

CONCORDIA THEOLOGICAL SEMINARY, FORT WAYNE  
**For the Life of the World**

Fall 2019, Volume Twenty-Three, Number Three



**Pastoral  
Competencies**

By Paul J. Grime

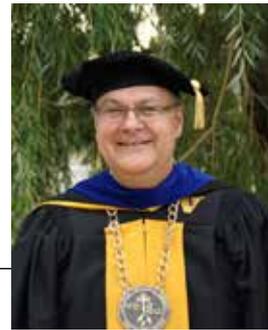
**Curriculum for  
21st Century  
Challenges in Ministry**

By Charles A. Gieschen

**Working Together as  
One Body, Many Institutions**

By Anthony J. Oliphant

# FROM THE PRESIDENT



One hundred and seventy-four years ago, Concordia Theological Seminary began its work—in a parsonage in Fort Wayne with 11 students. We have trained thousands of laborers for the Lord’s harvest since then, and, Lord willing, we will train thousands more in the generations to come. We exist at God’s pleasure, that we might form servants in Jesus Christ who teach the faithful, reach the lost, and care for all.

As of this week, the first-year men and women training to become pastors and deaconesses in Christ’s Church have received their fieldwork assignments. They have been sent—sent to us from their home congregations, and now sent out to the congregations of Fort Wayne and the surrounding area where they will work under a supervising pastor for the next two years, even as they learn theology and worship together at CTSFW. Knowledge is important, but knowledge isn’t enough. “Even the demons believe—and shudder!” (James 2:19). The formation process, like every Christian’s journey from death to life eternal, is a race run alongside others. Many will walk alongside these men and women: CTSFW faculty serving as both teachers and mentors; the supervising pastors who will see that the students’ faith is not without works; and the congregation members who will teach, reach, and care for the seminarians and deaconess students placed in their midst. These newly assigned fieldworkers are already learning to do the same in kind.

And, of course, these are not the first helpers in the race. No student is here by his own reason or strength. He is here because of those placed in his life by God. His parents have taught him; his teachers have encouraged him; members in his church’s LWML have likely told him he would make an excellent pastor; and by Christ’s mercy and grace, the pastor placed over him has fed him the Body and Blood of our Lord, building up and sustaining the faith that will endure to the end.

God plants His seed where He will, waters and brings forth where He will, by grace chooses to work through sinners when and where He will. The 21st century has brought with it many changes in culture and society. We know the issues; we shake our heads over them and ask, “How long, O Lord?”

Thanks be to God, He already knows our question and has answered it. And so we pray to the Lord of the harvest, who already knows His laborers and has compassion for the harvest fields ripe with grain.

*Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.*

Hebrews 13:20-21

In Christ’s service,

A handwritten signature in black ink that reads "L R Rast Jr." The letters are cursive and slightly slanted.

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

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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).

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# Pastoral Com

Paul J. Grime



*Above: Shepherd of the City Lutheran Church, Fort Wayne, CTSFW Vicar Jonah Domenichelli shares with VBS kids about Jesus' sacrificial death on the cross.*

A century or more ago, what expectations did congregations have of their pastor? He needed to be able to preach, of course, and to visit the sick. Very often, however, he was not only tasked with duties in the church, but also required to teach in the school, including many subjects beyond religion. He might have to stoke the wood-burning stove each morning, clear snow away from the door, and complete whatever else was needed before his pupils or parishioners arrived.

# petencies

Times have certainly changed. Or have they? In many ways it seems that a pastor must be a jack-of-all-trades—and we'll put aside such mundane things as turning up the thermostat on a cold morning or starting the coffee for Bible class. Pastors, it seems, need to be ready and able to do just about anything. They still have to be able to preach. And teach. And balance multiple schedules. They provide direction to all sorts of groups within the congregation, giving guidance to the altar guild, shaping and molding members of the board of elders, engaging the youth, visiting the sick, comforting the dying, providing counsel to the emotionally distraught, preparing couples for marriage, helping moms and dads through the challenges of parenthood, supporting couples in marital discord, visiting the unchurched, encouraging both young and old to consider vocations of service within the Church.

The list is never ending. While he isn't responsible for the congregation's finances, he needs to know how to read a budget. He has to have a knack for recruiting volunteers in the church to teach Sunday school, to serve on boards and committees, or to sing in the choir. In addition to Sunday and midweek sermons, he has to be able to pull together funeral sermons with little advance notice. And it goes on.

How does the Seminary prepare future pastors for such a wide array of expectations? There are plenty of things that need to be taught, as our students can attest from the many hours they spend in class and an even larger number of hours hitting the books. But many of the skills that we want our pastors to possess aren't taught so much as "caught." While some of that can happen through study, more

often than not a future pastor is molded and shaped by observing and doing.

These skills are what we call the pastoral competencies. Within our program of formation, seminarians participate in many ungraded activities that we have categorized into six broad areas: 1) worship, 2) teaching, 3) preaching, 4) evangelism and outreach, 5) spiritual care, and 6) administration and leadership. Our goal over the course of a seminarian's four years of preparation is to bring him to a level of competence that will allow him to hit the ground running; not as an expert, to be sure, but as someone who can competently serve the people of God even while knowing that he still has a lot to learn.

How is this done? As soon as our students begin their studies, they are assigned to a local congregation where they will carry out some of the competencies for their first two years. We have developed a graduated approach that allows the students to move slowly through their experiences in order to build both their competence and their confidence. The goal is that, by the end of their second year, they have had enough experiences to equip them for their vicarage year.

Normally, the third year of studies is spent in a vicarage congregation, which can be located anywhere in the United States (and even occasionally overseas). The intention of this year-long internship is to give the man a thorough grounding in the pastoral competencies, helping him both to broaden his experiences and to attain higher levels of achievement.

Upon his return to the Seminary for his fourth and final year of studies, a careful debriefing by the vicarage supervisor allows the Seminary to



**Above:** *Serving the needy as part of Lutheran Church of the Redeemer's ministry outreach in Baltimore, Maryland. CTSFW students (l-r) Tim Steele II, Daniel Wunderlich, Austin Meier took part in a nine-day Urban Immersion Experience in the city hosted by the Lutheran Church of the Redeemer and Martini Lutheran Church, in conjunction with the Wyneken Project.*

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determine whether the vicar had sufficient exposure to the broad range of experiences and demonstrated an expected level of competence. If there are a few areas that are lacking, the Seminary can ask the student to gain exposure in these specific areas in his final year. The goal, as said earlier, is to send out a soon-to-be pastor who is ready to serve the people of God, who recognizes the myriad tasks that lie before him and is ready to continue to grow in these competencies.

One final component of the formation of future pastors that the Seminary has focused on in recent years concerns his spiritual and personal growth. In addition to a deep study of the Scriptures and the doctrinal position of the Lutheran Church as drawn from those Scriptures, it is also important that a student get to know himself better, to understand what makes him tick and how he relates to others. Because the very essence of a pastor's calling is the need to work with people, day in and day out, it is important that we help our students—your future pastors—to develop their relational skills as well.

In recent years, our faculty has begun to shift from a role as academic advisor to that of mentor, recognizing that we have a unique privilege to walk alongside these men as they prepare for the Office of the Holy Ministry. Sharing our own experiences—our successes as well as our foibles—helps them to see that proclaiming the grace of God to His people is an art, not a science, one that is learned over many years and often through much adversity. Yet it is by that very grace of God that we step forth in faith and joy to serve His people the gifts of God for their salvation.

Preparing servants of Jesus Christ in the twenty-first century is as complicated as ever. We at CTSFW are honored to join with the whole Synod in carrying out that task for the sake of the Gospel. 🏳️

*The Rev. Dr. Paul J. Grime  
(Paul.Grime@ctsfw.edu)  
serves as Dean of Spiritual  
Formation, Dean of the  
Chapel, and Professor of  
Pastoral Ministry and Missions at  
Concordia Theological Seminary,  
Fort Wayne, Indiana.*



**Right:** CTSFW seminarian Jonathan Olson (pictured third from left) with youth members of Shepherd By the Lakes Lutheran Church, Syracuse, Indiana, at the Chicago Right to Life March.



# Curriculum for 21st Century Challenges in Ministry

Charles A. Gieschen



As many of our graduates and readers know, Concordia Theological Seminary, Fort Wayne (CTSFW), went through a major curriculum revision that was implemented in the 2005-2006 academic year. Then in 2017-2018, the faculty completed a comprehensive review of this “new” curriculum that resulted in some changes, which have since been implemented this fall. Why would a seminary faculty go through a curriculum review and additional changes about 12 years after a major revision?

The faculty does not approach a curriculum for forming either pastors or deaconesses with the basic approach that “if it isn’t broken, don’t fix it.” We are constantly engaged in assessing how we are forming pastors and deaconesses so that we are sure the students we are offering the Church are prepared in the best ways possible to be faithful and effective in these vocations. We also regularly listen to pastors and church leaders in the field, seeking to address the needs that they highlight. Thus, while seminary curriculum changes are often neither radical nor quickly done, there is nonetheless an ongoing careful process whereby such changes are made.

