

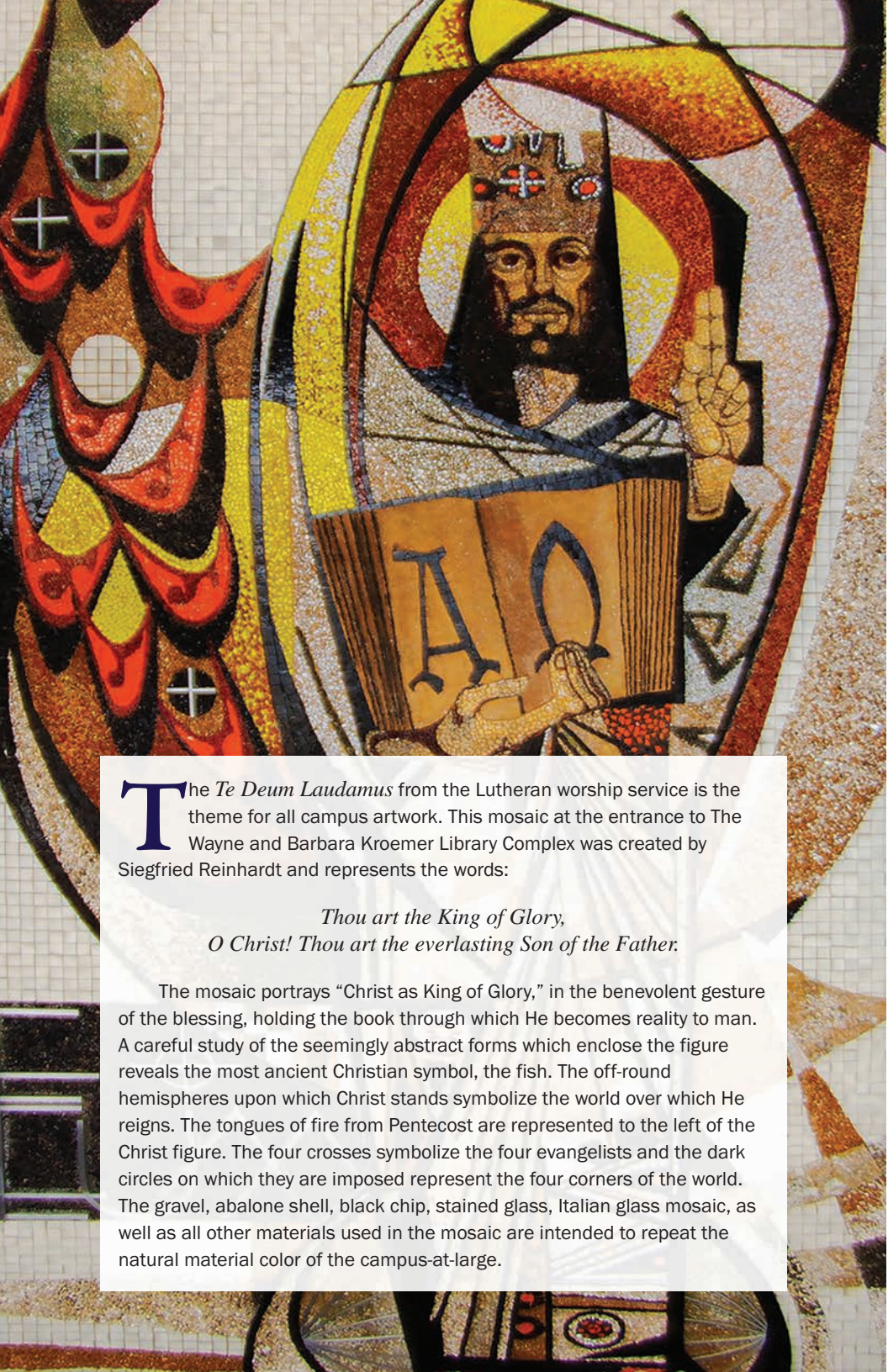
Campus Guide



WE ARE *Your*
SEMINARY

 **ACTSEFW**

CONCORDIA THEOLOGICAL SEMINARY
FORT WAYNE, INDIANA



The *Te Deum Laudamus* from the Lutheran worship service is the theme for all campus artwork. This mosaic at the entrance to The Wayne and Barbara Kroemer Library Complex was created by Siegfried Reinhardt and represents the words:

*Thou art the King of Glory,
O Christ! Thou art the everlasting Son of the Father.*

The mosaic portrays "Christ as King of Glory," in the benevolent gesture of the blessing, holding the book through which He becomes reality to man. A careful study of the seemingly abstract forms which enclose the figure reveals the most ancient Christian symbol, the fish. The off-round hemispheres upon which Christ stands symbolize the world over which He reigns. The tongues of fire from Pentecost are represented to the left of the Christ figure. The four crosses symbolize the four evangelists and the dark circles on which they are imposed represent the four corners of the world. The gravel, abalone shell, black chip, stained glass, Italian glass mosaic, as well as all other materials used in the mosaic are intended to repeat the natural material color of the campus-at-large.

Welcome

MISSION

Concordia Theological Seminary exists to form servants in Jesus Christ who teach the faithful, reach the lost, and care for all.

IDENTITY

Concordia Theological Seminary is an institution of theological higher education of The Lutheran Church—Missouri Synod whose central purpose is to prepare men for the pastoral ministry, as well as men and women for other service in the Church, through programs offering an understanding of the Christian faith that is Christ centered, biblically based, confessionally Lutheran and evangelically active.

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Back to Our Roots



Concordia Theological Seminary was founded as a result of the efforts of Dr. Johannes Konrad Wilhelm Loehe of Bavaria, Germany, Wilhelm Sihler and Dr. Friedrich Conrad Dietrich Wyneken of Fort Wayne, Indiana.

Dr. Wyneken recognized the need to minister to the thousands of German immigrants who had come to America in the mid-1800s and pleaded with his fellow Lutherans in Germany to send pastors or to finance their training. Concordia Theological Seminary was established in Fort Wayne in 1846, one year before The Lutheran Church—Missouri Synod (LCMS) was organized, and has served the Synod ever since. The seminary was moved to St. Louis, Missouri, in 1861 and then to Springfield, Illinois, in 1875 before returning to Fort Wayne in 1976.

During the absence of the seminary from Fort Wayne, the LCMS maintained

Concordia Junior College in Fort Wayne from 1861 to 1957 and established Concordia Senior College on this campus in 1957. In 1975, the LCMS elected to move the senior college program to Ann Arbor, Michigan, and to return the seminary to Fort Wayne. Thus, Fort Wayne has the distinction of being the only city in the country that has never been without one of the Synod's ministerial schools.

The 191 acres on which the seminary now resides were originally an Indian reservation deeded to Pe-chewa, a Miami Indian chief who later became a Christian. In the early 1900s the land was purchased by the Charles Kramer family, who homesteaded it. The Kramer homestead was then acquired by the LCMS, which built the campus between 1955 and 1957 to be the home of Concordia Senior College.

The campus was designed by Eero Saarinen whose design credits include the Gateway Arch in St. Louis, Missouri. Saarinen's plans for the campus follow the Scandinavian village design popular from 1300-1700 A.D., where the chapel was front and center while still sheltering the courtyard from wind and other weather. According to Saarinen, the buildings were grouped in the village design so as to "provide a quiet, unified environment in which the students could find a complete, balanced life, and yet one which was related to the outside world."

Each dorm has 18 rooms and is designed to be a mini-village within a building. Although Kramer Chapel faces west, the interior has an eastward focus toward the Holy Land.

In order to get more than one floor under one set of walls and one roof, the mezzanine concept was used. The library and dining hall are the most prominent examples of this concept.

At the time of design no provisions were made for the handicapped. In recent years handicapped access has been added including elevators, ramps and parking facilities.

The Concordia Senior College campus was the first college campus in America to receive a First Honor Award from the American Institute of Architects.



