



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

Winter 2019, Volume Twenty-Three, Number Four



**The Lord's Supper as  
Pastoral Care for the  
Newly Grieving**

By Arthur A. Just Jr.

**Today or the Last Day? Both!**

By Roger A. Peters

**What in Heaven Is Going On?**

By Charles A. Gieschen

# FROM THE PRESIDENT



*This is how one should regard us, as servants of Christ and stewards of the mysteries of God.*  
1 Corinthians 4:1

**T**his statement by Paul captures the heart of what it means to be a pastor. The men God calls to be pastors are not only servants but stewards of His mysteries. Thinking about all that that means can almost overwhelm one—until we remember that God also prepares those He calls.

When men first consider whether they are being called to the Office of Holy Ministry, they often find themselves echoing the ancient question of our forefathers. They are in the company of Moses and David, Jacob and Isaiah, John the Baptizer and the apostle Paul: Who am I, Lord? Am I worthy?

No! At least not in and of ourselves. Nevertheless, God uses poor sinners. He knows we all have feet of clay. But in His mercy He gives honor to the honorless. He knows His servants and declares His stewards worthy of His calling. Washed in the blood of the Lamb who was slain, we are worthy. And so, the answer is also: Yes! Even now we have the assurance that we share in the present, heavenly reality with angels and archangels and all the hosts of heaven, singing a new song of Christ Jesus who is worthy for us.

These are truly mysteries. Here, in the midst of Advent, we prepare for the King who comes in humility, incarnate God in the womb of a virgin. We wait in anticipation for the redeemer who lays down His life only to take it up again. We receive the body and blood of Christ at the altar where we gather with all the company of heaven, offered to us by the stewards God has called to the pastoral office. We live in this mystery: we are sinner and saint. Worthy and unworthy. We run a race that is already won.

We here at CTSFW are honored to serve the Church and minister to His people by forming servants in Jesus Christ who then teach the

faithful, reach the lost, and care for all. In this and all seasons we ask that you pray for the laborers who will soon enter the Lord's harvest field.

*Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in Christ's afflictions for the sake of his body, that is, the church, of which I became a minister according to the stewardship from God that was given to me for you, to make the word of God fully known, the mystery hidden for ages and generations but now revealed to his saints. To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. For this I toil, struggling with all his energy that he powerfully works within me.*

Colossians 1:24–29

In Christ's service,

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

Cover: *Call for War* by Elena Eros. This artwork is part of the *With Angels and Archangels Art Exhibit* of the Good Shepherd Institute. This exhibit can be viewed in The Wayne and Barbara Kroemer Library on the campus of Concordia Theological Seminary now through January 2020.

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## For the Life of the World

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

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# The Lord's Supper as Pastoral Care for the Newly Grieving

Arthur A. Just Jr.

The theological education I received at CTSFW in the late 1970s was excellent, but the one thing they could not teach me at the Seminary was how much people suffered and how much they grieved at the loss of a loved one. In my first parish, I ministered to my family after a tragic death and to the saints in our congregation who suffered from a death in their family. I learned to interpret people's suffering and grief through the sufferings of Christ.

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**This much I know is true: entering the suffering and grief of others, helping them to carry their sorrow in a way that reflects the truth of the Gospel, comes from walking alongside people and bearing witness to them of the hope we have in Christ.**

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This much I know is true: entering the suffering and grief of others, helping them to carry their sorrow in a way that reflects the truth of the Gospel, comes from walking alongside people and bearing witness to them of the hope we have in Christ. Those who grieve long to be with their loved ones, whose absence fills their empty house with loneliness. They feel hopeless about a future without father or mother, wife or husband, or, perhaps worst of all, the pain of a future without a young child who was tragically snatched from them by death.

In ministering to a young family whose thirteen-year-old son was diagnosed with an aggressive cancer, I learned the hard way what to say and what not to say to grieving parents. During his surgeries and treatments I helped them endure his sufferings and theirs, speaking to them about how their son was participating in Christ's sufferings through the Lord's Supper. This young boy seemed to understand this better than his parents. He came to long for Holy Communion, receiving it with tears of joy, knowing his suffering body was now eating

and drinking the body and blood of Christ who suffered for him. When I called Holy Communion the medicine of immortality, he understood this better than I. As death drew near, he wanted only to see his parents and me, and he wanted the healing he felt from the Lord's Supper every day, knowing he was going to die soon.

After his death, I accompanied his parents to the funeral home and watched them dissolve in grief as they picked out a casket for their young son. Only as I embraced them in that room full of caskets did I learn that they had never been to a funeral home or a funeral service. During those first days after their son's death, they sleepwalked through the whole ordeal, lost and unsure how to deal with the pain or numbness they were feeling. They did not even know how to describe the grief and emptiness they were experiencing.

At the funeral, I preached a sermon that proclaimed that their young son was with Christ, that his suffering was over, that he was at peace. I described how Christ's suffering had been a comfort to their son,



John Hrehov, "Heaven on Earth," 41" x 29," Oil on Linen on Panel, 2012, Collection: St. Paul's Evangelical Lutheran Church, Fort Wayne, IN.

especially toward the end of his life and as he participated in Christ's suffering through his reception of the body and blood of Christ who suffered and died for him. Now they could look forward to the resurrection of the body when they would see their son again, who would rise with his body; the same body they knew but now made new, a body that had overcome suffering by its communion with the suffering and resurrected body of Jesus.

After the funeral, his father came to me to thank me for all that I had done for them over the many months we spent together during his son's illness up until the moment he died. But then he spoke words to me no pastor ever wants to hear: that my sermon gave him no comfort because his son should not be with Christ but should be here, with him, playing baseball, laughing, studying, and preparing for the great future that lay before him. He was not angry, just enormously sad at the unfairness of it all. As I listened to his hard words, I did not know what to say, because he was right—it was not fair. His son should be here now and not in some eternal life that had no concrete meaning to him on this day of his young son's funeral.

I remember leaving for home, devastated by his words. To this day I'm not sure what led me to go back to him and say what I said. But it was the day that I discovered the angels and archangels and all the company of heaven that has shaped my ministry and my teaching for the last 38 years.

Your son, I said to him, is with Christ. And wherever Christ is, there is heaven with angels and archangels and *all the company of heaven*. I tried to explain to him the meaning of that part of the liturgy, though I myself was only beginning to grasp its full meaning for the first time. His son was now with Christ. When we gather together in our worship here below in Holy Communion with the flesh of Jesus in our liturgy, Christ is present, and with Him are the angels and archangels and all the company of heaven—including his son.

I encouraged him to come to worship the next Sunday, to sing the Sanctus with the saints in our congregation as our voices joined the heavenly choir above.

To kneel at the altar and to receive the body and blood of Christ and, in doing so, be joined to heaven here on earth with Christ and all the saints. The worship of the Lamb in heaven revolves around the same Christ we worship in our church's liturgy. Heaven and earth are not separated by an iron curtain. Both worship the Lamb who was slain and raised again.

Those grieving parents came to church that first Sunday after their son's death. They received Holy Communion with many tears, but they were not alone in crying tears of grief. The entire congregation was caught up in grief, seeing them kneel and receive Christ's body and blood. As this young father hugged me after the service, he said that, in receiving Holy Communion with Christ and the heavenly community of saints and angels, he felt comfort for the first time since he knew that he would lose his son. His son was with Christ, and Christ was here today with all the saints. This, he said, gave him a peace that passes all understanding.

His words were the sweetest words a pastor could hear.

Over the last 38 years, I have shared this story in many congregations. People always come to me afterwards to say they never knew that about Holy Communion. It was the most wonderful good news they could possibly hear, giving them great comfort in the midst of their own grief over the loss of a loved one.

Today, we look forward to that day when our worship and the worship of the angels will merge as the suffering Church joins the Church triumphant at the marriage feast of the Lamb in His kingdom that knows no end. But as we wait, we remember that even now the feast is ongoing, with angels and archangels and all the company of heaven. 🏰

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**When we gather together in our worship here below in Holy Communion with the flesh of Jesus in our liturgy, Christ is present, and with Him are the angels and archangels and all the company of heaven.**

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# Today or the Last Day? **BOTH!**

## From Better to Best: Resolving the Tension between Today and the Last Day

Roger A. Peters



The Adoration of the Mystic Lamb (Copy of The Ghent Altarpiece). Staatliche Museen, Berlin. Coxie (Coxie), Michiel.

**W**hen faced with death—whether it be the loss of a loved one or the eventual future end of this life—Christians naturally gravitate toward the words of Christ as a source of both comfort and hope. This is precisely what Christians should do, and this is part of the reason Jesus gave us His Word. That Word of God creates faith, and it sustains us in faith and in hope.

