

For the

LIFE of the WORLD

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- Lutheran Missionary Education - p.6**
- Missionary Pastors and Lutheran Missions - p.10**
- Lutheran Missiology and Campus Ministry - p.14**
- The Language of the Heart - p.16**
- Peace for the Warrior - p.18**
- In the Field - p.20**



CONTENTS



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FEATURES

3 From the President

6 **Lutheran Missionary Education: Some Thoughts on Integrating Our Tradition** By the Rev. Dr. Detlev Schulz, Associate Professor of Pastoral Ministry and Missions, Concordia Theological Seminary, Fort Wayne, Ind.

As much as the Reformation reminds us to look at missions as a gift of God directed towards us, we also become bearers of this gift to others.

10 **Missionary Pastors and Lutheran Missions** By the Rev. Prof. Timothy Quill is Coordinator of the Russian Project at Concordia Theological Seminary, Fort Wayne, Ind.

To be a pastor is to be a missionary pastor. There is no other kind of pastor. What are pastors authorized by the risen Lord to do? Make disciples of all nations.

14 **Lutheran Missiology and Campus Missions** By the Rev. John T. Pless, Campus Pastor, University Lutheran Chapel, Minneapolis, Minn.

Campus ministry in the Lutheran Church—Missouri Synod seeks both to guard and guide the faith of our own Lutheran students, while at the same time, carry the good news of Christ to those who live without Him.

16 **The Language of the Heart** By Amy Kashenov, a missionary in the Republic of Kazakhstan, located in the former Soviet Union

To communicate Christ to a person or people, you need to speak in a language they understand. To take it one step further, to most effectively share Christ in a way that impacts the listener, you should speak in the language of his heart.

18 **Peace for the Warrior** By the Rev. Dr. Daniel Gard, Professor of Pastoral Ministry and Missions, Concordia Theological Seminary, Fort Wayne, Ind.

To be a chaplain means to know the joys and sorrows, the pleasures and suffering, the courage and fears of warriors. If they are deployed to a forward position, he is deployed with them. If they face imminent attack, he faces it with them. If their lives are in danger, his life is in danger. To a chaplain who truly serves Christ, there is no being "in the rear with the gear." Where his people are, there he must be. Why? Christ must be there with them.

20 **In the Field** by Pam Knepper Managing Editor *For the Life of the World*

Featuring the Rev. Brian Hamer, Pastor at Christ the King Lutheran Church, Riverview, Fla.

Cover Photo: Rev Pavel Zayakin (with deacon's stole) conducting the Lutheran liturgy on St. John the Baptist Day in a cemetery in the village of Verkhni Suetuk, East Siberia. Assisting is Seminarian Alexey Vinogradov (black robe) who attends Lutheran Theological Seminary in Novosibirsk.

MISSIONARY LUTHER



To be a pastor is to be a missionary pastor. There is no other kind of pastor. What are pastors authorized by the risen Lord to do? Make disciples of all nations. How is this done? Through baptizing and teaching, and this, with the promise that the risen and ascended Lord will be with His pastors (and therefore in the midst of His Church) when they preach the Word and administer the Sacraments. Where the Word is preached, there is Christ. Where the Sacraments are administered, there is Christ.



PASTORS AND LUTHERAN MISSIONS

By the Rev. Prof. Timothy Quill

It is virtually impossible to be at Concordia Theological Seminary (CTS) and not become excited about missions. Home and world missions are part of the very fabric of the seminary's academic, worship, and practical life. The mission of the Church is taught, prayed, and done. The principle "Lutheran missions must lead to Lutheran Churches" is taken very seriously. Regrettably, this is not axiomatic in all mission circles. Before a graduate of this seminary can be called as a missionary pastor to serve in North America or overseas, he must both understand and be committed to this principle. In short, he must be clear on two questions, "What is the *Church*?" and "What is the *Lutheran Church*?"

The Lutheran Church is a confessional church. It is defined by the Lutheran Confessions, which are found in the *Book of Concord*. These are not dead, dogmatic formulations, but consist of a living interpretation of Holy Scripture, which articulate what is believed, taught, and confessed by pastors and congregations who would call themselves Lutheran. The Confessions shape what is said and done. There is no hiatus between style and substance; rather, an intimate reciprocity exists between theology and form. To understand why Lutheran churches around the world look the way they do, one must read Article IV of the Augsburg Confession on the doctrine of justification—"We receive forgiveness of sin and become righteous before God by grace, for Christ's sake, through faith, not works." To obtain this saving faith, God instituted the Office of the Holy Ministry,

that is, provided the Gospel and the Sacraments. Lutheran churches are recognized by Gospel pastors who preach truly evangelical sermons and administer evangelical Sacraments (Augsburg Confession, Articles V and VII). Evangelical form is shaped by and reflects evangelical substance.

