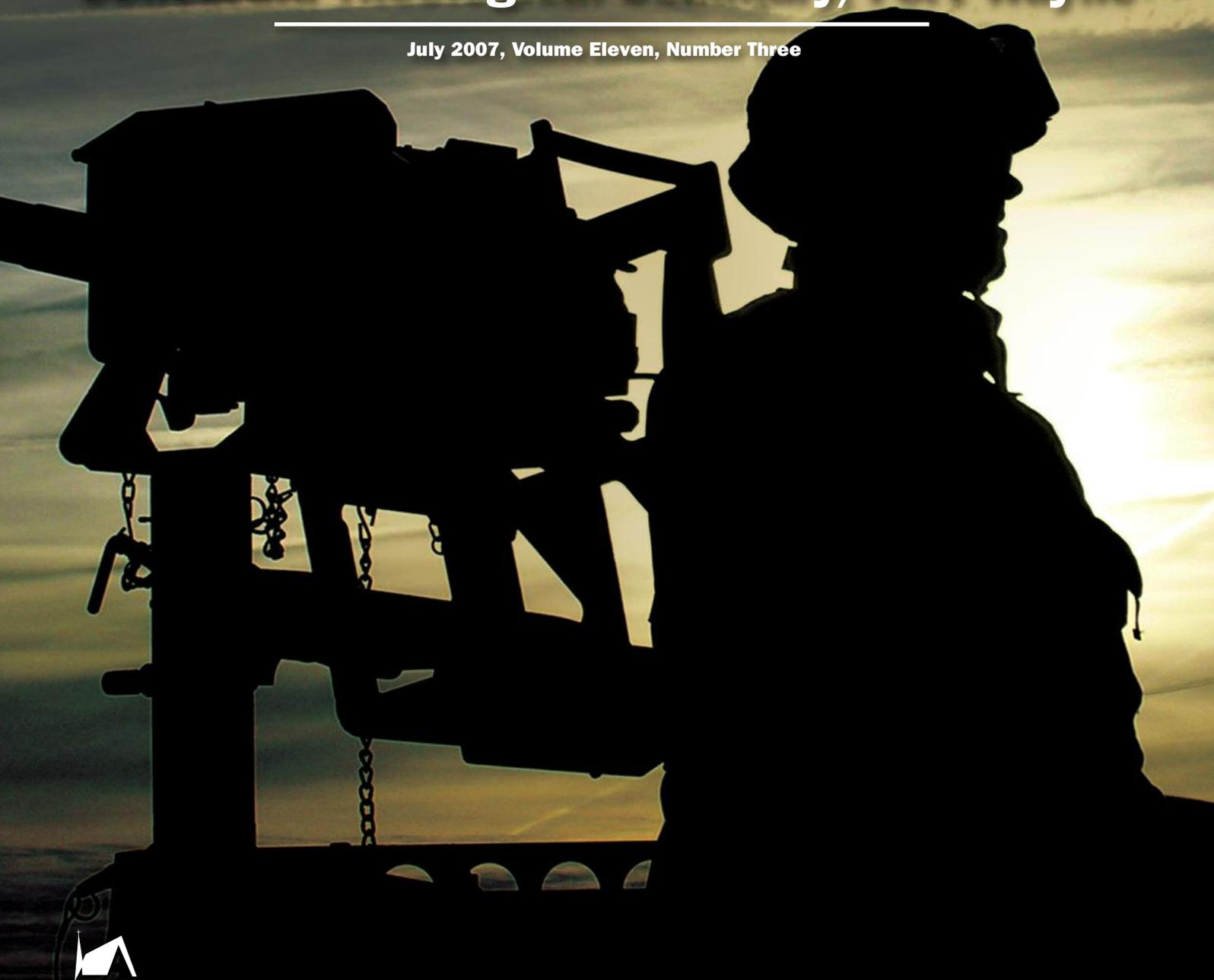


For the **Life of the World**

Concordia Theological Seminary, Fort Wayne

July 2007, Volume Eleven, Number Three



Kneeling in the Mud

Dr. Daniel Gard

Chaplaincy in Action

Lt Richard Malmstrom

Spiritual & Physical Wellness

Rev. Albert Wingfield

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For the Life of the World

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FEATURES

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by Dr. Daniel Gard

Since September 11, 2001, the lives of our citizens and especially those citizens in uniform have radically changed. Christians may differ on the political issues of the war in Iraq, but what cannot be debated is that those who serve in the armed forces are more than cogs in a military machine. They are human beings that need the great Good News of Jesus Christ. The Son of God comes into our world right in the midst of the muck and mire of our own making. Yet He comes not to condemn us, but to bring His own righteousness and peace to those who know only sin and warfare.

18 Bringing the Word to God's People

