Mid-Winter Convo Wrap-up

Three great speakers, one great topic, many great workshops

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It's 9:30 on a Monday morning.
Do you know where your faith is?

Luther Seminary's CenteredLife-CenteredWork wants to be a resource for your congregation to help you find the answer, page 2.
Just imagine.

Imagine if every day you used your God-given talents—doing the stuff you really love to do—at work, at home, in church and in the community.

Now, imagine if your congregation was a resource for discerning such talents, and preparing you for the ministry to which you’ve been called. Maybe you have artistic gifts that have gone untapped. Perhaps your love for children and the energy you derive being with them are potential driving forces toward a satisfying career. It could be you just need to learn to use your gifts to become the very best carpenter, manager, baker, writer, father, mother, (you name it!) you can be.

It’s astounding to consider the possibilities, and liberating, too. You would become free to carry out God’s plan for you.

Luther Seminary, in collaboration with Aid Association for Lutherans/Lutheran Brotherhood, wants to help make this dream a reality through a new initiative: CenteredLife-CenteredWork℠. CenteredLife-CenteredWork (CL-CW) is part of Luther Seminary’s Center for Lifelong Learning, which includes KAIROS and Koinonia continuing education and the Lay School of Theology. Executive Director Jack Fortin leads the CL-CW team made up of Barb Gaiser, program manager, and Sally Peters, pilot project director.

CenteredLife-CenteredWork is currently in a 24-month pilot phase assessing 40 congregations. Its 10-year goal: to help 10,000 congregations attend to their calling to be places where people gather, are cared for, equipped for ministry, and scattered to live out whatever God has called them to, both personally and corporately.

Type in “spirituality and business” in your Web browser and you’ll find as many as 1,500 listings.*

This doesn’t surprise Fortin. He sees a trend—people, mostly over 40, who are finding that “business as usual” just doesn’t cut it any more.

“Bob Buford, who has written a book called Halftime, says that we spend the first half of our lives in our culture striving for success and the second half striving for the significance we never found because we were working too hard for success,” Fortin said.

Tough questions of faith play out day in and day out in our daily work, but rarely is there a flow from Sunday to Monday and Monday to Sunday, he continued.

Instead, people find their lives compartmentalized, each part isolated from the other. “There’s a deep, deep yearning for people to pull together their lives at work, at home, at church and at play.”

In the midst of this search, says Laura Nash in *Church on Sunday, Work on Monday, they are particularly drawn to spirituality in its many forms, hoping for self-awareness, meaning, moral goodness and effectiveness in their vocational activities. Unfortunately, people are not turning to the congregation for help but “are making it up as
they go along, relying on authorities outside their religious tradition, and hoping for a cognitive leap of faith between these frameworks and their religious beliefs."

Traditional mainstream religion appears to have failed to deliver on the desire for experiential personalized ways of knowing God in one’s work, Nash writes. “And so these folks are looking for ways to live their Christian beliefs and values at work as they do at home and at church, and yet when they look to the church for guidance, they often find one of two responses: clergy who are indifferent to the idea or, more specifically, are wildly interested, but stumped as to how to begin.”

“If ever there was a time for Lutherans to step up to the plate, it’s now,” said Fortin. “People are taking a little bit of other faiths to fashion a belief system that encompasses their whole life.

“But here we are, a theology that specifically speaks to this notion of the priesthood of all believers, that all are called. We all have an opportunity to serve God. We all have a birthright gift built within us, says Parker Palmer, that needs to get out, that wants to be released, to get the freedom to serve in a way that we, as individuals, when we’re in the midst of our calling, feel we’re in the groove."

“My question is: How can congregations better resource to equip and send members into the world? How can we equip the young so they’re not spending the second half of their lives trying to find the significance they may not have found in the first half?”

Jack Fortin, executive director, Center for Lifelong Learning

Born out of Luther Seminary’s strategic plan

A lot of thought went into the creation of CenteredLife-CenteredWork.

Luther Seminary spent two years of prayerful consideration, seeking the counsel of laypeople, alumni/ae, board members, pastors, faculty, staff and students in developing its current five-year strategic plan. The plan called for a vision for Luther Seminary to “function as a missional community by increasing the capacity of congregations to help their members discover their calling and gifts in order to live faithfully in their daily lives.”

A former Luther Seminary board member, Fortin was called to become the executive director when it became clear his vision and Luther Seminary’s were the same: to equip and inspire the people of God for personal vocations and ministry lived out in their workplaces, homes, communities and congregations.

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Fortin has assembled a team of people with many years of experience in the field of vocational and career development to create tools and resources to aid congregations in helping individuals discern their life callings.

**So, how does CL-CW work?**

Congregations working with CenteredLife-CenteredWork begin in an assessment phase. Members are invited to participate in a survey that measures how they view their church’s efforts to equip them for the world. A facilitator trained at the Center for Lifelong Learning administers the assessment tool.

The leadership of the congregation and the CL-CW staff then use the results to choose resources and create experiences that will help unlock the personal and organizational callings of everyone in the congregation.

The CL-CW staff is quick to point out that CenteredLife-CenteredWork is not the next new “program.”

“My sense is that it’s not revolutionary, but evolutionary,” said Sally Peters, who, as pilot project director, administers the survey.

It has to have sustainability or it won’t be effective, she continued. “It’s a change in focus. It’s not about bringing people into the church. It’s about equipping and sending people out.

“Ministry should be seven days a week in the lives of all in the congregation. That’s about change; that’s not a program,” she said.

Peters has found that for congregations, taking the survey is an education in itself. “As I talk about it, I see a light go on. For some there is a revelation that that they are truly called. For others it is an affirmation of what they are already doing.”

The pilot congregations have quickly recognized the need to dig into the assessment data to uncover what it means specifically for the congregation, Peters said.

For example, the assessment may show that members don’t know each other very well. The first step in ministry in daily life may be to find out parishioners’ vocations, then encourage people with like vocations and interests to create small sharing groups.

The assessment looks at areas of strength as well as growth. Peters recommends congregations use this information to build on their strengths.

“So, if worship is a strength, then, how do they use worship to talk about vocation?” she said.

“I don’t think [examining the data] needs to be rushed—it needs to be considered. It’s about taking the next step. Making it a part of who they already are.”

By June of 2003, the CL-CW staff will have the results of the 40-congregation pilot stage well in hand and will be ready to expand to other interested congregations.

**Learn more, visit the CL-CW Web site**

To learn more about the the entire CenteredLife-CenteredWork process, find out about upcoming events, and resources to read up on ministry in daily life, visit the CL-CW Web site at www.luthersem.edu/clcw/ or www.centeredlifecenteredwork.com.