Lutheran missions require called and ordained pastors who preach and administer the Sacraments (Augsburg Confession, Article XIV). At a time when many Lutherans in America are flirting with lay-ministry models, CTS has been overwhelmed by requests from overseas to help in the training of pastors. There are men on the CTS campus from every continent. In the past four years, the Russian Project has brought in over 30 men from Russia and other nations of the former Soviet Union. Two years ago CTS was asked by the emerging Lutheran Church



The dominical mission mandate requires pastors who are trained and experienced theologians. Christian theology and practice is counterculture to every culture (1 Cor. 1:23). The missionary is the local pastor-theologian-catechist-liturgist-Seelsorger in residence. When adult catechesis is completed, it is followed by Baptism, and Baptism leads immediately to the Lord's Supper, and therefore to the Liturgy. The missionary-pastor, catechesis, and liturgy are intimately connected.

in central Russia for help in opening a seminary in Novosibirsk, Siberia. CTS provides professors and financial aid, but the seminary is owned and operated by the Russians. They chose the name *Lutheran Theological Seminary*. Seminary Rector Rev. Alexei Streltsov is a graduate of CTS. Under his leadership, the student body has grown from six to 16 students. When asked to compare the Fort Wayne mission approach with lay-leadership models, Rector Streltsov recently explained, "Because of the vast distances in Siberia and the isolation of mission congregations, it is important to have ordained pastors who are thoroughly trained in Lutheran theology and practice, otherwise serious problems can develop."

This is not to diminish the importance of theological training for the laity. Fort Wayne professors have had the opportunity to teach hundreds of lay people as part of extensive summer seminars held throughout the former Soviet Union and monthly seminars at the Novosibirsk seminary. The seminary trains laity on its campus through the monthly seminars and has also initiated a two-year pilot project in Krasnoyarsk that serves as both a pre-seminary "prep school" and lay training institute. The level of the pastor will always determine the theological level of the laity.

Following the collapse of the Soviet Empire, a host of enthusiastic, protestant missionary organizations, as well as non-Christian cults, spread out over Russia. Many came, made their "decision for Christ," gathered mission stories and video footage to take back home, and then left. Amid the confusion many asked, "So where is the true Church?" "How can we be sure the group we've joined is part of the (to use creedal language) 'one, holy Christian and Apostolic Church?'"

Before a missionary can be sent into a foreign culture to establish the Church, he must be very clear about what the Church is. "What does the Church look like?" "How do you know when you have a Church?" "When can you say with certainty, 'now we have a Church?'" In other words, what are the external marks of the true Church? The Augsburg Confession describes the Church as "the assembly of all believers among whom the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel" (Article VII). The question then

follows, "Who is to do the preaching and the administration of the sacraments?" The Lutheran Confessions are quite clear on this point. It is only those in the Office of the Holy Ministry (Augsburg Confession, Article XIV). Consequently, the question arises, "Is it proper to speak of the pastor as a mark of the Church, and if so, in what sense?"

Since 1996 CTS has been conducting summer seminars in many countries of the former Soviet Union. At a seminar in Russia, three university students approached me following my lecture. They were not Lutheran. A para-church evangelism group from America had recently converted them. They continued to meet together, study the Bible, pray, and sing. But the question they asked me was "Are we a Church?" I responded, "Why do you ask?" They replied, "Because we have no pastor."

Martin Luther faced the same question. The Medieval Church was corrupted almost beyond recognition. Then came the Lutherans, then the Swiss Reformed, and then the fanatics and Anabaptists. How were the people to recognize the true Church? Luther gave a splendid answer to this question in his treatise *On the Councils and the Churches* (1539). Here Luther enumerates seven marks of the Church: (1) Preaching the Word among holy Christian people. (2) Baptism. (3) The Sacrament of the Altar. (4) The Office of the Keys. (5) Luther writes, "Fifth, the church is recognized externally by the fact that it consecrates or calls ministers, pastors or preachers, who publicly and privately give, administer the above four things." (6) Prayer, public praise and thanksgiving, in other words, the Liturgy. (7) Suffering.