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What was the process for the curriculum review? First, the faculty reviewed assessment data since the new curriculum was implemented in order to see and preserve its strengths and to note any weaknesses. A primary source of assessment data for the Master of Divinity (MDiv) Program is the vicarage reports; for the Master of Arts (MA) in Deaconess Studies Program, it is the internship reports. Here we receive feedback on how our students integrate and practice what they have learned in a real ministry context. For example, the MDiv data showed strengths in areas like knowledge of the Gospels, sermon preparation and delivery, and leading worship. Areas of concern included evangelism visitation and Bible class teaching. Based upon what this data showed, faculty made suggestions on how to address areas of concern.

Second, we surveyed all the MDiv graduates from 2010-2016 who had gone through the entire new curriculum and asked for their feedback in light of their pastoral experience. Their feedback reinforced what the faculty observed as strengths of the new curriculum, but also identified a few unexpected concerns. Once such concern was the desire expressed by a majority of graduates for an even more thorough course sequence in the Lutheran Confessions than the three, two-credit courses that were currently required. The committee that oversaw this review process then presented their recommendations to the entire faculty, who voted to implement them. It was a careful and deliberate process with input from many sources.

What changes resulted from this process? By recognizing the many strengths of our current MDiv curriculum, we made only a few minor structural changes. The first was to offer an additional course in our Church History sequence, one dedicated to church history since 1580, to help our students more thoroughly understand the current context of Christianity in the world. Another change was to expand our Lutheran Confessions curriculum by making Confessions I and III into three-credit courses. This will give our students 20 more class contact hours in their study of our Lutheran Confessions, a change requested by both students and our Systematics faculty. We also changed Hebrew I and II from three-credit to four-credit courses, since those classes were already meeting for 40 class contact hours rather than 30 in an effort to prepare students to read the original language of the Old Testament. Finally, we dropped the requirement of extra modules (often offered on Saturday mornings) and are incorporating exemplary module presentations by current parish pastors into our Pastoral Ministry and Missions courses, such as Field Education and Pastoral Theology.

There were also numerous small, non-structural recommendations adopted by the faculty, which should result in improvements to present courses. The recitation of *Luther’s Small Catechism* in the Catechetics course was a challenge for some students, so we have moved the recitations from that course to a separate recitation of one chief part each quarter spread over six quarters (i.e., the first two years before vicarage). We are also strengthening the evangelism skills and experiences of students through our Confessing Christ in Today’s World course, Field Education, and Vicarage. In addition, we are giving more attention to teaching pedagogy in the Catechetics course, and are adding a “Methods for Teaching Bible Class” component to the Pauline Epistles and Pentateuch courses.

Due to concerns about the loss of Hebrew language skills over the vicarage year, we also now require vicars to watch a weekly podcast on the Old Testament reading for the following Sunday. With the help of a grant from

the Association of Theological Schools, we have also studied and mapped the pastoral competencies to be developed in contextual education (meaning fieldwork and vicarage) so that we can be more intentional in assuring that each student has certain experiences and develops particular competencies. Some of these curriculum changes prompted the faculty to evaluate and make related minor changes to the MA in Deaconess Studies and the MA Programs, in areas where the curriculum between the MDiv and MA programs overlap.

Although there are other things that could be shared, this overview confirms how seriously and thoroughly we review, change, and implement curriculums for pastoral and diaconal formation. The real test of a curriculum, however, is how those who have completed it function once they are actually pastors or deaconesses. One of our 2018 Master of Divinity graduates wrote to me about this recently, upon completing his first year of service as a pastor:

Due to my formation at CTSFW, I feel qualified to perform my duties as pastor. I have three Bible studies every week. In answering various

questions, I have realized, ‘Wow, I learned a lot at seminary!’ I feel confident in preparing for sermons from the original languages. I confidently proclaim the Gospel when I visit my people. I still have so much to learn and share with my people, but CTSFW gave me a solid and sure foundation from which to enlarge my studies. I would not trade the time or training that I received at CTSFW for anything in the world. It is indeed world-class and allows me to perform my duties with skill and confidence. Thank you!

These comments—as well as the feedback of many other graduates, vicarage and internship supervisors, and district presidents—are confirmation that the curriculum at CTSFW continues to be effective in forming faithful and well-prepared pastors and deaconesses for service in Christ’s Church in the 21<sup>st</sup> century. 🏡

*The Rev. Dr. Charles A. Gieschen (Charles.Gieschen@ctsfw.edu) serves as Academic Dean and Professor of Exegetical Theology at Concordia Theological Seminary, Fort Wayne.*



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# Working Together as One

Anthony J. Oliphant

“Tony, could you stay behind for a minute?” The rest of my confirmation class was headed out the door, but I stopped in my tracks. I looked at the pastor nervously, trying to remember if I had done anything in class that warranted a word of warning. I grabbed my catechism and Bible and headed toward the front of the classroom.

“Have you ever thought about being a pastor?” he asked. Honestly, I had. It was something that had been in the back of my mind as long as I could remember. But having the question asked of me so directly put it in a new light. From that time on, I started paying closer attention to what my pastor was doing in the chancel on Sundays. I dialed in a little more during class, not only on the lessons but on the way he taught. I started thinking about it a little more and, this time, not only in the back of my mind.

Then in 1999, just as I was finishing my sophomore year of high school, my pastor told me about a new program at the Fort Wayne Seminary: Christ Academy. He had heard about it and immediately thought that it would be a great opportunity for me to give more serious consideration about studying for the Office of the Ministry. I filled out the application and, that summer, I spent two

weeks in the dorms with my friend from church, learning the Greek alphabet, attending daily chapel, and talking with others my age who also had been drawn to the ministry, encouraged by their own pastors and family.

After that first Christ Academy, I started thinking about seminary—a lot. I attended another Christ Academy in 2001, just after I graduated high school. As a college student I chaperoned youth trips to Higher Things youth conferences. I went to Christ Academy College in the winter of my junior year, when I learned that a native Texan who had spent the last decade in New Mexico could, in fact, survive January in Fort Wayne (barely). My pastor in college gave me everything to read from Luther’s *Freedom of a Christian* to the Formula of Concord. I picked up more responsibilities with the college group in Las Cruces, New Mexico, as I closed in on finishing my degree in biology.

Through all that time and encouragement I received from pastors, family, and friends, I found that I loved diving into theology. I liked finding ways to answer questions that friends and family would ask. I found joy in planning studies and service trips for the college group. I was getting serious about applying to seminary. When I told my family that I was going to submit my application to CTSFW, their only surprise was that it had taken me so long.

I now have the pleasure of being the pastor of Redeemer Lutheran Church in Elmhurst, Illinois, in the west suburbs of Chicago. Here I find myself on the other side of encouragement. Redeemer has two sons of the congregation who are already beginning their studies toward the Office. We have held Greek tutoring lessons and sat down to plan out what majors and undergraduate classes will best serve them as they prepare for seminary. Because of our congregation’s proximity to Concordia University Chicago, we are able to act as a training site for future church workers enrolled in the excellent programs there. We’ve been a part of the deaconess field work program for three years now.



# Body, Many Institutions

This summer, we were able to have a summer vicar from CTSFW join us at Redeemer, gaining vital experience in applying all that he's learned from the faculty and staff in Fort Wayne. He's learned how to serve the changing population of the area, focusing on reaching them with preaching and teaching in an age of increasing biblical illiteracy and indifference.

We even have youth in our congregation who, after discovering their musical talents, are looking for ways to put those talents into service for Christ and His Church. Because Redeemer is blessed to have a full-time director of parish music, we're able to work together to provide a setting where those gifts can be explored and shaped so that future generations can sing the psalms, hymns, and spiritual songs of the Church.

Being an active part of the cooperation between the congregation, Seminary, and university is truly a wonder and joy. Knowing that these institutions, separated by only a couple miles or by state lines, can work together to raise another generation of servants for the Church is a lesson in how the Lord of all arranges everything in a wonderful order.

I bring these future church workers on visits to the sick and shut-in, seeing firsthand the needs of an aging Christian demographic that's found throughout our country. They also work with the youth of our congregation, learning about the decidedly anti-Christian attitudes and pressures that these young men and women face every day. I am able to share some insights I've gathered. I'm able to give guidance on how to apply the theology they've learned through their studies. Most of all, I'm able to encourage them, showing them that, though the task is sometimes difficult and serving others in deed and in truth is costly, it's worth it to be a worker in our Lord's kingdom.

To see the Lord drawing people to serve their neighbors in these ways according to the gifts He's given them, at so many different ages and levels of training and experience, is truly remarkable. It reminds me of all the people He used to draw me at different times in my own life. After receiving such great encouragement as I began the course that led me to service in the Church, it's an honor and joy to now encourage and train others who are

considering serving alongside me and countless other pastors, deaconesses, kantors, and musicians.

One recent Sunday afternoon as confirmation class was ending, one of the young men I was teaching asked some particularly insightful questions. He wanted to know how to explain the things we were talking about in class to his friends. I answered them as I was able, smiling the whole time. After class was dismissed I called out to him: "Hey, could you stay behind a minute?" 📌

*The Rev. Anthony J. Oliphant (aoliphant@redeemerlcms.com), CTSFW 2010, serves as pastor of Redeemer Lutheran Church in Elmhurst, Illinois.*



**Above, left to right:** Director of Christ Academy, the Rev. Matthew Wiefeldt, leads discussion with 2019 Christ Academy Timothy School participants.

