



# CONCORDIA THEOLOGICAL SEMINARY, FORT WAYNE

# For the Life of the World

Summer 2019, Volume Twenty-Three, Number Two



## **CTSFW: Forming Servants in Jesus Christ**

By Lawrence R. Rast Jr.

## **Financial Sustainability Today and For the Future**

By Theresa R. Brown

## **Up the Mountain**

By Matthew J. Wietfeldt and Andrea L. Schultz

FROM THE

# PRESIDENT



“There is no turning back; there are no restarts.” So said Dr. James Bushur to our campus community the day following Call Night, encouraging all of us—and especially those who had received their calls into the ministry, as well as the new vicars and deaconess interns—to go forward in the peace and confidence that Christ offers.

Our 173<sup>rd</sup> academic year is drawing to a close and, as it does, is leading me to reflect on the rich and varied ways that our gracious God continues to bless Concordia Theological Seminary in Fort Wayne. For me it has been a very different year. During the Winter Quarter I enjoyed a sabbatical; my first in 23 years of service at the Seminary. The opportunity to employ my skills in the pursuit of my love of history left me both refreshed and re-energized for my work as president of the Seminary.

Two books are intended to come out of the sabbatical: 1) a complete history of the LCMS and 2) a more pointed volume on the history of all Lutherans in the United States since 1965. Both projects have been archive intensive, and the help of the leadership and staffs of Concordia Historical Institute in Saint Louis and the Archives of the Evangelical Lutheran Church in America in Elk Grove Village, Illinois, have been marvelously giving of their expertise and time as I pestered them to chase down some obscure document.

But it is in those documents that the story comes alive. Oftentimes history is simply recounted as the story of the official documents and resolutions at church conventions. But in the letters, memos, and personal accounts of the people who were behind the official reports, we hear the fears and hopes, the worries and the confidence of God’s people as they struggle in challenging circumstances to continue confessing the Gospel faithfully as times and circumstances change. Simply put, working on these projects has been a blast and I am so thankful to the Board of Regents, administration (especially Academic Dean, Charles Gieschen, who stepped in as acting president), and the staff of CTSFW for making this time of refreshment possible and successful.

Second, I was also blessed to travel to Ethiopia with several co-workers and friends during the

month of March to solidify relationships and plans involving our colleagues in the Ethiopian Evangelical Church Mekane Yesus. Pastor Jeffrey Skopak and Mr. Andemichael Tesfazion of Grace Lutheran Church in Jacksonville, Florida, joined President Dale Meyer of Concordia Seminary and me as we visited national church leaders, seminary leaders, and, most wonderfully, “boots on the ground” pastors and evangelists who are working in this rapidly growing church of nearly 10 million members. Learning with and from them served to encourage and invigorate Dr. Meyer and myself.

As joyful as these very different experiences are, I must admit that I find my greatest fulfillment in working with the students here at CTSFW. And this brings me back to Dr. Bushur’s comment: “There is no turning back; there are no restarts.” And that’s as it should be! Seminary is not an end in itself. It exists to prepare people for service in the Lord’s harvest field. We’ve just sent out vicars, deaconess interns, and pastors-elect. What a joy it is to see the Lord graciously continue to provide for the care of His church through the Spirit-guided efforts of these faithful servants. Our mission at CTSFW is clear: we exist to form servants in Jesus Christ who teach the faithful, reach the lost, and care for all. Thank you for your continued partnership in making this mission a reality here in the United States and in all the world.

In Christ’s service,

Lawrence R. Rast Jr.  
President  
Concordia Theological Seminary  
Fort Wayne, Indiana

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As the Church, we must continue to lift the need for pastors and other church workers to our Lord. He will continue to provide for us according to His will. As He continues to provide for us, let us continue to identify and encourage those in our lives who should consider studying for the Office of the Holy Ministry.

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## For the Life of the World

**PUBLISHER**  
Dr. Lawrence R. Rast Jr.  
President

**PUBLISHER ASSISTANT**  
Carrie M. O'Donnell

**PRODUCTION MANAGER**  
Colleen M. Bartzsch

**EDITOR**  
Andrea L. Schultz

**COPY EDITOR**  
Trudy E. Behning

**ART DIRECTOR**  
Steve J. Blakey

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Unless otherwise noted, all Scripture verses are from the English Standard Version (ESV).



# CTSFW: Forming Servants

Lawrence R. Rast, Jr.



This article is a revision of the historical section of the LCMS 13—03 Task Force Report, which Dr. Rast drafted. The original may be found in its entirety in *LCMS Convention Workbook: Reports and Overtures 2019*, 375-83.

**Above:** *Concordia Theological Seminary Springfield campus 1930*

**Opposite page, bottom left:** *Luther Hall at Concordia Theological Seminary in Springfield, Illinois*

**Opposite page, bottom right:** *Fort Wayne Senior College campus in 1965*

From its beginning, *Die Deutsche Evangelisch-Lutherische Synode von Missouri, Ohio und andern Staaten* (what we now know as The Lutheran Church—Missouri Synod) has recognized the importance of its seminaries in the formation of its future pastors. Indeed, both Concordia Seminary, Saint Louis (founded 1839), and Concordia Theological Seminary, Fort Wayne, (founded 1846) predate the formation of the Synod (1847). The Synod’s first constitution delineated the seventh purpose of the newly formed body as “the preparation of future preachers and teachers for service in the Church.”<sup>1</sup>



# in Jesus Christ

In this the Synod was not being radically innovative, but simply maintaining a basic assumption of the Lutheran reforming efforts. Luther's Reformation exploded in 1517 in the context of an institution of higher education—in the case of the University of Wittenberg—and this emphasis on education for future pastors has remained a part of confessional Lutheranism to the present. The Wittenberg Reformers assumed that a pastor would be well educated and “able to teach” (1 Tim. 3:2; 2 Tim. 2:24). “Able to teach” for the Lutherans meant that one was more than a “good teacher,” that one was more than a simple liturgical practitioner, that one was more than a detached philosopher who was only interested in academics. “Able to teach” meant that a pastor must be formed first *in Christ* through the Holy Spirit working through Word and Sacrament in order to be formed *for Christ's service* to the Church and the world.

Luther's co-worker, Philip Melancthon, developed his *Examin Eorum*, which roughly followed the outline of the Augsburg Confession, as a means to determine whether candidates were prepared for pastoral service.<sup>2</sup> They were designed to show whether

the candidate for the ministry had “a clear and thorough summary of Christian doctrine, which they can themselves consider and remember, and which is necessary for their penance, their faith, their proper prayer, their consolation in sadness, and their own salvation.”<sup>3</sup>

Early Missouri was deeply influenced by the Wittenberg approach to pastoral formation. At the same time, it had to apply these lessons in a significantly different context. Generally speaking, Lutherans have employed three models in the training of indigenous clergy in the United States: 1) Apprenticeship; 2) the “Preachers' Seminary”; and 3) the “Classical” model.

When Lutheranism was first established in North America in the 17<sup>th</sup> century, and even stretching through the 18<sup>th</sup>, most pastors were trained in Europe and then came to the British Colonies in North America to serve as missionary pastors. Until the development of the seminaries in the second quarter of the nineteenth century, most North American Lutheran clergy trained by apprenticeship. They studied theology under the direction of an ordained pastor, often living with the supervising pastor. After a time of preparation, the candidate was examined and, if he successfully passed, he was

subsequently called and ordained.

Apprenticeship, however, was extremely demanding on the supervising pastor. Further, it resulted in uneven preparation. Some students were very well prepared; others not so much. Beyond that, it had an inherently individualistic character in that, while examination was administered by the Ministerium, the student's perspective of Lutheranism was largely shaped by the supervising pastor. This did not encourage formation in the context of the wider church, as later seminary education did.

But where would the Lutherans turn? Where earlier other traditions had attached a course in divinity to their regular curricula in the university (Harvard and Yale, for example, among the Puritans and their ancestors), Lutherans began to institutionalize theological education at the time of the rise of the dedicated seminary. Later Lutheran seminaries included Gettysburg (1826), Canton, Ohio (later Columbus, 1830), Southern (Lexington, Columbia, et al., 1831), Altenburg (later St. Louis, 1839), Springfield, Ohio (1845), Fort Wayne (1846), Wartburg (1854), Augustana (1860), Philadelphia (1864), Augsburg in Minneapolis (1869), Luther in St. Paul (1890), Chicago (1891), and many others into the 20<sup>th</sup> century.



Among American Lutherans, two forms of seminary education that existed were primary. First, there was the “classical model.” Based primarily on the German model and the fourfold pattern, the “classical seminary” demanded the highest level of academic preparation for candidates for the ministry. The “preachers’ seminary” or “practical seminary” featured a minimal theological education prior to ordination. The idea was to prepare men for the mission field as quickly as possible. Most of the seminaries in the Muhlenberg tradition mixed the two kinds of education here mentioned, and then over the course of the 19<sup>th</sup> century became increasingly committed to the “classical” model. In the case of the Missouri Synod, however, there were two distinct seminaries. The St. Louis seminary was more classically oriented, while the Fort Wayne seminary leaned more to the practical model.

Over the course of the 20<sup>th</sup> century both of the seminaries of the LCMS reflected the changing climate in theological education in the United States and in the world. Curricula showed the influence of changing times. Over the course of the century, both seminaries began very intentionally to raise their reputation in the broader academic community. Also, classes began to be added to the various curricula that reflected emerging concerns among the church. Courses in pastoral psychology and counseling, administration, and leadership, for example, all appeared in the last several years.<sup>4</sup> There has been an increasing emphasis on the centrality of missions and discussion focusing on

“contextualization.” Finally and most recently, the remarkable strides made in information technology have begun to raise questions about the possibility and the desirability of distance education. Others have even questioned the necessity of residential theological education.

On the other hand, a sustained and compelling argument for the importance of residential theological education appeared in the late 1990s in the book titled *Being There*, published by Oxford University Press. Authors Jackson Carroll and Barbara Wheeler, among others, produced a case study of two seminaries, one “liberal” and the other more “conservative.”<sup>5</sup> One conclusion they drew was that for the student to be formed by the culture of an institution (specifically, if they are to internalize and synthesize the theological commitments) it is necessary for that student to “be there”—to spend time on campus learning and living in the midst of the community. The implications of these findings for distance education need to be addressed in our current context.

People at times wonder about the cost of maintaining two campuses and faculties for pastoral formation in the LCMS. Some question whether the time has come to employ a completely different model of pastoral formation in our rapidly changing context. However, the current model continues to serve our Synod well and can—and will—continue to do so into the future. The people, pastors, and congregations of The Lutheran Church—Missouri Synod have always taken pastoral formation seriously and have supported their

seminaries generously. They want pastoral candidates who are “able to teach” in the fullest biblical and Lutheran sense of the phrase. And so, even as we face a challenging future, I am convinced that God will continue to bless CTSFW as we continue to form servants in Jesus Christ who teach the faithful, reach the lost, and care for all. 📖

1. “Our First Synodical Constitution,” *Concordia Historical Institute Quarterly* 16 (April 1943): 5. Further, Synod defined three actual routes to service as a pastor in the church: “It shall be the duty of Synod to erect, support, and supervise institutions for the preparation of future pastors and teachers for service in the Church: These institutions may be of two kinds. In one kind the goal is to be a thorough theological training. In the other kind the goal is to be a predominantly practical training. However, until her ability shall be sufficient for this, Synod shall see to it that capable pastors out of her midst shall take it upon themselves to train suitable young people for service in the Church” (7-8).
2. Philipp Melancthon, *Examen eorum, qui audiuntur ante ritum publicae ordinationis, qua commendatur eis ministerium Evangelii. Traditum* (Wittenbergae: Excudebat Iohannes Crato, 1554), cited in Siedlecki, “Protestant Theological Education,” 255-57.
3. Armin Siedlecki, “Protestant Theological Education at German Universities in the Sixteenth Century,” *ATLA Proceedings* 62 ((2008): 257.
4. See David P. Scaer, “Critique of the Fourfold Pattern,” *Concordia Theological Quarterly* (October 1999). <http://www.ctsfw.net/media/pdfs/scaercritique.pdf>
5. H. Jackson Carroll, et al., *Being There: Culture and Formation in Two Theological Schools* (New York: Oxford University Press, 1997).