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Rev. Kavouras serves as the chaplain for the Cleveland EMS, the police department, as well as the FBI helping to provide great comfort and light in the middle of so much darkness by bringing the people who work in those departments the Word of God. The sacramental understanding of the ministry became even more important on September 11, 2001.

23 Chaplaincy in Action

by Lt. Richard Malmstrom

Without a doubt, military chaplaincy is incredibly physically, spiritually, and emotionally demanding. Spiritually, it is demanding to be the voice of reason and hope in the midst of chaos. At the same time, military chaplaincy affords rewards beyond measure. As God carried Lt. Malmstrom and his Marines through the worst they could imagine, he saw faith grow. Every church has its own unique challenges and opportunities to proclaim the Gospel. The military chaplaincy is indeed unique. It is like no other.

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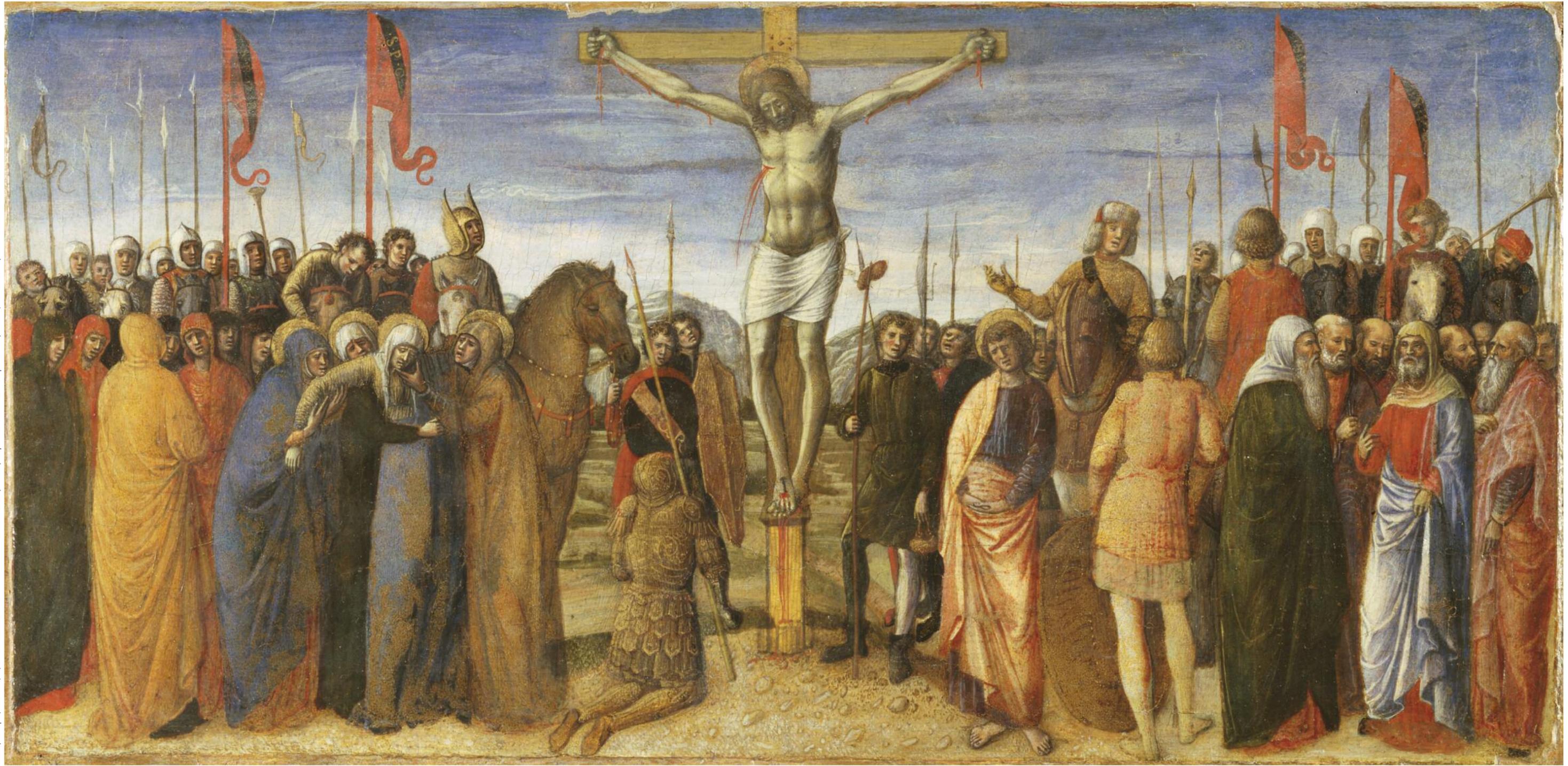
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Chaplain in

