Dear Friends,

As you may know, the close of this academic year also marks the end of Dr. Lawrence Rast’s first term as president. This past fall, the Board of Regents of Concordia Theological Seminary (CTSFW), Fort Wayne, invited members of the campus community, alumni, Synod leaders and other friends of the Seminary to participate in the Board’s end-of-term evaluation of President Lawrence R. Rast Jr. The Board thoroughly appreciated the time spent and thoughts shared by the 359 individuals who completed the online presidential evaluation survey and/or were interviewed by the consultant. The following is a synopsis of the report that was presented to the president and the full Board.

A. Summary of the Findings

The end-of-term evaluation showed deep appreciation for the president’s dedication to the school, humble spirit and enthusiasm for the leadership role to which God has called him. Dr. Rast is described as a tireless ambassador for CTSFW who has nurtured relationships both nationally within The Lutheran Church—Missouri Synod (LCMS) and internationally with partner churches. As one person put it, “Larry’s academic standing, communication skills and calm, compassionate demeanor represent Christ and CTSFW well.”

In contrast to the experience of many new presidents, Dr. Rast assumed leadership of a school that was financially healthy, theologically sound and on an upward arc. Yet it is agreed that he hasn’t taken the school’s strong position for granted. He is described as “hitting the road running” and “not letting up for a minute.” Our president is appreciated for building on what he received, melding the best of the recent past with a “compelling vision for the future.” When asked to name areas in which CTSFW has made significant gains during Dr. Rast’s tenure, the following areas emerged as top areas of advancement for all constituent groups:

- Support to international Lutheran bodies, including theological schools
- Synod relations
- Academic programming

Dr. Rast is praised also for his commitment to planning, careful oversight of the school’s finances and leadership in completion of the library project.

B. Recommended Future Actions

In addition to assessing the impact of Dr. Rast’s leadership during the past five years, respondents to the evaluation survey were asked to identify issues to which the president, and by extension the Board, administration and faculty, should give attention in the years immediately ahead. Here, too, there was agreement on the top three issues demanding the continued diligent attention of the president and the school. These are:

- Quality and relevancy of academic programming
- Student recruitment
- Fundraising

That the areas identified through the evaluation process are included in CTSFW’s recently completed strategic plan bodes well for the future effectiveness of the Seminary and of Dr. Rast’s presidency.

Conclusion

As you may have heard, on February 23, 2016, the Board of Regents of Concordia Theological Seminary (CTSFW), Fort Wayne, Indiana, voted unanimously to reappoint the Rev. Dr. Lawrence R. Rast Jr. as president. The Board of Regents looks forward with eager and confident expectation to the next five years of Dr. Rast’s service. He has excellent qualifications to serve as a seminary president in that he is a great theologian, an exceptional church historian and has outstanding leadership skills. He is also highly regarded by the LCMS and by Christendom the world over. We believe strongly that he is the right man at the right time to be president of CTSFW.

And yet, institutional leadership cannot (indeed dare not) be a solo performance, regardless of the godliness and competency of the man serving as president. The future mission effectiveness of Concordia Theological Seminary, Fort Wayne, depends upon the efforts of many. With this executive summary, the Board of Regents invites all who participated in the presidential evaluation to join them and President Rast in advancing the Seminary. Together with God’s continued blessings, we can ensure even better days ahead for the school we love.

In Christ’s service,
Ronald M. Garwood, Chair
Board of Regents
Concordia Theological Seminary
Fort Wayne
4 Speaking Up
By Peter J. Scaer
Now, more than ever, we must speak. As responsible citizens, we must defend our fellow Christians who want only to live according to God’s will. True love means that we stand with those who suffer for Christ’s sake. Jesus said to His disciples, “You will be hated by all for my name’s sake. But the one who endures to the end will be saved” (Matt. 10:22).

7 Things That Matter to You
By James A. Baneck
Whether you’re a delegate at the convention or not; whether you have a leadership role at the convention or are working behind the scenes; whether you’re laity or clergy, watching the convention’s live stream or going about your daily vocation; whether you’re young or old, male or female—if you’re a member of the LCMS, the Synod convention does matter to you!

10 Connecting With Your Seminary
By Ronald M. Garwood
The work and mission of this Seminary is of importance to every member of the Synod. You are encouraged to remember that CTSFW is your seminary and you should be familiar with its work and mission. We encourage you to pray for the faculty, staff and students of the Seminary so that faithful, loving pastors and deaconesses are prepared for service to the congregations of the Synod.

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Why should Christians speak in the public square? St. Paul says, “For with the heart one believes and is justified, and with the mouth one confesses and is saved” (Rom. 10:10).

Why should we speak in the public square? Jesus Himself says, “What I tell you in the dark, say in the light, and what you hear whispered, proclaim on the housetops” (Matt. 10:27).

Why should we speak in the public square? Because, for a while, we still can, though our window of opportunity may be closing. Everywhere we look, the First Amendment is under attack. Freedom of speech is in jeopardy, dissenting opinions are labeled hate speech. The free exercise of religion is being redefined, pulled out like a carpet from under our feet. The forces of the secular left are gaining strength every day. Perhaps, we see this nowhere more clearly than right here in Indiana.

A couple of years ago, the Republican governor signed into law the Religious Freedom Restoration Act (RFRA). It was a simple and fair law that said that people should be free to live according to the dictates of their conscience. We ought to be free to disagree, free to operate our businesses and to conduct our lives in a way that accords with our values. Almost immediately, a firestorm came down upon Indiana. The CEO of Apple, Inc. threatened the state, as did the National Collegiate Athletic Association (NCAA) and other major businesses. In the end, the governor caved, and our RFRA was “fixed.” People of faith lost their protections. This trend has only accelerated, with state after state capitulating to an unholy alliance between secularism and big business. It has become so bad that the governor of Georgia recently vetoed a bill that offered the weakest of protections for pastors and clergy. The free exercise of religion is fast becoming a thing of the past, and our very freedom to worship is in jeopardy.

What does this all mean? We are

Whenever Christians suffer for their faith, we must stand with them and bear their reproach. We must be prepared to be mocked and ridiculed for our faith. As our Lord also says, “Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account” (Matt. 5:11).

By Peter J. Scaer
foolish to think this is just politics. Our Lord Jesus calls us to be the light and salt of the world (Matt. 5:13-16). While we are called to be subject to governing authorities (Rom. 13:1), our ultimate allegiance must be to God rather than men (Acts 4:19, 5:29). Everywhere we look, Christians are suffering for their faith. Florists like Baronelle Stutzman, cake designers like Melissa Klein and photographers like Elaine Hugenin are being sued and fined out of business, simply for not wishing to use their artistic skills to celebrate so-called gay marriage. African-American firefighter, Kelvin Cochran, lost his job simply for writing a book about the biblical truth of marriage and the sin that is homosexuality. Brendan Eich, the CEO of Mozilla Corp., was driven from his company when it was learned that he had financially supported a California amendment in favor of traditional marriage. These men and women are Christians who wish to testify to Christ by the lives that they live. These Christians want only to shine the light of Christ in their workplace and businesses. Sadly, so few have stood in their defense. The Church has been far too silent.

The trends are disturbing. As sexual orientation and gender identity laws are enacted, traditional Christian teaching is being labeled as hate speech and traditional Christians are called bigots. It means Christian adoption agencies are endangered, as are our social services. Our Christian schools are sure to come under fire, voucher programs will be put at risk as Christian teaching is treated as the modern equivalence to racism. What we are witnessing is an age of growing intolerance. And, as one author has put it, if you don’t already, you will be made to care.

