

For the

# LIFE of the WORLD

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**Renewal of the Body:  
Christ's Call to Abundant Health in This Time - p.4**

**Renewal of the Mind - p.7**

**Renewal of the Spirit - p.9**

**Called to Serve - p.14**

  
CONCORDIA  
THEOLOGICAL  
SEMINARY  
P R E S S



# CONTENTS



## FEATURES

### 4 Renewal of the Body—Christ’s Call to Abundant Health in This Time

By John D. Eckrich, M.D., Founder and Director of Grace Place Lutheran Retreats, Saint Louis, Missouri

Lutherans, particularly Lutheran clergy, continuously burn themselves up trying to balance, integrate, and negotiate personal life with commitment to their Call, as if the two could be unraveled. In fact, I would suggest that vibrant and lengthy Christian service springs from balanced, ordered, and integrated personal health, centered and empowered in one’s personal relationship with Christ and rehearsed in the family and home life.

### 7 Renewal of the Mind

By Dr. William C. Weinrich, Academic Dean, Concordia Theological Seminary, Fort Wayne, Indiana

If one wishes to consider the “renewal of the mind” and what that includes, one would do well to read and to contemplate the wisdom literature of the Scriptures, especially Psalm 119 and the *Wisdom of Solomon*, which is in the Greek Old Testament (called the Septuagint). Note *Wisdom* 6:11: “Set your affection upon My words; desire them, and you shall be instructed.” The formation of the mind (instructed) is not apart from affection and desire for the words of God. The mind is renewed in that it “hears” the speaking of God.

### 9 Renewal of the Spirit

By the Rev. Paul E. Shoemaker, pastor of Emanuel Lutheran Church, New Haven, Indiana

While I may learn many things and share in wonderful insights from commentators and my own personal study of the Word in preparation to teach the Word or to proclaim the Word, there is a difference when I take time for personal, private devotional time. Renewal of the spirit begins with spending time with the One who gives and sustains spiritual life through His Word.

### 12 What Does This Mean?

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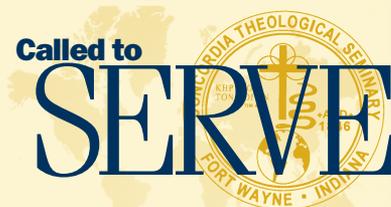
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Continuing to Share the Faith p. 16

Baptism, Preaching, the Lord’s Supper, and the New Curriculum p. 18

2005 Marks 160th Academic Year p. 20

Advent and Lenten Preaching Seminars p. 23

# Baptism, Preaching, the Lord's

By Dr. Arthur A. Just, Jr.

From the beginning, the faculty committee for curriculum review intended to provide the student with an opportunity to integrate his theological, historical, and exegetical studies within the life of the pastor and his congregation. The doctrines of the church are not merely ideas or notions, apprehended only by the mind. They are also statements of that reality which God in His grace proffers and bestows upon those who believe. The realities of which church doctrine speaks are given in and through those “practices” which ground and guide the church’s life. I speak essentially of Baptism, preaching, and the Lord’s Supper. In and through these the substance of the church’s doctrine is given, and in the reception of these things the faithful possess both the manner and the spiritual vitality to live them out. The foundational practices of the church and the truth of the church’s doctrine are inseparable. This fundamental premise for our revisions in the curriculum became a reality through three culminating courses for each year of the seminarian’s theological studies: *Theologia I*: Baptism (first year); *Theologia II*: Preaching (second year); and *Theologia III*: Lord’s Supper (final year).

The intention of these courses is to highlight the pastoral acts of baptizing, preaching, and administering the Lord’s Supper in all their theological, exegetical, historical, and pastoral significance. These courses are intended to provide the students with an opportunity to reflect on the pastoral acts in a fundamental, holistic way. Here are some of the goals of these courses:

- ✘ Emphasis on primary texts and source documents, rather than secondary sources.
- ✘ Ongoing engagement with the primary text, the Holy Scripture.
- ✘ Ongoing engagement with the Lutheran Confessions.
- ✘ Ongoing engagement with Luther and the other fathers of the church on the pastoral understanding of Baptism, preaching, and the Lord’s Supper in the life of the church.
- ✘ Accent on pastoral education and formation rather than simply the imparting of information.
- ✘ Continual, ongoing engagement with faculty on a corporate and individual basis, centered around these means.
- ✘ Increasing involvement with the administration of the divine gift.
- ✘ Increasing opportunities to articulate the faith as understanding is developed.
- ✘ Periodic, intentional opportunities to reflect upon pastoral vocation and pastoral formation.
- ✘ A conscious plan for moving from lay vocation to pastoral vocation.
- ✘ Interaction with the Church catholic as she has historically articulated the faith.
- ✘ Developing the habitus of catechist of God’s people.
- ✘ Learning to understand the prevailing culture and its need for Baptism, preaching, and the Lord’s Supper.
- ✘ Growing in a cruciform understanding of the Christian life.