*The Rev. Anthony Oliphant teaches confirmation class at Redeemer Lutheran Church, Elmhurst, Illinois.*

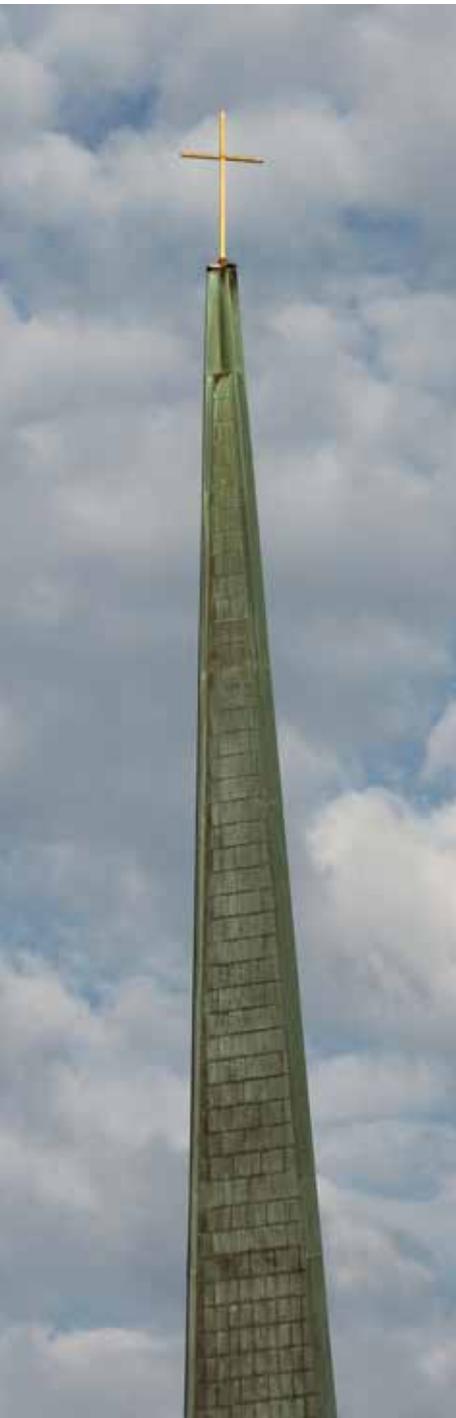
*CTSFWS students listen intently during Dr. David Scaer's New Testament Gospel Readings class.*



# ADMISSION

## Faithful Through the Struggles

Matthew J. Wietfeldt



The Office of the Holy Ministry comes with many challenges and difficulties. We live in changing times, we have to deal with difficult circumstances and situations, and our people can also be challenging. Why would anyone be interested in pursuing studies in it? Yet Paul writes to young pastor Timothy, “The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task” (1 Tim. 3:1).

The best things in life are worth struggling through. That struggle builds faith in the one who carries us through difficult times, through the toils and heartaches of this life. Faith given by the Holy Spirit holds on to the promises He makes, for He is faithful and will fulfill them.

Even at the onset of considering studying at the Seminary, there are many challenges or questions—and what seems like not too many answers. The task can feel as though it is insurmountable. Whether it is nerves about the academic rigors of seminary as a graduate school or a general sense of unworthiness because of sin and reverence for the Word of the Lord and the Office of the Holy Ministry, even your emotions and thoughts can add another burden to the task.

Nevertheless, we pray to the Lord of the harvest to send more laborers into His harvest, as we pray for the laborers in the midst of their training and for those only considering the path ahead. Christ works through poor sinners to answer the cries of His people for more shepherds and more servants of mercy. We know that the Lord of the Church cares for His bride the whole way through. He provides for her in times of plenty and in times of famine alike. We have His promise: He will continue to send laborers into His harvest.

What does this mean for you? What are you to do? If this task feels like a mountain that is impossible to climb, the best thing for you is to seek a guide. And while our Admission Department here at CTSFW can serve in such a role, helping to steer you along the path, this is not where the journey starts. You may not be ready for that step.

So first, pray; not that the Lord will speak to you directly, telling you what you should do or not do. Rather, pray for His peace through this process, and the strength to continue. Second, talk to your pastor and others around you, from your family and your friends, expressing your desire or interest in pursuing a future as a pastor or deaconess. God has placed these men and women in your life, and they know you. Often they can point you in the right direction, knowing whether you are suited for a life of church work and should continue to proceed or not. Third, continue to study both the Word of God and the Confessions with your pastor. Remain zealous in these studies and also in prayer as you begin or continue to form that habit.

Then at last it is time to reach out to the Seminary, so that we can walk alongside you. We are here to point out the best path for you to make it up to the mountain, to start your studies here at the Seminary. We pray for you as we pray for the Church. The need for pastors is something that continues to be at the forefront of all of our minds. It is in the front of our tongues in our prayers.

The Lord of the harvest is faithful and true. He fulfills His promises and carries you through the difficult and challenging times in this life. Whether that be as you consider studies toward the Office of the Holy Ministry or as you journey along the Christian life, the Lord continues to send His Holy Spirit to be your guide and your comfort along the way. 🏰

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



# What Does This MEAN?

## Emotional Intelligence—What is it?

Gary W. Zieroth

During their formal education here at CTSFW, students receive top-notch theological training in the four disciplines, which results in pastors who use this knowledge and these tools to proclaim Christ crucified in the various settings to which they are sent. Yes, while students are well trained in theology, it can also be surmised by research that they have not always been very well prepared to face the emotional rigors they will face in the ministry.<sup>1</sup> Roy Oswald states: “Pastoral ministry is all about relationships. You may be a brilliant theologian, excellent at biblical exegesis... but if you are not emotionally intelligent, your ministry... will be difficult.”<sup>2</sup>

Please don’t misunderstand. The mission at CTSFW remains clear: we exist to form servants in Jesus Christ who teach the faithful, reach the lost, and care for all. But doesn’t, therefore, the formation of a future pastor and church worker need to be holistic, as the mission alludes to? A servant formed in Jesus Christ should also learn to care for the whole person—body, mind, and soul. Should not the Seminary also be concerned with the students’ mental, emotional, and relational health so that they are better prepared to care for the people they serve in a holistic sense?

Emotional intelligence (EQ) is the ability to recognize and monitor one’s own and other people’s emotions, to label them appropriately, and to then use this information to help guide thinking and behavior. In order for pastors and other church workers to productively perform their duties and survive the emotional rigors of life in the congregation, they will need to be able to identify, comprehend, and manage their emotions both internally and externally. Simply put, EQ can help people to process their own feelings and to address the emotions of others constructively.

Unlike IQ and personality, EQ is a flexible skill that can change and improve over time with the proper mentoring and guidance. Our incoming students will be taking an inventory to assess their levels of EQ in four critical categories: Self-Awareness, Self-Management, Social-Awareness, and Relationship Management. These four categories help

define the emotional traits of each person, recognizing these as a set of skills that demonstrate competence in a particular interpersonal, intrapersonal, intragroup, and intergroup function. Understanding one’s own traits allows the person to identify strengths and weaknesses, helping them to improve and enjoy significant relationships both inside and outside of the congregation. The weaker traits are identified so that the emotional side of the brain can learn and develop these traits into strengths. Such awareness and training can help increase such traits as self-control, empathy, and wisdom—all biblical traits!

In the book “Emotional Intelligence 2.0,” the authors Bradberry and Greaves speak on the impact of EQ on professional success:

“How much of an impact does EQ have on your professional success? The short answer is: *a lot!* We’ve tested EQ alongside 33 other important skills and found that it subsumes the majority of them, including time management, decision-making, and communication. Your EQ is the foundation for a host of critical skills – it impacts most everything you say or do each day. EQ is so critical to success that it accounts for 58% of performance in all types of jobs. It is the single biggest predictor of performance in the workplace and the strongest driver of leadership and personal excellence.”<sup>3</sup>

Since 1990, EQ has progressively gained acceptance among scholars as a set of skills or competencies. It is highly necessary that we become emotionally and spiritually mature in order to assist others adequately.

Is there a need for pastors to have a greater EQ than other vocations? I believe so. I can’t think of any other profession that manages as many emotional and spiritual burdens as those demanded of pastors and other church workers in the Office of the Holy Ministry and its auxiliaries. The work of a pastor challenges his internal fortitude, personal character, and individual resolve. The burdens of ministry can often lead to compassion fatigue or burnout.

Developing EQ skills is one small way to help pastors improve their resilience. They learn not only about their own emotional dynamics but of others as well—especially in the face of adversity. EQ can help provide us with the tools needed to be effective leaders amid extensive responsibilities, as the servant of God trusts in the Good Shepherd who promises to give rest to the weary, provides for His people, and cares for all. 🏠

1. Nadyne Guzman, Roy M. Oswald, John Lee West, *Emotional Intelligence for Religious Leaders*. (Lanham, MD: Rowman & Littlefield, 2018), 6.
2. Roy Oswald and Arland Jacobson, *The Emotional Intelligence of Jesus*. (Lanham, MD: Rowman & Littlefield, 2015), 136.
3. Travis Bradberry and Jean Greaves, *Emotional Intelligence 2.0*. (San Diego, CA: TalentSmart, 2009), 19-21.