U.S. ARMY



I began my theological education at Concordia Theological Seminary Fort Wayne in the fall of 2004. My wife and I moved to Fort Wayne from Boulder, Colorado, where I had been a member of the Colorado Army National Guard since 1998. I was an enlisted soldier at the time. I originally trained as a 13-B (Canon Crewman in the Field Artillery).

When we prepared to make the move to Indiana so that I could attend CTS, I immediately thought of becoming an Army National Guard chaplain. It made sense as a natural complement to the parish ministry for which I would soon be studying and preparing.

Chaplain Training

By Shawn Found

At that point, I became acquainted with the Chaplain Candidate Program. The Army's basic description of this program reads, "The Chaplain Candidate Program is another means by which the CCH (Chief of Chaplains) procures qualified chaplains for the Active Army, ARNGUS (National Guard) and the USAR (Army Reserves). The program provides basic orientation and introduction to the duties and responsibilities of an Army chaplain. It also provides practical training experiences on installations, specialized military settings, and/or unit training, and evaluates the suitability of the candidate for commissioning as an Army chaplain (Army Regulation 165-1)."

I soon found myself assigned to train with an Indiana Army National Guard unit, the 1/293rd Infantry, just two miles down the road from CTS. The troops of the 1/293rd are the quintessential citizen-soldiers of the post-September 11 era. They were called up for the initial invasion of Iraq in 2003 and have since received the alert for a second tour in early 2008. Thus, my time spent with the 1/293rd could be described as the calm before the next storm.

For two and a half years, it has been my privilege to serve these soldiers as their chaplain candidate. One of the hardest things for me to deal with these past few drills has been training with these men and women as they prepare to deploy while knowing full well that I will not be going with them. In August, I will be moving to Albuquerque, New Mexico, in

order to serve Grace Lutheran Church as its vicar. I will transfer to a new unit in the New Mexico Army National Guard. The 1/293rd will be in good hands, however, as the UMT (Unit Ministry Team) that will go with them to Iraq is comprised of dedicated individuals that I have had the pleasure of training and growing alongside.

Essentially, serving as a chaplain candidate while attending CTS has functioned like an extension of my field work. As a chaplain candidate, I am governed by two regulations that limit what I can and cannot do. First, since I am not yet a chaplain, I cannot formally counsel anyone who comes to me with an issue. I can listen, pray, and share Scripture with a soldier in this setting, but I cannot yet prescribe formal advice on what the soldier should or should not do. Secondly, I am not allowed to freely maneuver during training without the supervision of an actual chaplain.