“Ministry should be seven days a week in the lives of all in the congregation. That’s about change; that’s not a program.” Sally Peters, pilot project director

Does your life feel compartmentalized or fragmented? Have you ever felt a disconnect between Sunday and Monday? Between what you do on Monday and your God-given gifts? Check out one of the top 10 resources to explore your calling—individually or with a group from your congregation (www.luthersem.edu/clcw/).
Certificate programs open new avenues of theological learning

Luther Seminary has created three new certificate programs that will be offered beginning the fall of 2002.

The certificates include youth and family ministry, outreach and discipleship, and congregational care ministries.

They were developed for those who want a deeper theological perspective of their work, but who are not necessarily looking for a degree, said Paul Berge, associate dean of specialized ministries, and professor of New Testament.

The certificate programs are set up as a flexible means for today’s busy professional to receive a graduate-level theological education.

With just eight classes needed to complete a certificate program, a full-time student can complete the certificate in as little as a year. By taking a course a semester, a student can earn the certificate in four years.

All of the curriculum’s four core courses are offered online. For the four remaining electives, the entire catalog of classes is available to complete the certification.

The certificate program in youth and family ministry is designed for people who are interested or already active in a ministry to young people and their families in either a church or para-church youth organization. The program is coordinated with Youth Leadership, Inc., and includes field work components that assist the student with the integration of theology and theory with experience in a ministry setting.

The certificate program in congregational care is for people who are interested in deepening their theological knowledge and leadership skills for a ministry within a faith community. A student may concentrate in pastoral care ministry, ministry with the aging, parish nursing or health ministry, or choose a combination of courses in these areas.

The certificate program in outreach and discipleship is designed for people who are interested in deepening their theological knowledge and leadership skills for an outreach ministry of a faith community. A student may concentrate in urban ministries, rural ministries, educational ministry, mission and leadership, or ministry in daily life, or choose a combination of courses in these areas.

Don’t miss this Kairos class, April 15-19!
The Missional Church: Guiding God’s People in Turbulent Times

These are turbulent and troubling times. Uncertainty has led many to reflect more seriously about their lives with family, church, community and in their work. Unfortunately, the church is often one of the last places individuals turn to for support in their quest to connect their faith with their daily lives.

Pastors need strong, practical resources that connect with their parishioners and are consistent with their theological and confessional understandings of the mission of the church.

Join us for a Kairos class, April 15-19, and explore how your congregation can become a place where individuals are supported and encouraged as they uncover their gifts and are equipped and sent to carry out God’s work in the world.

Four outstanding teachers will present this Kairos class:
• Jack Fortin, executive director, Center for Lifelong Learning
• Diane Jacobson, professor of Old Testament
• Marc Kolden, dean of academic affairs, professor of systematic theology
• David Tiede, president, professor of New Testament

Tuition: $180  Contact hours: 20

For more information or to register go to the Web site (www.luthersem.edu/lifelong_learning/kairos/courses.shtm) or call 651-641-3416.
This is a time of great joy for us here at Luther Seminary, this annual convocation,” said David Tiede, Luther Seminary president, as he opened the mid-winter event in January to a packed house in the Chapel of the Incarnation.

“Last year we began to change the focus of Convocation from a time of reunions to a Convocation of ministries,” Tiede said.

This year’s theme, “Following Jesus: Congregation as Teaching & Learning Community” was the second in a series of three convocations based on “the great message of our Lord” to preach, teach and heal, according to Tiede.

Last year’s event, which focused on healing, “was an amazing experience because of all the ministries that showed up,” he said.

“This is also a chance for us here at Luther Seminary to hear from you what is happening in this great time of apostolic mission and ministry.”

Keynote speakers Dr. Walter Brueggemann, Dr. Mary Hess and Dr. Darrell Guder opened the first plenary session with an informal discussion on the conference theme: “Rescripting the Church’s Learning and Teaching in Changing Contexts.”

Each spoke autobiographically about their growth in understanding and practice as related to the theme. The trio then discussed overall concepts and objectives for the conference.

Brueggemann is the William Marcellus McPheeters Professor of Old Testament at Columbia Theological Seminary, Decatur, Ga. Well-known as a theologian, author and lecturer, his interest in interpretation drives his Old Testament studies.

Hess is assistant professor of educational leadership at Luther Seminary. She is also director of the privately funded Religious Education and the Challenge of the Media Culture Project.

Guder is the Henry Luce Professor of Mission and Ecumenics at Princeton Theological Seminary, Princeton, N.J. He is noted for his teachings and writings that help equip evangelists to bring the Gospel of Jesus Christ to people of the 21st century.

The trio discussed the growing biblical illiteracy within the church.

Biblical texts need to be put in a setting that helps them come alive, Hess said.

Brueggemann views “the Bible as oral performances of utterance,” based on Romans 4. “The God of the Bible inhabits the text and doesn’t live anywhere else … We have to recover our nerve. The Bible is presented in such insensitive ways, it’s like memorizing license plates.”

“We become so accustomed to the scripts, we don’t even hear them anymore,” Hess said. Shows like West Wing and The Simpsons offer “some of the
most provocative biblical encounters on television.”

The “reclaiming of Sabbath” is also important, especially for workaholics, she said.

“We are talking about church as a very different kind of community within our society,” Guder said. “The American mission field is probably the most difficult place out there today.”

In her plenary session, Mary Hess used mixed media to address “Rescripting Christian Education as Performative Practice.”

She showed footage of an address by President George Bush and performances by prominent entertainers at two events held in response to the terrorist attacks of Sept. 11. Both were televised events that enlisted powerful feelings and shaped people’s senses.

“Both were vivid and compelling examples of religious education. We in communities of faith are facing an adaptive challenge,” she said.

Hess described two models of teaching and learning. The more traditional one is linear where information tends to be transferred from an expert to the listeners. The other model is collaborative with the subject at the center, at the heart of the process.

Jesus taught with the community gathered around him, she said. The people were hungry for knowledge and it changed them. Biblical witness—the text and our ongoing relationship with it—are at the heart of this model.

“Teaching and learning communities can be reinvigorated by having at their heart ‘the great thing’ that is the biblical witness. There is a center around which we gather.”

Hess called for a shift for more collaborative models of learning, for the need to improvise and for the need to know the script deeply within our very being.

“We live in a perpetual state of blur ... We need to learn to navigate in consistent white water. People are more familiar with mass-mediated culture than with the biblical context.”

There is a need to learn our script, practice it and perform it in multiple contexts, she said.

“To inhabit a different script within a familiar sphere, there is an adaptive challenge: we need new models. We need to shift and transform our faith. Living in this way requires attention to the paradoxes without being overcome by them.”

“Rescripting for a Fresh Performance Midst a Failed Script” was addressed by Walter Brueggemann in his plenary session.