*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.*



# 174<sup>th</sup> Academic Year Be



**Top:** 2019-2020 first year Master of Divinity, Alternate Route, and Master of Arts in Deaconess Studies students with President Lawrence R. Rast Jr. **Bottom left:** The Rev. Dr. Daniel J. Bregge installs the Rev. Adam Koontz during Opening Service.

**Bottom right:** President Rast greets the seminary community during Opening Service.

The 174th academic year of Concordia Theological Seminary, Fort Wayne (CTSFW), began on September 9, 2019, at 10 a.m. in Kramer Chapel with Opening Service. During the service, the Rev. Adam Koontz was installed as Assistant Professor of Exegetical Theology and Deaconess Katherine Rittner was installed as Director of the Food and Clothing Co-op. The Rev. Daniel J. Brege, President of the Indiana District, served as installer.

Rev. Koontz first attended CTSFW as a student, graduating with a Master of Divinity in 2014, before serving as a pastor and church planter in Pennsylvania. He is now a doctoral candidate in New Testament and Early Christianity in the Department of Religion at Temple University, Philadelphia, and has returned to CTSFW to teach New Testament courses, focusing on his specialty, the Pauline Epistles. He and his wife Jen have six children.

Deaconess Rittner has served in numerous roles on campus, having joined the CTSFW staff in 2006 when her husband enrolled as a seminarian. She

was first named Director of the Food and Clothing Co-op in 2017; her installation at Opening Service reflects her new status as a member of the diaconal staff. She graduated from the Deaconess Distance Program at CTSFW in May 2019. She and her husband Philip have seven children and 13 grandchildren.

CTSFW President, the Rev. Dr. Lawrence R. Rast Jr., opened the academic year and served as preacher. “You have left your homes to follow Jesus,” Dr. Rast said in his sermon. “But this act in and of itself won’t save you. There is only one who saves; our Lord Christ. Your actions in the classroom over the next 10 weeks will not save you.

Nor will the ones in the years to follow. Grades do not save. Grace alone saves.

“But, as those who have left home and family and familiar settings to follow Christ, His promise of blessing for you is sure and certain. The inheritance is yours, earned by Christ for you. The call to service in His service begins anew today... You will receive many times more, in this time and in the age to come, eternal life.”

He finished the Opening Service with a greeting to the seminary community. “It is a delight to welcome you here on this day we open our 174th academic year, and anticipate the manner in which our Lord will continue to bless and preserve His Church. We are particularly thankful for the gifts that he bestows on us in such a concrete way: the gift of Professor Koontz, Deaconess Rittner, and our incoming class. It is good to welcome all of you to this place, and to look forward to the way God will continue to shape you and, through you, shape all of us as we carry out our mission of forming servants in Jesus Christ who teach the faithful, reach the lost, and care for all.”



**Above:** *The faculty of Concordia Theological Seminary*



**Above:** *President Lawrence R. Rast Jr with newly installed Deaconess Katherine E. Rittner, Director of the Food and Clothing Co-op at CTSFW*

# Upcoming Events at CTSFW

Mark your calendars and register today!

## OCTOBER



### **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

### **Choral Concert: Windsbacher Knabenchor**

**Thursday, October 31, 7:00 p.m. in Kramer Chapel**

*Boys Choir of Windsbach, Germany*



CONCORDIA THEOLOGICAL SEMINARY  
FORT WAYNE, INDIANA

For more information please visit our website  
at [www.ctsfw.edu](http://www.ctsfw.edu) or call (260) 452-2100.

## NOVEMBER



### **Seminary Guild**

**Tuesday, November 5, 1:00 p.m. in Katherine Luther Dining Hall**

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

### **Luther Hostel**

**Creation and the New Creation: A Consideration of  
God's People in Genesis and Revelation**

**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

# WE ARE *Your* SEMINARY | HERE TO SERVE

## DECEMBER



### Seminary Guild Christmas with the Kantorei

Tuesday, December 10, 1:00 p.m. in Kramer Chapel

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

### Advent Candlelight Evening Prayer

Saturday, December 14, 4:00 p.m. in Kramer Chapel

## JANUARY

### Lenten Preaching Workshop

Monday, January 20, 1:30 p.m.

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

### Symposia Series

January 21-24

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

### Epiphany Evening Prayer

Wednesday, January 22, 5:00 p.m. in Kramer Chapel

### Symposia Vespers and Organ Recital

Thursday, January 23, 4:00 p.m. in Kramer Chapel

## FEBRUARY

### Choral Vespers

Sunday, February 2, 4:00 p.m. in Kramer Chapel

### Seminary Guild

Tuesday, February 11, 1:00 p.m. in Luther Hall

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

## CTSFW TOURS

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### MORE INFORMATION

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[CTSFWTours@ctsfw.edu](mailto:CTSFWTours@ctsfw.edu)

(260) 452-2119

**SPACE IS LIMITED**

## Lutheranism & the Classics VI *Beauty*

October 1-2, 2020

**CALL FOR PAPERS:** Individual papers (or panels with at least three participants) should be 17 minutes in length, on such topics as:

- Reformation-Era Perspectives on Beauty in Plato and Aristotle
- Lucas Cranach and the Classical Artistic Tradition
- The Basilica and Church Architecture
- The Role of Images in the Early Church
- Beauty and Aesthetics as Understood by the Church Fathers
- Iconolatry and Iconoclasm
- The Strange Beauty of the Cross
- Luther's Understanding of Beauty under its Apparent Opposite in Selected Psalms
- Luther on the Theology and Beauty of Music
- Lutheran Phil-Hellenism
- Beauty in Orthodoxy, Pietism, and Rationalism
- Baroque Beauty: Bach and Others
- Classical Rhetoric and Christian Preaching
- The Beauty of Holiness
- Luther's Aesthetics in Contrast to Modern Views of Beauty
- How Might Christian Children Learn Aesthetics?

Submit abstracts of 250 words or less by email attachments to Professor Carl P.E. Springer at [carl-springer@utc.edu](mailto:carl-springer@utc.edu) by November 1, 2019. Selected papers may be published.

# Called to SERVE

## A Sermon's Influence

Jason L. Iwen

When I first visited Eureka, Montana, it was to meet the parents and family of my girlfriend, Lauren. Her father, the Rev. Christopher Tabbert (CTSFW 1998), was in his first year of ministry there at Holy Cross Lutheran Church. Many trips have been made since then, but the most recent visit that I made (with Lauren, now my wife of almost 17 years, and our five children) was in June of 2018, to celebrate my father-in-law's 20th anniversary at Holy Cross.



**Above top:** *The Rev. Russ Fitch with his family and supporting clergy on the occasion of his installation.*

**Above bottom:** *The Rev. Jesse Burns with his family on his installation day in 2010.*

During these 20 years of ministry, God raised up two other men from this congregation to become pastors. Russell Fitch (CTSFW 2009) moved from Maui, Hawaii, to Eureka right around the same time that Rev. Tabbert began his ministry there. Having been raised in the Presbyterian Church, he joined the congregation through adult instruction class. Seven years later, he decided to begin his seminary studies. Jesse Burns (CTSFW 2010) was baptized and confirmed at Holy Cross in Eureka. After high school, he attended and graduated from Concordia University, Nebraska, before beginning his studies at CTSFW. His parents are still faithful members of Holy Cross.

As a part of the anniversary celebration, these two men participated in the Sunday morning service. Rev. Fitch conducted the liturgy, Rev. Burns preached, and Rev. Tabbert was celebrant. Knowing all of this, and having worked at the Seminary for 13 years, I heard the sermon of Rev. Burns in a way that refreshed my perspective on CTSFW's mission. I saw with my own eyes how God continues to provide workers for the harvest field. Having been nurtured by the Word and Sacrament ministry of one servant in Christ, a seed was planted in each of

these two men. And now these two servants in Christ are faithfully sowing the seed of God's Word in the harvest fields where He has called them.

What I didn't know on that day was that, with this sermon, God had planted a seed inside of me. I had once been a student at CTSFW, but it had been 10 years since I sat in the classroom. I had come to believe that God's chosen vocation for me was to work with technology at CTSFW. But in the weeks following this service, I began to feel that He had something different in mind for my life. As I prayed about this and talked with those close to me, God continued to cultivate this seed and I came to realize that His plans for me are to enter the harvest fields of ministry. I have since resumed taking classes and fieldwork. God willing, I will be ordained into the Office of the Holy Ministry in a few years.