Architect Mr. Eero Saarinen (third from left) explaining the concept model of the campus.

The diamond shaped bricks, patented as the Concordia Bricks, run horizontally on the main campus buildings representing our relationship to one another in community. Kramer Chapel, however, presents the one exception as its bricks run vertically to symbolize God's relationship with us.



Chapel Bricks

Saarinen on His Work

“Our concern was the creation of an architecture which would support and express the idea of this particular college. We wanted to create an environment appropriate to the intellectual and spiritual training of young men who would go on to professional studies in theology.

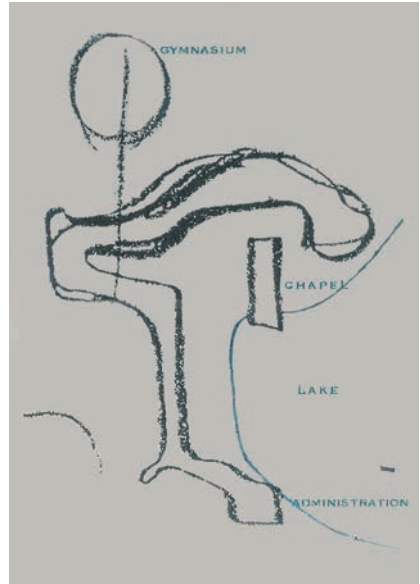
“The strategic question was the relation of the buildings to the world. On the one hand, we all felt that they should not be inward-turning and removed like medieval monasteries; but, on the other hand, we felt the group must—for its purpose—have a tranquil atmosphere of at least partial self-sufficiency.

“In a village of the North European type, the chapel is placed in the center, on the highest spot, an all-important symbol around which the other buildings are grouped.

“In a careful study of this site, we found we could use a little hill next to the valley (which is now the lake) as the heart of the campus. We could put the chapel here to dominate the entire group and to be reflected in the lake below.

“The chapel was, of course, the building that required the most thought and imagination. This is the building where spiritual values are epitomized and these are the hardest qualities to express in brick and mortar. We realized that light is an effective agent in creating a spiritual atmosphere. We used very low lighting from the side walls as well as lighting from above to get the restful, balanced quality we sought. Additional side windows dramatized the altar as a focal point.

“We wanted to work with the simple chapel shape appropriate to the Lutheran church and to create an interior in which the relationship of human beings to enclosed space would be appropriate and inspiring. The problem was also to find a shape and materials which would allow the spoken word to be heard clearly and one in which the organ could swell to its fullest. We believe the high chapel interior answered these requirements.”



*Original Saarinen 1954
Concept Sketch*

—Eero Saarinen (upon completion of the campus)



The campus sits on 191 acres of gently rolling land. A man-made lake covers nine acres. When the lake was created, dirt from the existing marshland was used to build up the upper plaza on which the chapel and educational buildings stand. Aside from its obvious beauty, the lake serves more practical purposes. It serves to drain the campus and has a spillway to the St. Joseph River if the water level is too high. There are pumps to bring in water from the river if the water level drops too low.

All trees, other than the native forest along Clinton Street, were chosen for their ancient appearance. Other trees on the campus include ash, flowering crab, buckeye, maples, gums, weeping willow

and locust trees. The landscaping of the campus was completed by Dan Kiley, a landscape architect whose credits include the Air Force Academy in Colorado Springs.

Each season reveals a different phase of campus beauty. In the spring wildflowers, flowering shrubs and trees bring life to the campus in pastel colors. During the summer there are broad expanses of green lawns and meadows. In the autumn the hardwoods provide a beautiful display of rich colors. When the winter snow covers the landscape and partially covers the trees, the contrasting shades complement the white buildings with their dark roofs.

Kramer Chapel

At the center of the Concordia campus, physically and spiritually, Kramer Chapel rises far above all other campus buildings and can be seen from any point on campus as the interior rises to a height of 97 feet. The chapel is noted for its fine acoustics, complementary to spoken, sung and instrumental activities.

