The words are not alone: biblical preaching and worship at Luther Seminary

Excerpted from President David L. Tiede’s Mid-Winter Convocation Speech

In the listening processes leading to our strategic plan, people all over the church identified preaching as the most important strength they expected from Luther Seminary. The more astute emphasized biblical preaching. Pastors and a few lay leaders went all the way to biblical preaching and worship!

To accomplish this work the church needs from us, we need four kinds of help from you.

1. We need faculty. We are blessed with one of the finest biblical faculties in the world. Looking ahead, we are facing a succession in faculty leadership in both preaching and worship. Can you help us find the leaders to call to this work? Our faculty is also beginning a consultation on the future of worship. We will be inviting your counsel.

2. We need financial support. We must raise 45 percent of our budget every year from gifts and grants. We are grateful for the investments so many of you have made in current support and in estate gifts. Perhaps you can help us build endowments for biblical preaching and worship, or assist us in finding those who can.

3. We need seminarians. The Apostle asks, “How will they hear without a preacher?” Please send us the women and men with the gifts and commitments to be the next generation of biblical preachers and worship leaders. And pray for them. You know well, this is challenging work.

4. With you we also need to listen to what the Spirit is saying to the Church.

Four convictions
What does it mean to be Luther Seminary at worship in an apostolic era of the church? What is the public “case” the tradition makes in its public worship?

Let me offer four convictions that undergird our witness. None is sectarian or uniquely Lutheran. But these are basic to our tradition, even distinctive in our confession. All are dynamic in their witness to the mission of the living God in a world of many cultures and religions. Together they point toward the future of biblical preaching and worship at Luther Seminary.

The convictions are simple to state because our theological tradition is clear.
I. The Scriptures bear Christ to us.
II. God loves sinners.
III. God loves the world.
IV. The words are not alone.

Scriptures bear Christ to us
Biblical scholarship is at the heart of Christian leadership. Maybe the word should be simply “Bible study.” Not everyone will be a scholar like Professor of Old Testament Terence Fretheim. But I use the term “biblical scholarship” because at Luther Seminary we conscript our scholarship to the service of missional leadership. Our interpretation serves the gospel of Jesus Christ. When you hear our faculty preach or read Fretheim’s passionate exposition of the suffering of Israel’s God, you get it.

Biblical scholarship is also the right word because our graduates, ordained and lay, will be Christian rabbis in thousands of missional communities, turning enclaves outside of themselves, leading God’s people wisely into the story.

God loves sinners
Biblical Preaching and Worship are counter cultural. The Christian community knows about sin, death and the power of the devil.

Christian communities turned in on themselves don’t really want biblical preaching and worship, because God’s love of sinners may at first insult them. “Those who are well,” said our Lord, “have no need of a physician, but those who are sick;
Where will your next pastor, youth leader or pastoral musician come from? Could he or she be right under your nose?

You now have an exciting tool to help you to encourage those with gifts for ministry—a CD-ROM. “This is a marvelous tool that allows people to look inside the seminary and search inside themselves,” said Dr. Rolf Jacobson, assistant professor of religion at Augsburg College.

The CD is designed to unleash the imagination of those with gifts for ministry. It is full of student, faculty and alumni/ae stories in video, text and photos. It answers questions like:

- What is ministry like?
- Why would I want to pursue a call to ministry?
- What are the ways I can serve—lay and ordained?
- What is seminary like?
- Why should I go to Luther Seminary?

Wondering what “gifts for ministry” might look like? Here are some, but by no means all, traits to look for.

Individuals who:
- Have faith in Jesus
- Care for God’s people
- Are able to think critically
- Are, or have the potential to be, leaders
- Are involved in their communities
- Are interested in ministry

They might be actively involved in the church youth group or lay ministry, or might not. Let the Spirit guide you as consider who to encourage.

To order your free copies of the CD-ROM, go to www.luthersem.edu/CD. All you need to view the CD is a PC with a CD-ROM drive (available on most newer computers).

Know anyone with the gifts for ministry? Give them Luther Seminary’s new CD-ROM!
Biblical Preaching (continued)

I have come to call not the righteous but sinners to repentance.”

Justification by faith is not a right or a human dogma to be enforced. It is the work of God, over, against and in spite of our sin. It calls the church to repentance, to turning toward God and God’s love for outsiders. It breaks open the enclave, pressing the Christian assembly beyond itself to new neighbors. God has brought the world of many cultures and religions to our door. The mission is here.

God’s love for sinners gives the church a whole world in which to serve. All who enter and leave the worship assembly are sinners, now also saints in the mercy of God. We have unity with all people, especially those in trouble, in sorrow, in addictions, in painful family systems. That’s a lot of people.

Justification is the great under-developed Lutheran conviction for church growth.

God’s love for sinners is embodied in communities of compassion. Whatever else the Lutheran tradition advocates, may its faith be anchored in the conviction that “while we were yet sinners, Christ died for us.” We never get beyond that!

God loves the world

Some of our friends have wondered if all of our talk about “mission” at Luther Seminary means we are abandoning our Lutheran identity. We think not! But this work must be disciplined by our confession, and our public worship too!

We live in the era of the decline of Christendom, i.e.: the legal and cultural privilege of the church in Europe and North America is past. We also live in the time of the rise of world Christianity, i.e.: the new majority of Christians in the world comes from the southern hemisphere.

The old worship wars are bankrupt and self-defeating. Contemporary and traditional worship traditions alike must be judged by their capacity to bear Christ. Lutheran worship is not merely the perpetuation of European practices. The Lutheran churches of Africa and Asia point us again to our apostolic confession. Lutheran preaching and worship communicate the missionary convictions of the gospel, God loves sinners and God loves the world.

“As Martin Luther confessed, ‘God’s Word is never without God’s people.’ Because God loves sinners and because God loves the world, the words are not alone.”

The words are not alone

Some people have thought I intended to take a jab at the “Word Alone” movement by my title, “The Words Are Not Alone, Biblical Preaching and Worship at Luther Seminary.” No, I share their deep commitment to the rallying cries of the Reformation: Faith Alone, Grace Alone, Scripture Alone, Word Alone. But even in the polemical debates where these watch words scored their points, then and now, “Word Alone” always meant “Word and Sacrament,” spoken and physical word. Thus the Lutheran Reformation never reduced the gospel to mere words. The theology of the cross testifies to the palpable incarnation. As W.H. Auden once said, “Only the unscarred and overfed enjoy Calvary as a verbal event.”

This is also the basis for Lutheran love of art, architecture and music—Gregorian chants, Bach’s chorales, the motets of Schütz, the college choirs and the folk hymns of John Ylvisaker. We love it all, accompanied by organs, orchestras, folk instruments and percussion. Have you noticed the spectacular modification which Anton Armstrong has brought to the Christiansen tradition at St. Olaf? The missionary hymns have come back from Africa and the Caribbean with rhythm. As our Professor of Church Music Paul Westermeyer declares, “The job of the church musician is to help the people of God sing.” Our musical heritage is not stingy or pinched, but we want the music to be alive, the choruses harmonic and God’s praise to be melodic.