Sometimes, however, our fallen, sinful nature can hinder our understanding of Scripture and become a source of confusion rather than hope. Sadly, one of the times this often happens is when we are faced with

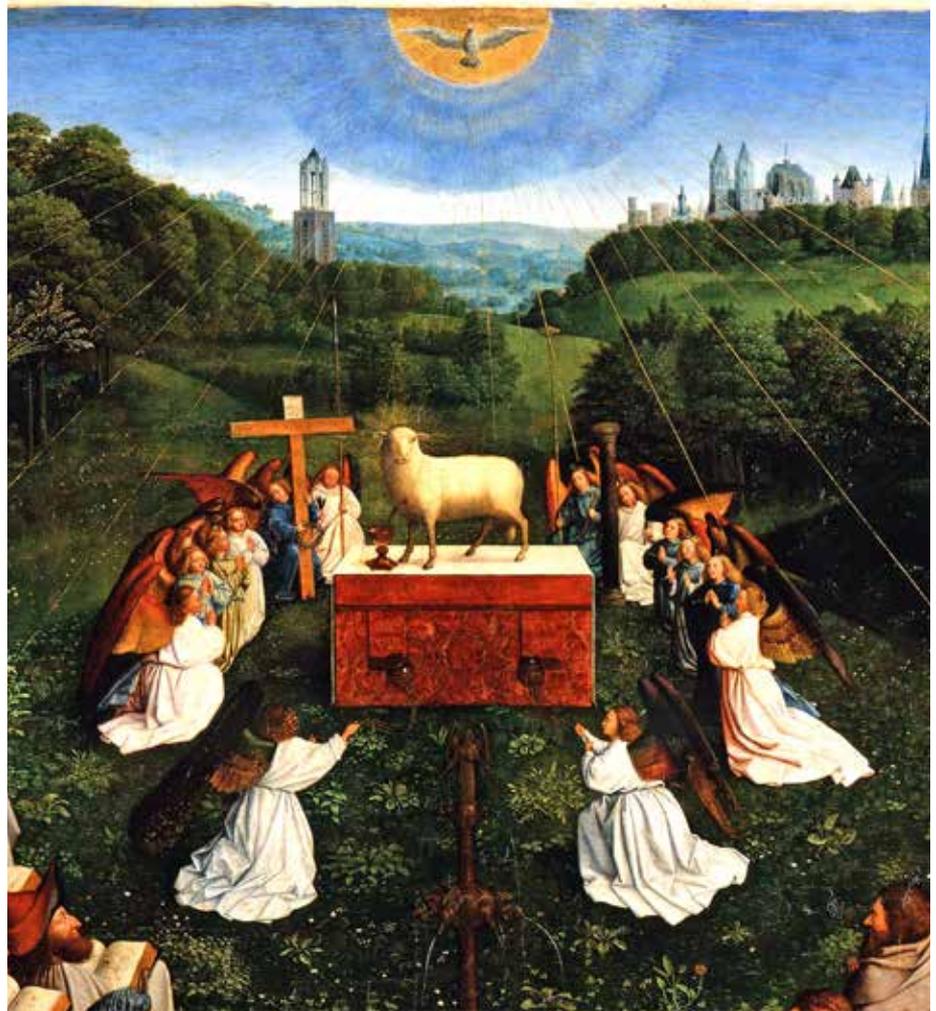
death. But with some reflection on God's Word, we can once again find comfort where there was confusion and the hope to overcome our struggles.

A primary source of confusion for many people is the simple question:

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**While Jesus' words may seem to be contradictory at worst or rife with tension at best, careful examination of Scripture reveals to us that these words are not contradictory but complementary. It is not an either/or situation, but in reality is more of a both/and situation. To put another way, when we die we go from this life to better, and then, on the last day, we get to best! When we see it this way, all that is left for us is comfort.**

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What happens to us when we die? We can see where this comes from in the apparent tension between two statements Jesus makes in the Gospel accounts. To the thief on the cross, Jesus says, “Truly, I say to you, today you will be with me in paradise” (Luke 23:43). On the other hand, Jesus says in His bread of life discourse in John 6:40, “For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.” So which is it? Is it today or the last day? Do we experience the joys of paradise today—that is, at the time of death—or must we wait in some unconscious state until the last day when we will all be raised?

While Jesus' words may seem to be contradictory at worst or rife with tension at best, careful examination of Scripture reveals to us that these words are not contradictory but

complementary. It is not an either/or situation, but in reality is more of a both/and situation. To put another way, when we die we go from this life to better, and then, on the last day, we get to best! When we see it this way, all that is left for us is comfort.

God cannot contradict Himself. When Jesus says, “Today you will be with me in paradise,” we can firmly believe what He says with all the confidence of our faith. For the thief who was crucified with Jesus, “Today” was a literal statement. He entered into paradise that very day. It is also a literal statement for those faithful Christians who have gone before us. They are indeed in the same paradise as that repentant thief today. For those of us who still await the glory of the Lord, we can be confident that the “Today” of Luke 23:43 is whatever day this life comes to an end. This is true for us and all faithful Christians near death.

What is paradise and what is it like? It's tempting for us to focus just on that word and let our imaginations wander, but we can't forget the two little words Jesus says just before: "with me." To be with Jesus is to be in paradise. In descriptions of paradise, nothing else matters but that we will be with Jesus. St. Paul describes being with Christ as "far better" than to remain in the flesh (Phil. 1:23). Thus, at the end of this life, we enter into paradise where we are with Jesus, and so we go from this life to far better.

This is not a state of sleep or of unconsciousness. Our loved ones who are with Jesus in paradise are aware that they are with Jesus. So will we be. While it is true that Paul does use the language of "falling asleep" to describe death (1 Cor. 15:6, 18, 20; 1 Thess. 4:13ff.), and "sleeping" to describe faithful Christians who have already died (Eph. 5:14; 1 Thess. 5:10), this is not a description of the believer's soul after death. On the contrary, it is a description of the body. To the outside observer, the body appears to be asleep, and much like the body of one who sleeps, this body will rise again in glory on the last day. Bodily death, like sleep, is temporary. This is therefore an accurate description of the bodies of deceased Christians, though the soul of the Christian is with Jesus in paradise already.

But if our loved ones are already with Christ in paradise, what do we have to look forward to on the last day? Well, this is where we go from better to best. Jesus promises, "Today you will be with me in paradise," but Jesus and the New Testament overwhelmingly point Christians forward to the last day and to the resurrection of the body as the ultimate fulfillment of all God's promises for His people. To be with Christ in paradise is better by far than this earthly life, but the work of God is not yet complete. This is something we look forward to. Paul confidently declares to the Philippians, "And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ" (Phil. 1:6). This good work that the Lord has begun in us is our sanctification, which is begun in Baptism and brought to completion in resurrection.

Revelation, the final book of the New Testament, provides a wonderful, beautiful picture of the resurrection when God will finish everything that He has begun. Chapter 21 presents the image of a new heaven and a new earth and the new Jerusalem coming down out of heaven from God (Rev. 21:1-2). It is here that the Lord proclaims, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away" (Rev. 21:3-4).

In the next chapter, God's people are described as serving Him and worshiping Him, with the promise that "They will see his face, and his name will be on their foreheads" (Rev. 22:4). To be with God and see His face is the highest good any human could ever experience, for God Himself is the source of all goodness, peace, and joy. This is precisely what we have to look forward to. This is the reality which Jesus comes to usher in, where God will be all in all (1 Cor. 15:28). It is here where we go from better to best!

So which is it? Today or the last day? As we can see from Scripture, the answer is not one or the other but both! There is no real tension between these two. Today, or whenever we die, we will be with Christ in paradise. On the last day our bodies will be raised, and we will live with God and see His face. When this life comes to an end, we go to a place that is much better. On the last day, we go to the place that is the best. This is what God has planned for all His people. This is our comfort and hope. 🏔️

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Information Services at  
Concordia Theological  
Seminary, Fort Wayne.*



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# What in Heaven Is Going On?

## Insights from the Book of Revelation

Charles A. Gieschen

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**Why are we given these amazing glimpses into the reality of heaven, of what it is like now (Rev. 4:1-5:14) and what it will be like after Christ's glorious return (Rev. 7:9-17 and 21:1-22:5)? Because sin and death cause much pain and many tears. The depiction in Revelation 4-5 reminds us that we already now share in this heavenly reality. We worship the Lamb with angels and archangels as we sing "Holy, Holy, Holy," and receive His true body and blood in the Lord's Supper.**

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**W**e can see, feel, smell, touch, and taste what is going on here on earth, but how do Christians know what is going on in heaven? Twenty-twenty vision and sensitive hearing do not help us at all to see and hear the mysteries of heaven. As in most spiritual matters, we are completely dependent on God revealing the mysteries of heaven to us through those who wrote the prophetic and apostolic Scriptures by inspiration of the Holy Spirit. And when it comes to heaven, one of the most significant writings that reveals the mysteries of heaven is the Book of Revelation. As with a few of the Old Testament prophets (i.e., Ezekiel, Daniel, and Zechariah), God gave John *visionary* prophecy so that he could see and hear a part of reality that is usually never seen or heard prior to our physical death and eventual resurrection; namely, what we typically call "heaven." The accessibility of heaven to John and us is wonderfully depicted in Revelation as "a door standing open in heaven!" (Rev. 4:1).