Looking toward the chancel, one will see the free-standing altar created from one piece of Vermont marble weighing six tons. One hundred and sixty-seven large triangles outline the Concordia Bricks in the wall behind the cross.

Instead of breaking up the ceiling line at the front of the chancel as is usually done in churches, Saarinen achieved the illusion of separation of the chancel from the nave by use of the skylight, which floods only the chancel with light. This is most obvious during the morning chapel services held for students, faculty, staff and visitors. The chapel seats 750.

The baptismal font was added in 1997 when the choir loft was extended to twice its original size. The font consists of one piece of Indiana limestone and weighs 3,000 pounds.

The 56-rank, Schlicker pipe organ was designed by Saarinen and organ designer Herman L. Schlicker and built by the Schlicker Organ Company of Buffalo, New York. Two thousand nine hundred and nine pipes, some of which rise to a height of 50 feet, are displayed on the west wall of the chapel.

The bell tower beside Kramer Chapel measures 103.5 feet from the plaza to the tip of the cross. The bell weighs 1,320 pounds and measures 39 inches wide by 33 inches high. The bell's G sharp note announces daily chapel and is controlled electronically from inside Kramer Chapel. In designing the bell tower, Saarinen took the free-standing tower, already present in medieval Finnish churches, and adapted it in highly stylized form to the setting of the campus.



Springfield Bell Tower

Located on the east side of the chapel is the Springfield Bell Tower. The bell was cast in 1882 for use at the seminary's Springfield campus. When the seminary was moved back to Fort Wayne in 1976, the bell was put in storage until 1984 when it was rediscovered and students resolved to hang the bell in the Kramer Chapel belfry. However, in 1993 the seminary architects recommended construction of the bell's own tower because the belfry was not designed to hold the additional weight of the bell. The new tower was dedicated in 1994. Graduating students who close the book on their final classes ring the Springfield Bell in celebration of the completion of their seminary education.



Werner Administration Building

The administration building provides offices for the president, the academic dean, chief operating officer, Business Office staff and campus switchboard.

Faculty Offices

Faculty members are provided separate offices. Some offices are housed in the faculty office building on the east end of Wyneken Hall and others are located in Jerome Hall and Augustine Hall.



The Wayne and Barbara Kroemer Library Complex



The Wayne and Barbara Kroemer Library, dedicated in January 2015, combines 15,000 square feet of renovated space with 45,000 square feet of newly constructed space to form the largest Lutheran theological library in the world. Constructed along the shore of the lake, the library expansion further strengthens the centrality of the chapel and provides many quiet, naturally lighted spaces for reading and writing, reflecting and studying.

The “King of Glory” mosaic marks the main entry into the library and anchors the north end of the corridor that runs the length of the complex. This central spine features permanent works of art, such as the “Saint Jerome in His Study” painting and “The Everlasting Son

of the Father” carved relief, as well as exhibition spaces for rotating collections of art.

The Meinders Learning Commons welcomes users with the most popular service functions—scanning, copying, printing and computing—and provides browsing of current journal issues and new books. Staff in this area provide user services and reference assistance. The library administrative offices and the Kemmerle Gallery are located on the mezzanine level. The Ross Rare Book Room, housing books dating from the advent of the printing press as well as the seminary archives, is on the lower level.

A connector bridge leads to the Daniels Lantern, with its inspirational study space and classroom overlooking



Meinders Learning Commons



Ross Rare Book Room

the live roof and paver stone library plaza. A grand stairway alongside the carved relief leads down to lake level.

The lake level houses the library's reference, journal and circulating book collections. Exceeding 175,000 books, these collections form the largest theological seminary collection in the state of Indiana and lands Kroemer Library in the top five largest freestanding Lutheran seminary collections in the world.

Seven study rooms and seven group rooms, all equipped with white boards, provide learning spaces for individuals and groups. Ten doctoral studies overlook the south bay of the lake. The Marquart Study models the books found in a biblically based, confessionally Lutheran pastor's study and serves as a workshop for the students in the church worker formation programs. The Children and Family Room houses age-appropriate materials for everyone in the seminary community. The Wolf Lantern provides a quiet, sheltered reading loft at the end of the central spine.

