

**Seventh Week after Epiphany**  
**Worship in Word and Sacrament**  
*Enter Without Knocking!*  
Wednesday, February 19, 2014



*The Te Deum Mosaic, at the entrance to the Concordia Senior College Library, by Siegfried Reinhardt.*



## CALLING TOGETHER OF THE COMMUNITY

*Congregation gathers outside the sanctuary, at the ringing of the bell.*

### Trumpet Fanfare

P: It is Jesus calling from the root of Jesse.

C: **Come!**

P: To all who are exiled.

C: **Come!**

P: To all who are abandoned.

C: **Come!**

P: To all who are exploited.

C: **Come!**

P: For I am coming soon and you may enter without knocking.

### Processional Hymn *Thy Strong Word, 1<sup>st</sup> Verse, ELW #511*

*Congregation processes into the sanctuary, pausing at the Baptismal Font*



1 Thy strong word did cleave the dark - ness; at thy  
2 Lo, on those who dwelt in dark - ness, dark as  
3 Thy strong Word be - speaks us righ - teous; bright with  
4 From the cross thy wis - dom shin - ing break - eth



speak - ing it was done. For cre - at - ed light we  
night and deep as death, broke the light of thy sal -  
thine own ho - li - ness, glo - rious now, we press toward  
forth in con - qu'ring might; from the cross for - ev - er



thank thee, while thine or - dered sea - sons run.  
va - tion, breathed thine own life - breath - ing breath.  
glo - ry, and our lives our hopes con - fess.  
beam - eth all thy bright re - deem - ing light.



Al - le - lu - ia! Al - le - lu - ia! Praise to thee who light dost send!



Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia with - out end!

P: The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

C: **And also with you.**

OPENING HYMN: "Rain Song"

D Bm  
Rain \_\_\_\_\_ comes \_\_\_\_\_ Let it all fall down \_\_\_\_\_ A

A G  
glo-rious flash cuts through the dark-ness And ech-oes through the town \_\_\_\_\_

D Bm  
Wash \_\_\_\_\_ now \_\_\_\_\_ Wash a - way our sin \_\_\_\_\_ The

A G  
grace of Christ poured out a - mong us In new life, we be - gin \_\_\_\_\_

*At this time, we confess words, images, and short phrases, silently and out loud, describing personal, communal, and universal sin that causes suffering and loss in this world.*

**Chorus**

*At this time, we confess words, images, and short phrases, silently and out loud, describing our hope for the world through Christ.*

**Chorus**

ENCOUNTERING MYSTERY: "Kyrie"

C#m A B C#m  
Lord have mer - cy, Lord have mer - cy, mer - cy.  
(Last Time) A - - - men, A - - - men

**Lord have mercy, Lord have mercy, mercy (repeat)**

*Leader:* In peace, let us pray to the Lord.

**Lord have mercy, Lord have mercy, mercy**

*Leader:* For the peace from above, and for our salvation, let us pray to the Lord

**Lord have mercy, Lord have mercy, mercy**

*Leader:* For the peace of the whole world, for the well-being of the church of God, and for the unity of all, let us pray to the Lord.

**Lord have mercy, Lord have mercy, mercy**

*Leader:* For this holy house, and for all who offer here their worship and praise, let us pray to the Lord

**Lord have mercy, Lord have mercy, mercy**

*Leader:* Help, save, comfort, and defend us, gracious Lord

**Amen, Amen**

PRAYER OF THE DAY

P: Let us pray. *A brief silence.*

Holy God of compassion, you invite us into your way of forgiveness and peace. Lead us to love our enemies, and transform our words and deeds to be like those of Jesus, through whom we pray.

**Amen**

*At this time, the congregation is invited to be seated. Worship continues “in the round”.*

## THE BREATH OF LIFE THROUGH THE WORD OF GOD

FIRST READING: Isaiah 11:1-10

**11** A shoot shall come out from the stump of Jesse,

and a branch shall grow out of his roots.

<sup>2</sup>The spirit of the LORD shall rest on him,  
the spirit of wisdom and understanding,  
the spirit of counsel and might,  
the spirit of knowledge and the fear of the LORD.

<sup>3</sup>His delight shall be in the fear of the LORD.

He shall not judge by what his eyes see,  
or decide by what his ears hear;

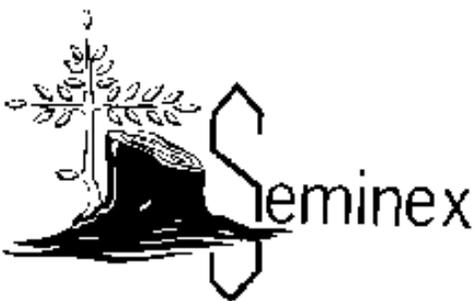
<sup>4</sup>but with righteousness he shall judge the poor,  
and decide with equity for the meek of the earth;  
he shall strike the earth with the rod of his mouth,

and with the breath of his lips he shall kill the wicked.

<sup>5</sup>Righteousness shall be the belt around his waist,  
and faithfulness the belt around his loins.

<sup>6</sup>The wolf shall live with the lamb,  
the leopard shall lie down with the kid,  
the calf and the lion and the fatling together,  
and a little child shall lead them.