As Christians we are called to an alternative way of life with “a normative narrative memory that must be learned, reiterated, inhaled and embraced.”

In regard to baptismal education, “We ought to practice saturation education,” Brueggemann said. “The crisis is that parents do not know the story well enough to communicate it at saturation level.”

Historical criticism has tried to explain too much, Brueggemann said. Instead, “church education should be nurturing our capacity to be haunted by the holy hiddenness of God ...”

He used Genesis 18, 24 and Exodus 32 as textual examples to support his point: “What a waste to explain those texts ... rather to invite ... to be awed and bewildered.”

While there are problems in the relationship of narrative to commandment in the Pentateuch, “miracles summon people to a different way of life” where people follow the commandments out of glad obedience.

Church education should “emancipate people in a way that is commensurate with miracles.”

Brueggemann’s overall purpose is to call attention to the script entrusted to us for rescripting which involves “the best procedures of liturgy, preaching, teaching and pastoral care.”

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“This script turns out to be an alternative way of life. We’re being seduced by bad melodies [in contemporary culture] but our baptized hands revert to Sister Miriam … Our baptized lips sing with Sister Sarah … Our baptismal bodies dance with the kingdom of the saints....

“Dear brothers and sisters, nobody’s got a script like this one!” Brueggemann ended his talk.

In “Rescripting the Missional Mandate of the Church,” Darrell Guder drew together themes from the other sessions into his final plenary. He agreed that while Christendom is still the dominant script for western mainline churches, “it’s clear that it’s over—except in our minds and attitudes.”

Guder called for participants to think “about the missional mandate of the church and the problems that challenge us when we begin to take that rescripting seriously—especially in the life and practice of the local congregation.”

A range of “rescripting offers” include an emphasis on church growth as technology, North American indigenous churches and restoration of the church to its former protected position in society. Some projects opt for mission programs of social action and consciousness-raising, but have problems with evangelism.

Many now view the idea of mission as “inappropriate in a world of religious pluralism, in which truth claims and creedal conviction must give way to mutual respect and tolerance. The aftermath of Sept. 11 has certainly raised hard questions about our new multi-religious landscape—questions most people, whose thinking is still largely shaped by Christendom assumptions, are ill-prepared to deal with.”

“My hunch is that the linked themes of this convocation focus us on the crucial issues that must be engaged if this rescripting is to happen in ways faithful to our calling. The challenge has to do with what it means to follow Jesus, and how that should happen in the context of the congregation as teaching and learning community.”

Mission is more a verb than a noun, “an ongoing event, something that is happening,” Guder said. (The word “mission” is derived from the Germanic “sending.”)

“The theology of the Missio Dei, the mission of God, has taught us that God is the one who sends, that his sending is rooted in his compassion and healing intentions for a broken creation, and that his purposes are made known through those whom God sends, the people of God’s mission and supremely through the Son whom God sends.”

The current christological nervousness in the face of religious pluralism is a challenge to be addressed to be faithful about our missional mandate, Guder said.

“But we cannot be or become a missional church if we are not persuaded that our call is about following Jesus … Missional teaching and learning are community functions.”

**Save the Date!**

The 2003 Mid-Winter Convocation will be held January 8-10.

"Following Jesus: Congregation as Preaching Community" with the Rev. Dr. Craig Barnes, senior pastor, National Presbyterian Church, Washington D.C., and the Rev. Susan Briehl, pastor in the Evangelical Lutheran Church of America, Spokane, Wash.

**Watch for your Convocation Brochure in September.**

**Space: the Convo conundrum**

For the first time in its more than 70-year history, registration was limited this year.

The reason? A blessing of abundance.

“While we’re thrilled so many people wished to attend Convocation, our first priority was the safety and comfort of the participants,” said Peter Sethre, director of continuing education. “Since our facilities can only accommodate a set number of people, we realized we needed to limit registration. We apologize for any inconvenience.”

Sethre’s solution? “Register early!”

**Didn’t make it to Convo? Tapes are available**

Audiotapes of the primary convocation lectures are available for $25 per set. Tapes of the lectures plus the worship services are $30 per set.

To order, contact Lynne Moratzka at 651-641-3419 or via e-mail at lmoratzk@luthersem.edu
The Alumni/ae Council welcomed Pastor Mark Reitan from Lynnwood, Wash., as this year’s Alum in Residence. He was on campus the week of March 11-15.

The Alumni in Residence Program invites alums to share their experiences, insights and expertise with students and also discuss the kinds of seminary experiences that were most helpful to them in their work. There has been very positive feedback from faculty members who have engaged an alum in their classes. The program was re-instituted in 1998 after a 20-year hiatus.

Reitan served congregations in Minnesota and Arizona before coming to his current position at Trinity Lutheran in Washington. Those who nominated Reitan describe him as “a careful theologian and a sensitive, caring pastor.”
Called & sent to preach the gospel

New Preaching Scholarship honors retired homiletics professor Sheldon Tostengard

For 20 years Professor Emeritus Sheldon Tostengard ingrained in his students the important elements of preaching: biblical preaching, sermon structure and delivery. He did this with straightforward conviction, graciousness, and with an engaging sense of humor.

Five years after retirement, he still hears from former students who say they often think of him while they’re writing their sermons.

To honor Tostengard’s years of exemplary teaching and the profound affect that he has had on a generation of Luther Seminary graduates, Luther Seminary has established The Sheldon Tostengard Preaching Scholarship. It will provide financial assistance to one or more master of divinity seniors while simultaneously recognizing and encouraging a strong commitment to helpful biblical preaching.

A passion for preaching

Tostengard retired in 1997 due to health concerns, but he continues to use his gifts of preaching and teaching in congregations.

He is passionate about preaching, and sharing the gospel above everything else. “The seminary students’ goal of preaching is the gospel. It is the true treasure of the church,” he said. “Preaching the gospel is hard, way harder than you think. It’s not standing on the corner saying ‘Jesus loves you.’”

And it’s more than simply offering a “pastoral perspective” on the state of the world, based more on law than gospel, he said. “If you don’t preach biblically, you preach your own values and opinions.”

“He is known for saying, ‘Law sounds like whiny exhortations,’” said Michael Rogness, professor of homiletics, of his former colleague.

Another saying known to many of his students: “A bad sermon is like being nibbled to death by ducks.”

“Martin Luther believed the pre-eminent thing a pastor did was preaching, even above the sacraments,” said Tostengard.

Rogness described Tostengard’s teaching style as “thoroughly Lutheran, with sparkling humor. He was really good at giving helpful comments to students without making them sound too bad, and encouraged through humor.”

Tostengard’s lectures continue to teach and encourage students. Rogness said he took detailed notes of Tostengard’s classroom lectures in

No stranger to the pulpit: Professor Emeritus Sheldon Tostengard
order to impart the same information to future seminarians.