The words are not alone because this is a love story. God loves sinners, and the Messiah touches the outcasts. The compassion of God is not an abstraction, but an embodied practice. The children sit in the pastor’s lap and the hospice nurse teaches the Stephen Ministers to hold the hands of the dying and sing to them. The liquid words of the water pour over the uncomprehending infant, and the Alzheimer patient still extends his tongue to receive the Lord’s Supper.

And the faithful bear these words, spoken and visible, to the world in need. As Martin Luther confessed, “God’s Word is never without God’s people.” Because God loves sinners and because God loves the world, the words are not alone.

We are hopeful for biblical preaching and worship at Luther Seminary. The conflicts can be fierce here, too, but this seminary is a window into a vital tradition, and we are equipping leaders for an era of apostolic mission because God’s love for sinners and the world is a mission worthy of praise.

STORY First Quarter 2003
Convocation explores the calling that congregations have to proclaim the good news

What does it mean to proclaim the good news of Jesus Christ to a world hungering for spiritual sustenance? Is it only the work of preachers, evangelists and missionaries? According to the presenters at Mid-Winter Convocation 2003, the answer is we are all about the business of proclaiming, and congregations as a whole have a particular responsibility and opportunity to witness.

With frankness, vivid storytelling and humor, plenary speakers the Rev. Susan Briehl and the Rev. Dr. M. Craig Barnes, both ordained ministers and respected authors, laid out how we proclaim and to whom.

Proclamation is also more than the sermon, she continued. It comes through “careful tending of the whole of liturgy—hearing, speaking, singing the word, the tasting and the sight.”

But a proclaiming community is shaped always by God’s word, “for we are people of the book,” Briehl said. “We need to wrap people in stories of faith to bind us together and make us one body in Christ Jesus until the stories are knit into our bones.”

Through our Sunday assembly, we become a congregation in which Christ has been sunk into ourselves, and is known by heart. “We bind one another in the name of the Holy Trinity through Holy Baptism,” Briehl said.

She reminded participants that “we are wounded people of a wounded Lord. Proclamation comes out of our wounds, our failure.”

A proclaiming community is always sent home, she continued, “sent into the world of the wounded, with our wounds now healing.”

Preaching to nomads

As congregations, to whom are we proclaiming? In his plenary sessions Barnes told participants we are “preaching in the wilderness” to a new lost tribe he calls “nomads.” They are the generations of the past 30 years, those whose travel has never been barred by an Iron Curtain, who move fluidly from job to job, place to place, never really putting down roots.

They also have no clear concept of what home is, neither physical nor eternal, Barnes said. In an attempt to find some centeredness in their lives, their “axis mundi,” they are willing to try out a multitude of religious and spiritual practices.

“Now, people have comfort and security, but no axis mundi. They are always in crisis. When not in crisis, they’re bored. People are wandering into church because ‘maybe this spiritual thing will help’,” Barnes said.

Once in church, nomads prefer preaching that is about a felt, personal need, he continued. “Nomads love to be touched, deeply, because they have enormous yearnings they have yet to fulfill.”

The preacher, then becomes a sort of wilderness guide, said Barnes. “Don’t tell nomads that church is their new home. Church is not heaven. Church is where the longing of heaven is renewed. They need to be reminded that they are not wandering aimlessly as nomads. They are sacred pilgrims. The old life of slavery is behind us. It’s easy to get lost in the desert. This is where people need pastors. We think it’s our job to get

“The congregation becomes proclamation when it hears the Word. We need to hear before we can speak and live.” Susan Briehl

“We need to help nomads, transformed into pilgrims, walk with God.” Craig Barnes

The whole congregation proclaims

Briehl described the very act of coming together in worship as proclamation. “The congregation becomes proclamation when it hears the Word. We need to hear before we can speak and live.”

STORY First Quarter 2003
people to the promised land. That’s not the case. We need to help nomads, transformed into pilgrims, walk with God. The point is not to arrive. It’s communion with God along the way. If we see this, we are not wandering aimlessly. We are being transformed by the home in our midst.”

Barnes cautioned that the object for congregations is not to get nomads to settle down. “The goal is to turn nomads into pilgrims. The pilgrim knows where home is. Home tells you where you are. When you lose home, you lose a sense of identity. Our identity is from God in whose image we are made. To turn from God is to turn to nothingness.”

**Pilgrims on the road to Emmaus**

In the final plenary, Briehl reiterated Barnes’ belief that “a proclaiming community is a pilgrim people.” We proclaim in word, deed, vocation, at home, everywhere.

Communion, too, is a place of proclamation, she said. “It is a table of the Word.”

She described the significance of the walk to Emmaus when Jesus “had been made known to them in the breaking of the bread” (Luke 24:35).

“When he breaks the bread, he breaks open stories of all the tables Jesus has been at. To eat at Emmaus with Jesus is to take in all the broken stories of all of us,” Briehl said.

Whenever we break bread together, we take in more than food, she continued. “Look more closely at the food you eat. Recognize in the broken bread the wounds of the world and our own life. Also take in Christ’s resurrection. We are a people dying and rising daily.

“May we be what we receive at the table: a people blessed, a people broken, a people raised.”

**Empowering all to proclaim**

Beverly Baseman is the Christian education director at Bethel Lutheran Church in Willmar, Minn. The Convocation lectures and workshops convinced her that she needed to exhort Bethel’s teaching staff as proclaimers of the Word.

“I began to realize more and more that [the teachers] may be the only proclaimers of Jesus’ love these kids ever hear. In this wilderness of their lives, who is going to take the time for these kids? Because someone took the time in our past, we learned to proclaim Jesus’ love out of our wilderness.”

Bethel’s Christian education committee has decided to embrace the concept of proclamation. They plan to recruit “proclaimers” instead of teachers this fall.

**Convocation CDs and tapes available**

Missed Convocation? Want to hear a particular lecture or workshop? CDs and audio tapes of all of the plenary sessions, workshops and worship services are available for purchase. Visit the Luther Seminary Web site to order: www.luthersem.edu/convo.

**Mark your calendar now for Mid-Winter Convocation 2004**

Jan. 7-9, 2004
The focus will be in Christian vocation in the home and family.

Featured speakers include
Dr. James Nestingen, professor of church history, Luther Seminary.
Two couples find ways to help students answer their calls

by Jennifer Norris Peterson, Major Gifts Consultant

Bill and Dee Nord:

“We want to help seminary students pursue their callings without having to take on a large debt load.”

“As a preacher’s kid,” says Dolores “Dee” Nord, “I know that pastors don’t earn much money. It’s very hard for them to pay back debt. We want to help seminary students pursue their callings without having to take on a large debt load.”

