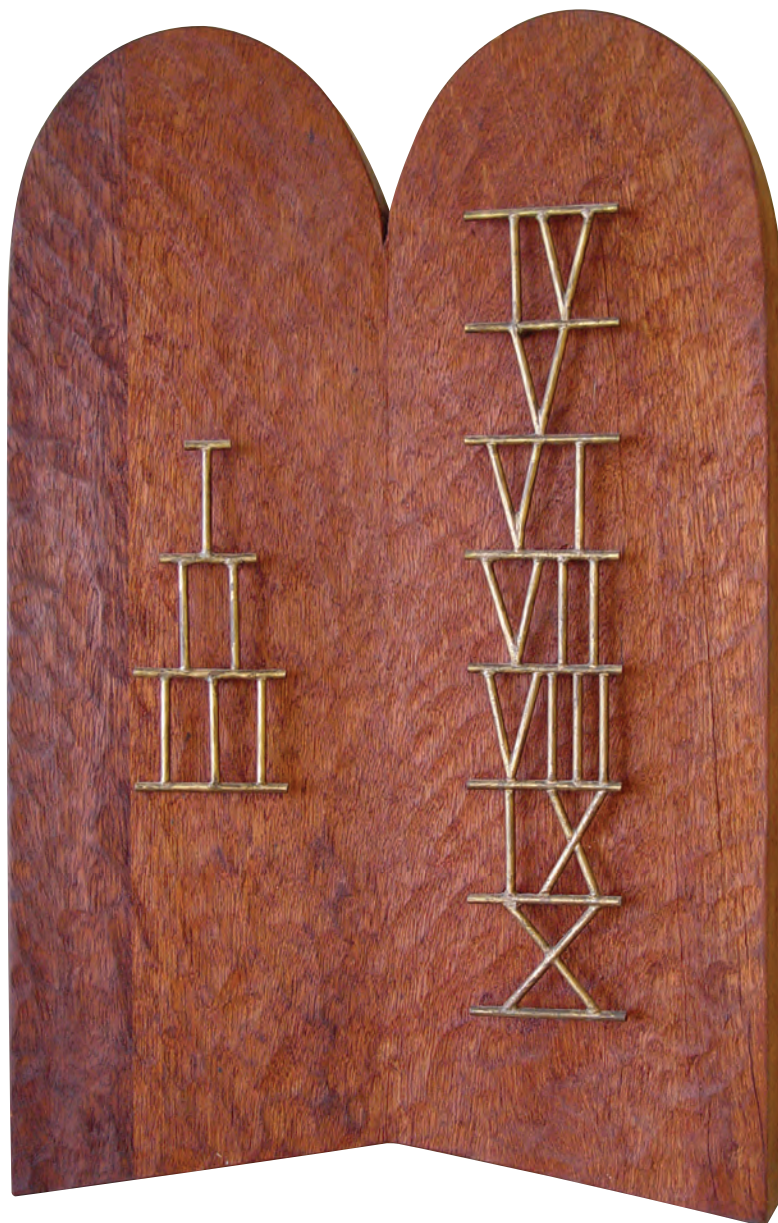


# For the **Life of the World**

## **Concordia Theological Seminary, Fort Wayne**

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February 2012, Volume Sixteen, Number One



Old Testament Prophets Symbols  
*Moses*

“When the Lord finished speaking to Moses on Mount Sinai, He gave him the two tablets of the Testimony, the tablets of stone inscribed by the finger of God.”  
Exodus 31:18

Currently displayed at  
Concordia Theological Seminary,  
Fort Wayne, Indiana, in Wyneken Hall.



### **One God, Two Kingdoms and the First Amendment: A Trinity that Should Challenge Christians and the Church to Action**

By Mr. Kevin J. Leininger

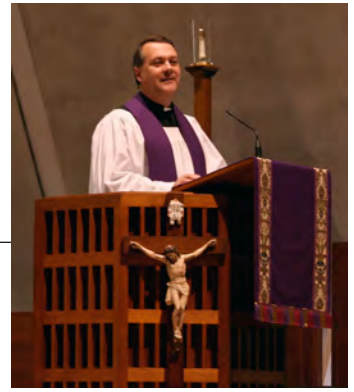
### **Faith, Public Life and the Role of the Christian Citizen in This New Century**

By Mr. Timothy S. Goeglein

### **Man as Cyborg: A New Challenge**

By Dr. William C. Weinrich

# FROM THE PRESIDENT



## The Church's Place in a Changing Culture

The claim that American culture is experiencing massive changes surprises no one reading this magazine. One of the areas most affected by these changes is that of organized religion, and, of course, that means we Lutherans feel the effects as well. Several years ago the Pew Forum on Religion and Public Life published its survey findings on the Religious Landscape of the United States (<http://religions.pewforum.org/reports>). While it found that more than nine out of ten Americans believe in “God,” it also showed that a majority of Americans believe that there are many paths to this “God.” Indeed, 57% of Evangelicals, which would include most Missouri Synod Lutherans, believed there are other ways to God the Father other than through Jesus Christ.