*The Rev. Dr. Lawrence R. Rast Jr.*  
([Lawrence.Rast@ctsfw.edu](mailto:Lawrence.Rast@ctsfw.edu))  
serves as President and  
Professor of Historical  
Theology at Concordia  
Theological Seminary, Fort Wayne.





# Financial Sustainability Today and For the Future

**Theresa R. Brown**

**H**ow does God provide for Concordia Theological Seminary, Fort Wayne (CTSFW), to ensure we achieve the Seminary's mission and, ultimately, His mission? God shows up faithfully, time and time again through devoted donors across the country who give selflessly to provide in a myriad of different ways. Whether these donations are for student financial aid, operational costs, faculty chairs, or capital projects and improvements, all are vital to the current and future success of CTSFW.





## Operating Income

In addition to these generous, private donations, the Seminary also receives operating income from net tuition for certain programs, support from the Synod, investment returns, as well as auxiliary and other income. Total operating income represents all of these types of income plus private unrestricted donations received. Some donors choose to designate their gifts in the form of temporarily restricted funds. This simply means those particular gifts are set aside for a specific purpose or project. Another designation for these types of gifts are permanently restricted endowments, which provide for long-term stability. These gifts are invested permanently and generate earnings annually for student financial aid, faculty chairs, or other designated purposes.

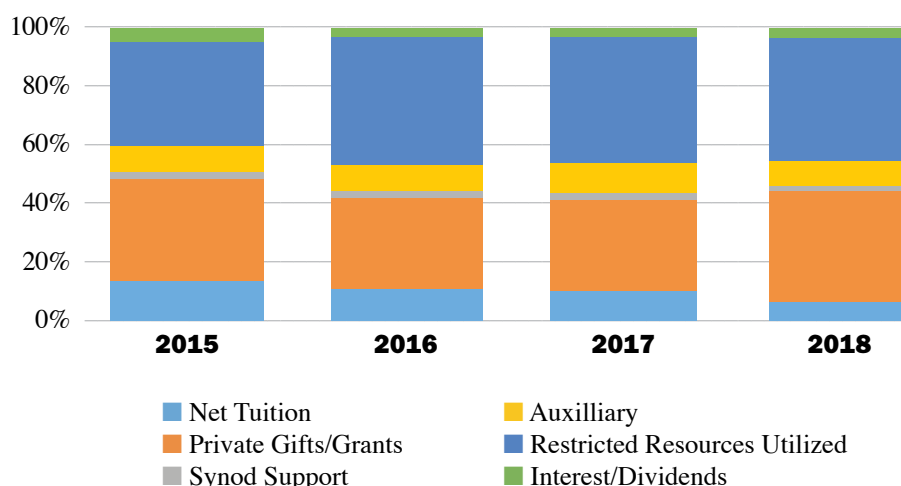
**CTSFW operates under a strategic plan and ties its annual budget to that strategic plan. A critical step in setting strategic plans and implementing programmatic decisions is determining the Seminary's overall financial health. Higher education institutions have a unique financial metric called the Composite Financial Index (CFI) that assists management and boards in understanding the financial position of their institution currently, as well as helping them plan for the future.**

CTSFW is incredibly grateful and humbled for the ability to provide 100% tuition scholarships for seminary students in the residential church worker programs (MDiv, A.R., and Deaconess). We are only able to provide this amazing service to our students through the generous gifts from our donors. These gifts are vital! A 100% tuition scholarship ensures our pastors and deaconesses will not have tuition-related student debt as they move forward in their mission. Your gifts and contributions are greatly needed to sustain these scholarships and to serve our mission to form servants in Jesus

## Operating Income

Chart 1	2015	2016	2017	2018
Total Operating Income (Unrestricted)	\$11.6M	\$12.4M	\$12.3M	\$13.4M
Endowment & Other Restricted Gifts	3.0M	0.5M	2.9M	4.8M
Total Annual Income	\$14.6M	\$12.9M	\$15.2M	\$18.2M

## Chart 2 Sources of Operating Income



Christ who teach the faithful, reach the lost, and care for all. See Charts 1 and 2.

## Endowment Gifts

As noted earlier, endowment gifts are permanently invested with annual earnings to provide for the future. Perpetual trusts are similar to endowments, with the donated funds held in perpetuity and only the earnings distributed for spending according to the donors' restricted purposes. The total market value of endowments plus perpetual trusts at June 30 of each year is shown in Chart 3. To maintain the 100% tuition scholarship and fulfill our mission, these endowments and perpetual trusts need to continue to grow year after year.

Your continued support is a blessing and much needed to sustain 100% scholarship funding and other needs of the Seminary.

## Gift Income

As noted earlier, CTSFW is dependent on donor contributions so strong management of these critical income sources is one of the primary factors of the Seminary's financial success. As shown in Chart 4, CTSFW has had the ability to maintain healthy fundraising levels and increase contributions over the years.

## Operating Income and Expenditures

Operating income should also be examined against operating expenses. These measures are important to understand the scale and alignment of CTSFW's educational programs and overall operating base to its core sources of operating income. The Seminary consistently invests appropriate funds specifically in instructional expenses, with

### Endowment Gifts

Chart 3	2015	2016	2017	2018
Endowment and Perpetual Trusts	\$11.6M	\$44.4M	\$51.7M	\$58.8M
Endowment & Other Restricted Gifts	3.0M	0.5M	2.9M	4.8M
Total Annual Income	\$14.6M	\$12.9M	\$15.2M	\$18.2M

### Gift Income

Chart 4	2015	2016	2017	2018
Operating Gifts Income (Unrestricted)	\$4,294,181	\$4,143,343	\$4,094,609	\$5,320,769
Operating Gifts as % of Operating Income	36.9%	33.5%	33.3%	39.8%
Total Gift Income	\$10,864,470	\$9,295,834	\$11,496,379	\$14,782,231

### Operating Income and Expenditures

Chart 5	2015	2016	2017	2018
Instruction Costs	\$2,246,372	\$2,284,570	\$2,369,708	\$2,641,690
Instruction Expense to Operating Income	19.3%	18.5%	19.2%	19.8%
Compensation & Benefits	\$6,186,730	\$6,412,661	\$6,780,257	\$7,203,136
Compensation & Benefits to Total Operating Income	53.2%	51.8%	55.1%	53.8%

other expenses covering academic support, student services, auxiliary enterprises, fundraising, and institutional support. As with all higher education institutions, the most significant cost is compensation and benefits. Compensation and benefits typically should represent less than 65% of total operating income. This allows operating income to cover other non-payroll expenses. CTSFW has managed compensation and benefits consistently over time, which has provided a sufficient

cushion to meet these other expenses.

All higher education institutions should be operating at a surplus or at least a break-even position annually; it is critical to maintain this going forward for the long-term sustainability of the institution. The main reason institutions need to generate some level of operating surplus over time is because the operations of the institution are one of the main sources of liquidity and financial resources for programs

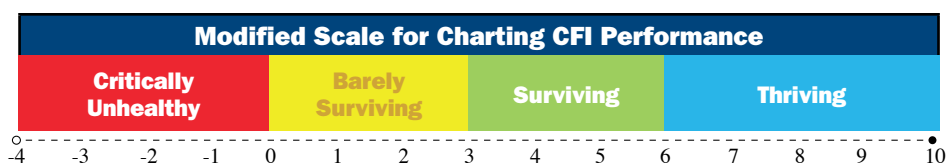
and capital improvements, allowing the Seminary to fully subsidize tuition. CTSFW has experienced an operating surplus for several years. Generally, the larger the surplus, the stronger the institution's financial performance as a result of the year's activities. CTSFW's operating performance has been consistent over time, ending fiscal year 2018 with an operating surplus on the audited financial statements of \$1.6 million compared to an operating surplus of \$1.2 million, \$1.7 million, and \$1.1 million for 2017, 2016, and 2015, respectively. It is another significant blessing from our God. See Chart 5.

### Composite Financial Index

CTSFW operates under a strategic plan and ties its annual budget to that strategic plan. A critical step in setting strategic plans and implementing programmatic decisions is determining the Seminary's overall financial health. Higher education institutions have a unique financial metric called the Composite Financial Index (CFI) that assists management and boards in understanding the financial position of their institution currently, as well as helping them plan for the future. The CFI measures CTSFW's financial well-being and the ability to operate efficiently, live within our means, and maintain our 100% tuition scholarship program.

Four separate ratios are calculated and analyzed as part of the CFI. The Primary Reserve Ratio measures the financial flexibility with which an institution can expand programs without relying on a big influx of additional resources and should be at least 0.40 or better. The Net Operating Revenue Ratio measures operating performance by indicating what percentage of revenue or income remains after all expenses are paid and should be at least 3.0 or greater. The Return on Net Assets Ratio measures overall asset return and performance; in other words, is the investment in resources generating revenue. This ratio should be 3.0-4.0 or better. The Viability Ratio is a measure of the institution's ability to cover debt with available resources and should be 1.25 or more. The CFI scores do not

have exact precision; rather, they are indicators of ranges of financial health that can provide a framework of overall institutional well-being when combined with other nonfinancial indicators. The authors of the CFI believe institutions need to assess and view their long-term financial health in terms of sustainability (surviving) and viability (thriving). They have developed a scoring scale for the CFI. In a group of 600 public and private institutions, including approximately 315 private institutions in the masters and baccalaureate college arts and sciences focus, CTSFW's CFI scores all fall within the best group; thriving. The Council for Christian Colleges and Universities reports a three-year average CFI for all member organizations of 2.96 for those in the 50<sup>th</sup> percentile and 4.86 for those in the 75<sup>th</sup> percentile. CTSFW's average CFI for 2016 to 2018 is 7.59, well above other similar institutions in the 75<sup>th</sup> percentile. We are so grateful to God, as a Christian higher education school, to be able to report good financial results for the Seminary. See Chart 6.



### Composite Financial Index

Chart 6	2015	2016	2017	2018
Primary Reserve Ratio	3.50	3.46	3.50	3.50
Net Operating Revenue Ratio	1.91	0.41	0.09	0.25
Return on Net Assets Ratio	0.52	1.02	1.02	1.01
Viability Ratio	1.99	2.70	2.69	3.12
<b>Total CFI</b>	<b>7.92</b>	<b>7.59</b>	<b>7.30</b>	<b>7.88</b>
<b>Compared to Modified CFI Scale:</b>	<b>Thriving</b>	<b>Thriving</b>	<b>Thriving</b>	<b>Thriving</b>

### Financial Responsibility

Another measure of financial strength and stability is the Department of Education's (DOE) Financial Responsibility Score. CTSFW's score for 2018 was 2.9, well within the passing range of 1.5 to 3.0, with scores of 2.7, 3.0, and 3.0 for 2017, 2016, and 2015, respectively. All of these scores show that the Seminary is considered financially responsible and stable according to the DOE's standards.

### God's Provision

While measuring and communicating overall financial health does not necessarily mean superior academic quality or programming, having a lack of sufficient financial resources would undoubtedly impact the ability to maintain existing programs or develop new programs, along with investment in faculty and staff as well as facilities. God has provided these positive financial results over the past several years. This provides protection against adverse

financial events and allows CTSFW to have the financial capacity to fulfill its mission and provide 100% tuition scholarships to church worker students.

