

CONCORDIA THEOLOGICAL SEMINARY, FORT WAYNE

For the Life of the World

Fall 2020, Volume Twenty-Four, Number Three



CTSFW
175

Make Known His Deeds!



Oh, Give Thanks to the Lord!
Dr. Lawrence R. Rast Jr.

Make Known His Deeds!
Dr. Arthur A. Just

Among the Peoples
Dr. K. Detlev Schulz





FROM THE PRESIDENT

175 years is a long time—at least humanly speaking. In 1846, Christian Rast, my third-great-grandfather, was residing on his farm in Trzebowo, former South Prussia (by then middle Poland under the control of the Russian Empire), and he was nearing the end of his natural life (he died in 1847). Could Christian have anticipated that five generations later his great-great-great-grandson would serve at a confessional Lutheran seminary founded in Northeastern Indiana that same year? Even the faithful Lutheran that he was, the answer is clearly no. Indeed, it seems likely that he never heard of Fort Wayne, Indiana.

And yet, here I am. And here we are! 1846 was, in many ways, the worst possible time to start a seminary—at least humanly speaking. But the Gospel needed to be preached, and the founders of Concordia Theological Seminary, Fort Wayne (CTSFW), Indiana, were determined to prepare men to preach God’s unchanging Word in rapidly changing circumstances. Two needs drove the establishment of CTSFW in 1846: a clear Lutheran confession coupled with a vigorous missionary effort. That same vision has remained at the core of its life and service to The Lutheran Church—Missouri Synod (LCMS) and the Lutheran confession throughout the world.

This year we celebrate CTSFW’s 175th academic year. Over the course of this time we have seen many changes (including several physical moves) and challenges (including two world wars, the Great Depression, and cultural upheaval). And yet, our God is faithful. He is unchanging. He has seen us through past turmoil and will see us through future challenges as well.

Our theme for our 175th Anniversary is “Make Known His Deeds!” taken from Psalm 105:1, “Oh give thanks to the Lord; call upon his name; *make known his deeds* among the peoples!” In this issue, we will begin to flesh out what this means and to celebrate that our Lord, through your support, has enabled CTSFW to serve the Synod faithfully for

175 years by making the blessings of the Church available to a world in need of Christ’s salvation.

Five generations from now, where will our great-great-great-grandchildren be? It’s impossible to predict. However, the Gospel that comforted Christian Rast in 1846 and drove the founding of CTSFW will still be needed. God’s promise is certain and sure: the Good News of Christ crucified and risen again will continue to impart the forgiveness of sin and transform lives.

The vision of its founders continues to influence the focus of CTSFW as a vibrant, Christ-centered theological community that engages and resources the Church and world, domestically and internationally, with distinctively Lutheran teaching, practice, and worship. CTSFW, today as in the past, brings the saving Gospel into all the world by forming servants in Jesus Christ who teach the faithful, reach the lost, and care for all.

In Christ’s service,

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

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For the Life of the World is mailed to all pastors and congregations of The Lutheran Church—Missouri Synod in the United States and Canada and to anyone interested in the work of Concordia Theological Seminary, Fort Wayne, Indiana.

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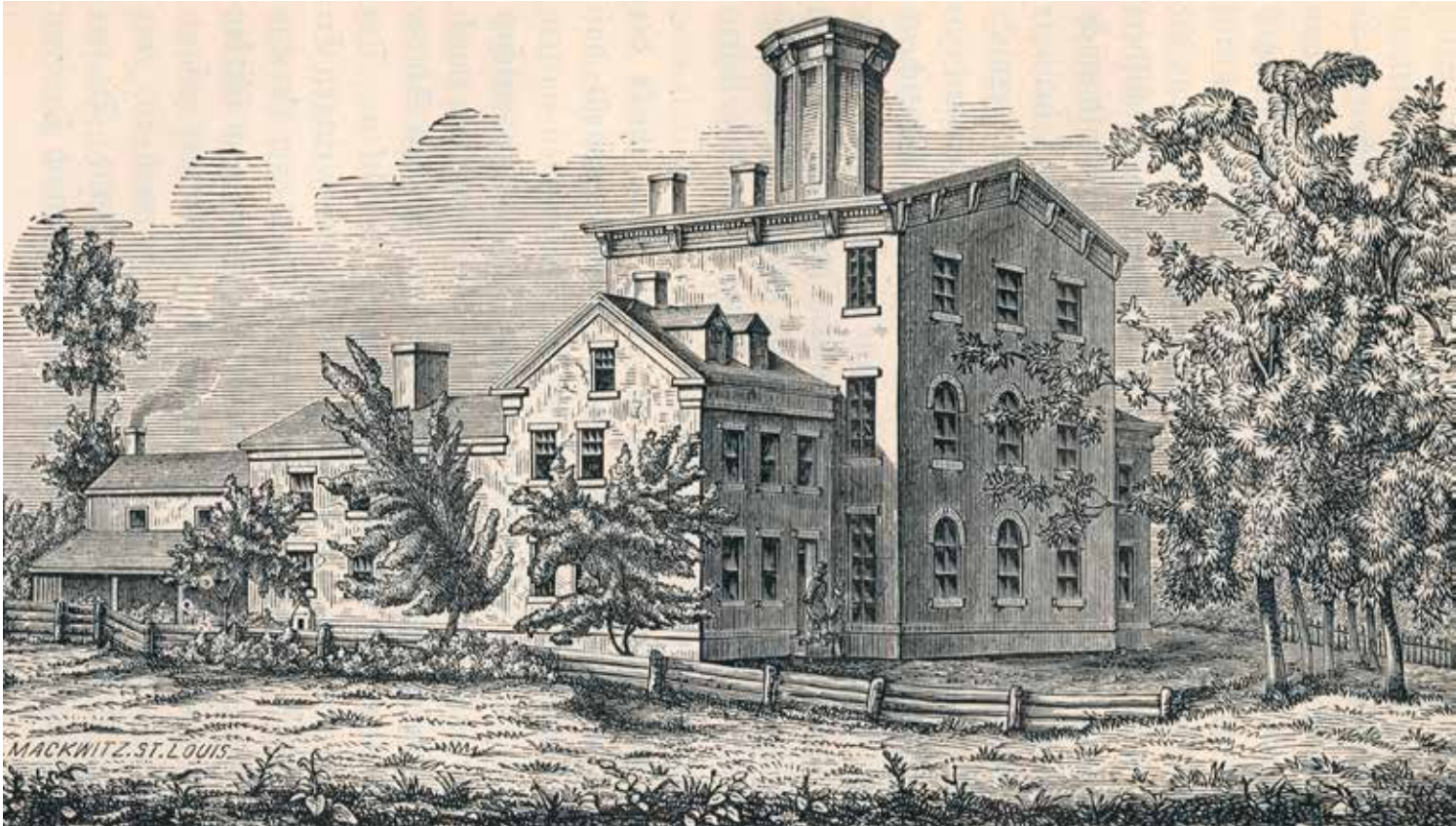
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Looking at Lutheranism today, one would ask how have we gotten where we are? What factors have helped us to become a worldwide reality? How has our identity been nurtured over time? Any answers provided would have to include the contribution of CTSFW. There can be no doubt over the Seminary’s pivotal role in the inculcation of Lutheran identity among people both here in North America and in all other continents. Our Seminary has become a hub in which foreign and national students converge and leave fully loaded with theological fuel.

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“Oh, Give Thanks



There were already plenty of Lutheran seminaries in the United States when Concordia Theological Seminary was founded in 1846. There were already plenty of Lutheran synods in the United States when The Lutheran Church—Missouri Synod was founded in 1847. So why bother? Simply put, because the confession of the biblical Gospel was at stake.

American Lutheranism was at a crossroads in the mid 1840s. The confessional pietism of the early synods (e.g., the Pennsylvania ministerium founded in 1748) had given way to a more radical expression of Lutheranism. “American Lutheranism” questioned the applicability of the sixteenth-century Lutheran Confessions as contained in the *Book of Concord* of 1580 to

the American setting without major adjustment and even correction. As Lutheran seminaries began to appear like mushrooms, they all grappled with the question of Lutheran confessional identity and application.

The oldest truly functioning Lutheran seminary was the Lutheran Theological Seminary at Gettysburg, founded in 1826. Set in the town that a

to the Lord!”

Lawrence R. Rast Jr.



future Civil War would make famous, Gettysburg pushed the envelope of Lutheran identity, arguing that unless Lutheranism accommodated its theology to prevailing American Evangelical Protestant assumptions, it would quickly cease to exist. Other seminaries quickly followed, including Lutheran Southern Seminary (founded 1830 in Pomaria, South Carolina, but eventually settling in Columbia, South Carolina), and the Ohio Synod’s Evangelical Lutheran Theological Seminary (founded in 1830 in Canton, Ohio, but moving shortly thereafter to Columbus, Ohio).

As the 1830s gave way to the 1840s, questions about the relationship of the contemporary church to the historic Confessions confronted Lutheranism in the United States. Among those driving the church into a more robust confessional subscription and practice were immigrants, both individuals and groups, who made their way to the American Midwest. Among them were a group of just over 650 (mainly from Saxony) who, in 1839, founded their Log Cabin College, which grew into today’s Concordia Seminary, St. Louis.

Earlier, in 1838, Friedrich Wyneken had arrived in Fort Wayne and immediately realized the twofold (at least!) challenge facing the immigrant church. First, there was a theological drift of the church in America. Second, there was a desperate need for congregations and pastors to serve the spiritually destitute Germans of the Midwest. Appeals to Germany generated some response, but Wyneken, and then Wilhelm Sihler, knew that the situation called for a seminary on American soil that could form servants for the church and its mission in the U.S. That dream was realized in 1846 when 11 students began their studies.