These courses engage the student in an ongoing pastoral relationship with the faculty to nurture and promote the formation of the man around the theme of the course.

For example, first-year students would have an ongoing discussion with their instructor concerning Baptism. The professor might discuss the texts with the students, assign and review sermons, discuss articles with them, reflect on the lectures of other instructors, etc.—similarly Preaching and the Lord’s Supper during the second and fourth years.

**The doctrines of the church are not merely ideas or notions, apprehended only by the mind. They are also statements of that reality which God in His grace proffers and bestows upon those who believe.**

# Supper, and the New Curriculum

## **Theologia I: Baptism**

Baptism has been called the “frontier” sacrament because it begins life in Christ that is sustained during the life of the Christian through the preaching of the Word of God and the reception of the Supper of the Lord. St. Paul tells us that in Baptism we were baptized into Christ’s death, buried with Him in His death, and raised with Him to newness of life (Rom. 6). This course will place Baptism in the context of Jesus’ teaching and the rest of the canon. It will discuss Baptism as the sacrament through which we enter into our life in Christ. Through the New Testament, the origins of Christian Baptism will be explored in its relationship to John’s Baptism, Jesus’ Baptism in the Jordan, His death and resurrection, and Pentecost. The baptismal theology and practice of the apostles in the New Testament that gave birth to the rites of Baptism in the early Christian church will be discussed in light of the historical development of that theology and its pastoral expression in the catechesis and baptismal liturgies of the church. The baptismal rites and homilies of the church will offer a window into the full meaning of Christian Baptism. The baptismal rites of Luther and the Reformers will be discussed in the context of the theological development of Baptism in the Lutheran Confessions. The ramifications of these rites and the Lutheran theology of Baptism on today’s baptismal practices will be explored to see how they inform what we do, and suggest some changes in our practice today.

## **Theologia II: Preaching**

Preaching is central to the life of the church as it proclaims the whole counsel of God. All pastoral theology flows from the preached Word in the Divine Service. Preaching is the foundational event in the life of the pastor that shapes his pastoral care throughout the week. By the end of the second year, the student will have completed Homiletics I and II, and will now be afforded the opportunity to reflect on the theological and pastoral aspects of preaching in the life of the church. A thorough study of preaching in the Scriptures will ground this course in the preaching of Jesus and the apostles. The homiletical character of the Epistles will be explored as a New Testament theology of preaching is developed. This course will focus on the sermons of the fathers through the ages, with particular attention on Luther’s preaching and the preaching of the Reformers. These sermons will be analyzed as to their christological character, the way in which Law and Gospel are distinguished, as well as their relevance to the pastoral context in which they were heard. Good contemporary preaching will also be discussed, both in terms of content

and delivery. Preaching as the locus of integration of theology within the lives of people in the parish will be a focus of this course. Pastoral preaching will be emphasized as Christ is applied to the lives of people in ways that are comprehensible and real. At the center of the course is the development of biblical preaching that is centered in Christ, sacramental in bringing people into communion with Jesus Christ, careful in distinguishing Law and Gospel, and dedicated to incorporating hearers into the biblical narrative. Liturgical preaching that sees the sermon as a liturgical event within the Divine Service, as well as an act of worship in the Daily Offices, will also be accented.

## **Theologia III: Lord’s Supper**

The weekly celebration of the Lord’s Supper is the culminating event in the life of the church as the saints are prepared to receive the body and blood of Christ by hearing His Word read and proclaimed. The Lord’s Supper is the sacrament through which the communion of saints is sustained in its baptismal life in Christ. Through the New Testament, the roots of the Lord’s Supper will be explored in light of the passover, Jesus’ institution of the Sacrament of the Altar at His final passover with His disciples on the night in which He was betrayed, the post-resurrection meals, as well as the earliest eucharistic meals in the Acts and the Epistles. The development of a theology of the Lord’s Supper in the life of the early Christians at the table in their eucharistic rites and homilies will be explored. The course will focus on Luther’s critical reforms of the Canon of the Mass, his teaching on the bodily presence of Christ in the Supper, and his proper understanding of the Lord’s Supper as a sacrifice. The theological development of the Lord’s Supper in the Lutheran Confessions will be discussed alongside a consideration of Luther’s eucharistic rites and the liturgies of the Lord’s Supper in today’s hymnals. The Lord’s Supper as the focus for the pastoral application of Christ in preaching and pastoral care will be discussed.

The pastoral acts of baptizing, preaching, and celebrating the Lord’s Supper are at the heart of what it means to be a pastor. It is our hope that these courses will be instrumental in the formation of our students into pastors for the church.

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