This is the sermon that Rev. Burns preached on that day. It has been modified slightly to fit the space available here. I pray this sermon is a blessing to all who read it, as it continues to be a blessing to me. 🙏

*Jason Iwen  
([Jason.Iwen@ctsfw.edu](mailto:Jason.Iwen@ctsfw.edu))  
serves as assistant to  
the Chief Information  
Officer at Concordia  
Theological Seminary,  
Fort Wayne (CTSFW), Indiana, where  
he is also pursuing an MDiv degree.*





# ALUMINI

## Life Is in the Seed

A sermon preached June 17, 2018, at Holy Cross Lutheran Church in Eureka, Montana, by the Rev. Jesse A. Burns



*Above: Pastor Tabbert shares a message with his flock at Holy Cross.*

Dear brothers and sisters in Christ. Grace, mercy, and peace be to you from God our Father and the Lord Jesus Christ. It's an honor to be here with you today, especially as we give thanks to God for His faithfulness to this congregation not only throughout her history, but especially over these last 20 years through the faithful ministry of Pastor Tabbert.

Life is in the seed. One of the most precious commodities on earth is seed. Everything that grows from the ground starts out as a seed. You don't get huckleberries without seed. You don't get wheat or sugar beets in North Dakota without seed. You don't get corn or soybeans in Iowa without seed. Life is in the seed.

Of course, you're all astute enough to know that other things go along with seeds. There's the soil and rain and sunshine and fertilizer and so forth. But without the seed, none of that would matter, for the life is in the seed. When you boil it all down, the farmer scatters seed upon the ground and then sits back

while the seed does what it is going to do. He is forced to depend upon the seed sprouting and growing on its own. He can't make it produce. He has to wait patiently for the seed.

But that's easier said than done, isn't it? There's always the question as to whether or not the seed is going to grow. There's often a little bit of doubt in the back of the farmer's mind. There's always the question of weather conditions—will there be too little rain or too much, will it hail, is there going to be a late spring or an early winter? And

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**The Word has done it all. But so that you would hear that Word, the Lord has sent you men to faithfully speak that Word to you, to faithfully teach you that Word. He has given you men to sow that Word into your ears.**

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*Above: Baptismal font of Holy Cross Lutheran Church created from burl wood found near Eureka, Montana.*

sometimes, when things don't go just as one had hoped, despair begins to set in.

Jesus said "the Kingdom of God is as if a man should scatter seed on the ground. He sleeps and rises night and day, and the seed sprouts and grows; he knows not how. The earth produces by itself, first the blade, then the ear, then the full grain in the ear."

All that the Church needs is in the seed; that is to say, in the seed of God's Word. The Word of God is sown and it bears fruit. It brings forth a harvest by itself. That's what Jesus describes when He says that the man sleeps and rises night and day and the seed sprouts and grows, he knows not how. The Word of God is declared and it does what God sends it to do, according to God's own timing, not man's. We know not how or even when it will produce. The Word is simply spoken and the Word does what it does. Life is in the seed.

The life of the Christian Church and of this congregation, in particular, is in the seed; in the Word of God. All that Holy Cross Lutheran Church needs and depends upon is in the Word of God alone! And that seed *has* sprouted and brought forth the fruits of faith right here, for you, throughout the history of this parish. Many of you, like me, were brought to faith through the faithful proclamation of the Word of God from this very pulpit. Many of you, like me, entered the Kingdom of God through the waters of Holy Baptism flowing from that very font. Many of you, like me, learned to love the biblical narrative from faithful Sunday School teachers right here in this building. Many of you, like me, were first welcomed to Christ's Holy Supper at this rail. The Word of God has indeed sprouted and brought forth fruit by its own accord, even in your midst!

Friends, God has seen to it that His Word has been sown for you right here in this congregation. And the Word has accomplished everything. The Word has done it all. But so that you would hear that Word, the Lord has sent you men to faithfully speak that Word to you, to faithfully teach you that Word. He has given you men to sow that Word into your ears. For the last 20 years, that has been through Pastor Tabbert. And to be clear, it's the Word of God which has done it all.

That Word—both the Law and Gospel—has done and is doing what it is sent to do. It tears down your idols and it calls you to repentance. It soothes your burdened and contrite consciences with the forgiveness of sins. It calls out to you to turn from your sinful stubbornness and it delivers to you Christ's holy absolution, life, and salvation. A man scatters the seed and it sprouts and rises, he knows not how. The planted Word produces by itself. Life is in the seed!

But let me ask you: are you not ever tempted to doubt that Word of God? Are you not tempted, from time to time, to think that that Word is insufficient or untrustworthy or perhaps just not enough? As a congregation existing in a world full of other allurements, are you not tempted to be unsatisfied with only having the Word of God? Wouldn't something else be more appealing? Shouldn't God use something more powerful or more exciting? Isn't there something else that will make you, as a congregation, more appealing to the world around you? Or, perhaps, do you grow unsatisfied with what the Word has to say to you in your current life situations?

How about you pastors? Are you not susceptible to doubt and despair of the Word of God? After all, you've been tasked by God Himself with preaching this Word, scattering this seed of God's Word, both the anvil of His Law and the salve of His Gospel and nothing else. You are to trust that, as the rain does not return empty, so neither will God's Word return to Him void. And yet, you don't always see that fulfillment, do you? You don't always get to see the results that you hoped for. Sometimes, what you see are storm clouds gathering to batter the fields in which you labor. Sometimes, what you hear, when you preach the Law and Gospel faithfully, is grumbling and rejection. Sometimes, what you see is resentment of what the Word has to say. And it breaks your heart. Perhaps doubt and despair begin to raise their weed-like heads in your minds. Will the Word be sufficient in bringing sinners to repentance? Will it be enough to comfort the burdened?

What you've been given to preach, dear brothers in Office, and what you've been given to listen to, dear people

of God; what we've all been given to speak to our neighbors and families, within our various stations in life as Christian people in this world, may seem to be small and weak. It may sound like foolishness when compared to the wisdom of the world. It may look little and insignificant, but the seed of God's Word is not weak or powerless at all, dear Christian people, for it is God's Word! And life is in that seed! Eternal life is in that Seed! And that seed will indeed bring forth a crop by itself according to its own timing.

It may not look like much to those outside of the faith, but Holy Scripture continues to be heard in this place; sinners receive baptism; the penitent receive absolution; the faithful recline at the Lord's Table. The truth of God's Word—seen as foolishness to the world—is preached unto the salvation of those who believe. And, therefore, God brings forth the blade, then the ear, then the full grain in the ear. He brings forth a harvest for His Kingdom right here, in your midst, through His Word! We know not how nor when, but the Word does what it is sent to do. And it will continue to do so.

As it happens in the congregation, so too in the Christian home. Parents teach the faith to their children, bring them to Baptism, lead them to Church, take them to Sunday school, to Catechism instruction, and the Word of God creates faith. We know not how but it does. Christians bear witness to their neighbors, speak God's Word to them over the dinner table, or the backyard fence, or at the ball game, and the Word of God does what it's sent to do. They know not how. But God does! It is His Word and therefore it cannot fail! Life is in the seed.

It's true, friends, that the seed of the Word is the humblest of seeds. It is like a tiny mustard seed, "which when sown on the ground, is the smallest of the seeds on earth." It is a humble means, for that Word presents to us our Savior, the King Himself, who came into His creation *not* with a show of power and force, *not* according to the expectations or the wisdom of the world, but in humility. He, the almighty King of heaven and earth, made Himself small. He came as the Seed of the woman; was born in lowly estate. He came to build His Kingdom, not with

military victories or the overthrowing of dictators, but by the humble preaching of repentance and faith.

And He lowered Himself to endure the most scornful abuse; to be betrayed and abandoned by His own; arrested and condemned for crimes He did not commit. He made Himself the smallest of men, the Son of God condemned to die the most humiliating of deaths upon a Roman cross and to be planted, like a lowly seed, deep in the ground of a borrowed tomb.

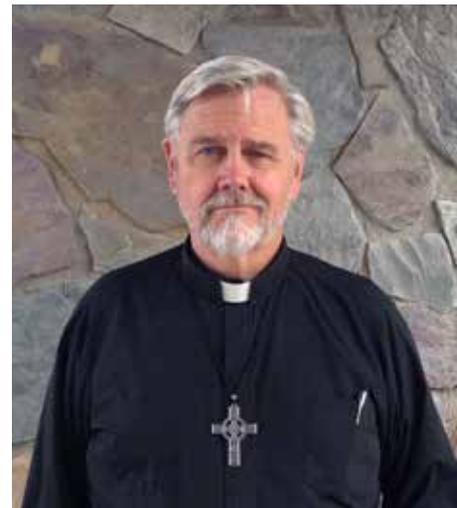
But life is in the Seed. For hidden underneath that humility, under that weakness, under that lowliness, under that death is life! Life for you and for all sinners.

The Seed of the woman is the Life. He is the Way, the Truth, and the Life. He was planted in the ground to win for you life. He rose again to give you that life. He has delivered that life to you through the seed of His Word. And He continues to sow that Word for you through faithful preaching and teaching. Life is in the Seed.

Today, we give God thanks for the seed of His Word, which He continues to scatter abroad for you here at Holy Cross and throughout the Holy Church. Today, we especially give God thanks for Pastor Tabbert's faithfulness in spreading that seed amongst us—through faithful teaching and preaching and administration of the Holy Sacraments. We give God thanks for all those who have been baptized, catechized, communed, called to repentance, absolved, and granted Christian burial over the last 20 years. The Word accomplishes everything, and yet the Lord uses the faithful preaching and teaching of His servants, like your pastor, as the means to send that Word to you. Life—eternal life—is in the seed of God's Word and that seed has been and continues to be scattered right here for you! Thanks be to God.