What should we do? First, we must all rush to the Scriptures to be fed and instructed by God’s Word. The world is always preaching. As pastors we must preach the truth, and as Christians, we must go to the churches that remain faithful. Together we must hear again the story of Creation and what it means to be created man and woman in God’s image.
As Christians, we are called upon to defend the unborn, to speak for those who cannot speak for themselves. So also must we speak for the truth of marriage, and we must defend boldly all who would live according to it.

(Genesis 1 and 2). We need to listen as our Lord tells us what marriage actually is (Matthew 19). We must listen again about Paul’s warning against sin and the need to make a good confession. We need to hear how much Jesus loves us, how He came not to endorse our sin but to pay for it and forgive it.

Perhaps, more than anything, we need to take heart. Throughout the Gospels, Jesus tells His disciples to be of good courage. He reminds us that God is watching over us, and even more, Christ promises to be with us always. In the face of worldly opposition, we may not always know what to say. But remember, Christ loves us and His words can be trusted. While the world mock the teachings of the Scriptures, we say with St. Paul, “For I am not ashamed of the gospel, for it is the power of God unto salvation” (Rom. 1:16). Like the first disciples, we are called to observe all that our Lord has commanded (Matt. 28:20).

Remember the 21 Coptic Christians who were beheaded on the shores of Libya. Think of all those Christians in Iraq who have lost their lives and livelihoods for bearing the name of the Nazarene. They have taken to heart the words of our Lord, “For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel’s will save it” (Mark 8:35).

Now, more than ever, we must speak. As responsible citizens, we must defend our fellow Christians who want only to live according to God’s will. True love means that we stand with those who suffer for Christ’s sake. Jesus said to His disciples, “You will be hated by all for my name’s sake. But the one who endures to the end will be saved” (Matt. 10:22). There may soon come a time when we can no longer speak openly, when Christians are driven from the public square. So, we must take the opportunity our Lord has given us now. As Christians, we are called upon to defend the unborn, to speak for those who cannot speak for themselves. So also must we speak for the truth of marriage, and we must defend boldly all who would live according to it.

These are not simply social issues. When we defend marriage as one man and one woman, we are in fact praising the God of creation, knowing that marriage is no arbitrary law, but that it is put in place for the good of men, women, and yes, children. When we speak for true marriage, we are proclaiming our fidelity to Christ who taught marriage and who is Himself the Bridegroom who gave His life for the Church. Make no mistake, this is not simply a political issue but goes to our very heart and soul as Christians. The world desperately needs to hear the truth of God’s love in salvation, to hear the truth of His good creation. This means kindness and forgiveness, but also calling a thing for what it is, knowing that repentance and forgiveness go together. This means calling ourselves to account as well, recognizing in humility the need to go back to God’s Word, which must be our life’s guide.

Much of the coming persecution is the result of the Supreme Court’s Obergefell ruling, which redefined marriage. As Christians, we must speak and live according to what we know is true. We must bear in mind that marriage, as a creation of God, is a natural good. It was designed to nurture and protect children, so that every child might know the love of a mother and protection of a father.

Whenever Christians suffer for their faith, we must stand with them and bear their reproach. We must be prepared to be mocked and ridiculed for our faith. As our Lord also says, “Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account” (Matt. 5:11). But do not lose heart. Though it seems as if we are losing battles, we are in fact winning souls through our faithfulness. Take heart and never give up. The war has been won and the victory is ours in Christ Jesus. If you are called to suffer ridicule for Christ, smile. As our Lord says, “Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you” (Matt. 5:12).

Things may be changing all around us, but the love of Christ remains forever the same, and that’s something worth talking about.

The Rev. Dr. Peter J. Scaer (Peter.Scaer@ctsfw.edu) serves as associate professor of Exegetical Theology at Concordia Theological Seminary, Fort Wayne, Indiana. He is president of Allen County Right to Life and a founding member of Shepherds United, an ecumenical Christian group formed to defend life, natural marriage and religious liberty.
Have you ever had the electricity go out in your home or the water heater break down? When you are suddenly without these things, you realize how much they really matter. When these things are working well, hot water naturally comes out of the faucet and the lights come on at the flip of a switch.

Whether you’re a delegate at the convention or not; whether you have a leadership role at the convention or are working behind the scenes; whether you’re laity or clergy, watching the convention’s live stream or going about your daily vocation; whether you’re young or old, male or female—if you’re a member of the LCMS, the Synod convention does matter to you!
The LCMS is one body of Lutherans. There are over 2.3 million of us. We have over 6,100 congregations, 9,000 pastors, 2,255 preschool-high schools, 221,300 students, 21,256 teachers, 10 universities and two seminaries. There is also the Lutheran Women’s Missionary League (LWML), Lutheran Laymen’s League (LLL), 300 Recognized Service Organizations (RSO), Concordia Publishing House (CPH), Lutheran Church Extension Fund (LCEF), partner churches and more. Which of these include you?

This is much like The Lutheran Church—Missouri Synod (LCMS). So much is going well, so much is going on—it just keeps humming along and doing what it’s supposed to be doing so that we barely pay attention to how much it really matters in our daily lives.

As a body of believers, we work and serve together in the kingdom of God. “For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ … For the body does not consist of one member but of many … Now you are the body of Christ and individually members of it” (1 Cor. 12:12, 14, 27).

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Though we are many, we are Synod. Synod is not something that happens to us, rather Synod is who we are as we have chosen to live and serve together in the body of Christ. Since our first meeting in Chicago in 1847, and every convention thereafter, all of us together have contributed to make the LCMS what we are today. As it continues to run and hum along, we pray for a Synod that matters!

At times, Synod needs tweaking and fixing. At these times, we realize how important our Synod is and how difficult our life as Lutherans can become when all is not working well. Then we are called to repent, search the Scriptures, return to the Confessions and continue living and serving together as His baptized children.

Whether you’re a delegate at the convention or not; whether you have a leadership role at the convention or are working behind the scenes; whether you’re laity or clergy, watching the convention’s live stream or going about your daily vocation; whether you’re young or old, male or female—if you’re a member of the LCMS, the Synod convention does matter to you!

Is your congregation trying to plant a new church? Does your congregation need revitalizing? Is your congregation in the inner city or near an ethnic group to whom you want to reach out with the Gospel? Do you want to know how to share your faith with family and friends? The National Witness floor committee will be addressing these issues at convention this summer because these are things that matter to you!

Are you interested in supporting a foreign mission or want to visit one? Do you have family in the military and want a LCMS chaplain to care for them? Do you have a connection to one of our international schools or know a teacher or a student who goes there? The International Witness floor committee will be addressing these issues in Milwaukee this summer because these are things that matter to you!

You are a baptized child of God through whom He serves His people. You know people who are hurting or who are in prison. You want to get more involved in defending life. You want a church body that is there in times of disaster. You want to be a part of a church that puts its faith into action when there’s a fire, storms or devastating floods. The Mercy floor committee is seeking to address these issues because these are things that matter to you!

We don’t always get along with each other, do we? We want harmony...
in our church body. We want to come to some agreement on matters of worship. We want our children to know the Catechism and we want them to stay in the Church after they’re confirmed. We want young women and men to get involved in the LWML and LLL. The *Life Together* floor committee will address these issues because these are things that matter to you!

As Lutherans, we want a biblical, confessional church. We search the Bible to get answers to real-life issues. How do men and women serve in the Church? How certain is creation over evolution? What happens when we die? Can women serve in combat? The *Theology and Church Relations* floor committee will address these issues because these are things that matter to you!