“Oh, Give Thanks to the Lord!”

It has continued through the years to today, as we begin our dodransbicentennial (175th) celebration. Certainly there have been challenges over the years. From 1861 to 1875, CTSFW operated conjointly with CSL and resided in south St. Louis. From 1875 to 1976, Springfield, Illinois, was the Seminary’s home. Those 100 years were filled with challenges that included World Wars I and II, as well as the move

From 1861 to 1875, CTSFW operated conjointly with CSL and resided in south St. Louis. From 1875 to 1976, Springfield, Illinois, was the Seminary’s home. By 1975, the Synod determined to return the Seminary to Fort Wayne, this time on the campus of Concordia Senior College. For the last 44 years we have been blessed to reside on this beautiful campus. More important than the setting, however, are the people—the pastors, deaconesses, lay leaders, and missionaries whom God has prepared for service in the carrying out of the mission entrusted to His Church.



Of course, things change. Speaking as a historian, things are not really better or worse today—they're different. However, the need for the proclamation of the Gospel remains foremost and focuses our work. The need for a strong confessional Lutheran identity remains central. At 175 years old, CTSFW today is among the oldest continually operating Lutheran seminaries in the United States.

from German to English in the LCMS and the Great Depression. Questions about Springfield's sustainability were regularly raised. And yet, by 1975, the Synod determined to return the Seminary to Fort Wayne, this time on the campus of Concordia Senior College. For the last 44 years we have been blessed to reside on this beautiful campus. More important than the setting, however, are the people—the pastors, deaconesses, lay leaders, and missionaries whom God has prepared for service in the carrying out of the mission entrusted to His Church. They are the ones who "Make Known His Deeds!" here in the United States and throughout the world.

Though it wasn't easy to get things rolling in 1846, and even as we faced challenges in 1946 at our centennial, God has been faithful to CTSFW and has blessed it richly. In the last 10 years we have worked hard to plan strategically for the future, basing our goals and endeavors on solid data. We established four endowed chairs, raised the funds to complete the library expansion project, and more than doubled our endowment. We continue as a faculty to refine the curriculum of the Master of Divinity and other degree programs to ensure that they are giving our students the best possible educational experience and preparing them for their work in the church. Not surprisingly, this kind of attention resulted in a strong affirmation by our accrediting agencies of the entire work of the Seminary in 2010—something we expect will be repeated this year as we complete our comprehensive visits with the Higher Learning Commission and

the Association of Theological Schools. While we could list any number of other achievements, the most important one is that we have been able to relieve the financial burden on our students by partnering with you to guarantee that 100% of residential student tuition costs are covered. Even in the face of the COVID-19 pandemic, we were able to continue pastoral, diaconal, and missional formation, though certainly not under the mode that we prefer.

Of course, things change. Speaking as a historian, things are not really better or worse today—they're different. However, the need for the proclamation of the Gospel remains foremost and focuses our work. The need for a strong confessional Lutheran identity remains central. At 175 years old, CTSFW today is among the oldest continually operating Lutheran seminaries in the United States. Gettysburg has merged with Philadelphia to form United Lutheran Seminary (2017). Lutheran Southern is now part of Lenoir-Rhyne University. Trinity, the successor to the Ohio Synod's seminary, is now part of Capital University. By God's grace and with your help, CTSFW has served well and faithfully. Living under the Gospel of our Lord Jesus, our future is assured. There remains nothing else we can say then, but...

"Oh, Give Thanks to the Lord!" 🏰

The Rev. Dr. Lawrence R. Rast Jr. (Lawrence.Rast@ctsfw.edu), serves as Professor of Historical Theology and President of Concordia Theological Seminary in Fort Wayne, Indiana.





Call upon His Name

Paul J. Grime

Oh give thanks to the Lord; call upon his name;
make known his deeds among the peoples! *Psalm 105:1*

In one of the more memorable stories in the Old Testament, we find the prophet Elijah facing off against the prophets of Baal on Mount Carmel (1 Kings 18:20–40). Exhausted by the constant opposition that he faced, Elijah proposed a contest of sorts: both he and the 450 false prophets would call upon their respective God/gods to send down fire upon a sacrificed bull. While our telling of the story often focuses on the dramatic outcome, with the fire sent from the true God not only consuming the bull but even licking up the 12 jars of water, it is the words with which Elijah called upon God that deserve our full attention:

O Lord, God of Abraham, Isaac, and Israel, let it be known this day that you are God in Israel, and that I am your servant, and that I have done all these things at your word. Answer me, O Lord, answer me, that this people may know that you, O Lord, are God, and that you have turned their hearts back (vv. 36–37).


Note the content of Elijah’s prayer. Far from merely begging for God to hear him, as the prophets of Baal did, Elijah acknowledged the true God by name. He is “the Lord,” that is, the God of Abraham, Isaac, and Jacob, the God of their fathers, the great “I am.” This is the God who claimed Israel as His own and was to be remembered forever (Ex. 3:14–15). Equally significant were the final words of Elijah’s plea, “You have turned their hearts back.” Unlike the false gods who could do nothing for their people, the true God, whom Elijah confessed, was the one who was pleased to bring back His people after they strayed from Him, that they might again be His own possession.

The language of calling upon God’s name is very common in the Scriptures, occurring nearly 30 times in the Old Testament. Thirteen of those occurrences are in the Psalms, just as we find it in the Seminary’s anniversary theme verse from Psalm 105. While it is used less frequently in the New Testament, almost all of the references are to Jesus as the Lord.

Calling on the name of the Lord brings to mind, of course, the Second Commandment: “You shall not misuse the name of the Lord your God.” The latter half of Luther’s explanation in the Small Catechism nicely unpacks the meaning when he teaches that we “call upon [God’s name] in every trouble, pray, praise, and give thanks.” Like its use in the Old Testament, Luther describes calling on God’s name in a variety of ways. We *pray* to God for every need of body and soul. We *praise* Him for His wondrous deeds by telling others of all that He has done. We *give thanks* to Him as the one who gives Himself for us.

Just as in our congregations, calling on God’s name takes place constantly here at CTSFW. Most

notably in our setting, of course, is the daily gathering of faculty, students, staff, and guests in Kramer Chapel. There we are fed the Word of truth and return thanks to God for His goodness and mercy. There we tell one another of His wondrous deeds through “psalms and hymns and spiritual songs, with thankfulness in [our] hearts to God” (Col. 3:16). Future pastors and deaconesses learn the language of praise and thanksgiving so that their service to the Church will be shaped by a continual calling on God’s name.

In his letter to the Romans, the apostle Paul links the calling on God’s name to the calling of pastors: “But how are they to call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent?” (Rom. 10:14–15). If Jesus is not proclaimed, the children of God cannot call on Him. Thus, someone must preach Christ. In order to preach Christ, one must be sent. Therefore, pray to the Lord of the harvest that He will continue to send forth those faithful proclaimers and other servants in His Church so that the faithful may continue to call upon the name of the Lord. 

The Rev. Dr. Paul J. Grime (Paul.Grime@ctsfw.edu) serves as Professor of Pastoral Ministry and Missions; Dean of Spiritual Formation; Dean of the Chapel; and Co-director of Good Shepherd Institute at Concordia Theological Seminary in Fort Wayne, Indiana.



“Make Known His



At CTSFW, the chapel dominates the landscape of our campus and is central to our teaching in the classroom. We like to speak of the chapel as Jerusalem, where Christ is present with His Word, and the classroom as Athens, where we engage in lively discussions about the theological significance of Christ’s presence. This is one of the ways we prepare our students at CTSFW to make known the deeds of Jesus—hearing His Word and then reflecting on that Word in our classes.

Deeds!”

Arthur A. Just Jr.

“And when [the shepherds] saw it, they made known the saying that had been told them concerning this child.” (Luke 2:17)

Lost in the splendor of Luke’s Christmas story is the evangelistic spirit of the lowly shepherds. They made known “the good news of great joy that will be to all people.”

This good news was made known not only by the shepherds but by Jesus Himself. He instructed the apostles to make known His deeds after Pentecost. The New Testament is where the deeds of Jesus are made known. The good news of the deeds of Jesus are what we teach our future pastors and deaconesses to make known, the good tidings that all Christians are to make known in their lives.

The first good news to make known to the world is the incarnation—that Jesus, the Savior is born in Bethlehem—but there is so much more good news to make known. Jesus’ triumphal entrance into Jerusalem on Palm Sunday is the Gospel lesson for the first Sunday in Advent. It prepares us to celebrate Jesus’ birth by pointing us to the reason for His incarnation: His atonement. Jesus was born to die on a cross for the sins of the world. And we know the rest of the good news: His exaltation. On the third day He rose from the dead and ascended into heaven on the fortieth.

The birth, death, resurrection, and ascension of Jesus Christ are the deeds we make known to the world in these dark days of pandemic and economic uncertainty. But how do we “Make Known His Deeds!”? How do we do this at CTSFW? How should you make known the deeds of Jesus?

There is no better place to start than the words of Jesus in the Gospel of Luke. When asked about His mothers and brothers Jesus responded: “My mother and my brothers are those who hear the word of God and do it” (Luke 8:21). When a woman in the crowd cried out that the mother of Jesus should be blessed He responded: “Blessed rather are those who hear the word of God and keep it!” (Luke 11:28)

That second saying of Jesus is written over the chancel of St. Paul’s Lutheran Church, my home church in Fort Wayne, Indiana. Every Sunday I read it and am reminded that I am present in the Divine Service at St. Paul’s to hear the Word of God and then go out in the world and do what that Word calls me to do.