<sup>7</sup>The cow and the bear shall graze,  
their young shall lie down together;



and the lion shall eat straw like the ox.  
<sup>8</sup> The nursing child shall play over the hole of the asp,  
 and the weaned child shall put its hand on the adder's den.  
<sup>9</sup> They will not hurt or destroy  
 on all my holy mountain;  
 for the earth will be full of the knowledge of the LORD  
 as the waters cover the sea.

<sup>10</sup> On that day the root of Jesse shall stand as a signal to the peoples; the nations shall inquire of him, and his dwelling shall be glorious.

**SECOND READING: 1 Corinthians 3:10-11; 16-23**

<sup>10</sup> According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building on it. Each builder must choose with care how to build on it. <sup>11</sup> For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

<sup>16</sup> Do you not know that you are God's temple and that God's Spirit dwells in you?<sup>[a]</sup> <sup>17</sup> If anyone destroys God's temple, God will destroy that person. For God's temple is holy, and you are that temple. <sup>18</sup> Do not deceive yourselves. If you think that you are wise in this age, you should become fools so that you may become wise. <sup>19</sup> For the wisdom of this world is foolishness with God. For it is written, "He catches the wise in their craftiness," <sup>20</sup> and again, "The Lord knows the thoughts of the wise, that they are futile." <sup>21</sup> So let no one boast about human leaders. For all things are yours, <sup>22</sup> whether Paul or Apollos or Cephas or the world or life or death or the present or the future—all belong to you,<sup>23</sup> and you belong to Christ, and Christ belongs to God.

**GOSPEL ACCLAMATION: "Words of Love Rain Down" *Sung Three Times***

**Words of Love rain down, rain down, rain down on us**

**GOSPEL: Matthew 5:11-16**

<sup>11</sup> "Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely<sup>[a]</sup> on my account. <sup>12</sup> Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

<sup>13</sup> "You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.

<sup>14</sup> "You are the light of the world. A city built on a hill cannot be hid. <sup>15</sup> No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. <sup>16</sup> In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

SERMON BISHOP RICHARD JAECH

1 The church's one foun - da - tion is Je - sus Christ, her Lord;  
 2 E - lect from ev - 'ry na - tion, yet one o'er all the earth,  
 3 Though with a scorn - ful won - der this world sees her op - pressed,  
 4 Through toil and trib - u - la - tion and tu - mult of her war,  
 5 Yet she on earth has u - nion with God, the Three in One,

she is his new cre - a - tion by wa - ter and the word.  
 her char - ter of sal - va - tion one Lord, one faith, one birth:  
 by schisms . . rent a - sund - er, by her - e - sies dis - tressed,  
 she waits the con - sum - ma - tion of peace for - ev - er - more;  
 and mys - tic sweet com - mu - nion with those whose rest is won.

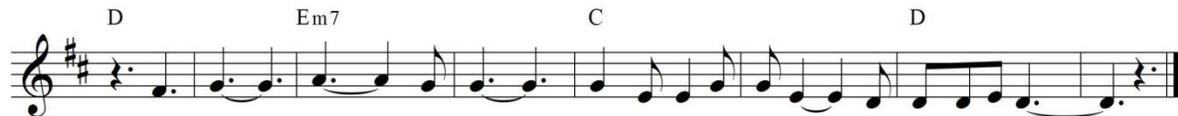
From heav'n he came and sought her to be his ho - ly bride;  
 one ho - ly name she bless - es, par - takes one ho - ly food,  
 yet saints their watch are keep - ing; their cry goes up: "How long?"  
 till with the vi - sion glo - rious her long - ing eyes are blest,  
 Oh, bless - ed heav'n - ly cho - rus! Lord, save us by your grace,

with his own blood he bought her, and for her life he died.  
 and to one hope she press - es with ev - 'ry grace en - dued.  
 and soon the night of weep - ing shall be the morn of song.  
 and the great church vic - to - rious shall be the church at rest.  
 that we, like saints be - fore us, may see you face to face.

## THE DANCING MYSTERY

*Refrain dispersed throughout Apostle's Creed and Prayers of Intercession. You are invited to pray in the position in which you are most comfortable.*

### *Sing Verse 1*



Musical notation for Sing Verse 1, featuring a treble clef, a key signature of one sharp (F#), and a 4/4 time signature. The melody is written on a single staff. Chord symbols are placed above the staff: D, Em7, C, and D. The lyrics are written below the staff, with three verses indicated by numbers 1, 2, and 3.

1. Mo - ther,      hear      our prayer!      Dan-cing in the Myst'ry      Be - com-ing a-ware.  
2. Je - sus,  
3. Spi - rit,

**P:** Let us join together confessing the words of the Apostle's Creed.

**C: I believe in God, the Father Almighty,  
creator of heaven and earth**

*The Assisting Minister offers prayer petitions.*

### *Sing Verse 2*

**I believe in Jesus Christ, God's only Son,  
Who was conceived by the Holy Spirit,  
Born of the virgin Mary,  
Suffered under Pontius Pilate,  
Was crucified, died, and was buried;  
He descended to the dead.  
On the third day he rose again;  
He ascended into heaven,  
He is seated at the right hand of the Father,  
And he will come to judge the living and the dead.**

*The Assisting Minister offers prayer petitions.*

### *Sing Verse 3*

**I believe in the Holy Spirit,  
The holy catholic church,  
The communion of saints,  
The forgiveness of sins,  
The resurrection of the body,  
And the life everlasting.**

*The Assisting Minister offers prayer petitions.*

*The Assisting Minister invites the congregation to add prayers.*

*Petitions are offered by the whole congregation.*

*The Assisting Minister closes the prayers.*

**C: Amen**

PEACE

P: The peace of the risen Christ be with you always.