We all want a good pastor. We want a pastor who feeds us God’s Word in all of life’s situations, who is there for us in times of need and who prays for us. What should our pastors be taught at our seminaries? What happens if we don’t have enough pastors? Must a man be called and ordained in order to preach and give us the Sacraments? Do you want your pastor to continue to learn and grow in his skills? What do we do with church workers in burnout? The *Seminaries, Routes to Ministry, Preaching and Church Worker Continuing Education* and *Worker Wellness* floor committees will bring these issues to the floor because these are things that matter to you!

Does your congregation have a school? Do you wish it did? How can we make our schools even better? How Lutheran do we want our teachers to be who teach our children and grandchildren? How Lutheran do we want our Lutheran universities to be as they put out Lutheran church workers? The *University Education* and *Parochial Schools* floor committees will address these issues because these are things that matter to you!

We live in a very difficult time in history. How do we make sense of it all? Christians are being persecuted more than ever. The world’s definition of marriage has changed. Homosexuality and abortion are being celebrated. The family is deteriorating. How do we strengthen our families? How do we teach God’s Word to our children at home? The *Church and Culture* and *Family, Youth & Young Adults* floor committees will tackle these issues July 9–14 this summer in convention because these are things that matter to you!

While we may not all be involved in the inner workings of our Synod, we want it to be operating well. This is our beloved Church! We care about our Church’s financial health. We want our leaders to use our offerings wisely. We want a church structure that works on all levels. We know all these things affect every congregation, pastor and member. The *Finance, Stewardship: Funding the Mission* and *Structure and Administration* floor committees will address these issues because these are things that matter to you!

It’s amazing how much our Synod life together really does affect us all. We are Synod together, and we can hardly take our beloved Synod for granted. As we go into convention this summer—from the various topics mentioned above—you can see that our convention is all about things that matter to you!

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Jesus Christ—crucified, dead and buried—is risen from the dead! That fact is the substance of our faith as Christians. In the words of a Shoshone friend of mine, the resurrection gives iron to our faith. Because Jesus lives, we too shall live. As St. Paul wrote to the Corinthians, “…thanks be to God who gives us the victory through our Lord Jesus Christ” (1 Cor. 15:57). Christians have the gift of eternal life in heaven after we die to this life on account of Jesus, and for that we do give thanks to God.

The fact that we do have life in glory after this one is our motivation to be good stewards of our life here. Even though we are not of the world, we are still in this world and, as Christians, we have responsibilities in this life. Martin Luther in comments on monks withdrawing into monasteries wrote that they “…flee the burdens and labors of the world, that is, the domestic and political ones, and enjoy life in the monastery fattening [themselves] like a pig, and favoring nobody with anything!” So even though there are things of the world that we Christians must have nothing with which to do, we do have responsibilities in this life to be good neighbors, good citizens and witnesses to our Lord.
We thank God that we live in a democracy, but democracy, by its very nature, requires citizen participation in the processes of government at every level—local, state and national. The Bible, moreover, calls explicitly for Christian citizenship. So as Christians we should engage with the civil realm by voting responsibly in elections, supporting candidates who favor Christian values and the doctrines of the Lord, taking a public stand for issues that are supported by Scripture and working for the protection of the helpless. We who have been made the children of God should be Christ’s ambassadors in this world, and especially in our nation.

St. Paul reminds us in his letter to the Philippians that for Christians, “… our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ” (Phil. 3:10). Therefore, we should also be responsible members of Christ’s Church, and specifically of The Lutheran Church—Missouri Synod (LCMS). Sometimes our members may feel distant from Synod or feel that Synod is those folks down in St. Louis. But the fact is that we are Synod. As a part of the LCMS, we need to be engaged with our Synod as good and responsible members.

As you know, the LCMS was organized in order to maintain unity in doctrine and practice in our congregations, and in addition, so that all our congregations together could carry out ministry that each congregation alone would not be able to accomplish. Together we have been able to send missionaries around the world, maintain a publishing house, establish colleges and seminaries and support a Synod president and district presidents, who serve us in maintaining oversight of our

The members of our Synod congregations are invited and encouraged to engage with both of our LCMS seminaries. Martin Luther wrote, “The Gospel is the one most certain and noble mark of the church, … since the church is conceived, fashioned, nurtured, born, reared, fed, clothed, graced, strengthened, armed and preserved solely through the Gospel. In short, the entire life and being of the church lie in the Word of God, as Christ says, ‘By every word that proceeds from the mouth of God man lives’” (Matt. 4:4).
congregations and ministries in order to maintain unity in doctrine and practice.

Our Synod, our walking together, exists to serve our congregations, and therefore, we should be engaged with Synod both as congregations and individuals. President Matthew Harrison and other leaders of our Synod use multiple media venues to keep members informed and engaged. It is good for us to take advantage of these communication venues in order to be a responsible part of the Synod, supporting our servants and ministries with our prayers and gifts of time and treasure.

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Therefore, the training and forming of pastors for our congregations are critically important to the life of the Church. The pastor is a servant of the Word, a servant of Christ, a servant of Christ’s Church as he serves and ministers with the Gospel. Pastors and other church workers are essential to the Church, and so it is essential to the Church that these servants be well trained and equipped for their service.

To that end, Concordia Theological Seminary (CTSFW), Fort Wayne, is an institution of theological higher education of our LCMS, dedicated primarily to the preparation of pastors for the congregations of our Synod. The Seminary offers master’s and doctoral degrees in the training of clergy and deaconesses. In summary, our mission is the “forming of servants in Jesus Christ who teach the faithful, reach the lost and care for all.”

The work and mission of this Seminary is of importance to every member of the Synod. You are encouraged to remember that CTSFW is your seminary and you should be familiar with its work and mission.

We encourage you to pray for the faculty, staff and students of the Seminary so that faithful, loving pastors and deaconesses are prepared for service to the congregations of the LCMS. Remember, too, that your financial support of CTSFW is very important to sustaining this vital service to the Church. The small and large contributions of the people and congregations of the LCMS are blessings from God and of great importance to us all.

God bless us all as Christ’s Church to live our faith and be engaged with the world and His Church, serving the Lord and our neighbors as good Christian stewards, as we await Christ’s return when He will deliver to Christians the heaven He has prepared for us with His life, death and resurrection.

The Rev. Dr. Ronald M. Garwood (drgandb@aol.com), CTSFW 1983, serves as pastor of Christ the King Lutheran Church, Cody, Wyoming, and chairman of the CTSFW Board of Regents.

2 Plass, What Luther Says, p. 263.

1. Dr. David Scaer leads a convocation for students, faculty and friends from the Fort Wayne area. 2. President Rast shares the CTSFW vision with retreat attendees. 3. CTSFW students are formed to be faithful servants of Christ.
Luther’s Small Catechism is a summary of Christian doctrine, but it is also a handbook for discipleship in the world. As such, it reflects the biblical teaching of God’s ways of giving and governing.

God, who is to be feared, loved and trusted above all things, is the Lord who created the heavens and the earth. The First Commandment interlocks with the First Article of the Apostles’ Creed. In the First Article, it is God, the almighty Father, who brought all that is into existence and through His Word continues to uphold creation. The Father gives all that we need to support this body and life.

The explanation to the First Article extols the Father who has given “body and soul, eyes, ears, and all my members, my reason and all my senses, and still takes care of them.” God is at work giving, sustaining and protecting in both the government (kingdoms) of His left hand and that of His right hand. In both governments He is the Lord, but He uses different means and works toward different purposes.

In the government of the Lord’s right hand, He works by His Word and Spirit to bring us to saving faith and keep us firm in this faith until we die (Second and Third Petitions of the Lord’s Prayer).

In the government of His left hand (Fourth Petition), He gives and protects that which we need to sustain this body and life. Luther’s explanation of daily bread in the Fourth Petition echoes “the clothing and shoes, wife and children, land, animals, and all that I have” of the First Article. Here God uses earthly governments to curb evil and provide a space for human life to flourish. So we pray that God would endow us with “devout and faithful rulers” and “good government.” Christians, therefore, engage public life by praying “for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way” (1 Tim. 2:2).