This is a significant theological shift in American thinking. But it is only one change among many, and such shifts are likely to continue. Dr. Daniel Aleshire, Executive Director of The Association of Theological Schools, recently wrote:

The culture-shaping power of religion has weakened and continues to dissipate—not because the seminaries are employing or educating less talented people, but because the broader culture has reassigned religion from a social role of culture shaper to one that is more personal and private. The culture will recognize religion as a valuable personal choice, perhaps even a noble one, but is less inclined to give it a seat at the table where the fundamental future of the culture is developed. This is not a choice that religion has made; it is a choice that the culture has made about religion. Seminary graduates will make a significant contribution to religious lives and visions of countless individuals and congregations. However, they will not have the culture-shaping influence wielded by [earlier seminary leaders]. The future of theological schools will be in shaping American religion in the context of this changed cultural reality.<sup>1</sup>

It is to these continually shifting realities that this issue of *For the Life of the World* points. Dr. William Weinrich explores advances in technology that have impacted the way the human body functions. He notes that “our culture is filled with the conviction that there is no such reality as human nature. The human person is rather a construct of choices, the ever-flexible result of a personal will. And, the only limitations to what we can become lie in the present limitations of our technological capacities.” Such perspectives have enormous implications for the Christian faith, which confesses that Christ “was incarnate by the Holy Spirit of the Virgin Mary, and was made man.”

What are we then to do? Even as Kevin Leininger recognizes that “as Lutherans, we know that state intrusions into the church seldom produce orthodoxy,” still he hopes for an active Lutheran population that will engage the present culture so that the distinctively Christian perspective might be heard more clearly. Indeed, as Timothy Goeglein notes, “Faith puts purpose, vision and meaning at the center of American life.” Living out that faith, we might find ourselves moving “Toward an American Renaissance.”

Lutherans distinguish between Law and Gospel and we are well aware of the ongoing effects of sin. We know that this world will never be perfect until the final restoration. Still, we wait in hope and we carry out our vocations to the fullest as God enables us and strengthens us (Romans 8:18-30).

May God bless you in this season and always!

Lawrence R. Rast Jr.  
President, Concordia Theological Seminary

<sup>1</sup> Daniel Aleshire, “Some Observations about Theological Schools and the Future,” *ATS Presidents Intensive*, December 8, 2011, p. 3.

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## FEATURES

### 4 One God, Two Kingdoms and the First Amendment: A Trinity that Should Challenge Christians and the Church to Action

By Mr. Kevin J. Leininger

This country's history was shaped by its Christian heritage, and that heritage is no less important to its future. But as Lutherans confess, faith cannot be imposed by the state. America will be a Christian nation only so long as its people are Christian—people in whom faith, repentance and love of God and neighbor have been planted by the Holy Spirit and nurtured by the church.

### 7 Faith, Public Life and the Role of the Christian Citizen in This New Century

By Mr. Timothy S. Goeglein

Show me a country that has a healthy, flourishing culture, and I will show you a healthy, flourishing country. Show me a country that has an unhealthy, diseased culture, and I will show you an unhealthy, diseased country. Faith unifies and provides continuity, stability and ordered liberty. Faith puts purpose, vision and meaning at the center of American life.

### 10 Man as Cyborg: A New Challenge

By Dr. William C. Weinrich

This movement goes by various names: *Humanity +*, *Posthumanism*, *Transhumanism*. The idea is that the body is a rather crude prosthesis of the mind, more of an accident of nature rather than something essential to human life and happiness. Moreover, the body is to a great extent a “weight” which limits through aging, sickness, weakness and the like.

