It’s the Message That Matters
By Adam L. Sorenson

Predicar la palabra
By Isaac S. Schuller

A Servant Life
By Michael A. Johnson Sr.
The opening of Concordia Theological Seminary’s 170th Academic Year offers us the opportunity to reflect once again on our purpose as a community. Our mission here at the Seminary is to form servants in Jesus Christ who teach the faithful, reach the lost and care for all—something we see in action through lay leaders who serve the Church and world; when deaconesses engage in works of mercy and support pastors—and especially when pastors preach the Word and administer the Sacraments.

As we reflect on this new year, it occurs to me that there is no better place for us to start than from our Lord’s Sermon on the Mount (Matt. 5-7): one of the most beloved sections of the Gospels—and one of the most challenging. For example, We all know the Beatitudes:

Blessed are the poor in spirit…
Blessed are the meek…
Blessed are those who hunger and thirst for righteousness…
Blessed are the merciful…
Blessed are the pure in heart…

While we can achieve some of these from time to time, that last one, “pure in heart,” is completely beyond any of us. Indeed, the remainder of the Sermon on the Mount ultimately succeeds in convincing us of our fundamental unworthiness to stand in the presence of a holy and righteous God. Our divided hearts are exposed: “No man can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other” (Matthew 6:24).

But the verses following the above jarringly change the tone as Jesus says: “Therefore, I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body” (Matt. 6:25). And He summarizes the section, “Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself” (Matt. 6:34).

This is Christ’s promise as we begin the 170th Academic Year of Concordia Theological Seminary. In many ways this new year doesn’t look all that different from the years before—and that’s as it should be. After all, we’re endeavoring to learn and hand over the faith once delivered to the saints (Jude 3).

At the same time, we realize that we are preparing pastors, deaconesses and lay leaders in a rapidly changing cultural context—one that is increasingly indifferent to the Church and the message Christ has entrusted to it. And it appears more and more likely that when the Lord places our students into their spheres of service as lay leaders, deaconesses or pastors, they will find themselves fulfilling the words of Jesus’s conclusion to the Beatitudes: “Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you” (Matt. 5:11-12).

In the end, the Sermon on the Mount, while it challenges us to live a certain kind of life, defines that life first of all in the person and work of Jesus Himself. He is the one who though He was rich became poor, who mourns over His broken people, who meekly goes to the cross in our place because of His hunger and thirst that we might be declared righteous. He is merciful and pure in heart and by His death and resurrection makes peace with God, so that we, who are persecuted by the devil, the world and our own sinful flesh, know that the kingdom of heaven is indeed ours.

In preparation for the beginning of each new academic year, I go back and read the words of our first president, Dr. Wilhelm Sihler, as he carved out the mission of a little German Lutheran seminary on the Indiana frontier. In this piece he describes the kind of students that CTSFW intends to form. They “cling to the saving doctrine and remain in what has been entrusted to them, just as the right church—called Lutheran—from the beginning accepts God’s word, confesses and teaches it”; they oppose unionism; they “have a healthy and thorough knowledge of the truth”; they “diligently teach this truth to others”; they “love their church”; they “are willing to bear all sorts of internal and external troubles and tribulations for the sake of the one faith”; they “take care to be of one mind in the spirit and in peace with one another, always conscious that not only have they been created by the same Father, were redeemed by the same Son and sanctified by the same Spirit…”

“It is our intent,” concluded President Sihler, “with the help of the Holy Spirit, to produce such servants for the church…”1 That is still our intent 170 years later. And God in His mercy continues to fulfill His promises to us in Christ.

In Christ’s service,

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

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FEATURES

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In respect to serving in various ministries, locations may be different, people may be different in age, race, creed, ethnicity and culture, yet all have the same eternal need, that of a Savior, namely, Jesus Christ. In receiving Him, pastors serve as Christ’s agents, standing in His stead and by His command to preach, teach and administer His Sacraments to the faithful.

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It’s the Message That Matters

By Adam L. Sorenson
“It’s not the end of the world, but you can see it from here.” Those were the first words I heard from my congregation president after the Seminary’s Call Service in April 2009. My wife and I had already struggled to find Gordon, Nebraska, on the map, so needless to say, his words didn’t feel all that reassuring. But what started as a shock turned into a great blessing. The people of Grace Lutheran Church were very welcoming, gracious and, indeed, forgiving of their new pastor. But what does rural life and ministry out on the prairie have to do with urban ministry? That’s what I, too, was wondering after I was called to serve Mount Olive Lutheran Church in Milwaukee. The two locations could not be more different from one another, and the ensuing culture shock that set in upon arriving in Milwaukee was real and took time to work through.

Milwaukee is the 31st most populous city in America and grew rapidly during the mid-to-late 19th century as a result of German and other European immigration. A tour of Milwaukee would show many beautiful churches built during these growth years, however things have changed with time. Milwaukee is no longer dominated by German Lutherans but has become more diverse as the demographics of the city continue to shift over time. As a result many congregations in the city are struggling or have even closed as they wrestle with the realities of changing neighborhoods and populations within the city.

Mount Olive is situated on a half city block with both the wealthiest and the poorest neighborhoods in the city of Milwaukee within a short walk. This makes for a congregation that is blessed with a rich diversity of economics, race, age and culture that all come together and are united in one faith in Christ Jesus our Lord. From the time of her founding as a mission to the English speaking people of Milwaukee in 1894, Mount Olive has seen the great importance of forming a new generation in the faith. The founding members dreamed of having a day school for this very important purpose, a dream that would finally come to fruition in 1951 and continue to be a blessing to this very day. Times for Mount Olive have not always been great. Economic hardships and declining membership have threatened not only to consolidate the school’s classrooms, but also threatened its very existence. Our enrollment has now reached a 10 year high of 191 students thanks to the exceptional leadership of our principal, Dr. Christopher Cody. Approximately half of our students are not members of Mount Olive, and yet, their families have chosen our day school as a place to receive an excellent Lutheran education. While it’s safe to say that many may come to our school not knowing what Lutherans believe, none will remain that way by the time they graduate.

From the founding of the congregation until today, Mount Olive has seen the great importance of forming a new generation in the faith. The founding members dreamed of having a day school for this very important purpose, a dream that would finally come to fruition in 1951 and continue to be a blessing to this very day. Times for Mount Olive have not always been great. Economic hardships and declining membership have threatened not only to consolidate the school’s classrooms, but also threatened its very existence. Our enrollment has now reached a 10 year high of 191 students thanks to the exceptional leadership of our principal, Dr. Christopher Cody. Approximately half of our students are not members of Mount Olive, and yet, their families have chosen our day school as a place to receive an excellent Lutheran education. While it’s safe to say that many may come to our school not knowing what Lutherans believe, none will remain that way by the time they graduate.