We are blessed to have each and every donor who has made and continues to make this all possible, so that each and every student who is called to The Lutheran Church—Missouri Synod can achieve their quality education without the burden of debt from tuition. Thank you for your continued support of CTSFW. 🙏

*Theresa R. Brown, CPA, (Theresa.Brown@ctsfw.edu) is the Chief Financial Officer at Concordia Theological Seminary, Fort Wayne, Indiana.*



**"The Seminary's overall financial health is strong and thriving as reflected by their Composite Financial Index score and when compared to other Christian higher education institutions. The Seminary has stable operating results and a healthy balance sheet and is currently positioned to deploy its resources to achieve its mission and be financially sustainable over the long-term."**

**Adam Smith, CPA,  
Partner at BKD CPAs & Advisors**



# Up the Mountain

Matthew J. Wietfeldt and Andrea L. Schultz

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*How beautiful upon the mountains are the feet of him who brings good news,  
who publishes peace, who brings good news of happiness,  
who publishes salvation, who says to Zion, "Your God reigns." Isaiah 52:7*

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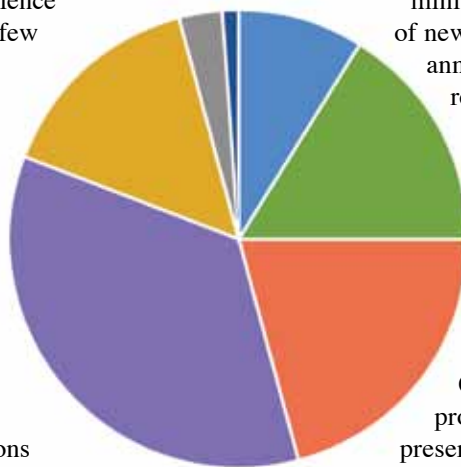
There is nothing easy about climbing a mountain. You must prepare yourself both physically and mentally for the task at hand, securing provisions appropriate to the duration of your travels and mapping a route beforehand so that you can make it to the top.

Getting to the summit of the mountain is an exhilarating experience. Not only have you conquered the climb, you now get to experience the view from the top, which only a select few will ever see. At that moment, the cost of the preparation, hard work, and training is wiped out.

The mountains we currently face in The Lutheran Church—Missouri Synod (LCMS) are built on numbers. Year after year, CTSFW and our sister seminary in St. Louis have to tell our brothers and sisters in Christ that we simply do not have enough candidates for them. This past April, 22 calls for candidates from congregations had to go unfilled. In 2018, that number was 29. According to projections published by the LCMS Office of Rosters and Statistics in 2017, though membership in the LCMS will have dropped from about 2 million baptized members to 1.3-1.5 million within 15 years, the number of congregations (though shrinking individually in membership size) will hold largely steady at close to 6,000. The number of joining congregations won't quite keep up with the number of those closing, but the widening gap isn't a substantial one, staying within a couple hundred net loss of congregations.

The problem finds its focus in the age of our currently active pastors. Today, the average age is 52. Thirty-five percent of all active pastors (the largest portion) are 55-64 and the next largest at 21% are those 45-54. Only 9% of today's pastors are under 35. Though retirement age

**Ages of Active Ordained Ministers**



■ Under 35 = 9%  
■ 35-44 = 16%  
■ 45-54 = 21%  
■ 55-64 = 35%  
■ 65-74 = 15%  
■ 75-84 = 3%  
■ 85-94 = 1%

**Average age:  
52 years old**

has increased from 65 to 69 since 1998, by the early 2030s over half of current active ministers will be 70 or older while the number of new graduates entering the ministry declines annually by about 5%. As pastors age and retire, more congregations become unfilled vacancies. This typically leads to a decrease in members, the remainder of whom can then no longer afford a pastor (even if one should become available). This drives membership down even more. The negative loop feeds itself.

Please note, however, that we do not quote these statistics to frighten the Church into response; we rest on God's promises, who has and will continue to preserve His bride, providing for her in both plenty and want. The need isn't even new to the LCMS. When our founders first came to the Midwest they found the frontier full of spiritual challenges. Today is no different. We see the rise of the religious "Nones," who claim no religious identity. Persecution of Christians throughout the world is a growing threat. The mountain seems insurmountable. Yet, like our founders, we pray to the Lord of the harvest, and consider how we, in our individual vocations, can climb it.

There are different solutions to propose and do, according to who we are and where God has placed us, whether in Synod, in one of the seminaries, in some other organization, or in a congregation, urban or rural. Yet even as a single sheep in Christ's flock, you have a path forward. First, remain in Word and Sacrament. All good flows from the

Vine to the branches, and the Word never returns empty. We are strengthened by God's good gifts, for the Church always grows when fed with the Word, whether that means in numbers or in something far harder to see. Second, do what Christ has commanded: pray to the Lord of the harvest for laborers. And third, identify those who might make good pastors. Possible candidates for the Office of Holy Ministry are most often recognized first by their pastor and their home congregation. Who in your family, among your friends, and at your church could you see serving as your pastor someday? Who in Bible study seems interested in theology, God's Word, and our Lutheran Confessions? Are you that person?

At CTSFW we are called to equip men for Word and Sacrament ministry. We work hard to keep costs down and develop—with the support of all those in the Church—financial assistance programs like the 100% Tuition Grant in support of residential formation. It is here on campus that these men learn theology not only from their professors but from each other, debating and discussing and drawing each other closer to a clearer understanding of Scripture, as iron sharpens iron. The long climb up the mountain through the pastoral formation process takes years; sometimes even years of consideration before a prospective future pastor ever sits in his first class as a seminarian. There are financial demands to navigate, preparation for the academic rigors of graduate school, and perhaps a general sense of unworthiness from those who desire to study the Word but tremble at the depth of their sin and their audacity in imagining they could be an undershepherd to Christ's flock.

"[Jesus said] 'For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, "Move from here to there," and it will move, and nothing will be impossible for you'" (Matt. 17:20). And yet His strength is made perfect in weakness. "The mountains melt like wax before the Lord, before the Lord of all the earth" (Psalm 97:5).

As the Church, we lift the need for pastors and other church workers to our Lord. He will continue to provide for us according to His will. Let us continue to identify and encourage those in our lives who should consider studying for the Office of the Holy Ministry, and pray for strength for those already in the program. The need is great for the Church right now, and the demand is only going to grow in the coming years. While the mountain can look unconquerable, the Lord will continue to keep His promises to provide laborers for His harvest. 🏔️

*It shall come to pass in the latter days  
that the mountain of the house of the LORD  
shall be established as the highest of the mountains,  
and it shall be lifted up above the hills;  
and peoples shall flow to it,  
and many nations shall come, and say:  
"Come, let us go up to the mountain of the LORD,  
to the house of the God of Jacob,  
that he may teach us his ways  
and that we may walk in his paths."  
For out of Zion shall go forth the law,  
and the word of the LORD from Jerusalem.*

Micah 4:1-2

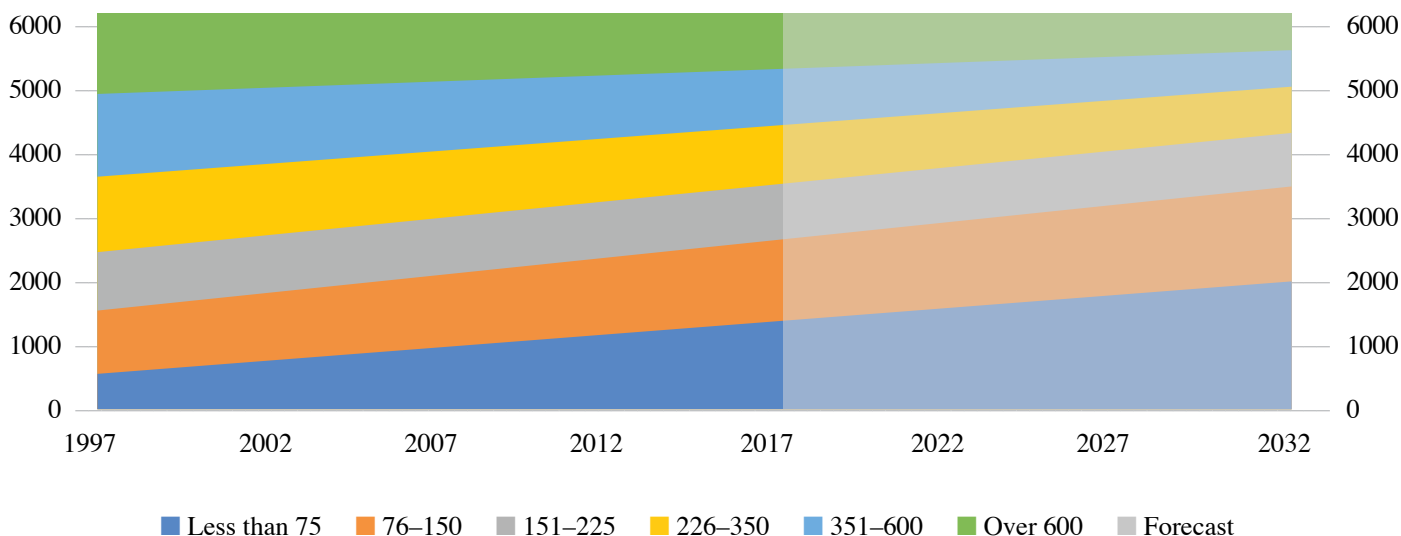
*The Rev. Matthew J. Wietfeldt  
([Matthew.Wietfeldt@ctsfw.edu](mailto:Matthew.Wietfeldt@ctsfw.edu))  
serves as Director of Admission  
at Concordia Theological Seminary,  
Fort Wayne, Indiana.*



*Andrea L. Schultz  
([Andrea.Schultz@ctsfw.edu](mailto:Andrea.Schultz@ctsfw.edu))  
serves as Marketing Specialist  
at Concordia Theological  
Seminary, Fort Wayne, Indiana.*



**Forecast Based on Baptized Membership Size**



# What Does This MEAN?

## “Seelsorger”

### What Does It Mean to Provide Care for People’s Souls?

Gary W. Zieroth

**S**eelsorger is a German term that doesn’t readily translate into English. A more familiar Lutheran term is “pastoral care,” carried out by the pastor or undershepherd of a flock who cares for the spiritual needs of Christ’s people. It is the pastor who practices the art of giving spiritual guidance and care to God’s people. A pastor cares about and cares for these redeemed souls who tend to wander and stray away from the source of life and salvation—Jesus Himself. Imitating Jesus, the pastor is ready, able, and willing to guide and nurture these precious souls with tenderness, insight, feeling, and, when needed, admonishment.


A pastor who cares for souls in his congregation will, above all else, assure them of the forgiveness of their sins and salvation. This centrality of justification by faith always points back to the justification wrought by the Son of God on the cross. It is this assurance of one’s salvation, spoken with conviction, authority, and certainty by the pastor, that strengthens the Christian in the knowledge that God is for him and that he can always depend upon Him, even in the midst of trial or uncertainty. This is that crucial for healthy soul care.

The pastor as *Seelsorger* also helps his members rely and trust in the Word of God alone. He will address all human need from God’s point of view and will bring to the suffering soul Christ, the living Word. In applying the Word into the hearts and minds of his people, the pastor will help them to know and understand the immanence

of the cross in his or her daily life. This crossbearing is primarily a suffering because one carries the name of Jesus. The pastor helps focus our attention on Him who suffered at the hands of evil men, who died in our place, and rose again for our justification. With the crucified and risen Lord, we are enabled and ready to bear a cross.