C: **And also with you.**

OFFERING *Sanna, Sannanina (Holy, Most Holy Lord)*, sung by the PLTS Choir  
*Offerings for the month of February have been designated for Bayview Mission, a Special Mission of the Episcopal Diocese of California. It provides much needed services, food, and supplies to residents of the Hunters Point/Bayview neighborhoods of San Francisco.*

### CELEBRATING THE SUPPER OF CHRIST

P: I invite all who are able to form a circle around the altar while we sing the Gloria.

PREPARATION OF THE TABLE: “Awakening Glory”

*All gather around the altar table*

The image shows a musical score for three voices (Soprano, Alto, and Bass) in the key of D major (two sharps) and 4/4 time. The lyrics are 'Gloria!' and 'Gloria!'. The Soprano part has two phrases of 'Gloria!'. The Alto and Bass parts have a long note for 'Gloria!' that spans across the two phrases.

GREAT THANKSGIVING

P: May God be with you.

C: **And also with you.**

P: Lift up your hearts.

C: **We lift them up to God.**

P: Let us give thanks to our God.

C: **It is right to give our thanks and praise.**

## Eucharistic Prayer

Written by Steve Harms

P: God of the Unfolding Present, God of Before and Beyond: From ancient times you call us to enter a journey whose destiny is unknown. Your liberating love bids slaves enter Exodus and those in Exile “come home.” You refuse to abandon us, sharing our suffering. In darkness and despair you generate daring, courage and risk. In gratitude we remember your Presence in the journeys of the Seminex and Senior College communities. Most especially we recall your Presence in Jesus: Who entered our world incognito, knocking on our hearts seeking shelter, who was rejected and yet became the one through whom you have called us home.

Bm A Bm

Je - sus, \_\_\_\_\_ Lamb of God \_\_\_\_\_ Je - sus, \_\_\_\_\_

A G

Lamb of God \_\_\_\_\_ You take a - way \_\_\_\_\_ the sin, that

A Bm A

binds us from with - in \_\_\_\_\_ Have mer - cy on us  
(Last Time) Grant us your peace

P: In the night in which he was betrayed,  
Jesus took bread, and gave thanks;  
broke it, and gave it to his disciples, saying:  
Take and eat; this is my body, given for you.  
Do this for the remembrance of me.

*Sing Refrain*

P: Again, after supper, he took the cup, gave thanks,  
and gave it for all to drink, saying:  
This cup is the new covenant in my blood,  
shed for you and for all people for the forgiveness of sin.  
Do this for the remembrance of me.

*Sing Refrain Twice*

THE PRAYER OF JESUS Arrangement by Ben Kyle

Sung by the Congregation

Chorus

Bm D A  
Fa - ther, who art in Hea - ven Hal-low-ed be thy name, hal-low-ed  
Bm Bm D  
be thy name Thy king - dom, thy king-dom com - eth In  
A Bm  
Earth and heav'n, in Earth and heav'n

Verse 1

G D A G  
Give us this day our dai - ly bread And grant that no one  
D A G D A  
should go un - fed For-give us Lord our tres - pass - es  
G D A  
As we for - give our tres - pass - ers

Verse 2

G D A G  
Lead us not in - to temp - ta - tion De-liv - er us  
D A G D A  
from ev-'ry e - vil thing Thine is the king - dom pow - er and glo - ry  
G D A  
Now and for - e - ver in - to e - ter - ni - ty

P: The gifts of God, for the people of God. Come, for all is now ready.

COMMUNION

*Communion is served in the round. Remain in the circle for the duration of the service. The bread served is gluten free and the wine is non-alcoholic.*

COMMUNION MUSIC

Special Music *Sheep May Safely Graze*, played by Alice O'Sullivan

*You Are Holy*, ELW #525

**You Are Holy**  
*Du är helig*

1\*



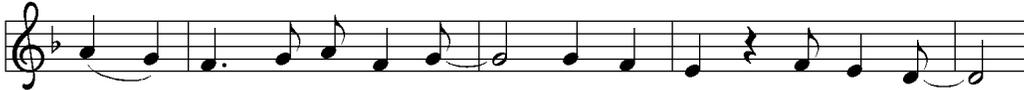
Du är he - lig, du är hel. Du är all - tid myck-et mer  
You are ho - ly, you are whole. You are al - ways ev - er more



än vi nån - sin kan för - stå, du är nä - ra än - då.  
than we ev - er un - der - stand. You are al - ways at hand.



Väl - sig - nad va - re du som kom - mer hit just nu,  
Bless - ed are you com - ing near. Bless - ed are you com - ing here



väl - sig - na - de vår jord, blir till bröd på vår jord.  
to your church in wine and bread, raised from soil, raised from dead.

2



Du är he - lig, du är hel - het,  
You are ho - ly, you are whole - ness,



du är när - het he - la kos - mos lo - var dig!  
you are pres - ent. Let the cos - mos praise you, Lord!



Ho - si - an - na, ho - si - an - na,  
Sing ho - san - na in the high - est!



ho - si - an - na, ho - si - an - na vår Gud.  
Sing ho - san - na! Sing ho - san - na to our God!

TABLE BLESSING AND WORDS OF THANKSGIVING

P: We join hands to receive the blessing.  
The body and blood of the Risen Savior, Jesus Christ, strengthen you and keep you in his grace.