Christians make known the deeds of Christ by hearing about those deeds in the preaching of the Word, receiving the fruits of His deeds in His body and blood in the Lord’s Supper, and then going out into the world embodying His deeds in what they say and do.

Jesus is the One who shows us the way in how to “Make Known His Deeds!” He was a Teacher and a Rabbi, and He taught His disciples about the kingdom of God—that He was the King of the kingdom and that His coronation was on a cross with a crown of thorns. He taught them about the new creation—



Photo: Erik M. Lunsford/The Lutheran Church—Missouri Synod

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Jesus is the One who shows us the way in how to “Make Known His Deeds!” He was a Teacher and a Rabbi, and He taught His disciples about the kingdom of God—that He was the King of the kingdom and that His coronation was on a cross with a crown of thorns. He taught them about the new creation—that He came to liberate creation from its bondage to sin, death, and the devil. He taught them about His death on a cross and his resurrection on the third day—where He released all of creation once and for all.

that He came to liberate creation from its bondage to sin, death, and the devil. He taught them about His death on a cross and His resurrection on the third day—where He released all of creation once and for all. The teaching of Jesus from the four Gospels is the Word He taught and the foundation of the Word we hear when we gather for worship.

Jesus was also a miracle worker whose miracles testified that He was present in the creation to make all things new. He released people from the bondage they experienced because creation is infected with the virus of sin. He cast out demons, healed the sick, forgave sins, and raised the dead. These deeds of Jesus liberated people from their bondage and confirmed His teaching about His presence in creation to set it free. These deeds of Jesus are present among us today in the Sacraments. Like the miracles of Jesus, Baptism and the Lord’s Supper testify that Jesus is present in His creation making all things new, releasing us from our sin by water, the Word, and in His very body and blood.

At CTSFW, the chapel dominates the landscape of our campus and is central to our teaching in the classroom. We like to speak of the chapel as Jerusalem, where Christ is present with His Word, and the classroom as Athens, where we engage in lively discussions about the theological significance of Christ’s presence. This is one of the ways we prepare our students at CTSFW to make known the deeds of Jesus—hearing His Word and then reflecting on that Word in our classes.

Alongside our men studying to be pastors, we have an established Deaconess Program where we form women of mercy. Through the development of deaconess studies, CTSFW has come to understand even more how we “do and keep” the Word

of God. Having received the gifts of Christ’s presence in chapel and reflected on them in the classroom, our students now go out into the world to “do and keep” the Word of God through lives of love, compassion, and mercy. The gifts they received they now embody in the world by embodying Christ—loving their neighbor as themselves through the gifts of the Spirit of Christ: “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.”

Every Christian is called to hear the Word of God and keep it and therefore “Make Known His Deeds!” In this COVID-19 infected world, we need more than ever to sit at the feet of Jesus like Mary and hear His Word in the company of fellow saints, even if that hearing is at home through our devices. And like Martha, we need to serve as she served with love and kindness, showing the world through our deeds—which are His deeds—that we are making known the marvelous deeds Jesus came to accomplish in this world through His birth, His suffering, His death, His resurrection, and His ascension. 🏰

**“Oh give thanks to the Lord;
call upon his name; make known
his deeds among the peoples!”
(Psalm 105:1)**

The Rev. Dr. Arthur A. Just Jr. (Arthur.Just@ctsfw.edu) serves as Professor of Exegetical Theology and Assistant Faculty Marshal at Concordia Theological Seminary in Fort Wayne, Indiana. He also serves as Associate Executive Director of Theological Education – Office of International Mission for The Lutheran Church—Missouri Synod.



Among the Peoples:

Reflecting on Our Seminary's Mission Responsibility

K. Detlev Schulz



Photo: Erik M. Lunsford/The Lutheran Church-Missouri Synod

Looking at Lutheranism today, one would ask how have we gotten where we are? What factors have helped us to become a worldwide reality? How has our identity been nurtured over time?



Through its programs (the Master of Divinity, Master of Arts in Deaconess Studies, the STM here and in Gothenburg, the Doctor of Ministry, and the PhD in Missiology and Theological Studies), it sends back home well-informed and soundly-tested theologians who will confess with conviction their faith in the authority of Scripture and in the *Book of Concord* as the true explanation of Scripture. They affirm *sola gratia*, *sola fide*, and *solo verbo* not as mere slogans, but as true descriptions of how God grants salvation to humanity regardless of location and race.

Any answers provided would have to include the contribution of CTSFW. There can be no doubt over the Seminary's pivotal role in the inculcation of Lutheran identity among people both here in North America and in all other continents. Our Seminary has become a hub in which foreign and national students converge and leave fully loaded with theological fuel. That's how it has been for 175 years now. The Seminary receives these students with gratitude and joy. Through its programs (the Master of Divinity, Master of Arts in Deaconess Studies, the STM here and in Gothenburg, the Doctor of Ministry, and the PhD in Missiology and Theological Studies), it sends back home well-informed and soundly-tested theologians who will confess with conviction their faith in the authority of Scripture and in the *Book of Concord* as the true explanation of Scripture. They affirm *sola gratia*, *sola fide*, and *solo verbo* not as mere slogans, but as true descriptions of how God grants salvation to humanity regardless of location and race. Anyone who has attended our annual commencement ceremony has seen the pentecostal nature of our Seminary education as flags from the countries of graduating students are proudly displayed. This institution is here for all nations. From its humble beginnings in 1846 in a sleepy Midwestern town, who would have thought that the Seminary would make such an impact around the world!

A little peek into history offers insight into CTSFW's international impact. Seminary founder Wilhelm Löhe, a pastor of a small parish in a town called Neuendettelsau, in Southern Germany, pursued the vision to have Native Americans and German settlers in a faraway country hear the deeds of God. His famous treatise, *Three Books about the Church* (1845), expounded on this mission. He recognized that the Gospel he daily preached and taught has a universal call (*vocatio catholica*) and thus cannot be confined to a single location or people. He decided that he would embrace and promote this universal call by becoming a facilitator

for missions to North America, Papua New Guinea, and Australia, and our Seminary became a key component in that mission. From then on all theological education has had a missionary outlook to all nations. In its humble beginnings, our Seminary prepared young men for wherever there was a need for preachers: from Alabama and North Carolina to the freed slaves, to the Native Americans, from China to India, Nigeria, Ghana, and many other locations around the globe.

The universal and catholic call of the Gospel continues to this day. Psalm 105:1 underscores this "Oh give thanks to the Lord; call upon his name; make known his deeds among the peoples!" In Isaiah 56:7, we read that the Lord wants His house to "be called a house of prayer for all nations." The apostles Paul and Peter were guided in their missions to the Gentiles by the principle that God "is impartial" (Rom. 2:11; Gal. 2:6) and "in every nation anyone who fears him and does what is right is acceptable to him." (Acts 10:35). CTSFW is carrying on this biblical and missiological tradition. We are determined to uphold the universal call with a theological education that teaches young aspiring theologians the one true Gospel in Jesus Christ (Matt. 28:19-20). We are committed to lives of sacrificial service: on the side of the student leaving his family back home and on the side of faculty members who teach, travel, and write for all to hear and read what marvelous deeds the Lord has done.

This focus makes no regional or geographical exceptions. North America represents a mosaic of nations who now call this country their home. This is a nation of nations, representing a remarkable configuration of people with incredible diversity who are brought together to one essential commonality: our faith. We all hold sacred the Word of God, the Gospel, and the Sacraments. The Lord Himself told His disciples and us to keep a lookout for people around us who are not like us. These are the *ta ethne* and it behooves the preacher of the Gospel to know exactly who his audience is both in terms of cultural and racial identity. The Gospel is not preached in a void.

How could anyone question such an endeavor? Is it not the Lord Himself who wants the Gospel to be preached and taught to all nations, calling out individuals and gathering them into a worshiping community? That is what a church literally means in Greek: those whom the Word of God has called out (*ekklesia*=is comprised of the preposition “from” *ek* +the verb “call” *kalein*) from all corners of this country and the world. There is an eschatological ring to that word, *ekklesia*, in that we come together here and now in a visible configuration of diverse peoples that already reflect heavenly life. It is the Gospel that does that important work. Together as preachers, theologians, students, and supporters we merely serve and obey the Lord’s will. “For how can they call upon him as Lord if they have not heard someone come to them and preach the Gospel” (Rom. 10:14). In fulfilling the mission, we all become observers of God’s miraculous work. Just like Peter after reaching out to Cornelius, we draw with him the same conclusion: that truly

our God does not show favoritism, but accepts men from every nation. CTSFW will continue its mission of forming servants in Jesus Christ who teach the faithful, reach the lost, and care for all. This is an enormous and challenging task indeed! It is for this reason that we humbly ask the Lord to grant us the resolve and continual support to uphold this 175 year long tradition. Our supporters may already belong to His flock, but they also recognize that the harvest is plentiful and that more preachers are needed, regardless of their location and who they are. This Seminary would not fulfill its global mission without the support of such special people. 🏠

The Rev. Dr. K. Detlev Schulz (Detlev.Schulz@ctsfw.edu) serves as Professor of Pastoral Ministry and Missions, Dean of Graduate Studies, Director of PhD in Missiology Program, and Co-director of International Studies at Concordia Theological Seminary in Fort Wayne, Indiana.



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Dr. Schulz (third from right) with LCMS missionaries and some former CTSFW students from India at Concordia Theological Seminary in Nagarecoil, India, a missionary organization of the LCMS.

175 Years of Concordia

1846

- **Concordia Theological Seminary** is founded in Fort Wayne, Indiana.

- **Wilhelm Sihler** serves as its first president.