God’s two governments are distinguished but not separated; the Christian lives simultaneously in and under both governments. Only on the Last Day will we live solely under the government of God’s right hand, in the kingdom of His everlasting glory. In the meantime, we continue to pray that “our Father in heaven would rescue us from every evil of body and soul, possessions and reputation, … and graciously take us from this valley of sorrow to Himself in heaven,” to use the words of the explanation to the Seventh Petition.

The catechism does not invite idle waiting but a faith that is active in love for the neighbor. We “serve and obey” God in the “holy orders” that He has established in this creation. Luther identifies these holy orders as the Church, the civil realm and the household. Each of these orders, or estates, in its own way is an arena for the Christian’s public life, a life characterized by good works done in love, directed to the needs of the neighbor and performed according to God’s commandments. In the catechism, the “Table of Duties” takes us back to the Decalogue, for the commandments guard human life in creation, protecting our existence from chaos and utter corruption.

It is in the civil realm where we live as citizens, with obligations to render unto Caesar the things that belong to him. We are to honor those in authority, obey laws and pay taxes. We give Caesar that which is due him, no more and no less to paraphrase Gerhard Ebeling. But we do not render to Caesar the things that belong to God. The catechism keeps these two governments distinct so that we do not muddle them and, in the process, undercut God’s way of guarding and protecting human life and make of the Gospel a new law.

Robert Benne has authored a helpful little book entitled Good and Bad Ways to Think About Religion and Politics (Eerdmans, 2010), well worth reading and studying as we approach a national election. In this book, Benne suggests that we avoid both a “fusion” of religion and politics and a “separation” of the two. Luther’s Small Catechism shows the way for Christians to live the public life, avoiding both of these errors.
What’s your background?
I’m a lifelong member of The Lutheran Church—Missouri Synod. I graduated from the University of Minnesota Duluth in 2008 with a degree in Community Health Education with minors in Psychology and Coaching.

My wife, Becky, and I both grew up in Minnesota. However, we met and were married while working in Washington, D.C. In fact, we met at our now home congregation, Immanuel Lutheran Church, in Alexandria, Virginia. We sparked up a conversation on hockey after the Divine Service and the rest was history. Only two Minnesotans would start a conversation about their college hockey teams!

Since beginning studies at Concordia Theological Seminary (CTSFW), Fort Wayne, we have been blessed with two beautiful children, Lydia and Samson.

You’re a second career student, what was your previous occupation?
I have served in the United States Army Reserve since 1999. I enlisted when I was 17 and a senior in high school as a chaplain assistant. Since joining, I have mobilized and/or deployed four times (Afghanistan, Honduras, Walter Reed Army Medical Center and the Pentagon). In 2009 I was brought on active duty to serve in the U.S. Army, Office of the Chief of Chaplains. When I left active duty in the Army in order to attend seminary, I transferred back to the U.S. Army Reserve, where I continue to work with the Office of the Chief of Chaplains at the Pentagon and hold the rank of Master Sergeant.

Who influenced your decision to study for the Holy Ministry?
This really began with my grandparents. They were faithful in taking me to church when my parents had to work. They assisted my parents to instill Christian values, and they planted the seed and encouraged me to attend seminary one day.

After I moved to Washington, D.C. in 2008, God used Pastor Christopher Esget, the pastor of my now home congregation, to guide and encourage me to attend seminary. Serving in the Army as a chaplain assistant in Washington, D.C. also revealed the great need for the Gospel in a very chaotic world.

Why did you choose CTSFW?
My decision to attend CTSFW began with Pastor Esget. CTSFW is where he attended. He received a tremendous education from CTSFW, and I could see how the Seminary provided a solid theological foundation for him as he prepared to enter the pastoral office.

What have been your greatest challenges and rewards in your seminary experience?
Entering into theological study is one of the greatest challenges there is, however, vicarage begins to reveal how you have not only met those challenges, but have begun truly to grasp many theological concepts.

Another challenge of seminary is how an individual balances time between studies and family. This is a good challenge to have! My family is a tremendous gift from the Lord, and learning how to be a father as I attend seminary has been one of the great rewards and joys. It’s also great to be around many other men who are meeting the exact same challenges of their studies and fatherhood.
What do you think laypeople would find most surprising about the seminary experience?

How much the local congregations support the Seminary. There are so many LCMS congregations in the direct vicinity of CTSFW, and they all play a crucial role in the development of future pastors. They do this through their financial support, through donations to the Food and Clothing Co-op and through the support of the fieldwork program. The fieldwork program assigns students in their first and second years to various congregations within an hour of the Seminary to assist and participate in services and Bible studies. This provides students with valuable preparations for vicarage and beyond.

This issue of For the Life of the World focuses on encouraging the Christian to connect in the civil realm, with the Synod and with the Seminary. Any observations from you as a seminarian?

CTSFW has increased student exposure to the many issues and situations facing the Church and pastors. Future pastors must be ready for the ever-changing dynamics of the world. With the increase of media and the Internet, Christians are becoming less inclined to ask their pastors about certain matters of the Christian faith. More than ever, pastors can serve as beacons to offer guidance to their flocks in how to live their faith in a society that often fails to provide them the opportunity to let the light of the Gospel shine forth.

CTSFW is preparing and equipping men to serve our Lord’s Church in order that they may prepare and encourage the saints in their vocations. Additionally, the campus has become more engaged in pro-life, religious freedom and one-man-one-woman marriage efforts. The courses on campus are truly Christ-centered, they reveal how the estate of marriage and the gift of life are gifts from God, as written in the first chapters of Genesis.

How would you encourage someone who is considering studying for the ministry?

Consider three things as you discern. First and foremost, pray and study God’s Word. See how the Holy Spirit uses the Word of God to create a hunger and desire to further your theological study. Second, speak with your pastor. Discuss what the life of a pastor looks like and see if there are ways you can be involved in your congregation now, if you aren’t already. Third, come and visit our campus! The community of CTSFW is friendly and welcoming. There is no better way to see if this is a path God has laid before you than to visit classes and worship in Kramer Chapel!

What are your personal goals and vision for your service as a pastor?

This is a tough question … but I believe the goal and vision of every pastor is summed up beautifully in the mission statement of CTSFW, “Teach the faithful, reach the lost, care for all.” All I want is to serve my Lord and Savior and bring Christ crucified into the world.

Noah has been called to serve as associate pastor of Trinity Lutheran Church (www.trinityff.org/church), Fergus Falls, Minnesota.
In 2016 we celebrated Dr. David P. Scaer’s 50th anniversary on the faculty of Concordia Theological Seminary (CTSFW), Fort Wayne, Indiana. He’s been an important part of the formation of thousands of pastors during his tenure. This comment from Patty Kristofic on the day we celebrated this milestone certainly sums up his influence, “A prayer of thanksgiving for you, Dr. Scaer. You encouraged me as an organist, and I’ve been receiving the gifts of your service through pastors you nurtured and taught. Thanks be to God.” He is The Rev. Dr. David P. Scaer, Professor of Biblical and Systematic Theology and chairman of the Systematic Theology Department. He also serves as editor of the *Concordia Theological Quarterly*.

Tell us a little about yourself.

I was brought up in Brooklyn, New York, where my father served an entire ministry of 43 years as pastor of Trinity Evangelical Lutheran Church of Flatbush. Summers were spent in Lutheran in the Pocono Mountains of Pennsylvania where Dorothy and I now have a place. In a cabin, 50 feet from the main house, is where the computer is set up and where I do much of my writing.