“Our daughter, the Rev. Nancy Nord Bence ’98, graduated from Luther Seminary. Some of her classmates had sizeable debts,” Dee adds. “One borrowed almost $100,000 to cover undergraduate and seminary studies.” (The average student debt load, among the 60 percent of Luther Seminary students who graduated in 2002 with debt, was $33,400.)

Bill Nord, Dee’s spouse, served as treasurer of the Minneapolis Area Synod for five years. He worked closely with the Rev. David W. Olson, then bishop of the Minneapolis Area Synod.

Bill says: “I gained enormous respect for the misional leadership of Bishop Olson and his wife Nancy. When the Olsons retired, I thought their friends would like to honor their leadership in a way that makes a real difference to the church’s future.”

Helping seminary students and at the same time honoring the Olsons, the Nords created the David W. and Nancy G. Olson Endowed Scholarship Fund at Luther Seminary. The fund’s purpose is:

- provide financial support to deserving students in the Master of Divinity and Master of Arts programs. The endowment will bear tribute to the missionary character of the Olsons’ ministry by giving preference to students expressing interest in new church development or mission efforts in this country or around the world.

The Nords gave a sizeable gift to Luther Seminary to create two charitable gift annuities, which pay out a fixed-rate income to the Nords each year throughout their lifetimes. At the end of their lives, the gifts will go into the Olson Fund.

“God willing, we still have a lot of living to do,” Dee says, “so the dollars may not boost the scholarship fund for many years.” The Nords give current gifts for scholarships under the guidelines expressed in the Olson Fund.

“The Nords’ gift was a surprise to us,” says Nancy Olson. “We appreciate their generosity deeply. We feel that the gift is a natural extension of our ministry.”

The Rev. David Olson says: “Mission gives energy and vitality to the church. Without it, the church is empty and dead. My favorite quotation is ‘Mission is to the church as burning is to fire.’”

He traces his own deep interest in mission to joining a mission congregation, St. Timothy Lutheran Church in St. Paul, when he was 12 years old.

“We need to have more seminary students, more people in ministry,” he adds. “We need the best quality candidates—people with a passion for God’s mission.”

The Olson Scholarship Fund will help recruit and sustain those candidates. The Olsons have made their own annual gifts as well as a deferred gift to the fund.
to theological education

“Our hope for the fund,” says Bill, “is that many more people will join us, as the Olsons have, in making gifts, both current and deferred. Together we can help people respond to God’s call to ministry.”

To inquire about making a deferred gift to the David W. and Nancy G. Olson Endowed Scholarship Fund, call Jenny Peterson toll-free at 888-358-8437. To send current gifts, mail them to: Office of Seminary Relations, Luther Seminary, 2481 Como Ave., St. Paul, MN 55108.

Joe and Barb Wall:

“It is important for Luther Seminary to learn to use technology in the training and teaching of pastors and lay leaders.”

To honor their friend’s 25th anniversary of teaching, Joseph and Barbara Wall established the Richard W. Nyssse Endowed Fund in Learning Systems and Technology at Luther Seminary. Dr. Richard W. Nyssse, professor of Old Testament and associate dean of learning systems and technology, has spurred Luther Seminary’s embrace of technology for theological education. The fund’s purpose is to strengthen the seminary’s ability to invest in and apply technology.

The Walls are greatly encouraged by the seminary’s use of technology to remove barriers to becoming a pastor or leader in ministry. Students now can take up to one full year of coursework online at Luther Seminary. Students all over the United States and in some foreign countries are linked together in virtual classrooms.

Luther Seminary has taken additional steps to incorporate technology by:
- upgrading and expanding the Web site,
- outfitting “smart” classrooms with laptop hookups for students and Internet capacity for teaching, and
- offering daily devotions and a weekly stewardship newsletter by e-mail to subscribers at no charge.

Dr. Nyssse says his dream “is for the walls around the seminary to become transparent so that people can look into the seminary and engage much more easily. We now send out information in new ways, but I would like to see Web-based feedback come back into the seminary. Faculty, for example, could ask the broader community: ‘What is gnawing at you with regard to preaching?’ The responses would change us.”

“The need for institutions to incorporate new technology is not going to go away once the current generation of technology is operational,” Joe says. “New opportunities will keep arising. An endowed fund will provide annual income in perpetuity. We don’t know what technology will be needed in 50-100 years, but the need to stay current will definitely continue.”

Joe, senior vice president and chief technology officer for Pitney Bowes, says: “Computer technology makes a strong impact on many aspects of our lives. It is important for Luther Seminary to learn to use this technology in the training and teaching of pastors and lay leaders.”

The Walls have been close friends of Dick and Lynn Nyssse since graduate school days. They met at Christ Lutheran Church in Belmont, Mass., when Dick was pursuing a doctorate at Harvard Divinity School, and Joe was studying for his doctorate at M.I.T.

Their friendship deepened when both families later moved to the Twin Cities, Dick to join the Luther Seminary faculty and Joe to work for Honeywell. Barbara recalls: “It was amazing to find ourselves in the same city once again, halfway across the country.” The Walls now live in Connecticut.

Barbara adds: “With what we see happening at Luther Seminary, our hope for the future of the church is great. Lay people need to support the seminary because most seminary alumni/ae do not make large incomes. A smaller percentage of the seminary budget today comes from the institutional church. So lay people need to step forward and make a difference by investing in the seminary.”

To inquire about making a deferred gift to the Richard W. Nyssse Endowed Fund for Learning Systems and Technology, call Jenny Peterson toll-free at 888-358-8437. To send current gifts, mail them to: Office of Seminary Relations, Luther Seminary, 2481 Como Ave., St. Paul, MN 55108.
When Mike Hanson felt the call to Luther Seminary, he wasn’t exactly sure how his home congregation, Messiah Lutheran Church in Hoffman, Minn., would respond. “I knew that they would be supportive of my decision and call, but I didn’t really know if they would provide a lot of financial support,” says Mike.

Mike underestimated them.

The 500+ members of Messiah jumped at the chance to support their seminarian. Mike wrote the congregation a letter saying that he was going to seminary to become a pastor, and within a few months, a deeply lay-led movement had gathered enough pledges to make a financial commitment of $10,000 each year.

Mike has just finished his first year of study, and Messiah’s support...
actually exceeded that commitment by a few hundred dollars.

Messiah’s generosity has been a blessing to Mike and spouse Martha, both second-year master of divinity students, and the congregation. “It has, of course, been good for us to be connected with Mike and the seminary,” Pastor Stephen Olson said. “And it has impacted giving here as well. Messiah’s giving outside the congregation has more than doubled, and giving within the congregation has gone up, too. As far as all the benefits we’ll receive, they remain to be seen. You never know how we’ll grow from this.”