In a time when the Church faces increasing opposition from the world, the temptation is to soften and conform the message of the Gospel in order, somehow, to be more appealing. That is the exact opposite of what we at Mount Olive strive to do. In fact, I believe it is more important than ever to be faithfully and distinctively Lutheran in our faith, our teaching, our practice and in our worship.
In some ways, I think of our work at Mount Olive as being rather unexceptional. What I mean is, we are not trying to be diverse. We are not trying to implement a new model or program for urban ministry. Rather, we simply strive to be faithful. To preach and teach the Word. To care for people in their needs with the love of Christ. Thus it is Christ and His means of grace that are exceptional, not us. He takes us, who were not a people, and unites us together as God’s forgiven and redeemed children. This is true whether you find yourself in an urban center or in the rural countryside.

While I can honestly say that I never had a desire to live or serve in the city, that is precisely where the Lord has called me to serve. I continue to be grateful for the faithful pastoral formation that I received at the Seminary that has prepared me to serve Christ in any context. People everywhere are dying in the darkness of sin and they need the light of Christ. They need the forgiveness, life and salvation that come through Christ alone. While the places we serve, the people and the sins they struggle with may be different, “Jesus Christ is the same yesterday and today and forever” (Heb. 13:8) and He died to save them all.

“But the Church is not only the fellowship of outward objects and rites, as other governments, but at its core, it is a fellowship of faith and of the Holy Spirit in hearts. Yet this fellowship has outward marks so that it can be recognized. These marks are the pure doctrine of the Gospel and the administration of the Sacraments in accordance with the Gospel of Christ. This church alone is called Christ’s body, which Christ renews, sanctifies, and governs by His Spirit.”1 (Apology of the Augsburg Confession, Article VII and VIII)

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1 Concordia The Lutheran Confessions (St. Louis, MO: Concordia Publishing House, 2006) 144.

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URBAN & INNER-CITY MISSION CONFERENCE

Stand Firm in the City
Concordia Theological Seminary, Fort Wayne, Indiana
OCTOBER 12—14, 2015
www.ctsfw.edu/UrbanMinistryConference2015

The unrest that occurred recently in Ferguson, Baltimore and Oakland could happen in any of our major cities. There is a need for stronger communities and families, quality education and health care, jobs, trust and reconciliation. What is needed the most, however, is the Gospel, which transforms individual lives. Rather than retreating from the challenges in urban and inner-city contexts, Christ calls the church to “Stand Firm in the City.”

“And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.” (Luke 24:49)
“¿Qué significa esto?”

Translated in English: What does this mean? As Lutherans, this question is familiar to us. This question was asked by devout Jews from every nation under heaven during the time of Pentecost. These men were hearing the mighty works of God in their native tongue from Galileans.

Christ is what we have in common. Christ did not shed His blood for a certain skin color or language group, but He shed His blood for the whole cosmos. It is an honor to be asked questions about God and to be able to share the Word of God in its truth and purity.
I am blessed with the opportunity to proclaim the mighty works of God Sunday after Sunday in English and in Spanish, to *predicar la palabra* (preach the Word). Ministering to people in Spanish has been a great privilege. One of the greatest gifts I have received from working with people whose mother tongue is Spanish is to hear them ask the question “¿Qué significa esto?” Many people who have Spanish as their first language are coming from a culture that holds the church in high esteem. The primary cultures at our congregation, First Immanuel/Primera Emanuel, are Mexican and Nicaraguan.

Soon after I started in the ministry, a young Hispanic woman came to me because she wanted to have her child baptized. When I asked her why she wanted the child to be baptized, she said, “I don’t know… it’s just something we do.” I was shocked by her answer, but I learned that asking questions is almost seen as disrespecting the church and that is the last thing one wants to do.

It is exhilarating to show people that you can ask questions. To show them that in asking questions, their faith can be strengthened. The Bible is full of people who believed in Yahweh, and what did they do? They asked questions. The Bible then becomes a book that no longer collects dust but becomes read daily with notes and dog-eared pages.

Members of the congregation want to invite my wife and me over to their home when there is a birthday party in their immediate family. Once you get to know their extended family, because everyone comes to the party, they will then invite you for one of their birthday celebrations. Eating with family is important. When I distribute the Lord’s body and blood in Service, I can see by the people’s faces how important the meal of the Lord is to them. They know that it is a foretaste of the feast to come.

We have a food and clothing co-op on the church property that is called Community Outreach Ministry Endeavors. Many of the congregation’s members volunteer there. Many people of different languages come through to receive food. In fact, in the past, people who received food were then connected to members of the congregation and are now members of the congregation themselves. This reminds me of Christ feeding the five thousand, but before He did, He taught them. We want to be able to hand out bread and teach people about the Bread of Life.

At Primera Emanuel, our second service is conducted in the Spanish language only, just as our first service is conducted only in English. In the Spanish service, we follow the liturgy from *Cantad al Senor*, which is the equivalent to *Lutheran Worship*. The songs we sing are from *Cantad al Senor* and *Culto Cristiano*, which is the equivalent of *The Lutheran Hymnal*. It would be wonderful to have the *Lutheran Service Book* translated into Spanish. The brothers and I have been talking about possibly starting it ourselves. Congregations serving both English and Spanish languages could then more easily hold bilingual services as both services would be familiar with the same liturgy. The liturgy could then be said and sung together as one congregation.

My wife, Liz, has immensely enjoyed building relationships with people in both services. At first, in the Spanish service, she was shy and intimidated because she did not know how to speak Spanish very well. Very quickly, the people eased her fears over her broken Spanish by welcoming her with open arms. She was amazed and in awe of the fact that you can so easily share God’s love with others through non-verbal
communication. After two years of attending both services each week, she now is able to speak and sing the liturgy in Spanish, and her communication skills are improving weekly or poco a poco (little by little) as she likes to say.

The congregation used to have one pastor for the English service and a different pastor for the Spanish service. My call has been to fulfill both positions. At first, it was difficult because there was a mentality that the English service was one congregation and the Spanish service was another congregation. I thought to myself “¿Qué significa esto?” In the past, each language group would go to their own pastor, and all of a sudden there was only one pastor, me. It reminded me that Christ is our Good Shepherd. We might live in different parts of the world, look different and speak different languages, yet Christ is what we have in common. Christ did not shed His blood for a certain skin color or language group, but He shed His blood for the whole cosmos. It is an honor to be asked questions about God and to be able to share the Word of God in its truth and purity.

The Rev. Isaac S. Schuller (CTSFW 2013) serves as pastor of First Immanuel/Premera Emanuel Lutheran Church (www.firstimmanuel.org), San Jose, California.

