me. A *Festschrift*, including articles by colleagues and former students, reminds one of the great blessing it is to teach at such a school as CTSFW. While such a book of essays is an honor, the greater honor is to have been associated with colleagues and pastoral students for almost 46 years! It is humbling to have such fine words spoken about you. That one may have had such influence is humbling, and hopefully it is true! God has richly blessed me in allowing me to be a faculty member at CTSFW for such a long time. With His favor, perhaps more years lie yet in the future!"

Though it sold out upon its initial debut during this year's Symposia, you can order your copy of Dr. Weinrich's *Festschrift* by calling our Bookstore at (260) 452-2160.

Rebecca S. Ahlersmeyer
(Rebecca.Ahlersmeyer@ctsfw.edu)
serves as the *Communication Specialist* at *Concordia Theological Seminary, Fort Wayne*.



Top: Cover of *One of the Holy Trinity Suffered for Us*

Above: John Weinrich stands with Dr. Weinrich and the print he and his sisters, Rachel and Rebecca, donated to CTSFW in honor of their father.

CAMP OKOBOJI, IOWA

May 11-13

Dr. David Petersen

Ministry and Discipline in the
 Midst of the Digital Age



TRUMAN, MINNESOTA

June 6-8

Dr. Carl Fickenscher

Law and Gospel for Everyday



LITTLE ROCK, ARKANSAS

June 8-10

Dr. Scott Stiegemeier

What Does It Mean to Be Human?



KNOWLES, OKLAHOMA

June 13-15

Dr. Charles Gieschen

Who Is Jesus? Confronting Current
 Christological Controversy



CEDAR FALLS, IOWA

June 14-16

Dr. James Bushor

Christianity in Conflict: 2nd Century Faith
 as a Model for the 21st Century Church



AUBURN, MICHIGAN

June 20-22

Dr. Dien Ashley Taylor

Embracing Reformation:
 Reimagining a Lutheran Parish



WENTWORTH, SOUTH DAKOTA

June 20-22

Rev. Chad Kendall

Early Christian Preaching and
 Catechesis in a Pluralist Society



PLANO, TEXAS

June 21-23

Dr. Peter Scaer

Standing Strong: A Biblical Response
 to the Present Crisis



ROCHESTER, MINNESOTA

June 27-29

Dr. Gifford Grobien

Methods in Moral Theology



ALEXANDRIA, VIRGINIA

June 27-29

Dr. Paul Grime

Singing with God's Saints through the Ages



ST. PAUL, MINNESOTA

June 27-29

Dr. Jeffrey Pulse

The Joseph Narratives: A Tale of Two Brothers in
 Genesis 37-50



SHAWANO, WISCONSIN

June 27-29

Dr. Dean Wenthe

Scripture and Sacramentality



ST. CLOUD, MINNESOTA

June 27-29

Dr. William Weinrich

The Gospel of John:
 A Sacramental Catechesis



CARLYLE, ILLINOIS

June 28-30

Kantor Richard Resch

The Lutheran Giants: Luther, Gerhard, and Bach



MARYSVILLE, WASHINGTON

June 28-July 1

Dr. Scott Stiegemeier

What Does It Mean to Be Human?



LAKEWOOD, WASHINGTON

July 6-8

Dr. Steven Mueller

C.S. Lewis: Translating Theology
 to Reach a Skeptical World



DECATUR, ILLINOIS

July 11-13, 2021

Dr. Reed Lessing

Genesis



NASHVILLE, TENNESSEE

July 11-13

Dr. William Weinrich

The Gospel of John



LYNCHBURG, VIRGINIA

July 18-20

Dr. Ryan Tietz

How Long? Wrestling with God in
 Habakkuk, Obadiah, Nahum, and Zephaniah



RIVERTON, UTAH

July 18-20

Dr. Roland Ziegler

Luther's "Bondage of the Will"



GRAND RAPIDS, MICHIGAN

July 18-22

Dr. Adam Koontz

Planting Apostolic Churches



GRASS VALLEY, CALIFORNIA

July 25-27

Dr. Adam Francisco

Apologetics for the 21st Century



DAVENPORT, IOWA

August 1-3

Dr. Adam Koontz

Against the Stream: Paul's Missionary
 Gospel in Hard Times



ORANGE, CALIFORNIA

August 1-3

Prof. John Pless

God's Two Kingdoms and Three Estates



FLATHEAD LAKE, MONTANA

August 1-5

Dr. Gerhard Bode

Controversy in the Missouri Synod
 in the 1960s and 1970s



SILVER BAY, MINNESOTA

August 1-5

Dr. David Petersen

An Approach to 21st Century Preaching:
 Gleaning a Methodology from Luther,
 Gerhard, and Walther



ELGIN, ILLINOIS

August 3-5

Dr. Adam Francisco

Apologetics for the 21st Century



COUNCIL BLUFFS, IOWA

August 8-10

Dr. Adam Koontz

Classical Lutheran Homiletics



AUSTIN, TEXAS

August 23-25

Dr. Adam Francisco:

Apologetics for the 21st Century



DENVER, COLORADO

Aug 23-26

Dr. Adam Koontz

Classical Lutheran Homiletics



GARDEN CITY, KANSAS

August 25-27

Prof. John Pless

Using Catechism in the Congregation



FORT WAYNE, INDIANA

September 26-30

Dr. Robert D. Macina

The Divine Service in the Old Testament



ADDITIONAL CLASS AND REGISTRATION INFORMATION

To register by phone with credit card:
 Call LeeAnna Rondot at (260) 452-2204.