- Wilhelm and Susanna Sihler marry on June 8. Mrs. Sihler would found the St. Paul's Ladies' Aid and what is now the CTSFW Food and Clothing Co-op.

- **Instruction begins** of 11 students on October 10.



Wilhelm Sihler

1847

- **The Lutheran Church—Missouri Synod** founded on April 26 as the German Evangelical Lutheran Synod of Missouri, Ohio and Other States. The name was then shortened to its current name on the Synod's 100th anniversary.

- **Wilhelm Loehe** transfers ownership of the Seminary to the LCMS on September 8.

- **Jakob Seidel** is the first graduate of the Seminary.



Wilhelm Loehe

1850

The Seminary incorporates as the German Theological Seminary of the German Evangelical Lutheran Synod of Missouri, Ohio and other States on January 21.



Concordia Theological Seminary ca. 1860

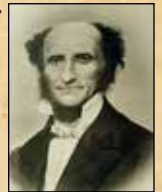
1861

- **The Civil War breaks out.**
- **The Seminary moves to St. Louis, Missouri.**



Combined seminaries in St. Louis.

- **C.F.W. Walther** becomes the second president of Concordia Theological Seminary.



C.F.W. Walther

1928

Transition begins from teaching classes in German to English.

1936

Henry B. Hemmeter elected as the seventh president of Concordia Theological Seminary.



Henry Hemmeter

1945

- **Gotthiff C. Barth** serves as the eighth president of Concordia Theological Seminary.



Gotthiff Barth

- **Married men** are now accepted as incoming students.

1946

The minimum entrance age is set at 20 years of age.

Walter A. Baepler elected as the ninth president of Concordia Theological Seminary.

1952



Walter Baepler

1954

Construction begins on the campus of Concordia Senior College in Fort Wayne.



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

1975

- **Doctor of Ministry program** begins at Concordia Theological Seminary.
- **Master of Sacred Theology program** begins at Concordia Theological Seminary.

1976

Concordia Theological Seminary moves back to Fort Wayne, where it inherits the Concordia Senior College campus.



1991

Doctor of Philosophy in Missiology program begins at Concordia Theological Seminary (CTSFW).

1993



David G. Schmiel becomes the 14th president of CTSFW.

1995

The Russian Project is established at CTSFW.



Russian Project students with CTSFW faculty outside Kramer Chapel.

Theological Seminary

1870

The first full class of students born in America enter the Seminary.

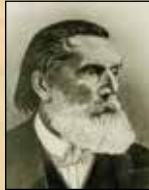
1874



Luther Hall in Springfield

1875

Friedrich A. Craemer is elected as the third president of Concordia Theological Seminary.



Friedrich Craemer

1891

R. Pieper serves as the fourth president of Concordia Theological Seminary.



R. Pieper

1922

■ **Henry A. Klein** serves as the sixth president of Concordia Theological Seminary.



Henry Klein

■ Synod's name changes from "Deutsche Evangelische Lutherische Synode" to "Evangelical Lutheran Synod of Missouri, Ohio, and Other States."

Concordia Theological Seminary moves to Springfield, Illinois.

1914

Richard D. Biedermann serves as the fifth president of Concordia Theological Seminary.



Richard Biedermann

1959



George Beto serves as the 10th president of Concordia Theological Seminary.

1962



J.A.O. Preus II

Jacob A.O. Preus II serves as the 11th president of Concordia Theological Seminary.

1970



Richard J. Schulz

Richard J. Schulz is elected as the 12th president of Concordia Theological Seminary.

1974



Robert Preus

Robert D. Preus serves as the 13th president of Concordia Theological Seminary.

1996



Dean O. Wenthe serves as the 15th president of CTSFW.

2003

Deaconess training begins at CTSFW.

2011



Lawrence R. Rast Jr. begins his service as the 16th president of CTSFW.

2015

The **Wayne and Barbara Kroemer Library** is dedicated.



Kramer Chapel with the Wayne and Barbara Kroemer Library

2018

Doctor of Philosophy in Theological Studies program begins at CTSFW.

2020-2021



CTSFW celebrates its 175th academic year.

EVENTS SCHEDULE

Mark your calendars or register today!

For more information, please visit our website at www.ctsfw.edu/Events or call (260) 452-2100. Please check the events webpage for current information as events are subject to change.

OCTOBER

Seminary Donation Day



Tuesday, October 13, 10:00 a.m. in Kramer Chapel

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

Prayerfully Consider Visit

October 15–17

Information and registration: www.ctsfw.edu/PCV

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

175th Anniversary Lecture Series



Sunday, October 18, 2:30 p.m. in Sihler Auditorium

“Another Seminary? Why CTSFW Was Formed and Why It is Needed More Than Ever Today”—Dr. Lawrence R. Rast Jr.

Choral Vespers: Festival of St. Luke



Sunday, October 18, 4:00 p.m. in Kramer Chapel

Christ Academy: College

October 30–November 1

Register: www.ctsfw.edu/College

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

NOVEMBER

Luther Hostel: “Make Known His Deeds!”

November 4–6

Information and registration: www.ctsfw.edu/LutherHostel

Phone: (260) 452-2204

Good Shepherd Institute

November 8–10

Information and registration: www.ctsfw.edu/GSI

Phone: (260) 452-2204

Choral Vespers



Sunday, November 8, 7:30 p.m. in Kramer Chapel

Hymn Festival



Monday, November 9, 7:30 p.m. in Kramer Chapel

DECEMBER

Advent Candlelight Evening Prayer



Saturday, December 12, 4:00 p.m. in Kramer Chapel

COVID-19 Preparedness for Lecture and Event Attendees

Please know that CTSFW is truly blessed to have you as our guest, and we take your safety very seriously. We will keep you updated as we follow CDC Guidelines, clean all surfaces thoroughly and regularly, and design classes and events to allow for social distancing. Masks are required for every attendee while indoors and when less than six feet apart outdoors. We appreciate your understanding. We are thankful for the opportunity to safely open our doors to you. We pray your experience is as enjoyable and enlightening as it is peaceful and protected.



*“Oh give thanks to the Lord;
call upon his name;
make known his deeds
among the peoples!”
Psalm 105:1*

JANUARY

175th Anniversary Lecture Series



Sunday, January 17, 2:30 p.m. in Sihler Auditorium

“1969-1985 Years of Change at the Seminary”—Dr. David P. Scaer

Choral Vespers



Sunday, January 17, 4:00 p.m. in Kramer Chapel

Lenten Preaching Workshop

Monday, January 18, 8:30 a.m.–4:00 p.m.

Information and registration:
www.ctsfw.edu/PreachingWorkshop

Symposia Series

January 19–22

Information and registration: www.ctsfw.edu/Symposia

Epiphany Evening Prayer with the Kantorei



Wednesday, January 20, in Kramer Chapel. Time TBA.

Symposia Vespers and Organ Recital



Thursday, January 21, in Kramer Chapel. Time TBA.

MARCH

Prayerfully Consider Visit

March 18–20

Information and registration: www.ctsfw.edu/PCV
Contact: Admission@ctsfw.edu or (800) 481-2155

APRIL

Christ Academy: Confirmation Retreat

April 9–11

Information: www.ctsfw.edu/Confirmation
Register: ChristAcademy@ctsfw.edu or (800) 481-2155

175th Anniversary Lecture Series



Sunday, April 25, 2:30 p.m. in Sihler Auditorium

“Luther on Trial at the Diet of Worms”—Dr. Cameron A. MacKenzie

Easter Hymn Festival with the Schola Cantorum

Sunday, April 25, 4:00 p.m. in Kramer Chapel



Vicarage and Deaconess Internship Assignment Service



Monday, April 26, 7:00 p.m. in Kramer Chapel

Candidate Call Service



Tuesday, April 27, 7:00 p.m. in Kramer Chapel



Services are open to the public
in Kramer Chapel and livestreamed online
at www.ctsfw.edu/DailyChapel
or www.facebook.com/ctsfw.

Life at the Sem: Now and



In my position handling campus communications, more than a few people have expressed interest in getting to know more about our seminarians and campus life. The many and varied questions have sparked curiosity in me as well. Upon our celebration of 175 academic years, how has life changed for our students across our storied history? How different would it feel to step a laced boot on campus in 1846 versus stepping a laced tennis shoe on campus today?

Recently, I had the blessed little adventure of tagging along with fourth-year seminarian Martin Hill as he navigated his daily schedule on campus. It was fun and interesting to get a glimpse into modern day-to-day student life, especially when considered through the lens of times gone by.

Worship

Thankfully, while the bell for morning chapel rang at 5:00 a.m. in 1847 and 6:00 a.m. by 1890, our morning together began at about 7:25 a.m. The campus hadn't quite shaken the night's stillness and even the bell seemed to peal more soothingly, as if to ease us into the day. We left the quiet of Melancthon dorm for the peaceful walk in late summer's lukewarm morning. In less than five minutes we were climbing the steps of Kramer Chapel for 7:35 a.m. Matins. The crowd was more intimate than the main chapel service of the day. The lighting was more subdued.

I felt like a comfortably-stabled horse with blinders on, starting the day in shared worship without distraction. Not everyone may resonate with an early alarm, but I get why they do it. In attending 10:00 a.m. Daily Chapel and 6:00 p.m. Vespers as well, one can feel something unique about each service and something reassuring in the rhythm of devoting the opening, middle, and close of every day to God in worship. When I asked Martin about his choice to worship three times a day, he responded, "Why not? We are not here to simply download information. This is part of forming men of God. To hear God's Word and be constant in prayer is one of the most important parts."