So what in heaven is going on with all the angels, saints, and God Himself? The book of Revelation offers three very significant glimpses into heaven. The first and most important is found in chapters 4-5, which is a vision of the ultimate mystery: the presence of God on the divine throne in heaven. Unlike

the challenges among the seven churches *on earth* detailed in Revelation 2-3 or the devastation *on earth* depicted in the three cycles of seven that follow in chapters 6-16, John sees a perfectly ordered and triumphal reality *in heaven*. He sees the unique throne of God with the Father present on the throne, even



THE ADORATION OF THE LAMB, FROM THE APOCALYPSE SERIES. ARTIST: ALBRECHT DÜRER (GERMAN, NUREMBERG 1471-1528 NUREMBERG). DATE: N.D.. MUSEUM: METROPOLITAN MUSEUM OF ART, NEW YORK, USA

though no physical form of the Father is seen. He is said to have “the appearance of jasper and carnelian” (Rev. 4:3). This fits with what Jesus taught in John 6:46, that no one has seen the Father except the Son. John also sees 24 elders around the throne, who function as both priests and kings who serve God and reign with Him. He also sees and hears the four living creatures who never cease to sing, “Holy, Holy, Holy,” to God as they mark out the perimeter of the divine throne.

The most important part of this scene, however, is the Lamb in the midst of the throne (5:6-12). Here we actually see the mystery of the one God: Jesus in the physical form of a slaughtered lamb, standing with seven horns and seven eyes. Why such a depiction of Jesus? Each one of these details communicates a profound and powerful portrait about who Jesus is and what He has done. The slaughtered lamb emphasizes His true humanity and death for sin on Passover. His standing communicates His resurrection victory. One horn is a symbol of power, so His seven horns depict His omnipotence as true God. His seven eyes tell of His union with the Holy Spirit and His divine omniscience. The same type of worship given to the Father by the 24 elders and four living creatures is now given to the Son who is the Lamb, showing their oneness as the God of Israel. Although the earlier praise given to the Father is based upon His work of creation (Rev. 4:11), the praise given to the Lamb is due to His work of redemption: “You were slain, and by your blood you ransomed people for God from every tribe and language and people and nation” (Rev. 5:9). The overwhelming focus of this vision of heaven is that Christ’s victory and reign are a present and ongoing reality until His return in glory.

The second significant glimpse into heaven comes in Revelation 7:9-17. Those hearing or reading this book have just witnessed the opening of six of the seven seals with rather frightful results on earth (Rev. 6:1-7) and then are given a comforting preview of their future as the Church triumphant in resurrected glory. Through John’s record, we see “a great multitude that no one could number,” who have bodies clothed in white robes, hands that hold palm branches, and voices that sing out loudly in praise to God (Rev. 7:9-10). Why are they resurrected and living to all eternity? Because of the slaughtered and standing Lamb: “They have washed their robes and made them white in the blood of the Lamb”

(Rev. 7:14). The devastating effects of the fall have been undone in this scene: there will be no more hunger, thirst, sunburn, or tears! The irony is that the *Lamb* will also be our *shepherd* for eternity (Rev. 7:17).

The third significant glimpse into heaven comes in Revelation 21-22, at the conclusion of the visionary prophecy that John was given. This scene depicts the result of Christ’s return on the last day for all those who are in Christ: “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away” (Rev. 21:3-4). Then there is an elaborate depiction of the New Jerusalem as a city with 12 gates (representing the 12 tribes of Israel), 12 foundations (representing the 12 apostles), and adorned with various precious jewels and gold to show its priceless worth (Rev. 21:9-27). The Lord God and the Lamb will be present in this city and we will see His face; there is no need for a temple. It will be a restored Eden with a river of the water of life flowing and the tree of life providing different fruit for every month (Rev. 22:1-4).

Why are we given these amazing glimpses into the reality of heaven, of what it is like now (Rev. 4:1-5:14) and what it will be like after Christ’s glorious return (Rev. 7:9-17 and 21:1-22:5)? Because sin and death cause much pain and many tears. The depiction in Revelation 4-5 reminds us that we already now share in this heavenly reality. We worship the Lamb with angels and archangels as we sing “Holy, Holy, Holy,” and receive His true body and blood in the Lord’s Supper. Heaven is not an up there and future reality, it is a present and accessible reality that we participate in through worship. Revelation 7 and 21-22 remind us of our glorious resurrected future without any more tears because the Lamb was slaughtered for our sin, has been raised, and is victorious. This sure and certain future of resurrected bodies and restored creation is a source of comfort and hope during our earthly journey. Knowing what the future holds, we confidently pray, “Come, Lord Jesus!” (Rev. 22:20). 🏔️

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# What Does This MEAN?

## Stewards of the Mysteries of God

Todd A. Peperkorn

“This is how one should regard us, as servants of Christ and stewards of the mysteries of God.” (1 Corinthians 4:1)

As a pastor, I like to think of myself as a bringer of joy and hope to people’s lives. That is what being a steward of the mysteries means for me as I reflect on 20 years of pastoral ministry.

Our world has a remarkable way of sucking the joy right out of life. Social media, whatever the disaster is on the news, and the brokenness of life under the cross weighs us down. And the one thing that a secularized world lacks is hope. Hope means there is a future. Hope means knowing that no matter how dark things look at the time, we are going *through* the valley of the shadow of death. It is the journey, not the destination. But with no God, no cross, no empty tomb, there is no hope. There can only be more of the same, a continuation of life where we never see things as changing.

This is where the mysteries come in.

Christ and His Sacraments are a mystery. The Gospel is a mystery. You can look at it, examine it, view it from every angle and think you understand it all, but you can’t. It is a gift to be extolled, not a frog to be dissected. By giving people the mystery of the Gospel, and by holding up the mystery of how God works in His holy Sacraments, we, as pastors, bring hope.

Now to be sure, a part of the work of the steward is to help the people get ready to receive the gifts of God in Christ Jesus. We are servants who preach the whole counsel of God, who rightly divide Law and Gospel, and who bring people to repentance and faith. But we do this in order that they

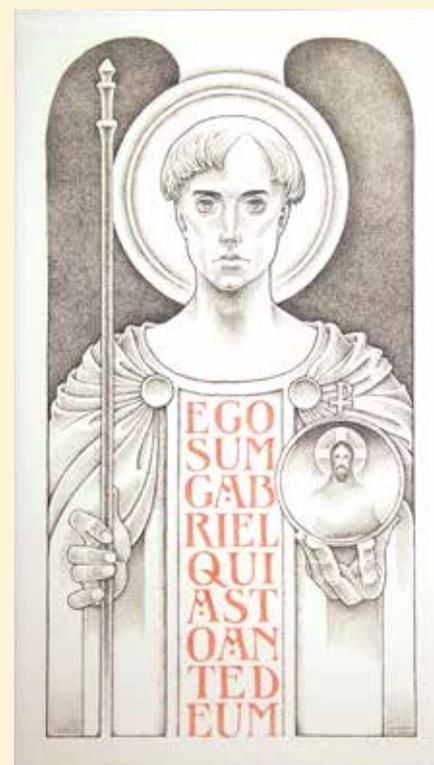
might have hope in the God who loves them and who sent His Son to die so that they might live in Him.

I suppose one could argue that as pastors we have lost our privileged status in society, and that no one listens to us anymore. Perhaps. On the other hand, it is always the Word and the mystery of the Gospel that creates and sustains faith in the first place. If we think of ourselves more as stewards of the mysteries and servants of Christ and less as the wise Buddha up on the mountain handing down wisdom, perhaps we can get out of the way a little more, and the mystery of Christ can shine forth.

Today’s world needs pastors who will be bringers of joy and hope to a despairing and hopeless world. What a gift it is, to be a steward of the mysteries of God!

“I wait for the LORD, my soul waits, and in his word I hope.”  
(Ps. 130:5) ▲

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# Called to SERVE

# Vicar Cory Kr



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

I am the middle child of three children, born to an LCMS pastor. I attended parochial grade school at Rochester Central Lutheran School (Rochester, Minnesota) and Trinity Lone Oak Lutheran School (Eagan, Minnesota). I experienced firsthand the joys and difficulties that accompany moving to a new call with a father whose vocation is pastor. I graduated high school from Concordia Academy Roseville and went on to study at Concordia University Wisconsin (CUW). While at CUW, I met my wife Tori and we were married in the fall of 2016. I began my studies at CTSFW in the summer of 2017, and we welcomed our firstborn son Isaiah in the spring of 2019. Our family currently is enjoying our time on my vicarage assignment at Trinity Lutheran Church in Hampton, Iowa.

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

Trinity Lone Oak Lutheran Church in Eagan, Minnesota.

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

Since my baptism at Zion Lutheran Church in Aniwa, Wisconsin, on July 3, 1994.

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

Concordia University Wisconsin with a BA in Christian Thought.

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

Following my graduation from Concordia University Wisconsin, I worked in two warehouses to help pay down my student debt before starting seminary.

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

My father has been the greatest influence in encouraging my route to seminary. His faithfulness to the Word of God in times of trouble and his compassionate heart in caring for the flock of Christ serve as a great example to me.

Before deciding to pursue a seminary education, numerous people encouraged me to become a pastor. Lutheran school teachers, parishioners of various congregations, family members, and friends all helped me recognize my God-given abilities along the way to seminary. Eventually their voices played a large part in cultivating the desire in me to pursue the Office of the Holy Ministry. One never knows how far a small encouraging comment will go.