A shared mission

Tostengard’s passion for good preaching is mirrored in Luther Seminary’s 2000-2005 strategic plan, which made preaching a priority. “Our vision is to excel in the areas of biblical preaching and worship, and congregational mission and leadership in preparing a new generation of ‘missional pastors,’” the plan states. “These pastors will be able to strengthen the lives of congregations and lead them to engage their contexts in witness and service.”

In 2001, major gifts consultant Pastor Gerry Rafftery contacted the Tostengard family about establishing the preaching scholarship. “As Luther Seminary begins to focus on the creation of a Center for Biblical Preaching, I have had the opportunity to listen to a multitude of pastors give thanks for the influence of Sheldon Tostengard on their preaching style and content,” he said. “In thanking for Sheldon’s gifts a number of alumni/ae have asked about creating a scholarship in his name to be given as an encouragement for others to continue as helpful, biblical preachers.”

Tostengard and his family are honored that the seminary has chosen to create the scholarship in his name and have expressed an interest in taking an active part in the scholarships growth with both current and deferred funds.

Rafftery hopes the amount will grow quickly to the minimum level of $25,000 for an endowed named scholarship.

He also hopes Luther Seminary will be able to award the first scholarship this May.

The homiletics faculty will choose the recipient from students of the middler (second-year) class based on merit as one who exhibits promising capability as a helpful biblical preacher.

“The challenge is, we need a dozen [scholarships],” said Rogness, stating that there are many excellent candidates.

Did you know?

Gifts from individuals support 40 percent of the seminary’s annual budget. Thank you Luther Seminary supporters!

A fast fact from the Luther Seminary Sustaining Fund.

More on Muslims and Christians in GMI’S Global Vision

The latest issue of Global Vision (Epiphany 2002), the Global Mission Institute’s seasonal newsletter, has a helpful Q & A section on Christian/Muslim relations and explains why Luther Seminary offers an Islamic Studies program.

Visit the GMI Web site at www.luthersem.edu/gmi/ and click on Global Vision.
A Lilly Grant allows Luther Seminary to research and implement innovative ways for people to experience theological learning in many environments.

**The first in a series of three articles**

When a master of divinity (M.Div.) or master of arts (M.A.) graduate leaves Luther Seminary, the avenues of ministry are many and varied. It may be in an urban, suburban or rural setting, in another country, in a large or small congregation, or not in a congregation at all.

How to adequately prepare current and future church leaders for such diversity is the aim of a five-year project focused on developing contextual leadership at Luther Seminary.

Funded by the Lilly Endowment, the project is the brainchild of Craig Van Gelder, professor of congregational leadership.

Randy Nelson, director of contextual education, now heads the team that leads the project into implementation through a three-prong Contextual Leadership pilot program that includes:

- Contextual learning for first- and second-year master of divinity students, and possibly master of arts students, spearheaded by Troy Stack-Nelson.
- A distance site strategy, led by Rod Maeker, cross-cultural director, who is setting up regional areas for people to study through Luther Seminary without being on campus. This will utilize online and other communication technology.
- Specialized internships headed by Kari Fedje Rasmus.

**“Twin Cities Strategy” leads off contextual leadership pilot**

A pilot project for contextual learning in the Twin Cities area is already underway.

Eighteen parishes, 18 first-year M.Div. students and three faculty members have volunteered to take part in what is known as the Twin Cities Strategy. Three pilot “clusters” of six congregations each represent the inner city, first tier suburbs and outer suburbs.

There’s a reason the clusters are in different areas of the Twin Cities. “[The participants] are all learning within a context,” said Stack-Nelson, director of the Twin Cities Strategy. “This is where theology gets done. Each cluster is different. We want students, pastors and faculty to wrestle with how ministry differs within various contexts. There is more input and a wider variety of experience than in the old contextual education model.”

Students are assigned one of the congregations as their contextual education site. They are expected to attend worship and involve themselves in church activities. While this contextual education component is a current requirement for all M.Div. and M.A. students at Luther Seminary, the clusters are unique because they bring the pastors, students and faculty member together the first Wednesday of every month for intentional conversation.

Each cluster meeting has a lead pastor, plus a faculty member in attendance. The faculty member also serves as the advisor of all of the six students in that cluster.

The purposes of the cluster meetings are four-fold, said Stack-Nelson. They:

- provide a forum for exploring what concrete contexts of ministry teach;
- engage the theological insights that emerge from, and are provoked by, our experiences of congregational life;
• expand the capacity of students, pastors and faculty members to form learning communities; and
• foster creative ways of interpreting the seminary to the congregation and the congregation to the seminary.

The monthly cluster meeting usually lasts two hours and uses a curriculum put together by a group of pastors and faculty in the spring and summer of 2001.

This clustering is not completely new to the seminary and area parishes. There was a similar program in the mid-80s. But pastors found themselves too busy to actively attend to the model, and it faded away, Stack-Nelson said.

“Now it is a far more intentional conversation,” he continued. “It’s more tied into our curricular strategy; the whole grant process came out of Luther Seminary’s strategic plan ‘Serving the Promise of Our Mission’ with the aim of answering the question ‘How do we do what we say we do?’”

**Students, pastors, faculty glad to be a part of pilot**

“I volunteered because I liked the idea of being in a cluster with five other students and congregations. It’s not just me and my congregation, Calvary Lutheran,” said student Jo Quanbeck, who is in the urban Minneapolis cluster. “What’s been most helpful is that even though we’re in the same urban area, these are six very different churches, with six very different pastors. We see how pastors approach their work differently.”

As an example, Quanbeck has learned how each church has been affected by urban flight. “They’re old churches. The original population [that established the churches] has left, now they are seeking to find ways to shape ministry in a new community. All have done it differently, with different perspectives. We discuss these perspectives weekly.”

Hans Lee is pastor at Our Savior’s Lutheran Church in Minneapolis and the lead pastor of the urban cluster. He sees the pilot project as a healthy coming together of theological resources.

“I think that the primary reason [the pastors] are a part of this is that we care about theological education,” he said. “There’s also the hope that we would learn from each other. We have a better understanding of each other, and this has built collegiality. In this cluster we are all in close proximity with each other. In the city it’s crucial that we are aware and working with each other.

“I’ve had a positive experience. Luther Seminary has been very creative, with good leadership from Troy Stack-Nelson and the Contextual Leadership Project. It’s been fun to be a part of a team,” Lee concluded.

David Fredrickson, professor of Old Testament and a member of the urban cluster, also likes the team approach to contextual education. “It has been an interesting process learning how classroom- and parish-based learning can intersect. It’s really challenging me how I teach, what I teach,” he said.