The pastor as *Seelsorger* will also lead the troubled and fearful Christian to confession and faith. He will lead them to discover that in Christ we have nothing to fear, especially death, instead looking to His victory on the cross. The peace of Christ will assure the Christian of his own assured victory over sin, death, and the devil. The pastor will help the Christian to understand that the victory is already assured and he is to resist fear in Christ’s power. The pastor comforts those whom he serves with the constant reminder that eternal life

is our present possession and heaven is the final goal. He will stress the glorious truth of the resurrection from the dead in all that he preaches, teaches, and counsels, reminding his hearers that because Christ has risen, our faith is not in vain.

The pastor as *Seelsorger* will give direct biblical answers to the troublesome questions that plague his people. And as one who lives among his people, he will get to know them intimately. He will experience the joys and sorrows of the people he serves. He prays with them and for them. He baptizes and buries young and old alike. He places the life-giving eternal food into their mouths, Christ’s very body and blood for the assurance of the forgiveness of sins and for the life of the world. He listens to confession and pronounces absolution. He brings Christ to people. The pastor is not a psychologist or therapist but a theologian. Theology will shape his practice of soul care, based upon and shaped upon the living Word of God. 

*The Rev. Dr. Gary W. Zieroth (Gary.Zieroth@ctsfw.edu) is Assistant Professor of Pastoral Ministry and Missions, Dean of Students, and Director of Vicarage and Internship at Concordia Theological Seminary, Fort Wayne, Indiana.*







# Seminary Celebrates C

The 173rd academic year at Concordia Theological Seminary came to a close on May 17, 2019. Dr. Wayne Braun served as preacher for the Baccalaureate Service and The Rev. Jan Bygstad served as speaker for the Commencement Ceremony. In addition to the awarding of academic degrees, several special honors were conferred:

## **Alumnus of the Year**

**Rev. David A. Oester**

**CTSFW 2008**

**Christ Lutheran Church**

**Oil City, Pennsylvania**

*This award established by the CTSFW Board of Regents honors a graduate who has distinguished himself by faithfully shepherding the people of God with excellence in preaching, teaching the faithful, and reaching the lost while also strengthening his alma mater by recruiting, publicizing, and supporting the Seminary's mission.*

David Oester was born on October 3, 1960. He helped his parents, Robert and Aquilla, on the family farm in Accident, Maryland, and in the operation of the local feed store they owned until his parents sold the store in the early 2000s. Though in his forties, David began pastoral studies at CTSFW at the encouragement of the Rev. Dr. Wilfred "Willie" Karsten, pastor of Zion Lutheran Church in the town of Accident.

His first call was to Christ Lutheran Church in Oil City, where he was installed on July 20, 2008, and still serves. The women of his flock support the LWML while the men work on church construction projects.

David and his parents have been generous in their financial support of the Seminary, desiring that CTSFW continue to train pastors to serve God's people and the Church.

## **Doctor of Divinity Honoris Causa**

**Rev. Dean M. Bell**

**Hendrum, Minnesota**

Dean M. Bell was born in Minneapolis in 1945. He was adopted into a family in Ada, Minnesota, in May of 1946.

In 1978, he attended Concordia in Mequon, Wisconsin, and obtained a lay ministry certification.

He served as a lay pastor in Georgetown, McIntosh, and Fosston, Minnesota. Rev. Bell was ordained in 1996.

Rev. Bell continued to serve McIntosh and Fosston until Fosston closed. He also served congregations in Mahnomen and St. John's, rural Ada, Minnesota. At the 2013 LCMS Synod Convention, Rev. Bell was chosen to serve on the CTSFW Board of Regents where he continues to serve.

Rev. Bell retired from ministry in 2017. He and his wife, MaryAnn, have been married 48 years and have five children and 11 grandchildren.

## **Doctor of Divinity Honoris Causa**

**Rev. Jan Bygstad**

**Bergen, Norway**

The Rev. Jan Bygstad of Bergen, Norway, has demonstrated great leadership in confessional Lutheran circles throughout the Scandinavian countries. He is a thoughtful and

evangelical churchman, a deep student of the Holy Scriptures, a courageous confessor, and a faithful pastor.

He has written numerous articles on church life, music and worship, Lutheran identity, and marital law, in Norwegian Christian newspapers and also in the Norwegian regional secular newspaper. Together with colleagues he has produced text studies for the Sunday Lectionary Readings. He was active in the Norsk Bibel 88 translation and has lectured widely in Norway, Denmark, Sweden, Finland, and the USA.

He is pastor of the Bergen congregation of DELK ("The Evangelical-Lutheran Church" or Norwegian free church). He left the Church of Norway in 2002 because of its failure to proclaim the Gospel and administer the sacraments rightly.

A comparatively large number of immigrants have sought baptism in the Bergen congregation of DELK, drawing him into ministry and court cases in this regard. After the legal redefinition of marriage in Norway (gender neutrality), he has been active in working for the establishment of biblical marriage practices. He received a prize for his youth ministry from the Bergen Municipality.

## **Miles Christi Award**

**Dr. Andrew Nielsen**

**Oak View, California**

*The Miles Christi Award has been created by the faculty of Concordia Theological Seminary in order to recognize and honor Lutheran laymen or laywomen who have glorified*



# Loss of Academic Year

*God through a contribution in some field of human endeavor and who have displayed the characteristics of good soldiers of Christ (2 Timothy 2:3).*

Education has always been of utmost importance to Dr. Andrew Nielsen. He finished both college and medical school at the University of Minnesota, later completing post-doctoral work with the United States Air Force at Lacklin Air Force Base in San Antonio, Texas. He served as an Air Force doctor for 20 years before working in private practice and surgery for 11 years in Alabama, until his retirement to California in 1990.

To provide for the education of their family, Andrew and his wife, Thea, established college funds for their children and grandchildren. They also regularly set aside money to fund an endowment. Though first considering giving it to a larger university, they recognized it would only make a small difference there. However, their gift could make a tremendous difference to a smaller school. Both lifelong Lutherans, they established the endowment at CTSFW. Named for their pastor at Grace Lutheran Church in Ventura, California, The Rev. Benjamin Yaspelkis Endowment was formalized on January 28, 2017. A 1963 CTSFW graduate, they greatly respected Rev. Yaspelkis's theological training and biblical expertise.

Soon after The Yaspelkis Endowment was established, Thea became ill and was hospitalized. She died on February 13, 2018. Andrew, who had never expected to outlive his wife of 66 years, decided to make the endowment a memorial in

her honor. He hopes the endowment eventually reaches \$1 million, that it may benefit numerous seminarians for years to come.

## **Miles Christi Award Mr. Keith Rupel Elkhart, Indiana**

Keith became a member of Trinity Lutheran Church in 1960. He has served as an usher for many years and a trustee for 12, as well as on the pledge committee, chairing fundraising campaigns. He helped remodel a house purchased by the church and converted the garage into a Braille working room.

Keith enlisted in the Army when he was 18, serving for three years in Patton's 3rd Army on the European front during WWII. He was in the Battle of the Bulge and other action.

After the war he received a Civil Engineering degree from Purdue University. In 1963, Keith started a small building sales company, which had grown to several employees by the time he retired in 1986.

He married Imogene in 1947 and had two children, Sandra and Gary. Gary was called to heaven at the age of 15. In 1970, the family received insurance payment from his accident, donating the interest to CTSFW for student aid.

After 69 years of marriage, Imogene was also called home. In honor of his wife, who had served as a Cub Scout Den mother for Gary, Keith donated to Lifeline/Youth for Christ to establish "Imo's Den" in Elkhart, Indiana, a home that will someday serve up to 12

high school grads, helping them learn life skills.

Keith found out early in life that you cannot out give God. His blessings are always greater.

"We are continually blessed at this Seminary by the merciful presence of our Lord and the grace that He pours upon us undeservedly, and one of the ways that we try and show our thanks to Him for the multitude of blessings that He gives us is to recognize the service of others." said CTSFW President Dr. Lawrence R. Rast Jr. "Obviously this evening, the primary recognition that we give is to our graduates, but we also look forward to spending time with you and reflecting upon the good news of Jesus Christ in which we have life and salvation." 🏡

## **Captions left to right:**

- 1 CTSFW Master of Arts in Deaconess Studies students Heather Bien, Wendy Boehm, and Katherine Rittner
- 2 President Rast with Rev. David Oester
- 3 President Rast with Dr. Naomi Scheider who received the degree of Doctor of Divinity—Honoris Causa on behalf of her father, The Rev. Dr. Dean Bell
- 4 Rev. Jan Bygstad with President Rast
- 5 Mr. Keith Rupel with President Rast
- 6 CTSFW Graduates Keith Kettner, Paul Gaschler, Joshua Ralston, and Zachary Patterson celebrate with their families.



# Upcoming Events at CTSFW

Mark your calendars or register today!

## SEPTEMBER & OCTOBER



### Opening Service

Monday, September 9, 10:00 a.m. in Kramer Chapel

### Seminary Guild

Tuesday, September 10, 1:00 p.m. in Luther Hall

Information: [www.ctsfw.edu/SemGuild](http://www.ctsfw.edu/SemGuild) or (260) 485-0209

NEW!

### Fall Retreat: What in Heaven Is Going On? Christ and the Angels in the Book of Revelation September 28–29

Information and registration: See ad on page 17.

### Choral Vespers Celebrating St. Michael and All Angels

Sunday, September 29, 4:00 p.m. in Kramer Chapel

### Christ Academy: Confirmation Retreat October 4–6

Information: [www.ctsfw.edu/Confirmation](http://www.ctsfw.edu/Confirmation)

Register: [ChristAcademy@ctsfw.edu](mailto:ChristAcademy@ctsfw.edu) or (800) 481-2155

### Seminary Donation Day

Tuesday, October 8, 9:00 a.m. in the Student Commons

Information: [www.ctsfw.edu/SemGuild](http://www.ctsfw.edu/SemGuild) or (260) 485-0209

### Prayerfully Consider Visit

October 10–12

Information and registration: [www.ctsfw.edu/PCV](http://www.ctsfw.edu/PCV)

Contact: [Admission@ctsfw.edu](mailto:Admission@ctsfw.edu) or (800) 481-2155

### Christ Academy: College

October 25–27

Register: [www.ctsfw.edu/College](http://www.ctsfw.edu/College)

Contact: [ChristAcademy@ctsfw.edu](mailto:ChristAcademy@ctsfw.edu) or (800) 481-2155

## NOVEMBER



### Luther Hostel

### Genesis: The Original Creation vs. Revelation: The New Creation

November 6–8

Information and registration: [www.ctsfw.edu/LutherHostel](http://www.ctsfw.edu/LutherHostel)

Phone: (260) 452-2204

### Good Shepherd Institute

November 10–12

Information and registration: [www.ctsfw.edu/GSI](http://www.ctsfw.edu/GSI)

Phone: (260) 452-2204

### Organ Recital

Sunday, November 10, 4:30 p.m. in Kramer Chapel

### Choral Vespers

Sunday, November 10, 7:30 p.m. in Kramer Chapel

### Choral Evening Prayer

Monday, November 11, 5:00 p.m. in Kramer Chapel

### Hymn Festival

Monday, November 11, 7:30 p.m. in Kramer Chapel

### Advent Preaching Workshop

Tuesday, November 12, 1:30 p.m.