# oonblawd



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

One of the greatest challenges in my seminary experience has been juggling the vocations of husband, student, and father. My wife has been an incredible support and I thank God for her daily. I am also thankful that the professors are also very understanding of the student's life outside of the classroom.

One of the greatest rewards in my seminary experience is the opportunity to learn from the faculty at CTSFW as well as learning from my classmates on a daily basis. The faculty at CTSFW are not only professors, but they are also trained as pastors who bring real-life experience to their classrooms. My classmates come from all walks of life, some having been raised LCMS from birth and others joining the LCMS later in life. I am so thankful for my fellow brothers in Christ who sharpen me like iron sharpens iron.

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

Laypeople may be surprised that the center of our seminary community is not the classroom but rather the chapel where services deliver Christ crucified daily.

## **How would you encourage someone who is considering studying to become a pastor?**

First, prayerfully consider the calling of the Holy Ministry. Second, read through the Apostle Paul's letters to a young pastor, Timothy, and talk to your pastor about what being a pastor is all about. Regardless of your pastor's background, he is likely to have similar joys, questions, fears, excitements, and struggles before beginning seminary. Finally, come visit us. Come ask students and faculty questions about life at the Seminary and life as a servant of Christ and His Church.

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

I pray to be given the strength to remain faithful to Christ and His Word in the war waging in the world. I look forward to serving God's people by giving them Christ crucified, the only cure for the brokenness of this world and our own lives. 🙏

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

# Upcoming Events at CTSFW

## JANUARY AND FEBRUARY



### **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)

### **King's Men Alumni Game**

**Tuesday, January 21, 7:15 p.m. in Wambsganss Gymnasium**

Email: [Cody.Groves@ctsfw.edu](mailto:Cody.Groves@ctsfw.edu)

Phone: (260) 452-3490

### **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**

### **Choral Vespers**

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

### **Seminary Guild with Kim Hosier**

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

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

### **Christ Academy: Confirmation Retreat**

**February 21-23**

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

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

## MARCH AND APRIL



### **Seminary Guild with Dr. Paul Grime**

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

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

### **Lenten Evening Prayer with the Kantorei**

**Sunday, March 22, 4:00 p.m. in Kramer Chapel**

### **Prayerfully Consider Visit**

**April 2-4**

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

Email: [Admission@ctsfw.edu](mailto:Admission@ctsfw.edu)

Phone: (800) 481-2155

### **Seminary Guild Spring Luncheon**

**Tuesday, April 14, 12:30 p.m. in Luther Hall**

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

### **Easter Hymn Festival with the Schola Cantorum**

**Sunday, April 19, 4:00 p.m. in Kramer Chapel**

### **Vicarage and Deaconess Internship**

#### **Assignment Service**

**Tuesday, April 28, 7:00 p.m. in Kramer Chapel**

### **Candidate Call Service**

**Wednesday, April 29, 7:00 p.m. in Kramer Chapel**

# Mark your calendars and register today!

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

## MAY AND JUNE



### **CTSFW Golf Outing**

**Wednesday, May 20**

Register: [Alumni@ctsfw.edu](mailto:Alumni@ctsfw.edu) or (260) 452-2260

### **Alumni Reunion for Years Ending in '0 and '5**

**May 21-22**

Register: [Alumni@ctsfw.edu](mailto:Alumni@ctsfw.edu) or (260) 452-2204

See page 21 for more Alumni Reunion information

### **Baccalaureate**

**Friday, May 22, 10:00 a.m. in Kramer Chapel**

### **Commencement Organ Recital**

**Friday, May 22, 2:00 p.m. in Kramer Chapel**

### **Graduation Exercises**

**Friday, May 22, 4:00 p.m. in Kramer Chapel**

### **Christ Academy: Timothy School**

### **Christ Academy: Phoebe School**

**June 14-27**

Information and registration: [www.ctsfw.edu/TimothySchool](http://www.ctsfw.edu/TimothySchool) (boys)  
or [www.ctsfw.edu/PhoebeSchool](http://www.ctsfw.edu/PhoebeSchool) (girls)

### **Organist Workshop: Primer Level for Organists & Service Playing for Pianists**

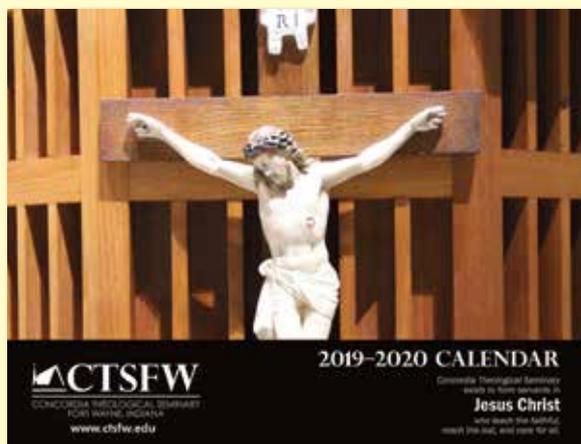
**June 15-19**

Information and registration: [www.ctsfw.edu/MusicWorkshops](http://www.ctsfw.edu/MusicWorkshops)  
Contact: [Music@ctsfw.edu](mailto:Music@ctsfw.edu) or (260) 452-2224

### **Organist Workshop: Intermediate & Advanced Level Organists**

**June 22-26**

Information and registration: [www.ctsfw.edu/MusicWorkshops](http://www.ctsfw.edu/MusicWorkshops)  
Contact: [Music@ctsfw.edu](mailto:Music@ctsfw.edu) or (260) 452-2224



## **CTSFW 2020 Wall Calendars Now Available**

Concordia Theological Seminary, Fort Wayne's (CTSFW), 2020 wall calendar was mailed the beginning of December to all CTSFW alumni and all congregations of The Lutheran Church—Missouri Synod. A limited number of additional copies are available to individuals and congregations.

Special features include:

- Three-Year and One-Year Lectionary
- Church Seasonal Colors (Advent to Advent)
- Feasts and Festivals
- CTSFW Campus Events
- CTSFW Academic Calendar

To request your calendar(s), please contact Colleen Bartzsch by phoning (260) 452-2150 or emailing [Colleen.Bartzsch@ctsfw.edu](mailto:Colleen.Bartzsch@ctsfw.edu). There is a \$7.25 mailing charge for quantities of two to 10 calendars.



**Tell us about yourself.**

I grew up in Southwestern Michigan, where my parents operated a fruit farm in Berrien Springs. I attended our church’s parochial school, then public high school. I started piano lessons as a young student and began accompanying the school choir as a student, and then began playing the organ in seventh grade. I ended up directing the church choir in high school. I must confess I had very little knowledge about teaching a choir and am grateful for the patience that these kind people exhibited. I had influential teachers and mentors who encouraged me to study music and education, which I did at Concordia University Chicago (River Forest).

**How did you serve before coming to CTSFW?**

Following my graduation from Concordia, I was placed as teacher and music director at St. Luke Lutheran Church and School in Clinton Township, Michigan. This was a wonderful and rewarding place to serve. In addition to the school and church music responsibilities, I was the sixth grade homeroom teacher and the interaction and rapport with those students, families,

as well as the church staff and church choir was a very special thing. During that time I worked on a master’s degree at the University of Michigan and, more importantly, married Dana. Our family began to grow and we are now blessed with three teenage daughters.

In my early career I got acquainted with (Kantor Emeritus) Richard Resch, and when CTSFW was exploring adding a second full-time Kantor, we started having conversations. We moved to Fort Wayne 18 years ago and we’re still here.

**What is unique and special about worship in Kramer Chapel at CTSFW?**

The things that are unique in our setting are the magnificent building, acoustics, instruments, resources, dedicated students, talented colleagues, and a supportive administration. Our campus makes Kramer Chapel the center of our life together. As we like to say, quoting Dr. Arthur Just’s book, worship is “heaven on earth.” But that’s not unique to Kramer Chapel at all. Wherever God’s people gather to receive His gifts in Word and Sacrament, whether it’s a grand space like the chapel, or a far more simple structure, it’s still heaven on earth.

**How have you seen students grow in their time on campus? What has been your favorite course to teach and why?**

I teach part of the Liturgics courses with Dr. Paul Grime. In the second-year course, I enjoy helping to unpack the richness and significance of the Church’s hymnody and how it connects to the weekly Bible readings and Church Year. In the first-year course, Kantor Matthew Machemer and I teach weekly singing lessons to small groups of students. Honestly, my favorite guys to work with are the ones who come into class saying, “I can’t sing, but wish I could.” Most of these men have never had anyone diagnose what they’re doing or help them improve. Here’s where we have had true “conversion experiences,” when guys who otherwise removed themselves from trying to sing gradually learn to use their voices better.

**What has been most rewarding to you as Kantor?**

One of the most rewarding things in my work is encouraging people in singing the Church’s song, whether that’s in daily chapel, working with the various choirs, bringing that song out to the Church when

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the Kantorei goes on tour, helping pastors and future pastors and deaconesses sing in their churches and with their parishioners, or helping organists with the mechanics of playing. The Church's song is alive and well here at CTSFW in the astonishingly rich tradition we have inherited, with new compositions and texts currently being written, and material yet to be discovered. Part of our work here is to help people come along with us in singing this song, to identify with it, and claim the Church's song as their own.