Classes

While the theological foundation for classes has not changed, the structure certainly has. While modern schedules can vary from student to student and allow for plenty of free time, in 1874

there was a strict daily schedule for all. Every moment was accounted for from 5:00 a.m. wake up to 10:00 p.m. bedtime, with seven hours of classes every day. From 1861 to 1875 "the dictation-lecture method dominated in the classroom, entailing much note taking by the student. Discussion was not encouraged. Little was assigned in the way of collateral reading and research. Instead, the student was expected to memorize mountains of material (p. 58*)."

In contrast, present-day classes are more interactive and intriguing. The professors invigorate the mind, encouraging questions and discussions, sprinkling in healthy doses of humor along the way. Whether it was Dr. Ziegler's poignant questions posed to the class, Dr. Masaki's engaging slides and tales from far-off lands, or Prof. Pless's application of practical, insightful ministerial advice, each class brought its own enlightening and enjoyable golden nuggets of knowledge.

Coffee Hour and Social Time

It's always neat to hear and see the fellowship happening at each and every one of the Seminary's intentionally-designed social times, from post-chapel coffee hour to Friday evening *Gemütlichkeit* (beers and bonding, from the German meaning "Comfort" or "Coziness"). As tasty and invigorating as a hot cup of joe can be, coffee hour



is never about coffee. These spiritual leaders of tomorrow will need to be well versed in the art of connecting with others, and church coffee hours are ripe with opportunities to do so. Allowing for time outside of work and classes to casually hang out and chat about everything from theology, to family, to which Star Wars movie was the best (“clearly *The Empire Strikes Back*”) is so vital in building relationships and creating a supportive, tight-knit community. As Martin put it, “The community was a pleasant surprise. All of the profs, musicians, students, and staff form a family of sorts, unique for a graduate school. The school provides opportunities for socials, barbecues, and other things. Profs will stand and talk with you about life and lectures and joke around. You enjoy getting to know them.”

History’s Seminary had tighter and stricter reins on its students, but there were still some opportunities to socialize. *Kollegium Fratrum* (“College Brothers”), occurring Saturday nights from 7:00 p.m. to 8:00 p.m., was established in 1857 and remained a mainstay for student life for 50 years. Pipe smoking “immediately followed opening prayer” and meetings were held in German, “the ruling tongue of the seminary” (pp. 50–51). The 10:30 p.m. professor-imposed curfew created an uproar among seminarians. Funnily enough, they were concerned that the hour was too late.

Work and Free Time

The hour between coffee and lunch generally enables Martin to get schoolwork done in the library, which also allowed for a glimpse into his campus job. Martin showed us what an average shift’s duties entailed, saying that it is distinctive from work at other libraries. Beyond everyday tasks such as reshelving books and performing patron counts, student employees work on special projects, including sorting donated books to prep them for shipment overseas to places like Nigeria. “The library is working not just for itself. It is a mother library starting other theological libraries around the world.”

For many years, seminarians did not seek gainful employment while in attendance, but did perform tasks to support the Seminary’s operations. “On free days and periods the students voluntarily worked in the yards and gardens of the professors. Some of them chopped wood, others tended the gardens, while from the college building the sounds of music and singing drifted across the campus” (p. 89). However, the droves of GIs returning home after WWII were accustomed to earning a paycheck and not of a mind to return to prewar campus patterns that didn’t include a cash flow. “No one begrudged the men a few extra dollars, but the administration was concerned that off-campus work might interfere with studies. It was finally

decided that outside work should be limited to 16 hours per week . . . in free periods after 3:30 and before supper on school days or on Friday evenings and Saturdays” (p. 158).

Meals

Seminary dining has certainly changed in 175 years. In the 1900s, “food often consisted of bread, onions, syrup (a staple at all of the Synod’s colleges), oleo, and coffee” (p. 107). They were, however, occasionally “treated to the odor of pancakes” cooked for the kitchen staff (p. 107). Our cafeteria experience was as striking as it was savory. Coordinator Jeff Rude always ensures that there is a splendid spread of enticing aromas wafting from well-prepared food amid the murmur of congenial chitchat. Upon hearing of a dietary constraint, Chef Chris Redden was very knowledgeable and said that he would ensure that there were always available options. It felt like the perfect combination of modern accommodations meeting small town considerations. I was utterly charmed and very well fed.

Women, Marriage, and Family

While our featured seminarian, Martin Hill, got engaged over the summer to the lovely Amberlyn Tuma, such a thing was not always possible for students at the Seminary. For many years they were not to have anything close to

romantic relationships while attending the Seminary. By 1940, officials noted that “the girl question is getting acute” (p. 133). One student was seen brazenly holding a young woman’s hand off campus while walking down the street. Yet another was seen “walking arm in arm with a female companion” while visiting a local farm (p. 133). In 1942, a new student arrived who openly spoke against Seminary policies concerning women, but was dismissed by faculty consensus as “rather opinionated and a girl chaser” (p. 134). It wasn’t until 1945 that the Seminary changed its policy on married seminarians. Even then, part of the policy dictated that families be kept “well under wraps” and “not frequent the campus and its buildings,” nor allow their homes to become “hangouts for unmarried students” (p. 161).

In stark contrast, Martin told a very different story about family life at the Seminary of today. “The Seminary is very nurturing to dating, engaged, and married couples and families. Everyone is so supportive.” It really is a joy to hear little ones chattering in chapel and their little feet pattering about the grounds. It’s wonderful to regularly see women around. From deaconesses to girlfriends, fiancés, and wives, these ladies make the campus a better place and are the very fibers of our strong and supportive social networks. When I asked if he felt left out when he was single, he was quick to convey the opposite, saying that everyone “watches out for each other.”

Men at Work Play

One could not fully tell the story of the Seminary, past or present, without throwing in a bit of the humor that has banded brothers together and shaped them for future ministry across the

decades. Although the fun may manifest in different ways, students, regardless of when they attended the Seminary, are no different in their need to cut loose and goof around a little bit. Martin laughed as he relayed what he called “nerdy Sem student fun,” often concluding each story with the same smile and remark, “only at the Seminary.” His first year, a dorm mate set up a little coffee shop outside of his room, hosting poetry readings amid serving hot beverages to classmate customers. This entrepreneurial eatery was reminiscent of another visiting alum’s tale of opening up a small dorm restaurant in the 70s, showing where the hole had been drilled for the running of power cords through a closet doorway (kids, don’t try this at home or in your dorm). Hill’s mates would host what they jokingly called “heretic nights” where two people would defend a heresy while the opposing side would seek to disprove it and defend an orthodoxy (actually a great training tool for debates and practicing defending the faith). He did say there was an especial amount of pressure on the guys arguing for the truth, because sometimes the heretical side was almost too good and, of course, they couldn’t win. When I pressed for more tales of seminarians running amok—as a few grads from the 70s indicated the possibility of more—he chuckled about the freedom one has to talk when so far removed and smiled with an implied wink, “I’m not at liberty to say.” I nearly titled this section “Shenanigans” because—whatever the alumni story I’ve heard from “back in the day” to now—it has all been in the spirit of really rather innocent fun and a time-honored means for developing camaraderie among these young men and preparing them to be real and relatable in their service as future pastors.

O God, Our Help in Ages Past, Present, and Future

Throughout the years there have been a great many changes at the Seminary. From locations to lodgings, schedules to socializing, grub to girls, each year has brought with it fresh perspectives, just as His mercies are new each morning. For whatever changes have occurred, the most important things have remained the same. Any seminarian from any point in history could step in a class and recognize the same rigorous theological teachings and self-examination. Whether from 1846 to 2021, any student could walk into a chapel service and feel right at home, participating in the Divine Service, singing the beautiful old hymns, and hearing the Word of God held up as the central, enduring truth. The Seminary’s central teachings center on Christ and likewise are the same yesterday, today, and forever. For 175 years we have been forming servants in Jesus Christ to teach the faithful, reach the lost, and care for all. We pray that the Seminary endures and is able to “Make Known His Deeds!” for many years to come as it has in ages past.

It is interesting to think, if our Lord has not yet returned by 2196, what will our future students think of our times now? 🏰

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 Specialist at Concordia
 Theological Seminary, Fort Wayne.
 *Excerpts were taken from *Prairie School of the Prophets: The Anatomy of a Seminary 1846-1976* by Erich H. Heintzen.



Scan the code or visit
www.ctsfw.edu/LifeAtTheSem
 to see "Life at the Sem"
 in action, a video by
 Admission Counselor
 Rev. Tryel Bramwell.





What is the Goal?

Tyrel E. Bramwell

What is the goal? Why do you want to be a pastor? Those were the questions I asked myself before pursuing ordination. The short answer: To serve others with the Gospel of Jesus Christ crucified for the forgiveness of sins.

The long answer involved asking another question. What does that look like? When I uprooted my family and set off for the Seminary, I had a certain expectation in mind. I would serve a church that was pretty much like my home congregation. I would officiate the Divine Service, preach sermons, be God’s hands at the baptismal font, and distribute Christ’s body and blood at the altar. I would teach Bible studies and catechism classes, call on homebound members, and visit the sick and injured in the hospital. I would officiate weddings and conduct funerals. I would bring words of counsel and consolation to those in need of hearing God’s Word applied to their lives. In the midst of all of this, I would attend congregational meetings, study Scripture, and pray.

This is, indeed, the ministry. What I didn’t realize at the time was that with all of this comes not only joy but also suffering. And not just a little of each. A pastor experiences great joy in his calling. Likewise, the suffering he endures in the course of his work is, at times, immense.

Pastors have the privilege of speaking God’s Word into the ears of sinners desperate for salvation. Equipped with God’s Law and Gospel we have the pleasure of a front-row seat as God brings people to repentance and showers them with His grace. The three letters in the word *joy* are too few to convey the abundance of delight that comes from witnessing God’s mercy in action. Similarly, the length of the word *suffering* fails to convey the amount of pain pastors experience in the parish. Not only do we suffer from our own hurts and our



Photo: Erik M. Lunsford/The Lutheran Church-Missouri Synod

family’s pain, but we also suffer with all those we are called to serve.