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The Rev. Don C. Wiley, CTSFW assistant director for BPFL, with seminarian Santiago Keinbaum

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**Bilingual Pastoral Formation for Latinos Offered at CTSFW**

According to recent projections from the U.S. Census Bureau, it is estimated that by 2060 those who identify as Hispanic will be nearly 30% of the total U.S. population, numbering nearly 129 million people. In an effort to reach out and better serve that growing community, Concordia Theological Seminary (CTSFW), Fort Wayne, Indiana, is joining in partnership with Concordia College, New York (CCNY), and the Atlantic, New Jersey and New England Districts of The Lutheran Church—Missouri Synod (LCMS) to offer Bilingual Pastoral Formation for Latinos (BPFL), a program leading to ordination into the Holy Ministry.

The typical student will be a Latino who has a high school diploma (or equivalent) and is bilingual. The students are selected by the districts that are participating in the program and must receive a recommendation from their parish pastor. Upon completion of the program, graduates will serve as pastors in the districts that supported them in the program. CTSFW, in partnership with Seminario Concordia in Buenos Aires, Argentina, developed a program for forming pastors in the Spanish-speaking world outside of the United States entitled Formación Pastoral para Hispanoamérica (Pastoral Formation for Hispanic-America). The BPFL curriculum is based on this curriculum, along with English lectures and readings. It is a four year program of four, eight week courses per year. Courses are taught by distance learning with cohorts and mentor pastors within the districts.

Those desiring more information on the program can go to www.ctsfw.edu/academics/BilingualPastoralFormationforLatinos or connect with the Rev. Don C. Wiley, CTSFW assistant director for BPFL, at Don.Wiley@ctsfw.edu or 260-452-3203.
A Servant Life

By Michael A. Johnson Sr.
Pastoral ministry has many dynamics and challenges. There are many memorable joyous experiences, as well as some not so joyous ones. Yet, through it all, I have grown and experienced the life in Christ that I preach, teach and witness. These experiences reassure me of Christ’s promise, presence and power in the preached Word of God that enables me to live a life shaped by Christ. God encourages and enables the called servant to remain faithful and effective through His means of grace. His POWER, His PROMISES and all His PROVISIONS are made available through His Word, Sacraments and Holy Spirit.

Pastors are called to and placed in respective ministries of God’s calling. We may be placed in unique geographical locations around the world, but all of us have the same calling from God and His charge placed upon our lives. The charge to “Feed My Sheep,” “Feed My Lambs” is one of privilege.

Pastors are called to respective ministries by God’s calling. We may be placed in unique geographical locations around the world, but all of us have the same calling from God and His charge placed upon our lives. The charge to “Feed My Sheep,” “Feed My Lambs” is one of privilege. We are humbled through the formational process of seminary study, call and ordination to be pastors in God’s Church. Locations may be different, people may be different in age, race, creed, ethnicity and culture, yet all have the same eternal need, that of a Savior, namely, Jesus Christ. In receiving Him, pastors serve as Christ’s agents, standing in His stead and by His command to preach, teach and administer His Sacraments to the faithful, and to seek after and train the lost souls of God’s people; sinners, who are plagued by the fall of mankind, yet loved by God.

Today, religious institutions are challenged by the world’s change. Technology, human rights, gender preferences and convenience have challenged the Church of God. It seems that many are seeking easy answers to aid in everyday life needs. Sometimes it appears that for God’s Church to remain steadfast and strong in offering the saving Gospel of Jesus Christ, it must incorporate those things that entertain. Rather, when ministering to today’s family, congregations must counter the world by providing an environment that fills the spiritual needs, as well as the personal needs of its parishioner while sharing the saving Gospel.

Opportunities for worship, service and fellowship are plentiful for the members of Faith Lutheran Church, Mobile, Alabama.
Our congregation at Faith, Mobile, Alabama, has opportunities for all ages, genders and people. We celebrate annual events of the church life with recognition of the congregation anniversary, annual tea fundraiser, Family and Friend Day Celebration, LWML Sunday, Youth Day Rally, Harvest Home Celebration, Women’s Day Rally, Men’s Day Rally and other celebratory events that create fellowship and outreach invitation. These events are scheduled within the LCMS Church Yearly Calendar of annual events. People need to experience God’s great love through Jesus, to interact with fellow Christians and to connect with a local body of Christ, His Church in membership and hopefully, active faith life. People are different, places are different, but sinners need Jesus and the power of the Holy Spirit that work within us.

The Word of God is powerful and effective no matter where it is taught, preached and heard. God, in His mystical ways, imputes an undeniable faith in us that empowers us to learn to love, live and share faith in Christ with others of what God has done, despite the sinners’ race, age, ethnicity, culture or geographical location.

The Word of God is powerful and effective no matter where it is taught, preached and heard. God, in His miraculous ways, imputes the righteousness of Christ to us through faith that empowers us to learn to love, live and share faith in Christ with others of what God has done. We do this whatever the sinners’ race, age, ethnicity, culture or geographical location. God does this miracle of soul saving by grace through faith in His Son, Jesus Christ (John 3:16). People once considered lost sinners and against God, now hear God’s message of salvation through Jesus and turn to God, repent of their sins and receive forgiveness through absolution and become partakers of God’s means of grace in His Sacraments. We receive God’s kingdom by grace as co-heirs in Christ. What an awesome privilege.

In my ministry, I have been allowed to witness Christ and experience how the Gospel has changed the lives of God’s people. I must say that, when I get to do the work of Him who has called me by the Gospel and enlightened me with His gifts through the power of the Holy Spirit to witness the effect of it in the lives of those of whom I am called to serve, this is one of the most joyous times in pastoral ministry. As a called servant, I witness and administer the means of God’s grace offered to repentant sinners. Through Baptism God creates new life in Christ by His grace. The pastor, then, nurtures that life through God’s Word and, in time, the Lord’s Supper. As pastor, I witness new life in Christ mature into an active daily faith walk with Christ. What a wonderful privilege!

The Rev. Michael A. Johnson Sr. (CTSFW 1999) serves as pastor of Faith Lutheran Church, Mobile, Alabama.

The Rev. Michael A. Johnson Sr. (CTSFW 1999) serves as pastor of Faith Lutheran Church, Mobile, Alabama.
A few years ago in Madagascar, I was in a cemetery of one of the Lutheran congregations there with six students from our Seminary. It sent chills up my spine as we stood there before the graves of Norwegian missionaries buried there in the late 1800s. I pointed out to my students that these men were not that much older than they were when they died far from home. There were also graves of young Norwegian children, sons and daughters of missionary parents who perished at a tender age. The words of that majestic All Saints Day hymn came to mind. “For all the saints who from their labors rest, Who Thee by faith before the world confessed,… Thou Lord, their captain in the well fought fight; Thou in the darkness drear, their one true light” (For All the Saints, Lutheran Service Book, 677).

These brave Lutherans sailed from Norway to an island far away, more often than not with the realization that they would never again in this life see a beloved mother or father, brother or sister. There they would face hardships unknown to us. Malaria and typhoid would take their toll. They would live and they would die on that African island. What prompted them to do this?