Information and registration:

[www.ctsfw.edu/PreachingWorkshop](http://www.ctsfw.edu/PreachingWorkshop)

Phone: (260) 452-2204

### Seminary Guild

Tuesday, November 12, 1:00 p.m. in Luther Hall

Information: [www.ctsfw.edu/SemGuild](http://www.ctsfw.edu/SemGuild) or (260) 485-0209



# CTSFW TOURS

## TREASURES OF ITALY AND OBERAMMERGAU\*

ROME ♦ ASSISI ♦ FLORENCE  
VENICE ♦ SALZBURG ♦ MUNICH

\* Passion Play ticket included



**August 6–16, 2020**

**\$4,599** per person  
from Chicago

### MORE INFORMATION

[www.ctsfw.edu/CTSFWTours](http://www.ctsfw.edu/CTSFWTours)  
[CTSFWTours@ctsfw.edu](mailto:CTSFWTours@ctsfw.edu)  
(260) 452-2119



## Fall Retreat

***What in Heaven Is Going On?***  
**September 28–29**

In this weekend retreat that opens the 2019 Art Exhibit “With Angels and Archangels,” participants will learn about depictions of angels in art as well as Christ and the angels as presented in Revelation. The retreat concludes with a Choral Vespers service celebrating the festival of St. Michael and All Angels.

**Cost: \$25** (includes all retreat events, lunch on Saturday, and snacks between sessions)

**Registration and information**  
[www.ctsfw.edu/FallRetreat](http://www.ctsfw.edu/FallRetreat) or  
(260) 452-2204.

## Student Academic Awards for 2018-2019

On Tuesday, May 7, 2019, academic awards were presented to Concordia Theological Seminary, Fort Wayne (CTSFW), Indiana, students for excellence in their studies, writing, and as example to others:

**Kyle Brown:** Zondervan Theology Award, given for outstanding achievement in the study of Theology with his paper “The Resurrection and Theology of Benedict XVI.”

**Hayden Folks:** Zondervan Biblical Greek Award, given for outstanding achievement in the study of biblical Greek.

**Carl Hingst:** Exegetical Theology Department Writing Award, for his paper “The Song of Hezekiah as a Universal Song of Lament: A Study of Isaiah 38:9-20.”

**Joshua Ralston:** The Classical Association of the Middle West and South Award for Outstanding Accomplishment, given in recognition of excellence in Greek.

**Robert Ricard:** Pastoral Ministry and Missions Department Writing Award, for his paper “Luther’s Creedal Explanation for Stewardship.”

**Kyle Richardson:** Zondervan Biblical Hebrew Award, given for outstanding achievement in the study of biblical Hebrew.

**Matthew Schettler:** Gerhard Aho Homiletics Award, presented for a single sermon with homiletical excellence. His funeral sermon, “Pearl Was Ready,” was based on Luke 2:25-33.

**Timothy Sheridan:** Lepper-Draves Scholarship to provide a stipend for a student, who will be in his fourth-year of study in the coming academic year, who has excelled in the study of Dogmatics and Confessional Theology.

**Dylan Smith:** St. Timothy Award, given to encourage a second-year student in his continuing studies of the Holy Scripture.

**Michael Terkula:** Shepherd’s Staff Award, voted on by his peers and presented to the fourth-year student who exemplifies pastoral faith and life.

**Titus Utecht:** Systematic Theology Department Writing Award, for his paper “How Real Is the Resurrection? A Review of Stefan Alkier’s ‘The Reality of the Resurrection.’”

**David Wurdeman:** Historical Theology Department Writing Award, for his paper “Johann Gerhard’s Christology in Consideration of the Crypto-Kenotic Controversy.”



**Front Row:** Academic Dean Dr. Charles Gieschen, Hayden Folks, David Wurdeman, Kyle Brown, Matthew Schettler, President Lawrence R. Rast Jr.

**Middle Row:** Joshua Ralston, Dylan Smith, Kyle Richardson, Robert Ricard, Carl Hingst **Back Row:** Michael Terkula, Titus Utecht

# Seminary Announces Spring Placements

**Concordia Theological Seminary, Fort Wayne, is pleased to announce its Spring 2019 deaconess internships, vicarage assignments, and calls to the pastoral ministry.**

## **Deaconess Internships** **April 29, 2019**

CHELSIE MACINTOSH  
Trinity Lutheran Church  
St. Joseph, Michigan  
Michigan District

MIKA PATRON  
Grace Lutheran Church  
Auburn, Michigan  
Michigan District

KATHRYN PHILLIPS  
Office of International Mission -  
Dominican Republic  
St. Louis, Missouri  
Missouri District

BETHANY STOEVE  
Concordia Theological Seminary  
Fort Wayne, Indiana  
Indiana District

St. John's Ev. Lutheran Church  
Laurel, Montana  
Montana District

STEPHANIE WILDE  
Office of International Mission -  
Puerto Rico  
St. Louis, Missouri  
Missouri District

## **Vicarage Assignments** **April 29, 2019**

ERIK P. ANKERBERG  
The Ev. Lutheran Church of the Apostles  
Melrose Park, Illinois  
Northern Illinois District

PHILIP D. BARTELT  
Our Savior Lutheran Church  
Raleigh, North Carolina  
Southeastern District

NORLYN D. BARTENS  
Grace Lutheran Church  
Neligh, Nebraska  
Trinity Lutheran Church  
Elgin, Nebraska  
Nebraska District

LYLE E. BUETTNER  
Trinity Lutheran Church  
Darmstadt, Illinois

St. Paul Lutheran Church  
New Athens, Illinois  
Southern Illinois District

ZACHARIAH E. BURGDORF  
Philadelphia Lutheran Ministries  
Philadelphia, Pennsylvania  
English District

JUSTIN C. C. CLARKE  
Catalina Lutheran Church  
Tucson, AZ  
English District

RICHARD M. DAILEY  
Bethel Lutheran Church  
Bismarck, North Dakota  
Shepherd of the Valley Lutheran Church  
Bismarck, North Dakota  
North Dakota District

CHRISTOPHER D. DURHAM  
Zion Lutheran Church  
Bismarck, North Dakota  
North Dakota District

DANIEL P. FICKENSCHER  
St. Paul Ev. Lutheran Church  
Columbus, Indiana  
Indiana District

DANIEL S. GOLDEN  
Good Shepherd Lutheran Church  
Lincoln, Nebraska  
Nebraska District

DANIEL R. HARRINGTON  
Promise Lutheran Church  
Fort Wayne, Indiana  
Indiana District

JESSTEN P. HEIMER  
Trinity Lutheran Church and School  
Reese, Michigan  
Michigan District

MARTIN R. HILL  
Memorial Lutheran Church  
Houston, Texas  
Texas District

BRIAN P. E. HOMANN  
Grace Ev. Lutheran Church  
Muncie, Indiana  
Indiana District

RAYMOND A. HULETT  
Messiah Lutheran Church  
Danville, California  
English District

PHILIP J. JASEPH  
Shepherd of the City Lutheran Church  
Fort Wayne, Indiana  
Indiana District

ANDREW P. KELLER  
Immanuel Ev. Lutheran Church  
Terre Haute, Indiana  
Indiana District

TIMOTHY D. KERN  
First Trinity Lutheran Church  
Pittsburgh, Pennsylvania  
English District

IAN P. KINNEY  
Risen Savior Lutheran Church  
Basehor, Kansas  
Kansas District

CORY J. KROONBLAWD  
Trinity Lutheran Church  
Hampton, Iowa  
Iowa District East

STANLEY J. LACEY  
Zion Ev. Lutheran Church  
Imperial, Nebraska  
Nebraska District

PAUL W. MARKS  
Holy Cross Lutheran Church  
Moline, Illinois  
Central Illinois District

MARK T. MATHENY  
Open Arms Lutheran Church  
Belleville, Michigan  
Michigan District

TYLER J. MCMILLER  
St. John's Lutheran Church  
Beardstown, Illinois  
Central Illinois District

DAKOTA S. MONDAY  
St. Paul Ev. Lutheran Church  
Valley City, Ohio  
Ohio District

JOSEF L. MUENCH  
Faith Lutheran Church  
Capistrano Beach, California  
Pacific Southwest District

RICHARD NEELY OWEN  
Faith Lutheran Church  
Hopkinsville, Kentucky  
Mid-South District

TANNER B. POST  
Our Redeemer Lutheran Church  
Cedar Falls, Iowa  
Iowa District East

RYAN J. PUMPHREY  
Lutheran Life Villages  
Fort Wayne, Indiana  
Indiana District

JOSHUA J. SCHIFF  
Faith Lutheran Church  
Green Bay, Wisconsin  
North Wisconsin District

TIMOTHY D. SCHMEISSER  
Trinity Lutheran Church  
St. Joseph, Michigan  
Michigan District

ROBERT M. SCHRADER  
Trinity Lutheran Church  
Norman, Oklahoma  
Oklahoma District

DANIEL M. SCHUETZ  
St. Andrews Lutheran Church  
Park Ridge, Illinois  
Northern Illinois District

PAUL ELI SHAW  
Trinity Ev. Lutheran Church  
Zanesville, Ohio  
Ohio District

DYLAN T. SMITH  
St. John Lutheran Church  
Wheaton, Illinois  
Northern Illinois District

ADAM A. STERNQUIST  
Zion Lutheran Church  
Decatur, Indiana  
Indiana District

CALEB D. STOEVE  
St. John's Ev. Lutheran Church  
Laurel, Montana  
Montana District



JACOB A. STOLTZMAN  
Redeemer Lutheran Church  
Highland, Indiana  
Indiana District

STAFFORD L. THOMPSON  
St. James Lutheran Church  
Howard Lake, Minnesota  
Minnesota South District

ANDREW R. TWIETMEYER  
Zion Ev. Lutheran Church  
Columbus, Ohio  
Ohio District

## Pastoral Calls

April 30, 2019

TIMOTHY A. BAYER  
St. Peter Lutheran Church  
St. Johns, Michigan  
Michigan District

JACOB H. BENSON  
Zion Ev. Lutheran Church  
Orange, Connecticut  
New England District

STEVEN M. BRAUN  
The Board for International Mission  
St. Louis, Missouri  
(Pastor/Missionary)  
Missouri District

KYLE E. BROWN  
Grace Lutheran Church  
Hobbs, New Mexico

Our Savior Lutheran Church  
Lovington, New Mexico  
Rocky Mountain District

GARRETT K. BUVINGHAUSEN  
Resurrection Lutheran Church  
Fredericksburg, Texas  
Texas District

ZACHARY A. COURIE  
Our Redeemer Lutheran Church  
Wahoo, Nebraska  
Nebraska District

RAYMOND T. DOUBRAVA II  
Zion Lutheran Church  
Leigh, Nebraska

Trinity Lutheran Church  
Howells, Nebraska  
Nebraska District

JAMES H. EBERSOLE  
St. Paul Lutheran Church  
Kingsville, Texas  
Texas District

COLIN E. FORD  
Concordia Lutheran Church  
Cresbard, South Dakota

Immanuel Lutheran Church  
Wecota, South Dakota  
South Dakota District

PAUL R. G. GASCHLER  
Concordia Ev. Lutheran Church  
Greenwood, Indiana  
Indiana District

THEODORE A. HOHAM  
Concordia Lutheran High School  
Fort Wayne, Indiana  
(Pastor/Teacher)  
Indiana District

BRIAN C. JOHNSTON  
Trinity Lutheran Church and School  
Janesville, Minnesota  
(Associate Pastor)  
Minnesota South District

JASON M. KASPAR  
Mt. Calvary Lutheran Church  
and Preschool  
La Grange, Texas  
Texas District

NATHAN K. KNAUS  
Trinity Lutheran Church  
Chariton, Iowa  
Iowa District East

JEFFREY B. KYLER  
Mount Olive Lutheran Church  
Bovey, Minnesota

Grace English Lutheran Church  
Marble, Minnesota  
Minnesota North District

JUSTIN M. MASON  
Our Savior Lutheran Church  
Danville, Kentucky  
Indiana District