In the Name + of Jesus. Amen.  
*Soli Deo Gloria* 🏰

*The Rev. Jesse A. Burns  
(pastorburns10@gmail.com),  
CTSF 2010, serves as  
pastor of Redeemer Lutheran  
Church in Ventura, Iowa.*



**Top:** *The Rev. Christopher Tabbert,  
Pastor of Holy Cross Lutheran Church  
in Eureka, Montana.*

**Bottom:** *Rev. Jesse Burns,  
Pastor of Redeemer Lutheran  
Church in Ventura, Iowa.*

# Faculty FOCUS

# The Rev. Dr.



## **Tell us about yourself.**

Dr. Walter and Leah Maier are my parents. After graduating from Concordia Lutheran Junior College (Ann Arbor) and Concordia Senior College (Fort Wayne), I was a student at Concordia Theological Seminary, first in Springfield (Illinois) and then in Fort Wayne. My vicarage was at Faith Lutheran Church in Whittier, California. After my seminary years I was a student at Harvard University (Cambridge, Massachusetts), Graduate School of Arts and Sciences, in the Department of Near Eastern Languages and Civilizations, graduating in 1984 with the MA and PhD degrees. Nancy is my wife, and we have been blessed with three daughters: two are here on earth (Sara Elizabeth and Eden Nicole) and one is in heaven (Emma Louise).

## **Where have you served?**

I was an Assistant, then Associate, Professor in the Theology Department of Concordia College, River Forest, Illinois, from 1984-89 (also serving in 1989 as Department Chairman).

Then toward the end of 1989 I became both assistant pastor at Concordia Lutheran Church, Fort Wayne, and Assistant Professor (specializing in Hebrew and the Old Testament) in the Exegetical Department at CTSFW. At the end of 1992, the Seminary called me to be a full-time faculty member. Since then, I have served as a pastoral assistant at Emanuel Lutheran Church, New Haven, Indiana (1996-1998), and at Our Hope Lutheran Church, Hometown, Indiana (since 2003). Also, I have been one of the regular pastors on the TV program Worship Anew (originally Worship for Shut-Ins) since 1998. I've been a member of different synodical committees.

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

There have been two major changes. One was the "new" curriculum (actually fairly old now, having been brought in more than 10 years ago). The other has been the introduction of the team-teaching

of courses. In my area (Old Testament) that has meant a course being taught by two or three professors.

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

My impression is that the student body has become somewhat younger and not made up of as many older/second-career men. The creation of the Deaconess Program has brought more women into the classes. There is a greater familiarity with and use of electronic equipment. Regarding student learning, this has called for using various teaching techniques. Also, students perhaps have a greater awareness of the culture around them, as this culture becomes increasingly hostile toward Christianity and biblically-based theological and ethical positions.

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

It is difficult to pick a favorite, since I love them all.

# Walter A. Maier III



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

The most challenging issue has been having to cover large portions of Scripture in a relatively short period of time. Try teaching Isaiah, Jeremiah, and Ezekiel in 40 hours, or the Psalms in 15 hours (when the Psalms course is team-taught by a member of the Exegetical Department and a member of the Pastoral Ministry Department)! One has to make difficult choices as to what is discussed in class.

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

Seeing growth in students. For example, their gaining more comprehension of and skill in Hebrew; having a greater grasp of a biblical book and Scripture as a whole; maturing as theologians, which results in their asking questions and carrying on discussion at a deeper level; and seeing in a clearer way both how Scripture connects to today's Church and world and how to apply Scripture to current situations. Watching students go out

into the field with a determination to teach the faithful, reach the lost, and care for all with Christian love.

## **Why is it still so important to study the Old Testament in preparation for pastoral ministry today?**

The Old Testament is God's inspired Word, and God's Word is relevant for all times, for all generations. This Old Testament Word, consisting of both Law and Gospel, speaks to the contemporary Church and world. In the Old Testament are the first Gospel (Gen. 3:15, the key for understanding the rest of Scripture) and all the other christological elements (additional prophecies, types, symbols, etc.). Thus the Old Testament proclaims Christ. The Old Testament is the foundation for the New Testament. One cannot fully understand or appreciate the New Testament without knowing the Old Testament. In some cases, the Old Testament gives fuller descriptions than the New Testament of Christ's redeeming work.

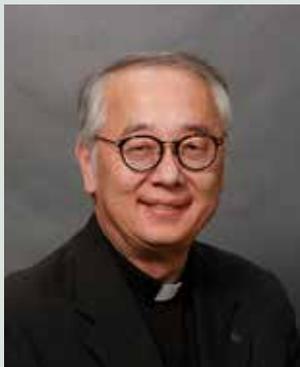
## **Are you working on any special writing or research projects?**

Besides working on various papers and articles, my main project is writing the commentary on 2 Kings for the Concordia Commentary series. Writing a commentary is a lot of work but also a tremendous, enjoyable adventure!

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

Keep on holding to the Word in its truth and purity, and interpreting it according to sound Lutheran hermeneutical principles. Stand firm in the Lord and on His Word, and do not bend to the pressures of the unbelieving world. Always speak the truth but speak it in love, with a keen awareness of and sensitivity to the context in which you are operating. Take care of yourself spiritually, by spending adequate time in the Word on a personal (and not only a professional) basis, and in prayer. Rejoice in the Lord always! 🏰

# Faculty News



**Dr. Naomichi Masaki** and **Dr. Peter J. Scaer** advanced to full professorship. The Concordia Theological Seminary, Fort Wayne (CTSFW), Board of Regents took action at their May 2019 meeting to advance both the Rev. Dr. Peter J. Scaer and the Rev. Dr. Naomichi Masaki from Associate Professor to the rank of full Professor. Dr. Masaki serves at CTSFW as Professor of Systematic Theology as well as Director of the PhD in Theological Studies and the STM programs. Dr. Peter Scaer is Professor of Exegetical Theology and Director of the MA Program as well as associate editor of *Concordia Theological Quarterly*.

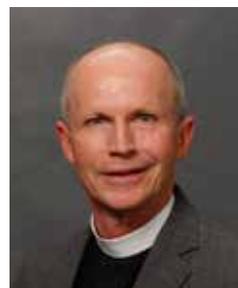
“The whole faculty rejoices that the Board of Regents honored these treasured colleagues by advancing them to the rank of Professor,” said the Rev. Dr. Charles Gieschen. “Both Dr. Peter Scaer and Dr. Masaki have distinguished their service to CTSFW with not only fine teaching at the Seminary, but with significant international teaching in various contexts. Their bold witness is an inspiration to the entire faculty and wider Church.”



**Rev. Adam C. Koontz** accepted a call to serve on the CTSFW faculty as Assistant Professor of Exegetical Theology. His duties began on August 1, 2019, and he was officially installed at the Opening Service of the 174th academic year at CTSFW on September 9. He is a doctoral candidate in New Testament and Early Christianity in the Department of Religion at Temple University, Philadelphia. A former student of CTSFW, having received his MDiv from the Seminary in 2014, Rev. Koontz is looking forward to returning to his alma mater, this time as a teacher. “I’m excited,” he said, “about preparing men to proclaim the Word of Life in every circumstance, to a world dying in every sense.”



**Rev. Prof. Robert V. Roethemeyer** was elected to the Concordia Historical Institute during the Synod Convention which took place this summer in Tampa, Florida. Prof. Roethemeyer serves on the faculty at CTSFW as Associate Professor of Pastoral Ministry and Missions, Vice President of Strategic Planning and Mission Execution, Co-director of International Studies, and most recognizably as The Wakefield-Kroemer Director of Library and Information Services. He was elected as one of two ordained ministers of religion, voted in to serve a six-year term on the Board of Governors for the institute.



**Rev. Prof. John T. Pless**, Assistant Professor of Pastoral Ministry and Missions as well as Director of Field Education, has authored a new book, *Luther’s Small Catechism: A Manual for Discipleship*, released on July 9. A follow-up to his previous book, *Praying Luther’s Small Catechism*, this new book focuses on discipleship by looking to *Luther’s Small Catechism* as a field manual for service and a life of discipleship, from a uniquely Lutheran perspective. Intended for both pastors and laity, the book is available for purchase through the CTSFW online bookstore at [bookstore.ctsfw.edu/luthers-small-catechism-manual-discipleship](http://bookstore.ctsfw.edu/luthers-small-catechism-manual-discipleship).



## LLDP: Partnership between ILC, CTSFW, and CPH

The Lutheran Leadership Development Program (LLDP) is a two-year certificate program of the International Lutheran Council (ILC) in partnership with Concordia Publishing House (CPH) and Concordia Theological Seminary, Fort Wayne (CTSFW). CPH covered the initial cost of the LLDP through a grant and continues to provide resource support while CTSFW administers the ILC program; the Rev. Dr. Naomichi Masaki serves as Program Director with several faculty members serving as teachers. Two out of the three sessions per year are hosted on the CTSFW campus, including such classes as History of the Lutheran Church taught by President of the Seminary, the Rev. Dr. Lawrence R. Rast Jr., and Lutheran Hermeneutics as taught by Academic Dean Dr. Charles A. Gieschen.