Or think of Ludwig Nommensen, the German Lutheran missionary who went to the Batak people in Sumatra in 1861. Previous missionaries had been slaughtered by these people. Yet, without regard for his own well-being, Nommensen went into the jungles around Lake Toba to preach the good news of a God who does not demand sacrifice but has shown us His favor in Christ Jesus. The church was planted.

Then there was Karl Gustav Theodor Näther, the first foreign missionary of The Lutheran Church—Missouri Synod. Commissioned in 1894, he worked for the next 10 years in south India among the untouchables. He died at the age of 39 from bubonic plague leaving a pregnant wife and young children behind.

What prompted these Norwegian missionaries, Nommensen, Näther and countless others, both known and unknown, to go to these exotic places? It was Jesus Christ who sent them with a word to preach. They went because they were sent.

God Himself does the sending. He did not and does not leave us to our own devices, to our own self-made navigational devices that would search for Him but never find Him. On the evening of the Day of the Resurrection, the Lord Jesus Christ stood in the midst of His trembling disciples (see John 20:19-23). Thrusting His nail-scarred hands in front of their bewildered eyes and putting the gash mark of the Roman spear before them, there is no mistaking Him for a phantom. With the evidence of the violence that the Lord suffered from sinners and for sinners in plain view, Jesus speaks peace and with that peace they are now His apostles—sent ones with the word of the cross, “Peace be with you. As the Father has sent Me, even so I am now sending you.” Breathing on this band of His brothers, they are blown out into the world by His Spirit to forgive sins.

Jesus’ mission is from the Father. It took Him to the cross and that mission, that sending, continues as He sends His apostles with the good news of peace with God through the reconciliation worked by His blood. It continues today as the Lord continues to send His servants into every place to proclaim the promise. Concordia Theological Seminary is a place where men and women are sent not only into such far off mission fields in Asia or Africa but into contexts of every description from inner-city congregations, university campuses, ethnic communities and rural villages, right here in the United States. Compelled by the love of Christ, they go to make Him manifest in word and deed as the Lord.

The Rev. Prof. John T. Pless (John.Pless@ctsfw.edu) serves as assistant professor of Pastoral Ministry and Missions at Concordia Theological Seminary, Fort Wayne, Indiana.
What does the typical seminary student look like? At Concordia Theological Seminary (CTSFW), Fort Wayne, Indiana, there really isn’t a typical student. They come from all backgrounds, all parts of the world and all have different gifts and interests. Douglas Griebenaw, who grew up attending Emmaus Lutheran Church, Denver, Colorado, and is now a fourth-year CTSFW student, certainly has his own unique story. He came to the Seminary 10 years after completing his undergraduate degree in Communications. During that time he served in the United States Navy Reserve and worked in marketing for two Roman Catholic non-profit agencies.

“The first time in my adult life that I seriously considered the Holy Ministry as a vocation was after college. I had dated a woman at college whose father attempted suicide. I took some time off of classes to help her and her family work through this and help to care for them as best I could. Ultimately, it was through times of crises with others that I came to learn of my desire to become a minister and care for people in the most important and fundamental way—to be a curate of souls and steward of God’s gifts,” shares Griebenaw. “It would be another 10 years before I left my job to begin studying at CTSFW. I needed a bit of time to grow up and that is why I enlisted with the U.S. Navy Reserve; I needed to learn some
“I was most fortunate to be able to participate as a liturgical assistant in the worship services of the 2015 LCMS Life Conference in Crystal City, Virginia, and later march with my Lutheran brothers and sisters in the 2015 March for Life in Washington, D.C. The pro-life movement has always been near and dear to my wife and me. However, as we had just miscarried our first child, the event took on even greater importance. Though Holly and I still bear a sadness within, we rejoice all the more in God’s grace and mercy, holding fast to His promises!”

Jayne E. Sheafer
(SeminaryRelations@ctsfw.edu) serves as managing editor of For the Life of the World and director of Seminary Relations at Concordia Theological Seminary, Fort Wayne, Indiana.
The first issue of *For the Life of the World* in a new academic year is the perfect time to introduce our new feature of “Faculty Focus.” Choosing who would be featured first was not easy given the gifted men who serve on our faculty. We begin with a member who has been serving our students faithfully for over 30 years, the Rev. Dr. Cameron A. MacKenzie.

**Teaching at the Seminary is a dream compared to teaching at other levels. I’ve taught every grade level from third grade (for about three weeks in the spring of 1969) to post-graduate. Seminary students are the best: serious, interested, dedicated, committed. I love ‘em. They come to learn in order to serve God and His people. It is a real privilege to participate in the process of training students like these.**

**Tell us a little about yourself.**

I was born in Detroit, Michigan, in 1947. My father was a Lutheran pastor at St. Matthew Lutheran Church and my mother—when she returned to work—a church musician and Lutheran school teacher. Following high school, I went to the University of Detroit and graduated with a double major in Math and History with a teaching license in Secondary Education.

My father had helped to organize the Lutheran Churches of the Reformation, a small association of conservative Lutheran congregations, mostly former congregations of The Lutheran Church—Missouri Synod (LCMS). Their program for training pastors was almost an apprenticeship program, and my father was the main instructor. So I went back to St. Matthew to study under him and one other pastor. I was ordained in 1972. In the summer of 1975, I attended Concordia Theological Seminary (still in Springfield, Illinois) as a special student. For Luther’s Theology, I had Eugene Klug, and for Hebrews, I had Harold Bulls. Both were very solid Lutherans, so I enjoyed them both. It was a great experience, and I started thinking about joining the LCMS. I entered the LCMS via the colloquy program in 1983. I both taught and worked on my Ph.D., finally completing it in History at the University of Notre Dame in 1992.

I’m married to Meg (nee Martin) who is a Lutheran school teacher. God has blessed us with four children: Elizabeth, married to an LCMS high school teacher; Cameron, a university professor of Industrial Engineering; Margaret, married to an LCMS pastor; and Robert, a crime analyst with the Missouri Highway Patrol. We also have three grandchildren.

**In addition to serving as a professor of Historical Theology, in what other roles have you served at CTSFW?**

I joined the CTSFW faculty in 1983. Although I have always enjoyed teaching, I really had not considered seminary teaching as a calling but God works in funny ways. For reasons not entirely clear to me, CTSFW professors recommended me to Dr. Robert Preus for...
director of Library Services. My initial reaction to a conversation with Dr. Preus was “No thanks.” On a couple of more occasions, I attempted to say no to Dr. Preus, always explaining that I was interested in teaching and that I wanted to work on my Ph.D. He always said that was fine with him. So at last I said yes. The call was to the faculty, both the History and Exegetical Departments, and for eight years I also ran the library.

I had wonderful professional librarians and staff (many of them students or student wives) who made the library work well for students. Through the years I have served the Seminary in a variety of positions, such as director of the 1998 Self-Study for Accreditation, director of Strategic Planning, supervisor of the M.A. Program, (acting) director of Continuing Education and chairman of the Department of Historical Theology.