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# Lutheranism in the 21st Century

By Dr. Timothy C. J. Quill

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**Sometimes developments within Lutheranism, or what was once Lutheranism, bring me to the verge of despair. Will there still be any confessional Lutheran Church by the turn of the 22nd century? Conferences as this one in Prague are greatly needed to strengthen our eschatological hope that God would always preserve His faithful remnant even when confessional truths seem to be forgotten.**

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*Dr. Timothy C. J. Quill, Dean of International Studies at CTS; Dr. David C. Birner, Interim Co-Executive Director Office of International Mission LCMS World Mission; and Dr. Albert B. Collver III, Director of LCMS Church Relations chat while walking to worship services at Church of St. Michael in Prague. (Photo by LCMS Communications/Al Dowbnia)*



*Left to right, Dr. Albert B. Collver III; Rev. Tony Booker (CTS 2011), who serves as pastor at the Church of St. Michael in Prague; and LCMS President Matthew C. Harrison. (Photo by LCMS Communications/ Al Dowbnia)*

The ninth International Lutheran Theological Conference held in Prague, October 4-7, 2011, saw some 71 Lutheran church leaders, theologians, pastors and missionaries from 20 countries gather under the theme “Lutheranism in the 21st Century.”

The conference, organized by Concordia Theological Seminary, Fort Wayne, saw some exciting new changes. Dr. Timothy C. J. Quill, Dean of International Studies at CTS, commented, “This is the first time the Fort Wayne seminary has worked in partnership with the LCMS President’s Office and the LCMS Office of Church Relations. Working with Dr. Albert B. Collver III, Director of LCMS Church Relations, and drawing on logistical support from Rev. David Jurech (Evangelical Church of the Augsburg Confession in the Czech Republic) made it possible to hold the conference

in the historic city of Prague and to broaden participation to new countries.” Countries not previously represented at the conference included Belgium, Czech Republic, Hungary, Japan, Portugal, Slovakia and Spain.

The important role this conference plays is revealed in the observations of the attendees. “Sometimes developments within Lutheranism, or what was once Lutheranism, bring me to the verge of despair. Will there still be any confessional Lutheran Church by the turn of the 22nd century? Conferences as this one in Prague are greatly needed to strengthen our eschatological hope that

God would always preserve His faithful remnant even when confessional truths seem to be forgotten,” explained Rev. Alexey Streltsov (S.T.M. from CTS in 2010), Rector of the Lutheran seminary in Novosibirsk, Russia. “As a result of this conference, I am convinced that confessional and traditional Lutherans worldwide will need to interact more and perhaps even create some sort of overarching structure that would help us survive amidst surrounding challenges. Historic roots, strong confessional character and an evangelistic mindset would then be united to form the proper Lutheran identity for the 21st century that would preserve the Gospel of Jesus Christ.”


“It is gratifying to see how this conference, which began as an effort to foster relationships between confessionally committed Baltic Lutherans and other churches formerly under the Soviet yoke, has now grown into a much larger and more comprehensive body of churchmen and theologians including the Confessional Lutheran Churches of Europe, the UK, Baltic, Scandinavia, Central Asia and East Asia,” offered Dr. Charles Evanson, CTS ordained staff member deployed to Lithuania. “Acquaintances have become close friends, colleagues and co-workers in the resurgence of a vital and vibrant Lutheranism fully committed to the truth of God’s enscriptured Word, the Creeds and the Confessions of the Lutheran Church.”

Presenters from Europe, Asia and North America addressed a variety of critical issues facing the Lutheran Church today with an emphasis on theological education. Dr. Matthew C. Harrison, LCMS President, delivered an articulate analysis of the current state of Lutheranism around the world under the theme, “A Vision for World Lutheranism.”

Presentations by CTS faculty included “Pastoral Formation in the 21st Century: The Pedagogical Implications

of Globalization” by CTS President Dr. Lawrence R. Rast Jr.; “Theological Education in International Missions in the 21st Century” by Dr. Quill; and “The Shape of Lutheran Ecclesiology” by Dr. Evanson.

Rev. Streltsov gave a thought provoking paper on “Lutheran Education in View of 21st Century Communication Technologies.” The paper spells out the necessity of maintaining robust residential seminaries to prepare properly a strong Lutheran pastorate while drawing on technology to supplement theological education.

Following the conference, President Rast observed, “The conference created tremendous energy that I believe will drive Lutheran mission in Europe in the next decade.” 

*Dr. Timothy C. J. Quill serves as Dean of International Studies at Concordia Theological Seminary, Fort Wayne, Indiana. You may contact him at [Timothy.Quill@ctsfw.edu](mailto:Timothy.Quill@ctsfw.edu) or 260-452-2137 to learn more about the work of CTS faculty and students around the world.*



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*CTS President, Dr. Lawrence Rast (left) and Dr. Makito Masaki, President of Kobe Lutheran Theological Seminary, presented at the conference on Thursday, October 6, 2011. (Photo by LCMS Communications/Al Dowbnia)*