To find additional classes and register online:
 Visit our website at ctsfw.edu/CE.



“Make Known His Deeds!”

Psalm 105:1

Mark. J. DeLassus

Greetings to you in the blessed name of our crucified and risen Lord and Savior, Jesus Christ, who promises forgiveness, peace, and eternal life to all who believe in Him!

In 2021, Concordia Theological Seminary, Fort Wayne (CTSFW) completed its 175th academic year. The theme for this anniversary year was “Make Known His Deeds!” from Psalm 105:1. A few years before the anniversary year began, an ambitious comprehensive campaign was quietly undertaken to raise \$75 million.

The campaign for the future of CTSFW has surpassed its \$75 million goal ahead of schedule. More than 10,000 donors—friends, alumni, and congregations—contributed over \$82 million to the first comprehensive campaign in the history of the Seminary.

Reaching this goal has only been by God’s abundant grace and blessing. It is the fruit of your sincere love and commitment to Christ, to CTSFW, and to The LCMS, to meet the growing need for pastors and deaconesses who will “Make Known His Deeds!” by teaching the faithful, reaching the lost, and caring for all.

We can recount a number of highlights over the course of the campaign. The Seminary was grateful to receive funds to establish two new endowments for faculty chairs:

- ✦ The Wakefield-Kroemer Director’s Chair in Library and Information Services and
- ✦ The Dean O. Wenthe Chair in Old Testament Theology.

Over \$5 million was received to fund these endowments and to increase funding for previously existing faculty chairs.

Donors gave almost \$20 million in gifts directed to 35 new and existing student aid endowments. These endowments provide much-needed support for CTSFW’s 100% Tuition Assistance program to benefit primarily residential pastoral and diaconal students. New student aid endowments included these:

- ✦ The Rev. James Kramer Endowment Fund,
- ✦ The Rev. Dr. Benedict B. Yaspelkis II Scholarship Endowment Fund,
- ✦ The William and Audrey Bowditch Endowment,
- ✦ The Christ Lutheran Church, The Rev. Robert M. Niehus Memorial Scholarship Endowment, and
- ✦ The Raymond Walz Scholarship Endowment (the largest single gift of its type in the history of the Seminary).

Each endowment provides permanent support for students, faculty, and programs.

Our generous donors also gave non-endowed gifts of almost \$57 million during the course of the campaign to benefit both student aid and the Seminary’s operations.

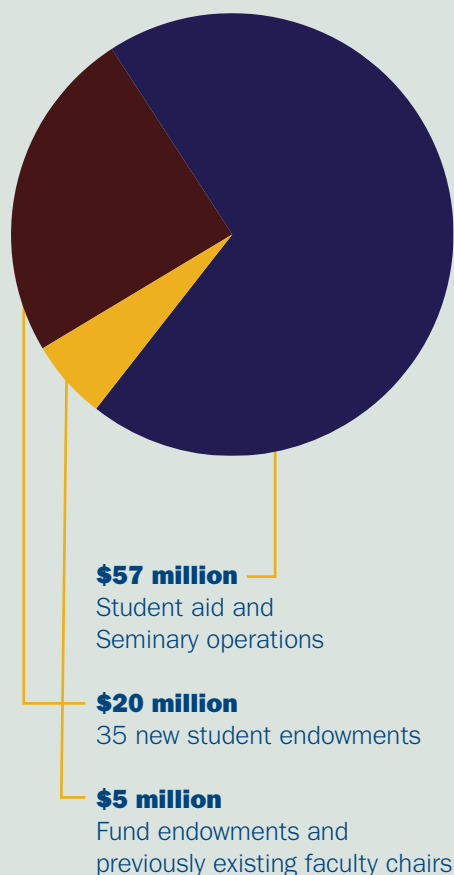
The importance of this support is even more evident today than when the campaign was launched. COVID-19 presented unprecedented challenges to us and to the world. As we overcame those challenges, it showcased the importance of building a strong endowment base. The gifts given by you, our donors, made that a reality. Your response also demonstrated the commitment and passion that you have for the Seminary as we prepare new pastors and deaconesses. This would be impossible without you.

“Make Known His Deeds!” is continuing the Seminary’s legacy of service to the Lord’s church. Going forward, with your support, we will continue to shape the future in service to our Lord and His Gospel. 🏰

The Rev. Mark J. DeLassus (Mark.DeLassus@ctsfw.edu) serves as Vice President of Advancement at Concordia Theological Seminary, Fort Wayne.