Pastors understand, all too well, the depth of St. Paul’s instruction in Romans 12:15. There he writes, “rejoice with those who rejoice, weep with those who weep.”

Like my colleagues in the ministry, I have been blessed with countless opportunities to both rejoice and weep with fellow Christians. From witnessing life-long Christians learn something new in Bible Study to the delight shared by all at the baptismal font when a baby believer is born into God’s kingdom. There are so many happy occasions in the ministry. Too many to list. The same is true of the daily suffering I came to know. From the frustrations of not being able to reach the unrepentant, to the death of the faithful, both young and old. Rejoice. Weep. It is what a pastor does as he seeks to fulfill the undershepherd’s goal, as he strives to serve others with the Gospel of Jesus Christ crucified for the forgiveness of sins.

As a new admission counselor here at CTSFW, I find myself asking some familiar questions. What is the goal? Why do you want to help others who

want to be pastors? Why do you want to be of service to those considering lives of mercy work as deaconesses?

The short answer is the same as before: to serve others with the Gospel of Jesus Christ crucified for the forgiveness of sins. Also again, the long answer raises another question: what does that look like?

As I learn the details of the answer to that question, I trust that it will come with not only great joy but also, at times, immense suffering. That is to say, I know there will be opportunities to rejoice with men as they prayerfully consider the office of holy ministry and women as they discern service as deaconesses, and I know there will be times of weeping while doing the same work.

Would we have it any other way? Not at all. For to share in the joy and suffering of others is to live as Christ has called us to live. It is to be part of the Church, part of our Lord’s Body, to know the cross of our Messiah and to know that through it we have life eternal with Him.

I consider it an honor to serve in CTSFW’s Admission Department. Here I get to continue on toward the goal I set out to accomplish when I left my home congregation, in pursuit of service in the office of the holy ministry, as I assist others in accomplishing that same goal. May our good and faithful Lord continue to bless the work He has called us to do, that our joy and suffering may increase as He continues to call more men and women to serve His Church, that the world may know the Gospel of Jesus Christ crucified for the forgiveness of sins. 🙏

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“I Have Not Regretted It”

Rebecca S. Ahlersmeyer



From a Little Village in Germany

For the Rev. Dr. Roland F. Ziegler, there wasn't a time in recollection when he wanted to pursue any career other than ministry. Born in the state of Baden-Württemberg, Germany, hailing from a little town of 150 people in the southwest called Abstetterhof, he just always knew that he wanted to be a pastor. When asked what sparked this desire, he answered, "It was a dream of my youth. I can't completely trace it. The pastor who confirmed me encouraged it. My parents encouraged it." While many people's dreams and ambitions may evolve or change over time, this was not the case for Ziegler. "It just didn't go away. It stayed. There was no doubt that I would pursue theology."

Education

He started the education that would enable this pursuit in 1985. He studied at the Universities of Tübingen and Erlangen before going on to the Lutheran Theological Seminary, Oberursel. The words he heard at seminary orientation further solidified his calling. "To be a pastor is the most beautiful occupation that you could have; and what a blessing to be somebody who helps people to be in this most beautiful office." He explained that the beauty lies in the fact that "you proclaim the Gospel; you

comfort people." A scholarship enabled him to become an exchange student during that time, and he had "a very positive experience" in the Seminary's little slice of the Midwest. Why Fort Wayne? "It's the Seminary—that's the attraction." He then served as a teaching assistant at the Lutheran Theological Seminary in Oberursel and graduated with his Master of Divinity.

Early Career to CTSFW

He served as a vicar in Berlin from 1995 to 1997 and as a pastor in Konstanz from 1997 to 2000, but kept in touch with CTSFW's Dr. David Scaer. It was around that latter period, during his time working as a pastor, that the Seminary expressed a desire to potentially have him join their faculty. He came back to the United States for an interview in January of 2000. He took a little time to decide, as he had not originally planned to stay in Fort Wayne. However, teaching was something he felt very inclined to do, and he officially came on board with CTSFW in September of 2000.

Interesting and Rewarding Work

He had much to say on the topic of what captures his interest and inspires his passion. "Pretty much everything I teach. I find it so interesting and stimulating. I am helping students understand theology,

the doctrine of Scripture, showing the relevance and significance of doctrines." As far as what is most rewarding to him as a professor, Dr. Ziegler said, "the teaching and interaction with students themselves—their questions—the work itself. The work is its own reward." Watching him teach a class, I had to say that these truths were apparent. For as reserved as Dr. Ziegler can be, his joy and enthusiasm for teaching is evident. "To teach future pastors is a wonderful thing to do. It's important to the Church and beyond—important and rewarding work."

Ziegler is also constantly reading, researching, and writing. A long-term research project of his is a volume on prolegomena, an introduction to dogmatics. "What is theology? What's the relation of theology to other academic disciplines? What are the implications of theology to how we overall see the world?" An interwoven part of the study makes "a connection to apologetics" in these questions. In the *Concordia Theological Quarterly*, he has also written on "Defining Humanity in the Lutheran Confessions and Lutheran Orthodoxy," which has implications to how we interact with culture today. "We cannot and do not want to escape the culture. We step back and judge it in the light of the Word of God."



Considering the Call?

There are many people who may be on the fence about going into the Seminary. “First, talk to your pastor. What does he think about it? How is God working in the story of your life?” Humans get many impulses, but if you get one toward the ministry, “evaluate it. Test it.” Dr. Ziegler also highly encouraged a visit to the Seminary campus, talking to as many people as possible, and really gathering a clear idea as to what it means to pursue the ministry. “It’s a big decision, obviously. Like any big decision you should be thoughtful, deliberate, seek the counsel of other Christians, and look at it from every angle.” The decision can be difficult, but the calling is ultimately a very rewarding one. “What do people find rewarding? Money? Prestige? People want a meaningful job. As a pastor you never have to ask, ‘what is it for?’ It’s about eternity, eternal life. All occupations have a place, all necessary, all wonderful. If you have the gifts to be a pastor, why not? If you are talented, if you are considering it, go for it. We’d love to have you.”

Let the Word of God Sustain You

His best advice to students heading out to be pastors or deaconesses could really apply to us all. “Continue to study

the Word of God. Read demanding books. Read more than the latest fad or article. On a personal level, speak the truth in love. It’s difficult sometimes. It’s necessary. Never lose the joy of the Gospel.” Dr. Ziegler’s identity as a true confessional Lutheran stands by grace alone, through faith alone, in Christ alone, according to Scripture alone, to God’s glory alone. “Hold on to the strength and the backbone that come from the Word of God—He sustains His holy people through His Word.”

Why CTSFW?

What makes this Seminary special? Getting to know students over the course of time in his work here, he has had the chance to see how their education has shaped them. “Certainly there is a growth in knowledge, maturity. Studying at the Seminary is an intense experience. Students discover things, not just intellectually, but as a whole person. Everyone brings their own questions—it helps them in self-reflection. Students change—it’s a part of growing, changing, and maturing.” He expressed gratitude for the supporters that have enabled the Seminary to “touch many churches around the world. It’s an international place. It’s interesting. It’s a great place to be.” He “gives thanks to the givers and thanks to God” for sustaining this

wonderful community. He joked that, being German, he can be somewhat formal and understate things, but smiled as he reflected on his decision to come to CTSFW, “I have not regretted it.”

The Rev. Dr. Roland F. Ziegler serves as the Robert D. Preus Professor of Systematic Theology and Confessional Lutheran Studies and Chairman of Systematic Theology.



Rebecca Ahlersmeyer (Rebecca.Ahlersmeyer@ctsfw.edu) serves as Communication Specialist at Concordia Theological Seminary, Fort Wayne.



Opening Celebrations of

OPENING SERVICE

Tuesday, September 8, 2020, marked the beginning of the 175th academic year for Concordia Theological Seminary, Fort Wayne.

This historic Opening Service also marked the debut of the 175th anniversary contest-winning hymn “Open Wide the Chapel Door” written by Katie Schuermann of Champaign, Illinois, and the installation of Admission Counselor Rev. Tyrel E. Bramwell. The Rev. Peter J. Brock, fourth vice president of the Indiana District, served as installer.

Bramwell is a 2014 graduate of CTSFW and recently served as pastor at St. Mark Lutheran Church in Ferndale, California. He is an author of a number of books and current host of KFYO’s Cross Defense. He is actively engaged in connecting, encouraging, and educating God’s people in today’s digital world. He and his wife, Jessica, have two children.

CTSFW President Dr. Lawrence R. Rast Jr. opened the academic year and served as preacher sharing these words during his sermon, “Entering our 175th year, we begin a season that is unlike any in our history. There are always differences in a community of our size, but this year we are internally strained as we seek a way forward together, in the face of profoundly different ideas on how best to respond to our situation—both with respect to health and within the political realm.”

President Rast then went on to address the first-year students, “Seminary will be a revelation for you all and it will change your witness. You will make new acquaintances and friends—some of whom will be with you through all your years of service. You will work with a remarkable faculty. I won’t call them fathers, rabbis, or instructors, but they will help theology unfold in ways you are only beginning to imagine. Finally, you’ll begin to know yourself more honestly as your short-comings are exposed, your eccentricities are magnified, and your unique gifts are made manifest. But in all this, [Christ], the true and faithful witness is at work forming you into His teaching, reaching, and caring servants.”