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

I think good advice for anyone is to be humble and never assume you have it all figured out, particularly when it comes to worship planning in your new parish. Making music and worship choices for each congregation is an art that requires study, wisdom, discernment, patience, and care. The wide variety of resources the Church has in the hymnal and in its ever-expanding tradition is there to confess the faith and serve and take care of those who sing them. Love these gifts and love your congregation with them.

### **What advice might you have for those who want to serve in church music?**

My advice is twofold: be skillful and be versatile. Being skillful doesn't necessarily mean that you play all sorts of flashy repertoire flawlessly. There are already lots of people who do that, or at least attempt to. But what the Church really needs are people who can play music well so that it encourages singing. The musical mechanics of accuracy, tempo, and phrasing are the most important things. If you simply play the notes on the page exactly as written with sensitivity and good phrasing, you're doing well! Regarding versatility, there are too few places that employ a full-time musician on staff, so it's always wise to have additional skills, whether that's having an additional church vocation as pastor, teacher, deaconess, or a full-time vocation outside of the church and then serve part time at your congregation.

### **Are you working on any special projects? What has captured your interest lately?**

From 2011-2017 I edited a 12-volume collection of organ music with a new composition for every hymn tune in *Lutheran Service Book*. Now I am editing

a similar collection of music written expressly for piano. This is not meant to supplant the organ but serves to provide well-written repertoire for every hymn tune, some of which have never been set for the piano. We have a strong CTSFW connection with these collections, with contributions from my colleagues Paul Grime, Matthew Machemer, and Richard Resch. Those who watch our daily chapel services online are probably the first to hear some of these new compositions!

### **The general theme for this issue is "With Angels and Archangels." Any special thoughts along this theme?**

We began our season of special Choral Vespers services with an observance of St. Michael and All Angels. This service included Bach Cantata 149 and concluded a weekend retreat on the topic of angels in the Bible. Our Good Shepherd Institute is hosting an art exhibit through January 31 with artistic depictions of biblical angels. We sing the angels' song every week in chapel...both in the Gloria in Excelsis ("Glory to God in the highest, and peace to his people on earth...") and in the Sanctus ("Holy, holy, holy Lord, God of power and might"). As the hymn writer says, "Angels help us to adore Him...Praise with us the God of grace" (*LSB* 793:4). 



# ADMISSION

## Prayerfully Considering

James K. Fundum

Are you prayerfully considering serving in the Office of the Holy Ministry or the Office of Deaconess in God’s Church? Are you struggling with an inner call to a church vocation to exercise your faith in all manner of works of love to the neighbor? If so, it would be good to consider how saints in the Bible responded to God’s call.

There were many who struggled with the call for various reasons. Paul, a former persecutor of the early Church, knew that he was the chief of sinners; Jonah had no love for the Ninevites to whom he was called to preach and so fled toward Tarshish; Jeremiah complained that he was only a child and didn’t know how to speak; Moses had all kinds of excuses: “Who am I? What’s Your Name? What if they don’t believe or listen? I’m slow of speech! Send somebody else!” But God answered every excuse with a promise: “I will be with you; you will worship Me on this mountain; I give you My Name; they will listen; you will plunder Egypt; here are three signs; I’ll help you speak; I’ll teach you what to say; Aaron will speak for you...”

On the other hand, there were others who responded to the call with breathtaking immediacy. The disciples left their nets and followed Him; Matthew, the tax collector, left his (no doubt lucrative) job; Elisha’s break with his former life was complete as he slaughtered his oxen and burned the plowing equipment; Isaiah, after experiencing awe, despair, and forgiveness in the presence of God, responded with zeal: “Here I am! Send me” (Isaiah 6:8). God’s Word produced amazing responses like these.

Wherever you are on the continuum between an immediate response or a hesitant one, know that God will equip and sustain those whom He calls. Campus visits to the Seminary, the application process, seminary studies, fieldwork, vicarage, and internships are all times of discernment—to

confirm whether the inner call will result in an external call to a congregation. On Call Day or Assignment Day, as you walk across the chancel in Kramer Chapel, you and the congregation that you serve will have the blessed certainty that it is God’s good and gracious will that you serve as pastor or deaconess in that congregation.

In the meantime, be comforted by the Good News, knowing that into whatever vocation God places you, you have a Savior who responded immediately to His unique call as the Lamb of God. He never looked back. He set His face like flint to go to Jerusalem. He made no excuses—all because of His love for you. He forgives reluctant workers like us. He is our greater Moses, Elisha, Isaiah, Jeremiah, Jonah, Matthew, and Paul. The hymn writer paraphrases Jesus’ response, “Yes, Father, yes, most willingly I’ll bear what You command Me. My will conforms to Your decree, I’ll do what You have asked Me”<sup>1</sup> (LSB 438:3a). Also, be comforted in knowing that, throughout the deliberation process, Jesus is really the one in control, not us. He is working everything together for your good, and the good of His Church (Rom. 8:28). 

1 Paul Gerhardt, 1607–76; tr. *The Lutheran Hymnal*, 1941, alt. Used with permission. © 1941 Concordia Publishing House.

Rev. James K. Fundum  
(James.Fundum@ctsfw.edu)  
serves as Admission Counselor  
at Concordia Theological  
Seminary, Fort Wayne.



# CTSFW to Host Comprehensive Evaluation Visit



Concordia Theological Seminary, Fort Wayne, Indiana, is hosting a comprehensive evaluation visit for reaffirmation of accreditation by the Association of Theological Schools (ATS) Commission on Accrediting on March 23-26, 2020. The purpose of this visit is to verify that the school meets all applicable Commission Standards of Accreditation. Comments regarding how well the school meets those standards and/or generally demonstrates educational quality may be sent to the ATS Director of Commission Information Services ([accrediting@ats.edu](mailto:accrediting@ats.edu)) at least two weeks before the visit. Comments may also or instead be sent in writing to Prof. Robert Roethemeyer, Self-Study Coordinator, at [Robert.Roethemeyer@ctsfw.edu](mailto:Robert.Roethemeyer@ctsfw.edu). All comments will be shared with the onsite evaluation committee. For more information, please visit [www.ctsfw.edu/about/accreditation](http://www.ctsfw.edu/about/accreditation).

## SAVE THE DATE

**Alumni Reunions from 1950-2015**  
(Class years ending in "0" & "5")

**May 20-22, 2020**

**Wednesday, May 20, 2020:**

CTSFW Golf Outing

**Thursday & Friday, May 21-22, 2020:**

- Worship
- Alumni Banquet
- President's Luncheon
- Individual Class Gatherings
- Baccalaureate
- Class Pictures

**To register visit [www.ctsfw.edu/Alumni](http://www.ctsfw.edu/Alumni)**

**For more information, please contact us at**  
**[Alumni@ctsfw.edu](mailto:Alumni@ctsfw.edu) or (260) 452-2204.**

# Getting to Know the CTSFW Board of Regents

Concordia Theological Seminary, Fort Wayne (CTSFW), has been blessed with a friendly, collaborative, and productive relationship with its Board of Regents. The Board, as individuals and as a whole, are committed to the mission of CTSFW to form servants in Jesus Christ who teach the faithful, reach the lost, and care for all. Here's a little more about who they are and what they do:

The CTSFW Board of Regents (BOR) is vested by The Lutheran Church—Missouri Synod (LCMS) with significant responsibilities, offering them unique opportunities to render meaningful service to our Lord Jesus Christ and His Body the Church. In general, their tasks can be summarized in their duty to make certain that the work of the institution is carried on effectively. That includes the spiritual, academic, and financial health of the institution.

The BOR makes decisions regarding the resources and strategic vision that are needed to provide Lutheran pastors (and deaconesses) for the Church and the world. It also oversees the work of the President and creates appropriate policies to guide administrative activities. The Board of Regents employs a shared governance, working in close cooperation with the President and other key members of the Seminary. The relationship is collegial and respectful of the roles and responsibilities of the Seminary's President, faculty, and staff.

The BOR is comprised of up to 13 members. Three ordained ministers, one commissioned minister, and three laypersons are elected by the LCMS in convention. A vice president of the Synod is appointed to the BOR by the President of the Synod, and a district president is appointed by the Council of Presidents. An additional four members may be appointed as voting members by the BOR to fill needs for specific skill sets on the board.

"The members of the Board of Regents of Concordia Theological Seminary are a very gifted and collegial group," said Ron Garwood, BOR Chair. "They work very well together and understand their role and responsibility according to the Synod's expectations of them. Without exception, each member is committed to serving Christ, the Seminary, and our Synod in a faithful, efficient, and loving manner. It is an honor to serve on this board." 



**Front row left to right:** *President Lawrence R. Rast Jr. (2016–2025)*—Business Owner, Daniels Woodcarving Co., Inc., Taylorsville, North Carolina; *Rev. William M. Cwirla (2013–2025)*—Pastor, Holy Trinity Lutheran Church, Hacienda Heights, California.