What has been most challenging and the most rewarding to you as a professor?

Perhaps the biggest challenge for me personally is making time for scholarship. This is an important part of what seminary professors do. We have the expertise and training and the time—sometimes. But it is demanding. As is true of many, I enjoy research but writing is hard work. Right now I’m working on a book, a popular history of the Reformation. I enjoy completing a section, but I’m not always eager to begin the next one!

The most rewarding is the people for sure. Those with whom I work—faculty and staff—who exemplify Christian commitment and whose service and friendship I value more than I could ever say. Then there are the students. What a blessing God has given me in permitting me to help them get ready for His service. And now—after so many years—wherever I go in the LCMS, I meet former students who are working hard at ministry. It is a wonderful feeling to know that God has permitted me to participate in this way in the work of His Church.

The theme for this issue of *For the Life of the World* is “Different Ministry Contexts.” Any thoughts on this from your position as a professor of Historical Theology?

One of the great themes of Church history is the way the Gospel has moved—geographically and ethnically. What began as the faith of a few first century Jews in Palestine has become a worldwide religion encompassing millions of people from every part of the globe. There is no reason at all that we should doubt the power of the Gospel to reach places and people that may be a bit unusual or challenging for the LCMS. God and His Word can (and have) overcome obstacles posed by place, language and ethnicity. They will continue to do so. So our job is to seize the opportunities that God gives and proclaim His Word faithfully no matter how difficult or exotic the context.

Final thoughts?

One more point. Teaching at the Seminary is a dream compared to teaching at other levels. I’ve taught every grade level from third grade (for about three weeks in the spring of 1969) to postgraduate. Seminary students are the best: serious, interested, dedicated, committed. I love ‘em. They come to learn in order to serve God and His people. It is a real privilege to participate in the process of training students like these.

The Rev. Dr. Cameron A. MacKenzie (Cameron.MacKenzie@ctsfw.edu) serves as chairman of Historical Theology and The Forest E. and Frances H. Ellis Professor of Historical Theology at Concordia Theological Seminary, Fort Wayne, Indiana.
CTSFW Begins 170th A
September 2015

Academic Year

Since 1846, Concordia Theological Seminary (CTSFW), Fort Wayne, Indiana, has been training men for the ministry and since 2004, women to serve as deaconesses. On Sunday, September 13, 2015, the Seminary community gathered to welcome new and returning students and celebrate the opening of the 170th Academic Year.

The Rev. Daniel May, president of The Lutheran Church—Missouri Synod’s (LCMS) Indiana District, presided over the installation of the Rev. Prof. Ryan Tietz as assistant professor of Exegetical Theology. Tietz is a lifelong member of the LCMS with a first-rate academic resume and valuable pastoral experience. He received his Master of Divinity degree (2003) and Master of Sacred Theology degree (2005) from Concordia Seminary, St. Louis, Missouri. He is currently completing a doctorate in Theological Studies (Old Testament) at Trinity Evangelical Divinity School, Deerfield, Illinois. Since 2011, he has served as an adjunct professor in Theology at Concordia University Chicago. His parish service has included congregations in New York and Illinois where he enjoyed preaching, teaching and providing pastoral care to individuals of all ages.

“The faculty is refreshed and ready for the new academic year,” commented the Rev. Dr. Charles Gieschen, CTSFW academic dean. “We are incredibly grateful for the sacrifices made by each man and woman who is entering our pastoral, deaconess and graduate programs this fall. We consider it a great privilege and responsibility to be used by the Lord in the formation of these men and women to be servants in Christ who teach the faithful, reach the lost and care for all.”
Best of Spain and Lisbon with Barcelona

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Visit Barcelona, Granada, Lisbon, Madrid, Seville and Toledo

$3,279 round-trip/person from Chicago

Included:
• Accommodations at first-class/select hotels (double occupancy)
• Daily Breakfast
• Seven Dinners
• Sightseeing by private motorcoach with guide
• All government taxes, airline surcharges, admission fees, hotel taxes and service charges

For additional information go to www.ctsfw.edu/CTSFWTours, email CTSFWTours@ctsfw.edu or phone 260-452-2119.
The Board of Regents of Concordia Theological Seminary (CTSFW), Fort Wayne, Indiana, has advanced the **Rev. Dr. Timothy C. J. Quill** in rank from associate professor to professor. He serves as professor of Pastoral Ministry and Missions and director of International Studies at CTSFW. Since 2011, Quill has also served as director of Theological Education for The Lutheran Church—Missouri Synod’s (LCMS) Office of International Mission.

“No one on our faculty has logged the miles that Dr. Quill has in building international relationships, teaching and encouraging a confessional Lutheran witness to Christ and His saving work around the globe,” commented the Rev. Dr. Charles A. Gieschen, CTSFW academic dean. “His advancement in rank recognizes his many contributions, especially what he has done for this Seminary and the LCMS to promote the formation of confessional Lutheran pastors across the various continents.”

In June 2015, the **Rev. Dr. Naomichi Masaki**, CTSFW associate professor of Systematic Theology, traveled to Mekane Yesus Seminary (MYS) in Addis Ababa, Ethiopia, to teach a course on Christology for the M.A. in Practical Theology and M.A. in Systematic Theology Programs. As with many Lutheran seminaries around the world, a lack of working knowledge of biblical languages (Greek, Hebrew) and an absence of the *Book of Concord* among the students presented challenges in teaching doctrine. The gifts of *Concordia: The Lutheran Confessions* (pocket edition) from CTSFW were, therefore, indispensable.

A lively discussion in the classroom was a daily event. There were some topics that came from the Ethiopian orthodox background, but most questions were related to decision theology, pietism and the Pentecostal movement. Through Christology, the classroom discussion often moved to the related areas, such as Law and Gospel, doctrine and practice, Baptism, the Lord’s Supper, original sin and the image of God. “I, on my part, attempted to identify where the students were theologically, and move them slowly to a biblical and evangelical confession of Christ,” commented Masaki. “Like Luther in the 16th century, my battle in the classroom was to let Christ not be far away but near, and to assist the students in moving from concepts to the fact of Christ and His gifts here and now.”
Concordia Theological Seminary (CTSFW), Fort Wayne, Indiana, is pleased to announce the opening of the new international extension site for its Master of Sacred Theology Program (S.T.M.) at the Lutheran School of Theology (LSTG) in Gothenburg, Sweden. CTSFW received confirmation for the extension site from the Association of Theological Schools (ATS) as a result of the required focused site visit by the ATS in March 2015. Three intensive courses are scheduled per year at LSTG, making it possible for students to complete the degree in four years.