With all of its collections consolidated in one complex, the Wayne and Barbara Kroemer Library serves students, faculty, staff, area clergy and the Fort Wayne community directly, shares its resources with other libraries throughout the United States, and extends its services to LCMS professional



Marquart Study



Children and Family Room



Wolf Lantern

church workers throughout the world, fulfilling the seminary's mission to teach the faithful, reach the lost and care for all.

The Wayne and Barbara Kroemer Library Complex is open to the public.

Sihler Auditorium

Named after seminary founder and first president, Wilhelm Sihler, Sihler Auditorium is used by the seminary community for convocations, sermon or service rehearsals, concerts and assemblies such as the annual Symposia Series. This state-of-the-art auditorium seats 450 and is also available for rental by community organizations.



Founders Room

Dedicated in 2005 as a gift from Mr. and Mrs. Wayne Kroemer and family, the Founders Room, named for seminary founders Friedrich Conrad Dietrich Wyneken, Johann Wilhelm Loehe, Wilhelm Sihler and Friedrich August Crämer, is utilized by the seminary community for more intimate meetings or smaller receptions.

Luther Hall

Previously home to the campus infirmary, Luther Hall is now a special occasion facility used for social gatherings, receptions and retreats. Luther Hall was named after Martin Luther, one of the forefathers of the Lutheran church. More information about Martin Luther can be found on page 21 of this guidebook.



Katherine Luther Dining Hall



The campus dining facility was named after Katherine Luther, the wife of Martin Luther. Katie, who was once a nun, married Luther shortly after she left the convent. They had six children. Naming the dining hall after Katie Luther was a great statement about her ability to nourish the Luther family and manage her husband's great generosity.

The dining hall food service provides meals for residential students, off-campus married students, professors, staff and campus visitors. The dining hall, like The Wayne and Barbara Library Complex, also utilizes the mezzanine concept. The facility seats more than 300 guests. In

addition, 18 guests can be served in the private dining room on the mezzanine. The dining hall can be rented by organizations for banquets or receptions with the food service providing the catering.

The carved brick relief on the south wall was designed by sculptor William C. Severson and also expresses these words of the *Te Deum*:

*"All the earth doth worship Thee,
the Father everlasting."*

The work interprets these words of praise and thanksgiving in terms of the early Christian choral thanksgiving services at the time of harvest. The

symbol of the raised hands is a near eastern form of adoration.

The incised brick base relief is inset with colored plastic, enameled copper and stained glass chips. All of the color patterns represent the fruits of harvest and take the shape of a loaf of bread.



Student Commons

Known to most students, faculty and staff as the Student Commons, the upper level of Craemer Hall offers a place to relax between classes or after a long day. Video games, a pool table, ping-pong and a big screen television provide the focus for social interaction for the entire seminary community.



Food & Clothing Co-op

The lower level of Craemer Hall houses the Food Co-op. Recognizing that most students live on a limited income, the seminary has established a co-op system to help provide for the needs of the seminarian and his family.

The Food Co-op provides roughly 75% of the grocery needs of student families. Commonly needed household items such as cleaning supplies, diapers and shampoo are also available.

Students spend points, allocated monthly based on family size, on purchases at the Co-op. Students volunteer time each month performing needed tasks such as stocking shelves, mopping the floor or picking up donations.

Housed in Spiegel Dorm, the Clothing Co-op

provides a wide variety of new and gently-used clothing for men, women and children. Kitchen supplies, bedding, some furniture and home decorating items are also available. There is no charge for any item in the Clothing Co-op.

Food, clothing and monetary donations are always accepted and appreciated.



Wambsganss Gymnasium

The gymnasium was named after the Wambsganss family who was very supportive of programs on campus. The family produced two pastors for The Lutheran Church—Missouri Synod. The gymnasium was named after the family due to their third son who was a professional baseball player for the Cleveland Indians. During the 1920 World Series against the Brooklyn Dodgers, he completed the first unassisted triple play in World Series history.