Being the advisor of the students in the cluster has enriched their conversation outside of the cluster meetings, he said.

Quanbeck agrees. “I appreciate having [the pilot project] connected with our advisor. It allows us to make that bridge stronger between school, church and contextual education,” she said. “So often they’re separate, it gives a time and place to discuss and put into theological terms what and why we do what we do in a church.”

**Clusters will expand in 2002-03 school year**

In the fall of 2002, the Twin Cities Strategy will expand to 12-15 clusters, and involve all M.Div. students in the cluster model, said Stack-Nelson.

As of Jan. 2004, Contextual Leadership will become a permanent part of seminary education.

Stack-Nelson hopes area congregations will catch the vision for the clusters, with the help of those parishes already involved in the pilot.

“We want to help pastors and professors, congregations and the seminary, see each other as partners. We need to work together to provide the church with strong missional leaders.”

*Troy Stack-Nelson*
What is one of the programs Luther Seminary has that is so unique it draws people from all corners of the world? The Center for Aging, Religion and Spirituality (CARS). This year, several international students are studying in preparation for specialized ministries to older adults. Some of them found CARS the only option to pursue education for their ministry.

“No other school anywhere offered me anything in this area,” said Agnes Lai-Lin Yuen, of Hong Kong. “Once I got the information and learned that there was the institute of CARS with Luther Seminary, it was very simple for me: I had to come.”

Martha Baker’s home is only half a country away (North Carolina) instead of half a world, but she had to come, too. Her commitment to religion and the spirituality of the aging has inspired her for 22 years. During that time, Baker worked with aging adults in several professional capacities, from retirement communities to nursing homes. She also completed her master’s degree with a graduate certificate in gerontology. Her thesis was titled *Toward a Generational Theory of Aging*.

“When I was working on my master’s degree, the only person I read was Mel Kimble,” Baker recalled. “[He] was the person who was doing the majority of research on religion and aging. It’s such an honor to be able to come to Luther for the CARS program.”

Kimble is founder and director of the CARS. Though retired from the Luther Seminary faculty, he still teaches classes and models the commitment to ministry students of the CARS seek to develop.

Yuen, Baker and others studying at the CARS come with a strong sense of call to ministry to the aging. Sadly, they find it is often overlooked. “In my church, I think it’s like a group that’s forgotten,” Esther Sonderegger Lonmo said of older adults. “It’s almost like they are gone before they’re gone. In the church we haven’t got a concept about how to minister to them.”

A pastor of the Norwegian Lutheran Church since 1983, Sonderegger Lonmo hopes to change that. “For many years I have been increasingly concerned about how to minister to older adults, especially the ones I meet in nursing homes,” she said. “How do we best minister in a way that responds to their life situation and spiritual need?”

The void Sonderegger Lonmo identified is filled by CARS. Since 1993, it has helped equip students for creative and responsible leadership roles in ministry with aging people. The CARS curriculum includes course work and supervised experiences working with older adults. Courses cover topics including aging around the world, mental health and the aging, biblical and theological perspectives on aging and spiritual development. The center also brings students into hospices, geriatric centers and church-related social agencies that work with the aging. An approved non-profit organization, CARS provides education, facilitates research and encourages publication on topics relating to the spirit life of older adults.

“It presents a very practical theology,” said Iceland native Vigfus B. Albertsson.

Students at CARS bring diverse backgrounds, yet they share a com-
mon commitment to ministry with aging adults. They also understand the present and future need for such ministry.

“I’m keenly aware that the church needs to be prepared for the onslaught of boomers. And we’re not,” Baker commented.

Demographic trends support Baker’s claim. In 1900, four percent of the population was over the age of 65. Presently, almost 13 percent of the population is over 65, and that number is expected to grow to 20 percent by the year 2030. The implications on the church are many, affecting programs offered, church finances and the very nature of Christian communities.

“The situation in Hong Kong is very similar,” Yuen said. “It’s worldwide.”

“We’ve dealt with the aging in terms of medical and social needs, but we have not addressed the inner life of persons,” Baker said. “We have not addressed their spirituality.”

Students of the CARS are hopeful that their efforts will be multiplied in the parishes they serve. “I would like to gain enough expertise to be able to pass on knowledge to others in the church; staff and volunteers,” Sonderegger Lonmo said. “I’d like to be one of the people advocating this kind of ministry in our congregations.”

CARS courses are available to students in all degree programs at Luther Seminary: M.A., M.Div., D.Min., M.Th. and Ph.D. For more information, visit www.luthersem.edu

You may also contact the CARS c/o Luther Seminary, 2481 Como Ave., St. Paul, MN 55108, or send e-mail requests to cars@luthersem.edu

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Leaders for the 21st Century Church in Mission
New Doctor of Ministry Program in Congregational Mission and Leadership

There are substantially different challenges facing the church of the 21st century from the one just ended. One thing is clear: The church, across the country and across denominations, needs pastors who can provide theological leadership in helping their congregations reach out to their unique communities in witness and in service.

To respond to this need Luther Seminary created a new Doctor of Ministry program in congregational mission and leadership. The program prepares individuals to: revitalize existing congregations, create new ones, or provide leadership in regional judicatories, denominational agencies, and religious or non-profit organizations in North America.

“We’re very excited about this because it is serving a vital need of the church,” said Paul Lokken, associate dean of graduate studies. “The program provides additional training for pastors on how to move out into a culture that is more diverse and pluralistic than in the past. The population of the U.S. is growing but church membership is shrinking. This program is designed for individuals who are grasped by the message of the gospel and the mission of the church. There are a lot of people who need to hear, or re-hear, the story.”

In the early 1990s, Luther Seminary’s curriculum was reshaped to more directly address educating leaders for Christian communities in the 21st century world of many cultures and religions. This new program is a natural extension of the seminary’s curriculum, mission and vision.

“We are beginning to understand how North America is now a mission field,” said Dr. Craig Van Gelder, professor of congregational mission. “Christianity is alive and well but its place has changed. It used to be at the center of the culture with a very public voice. The culture no longer props up the church’s voice. We need to read this new situation theologically. How is God at work in this changing world? What opportunities are there? How can we help pastors and congregations imagine the future and respond and engage in effective ministry?”