“It’s been several years since the LSTG requested that we offer our S.T.M. courses on their campus in order to make historic, confessional Lutheran theological education available. CTSFW embraced this inquiry as its mission opportunity and has since worked together with LSTG colleagues to find a way to make it a reality,” explained the Rev. Dr. Naomichi Masaki, director of the S.T.M. Program at CTSFW. “I am deeply thankful to the Lord for blessing our joint endeavor. It is an honor, privilege and joy for the CTSFW community to serve our beloved colleagues in Scandinavia and other North European countries who are striving to confess boldly the Lord in the midst of so many challenges and persecutions.”

Dr. Rune Imberg, S.T.M. coordinator and dean of Research at LSTG, also commented that he was delighted at the news of the approval. “The ATS representatives got a good understanding of our situation quite rapidly. The discussions and meetings took place in a collegial and friendly atmosphere, and the questions and comments were very constructive for us. We are convinced that this S.T.M. Program will be a great blessing to Christianity—not only Lutherans—in Northern and Eastern Europe. Theologians in our part of the world will get a more profound knowledge of the Bible and sound Lutheran theology, which will make them even more able to serve God and their fellow Christians in different ways!”

This program is being funded primarily through generous individual donors, although some tuition is received. Those wishing to support this mission project in Northern Europe may direct donations to the Bo Giertz Fund, Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, IN 46825. For additional giving information, connect with us at Advancement@ctsfw.edu or 877-287-4338.

The Concordia Theological Foundation, Santa Rosa, California, presented student aid awards to several fourth-year students at Concordia Theological Seminary, Fort Wayne, Indiana. The primary purpose of the Foundation is to assist in preparing men for the Office of the Holy Ministry by providing financial support to the Seminary. Foundation board member Mr. David Hawk was on hand to make the presentation. The 10 men receiving the awards on June 11, 2015, are listed below with the name of the congregation or institution they serve:

- Daniel Burfiend, graduate assistant, Pastoral Ministry and Missions, Concordia Theological Seminary, Fort Wayne, Indiana
- Keaton Christiansen, associate pastor, Trinity Lutheran Church, Alamosa, Colorado
- Daniel Grimmer, associate pastor, Zion Lutheran Church, Mitchell, South Dakota
- Joshua Haller, pastor, Grace Lutheran Church, Fairgrove, Michigan
- Christopher Harrison, pastor, Lutheran Church of the Cross, Rockville, Maryland
- James Hopkins, pastor, Lutheran Church of the Way, Raynham, Massachusetts
- Brett Simek, pastor, Hope Lutheran Church, Jerseyville, Illinois
- Daniel Speckhard, pastor, Faith Lutheran Church, Godfrey, Illinois
- Benjamin Uledalen, associate pastor, Zion Lutheran Church, Mt. Pleasant, Michigan
- Daniel Ulrich, associate pastor, Grace Lutheran Church, Clarksville, Tennessee

(l-r) David Hawk, Brett Simek, Daniel Burfiend, Daniel Grimmer, Daniel Speckhard, CTSFW President Lawrence Rast

Students in the S.T.M. extension program at the Lutheran School of Theology in Gothenburg come from Sweden, Finland, Latvia and Denmark.
Art and Music
Gifts You Lend Us

16th Annual Conference
November 1-3, 2015

The “noble art of music,” as Luther describes it, is a prominent feature of each Good Shepherd Institute Conference. The 2015 conference adds the visual arts as a literal focal point for our consideration. In addition to the fine music, Christ-centered worship and thoughtful presentations, a nationally-advertised ecclesiastical art exhibition will be on display at the conference.

Musical and visual arts used in service of the Gospel are theologically-informed and also inform theologically. Dr. Gene Edward Veith and the Rev. Stephen P. Starke will give plenary addresses regarding the role of art and music as first article gifts and how the principles of design apply to Christian hymnody.

Attendees will hear—and see—firsthand from artists John Hrehov and Kelly Schumacher and composers Kevin Hildebrand and Matthew Machemer, with insight on how the artist and composer creates his or her work. Practical ideas of how to use art and music in the local parish, as well as sectionals for organists, choir directors and pastors will underscore the theme of the conference as we continue to be stewards of God’s gifts of art and music, gifts He lends us.

Advent Preaching Workshop

Ready for Christ’s Advent?

Who are those ready for Christ’s Second Advent? Those who are also ready to celebrate His First Advent. Dr. Walter A. Maier III will help pastors address these details as they prepare a four-part sermon series showing how those who celebrate Christ’s Advent are those who, by God’s grace, are:

“Truly Repentant” (Joel 2:12–14),
“Lowly, Not Proud” (Ps. 138:6),
“Blameless and Holy” (1 Thess. 3:12–13), and
“Praising the King” (Rev. 1:4–8).

As time permits, other texts will also be examined.

November 3, 2015
1:30–5:00 p.m.
7:00–8:30 p.m.

Presenter
Dr. Walter A. Maier III

Registration
Cost for the workshop is $40.00. You may register online at www.ctsfw.edu/GSI or by phoning 260-452-2224.

More information
www.ctsfw.edu/GSI
GSI@ctsfw.edu
260-452-2224
A Great Place to Retire

The Concordia Theological Seminary (CTSFW), Fort Wayne, Indiana, community is pleased to invite rostered church workers of The Lutheran Church—Missouri Synod to consider enjoying their retirement years in a home on the beautiful CTSFW campus.

There are a number of two and three bedroom homes, each with a lovely patio that affords a unique view of the picturesque 200-acre campus. Included in the $1,000 per month rent is routine maintenance, lawn care and all utilities.

Amenities that will be available to residents include daily chapel services, access to our spacious new library, food service (in the home, if desired) and transportation to doctor appointments, shopping, etc.

For additional information please contact:

Rev. Albert Wingfield
Vice President for Finance
Concordia Theological Seminary
260-452-2106
Albert.Wingfield@ctsfw.edu

Luther Hostel

The End Times & Resurrection: Confident Comfort in Christ

October 28–30, 2015

- Presentations by CTSFW faculty, including President Lawrence Rast, Dr. Charles Gieschen and Dr. David Scaer.
- Attend classes with current students.
- Celebrate with a special Reformation Service.

For additional information email Retreats@ctsfw.edu or phone 260-452-2204.

Online registration will be available soon at www.ctsfw.edu/LutherHostel.
In April of 1993, Palmarum Sunday, I was installed as pastor at Grace Evangelical Lutheran Church in Penn Hills, Pennsylvania. I was 31-years-old, my hair was full and jet black, my body was strong and athletic and my wife, Lynne, and I had two very young daughters.

Even though Penn Hills was actually not very far from where I had grown up as a child, outside of its western Pennsylvania high school football fame, I knew little about it. To a country boy, Penn Hills (a large, once flourishing suburb on the east side of Pittsburgh) was what I would have called city living. How life changes! My thinning hair is now nearly all gray and my body is, well, not what it once was. Despite those diminishing returns, my wife and I have been wonderfully gifted with four children, two sons added here in Pittsburgh, and we have been blessed mightily in so many other ways.