Aside from the athletic courts, the gymnasium also houses a weight room



and fitness center that are open to the seminary community. Behind Wambsganss Gymnasium, the seminary has an all-weather track, nine soccer fields and the Enter the Biblical World Playscape.

Enter the Biblical World Playscape

In May 2009, the seminary community, along with friends from the Fort Wayne area, came together to build a new playscape. The biblically-themed play area includes swings, slides and even a child-sized climbing wall. The themed areas include Noah Ark, Daniel and the Lion's Den, Jacob's Ladder and much more. The seminary is pleased to offer the families of our community a place to play and celebrate one of the greatest gifts given us by God—family and children.



Arthur and Hermine Just Teaching Chapel

Using funds from the estate of Arthur and Hermine Just, parents of Dr. Arthur A. Just Jr., professor of Exegetical Theology, the former art room of the senior college has been outfitted to serve as a working laboratory for worship and preaching courses. In addition to a full chancel setting with altar, pulpit and lectern, state-of-the-art electronic equipment has been installed in order to record and review students as they lead a service or preach a sermon, enabling faculty to provide immediate feedback in the training of students.



Loeche Hall

One of two classroom buildings on campus, Loeche Hall was named after Johannes Konrad Wilhelm Loehe, pastor of a small Bavarian church in Germany. Although he never left Germany, Loehe was one of the founders of the seminary in Fort Wayne. Moved by Friedrich Wyneken's plea for church workers in 1842, he recruited, financed, trained and sent hundreds of pastors and teachers for service on the American frontier. As the largest building on campus, Loeche Hall houses small and large tiered lecture rooms, the Distance Learning Lab, three multi-media classrooms, offices, the mailroom, the bookstore and is home to the Arthur and Hermine Just Teaching Chapel. Loeche Hall is connected to Wyneken Hall by a tunnel.

Wyneken Hall

The second of the two classroom buildings is named after Friedrich Conrad Dietrich Wyneken, the third founder of the Fort Wayne seminary and the second president of the LCMS. In 1844 he tutored two pastoral students in his home. These two men were to be the first students of Concordia Theological Seminary.



“Christ in Judgment” Mosaic



The largest mosaic on campus, entitled Christ in Judgment, was also created by Siegfried Reinhardt. The work occupies the entire wall in the foyer between the Wyneken Hall classrooms and the faculty office hallway overlooking the upper plaza.

The figure of Christ in judgment is seated upon a half moon with seven stars which symbolize the seven candles before God in Revelation. In His hands are the scales of judgment and the orb of the world dominated by the cross which signifies His sacrifice for the redemption of mankind. The dominant cross in the center of the design contains the Chi Rho and the words from the Te Deum:

We believe that Thou shalt come to be our Judge. We therefore pray Thee, help Thy servants whom Thou hast redeemed with Thy precious blood.

On the left of the cross are the traditional symbols of the Incarnation including a star and lily, while the egg symbolizes the origin of new life in Christ. The crown of thorns, of course, symbolizes the passion of Christ.

On the right of the cross are the symbols of the resurrection and ascension symbolized by a stylized tomb for the burial of Christ, the red flame for His descent into hell, the banner of victory over death in the resurrection and the winged bird symbolizing Christ's ascension.

Old Testament Prophets Symbols—Classrooms



Abraham and Isaac (L-2)

Genesis 22:10-12

“Then Abraham reached out his hand and took the knife to slaughter his son. But the angel of the LORD called to him from heaven... ‘Do not lay your hand on the boy... now I know that you fear God, seeing you have not withheld your son, your only son, from me.’”



Samuel (L-3)

1 Samuel 16:12-13

“And the LORD said, ‘Arise, anoint him, for this is he.’ Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of the LORD rushed upon David from that day forward.”



Elisha (L-4)

2 Kings 2:13-14

“And he took up the cloak of Elijah that had fallen from him and went back and stood on the bank of the Jordan. Then he took the cloak ... and struck the water ... And when he had struck the water, the water was parted to the one side and to the other, and Elisha went over.”