Participants in the cohort include bishops, presidents, and others in leadership roles from several African countries, including South Africa, Tanzania, Ethiopia, and Ghana. The LLDP is designed to help these men grow as theologians, renewing their confession of the Gospel as articulated in the *Book of Concord* while also giving them leadership tools for evaluating and addressing contemporary issues in the Church.



LLDP group (L-R): Free Evangelical Lutheran Synod (FELS) in South Africa Deputy Bishop Helmut Paul, Lutheran Church in South Africa (LCSA) Bishop Modise Maragelo, Ethiopian Evangelical Church Mekane Yesus (EECMY) General Secretary Teshome Amenu, Evangelical Lutheran Church in Tanzania-South East of Lake Victoria Diocese (ELCT-SELVD) Bishop Emmanuel Makala, LCSA Deputy Bishop Mandla Thwala, CTSFW President Lawrence Rast, CTSFW Academic Dean Charles Gieschen, Evangelical Lutheran Church of Ghana President John Donkoh, EECMY Director of Children and Youth Tsegahun Assefa, ELCT-SELVD District Pastor Daniel Mono, and LLDP Director Naomichi Masaki.

## In Memoriam Wayne A. Kroemer 1930-2019

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Wayne Kroemer's name is a very familiar one for anyone who has come to our campus and visited The Wayne and Barbara Kroemer Library. A lifelong Lutheran and Fort Wayne native, Mr. Kroemer was called home to the arms of his Savior on May 24, 2019, leaving behind his beloved wife of 66 years (Barbara), his four children (Bill, Anne, Kurt, and Ellen), 11 grandchildren, and seven great grandchildren. Faith and family meant everything to him, and it still shows in the legacy he has left behind.

At CTSFW we knew him for his love of the Word of God (he enjoyed studying and learning theology), for his involvement with Luther Hostel and other retreats on campus, CTSFW tours with our faculty, and for his and his wife's incredible support of the Seminary and the work of pastoral formation. He shared his time and talents at CTSFW where their contributions culminated with the naming of The Wayne and Barbara Kroemer Library and the establishment of The Wakefield-Kroemer Director of Library and Information Services Chair. Their gifts have always been about supporting pastoral formation now and into the future. Wayne loved his pastors and appreciated the need for faithful pastors who teach and preach Christ with clarity and conviction.

On May 20, 2016, Wayne received the Degree of Doctor of Laws—*Honoris Causa* from CTSFW in recognition of and in thanksgiving for his many years of service to the Seminary and to our church. As Wayne said in a video supporting the building and expansion of the seminary library, "I just have a very fond spot in my heart for the Fort Wayne Seminary, and we're pleased to have given this gift, and we hope that other people—by our action—will also be willing to give in support."



President Lawrence R. Rast Jr. with Barbara and Wayne Kroemer on the occasion of the dedication of The Wayne and Barbara Kroemer Library, January 2015.

# The Concordia Theological Seminary Guild Celebrates 80 Years of Service

Phyllis Thieme

What does the premier of *The Wizard of Oz*, the opening of LaGuardia Airport, the official start of WWII, and the launching of a new society—Concordia Seminary Guild—all have in common? They all occurred in 1939. That was 80 years ago!

The ladies of the Lutheran Church have always helped Concordia Theological Seminary throughout its various moves, ever since its Fort Wayne founding in 1846, one year before the Synod's formation on April 26, 1847. During the Civil War, it existed alongside the St. Louis seminary, sharing the campus. In 1875, it moved to Springfield, Illinois, where it remained for 100 years until 1976, when it came back full circle to Fort Wayne.

In 1937, with the rising cost of food and maintenance resulting in an increase in student boarding rates, the Donation Day Committee decided to acquaint the women of the Springfield Lutheran churches and surrounding territories of the needs of the Seminary. As plans were underway by the Donation Day Committee in 1938, Chairman Mrs. Baepler asked the opinion of the ladies on the launching of a new society to be known as the Concordia Seminary Guild. Enthusiasm ran high. In 1939, not only did they again sponsor Donation Day but many projects ensued: everything from refurbishing the school's hospital and kitchen to procuring much needed items for the dormitories. At that time the students were not allowed to be married while attending seminary, so the dormitories housed all of the students.

In 1949, the 10<sup>th</sup> anniversary of the Guild was observed, and record-breaking donations came in on Donation Day. There were donations of 5,000 quarts of home canned goods, 221 dozen eggs, 97 chickens, 50 pumpkins/squash, 106

bushels of potatoes, and other commissary supplies, plus \$1,500 in cash.

By the 25<sup>th</sup> anniversary of the Guild in 1964, times had changed but not the focus of the Guild. Interest and support of the students remained high. Many of the students were second-career men and were married with families. The Food & Clothing Co-op was established.

The purpose of the Guild, then and now, is to invite the women of the Fort Wayne Lutheran churches, the surrounding areas, and throughout the United States to give of their time, talent, and treasures to support the students at Concordia Theological Seminary, Fort Wayne (CTSFW), who will be our future pastors and deaconesses.

Ongoing support by the Guild includes:

- Hosting Donation Day in October to encourage support of the Food & Clothing Co-op by individuals and churches.
- Birthday skillet cookies for each student in the dorm during the month of their birthday.
- Farewell gift to final-year seminarian wives and deaconesses at the May Seminary Women's Association dinner.
- Treats and snacks for the students and staff during each of three finals weeks.
- Newborn gifts of booties and CTSFW t-shirt.
- Monetary gift to the Kantorei.
- Hospitality projects that include hosting receptions for the Vicarage Assignment Service, Candidate Call Service, and Commencement.

Through membership dues and donations in 2016, 30 new chairs were purchased for the Student Commons along with refurbishing the tabletops. In 2018, much needed new furniture was purchased for the Student Services Offices. And begun in 2017, an annual and ongoing "Legacy Project" provides every new residential student with a copy of the *Pastoral Care Companion*, given to them on the day they receive their fieldwork assignment in late September.

A valuable legacy was left by the pioneering women who blazed the trail to support the Seminary and the students and their families. Eight decades later, a dedicated group of women continue on that journey. And YOU are invited to be a part of that journey.

All women of the LCMS are invited to become part of the Guild. If you are unable to attend the monthly meetings or are an organization/group within the LCMS, you may choose to make a small donation to support the annual projects. We also ask that you pray for the students and their families at the Seminary.

A schedule of the 2019/2020 Guild activities and meetings is posted on the website at [www.ctsfw.edu/Guild](http://www.ctsfw.edu/Guild). This website, along with the CTSFW Facebook page, will have postings to keep you abreast of the Guild activities. The Guild mailing address is CTSFW Guild, Attn: Diane Hartmann, 10805 Keelboat Cove, New Haven, IN 46774 and the email address is [SemGuild@ctsfw.edu](mailto:SemGuild@ctsfw.edu). 

Phyllis Thieme  
([fourten@frontier.com](mailto:fourten@frontier.com))  
serves as President of the  
Seminary Guild at Concordia  
Theological Seminary.



# Military Project: LCMS Chaplains Impacting Lives Around the World

Carolyn S. Brinkley

The CTSFW Military Project has the privilege and focus of caring for LCMS chaplains, who have graduated from both seminaries, in their important ministry of being the presence of Christ to the men and women who serve in America's Armed Forces. In essence, they are missionaries around the world and also here in the States as they bring the mercy and comfort of Christ to those who serve as God's instruments of protection.

Chaplain Matthew Prince writes:

My vocation as a chaplain is to be a forward deployed ambassador of Christ alongside forward deployed men and women who wear the uniform of the USA. On ship, I do that by IMPACT: Investing in the crew through deck-plating (walking around being present), Making counseling available, Providing Divine Services/Bible studies, Assisting lay-leaders and other chaplains, Coming to all with an attitude of servanthood, and Telling all with my words and actions the love of God that is in Christ Jesus, my LORD.

In this part of the world combat operations are a real possibility. The issues of life and death, taking life, and numerous other considerations may need to be addressed. Ministry that focuses on helping service members prepare mentally, spiritually, morally to engage in combat is paramount.

Like Barnabas, the CTSFW Military Project has been a wonderful encouragement. The prayers, care packages, and support from Deaconess Carolyn have had significant impact. These simple actions are not 'little' but rather are powerful because they show the love of God at work in the Church as one believer or a group of believers encourages another. When I receive an email, a care package, or when someone tells me that they are praying for me, I am reminded of the universal Church, the partnership of believers sharing the Gospel, and that I am not alone in this struggle against the rulers, against the powers, against the world forces of this darkness.

Being on ship, away from family for seven months, in an area of the world that has the potential for conflict is hard. I do not know how a person could do this without Christ Jesus.

The Words of Comfort & Encouragement 'Pocket Scripture Packets' are excellent and well received by the sailors that I pass them out to aboard ship. I keep a copy in my pocket and read the Word of God daily. When sailors ask me what I am reading, I show them.