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IN THE WORD



For the Common Profit

Jeffrey E. Skopak

On April 26, 1847, 12 pastors representing 14 congregations from Illinois, Indiana, Missouri, Michigan, New York, and Ohio, signed the first constitution of The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States (later shortened to The Lutheran Church—Missouri Synod). The constitution and bylaws formed the *Handbook of The Lutheran Church—Missouri Synod* (LCMS), and it has been a guiding document for how we work and walk together in the LCMS, while undergoing many revisions and changes over the years. What has not fundamentally changed is the preamble which states:

Reasons for the Forming of a Synodical Union:
1—The example of the apostolic church. Acts 15:1–31
2—Our Lord’s will that the diversities of gifts should be for the common profit. 1 Cor. 12:4–31

On one hand, the church is to live in unity of confession and faith; while, on the other hand, the Lord blesses the church with a diversity of gifts for the sake of ministry and outreach. Unity and diversity—two words that can cause tension when so intricately linked together!

I. The Example to Follow

Read Acts 15:1–31. How did the apostolic church handle a contrary teaching regarding the necessity of circumcision?

Read Acts 15:6–11. The apostolic leaders and elders had “much debate” over the matter. What was at the heart of the debate?

When they emerged from their debate, Peter spoke with one voice representing the leaders and elders. What was the unified confession he shared?

Read Acts 15:12–17. What role did Barnabas and Paul play in arriving at this unity of confession? What role did James play?

Read Acts 15:22–31. How did the Council of Jerusalem share the confessional unity with the Gentile world? How did the Gentile Christian churches receive the news from the leaders of Jerusalem?

“Much debate” (Acts 15:7) is healthy and necessary for the sake of unity in the church. Why? Like the Council of Jerusalem, the Lord has blessed the church with dynamic

leaders, pastors, scholars, and laypeople. When we debate, we hear diverse expressions of heart and mind from those equally committed to Scripture and the Confessions. Through debate, we strive to express a united understanding of the truth of Scripture. Unity of confession binds us together . . . It is “Synod”—our way together.

II. Diversities of Gifts

Twelve pastors and 14 congregations spread over six states seeking unity together. Although they were German-speaking Lutherans, they also recognized that there was diversity among those gathered. For example, those gathered had different experiences in making their way to the United States. There was diversity in their congregants and their outreach into their respective communities. These 14 congregations were not “carbon copies” of each other. And, for that matter, there were diversities among those who were part of those 14 churches! But this is nothing new.

Read 1 Corinthians 12:4–6. Paul identifies three distinct “varieties” in the church. Fill in the blanks:
Varieties of _____, but the same _____
Varieties of _____, but the same _____
Varieties of _____, but it is the same God who empowers everyone.

A “Trinitarian” expression of variety is linked to the persons of the Godhead! The apostle Paul stresses to the church at Corinth that the unity of God does not imply uniformity; rather, the one and the same God is responsible for the variety in the church!

Read 1 Corinthians 12:7. What is the purpose of the variety that is given by the Spirit to the church?

Read 1 Corinthians 12:8–11. The apostle Paul gives examples of the diversity that exists in the church in Corinth. What are some of the diverse gifts in your local congregation? Your circuit? Your region? Your district?

III. For The Common Profit

However, diversity can lead to dissension and distrust. When something doesn’t look or sound like what people are used to, it can create suspicion and fracture the unity we share.

Read 1 Corinthians 12:12–21. Paul uses the extended metaphor of the human body to demonstrate how the diversity of body parts is necessary for the health and well-being of a person. What are the diversities in the church that cause you to be uncomfortable? What diversities in the church cause you to be suspicious?

Read 1 Corinthians 12:22–31. How are we to celebrate the diversity of gifts, services, and activities in the church? How are we to ensure the unity of confession and faith in the expression of our diversities?

The apostle Paul refers to the “common good.” The founding fathers of the LCMS point to the “common profit.” What is the common “good” or “profit” that is realized when the diversities are held in their proper tension with the unity of confession and faith?

The founding fathers of The Lutheran Church—Missouri Synod desired to share their confessional unity while embracing the diversities that existed among the 14 churches. They understood that no two churches look alike! That leads to differences in perspective. And, by the grace of God, as this Synod would grow, the diversities would increase manifold. But the founding fathers also understood that unity of confession and faith must be the bedrock of “Synod”—our way of faith *together*. Unity and diversity! One confession . . . many gifts, services, and activities in the name of Jesus! 🏰

Prayer: Lord of the church, continue to bless the unity of confession and faith we share as brothers and sisters in Christ while we celebrate the diversity of gifts, services, and activities that are found across the broad spectrum of your most holy church. Use each of us to add to the common profit of your kingdom. In Jesus’ name, Amen.

*The Rev. Dr. Jeffrey E. Skopak
(Pastor_Skopak@gracelutheraneagles.org)
serves as head pastor of Grace Lutheran
Church in Jacksonville, Florida.*



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