President Rast concluded the service with these comments to the community, “It is good to see you! ... The opportunity to gather together in the name of our Lord Christ is central to who we are as a Seminary and frames our life and our work together. God has graciously given us the opportunity to carry this out this day and into the future.”



1. CTSFW Faculty **2.** Students lining up for Opening Service
3. Rev. Peter Brock installs Rev. Tyrel E. Bramwell during Opening Service **4.** Miles Christi Recipients Dennis and Ann Ross

the 175th Academic Year!



INAUGURATION OF THE DEAN O. WENTHE CHAIR OF OLD TESTAMENT THEOLOGY

On Friday, September 11, 2020, faculty, staff, students, friends, and family gathered to celebrate the dedication of the Dean O. Wenthe Chair of Old Testament Theology.

The Rev. Dr. Dean O. Wenthe served as president of CTSFW from 1996–2011, as well as professor of exegetical theology. He currently serves as president of the Concordia University System. The homily by President Emeritus Wenthe captured the spirit of his scholarly legacy and the momentous occasion.

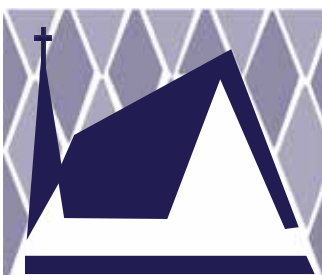
President Rast led the congregation in praying that God would “bless this professorial chair, and preserve those who occupy it, that through faithful teaching of the truth, it may be handed down to future generations of those who will serve in your Church, through Jesus Christ our Lord, Amen.”

Also celebrated during the service were the 2020 Miles Christi Award winners, who were recognized at the virtual commencement in May, but who were invited back for an in-person experience during this service. The Miles Christi Award has been created by the faculty of CTSFW in order to recognize and honor Lutheran laymen or laywomen who have glorified God through a contribution in some field of human endeavor and who have displayed the characteristics of good soldiers of Christ (2 Timothy 2:3).

Although Mr. and Mrs. Jack L. Barich were unable to attend, Mr. and Mrs. Timothy J. Sheldon and Dr. and Mrs. Dennis L. Ross were present to accept their honors.

In the afternoon of September 11, the newly-appointed Dean O. Wenthe Professor of Old Testament Theology, the Rev. Dr. Jeffrey Pulse, shared a lecture on “Shepherds and Shepherding in Scripture.” Dr. Pulse gave insight into Christ as our Good Shepherd explaining that although shepherds in the west herd their sheep from behind, sheep in Israel follow their shepherd, just as we follow our Shepherd.

Not only did the events of this day honor Wenthe, Pulse, and the Miles Christi Award recipients, it highlighted the dedicated and loving community that has surrounded CTSFW over many years. People spoke passionately about the Great Commission, their love of the Seminary’s mission, and the deep desire to be of service. We are so thankful for the great legacy of support that has enabled us to form servants in Jesus Christ who teach the faithful, reach the lost, and care for all for 175 years! Lord willing, with the continued partnership and dedication of our donors and the faithful service of teachers such as Drs. Wenthe and Pulse, we will “Make Known His Deeds!” for 175 years more and beyond. [📖](#)



CTSFW 175

Make Known His Deeds!

5. Dr. & Mrs. Dean O. Wenthe celebrated the chair inauguration with family. From left to right: son Joel Wenthe, grandsons Ethan and Jonathan Wenthe, Dr. and Mrs. Dean Wenthe with grandson Trevor Wenthe (front), and son Matthew Wenthe.

6. Miles Christi Recipients Timothy and Janet Sheldon **7.** The Rev. Dr. Jeffrey H. Pulse lectures in Sihler Auditorium.

The Second Annual Commencement of STM in Gothenburg

Naomichi Masaki



The Rev. Sveinung Eriksen, the Rev. Roberts Otters, and the Rev. Dr. Naomichi Masaki after commencement.

There has been another milestone in the Master of Sacred Theology (STM) in Gothenburg, a program CTSFW administers jointly with the Lutheran School of Theology in Gothenburg, Sweden (LSTG). We celebrated the second annual commencement on March 1, 2020, to graduate two more students. We give thanks to God that He continues to bless and grow this program.

The STM-Gothenburg officially started in November 2014 as a four year part-time program. The students' countries of origin have since grown to 11, mostly from northern Europe and Eurasia representing 12 Lutheran church bodies. In the past four years the average size of the class has been 12, about the upper limit for the graduate seminars.

Although the names of STM-Gothenburg graduates appear in CTSFW's annual commencement bulletin, we also started to conduct a graduation ceremony at LSTG so that the students may attend and celebrate with their families, colleagues, and friends. This year's graduates were the Rev. Roberts Otters of the Evangelical Lutheran Church of Latvia (ELCL) and the Rev. Sveinung Eriksen of the Mission Province of Sweden. Sveinung

has defended his thesis, entitled: "Carl F. Wisløff's Luther Reception of the Ten Commandments, Baptism, and the Lord's Supper." Both have done great work.

One of the fruits of this joint program is that our students and graduates are called to leadership positions in their home churches. For example, Otters received a position teaching as an adjunct professor at the Luther Academy in Latvia, a seminary of the ELCL. He has served as a guest professor at the Theological Institute in Koltushi near St. Petersburg, a seminary of the Evangelical Lutheran Church of Ingria in Russia (ELCIR). Otters was also recently called to serve as one of the deans of ELCL, an equivalent to district president of the LCMS. One of our students, the Rev. Ivan Laptev, was consecrated as bishop of ELCIR in

February. The list goes on.

"We are enriched indeed," said Bishop Hanss Martins Jensons of ELCL, who was invited to deliver the commencement speech. "The blessing of coming together in studying theology from several churches and cultures is already experienced. Also, we can see, both here and out in our churches, the blessing of cooperating in this program. "For example," Bishop continued, "The ELCL has several pastors involved in this STM Program. It is one of the good ways for us to lift up the theological level in our church. I believe it is a blessing that pastors can combine serving and studying. A good theological level helps in serving, and serving helps develop good theology and theologians. It is important to find ways for pastors to continue their studies in some way after they get their first degree, and this is a good program for that. So, let this program continue. The Evangelical Lutheran Church of Latvia finds this program important, and we intend to continue involving students in it." Bishop Jensons concluded his splendid speech with the Word of God from Ephesians 3:14–21, a "Prayer for Spiritual Strength."

As program director, I have nothing but profound gratitude for how the Lord is blessing and using this joint effort. Please consider financially supporting us through the Bo Giertz Fund at CTSFW by contacting our Advancement Office. Your gifts have eternal value around the world. 🙏

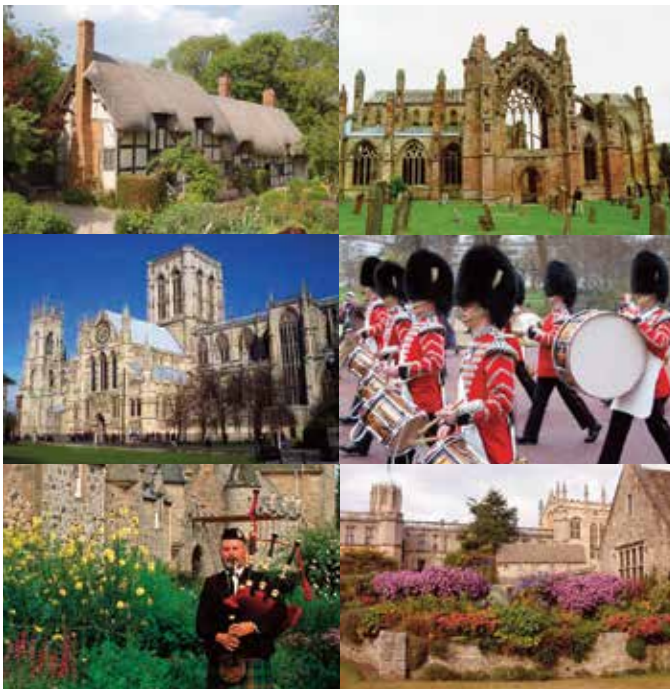
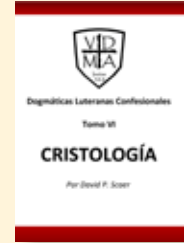
The Rev. Dr. Naomichi Masaki (Naomichi.Masaki@ctsfw.edu) serves as Professor of Systematic Theology, Director of the Master of Sacred Theology Program, and Director of the Doctor of Philosophy in Theological Studies Program at Concordia Theological Seminary, Fort Wayne, Indiana.

Faculty in Print

The Rev. Prof. John T. Pless, assistant professor of pastoral ministry and missions at CTSFW, has co-authored *Faith in the Shadow of a Pandemic* (Concordia Publishing House 2020) with the Rev. Dr. Jacob A. Corzine (CTSFW 2008). In this book, the authors provide encouragement through Scripture and the teachings of Martin Luther, as well as their own experiences, in order to share that God is with us in all situations—including the current pandemic.

The Rev. Dr. David P. Scaer, the David P. Scaer Professor of Biblical and Systematic Theology at CTSFW, has a new book in print. His book, *Christology (Confessional Lutheran Dogmatics series, Vol. 6)*, a book on the study of Christology from a Lutheran perspective, is now available in a Spanish translation.

The Rev. Dr. Benjamin T. G. Mayes, assistant professor and chairman of historical theology and assistant editor of *Concordia Theological Quarterly* at CTSFW, has edited *On the Resurrection of the Dead and On the Last Judgment*, published by Concordia Publishing House in 2020. This volume contains selections from the eighth and ninth volumes of Johann Gerhard's *Theological Commonplaces*, originally published in 1621 and 1622, respectively.