Although as many as 80 percent of our soldiers register themselves as non-denominational Christians, the basic knowledge of the Christian faith can sometimes be limited. For example, if asked what role Jesus plays in our salvation, many soldiers might respond that He is simply our example to emulate or a teacher of wisdom that can help us earn salvation on our own. For those who do confess a more traditional Christian faith, the question "How can I know for sure that I am saved?" predominates. Without fail, at least one soldier asks me at almost every drill how he can know for sure that he is truly a Christian.

Despite these limitations, I have had ample opportunity to apply what I have learned at CTS. I have been hit by many flashbacks of Dr. Schroeder's Pastoral Care and Counseling class as I have listened to the worries and issues that some of the soldiers have shared with me. I was surprised at the amount of training from Dr. Schroeder's counseling class that was similar or even identical to what I was taught at my Chaplain's Officer Basic Course (CHOBC).

I completed the thirteen-week CHOBC course at Fort Jackson, South Carolina, in 2006. I attended the course with my classmate Leroy Laplant as well as four Concordia Seminary candidates. To be one of six Missouri Synod candidates sprinkled among one hundred twenty-eight students from every denomination imaginable was quite an experience. It ended up functioning as a case study in how to operate within the confines of a highly pluralistic and politically correct environment.

Unfortunately for me, I took Dr. Muller's Religious Bodies in America course and Dr. Moeller's World View: Culture and Religion class after I had returned from CHOBC. Many times I found myself nodding my head and thinking, "Yeah, I could have used *that* last summer."

Despite that, the CHOBC experience was informative and beneficial. Over the course of time, we made many friends. We also found ourselves engaging in spirited

discussions from time to time. There seemed to be something about going to the field that brought out the spirit of debate and discussion between chaplain candidates of varying views and confessional loyalties. On one occasion, we listened in on a Greek Orthodox candidate as he used the story of Luther and Zwingli at the Marburg Colloquy to refute the denial of the bodily presence in the Lord's Supper, a belief espoused by some of our more stridently antisacramental classmates. On another occasion, it was my turn. During the same field exercise, I was

confronted point-blank over chow by a classmate who found the practice of closed Communion offensive. Fortunately, I was fresh off of reading Werner Elert's *Eucharistic and Church Fellowship in the First Four Centuries*. It ended up being a great exercise in slowing down, keeping emotions and feelings out of the discussion, and explaining what Lutherans believe and confess in truth and love.

Upon my return from CHOBC, I rejoined the 1/293rd. Each month, I eagerly look forward to serving as their chaplain candidate. There are a few critical convictions that motivate me to serve these soldiers at each drill I attend. First, the words of C. F. W. Walther constantly remind me that the Gospel assumed is the Gospel denied. Although as many as 80 percent of our soldiers register themselves as non-denominational Christians, the basic knowledge of the Christian faith can sometimes be limited. For example, if asked what role Jesus plays in our salvation, many soldiers might respond that He is simply our example to emulate or a teacher of wisdom that can help us earn salvation on our own. For those who do confess a more traditional Christian faith, the question "How can I know for sure that I am saved?" predominates. Without fail, at least one soldier asks me at almost every drill how he can know for sure that he is truly a Christian.

While there are challenges, they are outweighed by the many opportunities to share the Gospel with a group of people who are eager to hear it. The vocation in which these soldiers are serving, with all its risks, dangers, and struggles, has prompted many to become interested in what the Word of God has to say to their situation today. I have found Luther's short treatise *Whether Soldiers, Too, Can be Saved* to be a timeless and indispensable tool in presenting the theologies of the two kingdoms, two kinds of righteousness, and Law and Gospel to the soldiers. These concepts are practical and relevant for the operational climate of today's military.

As I look to the near future and the day when I will become a chaplain, the words of Luther in 1526 will endure in my heart as my personal motto: "For whoever fights with a good and well-instructed conscience can also fight well." 

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2LT Shawn Found is a
3rd Year Delayed-Vicar
at Concordia Theological
Seminary, Fort Wayne,
Indiana.*



While there are challenges (as a Chaplain Candidate), they are outweighed by the many opportunities to share the Gospel with a group of people who are eager to hear it. The vocation in which these soldiers are serving, with all its risks, dangers, and struggles, has prompted many to become interested in what the Word of God has to say to their situation today.