C: **Amen.**

A: Through bread and wine, body and blood may God,

C: **Enter without knocking.**

A: In stillness and presence.....may God,

C: **Enter without knocking.**

A: In the needs and gifts of others and creation may God,

C: **Enter without knocking.**

A: And in the completion of our days may we,

C: **Enter without knocking.**

SPECIAL GREETING

REV. KAREN L. BLOOMQUIST, DEAN

SENDING OF THE DISCIPLES

BENEDICTION

*Sung by the Congregation*

The musical score consists of three staves of music in a single system. The first staff has a treble clef and a key signature of one flat (Bb). It contains the lyrics: "May the Lord bless you \_\_\_ And the Lord keep you \_\_\_ And may the". Above the staff are guitar chords: Dm, A, Dm, A. The second staff continues the lyrics: "Lord make a shin-ing face up - on you and Grant us the peace \_\_\_". Above the staff are guitar chords: G, D, Bb, C, Dm. The third staff repeats the lyrics: "Grant us the peace \_\_\_ Grant us the peace \_\_\_ Grant us the peace \_\_\_". Above the staff are guitar chords: Bb, C, Dm, Bb, C, Dm, G, Bb, C, Dm.

# RECESSIONAL HYMN

409

## SING A NEW CHURCH

Acc #475 / CPC2 #463

NETTLETON

Verses



1. Sum - moned by the God who made us Rich in
2. Ra - diant ris - en from the wa - ter, Robed in
3. Trust the good - ness of cre - a - tion; Trust the
4. Bring the hopes of ev - 'ry na - tion; Bring the
5. Draw to - geth - er at one ta - ble All the



1. our di - ver - si - ty, Gath - ered in the name of
2. ho - li - ness and light, Male and fe - male in God's
3. Spir - it strong with - in. Dare to dream the vi - sion
4. art of ev - 'ry race. Weave a song of peace and
5. hu - man fam - i - ly; Shape a cir - cle ev - er

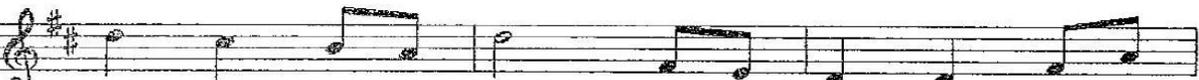


1. Je - sus, Rich - er still in u - ni - ty:
2. im - age, Male and fe - male, God's de - light:
3. prom - ised, Sprung from seed of what has been.
4. jus - tice; Let it sound through time and space.
5. wid - er And a peo - ple ev - er free.

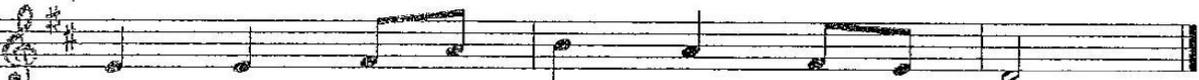
### Refrain



Let us bring the gifts that dif - fer And, in



splen - did, var - ied ways, Sing a new church in - to



be - ing, One in faith and love and praise.

Text: 87 87 D; Delores Dufner, OSB, © 1991, The Sisters of St. Benedict. Published by OCP. All rights reserved.  
Music: J. Wyeth's *Repository of Sacred Music*, Pt. II, 1813.

### DISMISSAL

A: Go in peace. Enter without knocking.

C: **Thanks be to God!**

*All are invited for lunch and conversation in Sawyer. Community announcements will be made at that time. Thank you for worshipping with us today!*

## WORSHIP LEADERS

|                      |   |
|----------------------|---|
| Presiding Minister:  | Everett Kalin   |
| Preacher:            | Richard Jaech   |
| Assisting Minister:  | Sara Gross Samuelson  |
| Communion Assistant: | Wally Gustav  |
| Lector:              | Steve Harms   |
| Liturgist:           | Paul Kacynski   |
| Musicians:           | Gary Sponholtz<br>San Francisco Lesbian/Gay Freedom Band: <a href="http://SFLGFB.org">SFLGFB.org</a><br>Alice O'Sullivan<br>Joshua Stromberg<br>Stu Richardson<br>Amanda Nelson<br>The PLTS Choir |
| Greeters/Ushers:     | Rebecca Swee<br>Sanna Reinholtzen   |
| Sacristan:           | Eric Huseth   |
| Sound Technician:    | Erin Armstrong  |

**Special thanks to the**  
***Spirit of Seminex***  
**40<sup>th</sup> Anniversary Worship Planning Team!**

Donna Duensing  
Doris Graesser  
Sara Gross Samuelson  
Steve Harms  
Eric Huseth  
Paul Kacynski  
Everett Kalin  
Gary Sponholtz  
Sara Wilson

## **Enter Without Knocking!** **Introducing: *The Spirit of Seminex Project!***

*The Spirit of Seminex Project* continues the vision of the *Seminex Classroom Project* which began a few years ago to support theological education at PLTS, to keep the Spirit of this movement alive in the life of this community, and to honor the four Christ Seminary – Seminex professors who were deployed to PLTS in the summer of 1983: Carl Graesser (OT), George Hoyer (homiletics), Ev Kalin (NT) and Robert Smith (NT). They formed a significant part of the core faculty of PLTS' Berkeley campus.