How did you serve before becoming a CTSFW faculty member?

I was pastor of Redeemer Lutheran Church in Gillespie, Illinois, and Trinity Lutheran Church, Rockville, Connecticut. When I left, the church had inaugurated three successful Vacation Bible Schools that contributed to the growth of the Sunday School and congregation. Those were halcyon days.

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

From 1984-1989 I served as the academic dean. At the beginning of my tenure, the spring of 1984, the Synod president sent six district presidents to investigate the faculty. Two district presidents interviewed each faculty member. One read preprinted questions and the other took notes. This was modeled after the St. Louis faculty investigation in 1973. Nothing came of it, but it was disruptive of the Seminary climate and threatened our accreditation with the Association of Theological
Schools (ATS). Since a whole year had been wasted and then only a few months were left to have our self-study completed for ATS, I had the faculty remain on campus during the holidays to work through it. We passed and the Seminary remained accredited.

January 2017 will mark the 40th Annual Symposia on the Lutheran Confessions and the 32nd Annual Symposia on Exegetical Theology. Give us a little history on your involvement with the annual Symposia Series.

The Symposia Series became a possibility with the Seminary’s move from the Springfield, Illinois, campus to Fort Wayne in that we now had facilities to accommodate larger groups over longer periods of time. The late Robert D. Preus copied the idea from the Bethany Lectures of Mankato, Minnesota, sponsored by the Evangelical Lutheran Synod, aka the Little Norwegian Synod. At first attendance was meager, maybe as low as 30. Now we have over 400 folks attending from countries all over the world.

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

Without being asked what I would like to teach or volunteering, I was assigned to teach James for which, like Luther, I had no great love. In dealing with the raw data, I came to see that contrary to common thinking, the Epistle was not Law but Gospel and of all the New Testament writers, he was the closest to Jesus, not only as a brother but in how he thought. This opened the way to the Sermon on the Mount, which James resembled; from there the path led into the entire Gospel of Matthew and then into the New Testament.

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

Always enjoy conversations with the students. Working directly with the Scriptures, especially the Gospels.

**What’s your best advice for someone considering serving as a pastor or deaconess?**

When I started at the Seminary 50 years ago, I was amazed that incoming students who could have chosen a lucrative career in business or a particular profession like law had chosen to come to the Seminary. Older students had made substantive sacrifices in leaving well-paying jobs, close family connections and residences in upper class neighborhoods. They helped me to conclude that in studying for the ministry, they had really not given much. Serving God’s people in the Church is its own reward. There is no better job on earth.

Interested in reading some of Dr. Scaer’s books? Here is a list of those you can order through the Concordia Theological Seminary Bookstore:

- Infant Baptism in Nineteenth Century Lutheran Theology
- Law and Gospel and the Means of Grace
- Discourses in Matthew: Jesus Teaches the Church
- Sermon on the Mount
- James: The Apostle of Faith
- What Do You Think of Jesus?

Connect with the Bookstore at www.ctsfw.edu/Bookstore, CTSBookstore@ctsfw.edu or 260.452.2160.
Deaconess Placements
April 21, 2016

ELIZABETH J. FROH
Grace Lutheran Church
Grass Valley, California
California-Nevada-Hawaii District

SOYJA L. REEVES
First Lutheran Church
Missoula, Montana
Montana District

CONNIE SOSO-GOINES
Grace Lutheran Church
Greenwood, Arkansas
and Fort Smith Circuit
Congregations
Mid-South District

JUDITH ANN WIERMAN
Northern Illinois District
(Service Location)
Bethesda Lutheran Communities
Washburn, Wisconsin
South Wisconsin District

VICARAGES
April 26, 2016

JOSHUA B. ARNDT
First Lutheran Church
Lake Elsinore, California
Pacific Southwest District

THOMAS C. BATCHELDER
Holy Cross Lutheran Church
Moline, Illinois
Central Illinois District

ERIC Z. BEDNASH
Trinity Lutheran Church
Norman, Oklahoma
Oklahoma District

WADE M. BELLESBACH
Redeemer Lutheran Church
Highland, Indiana
Indiana District

JACOB H. BENSON
Philadelphia Lutheran Ministries
Broomall, Pennsylvania
English District

MATTHEW A. BLESS
Memorial Lutheran Church
Houston, Texas
Texas District

DANIEL S. BROADDUS
St. John's Lutheran Church
Beardstown, Illinois
Central Illinois District

ADAM M. DEBNER
Advent Evangelical Church
Zionsville, Indiana
English District

JOSHUA K. DEYOUNG
Faith Lutheran Church
Green Bay, Wisconsin
North Wisconsin District

JOHN B. ENGWALL
Lamb of God Lutheran Church
Slidell, Louisiana
Southern District

MARSHAL R. FRISQUE
St. John Evangelical Lutheran Church
Wheaton, Illinois
Northern Illinois District

AMADEUS L. GANDY
Shepherd of the City Lutheran Church
Fort Wayne, Indiana
Indiana District

STEFA N M. GRAMENZ
Messiah Lutheran Church
Danville, California
English District

ANDREW M. HARRIS
Shepherd of the Valley Lutheran Church
St. Croix Falls, Wisconsin
North Wisconsin District

JONATHAN P. JENNINGS
Luther Memorial Chapel
Shorewood, Wisconsin
South Wisconsin District

SANTIAGO E. KEINBAUM
Christ Lutheran Church
Lincoln, Nebraska
Nebraska District

MICHAEL B. KELLER
St. John Lutheran Church
Napoleon, Ohio
Ohio District

STEVE T. LAW
Wollaston Lutheran Church
Quincy, Massachusetts
New England District

WILLIAM R. MAGGARD JR.
Trinity Evangelical Lutheran Church
Palo Alto, California
California-Nevada-Hawaii District

JUSTIN M. MASON
Redeemer Lutheran Church
Gresham, Oregon
Northwest District

PAUL V. MORRISON
St. Peter's Evangelical Lutheran Church
Eastpointe, Michigan
Michigan District

ROGER M. MULLET
Trinity Lutheran Church
St. Joseph, Michigan
Michigan District

JAMES R. PIERCE
St. John's Evangelical Lutheran Church
Columbia, Illinois
Indiana District

MARSHALL H. PULLMANN
Zion Evangelical Lutheran Church
Imperial, Nebraska
Nebraska District

SCOTT A. SALO
Lutheran Life Villages
Fort Wayne, Indiana
Indiana District

EVAN P. SCAMMAN
Good Shepherd Lutheran Church
Lincoln, Nebraska
Nebraska District

ERIK J. SORENSON
Risen Savior Lutheran Church
Basehor, Kansas
Kansas District

ETHAN P. SPIRA
St. Paul's Lutheran Church
Janesville, Wisconsin
South Wisconsin District

BRYAN D. STECKER
Immanuel Evangelical Lutheran Church
Terre Haute, Indiana
Indiana District

LEONARD E. TANKSLEY
Zion Lutheran Church
Decatur, Indiana
Indiana District

ZACHARY T. VIGGERS
Trinity Lutheran Church
Toledo, Ohio
Ohio District

ELI B. VOIGT
Grace Lutheran Church
Neligh, Nebraska
Trinity Lutheran Church
Elgin, Nebraska
Nebraska District

AARON A. ZIMMERMAN
St. John Lutheran Church
Hubbard, Iowa
Immanuel Lutheran Church
Iowa Falls, Iowa
Iowa District East

Deaconess Internships
April 26, 2016

RACHEL C. FICKENSCHER
Village Lutheran Church
Ladue, Missouri
Missouri District

ELLE L. KONETZKI
St. Peters Lutheran Church
Arlington, Virginia
South Wisconsin District