ADAM M. MCDOWELL  
St. Peter's Lutheran Church  
Fort Wayne, Indiana  
(Associate Pastor)  
Indiana District

MICHAEL J. MCGINLEY  
Christ the King Lutheran Church  
Spencer, Iowa  
Iowa District West

ANDREW P. MUNDINGER  
Holy Cross Lutheran Church  
Concord, California  
California/Nevada/Hawaii District

ZACHARY J. PATTERSON  
Faith Lutheran Church  
The Dalles, Oregon  
Northwest District

JAMES M. PETERSON  
First Lutheran Church  
Phillipsburg, Kansas  
Kansas District

PAUL C. RADKE  
St. Luke Lutheran Church  
Elcho, Wisconsin

St. Matthew Lutheran Church  
Deerbrook, Wisconsin  
North Wisconsin District

JOSHUA A. RALSTON  
Zion Lutheran Church  
London, Arkansas  
Mid-South District

ROBERT W. RICARD  
Trinity Lutheran Church  
State Center, Iowa  
Iowa District East

KYLE J. RICHARDSON  
St. John Lutheran Church  
Island Lake, Illinois  
Northern Illinois District

JAMES B. ROBINSON  
Martin Luther Chapel  
East Lansing, Michigan  
(Associate Pastor)  
English District

LOUCAN E. SALING  
Faith Lutheran Church  
Woodville, Texas

St. Paul Lutheran Church  
Jasper, Texas  
Texas District

MATTHEW C. SCHETTLER  
Resurrection Lutheran Church  
Chicago, Illinois  
Northern Illinois District

JESSE S. SCHLIE  
Trinity Lutheran Church  
Jefferson City, Missouri  
(Associate Pastor)  
Missouri District

JOSEPH E. SCHLIE  
Immanuel Lutheran Church  
Perryville, Missouri  
(Associate Pastor)  
Missouri District

LAWSON K. SHORT  
St. Peter Lutheran Church  
North Bend, Nebraska  
Nebraska District

WILLIAM G. SMITH, JR.  
Trinity Lutheran Church  
Appleton City, Missouri  
Missouri District

MICHAEL D. TERKULA  
Our Hope Lutheran Church and School  
Huntertown, Indiana  
Indiana District

ELI B. VOIGT  
Trinity Ev. Lutheran Church  
Bemidji, Minnesota  
(Associate Pastor)

Redeemer Lutheran Church  
Bagley, Minnesota  
Minnesota North District

CARL E. WENDORFF  
Faith Lutheran Church  
Warsaw, Missouri  
Missouri District

MATTHIAS C. WOLLBERG  
St. Peters Lutheran Church  
Riceville, Iowa  
Iowa District East

DAVID L. WURDEMAN  
Good Shepherd Lutheran Church  
Tomah, Wisconsin  
South Wisconsin District

AARON A. ZIMMERMAN  
Holy Trinity Lutheran Church  
Farnhamville, Iowa

Immanuel Lutheran Church  
Pomeroy, Iowa  
Iowa District West

WILLIAM F. ZWICK  
First Lutheran Church  
Harrison, Arkansas  
Mid-South District

# Getting to Know Vicar-Elect



## **Please tell us a little about yourself.**

I grew up in Middletown, Connecticut. Following high school, I moved to Bronxville, New York, to attend Concordia College. After spending 10 years in youth and outdoors ministry in New York, I met my wife Naomi at Ysleta Lutheran Mission in El Paso, Texas. We were married in the Fall of 2007 and have since been blessed with six children. Jonah (10), Elizabeth (9), Timothy (8), Karoline (6), Margareta (4), and Isaac (1) are all homeschooled and experiencing the joys of a large family and living among the seminary community.

## **What is your home congregation?**

Our home congregation, Trinity Lutheran Church in Silver Creek, New York, is the church we visited the day after our wedding in 2007 and that

became our second home throughout our 10 years in western New York. All six of our children were baptized there, and the congregation is truly family to us. Throughout the process of discerning my calling to the ordained ministry, the congregation and Pastor Travis Grubbs have been a great support and continue to be so for us as we move forward in this calling.

## **How long have you been a member of the LCMS?**

I have been a LCMS member my entire life, baptized at a month old in Middletown, Connecticut, and confirmed at St. John Lutheran Church in Meriden, Connecticut.

## **Where have you attended school and what degrees do you hold?**

I attended Concordia College, Bronxville, New York, and graduated

with a bachelor's degree in behavioral science and also completed the pre-seminary program. I also hold a master's degree in Education and a Director of Christian Education (DCE) certification from Concordia University in St. Paul, Minnesota.

## **What was your previous occupation before coming to the Seminary?**

I fully intended to enroll in seminary when I completed my studies at Concordia-Bronxville, but decided that taking a couple years off to serve as a youth and Christian education director would serve me well in my future role as a pastor. While serving that congregation I was offered the opportunity to work with the Atlantic District in the area of youth ministry and also serve its camp and retreat center, SonRise Lutheran Ministries, in the Adirondacks. It was during this time that I completed my DCE studies and was called to serve Pioneer Camp and Retreat Center in Angola, New York. As our family began to grow, I started working with Thrivent Financial, where I served for eight years as a Financial Advisor and Partner prior to being called to seminary.

## **Who/what influenced you to study to become a pastor?**

For as long as I can remember I have felt a calling to ministry. I believe that the Holy Spirit has been working in my life in various ways through the words and actions of pastors, teachers, family, and others who have encouraged me to pursue God's calling to the ordained ministry.



# OW Paul Marks

## **What have been your greatest challenges and rewards thus far in your seminary experience?**

Seminary classes are certainly challenging, but the care with which the professors work with students is extraordinary. There is great skill, care, and concern displayed to assist each student in developing into the pastor that God has called him to be. But perhaps our biggest challenge was getting to Seminary in the first place. Having decided to enroll just a couple weeks before learning we were expecting our sixth child presented a number of challenges, and through each of them our primary prayer was that if God wanted us to be at the Seminary, that He would open the doors that needed to be opened and close those that needed to be closed. Throughout the process of selling a home and moving away from a family support structure, He answered each of those prayers in very clear ways. What we can look back upon and laugh about today is the fact that on the day we finished packing our worldly possessions into the moving truck and said goodbye to our house for the final time, Naomi informed me of her need to go to the hospital. It being our sixth child, I trusted her judgment and left the moving truck parked in a parking lot and headed with her to the hospital. Apparently, Isaac wanted to be a New York baby and was born the next morning, delaying our arrival in Fort Wayne by a few days.

## **What do you think laypeople would find most surprising about the seminary experience?**

I think it is important for people to know and understand the incredible support which the seminary community provides to its students. From the young, single students to those uprooting a family and changing careers, there should be no concern that God will provide for the future pastors of His Church. We have been so incredibly blessed through financial aid, congregations, districts, scholarships, and the Food & Clothing Co-op on campus. Where there was great concern for how God would provide, we have been overwhelmed by the care and concern so many have shown for us in order to help make this transition possible. You should also know how immensely grateful we are to those who care so greatly for the Word and Sacrament ministry that they would provide so abundantly for those preparing to serve them.

## **How would you encourage someone who is considering studying to become a pastor? Especially for someone who may be serving in another career right now?**

Having made the difficult decision to follow God's calling after having some life experience and with a family, I would say continue to keep God's will for your life in prayer. If you feel God calling you to the ordained ministry, seek out multiple people (your pastor and others) whom you trust, and have an ongoing conversation with them. Oftentimes in the assessment of others is where you will hear God's calling for your life. And don't ever think that God can't provide for you, whatever

your circumstance might be. If it is God's will that He prepare you for the ministry, then He will make the way.

## **What are your personal goals/vision for your future service as a pastor?**

I believe that God has used each of the many and various experiences of my life to this point to ensure that He has me exactly where He wants me to be today. I also know that He will put me and my family in a place where He knows we can be a blessing to His people. My hope is that through my teaching and life experiences and with my family, we will be a blessing to others as I carry out His Word and Sacrament ministry. 🏡

*To learn more about church worker formation at CTSFW, go to [www.ctsfw.edu/Future-Students](http://www.ctsfw.edu/Future-Students). Connect with our Admission staff at [Admission@ctsfw.edu](mailto:Admission@ctsfw.edu) or (800) 481-2155.*





# The Rev. Dr.



## **Tell us a little about yourself.**

Though born in Connecticut, I've spent much of my life around the Seminary. My father was called to Springfield in 1966, the year I was born. In 1976, it was off to Fort Wayne. Since then it's been Concordia Grade School and High School, back to the Seminary for study, and Notre Dame. Most importantly, I met my wife, Amy, on vicarage, and we have three kids, all grown up.

## **How did you serve before becoming a CTSFW faculty member?**

I was a pastor at Emanuel in Arcadia, Indiana. Dear people—some farmers, some tradesmen, a postal worker here, a teacher there. I think of them so often. What a joy. What a privilege to be part of their lives, members together of Christ's body.

## **In addition to serving as Professor of Exegetical Theology, in what other roles have you served at CTSFW?**

The Seminary is an exciting place where so many people use their talents for the sake of Christ and His church. As for me, I am the supervisor of the MA Program and help with our academic

journal, the *Concordia Theological Quarterly*. I also do my best to keep the community up to speed with the challenges of being a Christian in our quickly changing culture.

## **How has seminary education changed in the years you have been on the faculty?**

I think we are much more intentional. We recognize that we have just a few years to prepare our men and women, and we want to do the best we can to provide them with a solid foundation. This means getting to the sources, spending more and more time in the Scriptures, and becoming grounded in the Lutheran Confessions. More than ever, the world needs a strong and vibrant Christian witness, so we aim to get it right.

## **How has the student body changed in the years you have been on the faculty?**

What I see is a student body that has counted the cost of discipleship. Our students know that the ministry is not a way to establish a career or obtain any kind of earthly prestige. They look out at the world and they get it, often times better than those of us who are older. They see the rise of paganism, but are

undaunted. They are ready and willing to put it all on the line for the sake of Christ, knowing that in Him their future is secure.

## **What has been your favorite course to teach and why?**

Oh, I love the Gospels, all four of them. But perhaps my favorite is Mark. He speaks to a Church undergoing persecution. Mark knows that it's going to be a bumpy ride, that the winds and waves mean that we can hardly expect smooth sailing. And yet, knowing that Christ is with us in the boat, in the ark of salvation, we are going to be okay. The Christ who saved us, who died for us, is with us still. Every time the bread is broken, every time we eat His body in the Holy Supper, we are reminded that we are never alone, that Christ is with us all the way. With Him, we will make it through safely to the other side.

## **What has been most challenging to you as a professor?**

I suppose many of us feel tugged in different directions. There are so many opportunities it's hard to say no, but it's easy to be overwhelmed. Every once in a while, I have to step back and ask, "What's important?" Sometimes, this has to do with living a balanced

# Peter J. Scaer



life of family, health, church, work, and friendship. Other times, it is about keeping your eyes on the prize.

## **What has been most rewarding to you as a professor?**

At the top of my list is the honor of teaching such wonderful men and women. Our students are the best. They sacrifice so much, and so also do they love the Lord. They are a pleasure to be around. And, on top of that, ours is a truly international seminary. I've loved my trips to Russia and Tanzania. It's great to see the Word of God having such impact throughout the world. Their love for the Lord is palpable, as is their hunger for the Gospel. To have such opportunities leaves me only with gratitude.

## **What is your best advice to your students who will be heading out to serve as pastors and deaconesses?**

What is required of God's servants? Simply that they be faithful. In the end, the success belongs to God, as does the glory. The world right now is against us in a way that we have not experienced it, at least in our own land. So immerse yourself in the Scriptures, read them daily and often. Take your faith to heart

by singing the hymns and liturgy with your people. Take the Gospel to all people, but surround yourselves with Christians that you might encourage one another in the truth that is both ancient and eternal.