The 800+ members of Martha’s home congregation, Faith Lutheran Church in Morris, Minn., have been supportive as well. Faith has had several seminarians and the Women of Faith have always supported them with an annual scholarship. In addition, her picture hangs in the Narthex near a collection plate where people can place gifts of support. Martha also receives the loose offering on the first Sunday of every month, and several fundraisers are planned for the coming year. “It really adds up,” says Martha. “They have supported me tremendously in their own way.”

The gratitude both Mike and Martha feel toward their home congregations is evident, as are the strong connections they have with the people of those congregations. Both get somewhat tongue-tied when asked about it. But their thankfulness still manages to come shining through. “It means so much to us to know that there are so many people thinking about us, praying for us and supporting us financially,” says Mike. “I can’t wait for them all to be there for our ordinations.”

The financial gifts from their home congregations have allowed Mike and Martha to focus more on their studies and their marriage and less on hectic work schedules and mounting debt. It has also helped the Hansons think about their own giving. “It has definitely made us think more about our own stewardship and what a gift it can be, not only for others but for us as well,” says Martha.

The generosity of Messiah and Faith Lutheran Churches is more than just a gift to the Hansons, however. It is a gift for the whole church. “Without that support, it would definitely limit our ability to serve in rural ministry,” says Mike.

Mike and Martha are just two of many seminarians who benefit from the generosity of congregations and individuals of the broader church. Of Luther Seminary’s total budget, 45 percent comes from the gifts of individuals and congregations. But even with that support, seminarians need an additional $10,000-$20,000 each year for tuition and living expenses. Consequently 60 percent of graduates leave seminary with an average debt of $34,000. Debt like that limits the type of calls a graduate can accept.

But for the Hansons, the support from their congregations means that they will be exceedingly mobile when they graduate, able to serve congregations much like their home congregations for years to come—all because two congregations in rural Minnesota answered the call to be generous supporters of the Hansons and, in turn, the whole church.
I must admit, I was not thrilled at the prospect of returning to Luther Seminary this fall. My friend, Sharon Larkins, died just days before students were to return to campus and my friend Mary McAvoy was killed in a plane crash in northern Minnesota while campaigning a short time later. In addition, I had begun my Ph.D. program at the University of Minnesota and had moved on to the final stretch of my academic career. Add to that the notice I received in the mail that I would have to endure an entire year of Discipleship II and I began to consider whether I needed to complete this degree with just three courses remaining. “Oh and don’t forget about CPE (Clinical Pastoral Education),” the registrar smiled. How could it get any worse?

Of course, just when you are not watching, something wonderful happens. The predictable and mundane transforms into the creative and energetic. I began my CPE experience, as a chaplain intern, at the University Good Samaritan Society in Minneapolis. Initially I was concerned I would not pass muster. Unlike my Master of Divinity counterparts, I am not a tremendous Bible scholar. Oh sure, I know enough to pass the Bible exam and can talk reasonably intelligently about JEPD in Pentateuch, but did I know enough to serve effectively? Nevertheless, I quickly felt right at home with the Alzheimer’s patients on the fifth floor. My initial fears dissipated when suddenly I realized my counterparts knew a lot about the Bible but I brought to the table a knowledge of seniors. After all, I had been studying ministry to the aging for the last few years. I was able to utilize methods taught by Frankl and Kimble in speaking easily with family members about ambiguous loss. I was able to create stage appropriate programming for persons with Alzheimer’s disease and other forms of cognitive decline like frontal lobe or visual variance dementia.

I recently read Jean-Dominique Bauby’s book, The Diving Bell and the Butterfly. Bauby is the former editor of the French Elle who suffered a massive stroke at age 43 leaving him completely paralyzed, a victim of a rare neurological disorder called locked-in syndrome. It occurs to me that much of the pastoral care piece of ministry brings hope to those who are “locked-in” like Bauby. Certainly, not all are locked-in through paralysis. Some are locked-in through cognitive decline, depression, frozen anger, addiction or domestic violence. The challenge laid before each of us then is that when circumstances alter even the best laid plans, we remain present with Christ’s invitation to a new life.

Suddenly it occurred to me what a gift this final year at Luther has been. Here I was slowing down and celebrating the little things in life. There is nothing quite like watching the face of an Alzheimer’s patient light up with joy and knowing that God has utilized you to make that happen. There is nothing quite like having family members come up and tell you that they were able to do an activity with a family member for the first time in a long time and know you facilitated that. There is nothing quite like being in the middle of a room filled with persons facing significant challenges in later life and knowing that you are home. Fulfiling Christ’s call in whatever form it comes seems to be what Luther Seminary has been all about.
Tell us what you’d like to see in *The Story* magazine

Fill out this form, or go online: www.luthersem.edu/story/survey
Story Reader Survey
Help us design a magazine that you want to read! Please take a moment to fill out and mail this survey.

Or go online: www.luthersem.edu/story/survey

Readership
1. I read The Luther Seminary Story:
   - [ ] Cover to Cover
   - [ ] Selected Articles
   - [ ] Skim Pages
   - [ ] Not at all

Relevance
2. Story is relevant to my faith and ministry:
   - [ ] Strongly agree
   - [ ] Agree
   - [ ] Disagree
   - [ ] Strongly Disagree
   - [ ] No Opinion

Articles
3. I read the following (check all that apply):
   - [ ] Alum News
   - [ ] Luther Seminary Main Story Articles
   - [ ] Programs
   - [ ] Faculty/Staff Notes
   - [ ] Bulletin Board
   - [ ] Lectures/Events
   - [ ] Student Profiles
   - [ ] Donor Profiles

4. The writing is easy to understand:
   - [ ] Yes
   - [ ] No

5. I would like the articles to be:
   - [ ] More in depth
   - [ ] Shorter
   - [ ] Just as they are

6. I would like more information on
   (check any that apply):
   - [ ] Issues affecting my ministry
   - [ ] More news about Luther Seminary programs
   - [ ] Other (please specify)

7. I would like to see more profiles on
   (check any that apply):
   - [ ] Students
   - [ ] Alumni/ae
   - [ ] Donors
   - [ ] Faculty/Staff

8. I would like Story articles on these topics:

9. The 'You are Invited' additional information boxes are:
   - [ ] Helpful
   - [ ] Not helpful
   - [ ] Never noticed

10. I go to the Story Web site for additional information on a particular story:
    - [ ] Always
    - [ ] Often
    - [ ] Sometimes
    - [ ] Never

Design and Layout
11. Story’s use of photos and illustrations effectively communicates articles and issues:
    - [ ] Strongly agree
    - [ ] Agree
    - [ ] Disagree
    - [ ] Strongly Disagree
    - [ ] No Opinion

Distribution
12. I would like to receive Story (check all that apply):
    - [ ] Via mail as a print publication
    - [ ] Via an e-mail link to a Web page