KATELYN E. LOWER
Shepherd of the City Lutheran Church
Fort Wayne, Indiana
Indiana District

ALEJANDRA ROJAS
DE ROBLES
Christ Lutheran Church
Lincoln, Nebraska
Nebraska District

PASTORAL CALLS
April 27, 2016

JOSEPH L. BANGERT
St. John's Lutheran Church
Sanborn, Iowa
Iowa District West

GREGORY D. BAUCH
Ascension Lutheran Church
Madison, Tennessee
Mid-South District

PHILLIP L. BEUKEMA
Rock of Ages Lutheran Church
Minocqua, Wisconsin
North Wisconsin District

TYSEN L. BIBB
Holy Cross Lutheran Church
(Associate Pastor)
St. Cloud, Minnesota
Minnesota North District

LUCAS W. BOOHER
Zion Lutheran Church
Storm Lake, Iowa
Iowa District West

DONALD J. BRUCE
Christ Lutheran Church
Abbotsford, Wisconsin
St. Paul Lutheran Church
Colby, Wisconsin
North Wisconsin District

DANIEL L. BURFIEND
New Hope Lutheran Church
Ossian, Indiana
Indiana District

NOAH E. BURGDORF
Salem Lutheran Church
Salisbury, Missouri
Missouri District

CHRISTOPHER M. CRAIG
Bethlehem Lutheran Church
Sylva Grove, Kansa s
Kansas District

D. MICHAEL DANIELS
( Associate Pastor)
Zion Evangelical Lutheran Church
Tomball, Texas
Texas District
## Spring Placements

<table>
<thead>
<tr>
<th>Name</th>
<th>Church/Location</th>
<th>District</th>
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<tbody>
<tr>
<td>Jacob T. Deal</td>
<td>Sts. Peter and Paul Evangelical Lutheran Church, Sharon, Pennsylvania</td>
<td>SELC District</td>
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<tr>
<td>Jonathan R. Durkopp</td>
<td>Trinity English Lutheran Church, LaMoure, North Dakota</td>
<td>Trinity Lutheran Church, Adrian, North Dakota</td>
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<tr>
<td>Andrew M. J. Fedder</td>
<td>First Evangelical Lutheran Church, El Cajon, California</td>
<td>English District</td>
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<td>Bradley E. Ferch</td>
<td>Immanuel Lutheran Church, Davenport, Iowa</td>
<td>Iowa District East</td>
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<td>Kevin M. Foley</td>
<td>First Lutheran Church, Placerville, California</td>
<td>California-Nevada-Hawaii District</td>
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<td>Jon T. Franson</td>
<td>St. John’s Lutheran Church, Burwell, Nebraska</td>
<td>Nebraska District</td>
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<td>Douglass A. Griebenaw</td>
<td>Grace Evangelical Lutheran Church, El Centro, California</td>
<td>Pacific Southwest District</td>
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<td>Jason E. Gullidge</td>
<td>St. Paul’s Lutheran Church, Jerome, Idaho</td>
<td>Northwest District</td>
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<td>Jesse R. Gullion</td>
<td>Christ the King Lutheran Church, Racine, Wisconsin</td>
<td>Holy Cross Lutheran Church, Racine, Wisconsin</td>
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<td>Jacob T. Deal</td>
<td>New Hope Lutheran Church of Licking County, Newark, Ohio</td>
<td>Ohio District</td>
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<td>Martin J. H. Herzberg</td>
<td>Zion Lutheran Church, Lahoma, Oklahoma</td>
<td>Oklahoma District</td>
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<td>Robert D. Hopkins</td>
<td>Centennial Lutheran Church, Superior, Nebraska</td>
<td>Nebraska District</td>
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<td>Brent S. Horne</td>
<td>Immanuel Evangelical Lutheran Church, Canton, Kansas</td>
<td>Kansas District</td>
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<td>Ryan M. Janke</td>
<td>Christ Lutheran Church, Winner, South Dakota</td>
<td>Zion Lutheran Church, Hamill, South Dakota</td>
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<td>Jens B. Jenson</td>
<td>Redeemer Lutheran Church, Armour, South Dakota</td>
<td>South Dakota District</td>
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<tr>
<td>Isaac R. W. Johnson</td>
<td>Risen Christ Lutheran Church (Associate Pastor), Davenport, Iowa</td>
<td>Iowa District East</td>
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<tr>
<td>Matthew G. Jukola</td>
<td>Trinity Lutheran Church, Casey, Illinois</td>
<td>Our Redeemer Lutheran Church, Robinson, Illinois</td>
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<tr>
<td>Sean R. Kilgo</td>
<td>First Lutheran Church (Associate Pastor), Sabetha, Kansas</td>
<td>Immanuel Lutheran Church, (Associate Pastor) Fairview, Kansas</td>
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<td>Joel L. Oschwald</td>
<td>St. John’s Lutheran Church, Louisiville, Illinois</td>
<td>Central Illinois District</td>
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<td>Christian A. Preus</td>
<td>Mount Hope Lutheran Church, Casper, Wyoming</td>
<td>Wyoming District</td>
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<td>James L. Rockhill</td>
<td>Bethlehem Evangelical Lutheran Church, Crawford, Nebraska</td>
<td>Redeemer Evangelical Lutheran Church, Harrison, Nebraska</td>
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<td>John H. Koopman</td>
<td>St. Paul Lutheran Church, Emmetsburg, Iowa</td>
<td>Peace Lutheran Church, West Bend, Iowa</td>
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<td>Logan P. Landes</td>
<td>Grace Evangelical Lutheran Church (Assistant Pastor), Destin, Florida</td>
<td>Southern District</td>
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<td>Frank E. Lucas</td>
<td>Immanuel Lutheran Church, Altenburg, Missouri</td>
<td>Missouri District</td>
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<td>Zachary W. Marklevitz</td>
<td>Grace Lutheran Church (Assistant Pastor), Redford Township, Michigan</td>
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<td>James L. Mayland</td>
<td>Trinity Lutheran Church, Livingston, Texas</td>
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<td>Lucas S. Miller</td>
<td>St. John’s Lutheran Church, Pierce, Nebraska</td>
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<td>Cody E. Norton</td>
<td>Christ Lutheran Church, Wathena, Kansas</td>
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<td>Noah J. Rogness</td>
<td>Trinity Lutheran Church, Fergus Falls, Minnesota</td>
<td>Minnesota North District</td>
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<td>Jonathan A. Scheck</td>
<td>St. Paul’s Lutheran Church, Oswego, Kansas</td>
<td>Trinity Lutheran Church, Parsons, Kansas</td>
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<td>Richard J. Schneider Jr.</td>
<td>St. Paul’s Lutheran Church, Ronan, Montana</td>
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<td>Daniel M. Sheaffer</td>
<td>Emmanuel Lutheran Church (Associate Pastor), Fort Wayne, Indiana</td>
<td>Indiana District</td>
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<td>Reed T. Shoaff</td>
<td>Zion Lutheran Church, London, Arkansas</td>
<td>Mid-South District</td>
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<td>John T. Stebbins</td>
<td>Faith Lutheran Church, Louisville, Kentucky</td>
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<td>Daniel P. Stebb</td>
<td>Immanuel Lutheran Church, Logan, Iowa</td>
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<td>Glen M. Triplett</td>
<td>St. Stephen’s Evangelical Lutheran Church, Dickson City, Pennsylvania</td>
<td>SELC District</td>
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<td>Robert J. Wacker</td>
<td>Concordia Lutheran Ministries (Chaplain), Cabot, Pennsylvania</td>
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<td>Joshua J. Woelmer</td>
<td>Zion Evangelical Lutheran Church, Vassar, Kansas</td>
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<td>John Zimmerman</td>
<td>Immanuel Lutheran Church, Scranton, Pennsylvania</td>
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On Friday, May 20, 2016, the Concordia Theological Seminary (CTSFW), Fort Wayne, community celebrated the close of the 170th academic year with Baccalaureate and Commencement.