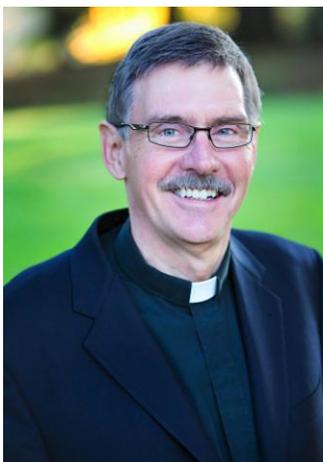
In honor of the 40<sup>th</sup> anniversary, a bay area group of Seminex “alumni” and families have come together and are organizing a series of activities over the next eighteen months which seek to preserve history, share inspiring life stories of those who lived through the exile, and invite current and future generations to learn and engage in conversation about the impact the Spirit of Seminex has had and continues to have on our church and world.

Our journey begins with today's event and these questions:

**How are you moved by the Spirit of Seminex?  
What doors are opening in the 21st century for ministry, the church, and our world?  
When and where do we need to “enter without knocking”?**

The story collection project is ongoing. Later this spring, a webpage will be launched to host the stories that are being compiled by seminarian Sara Gross Samuelson, whose uncle Paul is among the Seminex alumni. Her story along with that of Rev. Kent Schaufelberger, are the first to be completed in the collection and are available in the most recent edition of PLTS' newsletter, *Above the Fog*, which can be viewed at [www.plts.edu](http://www.plts.edu).

*If you have a story to share, know of someone we could invite to contribute, or would like to make a financial gift to PLTS in honor of Seminex, please contact:  
Sara Wilson, Associate Director of Seminary Relations at [swilson@plts.edu](mailto:swilson@plts.edu) or 510-559-2717.  
Gifts and stories may also be sent to PLTS, 2770 Marin Avenue, Berkeley, CA 94708.*



### **Meet Today's Preacher: Bishop Richard Jaech**

Rev. Richard E. Jaech is a 1975 graduate of Concordia Seminary in Exile (Seminex). His first call was to establish a Latin American Lutheran congregation in the Mission District of San Francisco, now known as St. Mary and St. Martha Lutheran Church. Following that he served for a time at Holden Village retreat center in Washington and was pastor at Beautiful Savior Lutheran Church in Vancouver, WA, for 26 years. In June, 2013, Rev. Jaech was elected Bishop of the Southwestern Washington Synod of the ELCA. In addition to his M.Div. degree, Rev. Jaech holds a Master of Arts in Conflict Facilitation and Organizational Change from the Process Work Institute of Portland, OR. He is the author of *Transforming Church Conflict: A Guide for Pastors and Leaders* (Aachen Press, 2011).

# *A History of Seminex*

*Concordia Senior College*  
**By Steve Harms and Robert O'Sullivan**

Concordia Senior College/CSC (1957 – 1976) in Ft. Wayne, Indiana was a Dream and a Conviction. The Lutheran Church—Missouri Synod decided the finest preparation for theological students would be a profound/thorough Liberal Arts education. Before that time the academic route for many LCMS clergy consisted of combination of (often co-ed) high schools/junior colleges of varying quality and size across the country “feeding” to Concordia Seminary in St. Louis. Students were well prepared in biblical and theological languages but, not necessarily in the liberal arts. This “prep school/gymnasium” system did produce scholars like Piepkorn, Pelikan and Marty but also Herman Otten, the person most responsible for the “troubles” which have eviscerated the LCMS since the 1960's.

The solution: an all male student body of pre-theological students from all over the U.S. and Canada in “Ft. Rain,” later ranked by USA Today as the least desirable major metropolitan area in the country. Those factors should assure concentration on studies!

President Martin J. Neeb assembled a faculty – all of whom were ordained clergy and all of whom had additional degrees in science or the humanities. Broad anecdotal evidence suggests that graduates from CSC competed well, in graduate programs as well as employment with products of many more established and prestigious schools. One of its faculty and one of its graduates later became presidents of Valparaiso University. Many seminaries and other academic institutions have had CSC products on their faculties.

It deepened intellectual strength and cultural awareness while provoking Gospel intrigue. It dramatically shifted the theological preparation and pastoral capabilities of Missouri Synod clergy. Not unlike the spirit of Vatican II, CSC opened the windows of the church and breathed fresh air.

It also became the first LCMS campus to have many students active in the civil rights movement, especially in demonstrations in 1963/4 when southern Governors Ross Barnett and George Wallace came to town expecting warm welcomes. Roman Catholic theological students joined those protests.

Of equal value was the experience of ‘community’ in every aspect of campus life. Exposure to the arts, world renowned speakers, classical education, social events, sports, exploring new scientific paradigms and walking on a frozen lake all contributed. But it was the interfacing of students, faculty and their families which made the context for examining gospel interactions with contemporary life real.

The CSC campus, designed by world renowned architect Eero Saarinen, was imagined as a Scandinavian Village at Dawn. All the elements of the liberal arts education including aesthetics were integrated in order to convey an openness of Spirit and the necessity of beauty. (The unique Diamond /Concordia Brick was created for this purpose.) Saarinen and many of his critics considered the Senior College his finest work.

Several CSC alumni became professors at both CSC and Concordia Seminary in St. Louis. With other colleagues it was their commitment to theological inquiry and integrity which eventually provoked uproar, reaction and finally assault by religious reactionaries. The CSC graduates were equipped (linguistically, historically, philosophically, psychologically, aesthetically) to withstand this intimidation, grapple with biblical questions and face political attacks in the midst of demanding and explosive times.