The general theme for this issue is "The Future Is Bright: Learning from the Past/Prepared for Tomorrow." What hope do our pastors and congregational members have in spite of a culture that is increasingly hostile to Christianity? Why is the Seminary and the study of theology important as we look to the future? What can a small congregation in the middle of America do to stem the tide and hold firm?

As the darkness descends, the light shines all the more brightly. As Christians, you are the salt and light. Do not lose your saltiness. Be all things to all people, but do not accommodate your faith to a world that rejects it. Be who you are. Claim your identity in Christ. Sing from the hymnal and drink from deeper wells of wisdom. Turn off the chatter and listen to God's Word, all of it, even and especially the parts that the world denies. And confess the truth, especially that truth which is mocked and ridiculed. Return to Genesis and the truth of male and female and true marriage.

Return to the Lord who proclaimed the truth of creation and marriage and who is the bridegroom who gave His life for His bride, the Church. And then speak boldly about the sure hope of Christ who will come again to make all things right.

To draw from the famed British Prime Minister: never, never, never give up. Or, better yet, be thou faithful unto death, and you will receive the crown of life. It matters not whether your church is small or large. What matters is that Christ is with you, that His name is proclaimed, that we trust Him solely, turning off the chatter of the world, thankful for a Word we can trust and build upon. Do not be distracted by those who say you are on the wrong side of history. Stick with Christ, our Alpha and Omega, and you will be on the right side of eternity. [▲](#)

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**"As the darkness descends, the light shines all the more brightly. As Christians, you are the salt and light. Do not lose your saltiness. Be all things to all people, but do not accommodate your faith to a world that rejects it. Be who you are. Claim your identity in Christ."**

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# First Graduating Class of STM-Gothenburg Program

Naomichi Masaki



**Clockwise from top left:** Dr. Naomichi Masaki, Rev. Janne Koskela, Rev. Romans Kurpnieks-Logins, and Rev. Hannu Mikkonen

In a historic ceremony held February 24, 2019, in Gothenburg, Sweden, the first three pastors graduated from the joint Master of Sacred Theology (STM) Program offered by Concordia Theological Seminary, Fort Wayne (CTSFW), and the Lutheran School of Theology in Gothenburg (LSTG) (Församlingsfakulteten i Göteborg). The STM is an advanced theological program primarily oriented toward theological research and teaching.

LSTG requested the program in 2008 after a number of Swedish and Finnish students had studied for the STM in Fort Wayne. Their positive experience of the vitality of confessional Lutheran theology and the rich liturgical life at CTSFW moved LSTG's faculty and board to propose making the STM Program more accessible in Northern and Eastern Europe. It became a reality in 2014, and is now accredited by both the Association of Theological Schools and the Higher Learning Commission. Together, LSTG and CTSFW prepare theological leaders, fostering international collegiality among the participating pastors/students and, through them, among their host churches.

The Lord has richly blessed our joint endeavors. Average attendance in our classes has grown to 12, nearly double our expectation. Our current students come from ten countries: Sweden, Finland, Latvia, Russia, Norway, Iceland, Ukraine, Romania, Denmark, and Moldova.

"I am very happy that so many pastors and students from so many countries


participate in this program," remarked the Rev. Dr. Rune Imberg, who has been LSTG's STM Coordinator from the beginning. The Rev. Dr. Bengt Birgersson, former Education Secretary of the Swedish Evangelical Lutheran Education Foundation added, "The blessing of the STM Program is equipping those who have to teach others (2 Tim. 2:2)." The Rev. Dr. Daniel Johansson, Academic Dean of LSTG and STM graduate of CTSFW (2007), shared his gratitude. "We are thankful to God that the efforts of many people involved in this program and the generosity of the donors have been blessed so that we today can celebrate the first graduates."

"We at Fort Wayne are grateful for the partnership with LSTG that has made this celebration possible," CTSFW's Academic Dean, the Rev. Dr. Charles Gieschen, noted, "praying that the Lord may bless these graduates and continue to bless all the present and future students in this program." Dr. Christopher Barnekov of Scandinavia House Fort Wayne, a key player in making the program possible,

called this "a major milestone in the work of restoring Christ's Church in Europe."

The first graduates were from Finland and Latvia. The Rev. Janne Koskela of the Evangelical Lutheran Mission Diocese of Finland (ELMDF) wrote his STM thesis on "A Theological Evaluation of the Liturgy of the Lord's Supper in the ELMDF." Also from ELMDF, the Rev. Hannu Mikkonen reflected, "This has been a good journey." To this Pastor Koskela echoed, "This has been very fruitful for our church, as the program has resourced me much more for my pastoral ministry. I may come back to doctoral studies in liturgy at University of Helsinki."

The Rev. Romans Kurpnieks-Logins of the Evangelical Lutheran Church of Latvia commented, "My responsibilities in my church increased during the time of STM studies. This program helped me. In addition, through this STM Program I realized that I am not alone. I am connected with my classmates and my professors. The time in Gothenburg was very precious to me in terms of brotherhood in the best sense of the word."

I am profoundly grateful for how this joint program has turned out. I am deeply thankful to the Lord for all who have been involved, including my colleagues at both institutions, church leaders in Europe, agencies and foundations that support us financially, and, of course, all my dear students in the program. I ask you to pray for the continuing service of our Seminary through this program. Please consider supporting it through the Bo Giertz Fund at CTSFW by contacting our Advancement Office at [Advancement@ctsfw.edu](mailto:Advancement@ctsfw.edu) or (877) 287-4338. 

*The Rev. Dr. Naomichi Masaki  
([Naomichi.Maskai@ctsfw.edu](mailto:Naomichi.Maskai@ctsfw.edu))  
serves as Director of STM  
Program and Professor of  
Systematic Theology  
at Concordia Theological  
Seminary, Fort Wayne, Indiana.*





# ADMISSION

## The Seminary Community

John M. Dreyer

Since the beginning of time, Christianity has been about relationship and community. God created Adam from the ground and breathed into Adam's nostrils, thereby establishing His relationship as the author and giver of life. Not only does the Bible say that God is the source and sustainer of life, but through His giving of life, God creates a bond with His people that we might live in communion with Him. God also establishes relationship with one another in Him. God saw that Adam was alone, so God created Eve as a helpmeet and companion.

God is the source and author of this communion we have with Him and with one another. The 10 Commandments in Exodus 20 begins with God as our God who has redeemed us, which lays the foundation of the commandments and our life together.

This is why in Genesis 3 the devil does not go after a particular sin but the very foundation of Adam and Eve's relationship with God, tempting Adam and Eve with the promise that they could be like God. In the Bible, sin is not only breaking a commandment or doing something wrong, but it is more profoundly a relationship problem that we do not fear, love, and trust in God above all things, and thus we do not love our neighbor as ourselves.

Our identity is not known in ourselves, like in a culture of individualism, but our identity is known as baptized children of God within the communion of saints in Christ Jesus. We hear such language in 1 Corinthians 12:13: "For in one Spirit we were all baptized into one body"—and that body is Christ. Even the Apostles' Creed reflects this as we confess, "I believe in the Holy Spirit, the Holy Christian Church, the communion of saints."

The study of theology is not a study about God as if He is merely an object of academic study or an individual experience. Rather, theology is known in the God who comes, reveals, and gives of Himself in Christ Jesus for the forgiveness of sins.

This is why here at Concordia Theological Seminary, Fort Wayne (CTSFW), the very core and center of our community is the chapel. God comes to us through His Word and Sacrament wherein He creates and sustains the Christian community in Christ in His pure love, mercy, and forgiveness. This gives shape and form to our Christian life and theological study at the Seminary.


At CTSFW, we have high academic standards, but these standards are expressed and practiced in community inside and outside of the classroom, which makes the formation both academic and practical in nature. The Seminary reflects and fosters the life we have in a local congregation experience where God's gifts flow into the daily life and relationships with God's people.

We have a variety of students at CTSFW who come from all different backgrounds, cultures, and situations in life. Seminary formation is like marriage;

you need to learn how to live together and learn what is foundational in your relationship and what is not in your daily interactions. This is why it is essential to be at the Seminary to be formed and nurtured. We need to practice and learn what it means to "live together" in community, learning to speak meaningfully as we interact with one another while remaining faithful to our confession as we prepare for service in the Church.

This model of community formation was evident throughout the Holy Scriptures. The disciples spent about three years together being formed and nurtured for the ministry in the presence of Jesus. Even when Judas was replaced, it was required that they find someone who "went in and out among us" (Acts 1:21). Even Paul prepared a number of men for the ministry and then sent them out to serve the Church.

In a world that is increasingly being shaped by technology, much of our relationships and interactions are done through electronics. Our daily lives can go unchecked, or we may feel alone without the admonition, support, and presence of fellow believers.

This is why it is important that those preparing for church work like seminarians and deaconess students have that face-to-face interaction and participation with fellow students, mentors, professors, and the overall campus community. We are brothers and sisters in Christ. 

*The Rev. John M. Dreyer  
([John.Dreyer@ctsfw.edu](mailto:John.Dreyer@ctsfw.edu))  
serves as Senior Admission  
Counselor at Concordia  
Theological Seminary,  
Fort Wayne, Indiana.*





# ALUMINI

## Urban Rural Partnership

Steven D. Schave and Todd E. Kollbaum

There can be no doubt that these are challenging times for congregations in both rural and urban settings. The church may at times seem to be a product of their own environment. While they struggle to help their neighbors in need, they too feel hungry and thirsty and too often left out in the cold. And yet their hope remains, as we know that the world may pass away but not the Word of God. Likewise, we know that when one part of the body suffers, the whole body suffers and comes to its aid. This will, of course, require concerted efforts that involve partnerships.

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**The challenges facing rural and urban settings are real. And yet so are the opportunities to partner, collaborate, and work together as the Body of Christ in reaching the lost, loving the neighbor, and bringing forgiveness and salvation through Word and Sacrament ministry.**

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Many congregations will need to consider how they can best utilize the gifts that the Lord has blessed them with in order to continue to faithfully carry out the mission He has given to the Church. Perhaps one of the most beneficial opportunities that congregations have is to form mission and ministry partnerships. These partnerships enable congregations to do more for the Kingdom than we ever could on our own. They open doors, strengthen relationships, and create avenues for sharing Christ's love. While we have long entered into traditional partnerships such as multi-point parish arrangements, we would be shortsighted if we saw these only as a way to balance budgets. When congregations consider what and who is around them, they have an opportunity to identify with whom they are in partnership and with whom they could be in partnership for the primary purpose of sharing the Gospel. This will afford congregations the opportunity to accomplish ministry together that otherwise wouldn't be possible alone.

Another reality for many congregations in both rural and inner-city

situations will be bi-vocational ministries. While full-time parish ministry is often the ideal, bi-vocational ministry is an option that allows congregations to carry out mission and ministry in areas that would otherwise go unserved. Though challenging for pastor and congregation with regard to schedules, it also opens up the door for witness and relationship building through the "second job." This also necessitates the congregation taking on greater roles of responsibility in areas of member care and outreach, which are sometimes relegated solely to clergy. An important understanding though is that this type of ministry should always be entered into with a comprehensive plan and an eye toward how this will serve the mission and ministry of the congregation and its community, and not be a stop gap measure to provide "coverage."

Another form of partnership and collaboration is to establish a network of support. This can happen in two ways. One way is for local congregations to come together to call a rural/urban missionary and then enter into an agreement to fund the operating costs of the mission and their worker. If this is not feasible, however, the LCMS MissionField: USA initiative supports national missionaries who develop network support across the Synod. The benefit of establishing a network of support is that it engages others in the mission and is built upon fostering relationships with those who want to participate in domestic mission.