13. I would prefer to receive Story:
    - [ ] Quarterly
    - [ ] Twice per year

Additional Comments/Suggestions
14. Additional Comments or Suggestions:

Reader Information
16. I am:
    - [ ] Male
    - [ ] Female

17. Age:
    - [ ] <20
    - [ ] 20-30
    - [ ] 30-40
    - [ ] 40-50
    - [ ] 50-60
    - [ ] 60+

18. I am:
    - [ ] Pastor
    - [ ] Lay leader
    - [ ] Other (please specify)

19. My connection to Luther Seminary
    (check all that apply):
    - [ ] Alum
    - [ ] Ambassador or Friend
    - [ ] Current Student
    - [ ] Staff
    - [ ] Faculty
    - [ ] Supporter

Thank you for your feedback!
With 31 denominations represented in its student body, many classes at Luther Seminary are decidedly ecumenical in make up. Students from traditions other than the Evangelical Lutheran Church in America now compose 20 percent of the students attending Luther; 15 percent are non-Lutheran.

Student Services takes the lead in providing for and ministering to this diverse group of students. When individuals from traditions other than the ELCA are considering Luther, Jean Justice is one of the first people they meet. As coordinator of ecumenical student enrollment, Justice helps non-ELCA students navigate the requirements they need to meet for their denomination. In addition, she works to build a sense of community among non-Lutheran students. Two of the largest groups, the Presbyterian and Methodist students, have regular gatherings each semester. All of the ecumenical students come together a few times a year.

An ecumenical student’s Luther Seminary experience
Craig Nehring is a United Methodist master of divinity student. He travels from Prairie Home, Wis., about 1-1/2 hours away, to attend classes. At home, he is the assigned student pastor (and the only pastor) of two small rural United Methodist parishes. He came to Luther Seminary because it was the best fit for him, theologically and practically.

Nehring finds that taking classes and serving in ministry simultaneously has its benefits. “I’m able to take what I’ve learned in class and apply it immediately. I’m always thinking ‘How does this relate to the parish? How will this theology and this practice relate to my ministry?’”

He appreciates the faculty’s efforts to teach students outside the ELCA. For example, in a class taught by Dr. Alan Padgett, professor of systematic theology and a Methodist himself, Padgett told the students: “I’m going to look at things from the viewpoint of the Christian church, not the Lutheran church.”

“He has inclusivity in mind from the very beginning,” Nehring said of Padgett.

So far Nehring is pleased with his Luther Seminary experience. “I like it here. I’m happy I made the decision to come here rather than anywhere else.”

Ecumenical Students at Luther Seminary (as of Fall 2002)

A 17 Presbyterian (USA)
B 17 United Methodist
C 15 (1 Each)
D 12 (2 Each)
   African Methodist Episcopal, Baptist National, Episcopal, Full Gospel Baptist, Mennonite, Roman Catholic
E 8 Presbyterian International
F 8 Baptist, General
G 7 Baptist
H 5 Christian & Missionary Alliance
I 5 Evangelical Covenant
J 5 Evangelical Free
K 4 Baptist International
L 4 Nondenominational
M 3 United Church of Christ

Total denominations represented: 31
Fred Gaiser, professor of Old Testament, preached at Mount Calvary Lutheran Church, Excelsior, Minn., in January to kick off their series of forums on the Christian response to the stranger: “Open Eyes, Open Heart.” In February, he preached and led a five-part adult forum series on biblical festivals.

Gracia Grindal, ’83, professor of rhetoric, read some of her poetry in Morris, Minn., in February. She also spoke on the life and legacy of Magnus Brostrup Landstad at the Sons of Norway gathering in Lakeville, Minn., Feb. 8. An article she wrote on Lina Sandell and her work in America will be published in an upcoming issue of The Lutheran Quarterly.

Mary Jane Haemig, associate professor of church history, served as “theologian in residence” at Emmanuel Lutheran Church, Tacoma, Wash., in January and February, and will teach an eight-week course on Martin Luther for Emmanuel’s Lay School of Theology. In March, she plans to return to Germany for three months to continue her study of lectionary texts for Lent at Peace Lutheran Church, Sparta, Mich., in January.

Arland J. Hultgren, professor of New Testament, presented a paper on “The Authority of the Church in the World: A Lutheran Perspective” at the meeting of the Faith and Order Commission in St. Louis last October. He made presentations on ecclesiology and scriptural interpretation at the Central Iowa Continuing Education Forum in November. He also led pastors in Western Michigan in a study of lectionary texts for Lent at Peace Lutheran Church, Sparta, Mich., in January.

Sharon Kelly, associate director of contextual education, led a seminar at the Association of Theological Field Educators biennial meeting in Chicago in January.

Lois Malcolm, ’89, associate professor of systematic theology, presented a paper on “Interchange, Spiritual Power, and Lament: Revisiting the Cross in Paul and Luther,” at a January conference on “The Future of Lutheran Theology,” in Aarhus, Denmark. She was the keynote speaker at the Western Mission Cluster, lecturing on “Discerning the Spirit’s Wisdom: Theological Education in an Age of Complexity.” She wrote a short essay on “Making Christ’s Life and Power Real,” which will appear in Lutheran Partners (March/April, 2003).

Gary Simpson, professor of systematic theology, has been doing extensive speaking on the timely topic of war and peace. His presentation is entitled “Just War Tradition Today.” He gave this presentation at St. David Episcopal Parish, Minnetonka, Minn., in December, First Presbyterian Church, South St. Paul, Minn., in January, Minnesota River Annual Pastoral Conference, St. Peter, Minn., Incarnation Lutheran Church, Shoreview, Minn., in February, and Westminster Presbyterian Church, Minneapolis, in March. In January he also gave a lecture on “Deliberative Pedagogies for Tough, Touchy and Taboo Subjects” at the Wabash Center Mid-Career Teachers of Theology, Phoenix, and spoke on “The Reformation Then and Now” at St. Mary’s Greek Orthodox Church, Minneapolis. In February, he gave a forum on “Jesus Today: Who Do Contemporary Theologians Say That He Is?” at Ezekiel Lutheran Church, River Falls, Wis., and presented “Lutheran Ethics of Sexuality” at the Southeastern Minnesota Synod Lay School of Theology, Rochester, Minn., and delivered two lectures, “The Just War Tradition Today” and “Two Kingdoms Colliding? Congregational Strategies for Just Peacemaking,” at the Winter Theological Symposium, Pacific Northwest Region I, ELCA, Seattle and Portland, Ore.
Paul Westermeyer, professor of church music, delivered a lecture entitled, “Worshipping God with Who We Are” at the Worship Renewal Conference, Blooming Grove Reformed Church, Rensselaer, N.Y., in October. He spoke on “Spirituality for Cathedral Musicians” at the Conference of Roman Catholic Cathedral Musicians in St. Louis, Mo., in January. Also in January, he presented on “Music in the Early Church and Gregorian Chant” at the Presbyterian Church of the Apostles, Burnsville, Minn. ●

**UPCOMING EVENTS**

Sarah Henrich, associate professor of New Testament, will be speaking at Mount Olivet Lutheran Church, Minneapolis, in March on the use of the Bible in moral deliberation. She will be teaching at Redeemer Lutheran Church in White Bear Lake, Minn., on Wednesdays during Lent, and on the “Roots of the Gospel” at Incarnation Lutheran Church in Shoreview, Minn., Mar. 2, 9 and 16.