“We rejoice with the men and women who are completing their studies at CTSFW and will soon embark on the next phase of their journey of service to Christ,” commented CTSFW Academic Dean Dr. Charles Gieschen. “We are thankful for the incredible sacrifices and dedication that have gone into their formation process. I speak on behalf of the entire faculty in stating that these men and women will be great blessings to the mission of the Church as they teach the faithful, reach the lost and care for all.”

In addition to the awarding of Master of Arts, Master of Divinity, Master of Sacred Theology, Doctor of Ministry and Doctor of Philosophy degrees, several special honors were conferred:

**Alumnus of the Year**
Rev. Alan Taylor (CTSFW 1993)
St. John Lutheran Church,
Galveston, Texas

*This award has been established by the CTSFW Board of Regents to honor a graduate who has distinguished himself by faithfully shepherding the people of God with excellence in preaching, teaching the faithful and reaching the lost while also strengthening his alma mater by recruiting, publicizing and supporting the Seminary’s mission.*

The Rev. Alan Taylor has the distinction of still serving faithfully the congregation to which he was first called in 1993, St. John Lutheran Church in Galveston, Texas. His dedicated pastoral service has been recognized beyond his congregation and district as he is on the 2016 Convention ballot for a position on the Board of Directors of The Lutheran Church—Missouri Synod (LCMS).

His commitment to shepherding his congregation in difficult challenges is well-attested to by his actions in 2008 after Hurricane Ike struck Galveston. Taylor was tireless in providing spiritual and physical compassion during the year-long recovery from the hurricane.

Taylor and his wife, Dawn, have been married since 1978. The Lord has blessed their marriage with two daughters and two grandsons.

**Doctor of Divinity Honoris Causa**
The Rev. Alan G. Ludwig
Theological Educator
The Lutheran Church—Missouri Synod
Novosibirsk, Russia

In 1998, shortly after the start of the Russian Project at this Seminary, Ludwig accepted the divine call from CTSFW to be deployed to Russia as resident professor at Lutheran Theological Seminary in Novosibirsk, Siberia. He has served there with distinction and has overseen the establishment and development of this new seminary that forms pastors for the Lutheran Church of Siberia. He has been the very heart of this small seminary, teaching faithfully across the theological disciplines of Old Testament, New Testament, dogmatics, Lutheran Confessions and worship with great competence and humility.

He is married to Patricia. Their marriage has been blessed with three daughters and 11 grandchildren.
Doctor of Humane Letters
Honoris Causa
Dr. Beverly K. Yahnke
Executive Director for
Christian Counsel, DOXOLOGY
Brookfield, Wisconsin

Dr. Beverly Yahnke is a clinical psychologist serving as the executive director for Christian Counsel with DOXOLOGY: The Lutheran Center for Spiritual Care and Counsel. DOXOLOGY is a Recognized Service Organization of the LCMS. She and her colleague, Dr. Harold Senkbeil, created DOXOLOGY to provide advanced training and care for Lutheran pastors. Her current clinical and research interests focus on compassion fatigue, emotional intelligence, depression and resilience among church workers.

She and her husband, Dr. David Yahnke, are members of Elm Grove Ev. Lutheran Church in Elm Grove, Wisconsin.

Doctor of Laws
Honoris Causa
Mrs. Barbara Kroemer
Mr. Wayne Kroemer
Zionsville, Indiana

Wayne and Barbara Kroemer both have roots in Fort Wayne. Wayne was born here and baptized at Redeemer Lutheran Church. Barbara was born in Minnesota but moved here as a child. All four of their children were baptized at Holy Cross Lutheran Church, Fort Wayne. The Kroemers became members of Advent Lutheran Church in Zionsville in 1997, where they have been very blessed and continue to be a blessing to others.

Since 1996, the Kroemers have been regular visitors and great friends of CTSFW. Their appreciation for faithful pastors, who teach and preach Christ with clarity and conviction, has led them to support generously the mission of CTSFW, including a leading gift for the construction and renovation of the long-needed library complex, now named the Wayne and Barbara Kroemer Library.

Miles Christi
(Soldier of Christ) Award
Mr. Walter Moerbe
LaPryor, Texas

The Miles Christi Award has been created by the faculty of Concordia Theological Seminary in order to recognize and honor each year Lutheran laymen or laywomen who have glorified God through a real contribution in some field of human endeavor and who have displayed the characteristics of good soldiers of Christ (2 Tim. 2:3).

Walter Moerbe is a descendent of Lutherans who left Prussia in 1854 seeking religious freedom and landed in Galveston, Texas. The Lord blessed Walter and his wife, Gladys, with four boys and 66 years of marriage before she was called home to heaven on November 18, 2015. He has been a faithful member of Trinity Lutheran Church in Uvalde, Texas, serving in many ways over decades.

He has been an exemplary supporter of this Seminary’s mission. He treasures the blessings of eternal life that are God’s gift to us in Jesus Christ, so he readily confesses that he “can never out give the Lord.”

“Throughout our 170 year history, we have been blessed with dedicated students, a first-class faculty and faithful donors who support us so selflessly,” said CTSFW President Dr. Lawrence R. Rast Jr. “We pray for God’s continued guidance as we serve together to prepare the finest pastors and deaconesses to serve His people throughout the world.”

5. Recipients of Ph.D. degrees in Missiology. 6. President Rast and Rev. Alan Taylor. 7. Dr. Beverly Yahnke with President Rast. 8. Mr. Wayne Kroemer and Mrs. Barbara Kroemer with President Rast. 9. Sara Schultz celebrates the conclusion of her Deaconess Studies with friend, Raija Ochola, and mom, Kathy Schultz.
<table>
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<tr>
<th>Date</th>
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<tr>
<td>June 6–8, 2016</td>
<td>Rochester, Minnesota</td>
<td>The Gospel of John: A Sacramental Catechesis</td>
<td>Dr. William Weinrich</td>
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<td>June 7–9, 2016</td>
<td>Peoria, Illinois</td>
<td>The Gospel in Philippians</td>
<td>Dr. John Nordling</td>
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<td>June 9–11, 2016</td>
<td>Quartz Hill, California</td>
<td>The Theology of the Cross</td>
<td>Prof. John Pless</td>
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<td>June 13–15, 2016</td>
<td>Austin, Texas</td>
<td>Luther’s Catechetical Instruction According to His Lectures on Genesis</td>
<td>Dr. Naomichi Masaki</td>
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<td>June 13–15, 2016</td>
<td>Cedar Falls, Iowa</td>
<td>Isaiah 40-66</td>
<td>Dr. R. Reed Lessing</td>
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<td>June 13–15, 2016</td>
<td>Cheyenne, Wyoming</td>
<td>Theology of Church and Fellowship</td>
<td>Dr. K. Detlev Schulz</td>
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<td>June 20–24, 2016</td>
<td>Seattle, Washington</td>
<td>1 &amp; 2 Peter</td>
<td>Dr. Dean Wenthe</td>
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<td>June 21–23, 2016</td>
<td>Plano, Texas</td>
<td>Christian Ethics</td>
<td>Gifford Grobien</td>
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<td>June 27–29, 2016</td>
<td>Shawano, Wisconsin</td>
<td>“Let Us Die That We Might Live”: Confessing Christ with the Noble Army of Martyrs</td>
<td>Dr. James Bushur</td>
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<td>July 18–22, 2016</td>
<td>Grand Rapids, Michigan</td>
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CTSFW Students Receive Academic Awards

On Tuesday, May 10, 2016, awards were presented to Concordia Theological Seminary (CTSFW), Fort Wayne, Indiana, students for excellence in their studies, writing and example to others:

**Gregory Bauch**: Zondervan Biblical Languages Award, given to encourage continued studies of Scripture in its original language.