The hope is that these forms of support are established on a reciprocal relationship that benefits all who are involved, but with the means of





developing a self-sustaining ministry through social enterprise. So if a congregation is located in a community with very few job prospects, whose members may have great difficulty finding employment, faith-based organizations can actually use workforce development as a means of showing mercy while also helping to fund their ministries. The organization provides the first article gift of work for the neighbor, which also serves as a benefit to the ministry that is struggling financially.

As you can see, the challenges facing rural and urban settings are real. And yet so are the opportunities to partner, collaborate, and work together

as the Body of Christ in reaching the lost, loving the neighbor, and bringing forgiveness and salvation through Word and Sacrament ministry. 🏡

*The Rev. Dr. Steven D. Schave (Steven.Schave@lcms.org), CTSFW 2006, serves as Director of LCMS Urban & Inner-City Mission (UICM) and Director of LCMS Church Planting for the Office of National Mission.*



*The Rev. Todd E. Kollbaum (Todd.Kollbaum@lcms.org) serves as Director of LCMS Rural & Small Town Mission for the Office of National Mission.*



## Heart & Sohl

Gary L. Nahrwold

One of the joys of establishing our 100% tuition assistance program for residential students is to see the generous giving of God's faithful people in unexpected ways.

In the fall of 2018, Concordia Theological Seminary, Fort Wayne (CTSFW), received a bequest from an estate that established a new student aid endowment. This generous gift came with a story, a story that helps us understand the heartfelt desire of a donor who chose to support our students with this endowment.

October 23, 2018

*I am writing to share a stewardship story. Recently the Seminary received notification of a gift from the estate of Frieda Sohl for student scholarships. Obviously, the gift is very timely with the recent commitment to providing 100% tuition assistance for the training of future pastors. I am sharing the story behind the gift as a grand nephew of the donors, Alvin and Frieda Sohl.*

*Alvin and Frieda operated the family farm in rural Bremen, Kansas. They were stewards of the land originally homesteaded by the family. It remains with the family today. They were active members of Bethlehem Lutheran Church in Bremen. And for many years, they were caretakers of my great grandparents, Albert and Sophie Sohl.*

*Upon retirement from the farm, Alvin and Frieda moved to nearby Odell, Nebraska, and were active*



*Alvin and Frieda Sohl*

*members of Our Savior Lutheran Church there. Upon Alvin's death, Frieda moved to Beatrice, Nebraska, and was active at St. Paul's Lutheran Church. In every stage of her life, Frieda maintained her personal devotional life and treasured her church. She was very capable and independent even as she reached the century mark. Frieda was called home at age 102.*

*Out of love for their church and in appreciation for the pastors that served them, a significant estate gift to the Seminary was included in the*

*Sohl's will. With a humble spirit, they gave no advance notice of the bequest to the Seminary.*

*We rejoice in God's gift of eternal life to Alvin and Frieda and in her Spirit-directed gift to the Seminary.*

*Rev. Bob Riggert (CTSFW '81)  
Manning, Iowa*

Over the years, pastors faithfully provided Frieda Sohl and her family with pastoral care. It is our mission to form servants in Jesus Christ who teach the faithful, reach the lost, and care for all—for future generations.

From a heart of love and gratitude, Mrs. Sohl made plans to provide an endowment to assist the education of pastors. We give thanks for the faithful prayers and financial support of God's people for CTSFW. We encourage you to consider establishing an endowment that will ensure future students continue to receive much-needed financial support. [▲](#)

*Mr. Gary Nahrwold  
(Gary.Nahrwold@ctsfw.edu)  
serves as Assistant Vice  
President of Advancement  
at Concordia Theological  
Seminary, Fort Wayne,  
Indiana. To learn more  
about supporting the  
mission of CTSFW, email  
Advancement@ctsfw.edu  
or phone (877) 287-4338.*



# 2019 Continuing Education

Information is subject to change.

Please visit [www.ctsfw.edu/CE](http://www.ctsfw.edu/CE) regularly to check for additional site information.

**June 10-12**

**Knowles, Oklahoma**  
Dr. Ryan Tietz

*Guys with Funny Names:  
Nahum, Obadiah, and Habakkuk*

**June 10-14**

**Jackson, Wyoming**  
Rev. Chad Kendall

*Early Christian Preaching and  
Catechesis in a Pluralist Society*

**June 11-13**

**Cupertino, California**  
Dr. Peter Scaer

*The Mysteries of Mark the Churchly Gospel*

**June 18-20**

**Elgin, Illinois**  
Dr. Cameron MacKenzie

*C. F. W. Walther Today*

**June 17-19**

**Gonzales, Louisiana**  
Prof. John Pless

*Hermann Sasse as Pastoral Theologian*

**June 18-20**

**Norwalk, Connecticut**  
Dr. Gifford Grobien

*Law, Virtue, and Life in Christ*

**June 24-26**

**Anaheim, California**  
Prof. John Pless

*The Pastor's Devotional Life*

**June 24-26**

**Shawano, Wisconsin**  
Dr. Charles Gieschen

*New Testament Patterns of Pastoral Ministry*

**June 24-28**

**Cedar Falls, Iowa**  
Dr. Roland Ziegler

*Luther's Antinomian Disputations*

**June 24-28**

**Grand Rapids, Michigan**  
Dr. James Bushur

*Christianity in Conflict: 2nd Century  
Faith as Model for the 21st Century Church*

**June 26-28**

**Plano, Texas**  
Kantor Richard Resch

*Lutheran Giants: Luther, Gerhard, and Bach*

**July 1-3**

**Nashville, Tennessee**  
Dr. Roland Ziegler

*Luther's Antinomian Disputations*

**July 8-10**

**Freedom, Pennsylvania**  
Prof. John Pless

*The Catechism in the Life of the Congregation*

**July 8-10**

**Rogue River, Oregon**  
Dr. Charles Gieschen

*The Presence of the Son Before Christ*

**July 8-12**

**Grass Valley, California**  
Rev. Scott Stiegemeyer

*Issues in Theological Anthropology for the  
Ministry*

**July 11-13**

**Hickory, North Carolina**  
Dr. Naomichi Masaki

*Law and Gospel According to  
Luther's Great Galatian Lectures*

**July 15-17**

**Riverton, Utah**  
Dr. Dean Wenthe

*Old Testament Words for New Testament  
People: The Book of Job and the Problem of  
Human Suffering*

**July 22-26**

**Albuquerque, New Mexico**  
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*The Gospel of John*

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Dr. Peter Scaer

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Rev. Chad Kendall

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Dr. Cameron MacKenzie

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**Le Mars, Iowa**  
Dr. Dean Wenthe

*The Role of the Old Testament in the Church Today*

**September 17-19**

**Carlyle, Illinois**  
Dr. John Kleinig

*The Role of Choral Music in the Divine  
Service in Chronicles and the New Testament*

**September 23-25**

**Fort Wayne, Indiana**  
Dr. John Kleinig

*The Role of Choral Music in the Divine  
Service in Chronicles and the New Testament*

**November 20-22**

**Elberta, Alabama**  
Dr. David Scaer

*Preaching Matthew*

## Contact Us for More Information:

- Kara J. Mertz at [CE@ctsfw.edu](mailto:CE@ctsfw.edu)
- Dr. Jeffrey Pulse at [Jeffrey.Pulse@ctsfw.edu](mailto:Jeffrey.Pulse@ctsfw.edu)
- Phone (260) 452-2103





# The School of the Prophets

Scott R. Murray

In 1846, after Wilhelm Sihler took over the Seminary established by Frederick C. D. Wyneken two years earlier, students of Concordia Theological Seminary met in his parsonage. The dormitory was a house purchased for that purpose. These were the humble beginnings of the prairie school of the preachers. The students, sent from Germany by Wilhelm Loehe, and their course of instruction were the essence of the Seminary's existence. And no wonder! God's people become disciples by instruction. Even in those early backwoods and impoverished days a residential seminary was considered to be needed, so that the instructor could form students into pastors.

However, residential seminaries are not the essence of the training of a pastor. The teaching is what is of the essence, not the buildings.

Why then do we have and support the residential seminary program of Concordia Theological Seminary? Let's take a look at what St. Paul says about those who hold the office of pastor in his aptly named "pastoral epistles." **Read 1 Timothy 3:1–7, 2 Timothy 2:1–3, and 2 Timothy 2:22–26.** Why do you think these passages are read at most ordinations and installations? What would be the components that would identify a man as "able to teach"? What might be the snares of the devil that would possibly entrap our seminary students and pastors?

How would full-time residential seminary instruction support the goals provided in these passages?

Are there suggestions in Scripture about what might be the best way to train clergy? **Read Acts 1:21–26.** What are the two main criteria for choosing the replacement of Judas the betrayer? About how long were the eleven with Jesus over that time?

The Gospels overwhelmingly emphasize the content of the instruction to the apostles and those with them. They are not interested in the logistics of the instruction. The instruction was "peripatetic," that is itinerant or nomadic. It was, however, certainly residential in that the Master lived with the students. The disciples traveled about with Jesus while He taught them as they walked along the way. In fact, that was the first name of the Christian community, "The Way" (Acts 24:14).

During the earthly ministry of Jesus, what various ways did He use to instruct His disciples?

**Read Matthew 10:5-15.** What does Jesus send the disciples out to do? Why do you think He sent them in pairs? What was Jesus trying to accomplish by sending the disciples out in this way? How do seminaries give this kind of experience to students?

**Read John 13:1-20.** Jesus washed His disciples' feet. What kind of instruction was this for them? Why did Peter object to being served? How might a seminary use this model of instruction to train future servants of the Church?



**Read John 15:15-21.** Jesus warned His disciples that students would be treated just as the teacher was. In what ways can a seminary prepare students for persecution? How do we see persecution arising today? Why does it fall first on church leaders? In what ways could persecution make it difficult to maintain seminary instruction for church leaders?

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**Read Luke 14:25-33.** If we are to be true disciples of the Master, how will we be treated? What is the ultimate “cost” of seminary education? What kind of costs should be incurred in seminary education?

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Normally, the Church seeks to educate within the larger confessional context mandated by Scripture. It should never reduce education to what is presently usable or feasible in a single location or community. The Church’s existence is a testimony to the great consensus. **Read Ephesians 4:1-6.** What word in this text supports the idea of a “great consensus” in the teaching of the Church? What does the unity of the Spirit result in?

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A community of learners gathered together in one place enables those learners to be intensively trained into that single faith. **Read 1 Corinthians 1:10; Romans 12:1–2, 6.** In Romans 12:6 our translations miss the point of the Greek original. The translation reads “in proportion to our faith,” should have been translated “according to the measure of the faith.” How do these translations differ? Which of them better highlights the objective gifts God gives in His Word? Why is this important to how the Church trains her pastors?

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Face-to-face residential pastoral formation creates pastors in a community of faith—not lone rangers. They learn to interact, discuss, and debate theological issues fraternally, and they work with one another respectfully as real individuals, not as faceless names behind a computer screen. Such interaction, experienced on a daily basis on the Seminary campus, can only help them with future churchmanship.

Thank God for the pioneering sacrifices of Loehe, Sihler, and Wyneken! 📖

*The Rev. Dr. Scott R. Murray  
([smurray@michoustan.org](mailto:smurray@michoustan.org)), CTSFW  
1983, is senior pastor of Memorial  
Lutheran Church in Houston, Texas,  
and serves as Second-Vice President  
of the West Southwest Region of The  
Lutheran Church—Missouri Synod.*



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Concordia Theological Seminary  
6600 N. Clinton St. ✪ Fort Wayne, IN 46825-4996

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