Luther included the pastor as a mark by which the Church is externally recognized. Where the Word and Sacraments are administered, there you have a pastor and Christian people. Where the Word and Sacraments are administered, there you also have the Liturgy. From the very beginning of the Russian Project, CTS has received requests from professors to come and teach. By far, the most commonly requested topics have been the Lutheran Confessions, the Catechism, Law and Gospel, Patristics, the Bible, Cults, and the Liturgy. But the two topics that are almost always requested (and this includes Russia, Kazakstan, Kyrgistan,

Belarus, and more recently in Kenya and Rwanda) are the Lutheran Confessions and the Lutheran Liturgy. They want to know what Lutherans believe and how Lutherans worship. To quote Rev. Saulius Juozaitis, a Master of Sacred Theology (STM) student from Lithuania, "It doesn't matter what music and words people prefer in the secular world, we must be concerned about what is sung in the church. If we are concerned about the Lutheran Confessions today, we must be concerned about the hymns and liturgy, which are the outward faces of the Church. The people and visitors will seldom, if ever, read the Confessions, but they will hear and sing the Liturgy and hymns."

The turn of the century has seen many Lutheran churches in America dismantling the traditional Liturgy. Pragmatism, individualism, Armenian theology, and the need to be entertained are among the causes for the deconstruction of Lutheran culture. It is refreshing to see young churches emerging from the darkness of atheism and paganism. They are looking to the traditional Liturgy as they embark on the construction of a liturgical life that is faithful to Lutheran theology and practice and also the broader historic apostolic tradition. Cultural adaptation with theological integrity requires pastors, liturgists, musicians, and hymn writer/poets who are thoroughly trained in theology.

When beginning a new mission, it is essential to hit the ground with experienced missionary pastors. This is not to diminish the role of the laity in spreading the Good News. The use of laity as translators, support personnel, business managers, doctors, and nurses, etc., is very important, not to mention the sacrificial and dedicated contributions of missionary wives. But the dominical mission mandate requires pastors who are trained and experienced theologians. Christian theology and practice is counterculture to every culture (1 Cor. 1:23). The missionary is the local pastor-theologian-catechist-liturgist-*Seelsorger* in residence. When adult catechesis is completed, it is followed by Baptism, and Baptism leads immediately to the Lord's Supper, and therefore to the Liturgy. The missionary-pastor, catechesis, and liturgy are intimately connected.

Seminarians must also understand that all pastors are missionary pastors. In the Rite of Ordination in the *Lutheran Worship Agenda*, the officiant says, "Hear

what Holy Scripture says concerning the Office of the Public Ministry." Then follows three readings under the significant heading, *The Institution of the Office of the Public Ministry*. The very first reading is none other than the well-known mission passage, Matthew 28:18-20, "Go, therefore, and make disciples of all nations ...". As the Words of Institution of the Office of the Holy Ministry, these words of Jesus demonstrate that from the very beginning it is a mission office. To be a pastor is to be a missionary pastor. There is no other kind of pastor. What are pastors authorized by the risen Lord to do? Make disciples of all nations. How is this done? Through baptizing and teaching, and this, with the promise that the risen and ascended Lord will be with His pastors (and therefore in the midst of His Church) when they preach the Word and administer the Sacraments. Where the Word is preached, there is Christ. Where the Sacraments are administered, there is Christ. This is what the missionary pastor is called to do, whether in Nebraska, Novosibirsk, or Nairobi. He is to see to it that where two or three are gathered together, the Lord is present through Word and Sacrament. Every pastor is a missionary pastor. He may not be the best pastor in the world. He may even be a hypocrite. But he is, nevertheless, sent by Christ and stands in the stead of Christ (see Apology VII and VIII, "The Church," Tappert, p.173: 28). Such is not vindication for the slothful, but solid and true comfort for the conscientious.

Those who desire to be missionary pastors in a foreign country desire a good thing. How does one prepare for this? Learn the languages of Holy Scripture—Hebrew and Greek. Learn the language of Lutheran theology. These are learned at the seminary. Learn the language of the Liturgy and prayer. Learn the language of pastoral care (*Seelsorger*). These can only be learned on one's knees, at the altar, and at the bedside of the sick and dying. And if, someday, it is the Lord's will that you be sent by the Church to a foreign country, you must then begin the rigorous task of learning yet another foreign language. But you desire a glorious task indeed!

The Rev. Prof. Timothy Quill is Coordinator of the Russian Project at Concordia Theological Seminary, Fort Wayne, Ind.



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