I’ve also seen lots of changes in my ministry. Demographically, the area has altered dramatically from roughly 25% African American to today now over 50%, giving us a new multi-cultural challenge for ministry. I’ve watched the impact a dwindling birth rate has had on not only a community, but our congregation. Prior to my arrival, Penn Hills High School had graduating classes of 1200 or so, now they are barely over 300. I’ve watched many a young person, and older folks too, leave the area in search of better employment. For these and other reasons, while our church attendance grew rapidly in the early years of my ministry, it has decreased now to about where it was when I first arrived. That can be dispiriting, but the recent addition of some new young couples into our congregation and new inroads of ministry to our changing community are encouraging.

When a pastor serves a congregation for a long time, he experiences some of the deepest sorrows imaginable, but also some of the greatest, most fulfilling joys. Of the former, the tragic accidental death of a 13-year-old boy, one of my catechumens; our congregation’s treasurer, who without warning died from a heart attack just this past Holy Week; a beloved family who informed me they are leaving because they disagree with our position on marriage; a wise elder, a father figure in many ways, revealing to me that he has terminal cancer. But joys too! So many! Baptisms, confirmations, weddings and anniversaries. Our members showing what it means to confess the faith in a changing culture; God’s people in the midst of their crises, wanting to hear the saving message of God’s love for them in Jesus Christ. Even more, I have had the ongoing, joyful privilege of preaching God’s Word and administering His Sacraments, the very means of His grace. Oh, and just this spring, I had the joy of confirming a daughter of a woman I confirmed 21 years ago. When that happens, you know you have been around a long time!

In the midst of all this change, some good and some not so good, the constant is that Christ is in the midst of all of it. The crucified and risen Savior is with us. We don’t see Him. We don’t necessarily feel Him, but He is there. The strength to continue is in Him. His ongoing grace and mercy sustains us.

The Seminary Guild’s mission is “to communicate and encourage the support of the Seminary and its students.” In an effort to do that, I am communicating to you that Donation Day is approaching. It will take place on Tuesday, October 13, this year. I am encouraging your support of the Seminary students by donating in a big way to make this Donation Day huge!

The Food and Clothing Co-op that serves the Seminary students is always in need of donations, and every year the Seminary Guild plans Donation Day to emphasize the Co-op’s need of new or gently used clothing, household items, cleaning supplies, food, gift cards and the like.

Donating to the Food and Clothing Co-op is a way for congregations and organizations to be involved in the care and encouragement of our students who are on their way to becoming pastors and deaconesses to this needy world. To assure these dedicated men and women continued support and encouragement, I encourage all our friends to donate abundantly on October 13.

Plan to attend the Donation Day activities when you bring your donations. The schedule for the day is:

9:00–9:45 a.m. Registration in the Student Commons.
10:00 a.m. Morning Service, Kramer Chapel.
Presentation of LWML grants to the Food & Clothing Co-op following worship.
11:00–11:30 a.m. Social time with students.
11:30 a.m. Lunch in Luther Hall with presentation by Dr. Robert Bennett, director of the Luther Academy.

Additional information about Donation Day can be found at www.ctsfw.edu/Donation. Register by phoning 419-258-2232 or emailing joyciew43@gmail.com. The registration fee, including lunch, is $12.00.

Yes, we are interested in becoming an Affiliate Guild. Please send more information to:

Name: _________________________________________________________________
Organization: __________________________________________________________
Address: ______________________________________________________________
City: _______________________________ State: _______ Zip: _________________
Email: ________________________________________________________________

□ Yes, we are interested in becoming an Affiliate Guild. Please send more information to:

□ Please contact me with more information.

□ We have enclosed our yearly $25 check for our group to be an Affiliate Guild.

□ I have enclosed my yearly $10 check to be an individual affiliate member.

□ Donation Day gift.

Joyce West (joyciew43@gmail.com) serves as president of the Concordia Theological Seminary Guild.
How then will they 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? Romans 10:14

How blessed we are to have courageous pastors of The Lutheran Church—Missouri Synod (LCMS) who leave their pulpits, don the uniform of the Armed Forces and bring the presence of Christ to those who protect our freedoms. Not only do chaplains preach the Word and administer the Sacraments to those who are away from their home congregation, but they also, in a very real sense, are missionaries bringing the mercy of Christ to the unchurched here in the States and around the world. The ministry of the chaplain is vital and often has a life changing impact.

The Rev. Roger Sayre (CTSFW 1988) writes, “I met LCMS Navy chaplain Richard Boyer in the 1970s at NAS, Jacksonville, Florida. I had been discharged recently and was involved with the Christian organization, The Navigators. We met again at NATC, Patuxent River, Maryland, after I had become an officer. The Navigators had a Bible conference on the base; Chaplain Boyer gave me a copy of Walther’s The Proper Distinction Between Law and Gospel and asked if I would lead a workshop on it. He didn’t ask me to become a Lutheran, but there was a method to his madness.

“Later I decided to leave the Navy and go to seminary. My wife and I called the Boyers, who were then at Camp Lejeune, North Carolina, to give them the good news that I was going to one of three Presbyterian seminaries. He said, ‘We have to talk.’ He gave a thumbnail explanation of Baptism and communion and we decided to become Lutherans. We thank God for bringing us to the Christ-centered doctrine of confessional Lutheranism and using Chaplain Boyer to do so.”

Thank you to all who partner with the CTSFW Military Project providing theological and liturgical supplies to aid our chaplains in this vital missionary endeavor. Chaplain Richard Boyer’s son, the Rev. Brad Boyer, is an LCMS chaplain and has been blessed during his deployments by your gifts.

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 46825-4496

Deaconess Carolyn S. Brinkley (MilitaryProject@ctsfw.edu) serves as coordinator of the Military Project at Concordia Theological Seminary, Fort Wayne, Indiana.
Allwardt Family Heritage
A Pastor’s Wish for More Pastors

By Timothy R. Puls

“Great is the Lord, and greatly to be praised, and his greatness is unsearchable. One generation shall commend your works to another, and shall declare your mighty acts...They shall pour forth the fame of your abundant goodness and shall sing aloud of your righteousness.” Psalm 145:3-4,7

This Psalm aptly applies to the legacy and memory of the Rev. Howard Allwardt who served Our Shepherd Lutheran Church and School, Birmingham, Michigan, for almost 39 years. This visionary pastor not only enabled a new mission congregation to get on its feet, but also had the vision to see what a Lutheran parochial school could do for greater outreach into the local community. He taught faithfully, baptized, married and buried numerous generations of people during his ministry. His eyes were fixed on Jesus Christ in order to bring that good news to others.