Luther Seminary’s new Doctor of Ministry degree is the first in the country to combine a primary emphasis on both mission and congregational leadership in the same program. “We believe this new D.Min. program will help set the pace for the next decade or two in shaping missional leaders for a changing church in our emerging postmodern world”

Craig Van Gelder, professor of congregational mission

“We are beginning to understand how North America is now a mission field ... We believe this new D.Min. program will help set the pace for the next decade or two in shaping missional leaders for a changing church in our emerging postmodern world”
Charles Amjad-Ali, Martin Luther King, Jr., Professor of Justice and Christian Community, taught a course on Islam during the January term at Wartburg Seminary, Dubuque, Iowa. He and Sarah Henrich, associate professor of New Testament and associate dean, mission pastors, presented on “Called and Sent: The Radical Message of the Cross” at a tri-synod gathering in Galveston, Texas. He also presented “Tower of Babel and/or the Pentecost: Metaphors for Christian Praxis, Missiology and Theology” at the annual Multicultural Lecture at United Theological Seminary, New Brighton, Minn., Feb. 11-12.

Paul Daniels, ELCA Region 3 archivist and Luther Seminary curator/archivist, contributed a chapter to the forthcoming Alban Institute Press book, Ending in Hope: A Resource for Congregations. His chapter covers the care and disposition of records and artifacts at the time of a church’s closing.

Terence Fretheim, professor of Old Testament, has his book The Bible as Word of God in a Postmodern Age (co-authored with Karlfried Froehlich) reprinted by Wipf & Stock Publishers, Eugene, Ore.

Gracia Grindal, professor of rhetoric, just completed a commission from Good Shepherd Episcopal Church in Dallas, to write a Christmas hymn. She also published Sing the Faith: Hymns of Grace (Augsburg Fortress), a Bible study series based on five beloved hymns, including “Children of the Heavenly Father” and “O Day Full of Grace.”

Arland J. Hultgren, professor of New Testament, was a presenter at the Bishop’s Conference of the Northeastern Pennsylvania Synod in January. He and Dr. Timothy Lull of Pacific Lutheran Theological Seminary spoke on topics related to the theme “Lutheran: What Does This Mean?” In February he gave a two-part presentation on the life and teachings of the apostle Paul at Nativity Episcopal Church, Bloomington, Minn. He has also been appointed to serve as a commissioner from the ELCA to the Faith and Order Commission (North America) and will present a paper at its next meeting in Evanston, Ill., in March.

Craig Koester, professor of New Testament, presented a multimedia voyage through the New Testament at Augustana Lutheran Church in West St. Paul during February and March. He also taught sessions on the book of Revelation at Westminster Presbyterian in Minneapolis and Galilee Lutheran Church in Roseville, Minn.

Lois Malcolm, associate professor of systematic theology, served as a resource theologian (along with biblical scholar Richard Hays) for the Northeast Region meeting of the Pastor-Theologian Program at the Center of Theological Inquiry, Princeton, N.J., Feb. 3-6.

Craig Moran, associate professor of missions, provided an introduction to Islam for the Heartland Pastors Conference in Milaca, Minn., earlier this winter. On Jan. 3, he met with the Confirmation class from Peace Lutheran Church, Inver Grove Heights, Minn., to discuss religious pluralism, and on Jan. 12, he gave an intensive three-hour course on Islam at Incarnation Lutheran Church in Shoreview, Minn. He also spoke at a series of adult forums in March at St. Stephen’s Lutheran Church, Bloomington, Minn., on the topic “Getting to Know Your Neighbor’s Faith.”


Coming to a town near you:

Charles Amjad-Ali, Martin Luther King, Jr., Professor of Justice and Christian Community, will travel to England to give the inaugural address, “Christians Living in Muslim Contexts” at a conference for The United Society for Propogation of the Gospel.
Gracia Grindal, professor of rhetoric, will travel to Seljord, Norway this June to give a short presentation on “Landstad in America” in honor of the 200th birthday of Magnus Brostrup Landstad, the compiler of the Norwegian hymnal that most immigrants brought with them to America in the 19th century.

Terence Fretheim, professor of Old Testament, will give the Graver lectures on “Old Testament Foundations for a Relational Theology” at Garrett-Evangelical Theological Seminary in Evanston, Ill., on May 8.

Mary Hinkle, assistant professor of New Testament and author of the 2002-03 Women of the ELCA Bible study Grace Upon Grace: A Study of John’s Gospel, will present the study at several institutions, including: Wartburg Seminary, April 25-26; Luther Seminary, Apr. 29-30; Southern Seminary, May 3-4; and Pacific Lutheran Theological Seminary, June 11-12.

Jean Justice, ecumenical student coordinator, will be part of the faculty for the Nebraska United Methodist Cooperative School of Christian Mission in Grand Island, Neb., July 19-25. She will lead a Bible study on the book of James.


Gracia Grindal, professor of rhetoric, was “blown away” by Rebecca West’s Black Lamb and Grey Falcon: A Journey Through Yugoslavia (Penguin Books). Written just before the outbreak of World War II, this account of the region’s history and local color from the Greco-Roman period up to Hitler is “about as good a book to understand the complications of terror, multiculturalism, religious wars, and historical grudges as any I’ve read,” Grindal writes. “Her account of the assassination of Archduke Franz Ferdinand and his wife is peerless, as is her understanding of the battles of Kosovo during the medieval times.”


Lois Malcolm, associate professor of systematic theology, recommends On Christian Theology, by Rowan Williams (Blackwell, 2000), which has excellent essays on the Trinity, the doctrine of creation, christology, the Holy Spirit, and ethics, among others. Williams—currently Bishop of Monmouth, England and a former professor at the University of Oxford—is one of the more interesting thinkers in contemporary theology, she writes. She also recommends Martha Nussbaum’s Upheavals of Thought: The Intelligence of Emotions (Cambridge University Press, 2001), which presents a powerful argument for why emotions need to be treated not as alien forces in philosophical reflection but as highly discriminating responses to what is of value and importance.

Craig Moran, associate professor of missions, recently read The Fifties, by David Halberstam; U.S.A., by John Dos Passos; A Margin of Hope, by Irving Howe; Against the American Grain, by Dwight MacDonald; and Edmund Wilson’s Axel’s Castle and To the Finland Station.

Richard Nysse, professor of Old Testament, has been reading The Future of Ideas by Lawrence Lessing, a consideration of the nature of innovation and what sustains it, who owns it, and the allocation of its benefits. “Cyberlaw may not seem exciting fare, but Lessing develops accessible arguments that have implications for much more than the intricacies of copyright and patent laws.” He also finds it hard to beat a daily dose of www.elearningpost.com—a Web site providing links to information on corporate learning, community building, instructional design, knowledge management, personalization and more.
Krista Lind works to open doors for M.A. grads

by Todd Hawkins, master of divinity senior commoffice@luthersem.edu

Krista Lind may have one of the most exciting jobs at Luther Seminary. “I really enjoy hearing the variety of visions that people have for their ministries,” she said. “I learn a lot about their backgrounds and, theologically, that can open many doors.”

Lind has heard those stories, opened doors and formed many relationships with students through her work in the admissions office and as the seminary’s ELCA candidacy coordinator. This year, Lind has additional opportunities to open doors. She filled a new staff position at Luther as placement coordinator for master of arts students. She remains the candidacy coordinator, but has set aside other duties in the admission office.