The Senior College education was “too good”— the ‘reactionaries’ understood it had to be eliminated. While the St. Louis walkout, which created Seminex, was a voluntary act in support of fired President John Tietjen, CSC was simply terminated and replaced by a seminary twice led by Preus

brothers. Under the guise of reassignment, the faculty was dismissed - fired with no attempt to provide future jobs. Fewer than half found teaching positions in their fields and many of these fine scholars never taught again. Their families were decimated by the brutality of the CSC “execution.” Unlike the Seminex faculty which created a new community, these families were scattered to the winds. The Senior College lived less than 20 years. Its impact lingers on.

*Concordia Seminary in Exile (Seminex) Began Classes Forty Years Ago, on Feb. 20, 1974*

**By Everett R. Kalin**

Picture this: On February 18, 1974 the students at Concordia Seminary (CS), a very large seminary of the Lutheran Church—Missouri Synod (LCMS) in suburban St. Louis, learned that, as anticipated, 40 of their 45 professors had been fired that day. The next morning, most of the approximately 500 resident students (many other students were on internship at the time) met in the seminary field house and voted overwhelmingly to continue their seminary education in exile, under those 40 faculty members, in classrooms provided by Jesuit-owned St. Louis University and by Eden Seminary (a seminary of the United Church of Christ). The students and faculty marched through the quadrangle, pausing to plant crosses on which students had written the names of fired faculty; they proceeded through the arch under the seminary tower and then boarded up the arch with plywood on which was written, in big, black letters, **E X I L E D**. After a few speeches, prayers and hymns in front of the Luther statue, the procession moved down the seminary driveway to meet Dean Walter Brueggemann of Eden Seminary, who welcomed the exiles on behalf of their new hosts. Classes began the next day, February 20, 1974, for almost 400 students, filled with excitement and uncertainty. Now, what led to these momentous events and what happened to Seminex in the years that followed?

In May of 1969 John Tietjen was elected president of CS, and two months later Jacob Preus was elected president of the LCMS. In the next year Preus alleged false teachings at CS and appointed a Fact Finding Committee (FFC)—basically sharing his views—to interview and investigate the teachings of each faculty member. The 1971 LCMS convention turned the FFC report over to the CS Board of Control for evaluation. Despite the fact that Preus gave the board, as a standard for its review, “A Statement of Scriptural and Confessional Principles,” written largely to condemn real or alleged faculty teachings, the CS Board of Control cleared all faculty members of charges of false doctrine in early 1973. That would, of course, not be the end of it.

The July 1973 LCMS convention in New Orleans adopted “A Statement” as a binding doctrinal norm, used it to condemn the CS faculty for teaching what “cannot be tolerated in the church of God” and once again turned the issue over to the now-newly-constituted CS board. A large number of the convention delegates opposed to these actions came to the podium to record their “no” votes and streamed out singing “The Church’s One Foundation.” Several weeks later, the board suspended Tietjen as president and faculty member and then, for tactical reasons, delayed and later cancelled the suspension. Meanwhile, in support of the faculty majority and several staff members of the LCMS Board for Missions who were also under attack, Evangelical Lutherans in Mission (ELIM) was formed. They would be a focus for gathering the support that made Seminex possible.

At its November 1973 meeting the Board of Control declined to renew Prof. Paul Goetting’s contract (as it had done two years earlier with Prof. Arlis Ehlen’s) and notified seven senior faculty of their impending (involuntary) retirement (one of them, Prof. Arthur Carl Piepkorn, died of a heart attack at the barber shop a few weeks later).

Then, on January 20, 1974, the board suspended Tietjen as president of CS and installed Prof. Martin Scharlemann as acting president. A day later a vast majority of the students declared a moratorium on classes and demanded that the board identify the faculty members they considered to be false teachers. On January 21 the faculty joined the moratorium, declaring that with Tietjen’s

suspension they considered themselves suspended, since they believed the same things, and insisted they either be charged or cleared. Five professors supportive of Preus's position continued to teach, and a small number of students attended classes.

During the moratorium many students travelled nationwide to tell their story, and word went out by every means possible. Meanwhile, at Concordia Senior College, Ft. Wayne, Indiana, the school that supplied the vast majority of first year seminary students each fall, a large number of the students voted to look elsewhere than CS if the issues could not be resolved (Pr. Steve Harms was student body president at the time).

On February 15 acting president Scharlemann announced that faculty paychecks would be withheld; on the 17<sup>th</sup> the board voted that if the faculty did not indicate by noon the next day their willingness to return to class on the 19<sup>th</sup>, they were fired and had ten days to vacate their offices and homes (half the faculty lived on campus). A note announcing the board action was slipped under each faculty member's office door (Prof. Alfred Fuerbringer, the seminary's prior president, had the note read to him over the phone as he lay on a hospital bed). The faculty's decision was not hard, since nothing had been resolved, and so the professors and staff, who had gathered in the library lounge with their spouses the next morning, at high noon flung open the windows to the quad and sang their answer to the ultimatum: "The Church's One Foundation."

Now we're back where our opening paragraph ended, the morning of February 20, 1974, at St. Louis U, students and faculty gathering in the old commons, a few tables holding the books that would later become a very substantial library. Along the wall were some profs, seated at their "desks," typical classroom chairs with arms for writing. On the wall behind Prof. Richard Caemmerer, in this cavernous open space, was the sign that had hung on the door of his office in the seminary tower: "Enter without knocking." Chapel was at 10 each morning in a deconsecrated Jesuit chapel, and classes were under way in rooms the two host schools provided.