Mary Hess, assistant professor of educational leadership, will lead conversation on “nurturing children’s faith in a media culture” at the Children’s Ministry Roundtable in Minneapolis on April 3. From April 22-25, she will be working with the Mexican American Cultural Center in San Antonio, on issues of the relationship between media, religion and culture in the training of pastoral agents. On Thursdays in May, she will lead a Bible study on media and faith at Normandale Lutheran Church, Edina, Minn. She will also give a plenary address at the American Theological Library Association annual meeting in Portland, Ore., entitled “Searching for Paradise: Teaching and Media Culture in the Theological Context.”

Mark Hillmer, professor of Old Testament, will be lecturing on Ezekiel at Crown College, St. Bonifacius, Minn., on March 25.

Lois Malcolm, ’89, associate professor of systematic theology, will be the theological consultant for the Pastor Theologian’s Conference (through The Center of Theological Inquiry) at Menucha Conference Center in Corbett, Ore., March 16-19.

She will also speak on “The Atonement” at an adult forum at St. Michael’s Lutheran in Roseville, Minn., on April 6, and with Patricia Lull, will lead sessions on “The Creed” at Gloria Dei Lutheran in St. Paul on Wednesday evenings from April 2 to May 7.

Alan Padgett, professor of systematic theology, will chair the panel discussion and Q&A session at the end of a nine-month series on “Science and Christian Faith” at the Northwest Wisconsin Synod’s Lay School of Ministry in Chippewa Falls, Wis., May 9 and 10.

Gary Simpson, professor of systematic theology, will present “Sexuality in Christian Perspective: Traditional and Current Views” at Grace Lutheran Church, Andover, Minn., on three consecutive Sundays: April 27, May 4 and May 11. ●

**Prof and Staff Picks**

Lois Malcolm, ’89, associate professor of systematic theology, recommends Sarah Coakley’s *Powers and Submissions: Spirituality, Philosophy, and Gender* (Blackwell, 2002). As Edward Mallinckrodt, Jr. Professor of Divinity at Harvard University, Coakley is emerging as one of the truly fresh and insightful theological voices on the contemporary theological scene. This collection of essays, which stand at the intersection among the philosophy of religion, systematic theology, spirituality, and feminist theory, make a powerful argument for the centrality of contemplative practice—i.e: prayer—for any truly liberating human activity.

In response to recent articles on genetics, Alan Padgett, professor of systematic theology, recommends *Genetics! Where Do We Stand as Christians?* It’s available to read online at www.elca.org/dcs/genetics.study.html, or a free copy can be ordered by calling the ELCA Division for Church in Society at 800-638-3522 ext. 2996. He says there are also excellent free articles online, provided by the ELCA Alliance for Faith, Science and Technology: http://www.elca.org/faithandscience/alliance.html.

Peter Sethre, ’65, director of continuing education, recommends *The Body and the Blood: The Holy Land’s Christians at the Turn of a New Millennium*, by Charles Sennott, which he calls “an excellent analysis of the history behind the current struggle in this area, while also affirming the unique contributions Christians can make to bring peace there.” The book examines the current painful realities of the region and seeks to understand why Christianity is struggling to keep from disappearing from the land where it all began. He also enjoyed *Warriors for God*, by James Reston, Jr., an examination of Third Crusade battles between Richard Lionheart and Saladin for control of the Holy Land. “The book is a sober reminder that any religion, including Christianity, can be accused of being a violent religion, if led by extremists who are sure they are right,” he said. ●
Up close: meet the new faculty at Luther Seminary

**Frieder Ludwig**, associate professor of mission & world Christianity

Frieder Ludwig stresses that the most significant growth in Christianity today is occurring in the Southern Hemisphere. “In Africa, Asia and Latin America, Christianity is developing in different cultures in different ways,” he says.

Ludwig points out that this is nothing new. “In the Bible, mission takes place in different contexts and with different emphases,” he says. “Paul emphasizes strategic centers, Matthew emphasizes teaching, Luke emphasizes the poor and the Book of Acts emphasizes the work of the Holy Spirit. There has been a variety of experiences right from the beginning.”

A native of Germany, Ludwig has doctorates in history and theology from Heidelberg University. He has done extensive research on the church and mission in Tanzania, Nigeria and India. While in Nigeria, he began research on Christian-Muslim relations.

“We can learn a lot from Muslims, Hindus or Buddhists. But at the same time, as Christians, we have something to share: the message of reconciliation in Jesus Christ,” Ludwig says. In this way, mission and dialogue go hand in hand.

“Mission has historically been burdened with the legacy of colonialism. Today we realize that it has to be free from all hegemonic tendencies,” he says.

In this regard, Ludwig likes to refer to Martin Luther’s sermon on Acts 17:16-32 from 1522, in which Luther stressed that faith must come freely without compulsion. Luther simply taught, preached and wrote God’s Word, and then he trusted in the work of the Spirit. He could wait and sleep or drink Wittenberg beer with his friends.

Mission is God’s mission, and we are invited to participate in it. This recognition means, according to Ludwig, that we also can relax and do not have to anticipate the judgment of God. Our role is instead to accept others, while proclaiming what God has done for us through Jesus Christ. “Mission is not to intrude, but to invite,” Ludwig says.

**Matthew Skinner**, assistant professor of New Testament

Matt Skinner believes that pastors and lay leaders must help their congregations understand that Scripture is not a relic, but that we experience it as a living text that works on us and in us.

“Interpreting the Bible is absolutely central to a local church’s understanding of itself,” he says. “Reading Scripture critically and openly has the power to transform a community of faith. It helps a local church understand its identity, and it calls members to witness of various kinds.”

Skinner emphasizes a conversational approach to scriptural understanding. This conversation should occur both between the reader and the text, and among readers. To interpret Scripture in the company of other interpreters opens us to other perspectives and other people whose voices we may not have heard before.

“When we read Scripture together, surprising things start to happen. When we struggle to make sense of Scripture in our diverse yet connected contexts, we learn a lot about each other and what it means to be believers,” he says.

He wants students to leave his classes confident that they have the tools to interpret Scripture with theological creativity—in other words, to understand the text in a way that is meaningful in both their own context and the larger context of Christian tradition.