Jacob (L-5)

Genesis 32:24-28

“And Jacob was left alone. And a man wrestled with him until the breaking of the day... Then he said, ‘Your name shall no longer be called Jacob, but Israel, for you have striven with God and with men, and have prevailed.’”



Elijah (L-7)

1 Kings 17

1 Kings chapter 17 discusses God’s promise to Elijah that the ravens would bring him meat and bread to eat.



Joseph (L-9)

Genesis 5-8

Genesis 5-8 discusses Joseph’s dream in which his brothers’ sheaves bowed down to his sheaf and how his brothers were jealous of his dreams.



Job (L-10)

Job 1:6-12

God allows Satan to strike at His blameless and upright servant Job to show that Job truly worships God.



Moses (W-3)

Exodus 31:18

“And he gave to Moses, when he had finished speaking with him on Mount Sinai, the two tablets of the testimony, tablets of stone, written with the finger of God.”

All Bible verses are from the English Standard Version (ESV).

David (W-4)

1 Samuel 17:40

“Then he...chose five smooth stones from the brook... His sling was in his hand, and he approached the Philistine.”



Ezekiel (W-5)

Ezekiel 3:17

“Son of man, I have made you a watchman for the house of Israel.”



Joel (W-6)

Joel 2:1

“Blow a trumpet in Zion; sound an alarm on my holy mountain!”



Jeremiah (W-7)

Jeremiah 1:18

Jeremiah 1:18 discusses a city of “an iron pillar and bronze walls”; an appropriate symbol of God’s specific instructions to Jeremiah and of Jeremiah’s own unshakable personal integrity.



Daniel (W-8)

Daniel 8

Daniel discusses the vision given to him concerning a ram with four horns which is a foretelling of the four divisions of the kingdom of Alexander the Great.



Joshua (W-11)

Joshua 1–6

Spies sent by Joshua into Jericho were hidden from the King’s soldiers by the prostitute Rahab, who would then be saved by a scarlet thread displayed in her window, as the Lord’s orders were carried out by the seven priests blowing their horns.



Micah (W-12)

Micah 4:1

“... the mountain of the house of the LORD shall be established as the highest of the mountains ...”



Jonah (W-13)

Jonah 1–4

The unwilling Jonah is being pushed toward the shores of Nineveh, the city to which God had originally commanded him to go.



Amos (W-14)

Amos 7:8

“...Then the Lord said, ‘Behold, I am setting a plumb line in the midst of my people Israel.’”



New Testament Evangelist Shields—Wyneken Hall

Upper Level



St. John's Gospel

The eagle is the symbol of St. John the Evangelist because he rises to the greatest and most sublime heights of spirituality in his Gospel (Ezekiel 1:10, Revelation 4:7).



St. Philip

The symbols present relate to St. Philip's missionary work and martyrdom. The pilgrim's staff on the right reminds us that his witnessing carried him to Phrygia and Galatia, where he was crucified and dispatched with a spear.



St. Matthew

Three bags are reminiscent of the apostle's former occupation as a tax collector.



St. Matthias

St. Matthias preached the Word largely in Judea where he was eventually martyred by decapitation, represented here by the battle ax.



St. James, the Lesser

The instruments of martyrdom are depicted. St. James was thrown off of the temple in Jerusalem, but survived the fall and asked forgiveness for his enemies. According to tradition, the enraged people began to stone him. A fuller then beat him to death with his bat. His body was then sawn asunder.



St. Thomas

During his activities in India, St. Thomas is said to have built a church in India with his own hands, symbolized here by the square. The spear, wielded by a pagan priest, ended his life after he had been stoned and riddled with arrows.



St. Bartholomew

The cruel death of St. Bartholomew by flaying (hence the knives), crucifixion and finally decapitation is depicted on this shield.



St. Luke's Gospel

Due to his detailed account of the Lord's sacrificial work, St. Luke's Gospel is portrayed by the winged ox, the symbol of highest sacrifice (Ezekiel 41:10, Revelation 4:7).