Her new position came from requests of M.A. degree alumni/ae. Some graduates encountered difficulty finding suitable employment in ministry. “They said they were having trouble finding positions that they could support themselves with,” Lind said. Many students found part-time ministries, but some found it difficult to make ends meet and earn full employment benefits.

“It can be a tricky situation for M.A. students,” Lind said, adding that congregations don’t always recognize the need for specialized training in ministries of music, education and other areas of ministry and leadership in churches. “Unless you’re in the youth and family concentration, the need is not so apparent,” she said. Youth and family ministers find a more favorable job market. These concerns of graduates found their way to Paul Berge, associate dean of specialized ministers, and the placement coordinator position resulted.

Lind wants to offer M.A. students and graduates more than employment services, however. “I see my role not so much as a job matcher, but as one who trains students to find out what their skills are and where they want to serve in ministry.”

With clearer vision, she hopes they will be able to market themselves very effectively to congregations. For Lind, it’s about opening doors.

“I’ve been spending a lot of time gathering resources for students, like resume helps, as well as some discernment tools to help them clarify their call. I’m also putting together a list of Web sites and resources to help people.”

“M.A. students are prepared to do everything that M.Div. students are, except preside over the sacraments,” she said. “We have many students who are well-skilled in pastoral care, and we even have one student now who is preparing to lead worship planning.”

Lind’s concern for student placement can be heard in her voice as she describes them. “We have a student who was a CPA and brings a background in accounting. She really has a vision for helping churches be biblically faithful in how they use their...
money,” Lind explained, sharing her excitement for the student’s ministry.

Lind works with synods and congregations, as well. “You have to start locally,” she said. Part of her ministry as placement coordinator is to help synod leaders and congregations know that every year Luther Seminary graduates so many trained and talented ministers, both M.A. and M.Div. As needs arise in congregations, Lind hopes congregational leaders might turn to Luther Seminary while searching to meet needs.

Lind envisions a Web site component to help bring students and congregations together. “I hope there will be a place on our Web site where students can post themselves,” she said, “a place where people (in congregations) would go to look for candidates for their positions.” This Web service is not yet available.

Many M.A. students already have the kind of experience congregations are looking for in qualified candidates. A good number of the Luther Seminary students enrolled in the 10 M.A. programs during the current school year are already working in congregations, Lind said. They are actively involved in the ministries they have chosen to pursue.

Lind believes alumni/ae of Luther Seminary’s M.A. degree programs have a role in assisting other students. She hopes to survey graduates of the past five years to learn about their experiences since graduation. “I want to ask if they were prepared,” she said. “What did they find? Was it what they expected? What resources do they know of that might be helpful for other students?”

Lind invites comments from alumni/ae; her door is open, or you can reach her via e-mail klind@luthersem.edu

She anticipates a steady pace of work as both placement and candidacy coordinator, though she already notes a pattern: “Candidacy requires a lot of work in the fall, when students are completing essays and doing interviews. Students are more concerned about getting jobs in the spring, as graduation nears,” she said.

—Our voices will make a choir for justice and reconciliation together!”

Palestinian Lutheran Bishop Munib A. Younan made a stop at Luther Seminary Feb. 12 during a U.S. visit. He preached in chapel and answered questions during a one-hour Q & A.

Younan described the Israeli-Palestinian conflict from a Palestinian Christian perspective and urged Americans to help end the warfare through prayer, contacting Congress, and giving support through a reliable, organized source such as the Evangelical Lutheran Church in America.

Visit www.elca.org/colmideast.html, or call 800-638-3522, ext. 2639, for updates and resources to help you respond.

New St. Paul Missional Scholarships

Luther Seminary is committed to enrolling, educating and sending into apostolic mission a growing number of well-prepared, passionate leaders.

Nominations are now being accepted for 10 new St. Paul Missional Scholarships. They provide full tuition for the first year of study. Students entering the Master of Arts or Master of Divinity programs at Luther Seminary during the 2002-03 academic year are eligible.

Who should apply?

Do you know an individual who has shown their heart for God’s world of many cultures and religions in one or more of the following contexts?

• International study
• Missionary service
• Outdoor ministry
• Involvement in a mission congregation
• Serving in Lutheran Volunteer Corps, Urban and Border Servant Corps, Peace Corps, VISTA or a similar cross-cultural experience.

How to nominate

A nomination form and recommendation letter are required. Visit the Luther Seminary Web site for a nomination form, www.luthersem.edu

Nominations are due by April 15, 2002. Mail to:
Office of Admissions
Luther Seminary
2481 Como Ave.
St. Paul, MN 55108

For additional information contact Ron Olson at: rdolson@luthersem.edu or 651-641-3422.
The ‘60s


The ‘70s

Ronald Marshall, ’75, has just celebrated his 22nd anniversary as pastor of First Lutheran Church of West Seattle, Wash. Over the past two years he has published 11 articles in such publications as Pro Ecclesia, dialog, Word & World, and Lutheran Forum.

The ‘80s

Roy Harrisville, ’81, became the general manager for Fortress Press in August 2001. He also assumed managerial responsibility for Augsburg Books in December. Previously he served as academic dean at Trinity Lutheran College in Issaquah, Wash. He lives with his wife, Mary, and two children Kendra and David in Plymouth, Minn.

Kwanza Yu, ’84, serves at University Lutheran Church of Hope, Minneapolis, and is teaching a spring course at the University of Minnesota called, The Religious Foundation of Korean Culture. The course explores the assimilation of various religious and philosophical traditions and their impact on Korean history and culture. Lectures, discussion and readings examine how Asian religions such as Shamanism, Confucianism and Buddhism, as well as Christianity, have and continue to share Korean culture.

The ‘90s

Mark Tranvik, ’92, was voted by Augsburg College students as the honored faculty member in the college’s humanities division for 2000-01. This is the second time in three years Tranvik has received this award. He has taught Reformation history at Augsburg since 1995.


The ‘00s

Judy Swanberg, ’97, began her service as superintendent to the East Coast Conference of the Evangelical Covenant Church in December. Previously, she served as an interim and itinerant pastor in the Church’s Northwest Conference. She was ordained in June 2000 at the annual meeting of the Evangelical Covenant Church in St. Paul, Minn.

Thomas Glasoe, ’01, accepted a call to St. John’s Evangelical Lutheran Church in Girard, Pa. He was ordained in January at Bethlehem Lutheran Church in south Minneapolis.