So Seminex was off and running. But where was it going? And how would it get there? Concordia Seminary in Exile was the name under which it incorporated in June (later it had to be changed to Christ Seminary—Seminex to avoid a lawsuit). How could that school grant degrees when not yet accredited? How would the graduates get calls into LCMS congregations (at that time all calls were issued through CS on Call Day—not very far off as exile began), and who would authorize their ordinations? And if graduates couldn't get calls, who would enter Seminex the next fall? And where would all the money come from? The answers: When the first graduates got their diplomas before a huge gathering in the Washington University quadrangle on May 24, the degrees were authorized by the Lutheran School of Theology in Chicago (LSTC), under the "Joint Project for Theological Education" (Seminex accreditation did, of course, come later). And, thanks to brave congregations, many graduates did get calls, though some had to wait a long time, and some had to become worker-priests to help support their pastoral ministries. And some district presidents (= synodical bishops) did authorize the ordinations. But some graduates never did get calls—this was not Disneyland, and there was much pain. Thanks to bold students at Concordia Senior College, there was a large new class in the fall of '74, and good, though diminishing, numbers in the falls that followed (the Senior College's support for Seminex was a reason the LCMS shut it down in 1976). And, thanks to almost everybody, the money did come—over a million dollars a year for the 14 years of Seminex's existence.

Many things happened in those Seminex years. The CS board finally removed Tietjen from office in October '74, and he was elected as president of Seminex. The July '75 LCMS convention censured eight district presidents (one of them was Emil Jaech, father of Bp. Rick Jaech, PLTS's Seminex anniversary preacher) for ordaining Seminex grads and authorized their removal from office—four were indeed removed by Preus the following spring. Things good and bad happened in those years. In 1975 Seminex moved into its own facilities, a multistoried building on N. Grand, across from Symphony Hall. But the facility was flooded from top to bottom in '82, forcing a hectic move

down the street, lock, stock and soggy library. A very great good, for instance, was that the M. Div. student body was no longer all male, as in the CS days. Women came in increasing numbers. It was indeed the CS faculty's support for the ordination of women that had been one of the accusations against it. And a crisis much worse than an ice storm was precipitated in May '77, when the Seminex board decided that faculty and staff needed to be reduced. How do you let some go when all, years earlier at great risk, "set out [together], not knowing where [they were] going" (Heb 11:8)? And there was much pain.

The third ELIM assembly in August '75 authorized "a new organization," and the Association of Evangelical Lutheran Churches (AELC) was organized in December '76. The AELC issued a "Call for Lutheran Union" in '78, a year later joined the ALC-LCA Committee on Lutheran Unity and, somewhat later, a joint Consultation on Theological Education. As the three church bodies moved toward possible union, what would/should be the future of Seminex, since the ALC and LCA already had eight seminaries between them? In 1981 there was talk of a possible merger between LSTC and Seminex, but in '82 it was decided that the administration and a large majority of the remaining professors would become part of LSTC, a few faculty and the library would go to a Wartburg program in Austin, Texas, and four faculty and their spouses would come to PLTS (until the end of 1987 all salaries of Seminex profs continued to be paid by Seminex). So, after the last Seminex commencement in St. Louis in May '83, the move west was made by Carl and Doris Graesser (OT), George and Dor Hoyer (homiletics), Ev and Clara Kalin (NT) and Robert and Meta Smith (NT).

On September 8, 1982 the ALC, AELC and LCA conventions voted to unite and to authorize a union process, and that same month the Commission for a New Lutheran Church began its work. Four years later the three conventions voted to form the ELCA, which had its constituting convention in '87 and its official beginning on January 1, 1988. A day earlier, on New Year's Eve 1987, Seminex ceased to exist as an educational institution.

Sources for this summary included a chronology in John H. Tietjen's *Memoirs in Exile* (Fortress, 1990) and one by C. Thomas Spitz, excerpted in *For the Sake of the Gospel. A Seminex Reader*, a publication by Seminex students in 1974.



*Kramer Chapel, Concordia Senior College*

***Concordia Seminary in Exile (Seminex) – Chronology of Events***  
**From John H. Tietjen, Memoirs in Exile. Confessional Hope and Institutional Conflict**  
**(Minneapolis, Fortress, 1990)**