Lower Level

St. Mark’s Gospel

Since his Gospel emphasizes the power and miracles of the Lord, St. Mark’s symbol is the winged lion (Ezekiel 1:10, Revelation 4:7, Mark 1:3).



St. James

The scallop shell depicts St. James’ travel and missionary activities; the sword of his martyrdom at the hands of Herod.



St. Andrew

A great boat hook reminds us that St. Andrew was a fisherman by trade and a fisher of men by calling. He is said to have died on a cross in satire, known today as St. Andrew’s cross.



St. Peter

The keys are the most traditional symbol of this apostle. They refer to Matthew 16:19, when the Lord imparts to His apostles, represented by St. Peter, the power to bind and loose, to open and close the Kingdom of Heaven.



St. Jude

The ship symbolizes St. Jude’s missionary voyages with Simon. The exact manner of his death is uncertain but it is believed that he was crucified on an inverted cross.



St. Simon

A fish resting upon a Bible shows Simon as a fisher of men through the Gospel.



St. John

This symbol reminds us of the unsuccessful attempt to poison St. John. Tradition has it that a serpent rose from the deadly cup as the apostle was about to drink it.



St. Matthew’s Gospel

The principal focus of St. Matthew’s Gospel is upon our Lord’s humility and humanity. Therefore, this symbol depicts a man. The wings and nimbus testify to the exaltation of the human nature in the Lord (Ezekiel 1:10, Revelation 4:7, Matthew 1:1-17).



Luther Statue

Martin Luther, the monk who tried to reform the Roman Catholic Church by preaching a doctrine of salvation by faith rather than works, is depicted in this statue near the entrance to campus on Martin Luther Drive.

The Luther Statue was first unveiled on the Springfield campus on May 26, 1957. Since then it has been a representative icon of Concordia Theological Seminary.

The statue was created by Friederich Adolf Soetebier of Germany, stands over 12 feet high and weighs more than two tons. Soetebier chose a young portrait of Luther because the statue would stand on the campus of an institution training young men for the ministry of the Lutheran church. The finely modeled face is a combination of two pictures of Luther by Lucas Cranach the Elder. The lines of the entire statue draw attention to the face.

The body of the statue is clad in conventional monk's garb. As Luther in life walked very erect, so the figure of Luther stands up boldly. His hands are the sensitive hands of a scholar, molded from casts taken of Luther's hands after his death. Luther is firmly grasping the Bible



to his heart, yet it is open for the world to see the Word of God.

Installed at the base of the Luther Statue are four cornerstones brought to Fort Wayne from the Springfield campus. The cornerstones are from Craemer Hall and Van Horn Hall; the gymnasium; and Wessel Hall, a classroom building.



Dormitories

Sixteen smaller buildings, originally designed as residence halls, are grouped in village clusters of three or four buildings per cluster. Each dorm has its own lounge, fireplace, small chapel and can house 17 individuals in single rooms. When discussing the construction of the dorms, Eero Saarinen stated, "... we wanted to make the greatest impact ... with the least expenditure. By extremely careful utilization of every square foot, we reached a desirable end: groups of 36 students live together on staggered floors in buildings which are no bigger than a large house. We hoped that this intimate housing would encourage real student responsibility for the group within each house."

The dorms are named for significant individuals who had an impact on our church and seminary. Early Church: Ambrose, Athanasius, Augustine and Jerome. Reformation: Brenz, Bugenhagen and

Melanchthon. Post-Reformation: Calov, Chemnitz, Gerhard and Jonas. Concordia Theological Seminary Professors: Albrecht, Engelder, Naumann, Pieper and Spiegel.

Since the seminary has much less need for residence halls than did the senior college, the seminary has converted some into offices and the Clothing Co-op.

Guest Dorm

Overnight accommodations are available to campus guests. Contact the facilities coordinator, located in the Administration Building, for more information.





Mission

Concordia Theological Seminary
exists to form servants in Jesus Christ
who teach the faithful, reach the lost, and care for all.

Contact Information

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