A member of the Presbyterian Church (USA), Skinner completed both a master’s of divinity and a doctorate in New Testament at Princeton Theological Seminary before answering a call to Luther in 2002.

He appreciates the fact that Luther prepares students for service to the church in a way that is academically rigorous. “As a Presbyterian, I believe that theological learning or the study of God is a necessary spiritual discipline,” Skinner says. “To study theology is to love God with our whole mind.”

He also appreciates Luther’s openness to other traditions. “Understanding is the first way to repair divisions and help us find common ground,” he says.
The ‘60s
David Lindblom, ’61 and ’91, was inducted into the University of Minnesota’s M Club Hall of Fame. A former Gopher athlete and two-year letter winner, he received the Lifetime Achievement Award. Lindblom was a member of the 1956 NCAA Championship baseball team and captain of the team that won the Big Ten Championship in 1958.

The ‘70s
Karen Bockelman, ’79, was elected by the ELCA Church Council to serve on the advisory committee for The Lutheran.

The ‘80s
Bill Russell, ’81, delivered two papers and preached at the 10th International Congress for Luther Research in Copenhagen, Denmark in August 2002. He is currently revising his book, Luther’s Theological Testament: The Schmalkald Articles (Concordia Publishing House) for its second printing.

Bruce Wilder, ’84, is senior pastor of Faith Lutheran Church in Albuquerque, N.M. He serves as president of the board of directors of Samaritan Counseling Center and on the advisory board for Habitat for Humanity of Albuquerque. He is working to earn a doctor of ministry degree from Fuller Theological Seminary, Pasadena, Calif.

Randall Brandt, ’87, was called to serve as pastor of Shepherd of the Valley Lutheran in Apple Valley, Minn. He directs youth and family ministry, couples’ ministry and contemporary worship. He and his wife, Marsha, have two daughters and live in Rosemount, Minn.

The ‘90s
Chad Brekke, ’90, was one of three ELCA pastors at the kick off of the “Heart of America” tour in December 2002. The event was organized by DATA (Debt, AIDS, Trade in Africa), an organization dedicated to raising awareness of the crises that swamp Africa. During the tour DATA, along with a host of celebrities including U2’s Bono, Ashley Judd, Lance Armstrong and Warren Buffett, spread the word about the African AIDS crisis and rallied support. In addition to learning about the AIDS crisis and what to do about it, Brekke had the opportunity to meet Bono and Armstrong.

Diane E. Shallue, ’93, graduated from the University of St. Thomas, St. Paul, Minn., in December 2002, with a doctorate in educational leadership. Her dissertation is entitled, Staging the Role of Elder: A Case Study of an Intergenerational Day Care. An associate in ministry, she is the director for faith formation at Cross of Glory Lutheran Church in Brooklyn Center, Minn. She is also an adjunct professor at Luther Seminary, currently teaching a course on Intergenerational Christian Education. Last year she co-authored with Dr. Roland Martinson a chapter titled “Foundations for Cross-Generational Ministry” that was published in the book Across the Generations (Augsburg Fortress, 2001).

Hal Weldin, ’94, was one of the keynote presenters at the Youth Extravaganza hosted by the ELCA Youth Network, Jan. 30-Feb. 2. He is the director of distributive learning at Youth Leadership, Minneapolis.

Shauna Hannan, ’98, was elected by the ELCA Church Council to serve on the ELCA Division for Global Mission board.

The ‘00s
Sunitha Mortha, ’00, was one of the keynote presenters at the Youth Extravaganza hosted by the ELCA Youth Network, Jan. 30-Feb. 2. She is the director of international music ministry bands at Youth Encounter, Minneapolis.

Jeanne Markquart, ’01, was called to serve as associate pastor at Incarnation Lutheran in North Oaks, Minn., where she works with confirmation ministry, pastoral care and mission outreach. She lives in St. Anthony Park, Minn.

Matt Powell, ’01, is a pastor at St. Paul Lutheran Church in Baltimore. He was featured in a Baltimore Sun news article for his work in reviving the life of the congregation through developing creative programs that open the church up to the community.

In memoriam
Joel Jorgenson, ’51, died Nov. 5, 2002 at his home in Springdale, Ark. During his years of full-time ministry, he served parishes in Iowa and Michigan before retiring to Arkansas in 1984. He was a World War II Army Air Corps veteran. He is survived by his wife, Louetta, two sons, one daughter, one sister, five grandchildren and two great-grandchildren.

Chad Brekke, ’90, (right) poses with music artist Bono (left) at “Heart of America” tour hosted by DATA.
In memoriam

Helen Miller, Aberdeen, S.D., died Dec. 3. She served on the board of directors of Luther Northwestern Theological Seminary from 1988 to 1995. Miller was active in many civic, state and church organizations. “She always used all of the God-given talents to the best of her ability in all she did,” said her husband, Floyd Miller.

Clark Morphew, ’67, died in December of lung cancer. He is well-known for his work as a religion news reporter with the St. Paul Pioneer Press. His weekly column was syndicated and published in newspapers across the nation. Prior to full time reporting, Morphew was a freelance writer and a curriculum writer and editor for Augsburg Fortress. After his retirement from the Pioneer Press in 2000, he wrote a column for the Metro Lutheran.

During his newspaper career, Morphew received various honors from the Associated Press, Religion Newswriters of America and the Religion Communicators Council. His work was twice nominated for the Pulitzer Prize in journalism.

After his ordination in 1967, Morphew served as a parish pastor at congregations in North Dakota and Minnesota. He also worked as a school teacher in Iowa and California. He is survived by his wife, Jeanne, six adult children and four grandchildren.

Nomination Form: Faithfulness in Ministry Cross

I nominate the following alum of Luther Seminary or an antecedent seminary as a candidate for the Faithfulness in Ministry Cross to be presented by Luther Seminary to clergy and/or lay graduates on behalf of the Alumni/ae Council.

My nomination is in the category of:

☐ Parish Ministry: Urban/Suburban
☐ Parish Ministry: Rural/Small Town
☐ Specialized Ministry (including education)

<table>
<thead>
<tr>
<th>name</th>
<th>school and year of graduation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>name</th>
<th>city/town</th>
<th>state</th>
<th>zip</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>name</th>
<th>congregation/specialized ministry</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>name</th>
<th>congregation/specialized ministry</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>name</th>
<th>synod</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The following three persons, clergy and/or lay, concur with this nomination and are willing to add collaborative information on the candidate for use by the Faithfulness in Ministry Cross selection committee.

<table>
<thead>
<tr>
<th>my name</th>
<th>street address</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>phone</th>
<th>e-mail</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>name</th>
<th>city/town</th>
<th>state</th>
<th>zip</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>phone</th>
<th>date</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>e-mail</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

Please attach a one-page description of the ministry of your nominee and the attributes which qualify him or her to be a candidate for the Luther Seminary Faithfulness in Ministry Cross. Include parishes or areas of service where the person has ministered and details of that service which help to define the faithfulness of the nominee’s ministry.