He and his wife raised two sons and two daughters. Audrey and Howard shared and celebrated 41 years in a blessed marriage. They met in St. Louis in 1945 when she was at a bowling alley on a blind date with another seminarian. After that night, and with the permission of the other seminarian, Howard took it upon himself to contact Audrey and they began to date. In 1947, following his graduation from seminary, they were married.

One generation commends God’s works to another generation. By God’s grace it has passed on more abundantly to the next generation than many ever thought possible. Have you ever considered supporting an endowment within your estate plan? This is one powerful way to commend God’s good and gracious work in your life to the generations who come after you.
In 1947, Rev. Allwardt received his call to Epiphany Lutheran Church, Detroit, as an associate of the Rev. E. T. Bernthall. He served there for two years until he was asked by Pastor Bernthall to plant a new mission congregation, and Our Shepherd Lutheran Church, Birmingham, was founded. As he ministered to God’s people, he would at times receive additional gifts from people, honoraria, for his service at weddings and funerals, etc. He and Audrey saved this in a personal savings account which they called the Pastor’s Fund. They used it as a mercy fund to support men from the congregation who went to seminary or to help those who had an emergency need, such as to pay rent, car repairs or purchase groceries.

When the Lord called Howard to his eternal rest in the fall of 1988, he had steered and supported 21 men to enter the Holy Ministry and since that time more have followed. At the time of his death, he and Audrey had accumulated over $20,000 in the Pastor’s Fund. The family decided to utilize this money to seed an endowment and invested the money with the LCMS Foundation to support seminary education. Additionally, Howard’s oldest son, Tim, asked 10 to 12 members of the congregation to commit to give larger gifts. The first goal was to reach $100,000, alternately to bless each seminary with each $100,000 raised. Since 1989, and after numerous golf outings and annual appeals, the modest $20,000 Pastor’s Fund has now funded an endowment exceeding $600,000. It is still growing with the goal of reaching $1,000,000 to fund the full tuition of at least one full-time student at each seminary.

What a legacy! One generation commends God’s works to another generation. By God’s grace it has passed on more abundantly to the next generation than many ever thought possible. Have you ever considered supporting an endowment within your estate plan? This is one powerful way to commend God’s good and gracious work in your life to the generations who come after you. If you are interested in receiving more information on how to support the Allwardt Endowment or to begin your own, please feel free to contact the CTSFW Advancement staff at Advancement@ctsfw.edu or 877-287-4338.

The Rev. Timothy R. Puls (Timothy.Puls@ctsfw.edu) serves as director of Alumni and Church Relations at Concordia Theological Seminary, Fort Wayne, Indiana.
Different Places Need the Same Jesus

By Steven D. Schave

Our cities are literally where the world is at our doorsteps, with people from around the globe living together in a city block. But from a Christian worldview, the city also brings great difficulties as they are seen as places filled with turmoil, corruption, religious persecution, crime, unrest, poverty and immorality. So amidst these challenges, the Church is losing its foothold in the most densely populated locations in the U.S.

Our rural communities have also fallen on hard times with many of the same challenges of our urban areas. While rural America is typically associated with being a place of traditional values and church-goers, it too is becoming more and more secularized. Suburbs have long been thought of in terms of white picket fences, gated communities and block parties, but with the advent of the digital world, the fabric of fellowship has been torn and walls are being mounted.

This is Mission Field: U.S.A., with its many contexts and incredibly diverse landscapes. Regardless of how different the environment may be, however, there is one human condition and one Gospel needed by all. In this study we will look at various contexts given in Scripture, but also that which binds them all.

Big City U.S.A.

Read Gen. 4:17, 19:25–26, Deut. 13:15, Joshua 6:24, Jonah 1:1

How does Scripture describe the city when large groups of sinners are clustered together? _______________________

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Perhaps the most infamous of biblical accounts of a city receiving a visitation of God’s judgment is Sodom and Gomorrah. It would appear that there are no bounds to their sins as not even 10 righteous men remain. So God must destroy the cities with sulfur and fire, which beckons us to the finality of Judgment Day for all of the earth’s cities that will be left in ash.

Rural & Small Town U.S.A.

Read Micah 5:2, Matt. 4:12–17, John 1:46

How is it that Jesus is so familiar with small town living? Why does He use so many rural references in His parables?

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From His place of birth to where He spent much of His time, Jesus is very familiar with rural and small towns. The agriculturally-based parables that He used to help others to understand the deep mysteries of the Kingdom and of God were from His own personal experiences. These parables are meant to be relatable to all. And as Jesus explains the Kingdom, indeed the small town is not immune from judgment for sin as He will be rejected even in His hometown.

All People

Read Rom. 5:12–21

What then is common to all mankind? What then is the one thing needful for all of humanity? ________________

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Original sin is part of the human condition. Sin and death do not discriminate. So too, all of humanity then needs the same Jesus Christ who fulfilled the Law and suffered and died to atone for our sins and was raised for our justification. When Christ said “it is finished” from the cross and then breathed His last, the victory was won over sin, death and the devil. This salvation was for all people and nations and places of origin. Therefore the Church, regardless of location or people groups, is to bring Christ in His Word and Sacraments to the world around them, wherever that might be.
Read Acts 2:1–4
How does Pentecost point us to the differences of people and yet God’s desire that we be one?

As we are all of the same bloodline of Adam, so too we are all baptized in the same blood of the Second Adam. Just as our sin first divided us, the Holy Spirit now joins us again through the Word. While there are various contexts, differences in how we reach out to our neighbors in love, God wishes for us to be one as the Trinity is one. Across time and location, we are to be the one universal Church: one Lord, one faith, one baptism. In communion we are woven together as the one Body of Christ of which He is our head.

Read Rev. 21:10
What is the culmination of the unity of all peoples? For what do we ultimately hope?

At the end of days, all that the Fall of mankind destroyed will be made new. We will all dwell in the new city of Jerusalem, we will all eat from the Tree of Life in the garden which will bring healing to the nations, we will all sit together at the same banquet and gather around the same throne upon which sits our one King.

We wish to work for peace on earth and goodwill towards man in Mission Field U.S.A., but what we truly hope for is fellowship with God and one another in the Kingdom of Heaven, the Kingdom that comes and is coming. Only the Gospel of Jesus Christ can truly transform this world of death and decay. The day is coming soon when every knee will bow and every tongue confess that Jesus is the Christ.

The Rev. Steven D. Schave, (CTSFW 2006), Steven.Schave@lcms.org, serves as director of The Lutheran Church—Missouri Synod’s Urban & Inner-City Mission.
ON CAMPUS VISITATION EVENTS
FOR FUTURE PASTORS AND DEACONESSES

For more information you may also call 800-481-2155, email Admission@ctsfw.edu or visit www.ctsfw.edu/Admission.

Prayerfully Consider Visit
October 8–10, 2015
www.ctsfw.edu/PCV

Christ Academy College
& Phoebe Academy College
October 29–November 1, 2015
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