- 5/19/69 John H. Tietjen elected president of Concordia Seminary (CS), St. Louis
- 7/12/69 Jacob A. O. Preus elected president of the Lutheran Church – Missouri Synod (LCMS)
- 5/17/70 Preus publicly announces intention to take action on alleged departures from the Synod’s doctrinal position
- 9/9/70 Preus announces appointment of a Fact Finding Committee (FFC) to investigate the CS faculty
- 12/11/70 Interviews of faculty by FFC begin
- 1/5/71 Faculty announces decision to continue participation in FFC interviews under protest
- 3/27/71 Interviews of faculty by FFC end
- 7/15/71 LCMS Milwaukee convention defeats Preus’s effort to require submission to convention adopted doctrinal statements
- 7/15/71 LCMS Milwaukee conventions turns FFC report over to CS’s Board of Control (BoC)
- 9/20/71 CS BoC begins review of FFC report
- 12/13/71 BoC declines reappointment of CS faculty member Arlis J. Ehlen
- 1/4/72 CS faculty asks to meet with Preus over his ethics in the BoC’s decision concerning Ehlen
- 1/11/72 Preus advises of impending disciplinary action against Tietjen
- 1/18/72 Tietjen and Preus meet to work out compromise
- 2/18/72 Preus withdraws from compromise agreement and gives the BoC “A Statement of Scriptural and Confessional Principles” to serve as standard for doctrinal review
- 3/5/72 Tietjen refuses to implement Preus demand that Ehlen be barred from teaching exegetical courses
- 6/17/72 BoC issues progress report to Preus, stating that it had not yet found false doctrine in the faculty
- 9/1/72 Preus issues his “Blue Book” (BB), a report condemning numerous unnamed CS faculty for teaching false doctrine
- 9/8/72 Tietjen issues *Fact Finding of Fault Finding?* to counter the BB
- 9/20/72 LCMS Council of Presidents announces controversy compromise
- 10/26/72 Preus acts against Council of Presidents compromise
- 1/15/73 CS BoC completes interviews with faculty, clears all of the charge of false doctrine
- 7/10/73 LCMS New Orleans convention affirms that convention-adopted doctrinal statements are binding
- 7/11/73 New Orleans convention adopts “A Statement of Scriptural and Confessional Principles” as binding doctrinal statement
- 7/12/73 New Orleans convention condemns CS faculty for teaching false doctrine
- 7/13/73 New Orleans convention requires newly elected CS BoC to deal with future of Tietjen as president
- 7/23/73 CS faculty issues “A Declaration of Protest and Confession”
- 8/13/73 CS BoC suspends Tietjen as president and faculty member, then delays implementation of its action
- 8/28/73 Conference of Evangelical Lutheranism organizes Evangelical Lutherans in Mission (ELIM)
- 9/29/73 CS BoC “vacates” Tietjen suspension
- 12/13/73 CS faculty member Arthur Carl Piepkorn dies
- 1/20/74 CS BoC suspends Tietjen as president

1/21/74 CS student body announces moratorium on classes  
 1/21/74 CS faculty announces that it considers the faculty to be suspended  
 2/17/74 CS BoC requires faculty decision to return to class or to be held in breach of contract  
 2/18/74 Faculty takes no action on board demand  
 2/19/74 Students decide to join faculty in resuming seminary education “in exile”  
 2/20/74 Classes of Concordia Seminary in Exile (Seminex) begin at St. Louis University and Eden Seminary  
 4/10/74 William Kohn resigns as executive secretary of LCMS Board for Missions  
 5/11/74 Partners in Mission begins functioning as the mission arm of ELIM  
 5/24/74 First class graduates from Seminex  
 6/21/74 Concordia Seminary in Exile is legally incorporated  
 8/26/74 Second ELIM Assembly is held in Chicago  
 10/12/74 CS BoC removes Tietjen from office as president and faculty member  
 2/1/75 Seminex governing board elects Tietjen president  
 4/14/75 Theological convocation is held to try to effect reconciliation  
 6/29/75 Missouri District official Oscar Gerken clears Tietjen of charges of false doctrine  
 7/4-11/75 LCMS Anaheim convention condemns ELIM, censures eight district presidents for ordaining Seminex graduates, authorizes their removal from office by Preus  
 8/13/75 Third ELIM Assembly authorizes formation of “a new association”  
 8/15/75 Seminex moves into its own facilities at 607 N. Grand in St. Louis  
 2/28/76 Coordinating Council for a new church organization is created  
 4/2/76 Preus removes four district presidents from office  
 6/19/76 English Synod is established out of the LCMS English District  
 12/3-4/76 Association of Evangelical Lutheran Churches (AELC) is organized with five constituent synods  
 5/12/77 Seminex board decision on staff reduction precipitates crisis  
 9/28/77 LCMS vice-president Theodore Nickel declares Tietjen removed from ministerial roster  
 12/28/77 Concordia Seminary in Exile changes its name to Christ Seminary-Seminex  
 4/14-16/78 AELC issues “A Call for Lutheran Union”  
 1/22-23/79 ALC joins American Lutheran Church-Lutheran Church in America Committee on Lutheran Unity  
 12/14/79 AELC is invited to join ALC-LCA Consultation on Theological Education  
 6/20/80 William Leshner of Lutheran School of Theology at Chicago (LSTC) meets with Tietjen in Denver to propose move of Seminex to the LSTC campus  
 10/3/81 Seminex board proposes merger of LSTC and Seminex  
 11/30/81 Representatives of Seminex and LSTC boards consider proposals for closer relations between the two schools  
 1/14/82 Seminex moves to new facilities at 539 N. Grand in St. Louis  
 1/29/82 Plan for three-way deployment of Seminex resources is proposed  
 5/82 LSTC, Pacific Lutheran Theological Seminary, Wartburg Theological Seminary, and Seminex boards agree to three-way deployment of Seminex resources  
 9/8/82 ALC, AELC, LCA conventions agree to unite and authorize a union process  
 9/82 Commission for a New Lutheran Church (CNLC) begins its work  
 5/83 Last Seminex commencement is held in St. Louis  
 8/83 Seminex moves to Chicago, Berkeley, and Austin  
 8/29/86 ALC, AELC, LCA conventions agree to form the ELCA  
 4/30/87 Constituting convention of ELCA begins  
 12/31/87 Seminex ceases to exist as an educational institution



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