Nominate online: www.luthersem.edu/alums/council/fimca/shtm

This year’s Faithfulness in Ministry honorees, from left: Robert Quam, specialized ministry; Milo Mathison, small town/rural ministry; and Jack Niemi, urban/suburban ministry.
**CALENDAR OF EVENTS**

**“The Blossoming of the Great Commission”**
The 19th Annual Lutheran Mission Conference  
Saturday, March 22,  
7:30 a.m. to 4 p.m.  
Olson Campus Center

This one-day mission conference offers 21 workshops, lively worship, stimulating speakers and educational and networking opportunities to individuals interested in global mission ministry.

Dr. Eugene W. Bunkowske will discuss: “The Blossoming of the Great Commission.” Bunkowske is the Fiechtner Chair of Christian Outreach at the Oswald Hoffman School of Christian Outreach, Concordia University, St. Paul, Minn.

For more information visit the conference Web page at www.luthersem.edu/gmi/almc2003/, or contact the Global Mission Institute at 651-641-3390, 651-641-3487, or via e-mail: gmi@luthersem.edu.

**“Lines of Grace”**  
FRIENDS Spring Program & Luncheon  
Saturday, April 5,  
8:30 a.m. to 1 p.m.  
Olson Campus Center

Twin Cities calligrapher and artist, Judy Dodds will present this year’s FRIENDS program. Her presentation, “Lines of Grace,” will offer a perspective on encountering and responding to a creative, imaginative God. Dodds will lead participants through an exploration of what it means for individuals to be creative and see creativity both inward and outward.

Dodds has been a full-time freelance artist for more than 20 years. Her studio, Penscriptions, is located in St. Paul, Minn.

Dodd’s inspiring work has been showcased in many galleries in the greater Twin Cities area since 1988. Her art has also appeared in corporate calendars, cards and in Decision Magazine and The Lutheran, the official magazine of the Evangelical Lutheran Church in America. Most recently her work is on display at Vine & Branches Gallery, New Brighton, Minn., and published by The Printery House, Conception, Mo.

The spring program and luncheon is open to the public. A silent auction and the luncheon will follow the program.

Tickets are required and cost $15 per person. The cost includes the program, lunch and a $5 tax deductible donation for student scholarships. Tickets can be purchased through April 1 by calling Alice Johnson, 651-631-1038 or LaVerne Burntvedt 612-729-9084. All proceeds from the ticket sales and the silent auction will benefit the FRIENDS Endowed Scholarship Fund for Luther Seminary students.
CALENDAR OF EVENTS

“God Could Use Someone Like You” Previews 2003
April 24 and April 29
Pastors are invited to bring high-school youth who have gifts for ministry to this preview of seminary life. Previews is a youth- and pastor-focused event that explores what it means to be called to a church vocation. Participants will also get a sneak peek at life at Luther Seminary.

Hosted twice in April, this half-day event features engaging breakout sessions, discussions with seminary students and faculty, lunch, campus tours and more.

Registration is required and can be placed by calling 651-641-3419, toll-free 888-358-8437. Information and registration is also available online at www.luthersem.edu/previews.

Golden Reunion Gathering for Class of 1952
Wednesday, May 7
Events include a special chapel service, luncheon and fellowship. Call 651-641-3419 for details.

Annual Heritage Society Dinner and Service
Wednesday, May 7
Saint Paul Area Synod Bishop, Peter Rogness, will be the guest preacher at this year’s Heritage Society service. He will preach on “The Church of Christ in Every Age.” A dinner will take place before and after the service. Watch for invitations in March. For more information, call 651-641-3510.

Lay School of Theology
Discover more about matters of Christian faith and life—attend a lay school class this spring! The Lay School of Theology spring session begins March 17 and ends April 14. The session will offer the following courses, led by Luther Seminary faculty. Classes will take place on Monday evenings unless otherwise noted.

“The Struggle in the Middle East: Why Can’t Jews and Arabs Get Along, and Why Should We Care?”
with Peter Sethre, director of continuing education.

“Living the Apostles’ Creed” with Lois Malcolm, associate professor of systematic theology.


PLEASE NOTE: This class will meet on Monday afternoons from 12-2 p.m.

Registration is required for participation in the lay school. Early registration is recommended. For more information or to register, visit www.luthersem.edu/lifelong_learning/kairos, or call 651-641-3416.

Commencement 2003
Sunday, May 25
3 p.m.
Central Lutheran Church, Minneapolis

Not-to-miss KAIROS classes
Apr. 21-25
“The Best Of…”
Luther Seminary faculty members responded eagerly when we invited them to give what they considered their “best lecture” as part of a KAIROS class. Twelve faculty will present on a wide spectrum, from Bible and church history to educational leadership and preaching. In addition, chapel services during the week will feature classic sermons by seminary faculty.

For a list of presenters and topics and registration information, visit the Luther Seminary KAIROS Web site at www.luthersem.edu/lifelong_learning/kairos, or call 651-641-3416.

June 16-20
Events in the Life of Jesus
In the ongoing debate about the historical Jesus, attention has been concentrated on the words he spoke. With the exception of the miracles, his deeds have been, to a great extent, neglected. Respected international lecturer Jerome Murphy O’Connor from the École Biblique et Archéologique Française, Jerusalem, shows through close analysis of the texts that certain events in Jesus’ life throw significant light on his personality and the circumstances of his ministry.

To view all KAIROS continuing education classes and register online: www.luthersem.edu/lifelong_learning/kairos
Table of Contents

Preaching and Worship at Luther Seminary .................................................. 2-3
Mid-Winter Convocation .......................................................... 4-5
Breaking Down Barriers: Bill and Dee Nord; Joe and Barb Wall .......... 6-7
Adopt-a-Seminarian .......................................................... 8-9
Slowing Down ............................................................................. 10
Ecumenical Students at Luther Seminary ........................................ 11
Faculty & Staff Notes .................................................................... 12-13
Prof Picks .................................................................................. 13
Meet New Faculty ......................................................................... 14
Alum News .................................................................................. 15-16
Faithfulness in Ministry Nomination Form .................................. 16
Events & Lectures ......................................................................... 17-18

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.

Editor
Sheri Booms Holm

Contributing Writers
Shelley Cunningham Harber
Nathan Loer
Nicole Mason
Jennifer Norris Peterson
Maria Thompson

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.

The Luther Seminary Story is published four times a year and distributed via third class mail to alumni/ae and donors by Luther Seminary, 2481 Como Ave., St. Paul, MN 55108.

Correspondence concerning The Luther Seminary Story should be sent to Office of Communication, Luther Seminary, 2481 Como Ave., St. Paul, MN 55108, or via e-mail to sholm@luthersem.edu.