**2nd row left to right:** *Rev. Dr. Ronald M. Garwood (2010–2022)*—Pastor, Christ the King Lutheran Church, Cody, Wyoming; *Dr. Leo S. Mackay Jr. (2010–2022)*—Senior Vice-President, Lockheed Martin Corp., Bethesda, Maryland; *Rev. Dr. Korey D. Maas (2019–2025)*—Associate Professor of History, Hillsdale College, Hillsdale, Michigan; and *Mr. Jon R. Schumacher (2008–2022)*—Vice Chairman, Partnership Community Bankshares, Cedarburg, Wisconsin.

**3rd row left to right:** *Dr. Bradd W. Stucky (2017–2023)*—Professor of Education, Marian University, Fond Du Lac, Wisconsin; *Dr. Mark W. Meehl (2019–2025)*—Professor of Theology, Concordia University Nebraska, Seward, Nebraska; *Rev. Dr. Roger C. Paavola (Council of President's Rep 2018)*—District President, Mid-South District, Cordova, Tennessee; and *Dr. Beverly K. Yahnke (2016–2022)*—Executive Director for Christian Counsel, Doxology, Brookfield, Wisconsin.

**4th row left to right:** *Rev. Dr. Scott R. Murray (Synod President's Rep 2019)*—Pastor, Memorial Lutheran Church, Houston, Texas; *Mr. John L. Powers (2017–2023)*—Director of Business Development, Molson Coors Intl., Whitefish Bay, Wisconsin; and *Mr. David M. Hawk (2015–2021)*—Attorney and Partner of Hawk, Haynie, Kammeyer & Smith, LLP, Fort Wayne, Indiana.

# Rev. Dr. Walter A. Maier II Called to His Eternal Rest



*Left: Upon Dr. Maier's retirement in 2013, CTSFW President Dr. Lawrence R. Rast Jr. presented a plaque to commemorate his many years of service to the Seminary and the church-at-large.*

**T**he Rev. Dr. Walter A. Maier II, eldest son of Lutheran Hour founder Dr. Walter A. Maier, was called home into the arms of his Savior on Thursday, October 24, 2019.

Born on June 24, 1925, Dr. Maier II attended Concordia Seminary, St. Louis, where his father served as a professor, graduating with a Bachelor of Arts in Exegesis and Systematics in 1948. He went on to earn a Master of Arts in Classical Languages from Washington University in St. Louis and then a Master of Sacred Theology and a Doctor of Theology, both in Exegetical and Systematic Theology from Concordia Seminary, St. Louis.

On September 11, 1949, his father ordained and installed him at Faith Lutheran Church, a rural congregation in Elma, New York, where he met his future bride, Leah M. Gach. They were married in 1951 and had two sons, Walter III and David.

Dr. Maier II later served congregations in Levittown, Pennsylvania, then Milwaukee, Wisconsin, where he also taught religion and Greek classes at nearby Concordia College. In 1965, he accepted a call to Concordia Theological Seminary (CTS) in Springfield, Illinois, joining the faculty about 11 years before the Seminary moved to Fort Wayne (now known as CTSFW).

He taught New Testament Exegetical Theology full time at the Seminary for the next 35 years, until 2000. For the next 13 years, he taught Greek readings part time, until formally retiring in August of 2013. After his retirement, the Rev. Dr. Charles A. Gieschen, Academic Dean at CTSFW,

wrote of his former professor and colleague: "His rapid-fire lecture style, his faithfulness to the biblical text, and his attacks on the Historical Critical Method contributed to his popularity as a speaker in the LCMS and his advancement in rank to associate professor (1968) and professor (1973)" ("Dr. Walter A. Maier: A True Servant of God." *For the Life of the World* 17, no. 4, December 2013).

Besides his many "spiritual sons" from his 48 years of teaching at CTSFW, Dr. Maier II and Leah's two sons also followed in their father's footsteps, studying at the Seminary where their father taught. The Rev. Dr. Walter A. Maier III now serves as Professor of Exegetical Theology at CTSFW, and the Rev. Dr. David P.E. Maier is President of the Michigan District. "My father has been a wonderful teacher and example for me all my life," Dr. Maier III explained to Dr. Gieschen for the 2013 article. "He has shown me what it means to be a father, pastor, professor, scholar, and churchman, that is, a true servant of God, one motivated and empowered by Christ."

We give thanks to God for the great blessings we have received through the 70 years that Dr. Maier served in the pastoral ministry. As we mourn the passing of His servant, we also rejoice that Dr. Maier II has been called home to his eternal rest. "CTSFW and our Synod lost a faithful pastor and vigorous theologian," said CTSFW President, the Rev. Dr. Lawrence R. Rast Jr., another former student and colleague of Dr. Maier II. "For seven decades Dr. Maier dedicated himself to the study, teaching, and proclamation of God's Word. Few are blessed with the length and breadth of service to our Lord demonstrated by Dr. Maier. But even more importantly, the Maier family mourns the loss of a faithful and loving husband, father, grandfather, great-grandfather, and brother. The entire CTSFW community prays with the Maier family as we all anxiously await our Lord's coming and that day when we will be reunited with all the saints in heaven." 

## Faculty News



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

*Ms. Constance Seddon, Concordia Historical Institute Quarterly Book Review Editor, presents Dr. Scaer with his commendation.*

### Commendation for Dr. David Scaer's Memoirs

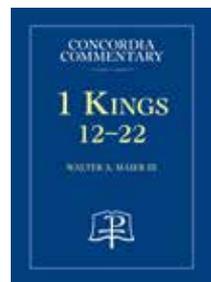
On November 8, 2019, at the 45th Awards Banquet of Concordia Historical Institute (CHI), several awards were presented in recognition of contributions to literature and research in the field of North American Lutheran history. The Rev. Dr. David P. Scaer received a 2019 Award of Commendation for his autobiography *Surviving the Storms: Memoirs of David P. Scaer*. CHI commended Dr. Scaer in the following words: "This fascinating memoir represents an invaluable insight into a Lutheran church body during a troublesome period in its history, told by one who had unique gifts and opportunity to witness and record it for the benefit of future generations."

Dr. Scaer wrote, in his response to this commendation and in explanation of the writing process poured into his autobiographical work: "Over time I placed various items in boxes and later sorted them into chapters. To fill in the gaps, I took what others wrote. Combining different literary forms from different sources was form criticism in reverse. According to redaction criticism, an editor offers a unified theological narrative. *Surviving the Storms* preserves what otherwise would be lost. Borrowing a phrase from Benedict XVI, *Surviving the Storms* was a personal journey."

### Dr. Maier III Completed Concordia Commentary on 1 Kings

The Rev. Dr. Walter A. Maier III completed his commentary for the Concordia Commentary CPH Series on 1 Kings, finishing the book of the Bible with a second volume on chapters 12-22. The first volume on 1 Kings 1-11 was published in May 2018 with the second volume covering 1 Kings 12-22 published in May 2019. These volumes offer a complete commentary on this book of Israel's history, covering over 380 years of their monarchy. This true history was written in a selective manner for the sake of theology, emphasizing the role of the prophets as they interacted with the kings of Israel and whose main subject is the holy, righteous, just, merciful, compassionate, omnipotent, and omniscient God and His relationship with His chosen people. In his commentary, Dr. Maier remains Gospel-focused, as God in 1 Kings acts to both chastise and discipline Israel, as well as to serve as their deliverer and savior.

Copies of both volumes of the CPH Concordia Commentary for 1 Kings can be purchased through the CTSFW bookstore, either in person or online at [www.ctsfw.edu/bookstore](http://www.ctsfw.edu/bookstore).



### CPH Recognizes Faculty Theological Publications

Each year, Concordia Publishing House (CPH) sponsors a faculty celebration of all writing published by the faculty of CTSFW within the previous and current academic year. While CPH and the Seminary publications serve as the main publishers of choice of the CTSFW faculty, CPH recognized and celebrated all publications produced by the faculty, regardless of publishing house. Ten faculty members were recognized at the annual celebration for their work published within the past 18 months, though this number does not include those faculty who were not able to attend the November 14 celebration. Faculty recognized included the Rev. Drs. Charles Gieschen, Gifford Grobien, Walter Maier III, Ben Mayes, Naomichi Masaki, John Nordling, David Scaer, Don Wiley, Roland Ziegler, and the Rev. Prof. John Pless.

Publications included books, individual papers, and essays published in larger anthologies, articles, and pulpit supply resources. A former editor at CPH, Dr. Mayes served as the evening's master of ceremonies, opening the celebration and inviting each of his colleagues to present his work. "Thank you to CPH for sponsoring this, for recognizing our faculty" Dr. Mayes shared. "You see the theological fruit, and remind us of the importance of this aspect of our work."