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Sowing and Growing for the Future

Paul G. Hopkins

The LORD will open to you his good treasury, the heavens, to give the rain to your land in its season and to bless the work of your hands. Deut. 28:12a

In late August 2003, my wife and I traveled from Chicago to my vicarage congregation, St. Mark Lutheran Church in Ruskin, Nebraska. On the way, we passed field after field of corn and sorghum that would soon be ready for harvest. The coming year in the rural community would prove to be a great learning experience for someone from the city.

In September, the spring crop cycle comes to the end of its season in south central Nebraska. Throughout the growing season, farmers work together with family and co-workers to prepare the soil, plant the seed, apply herbicides, and irrigate if needed. At the time of harvest, the grain elevator becomes a hive of activity. The Broken Spoke restaurant becomes the place to gather for good food and conversation about this year's yields.

I began my year of vicarage during the long green growing season of Pentecost. My supervising pastor was the late Rev. Paul Albrecht, and I learned much from him. Pastor, vicar, and congregation worked together to serve the Lord and share the Gospel at St. Mark and in Ruskin. The year would unfold in much the same way as the farm cycle of sowing and growing.

Each week pastors sow the seeds of God's Word into the hearts of God's people. The Lord nourishes His people with His Holy Supper. Our Lord brings growth during the seasons of life: birth, Holy Baptism, confirmation, graduation, marriage, work, and yes, even in the walk through the valley of the shadow of death.




Concordia Theological Seminary, Fort Wayne (CTSFW), have been forming men to be pastors for 175 years. We begin this year knowing that the Lord gives the growth (1 Cor. 3:6). We focus this year on the theme from Psalm 105:1: *"Make Known His Deeds!"*

The planning and preparation needed to form servants in Jesus Christ has never been more challenging. Our students see firsthand how the pandemic has limited many aspects of the Church's ministry. Our students observe how pastors and congregations remain faithful to God's Word amid an increasingly secularized society.

Even with these challenges, the Lord of the Church continues to sow His Word through His servants. He has provided for His people in the past. He provides for us today. He will provide for His Church in the future. The preparation of men to be pastors and women to be deaconesses at CTSFW will benefit the Church for generations to come.

One of the ways CTSFW receives support in sowing and growing is through our endowment funds. As God's faithful people have been blessed with good harvests in their own lives, they establish endowment funds. The principal in the fund is preserved, and the income is used to serve the mission of CTSFW.

For example, two of our endowment funds that provide money for tuition aid are open to receive gifts of any amount. They are the General Endowment Fund and the C.F.W. Walther Student Aid Endowment.

Please prayerfully consider sowing a gift from your bountiful harvest into an endowment fund that you establish or into one that is now in place. We in the Advancement Office will be happy to help you. Together we will *"Make Known His Deeds!"* 

*The Rev. Paul G. Hopkins
(Paul.Hopkins@ctsfw.edu)
serves as an Advancement
Officer at Concordia
Theological Seminary,
Fort Wayne, Indiana.*



LCMS Chaplains “Make Known His Deeds!” Around the World

Carolyn S. Brinkley

Our Church is indeed blessed by faithful, courageous pastors who don the uniform of the Armed Forces as Chaplains. They leave home, family, congregations, comfort, and safety to be the presence of Christ in their important Word and Sacrament ministry to those who defend us around the world. Chaplain Charles Mallie gives insights into his daily ministry aboard the USS Nimitz:

I head to the Chapel for “5 & 5.” It is five minutes of prayer and five minutes of inspiration; a time to pray for Sailors and Marines, hear their concerns, and deliver an offering of the Word for strength and encouragement. Nine Sailors show up. Good questions about the balance between God’s mercy and His justice as well as questions about their sin and forgiveness. None are Lutheran. I talk about real forgiveness for real sinners who really sin. I see hope. I see faith. I read from Luther. I talk about Law/Gospel. All in 10 minutes.

Afterwards I run across the ship and up six ladder wells. On the way to my office I pass by lots of Sailors and Marines. Most smile when they see me; it’s evident even behind the COVID masks we wear everywhere. High fives and fist bumps with one Sailor, saying, “Give ‘em heaven Chaps.” It’s funny, but it’s also awesome that my crew knows exactly why I’m here—to bring the gifts of heaven to them.

Later the air crew comes in, gives us a safety brief, and we walk across the 130 degree heat of the flight deck to board our “holy helo,” a MH60R. Minutes later we lift off and make our way to the USS Princeton for the Divine Service. Ten LCMS members attend. Afterwards the CMC (Command Master Chief) says, “I feel like I really went to church today, Chaps, thanks.” I say, “I’m honored to serve you. God bless you.” Everyone goes back to work, but the XO (Executive Officer) hangs back. He mentions how grateful he is that he could commune.

Back on the Nimitz, I’m off to teach. I’m in week eight of an apologetics class that should have lasted five weeks. But with a packed house and questions and discussion that doesn’t seem to want to end, I’ll capitalize on the opportunity. Tonight’s class focuses on two questions: “Are there errors in the Bible?” and “Morality: is being good, good enough?” Once again, it’s a packed house. Lecture only goes for about 35 minutes. Discussion follows. 120 minutes later I’m begging forgiveness for cutting it “short” ... I have to go to bed; I wake up in six hours.

The work I’ve been given to do by our Lord has been made easier by the support from the CTSFW Military Project and Synod’s Ministry to the Armed Forces. From books to music, catechisms to cards of encouragement, I have never been in want for very much. Even the altar ware set... who could imagine? It is used every Sunday to deliver the body and blood of our Savior into the Lutheran’s aboard who hunger and thirst for righteousness. I boast that no other RO (religious organization) supports their chaplains the way the LCMS supports us. We are so blessed to be surrounded by prayer and tangible support that helps in every way possible to make this ministry an absolute joy.



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 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) serves as Military Project Coordinator at Concordia Theological Seminary, Fort Wayne, Indiana.





Give Thanks

Ronald M. Garwood



There is a wonderful account of this recorded in Luke 17:11-16. Ten lepers begged Jesus for healing, and all 10 were healed as they did what Jesus told them to do. Yet only one came back to Jesus and fell down before Him and gave Him thanks. This man was truly thankful for his cleansing, for having his life back. In Psalm 105:1, the psalmist, by the inspiration of God, urges the reader to, “give thanks to the Lord.” Most of the verses that follow reiterate all the blessings the people of Israel had experienced from the Lord, for which they should give thanks. As you consider your life as a Christian, what is your history of blessings for which you give thanks to the Lord?

Psalm 105 is a call for the people to give thanks for all that God had done for them in fulfilling His promise to Abraham, to make of him a great nation, the nation that was Israel. We rejoice that the wonderful promise to Abraham—that “in you all the families of the earth shall be blessed” (**Genesis 12:3b**)—has also been fulfilled in Jesus, the very Son of God, who came to be the Savior of the world. Jesus is the only Savior from sin (**Acts 4:12**). How does Jesus save you from sin?

Leprosy was a terrible disease at the time of Jesus’ earthly ministry. People suffering from leprosy were forced to live apart from other people. If out of their compound and around other people, they were required to practice severe social distancing. Lepers were considered as already dead. Consequently, to be healed from leprosy was cause for great joy and thanksgiving.

Jesus lived a perfect life and had no sin of His own, but He was made to be sin on our behalf (**2 Corinthians 5:21**). On the cross, Jesus paid the penalty for the sin of the world. In His resurrection, God pronounced the sin of the world forgiven (**Romans 4:25**). So Christians are now the true children of Abraham (**Galatians 3:7**). By the grace of God,

on account of Jesus, through faith, we are now the children of God, His Church, “a chosen race, a royal priesthood, a holy nation, a people for his own possession,” (1 Peter 2:9a). As a Christian you are a member of His Church by His working in and through Jesus, and you receive blessings from God regularly through the Church. What are some of those blessings?

We Christians, who have been set free from the guilt of our leprosy of sin, should indeed “give thanks to the Lord;” and “call upon his name;” (Psalm 105:1). Prayer is a form of calling on the name of the Lord, and we are commanded as Christians to pray often and in thanksgiving (1 Thessalonians 5:16-18). How often do you pray thanksgiving to the Lord? For what do you thank Him?

Those questions may seem easy to answer, but I encourage you to give some deep thought to your answers. Are you thankful for the Church, of which the Lord has made you a member by His grace on account of Jesus, through faith worked in you by the Holy Spirit? Are you thankful for the ministry of God that you receive through the Church? Through your pastor God brings you His Word and Sacraments on a regular basis in and through the Church. Pastors, servants of the Word of God, are gifts of God to the Church (Ephesians 4:11), proclaiming the awesome deeds of God (Psalm 105:1). What are some of the things your pastor, as a representative of Christ, does to serve you in your congregation?

God moved your congregation to call a trained and God-blessed man to be your pastor. And the qualified man (1 Timothy 3:1-7) who is your pastor was trained and formed in and through seminary education which is required by our Lutheran Church—Missouri Synod. Talk with your pastor about his seminary education. What was his seminary training like? What were the requirements for his graduation and certification as a man ready for a call and ordination?

How often do we give thanks to God for our seminaries and the faithful training that our pastors receive there? How often do we give thanks for the professors, administrators, and staff who serve us in and through our seminaries? How often do we give gifts of support to our seminaries for the essential work they do in preparing pastors to serve us with God’s good gifts?

“Oh give thanks to the Lord; call upon his name; make known his deed among the peoples!” 🏰

The Rev. Dr. Ronald M. Garwood (drgandb@aol.com) serves as Assistant Pastor of Christ the King Lutheran Church in Cody, Wyoming, and also serves as Chairman of the Board of Regents of Concordia Theological Seminary, Fort Wayne, Indiana.



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