In memory

Norval Hegland, ’41, died Jan. 12, 2002. He is most remembered for his faithful service to the Lutheran Church in some of its most remote outposts, his love of God, family, friends, Alaska, nature, and passion for flying. After graduating from Luther Seminary (then Luther Theological Seminary) he combined his pilot and ministry skills and served as a flying pastor in Jordan, Mont.

After World War II, Norval served a nine-point flying parish known as the Lemmon Circuit Air Parish. In a flying career that spanned 60 years, Norval flew more than six million miles. From 1951-60 he was a missionary and flying pastor while serving as superintendent of the Lutheran Eskimo Mission on the Seward Peninsula in Alaska.

He considered the establishment of Our Savior’s Lutheran Church in Nome, Alaska, to be his most sig-
significant accomplishment. The church ministered to native Alaskans who migrated to Nome from outlying villages. Norval also served parishes in South Dakota and served as professor of religion and dean of men at Concordia College, Moorhead, Minn.

He is survived by four children, five grand children, a great granddaughter and five siblings.

**Church celebrates women of Bible during Women’s History Month**

Our Savior’s Lutheran Church in Spearfish, S.D., celebrated Women’s History Month in March by examining the lives of women in the Bible. During February, families, small groups, Sunday School classes and individuals were encouraged to learn more about a woman from the Old or New Testament, and then create a written or artistic interpretation of her story. The projects were displayed in the Fellowship Hall during March so all members of the congregation could discover the important role women play in God’s story.

**Newsletter becomes outlet for members’ fears/faith after Sept. 11**

Members of Amazing Grace Lutheran Church, Lawrenceville, Ga., demonstrated how the power of the pen can facilitate healing. Members of the congregation were invited to share their feelings, fears and faith after Sept. 11. Selected writings have been printed in the newsletter each month—including a letter prayer to God written by a 12-year-old, an interpretation of a Psalm, poems and prayers.

**Clean-up has big pay-off for volunteers!**

It’s great when everyone pitches in to help clean the church … but it’s greater when you can reward your volunteers. At Central Lutheran Church in Elk River, Minn., cleaners were eligible for donated door prizes, including a gift certificate to a local restaurant and a one-day guided fishing trip. Of course, everyone received coffee, donuts and plenty of thanks.

**Church provides venues for Christian artists**

The ArtReach ministry of All Saints Lutheran Church, Cottage Grove, Minn., seeks to provide venues for Christians to share their artistic gifts, and connect with others with similar interests. Last fall, ArtReach sponsored a songwriting workshop (facilitated by a local songwriter and recording artist), an original music celebration concert and a juried art show; in the spring they will host a one-act play festival for the community.

**Even support systems need support**

As part of its mission to bring God’s presence into its neighborhood, Community Lutheran Church in Rancho Santa Margarita, Calif., has “adopted” a county social worker. The congregation provides prayer support for the social worker—with prayers for God’s presence (situational details remain confidential)—and financial support when specific needs arise. The partnership is facilitated with the Orange County Child Abuse Prevention Center.
Calendar of Events

Hein-Fry Lectures
Tuesday, April 16

“Biblical Preaching in Babel: Preaching in a Post-Christian World” presented by the Rev. Dr. Peter Gomes

Three lectures will be presented by the Rev. Dr. Peter Gomes, Plummer Professor of Christian Morals and Pusey Minister in the Memorial Church, Harvard University.

Gomes has been named one of the seven best preachers in America by Time magazine.

Chapel service at 10 a.m., lectures at 10:30 a.m. and 1 p.m., Chapel of the Incarnation.

The Hein Fry Series is free and open to the public. For more information, call the communication office at 651-641-3451, or visit the Luther Seminary Web site at www.luthersem.edu

The Rev. Dr. Peter Gomes

The Luther Seminary
FRIENDS Annual
Spring Program
and Luncheon
Saturday, April 27

Olson Campus Center from 8:30 a.m. to 1 p.m.

This year’s gathering will feature Minnesota author and illustrator, Warren Hanson. He will present an energizing program of readings and songs. Following the program he will be available to sign copies of his books and CDs. The FRIENDS will also hold a silent auction. Tickets are $15 per person. Reservations are due by Tuesday, April 23. Call Alice Johnson, (651) 631-1038 or LaVerne Burntvedt (612) 729-9084 to purchase tickets. Proceeds from this event will benefit the FRIENDS Endowed Student Scholarship Fund.

Warren Hanson

Golden Reunion Gathering
Wednesday, May 8

Events include special chapel service, luncheon and fellowship. Call 651-641-3419 for details.

Annual Heritage Society Dinner and Service
Wednesday, May 8

Two dinner seatings plus service featuring Dr. Sarah Henrich, associate professor of New Testament and associate dean-missional pastors, preaching on “Filled with Skill to Do Every Kind of Artistic Work.” Watch for invitations in March. For more information call 651-641-3510.

Commencement
Sunday, May 26

3 p.m., Central Lutheran Church, downtown Minneapolis. Preacher: Father Frank Forliti, St. Olaf Catholic Church, Minneapolis.

There’s still time to enjoy devotionals via e-mail

Sign up to receive Lenten devotionals via e-mail by visiting the Luther Seminary Web site: www.luthersem.edu

PREVIEWS 2002

Now two times the fun! April 23 & 25

Because of its popularity, Luther Seminary and co-sponsor Mount Olivet Lutheran Church, south Minneapolis, are offering Previews two times this year, April 23 and 25. Previews is a day-long event that gives youth in your congregation a “preview” of seminary life. It includes lively discussions with seminary faculty and students, campus tours, door prizes and more. For more information, call 651-641-3419 or visit www.luthersem.edu/previews/. Advance registrations are required.
Luther Seminary wins the gold!
Ad campaign garners a top award in competition

It’s not an Olympic medal, but to educational organizations, receiving recognition in the Annual Admissions Awards can be just as heady.

Luther Seminary won a gold award for its new advertising series "God Speaking to You?" (above). The seminary placed first in the Magazine Advertising/Series category for schools under 2,000 students.

The Minneapolis advertising agency of Schultz Ward Prentice created the ads.

Maria Thompson, director of communication at Luther Seminary, served as producer.

The Admissions Advertising Awards is sponsored by Admissions Marketing Report and is the largest educational advertising awards competition in the country. This year a record of more than 2,000 entries were received from 900 colleges, universities, secondary and graduate schools.
Luther Seminary educates leaders for Christian Communities
+ called and sent by the Holy Spirit
+ to witness to salvation through Jesus Christ
+ and to serve in God’s world.

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Melinda Melhus
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Luther Seminary, the largest of the eight seminaries of the Evangelical Lutheran Church in America (ELCA), is accredited by the Association of Theological Schools in the United States and Canada and the North Central Association of Colleges and Schools. It is a part of the ELCA’s Western Mission Cluster, along with Pacific Lutheran Theological Seminary.

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