*CTSFW Master of Sacred Theology student Joseph McCalley (left) visits with Dr. Charles Gieschen (middle) and Dr. Benjamin Mayes (right) during the CPH Recognition event.*



# Kantorei 2020

A service of music led by the Kantorei of Concordia Theological Seminary, Fort Wayne, Indiana

## January 10-12, 2020 Weekend Epiphany Tour

### Friday, January 10

#### 10:00 a.m. chapel

International Center  
The Lutheran Church—Missouri Synod  
1333 S. Kirkwood Rd.  
St. Louis, MO 63122  
[www.lcms.org/about/international-center-tours](http://www.lcms.org/about/international-center-tours)  
(888) 843-5267



### Friday, January 10

#### 7:00 p.m. service

St. Paul Lutheran Church of Hamel  
6969 W. Frontage Rd.  
Worden, IL 62097  
[www.stpaulhamel.org](http://www.stpaulhamel.org)  
(618) 633-2209

### Sunday, January 12

#### 8:00, 9:30, and 10:45 a.m. services

St. Paul's Lutheran Church  
12345 Manchester Rd.  
Des Peres, MO 63131  
(314) 822-0447  
[www.stpaulsdesperes.org](http://www.stpaulsdesperes.org)

### Saturday, January 11

#### 5:00 p.m. service

Zion Lutheran Church  
3866 S. Old Highway 94  
St. Charles, MO 63304  
[www.zionharvester.org](http://www.zionharvester.org)  
(636) 441-7425

### Wednesday, January 22

#### 5:00 p.m.

Kramer Chapel  
6600 N. Clinton St.  
Fort Wayne, IN 46825  
(260) 452-2100  
Information: [www.ctsfw.edu/choirs](http://www.ctsfw.edu/choirs)  
Livestream: [www.ctsfw.edu/Daily-Chapel](http://www.ctsfw.edu/Daily-Chapel)

## Additional Upcoming Events with the Kantorei



### Lent 2020 Kantorei Tour

#### February 29–March 7, 2020

#### Illinois, Iowa, Minnesota, Wisconsin

For details and itinerary, visit [www.ctsfw.edu/Kantorei2020](http://www.ctsfw.edu/Kantorei2020)

### Lenten Evening Prayer

#### Sunday, March 22, 2020

#### 4:00 p.m.

Kramer Chapel  
6600 N. Clinton St.  
Fort Wayne, IN 46825  
(260) 452-2100  
Information: [www.ctsfw.edu/choirs](http://www.ctsfw.edu/choirs)  
Livestream: [www.ctsfw.edu/Daily-Chapel](http://www.ctsfw.edu/Daily-Chapel)

# Donation Day 2020

Donation Day is a tradition nearly as old as the Seminary itself, started as a way to feed the students while they were studying for full-time church work. The CTSFW Seminary Guild continues to care for our students through Donation Day while also taking on additional student projects through donations and their membership dues. Additionally, they use their baking and crafting skills throughout the year for birthdays, snacks during final weeks, and gifts for babies born to the seminary community.

On October 8, 2019, Phyllis Thieme, the President of the Guild, opened Donation Day immediately after chapel with a welcome to the visitors. Eighty-one years ago, in 1938 (the year before the Guild came into being), 1,008 registrants arrived at the Springfield Campus for Donation Day. “Since the founding of CTS in 1846, the ladies of The Lutheran Church—Missouri Synod have always supported CTS, the students, and their families,” Ms. Thieme said. “Let’s fast forward now to today. We may not have 1,008 registrants bringing their donations as they did back in 1938; however, the donations by the Lutheran Women’s Missionary League represent thousands of women who have given their donation, their support of the students here at CTS. A lot has changed since 1939, but one thing has not: the faithful giving of the many Lutheran Church—Missouri Synod women to help our future pastors and deaconesses and their families.”

Jonah Domenichelli, fourth-year seminarian and president of the Student Government Association, introduced the five Lutheran Women’s Missionary League (LWML) District Presidents who were able to make it to Donation Day. He and his wife moved to Fort Wayne with three children and now have five; they know the tension between family needs and the rigors of education very well. “Moving here, like most students and families experience, can

be very stressful because you’re trying to figure out where the money’s coming from. How are you going to pay for school? How are you going to take care of your family? How are you going to take care of yourself if you’re a student by yourself?” he said. “However, we were reassured that the Lord would provide for us when we moved here. And indeed He has. We have been supported through countless student adoptions and donors like yourselves, and God is faithful. And we appreciate everything He has provided through you.”

The five LWML District Presidents in attendance were Susan Gruber (Michigan District); Barbara Kaun (Wisconsin South District); Janice Gerzevske (Northern Illinois District); Jeanne Schimmelmann (Ohio District); and Marge Gruber (Indiana District). All five brought greetings from their districts. “This morning is the very best way to start the day,” Mrs. Schimmelmann said in her greetings, “worshiping our Lord in this beautiful chapel with our brothers and sisters in Christ. As it has been said, ‘It doesn’t get better than this.’” This was also Mrs. Janice Gerzevske first visit to CTSFW. After the festivities, she was given a tour of both the Food & Clothing Co-op to see firsthand the Northern Illinois District LWML’s grant monies at work. To date, the Co-op has received partial funding for their generous \$10,000 grant.

After chapel the women joined the

seminarians and deaconess students for coffee in the Student Commons. Later, each gave a short report during the afternoon Guild meeting on their work with the Food & Clothing Co-op, which they generally support through large grants, as well as their support of the students through aid and scholarships.

Deaconess Katherine Rittner, Director of the Food & Clothing Co-op, greeted the Donation Day visitors with more history. In 1949, 10 years after the Seminary Guild started, Donation Day visitors donated 221 dozen eggs, 97 chickens, 5,000 quarts of home-canned goods, and \$1,500 in cash donations. “But what a difference 70 years makes!” she exclaimed, before reading another set of numbers. Last year, through the support of donors, the Food Co-op provided over 2,000 dozen eggs, 4,000 pounds of Brakebush Chicken (not to mention over 2,500 pounds of cow plus 12,000 pounds of pork), and over 36,000 pounds of produce. \$12,225.06 was spent at local grocery stores.

“In this ever-changing world, the focus of the Guild remains the same: to care for their students and families,” she concluded. “As mentioned, the LWML is a large supporter of us. We can’t do this without you.”

She then asked all the students present at chapel to stand. “This,” she said of these future church workers, “this is who you are caring for. From the students, from the faculty, from the staff—as a former student, former student wife, current staff member—from the bottom of my heart I thank you for what it is that you do for our students and their families. Thank you.”

Following the presentations at chapel, Deaconess Rittner held a “fashion show” featuring student wives and their children wearing clothes from the Clothing Co-op. Nine families participated. Most of the little girls—when they weren’t feeling shy—were thrilled; the boys less so, but



still willing to humor their mothers and the women who had come to Donation Day to meet the students and families they support.

Lance Hoffman, Advancement Officer since 2016 and newly appointed Assistant Vice-President of Operations, also spoke at the afternoon meeting. He spoke on the financial needs and practices of the Seminary from a historical perspective and how the lessons learned in a bygone era affect the present in a practical way.

After Donation Day came to a close, Deaconess Rittner was able to report that 68 ladies attended Donation Day. The Food & Clothing Co-op received:

- Clothing for the whole family;
- Paper products and food for the Food Co-op;
- Over-the-counter medications and gift cards for the upcoming Christmas Marketplace from the Wisconsin South District LWML; and
- Final partial payment of \$5,000 from the Indiana District LWML and \$5,000 from the Ohio District LWML for a total of \$10,000.

Funds are used to purchase fresh produce and fruit, milk and dairy, ground beef, diapers, and cleaning supplies.

Thanks be to God for His great mercy and generosity, shown to the Church's future pastors, deaconesses, and their families through these faithful women—our dear sisters in Christ from LWMLs and churches across the country, supported by the Seminary Guild through the annual Donation Day.

“We give thanks to God always for all of you, constantly mentioning you in our prayers, remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ” (1 Thess. 1:2-3). [📖](#)



**Clockwise from Above:**

- 1) CTSFW students standing to show Donation Day attendees who they care for through their donations and grants.
- 2) Donation Day guest speaker Lance Hoffman.
- 3) Visitors to Donation Day attend coffee hour in the Student Commons after chapel to meet students.
- 4) Left to right: Marge Gruber, Susan Gruber, CTSFW Dean of the Chapel Dr. Paul Grime, Jeanne Schimmelmenn, Jonah Domenichelli, Deaconess Katherine Rittner, Janice Gerzevske, and Barbara Kaun
- 5) Seminary students and families greet the women who support them.
- 6) Seminary student families modeling outfits chosen from the collection of clothing items at the Clothing Co-op.

Lance C. Hoffman



One question often presented to me is, “What is the best way for a congregation to support Concordia Theological Seminary, Fort Wayne?” The answer, of course, is that there is no single “best way.” The only important part of the answer is that congregations do support! It occurred to me that this article would be a great opportunity to share some examples of different congregations from around the country that support CTSFW and the different ways in which they do so.

First, financial support comes in at least two different categories, non-direct and direct. Within those categories you’ll find a host of additional options.

Non-direct financial support helps the Seminary achieve its mission by supporting a student serving as a vicar or a fieldworker. When a congregation accepts the responsibility to host a vicar or fieldworker, there are costs that the congregation agrees to pay to the student and expenses they may incur. Fieldworkers are full-time students in their first- or second-year and, as such, need to be in close proximity to Fort Wayne, Indiana. This arrangement is primarily a Sunday morning obligation and the costs are small and mostly involve reimbursing the student for travel expenses to and from the church. Nonetheless, without these congregations willing to allow students to get practical experience, the task of preparing pastors and deaconesses would be more challenging.