Often times, I leave that encounter having given my packet to that sailor. I walk away smiling, knowing that the Word of the Lord always accomplishes the mission and endures forever.



Thank you to churches, schools, and individuals for your generous support of the Military Project. Your help enables this project to continue. Your loving gifts are the backbone of this work of mercy. As our heavenly Father cares for us physically and spiritually, your contributions make it possible for the Military Project to provide body and soul care for those who protect our country.

## How can you help?

Please keep our chaplains and military personnel in your prayers. They are God's instruments of protection. For information on service projects or how to start a military project, please email [MilitaryProject@ctsfw.edu](mailto:MilitaryProject@ctsfw.edu) or call (260) 452-2140. 📧

## Monetary donations can be mailed to:

Concordia Theological Seminary,  
Attn: Military Project Coordinator  
6600 N. Clinton St., Fort Wayne, IN 46825

*Deaconess Carolyn S. Brinkley*  
([MilitaryProject@ctsfw.edu](mailto:MilitaryProject@ctsfw.edu))  
serves as Military Project  
Coordinator at Concordia  
Theological Seminary,  
Fort Wayne, Indiana.



# Two Brothers

Mark H. Steiner



On Saturday, September 22, 2018, twin brothers and their wives traveled to Bloomington, Indiana. It was a great night for a Big Ten football game. The temperature was in the low 60's under partly cloudy skies. The slight showers from earlier in the day had let up. The Indiana University Hoosiers were hosting the Michigan State Spartans at "The Rock," Indiana University's Memorial Stadium.

One of these brothers is the Rev. David Fischer, a 1974 MDiv graduate of Concordia Theological Seminary when it was in Springfield, Illinois. The other is Don Fischer, the long-time voice of Indiana University football and basketball. Whether broadcasting from the tower at Memorial Stadium, courtside at Assembly Hall, or on the road, Don's distinctive voice is widely recognized, and his broadcasting abilities are highly acclaimed.

On that Saturday before the game, Don gave his guests a tour of the broadcast booth high above the football field. Festive tailgating, followed by sights and sounds on the field and in the crowd, made the experience memorable. Michigan State led Indiana 21-7 at the half, and the Spartans won 35-21.

Win or lose, Don calls the game with an ease that puts his listeners into the action. Sports broadcasting is a skill Don has honed over four decades. Pre-game preparation is demanding. At game time, Don works closely with color commentators, spotters, and

# rs—Two Voices

technicians to deliver the best possible reporting to his audience.

Rev. David Fischer served as pastor of Redeemer Lutheran Church in Salt Lake City, Utah. Rev. Fischer was God's voice to the flock at Redeemer for 40 years until his retirement in 2017. He has stayed in touch with Concordia Theological Seminary, Fort Wayne (CTSFW), throughout his pastoral ministry, most recently returning to campus in May 2019 for the Alumni Reunion, where he and his classmates celebrated their 45<sup>th</sup> Anniversary.

Although Don and Rev. Fischer work in different vocations, each brother knows that his voice is an essential component to doing his work well: one as a sports broadcaster, the other as a pastor.

The pastor has the divine charge to preach God's Word for the salvation of souls. "And how are they to hear without someone preaching? ... So faith comes from hearing, and hearing through the word of Christ" (Rom. 10:14c,17).

Both Fischer brothers have great respect for each other in their respective vocations. Don is pleased to call his brother his favorite preacher.

As part of the Fischer family reunion that weekend, on September 23, 2018, Rev. David Fischer preached at Calvary Lutheran Church, Indianapolis, Indiana, where Don is a member. The text was Mark 9:30-37, the sermon title was "Who Is the Greatest?"

In this passage, the theology of the cross and the theology of glory are in sharp contrast. On the long walk together, the disciples are afraid to ask Jesus about the meaning of His talk of

death and resurrection. But they have no qualms about arguing the question, "Who among them is the greatest?" Jesus knows their fears, and He knows their question.

Here is an excerpt from Rev. Fischer's sermon.



"Death and resurrection are not our favorites on the menu. We prefer something safer and sweeter. But in God's diner, these are the only things on the menu, because death and resurrection are the machinery of God's grace. This is how Jesus saves you."

He continued. We've been "raised to believe we can be recognized as a winner. No one wants to be a loser." Jesus turns all our ideas of greatness upside down.

Rev. Fischer knows the preparation that goes into writing and delivering a sermon. He is grateful for the education he received at Concordia Theological Seminary, Springfield, in training him well in all aspects of pastoral ministry. And today CTSFW remains committed to the highest standards of theological education and pastoral training.

Several years ago, Don asked his brother where to direct a portion of his giving. Rev. Fischer encouraged him to support CTSFW. He is confident that CTSFW is forming men for pastoral ministry who are well equipped to serve the next generations in our LCMS congregations. Don agrees.

One of these men is the Rev. Kevin Belter, who received the MDiv from CTSFW in 2017. Pastor Belter received his first call to serve Redeemer Lutheran Church in Salt Lake City. Rev. Fischer, as pastor emeritus, continues to be a resource for Rev. Belter in the congregation as needed.

Thank you for your financial support of CTSFW as we continue to fulfill our mission to form pastors who will teach the faithful, reach the lost, and care for all in today's world. 🙏

*The Rev. Mark H. Steiner  
(Mark.Steiner@ctsfw.edu)  
serves as Advancement  
Officer at Concordia  
Theological Seminary,  
Fort Wayne. To learn more  
about supporting the mission of CTSFW,  
email Advancement@ctsfw.edu or phone  
(877) 287-4338.*





# Being Prepared to Give an Answer for the Hope that Lies Within Us

Daniel E. Conrad

We live in a time where communication with the entire world lies at our fingertips through the cell phones that we carry. Without a doubt, this technology can serve a very useful purpose. At the same time, we observe a society that tends to put its hope in this latest technology while having indifference and hostility toward the Christian faith. The Church experiences much persecution as it defends the rights of the unborn and insists on the biblical concept of marriage. Such persecution presents a challenge for pastors and lay members alike. Yet we as members of Christ’s Church can give an answer for the hope that lies within us. When the technology of this world becomes obsolete, the hope that we have in Christ remains firm. Let us share the reason for this hope with the people around us so that they may have this same hope and the assurance of eternal life.

The Lord warns His disciples of the tribulations that are to come. Moreover, the Apostle Peter wrote his first Epistle during a time when the Christian Church was suffering from much persecution. The Word of God exhorts Christians to trust in the grace of Christ that will strengthen them amid the persecutions that they are experiencing. God does not promise that the persecutions will cease. He does, however, remind Christians that the grace of Christ will see them through all the difficulties that they undergo. Thus, they always have hope in the Lord.

**Read 1 Peter 3:15 and John 16:33.** Jesus warns His disciples that they will undergo troubles while they are in this world. What are some of the troubles that Christians in the present day world experience because of their faith?

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After warning the disciples about the troubles they are about to experience, Jesus goes on to tell them, “But take heart; I have overcome the world” (John 16:33). Where is the source of our hope when we are going through difficulties? How can we preserve hope in Jesus Christ amid the secularism that is affecting our churches? How does the Lord impart this hope to us in our daily lives?

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**Read Luke 10:20.** What is the reason for the hope that we have as Christians?

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The Apostle Peter reminds us to be ready to give an answer for the hope that lies within us. Name some circumstances in which we can give an answer for our hope to the people with whom we associate in our daily lives.

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**Read 2 Peter 3:1–7.** Peter warns us that scoffers will come in the last days. Without a doubt, many scoffers exist in today’s world. In many cases, these scoffers use the world media to denigrate the Christian faith as it maintains its biblical stance that denounces abortion and prohibits same sex marriage. We also read about the persecution of the Christian church by radical Muslim groups. Our human flesh tells us to trade insult for insult with these scoffers and to seek vengeance against the terrorists who persecute Christians. With what kind of attitude do we share the reason for our hope in these situations according to the Apostle Peter? (1 Peter 3:15)

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The Apostle Peter exhorts us to “honor Christ the Lord as holy” (1 Peter 3:15). We recognize Jesus as Lord and trust in Him to strengthen us so that we will give an answer for the hope that lies within us with a spirit of love.

**Read Romans 8:31–39.** The Apostle Paul experienced much tribulation during his time on this earth. What gave him hope amid the tribulations that he experienced while he served the Lord here on this earth?

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The psalmist declares, “Your word is a lamp to my feet and a light to my path” (Psalm 119:105). As Christians, we also experience tribulations while we are on this earth. Yet the Word of God guides us and strengthens us in all circumstances. God is always present among us through His Word and Sacrament. In this manner the Lord preserves our hope that we share with others.

At the present time, I serve as a career missionary in Mexico. Without a doubt, many differences exist between Mexico and the United States in terms of culture, language, and history. Yet the Christians in Mexico face many of the same challenges that we face in the United States. We give thanks for the hope that we have in Jesus Christ. May the Lord bless our mission in all parts of the world, as we share the reason for our hope. This hope in Christ confers eternal life. *Soli Deo Gloria.* 🏰

*The Rev. Daniel E. Conrad (daniel.conrad@lcms.org), CTSFW 1984, serves as a missionary to Mexico through the LCMS Office of International Mission.*



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