Hosting a vicar, on the other hand, is a larger expense to the congregation and is an everyday, year-long responsibility. The estimated cost for hosting a vicar

for a year is \$35,000. Some churches have hosted 40+ vicars—a significant investment!

The second kind of support is direct financial support to the Seminary. I want to highlight three congregations from around the country that do this but in very different ways.

First, Grace Lutheran Church in Naples, Florida ([www.graceofnaples.com](http://www.graceofnaples.com)), directly supports CTSFW primarily by giving support to Student Adoption and General Operations. The Women of Grace Naples also contribute additional gifts that go to support General Operations. Grace supports numerous mission outreach endeavors, but keeps CTSFW in that list of important missions it chooses to support.

Another example from the opposite corner of our country is Shepherd of the Hills Lutheran Church in Snohomish, Washington ([www.snohomishshepherd.org](http://www.snohomishshepherd.org)). Shepherd of the Hills has supported many different programs and projects and, like Grace, has additional contributions from their Adult Bible Class. Direct support has come to CTSFW for Student Adoption, General

# Accomplish the Same Goal

Operations, the Food and Clothing Co-Op, International Students, and the Library Renovation Campaign.

The final congregation lives just around the corner here in Indiana. Zion Lutheran Church in Corunna, Indiana ([www.zionlutherancorunna.org](http://www.zionlutherancorunna.org)), is only 30 miles north of Fort Wayne. Currently, Zion has a fieldworker and has had 11 vicars in the past 20 years. Zion Lutheran and its Ladies Aid contribute to the Food and Clothing Co-Op, Student Adoption, Student Aid, and the Military Project.

These three congregations are about as different as you could imagine. Zion in Corunna is by far the oldest of the three, having been founded in 1851. Its first service was in 1846—one year before the LCMS was founded and the same year CTSFW opened! Grace in Naples is in a high profile city that has an enormous tourist season. They see their membership and attendance fluctuate significantly when those escaping the cold move to warmer locations. Shepherd of the Hills in Snohomish is not located in a large city, but as Seattle sprawls to the north, they are beginning to reap the demographic benefits of their metropolitan neighbor.

My main point in sharing all of this is that it does not matter if your church is big or small, or located in a city, suburb, or in the country. If your church is turning 25 or getting ready to celebrate 170 years, you can help CTSFW in its mission to form servants in Jesus Christ who teach the faithful, reach the lost, and care for all.

To conclude, this past school year CTSFW initiated a 100% tuition guarantee for its full-time residential pastoral and diaconal students so that, as the Rev. Dr. Lawrence R. Rast Jr., President of the Seminary, has said, “Our students can enter the ministry to which God has called them unencumbered by overwhelming material concerns.” Providing 100% tuition assistance for these future pastors and deaconesses requires approximately \$4.5 million per year and would be impossible without the congregational partnerships with which we have been blessed. Please consider joining with us in this challenge as we train the leaders of the church for the next generation.

To learn more about supporting the mission of CTSFW, email [Advancement@ctsfw.edu](mailto:Advancement@ctsfw.edu) or phone (877) 287-4338. 

*Lance C. Hoffman (Lance.Hoffman@ctsfw.edu) serves as Assistant Vice President of Operations and Advancement Officer at Concordia Theological Seminary, Fort Wayne, Indiana.*



**Opposite page:** *Shepherd of the Hills Lutheran Church, Snohomish, Washington. Above:* *Grace Lutheran Church, Naples, Florida. Below:* *Zion Lutheran Church, Corunna, Indiana.*





# Pictures of Heaven:

David R. Nehrenz

## A Bible Study on “Pictures of Heaven”

“When I die, will I see my family members in heaven and recognize them?” “Do we become angels?” “What is heaven like?” Everyone has questions like these.

Books have been written by those who claim to have gone into heaven and then returned. But many of the claims about supposed visions of heaven actually contradict the Word of God.

For Christians, the only sure truths about heaven can be found in Holy Scripture. We do not engage in speculation. We find joy and comfort in the reality of heaven promised by the prophets, apostles, and Jesus Himself.

This study will highlight five descriptions of heaven in the Bible.

## The New Jerusalem

Jesus made it clear that His body is now the true temple of the Church. **Read John 2:13-22.** He is our New Temple in the New Jerusalem in heaven. **Read Hebrews 12:22-29 and Revelation 21:1-27.**



In the *Lutheran Service Book (LSB)* Hymn 672 we sing “Jerusalem the golden, With milk and honey blest—The promise of salvation, The place of peace and rest.”

What do these verses say to those who think that the temple must be rebuilt in Jerusalem in order to usher in the return of Christ? Why is this a false hope? Who is our light and our life in the new Jerusalem above?

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## The Wedding Banquet

God the Father prepares a wedding banquet and feast. His Son is the bridegroom and the Church is the holy bride. This supper has been prepared for all believers. We have a foretaste of that feast in Holy Communion. Rejoicing in the oneness of God’s people of all races and nationalities, we will have eternal table fellowship in the heavenly banquet

hall. **Read Matthew 22:2-14 and Revelation 19:5-9; 21:1-3; 22:16,17.**

We sing in hymn *LSB* Hymn 514, “The Bridegroom soon will call us, ‘Come to the wedding feast.’”



Who are the invited guests to the wedding feast? What clothing do all the attendees wear? When the banquet begins, why will our joy be endless?

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## The New Garden of Eden—Paradise

The only way back into paradise, where we eat from the tree of life, is made clear. Mankind must move from the tree of the knowledge of good and evil through the cross in order to approach and eat from the tree of life. Now the angels will welcome us into the new Garden of Paradise. **Read Luke 23:40-43 and Revelation 2:7; 22:1-21.**

In the Prayer of Thanksgiving in *LSB* Divine Service 4, the pastor prays, “Yet, in Your great mercy, You promised salvation by a second Adam, Your Son, Jesus Christ, our Lord, and made His cross a life-giving tree for all who trust in Him.” Also in *LSB* Hymn 561 “The Tree of Life,” we sing, “The Lord invites the world to eat, To find within this cross of wood, The tree of life with ev’ry good.”



Why is this eternal garden in paradise a fitting reversal of what happened in the Garden of Eden? Jesus will walk anew

# Five Biblical Descriptions

with us in this heavenly garden. How does this reality fill us with joyful anticipation?

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## The Peaceable Kingdom

We are at peace with God the Father through our Lord Jesus Christ. He is the only mediator between God and man. Since we are at peace with God, we are also at peace with ourselves and with others. The peace of God surrounds us in the Divine Service on earth each Sunday. In heaven His peace surrounds us forever. **Read Isaiah 65:17-25 and Revelation 7:9, 13-17.**



In the Collect for Peace of the Divine Service, we pray, “Give to us, Your servants, that peace which the world cannot give...that we...may live in peace and quietness.”

How does the image of a peaceful eternal habitation give us perspective in enduring the constant chaos and uncertainty of life on earth? Why can we even now have true peace in the midst of the madness and constant warring?

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## The Whole Company of Saints and Angels

Saints are those who are accounted holy and righteous and without blemish. They are covered by the blood of the Lamb of God. In heaven, we will finally see all the saints who have gone before us. Angels who serve God and minister to man are around us all the time. In heaven, we will also finally see all the angels who protected us. They fill the universe with songs of adoration to the Holy Trinity. **Read Matthew 25:31-34, 46 and Revelation 5:9-14; 7:9-17; 11:17-19; 19:1-6.**

In the Proper Preface of the Divine Service, we hear every week, “Therefore with angels and archangels and with all the company of heaven, we laud and magnify Your glorious

name, evermore praising You and saying, ‘Holy, Holy, Holy...’”

When you gather at the communion rail, you are getting a glimpse of this glorious multitude. You are not far removed from your believing loved ones who are deceased. They gather in heaven as we gather here on earth. We make up one blest communion. Why does this give you tremendous comfort when you are grieving the deaths of your sainted family members?



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A Christian recognizes that the truest and purest joy of heaven is being in the presence of God. The beatific vision will become reality. The mystery of our creation by the Triune God, who said let “us” make man (male and female) in “our” image, will finally be understood. We will truly comprehend the words of St. Augustine, “Thou hast made us for thyself, O Lord, and our heart is restless until it finds its rest in thee.” 

**NOTE:** A five week Bible study entitled “Pictures of Heaven” with PDFs, Powerpoint, and audio files, written by Rev. Nehrenz, can be found at this link: <http://tlcnorman.org/classes/pastors-bible-class/pictures-of-heaven>.

*The Rev. David R. Nehrenz (tlcnormanpastor@gmail.com), CTSFW 1982, serves as pastor of Trinity Lutheran Church in Norman, Oklahoma, which includes the official LCMS U Campus Ministry on behalf of the Oklahoma District LCMS at the University of Oklahoma. He is also the 1st Vice President of the Oklahoma District.*



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