**Jacob Benson**: Exegetical Theology Department Writing Award, for his paper “Romans 9, 10 and 11 as a Treatise on Gentile Incorporation: Krister Stendahl’s Pauline Hermeneutics.”

**George Fields**: Lepper-Draves Scholarship to provide a stipend for a student who will be in his fourth-year of study in the coming academic year and who has excelled in the study of Dogmatics and Confessional Theology.

**Jesse Gullion**: Pastoral Ministry and Missions Department Writing Award, for his paper “Christology and the Care of Souls.”

**Brandon Koble**: The Classical Association of the Middle West and South Award for Outstanding Accomplishment, given in recognition of excellence in Greek and assisting other students with their Greek studies.

**John Koopman**: Systematic Theology Department Writing Award, for his paper “A Comparative Study of the Purpose of the Resurrection in Easter Sermons from Martin Luther and Friedrich Daniel Ernst Schleiermacher.”


**Daniel Sheafer**: Shepherd’s Staff Award, voted on by his peers and presented to the fourth-year student who exemplifies pastoral faith and life.

**Erik Sorenson**: St. Timothy Award, given to encourage a second-year student in his continuing studies of the Holy Scripture.

**Aaron Zimmerman**: Historical Theology Department Writing Award, for his paper “A Test Case to See If Luther’s Hermeneutical Principles Contained in His Polemical Writings Are Consistent With His Exegetical Commentaries.”

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How should we engage with the world? We begin by heeding St. Paul’s admonition: mind your own business! “We urge you, brothers, ... to aspire to live quietly, and to mind your own affairs, and to work with your hands ... so that you may walk properly before outsiders” (1 Thess. 4:10-12). Engaging with others properly starts with living quietly and minding our own business.

This is incredibly freeing. We do not have to spend our time endlessly arguing on social media. Recently one of my parishioners quipped (paraphrasing Ecclesiastes), “Outrage, outrage, all is outrage.” The first step in connecting well with the world is to disconnect from the unproductive and evil ways everyone uses to connect. Such things are only serving to drag us into the outrage, leading to bitterness.

Right after St. Paul tells us to mind our own affairs, he points us ahead to the Day of the Lord (1 Thess. 4:13-18). And there, surprisingly, is our clue for effective social engagement.

In his book *Mere Christianity*, C. S. Lewis said, “If you read history you will find that the Christians who did most for the present world were precisely those who thought most of the next. It is since Christians have largely ceased to think of the other world that they have become so ineffective in this.”

Minding our own business will mean knowing what is, in fact, our business. Our first business is where the heart of all human society rests, the family. We don’t serve society well by devoting ourselves to politics or even church activities at the expense of caring for our families. Engagement in the civil realm begins, therefore, by caring first for those with whom God has put us in relationship: spouse, child, parent, fellow church members and neighbors.

Several of the parables Jesus tells address those outside the family, yet immediately in front of us. The Rich Man had Lazarus begging by his front door (Luke 16:20), the Good Samaritan encountered the brutalized man while traveling on
the road (Luke 10:33). Are there people nearby who need you?

This leads us to the proper form of civic activism; what best serves our neighbor? We may have politicians or political platforms we prefer. We need Christians engaged in politics, government, law and law enforcement. The long look at history, however, shows us that institutions, governments and political parties chiefly care about power, not principle. As Christians, we must be of a different spirit. Our goal is not to gain or maintain power, but to serve our neighbor.

A foundational idea for our country was the universal right to life. More significantly, God is the creator of life, and “the glory of God is a living man” (St. Irenaeus). I believe this should be our chief focus in civil engagement: supporting and defending life and the place of its ongoing creation and nurture, marriage and family. Everything else will flow from this. For example, we will have a color-blind society when everyone recognizes the equal worth and dignity of each human being, and we will be profoundly hesitant to go to war when we realize it is a human being on the other end of the bullet.

The disciples of Jesus once turned the world upside down by devoting themselves to doctrine, Holy Communion and prayer (Acts 2:42), followed by loving their neighbors and sharing their food. Engage with Church and neighbor this way and the Holy Spirit will do His work.

The Rev. Christopher S. Esget (pastor@immanuelalexandria.org), CTSFW M.Div., 1997; S.T.M., 2005, serves as pastor of Immanuel Evangelical–Lutheran Church, Alexandria, Virginia, and sixth vice president of The Lutheran Church—Missouri Synod.
The fourth meeting of Lutheranism & the Classics will take place September 29–30, 2016, under the theme “Listening to the Poets.”

Those marked by Christ the crucified have always had the triune God’s Psalms and poetry upon their lips and in their hearts (Eph. 5:19; Col. 3:16). To what other usages has poetry been put in the Church and what relationships have Luther and the reformers enjoyed with the ancient and medieval poets? These and other questions will be discussed at the conference.

There will be plenary papers by Drs. Joseph Herl, Concordia University Nebraska; Daniel Zager, Eastman School of Music; and Philip Barnes, John Burroughs School. The banquet keynote address will be given by Dr. Alden Smith, Baylor University, Waco, Texas. There will be 15 sectional papers on topics as diverse as what Virgil taught Luther about writing hymns, Lutheran corrections to medieval hymnody, poetic segments in Isaiah, how poetry was used in Lutheran pedagogy and why Luther rarely cites Catullus. Most of the papers will be read in Sihler Auditorium, making it possible for registrants to follow the thought progression of the conference.

Latin will be used in three worship settings, and there will be three practical papers at the end designed especially for Lutheran teachers, classical educators and homeschoolers.

An added feature this year is that registration includes a copy of our previous conference papers (Lutherans Read History) in an attractive volume edited by scholars associated with Lutheranism & the Classics.

Go to www.ctsfw.edu/Classics for paper abstracts and to register.
In order to follow Christ’s command, it is necessary for Christians to connect with the civil realm. To truly proclaim the Gospel to the whole creation, we cannot remain cloistered within our congregation. We must step out each day, during our daily work in the world, to those who may not have heard the good news of the Gospel.

Thankfully, we are not alone in this effort. We have been taught and encouraged by faithful church workers. The seminaries train men as ministers and women as deaconesses to uphold that truth as they go out to share His Word. So, being involved with our seminaries can assist us in our dealings with the civil realm and in turn bolster our own faith in Him.

The Guild of Concordia Theological Seminary (CTSFW), Fort Wayne, stays involved with this Seminary by holding its students in prayer and providing some things to make their time of preparation pleasant. Birthday treats are prepared for the students who live on campus, and finals week care packages uplift the spirits of all students. We remember the youngest members of the Seminary family by making booties and t-shirts for the newborn babies of our students. The ladies of the Guild also take time to serve at many events on the campus.

Another way we serve is through our Guild projects. Recently, the first phase of the latest Guild project, furnishing the Student Commons, has been completed. Six table tops have been refinished and 30 chairs were purchased to replace old chairs. The next phase of the project, to replace other seating groups, will be completed as funds become available.

We ask for your prayers for the Guild and the students of CTSFW. Please consider joining the Guild to stay actively involved with your Seminary.

Joyce West
(joyciew43@gmail.com) serves as president of the Concordia Theological Seminary Guild.

We are enclosing a donation payable to Concordia Theological Seminary Guild, c/o Linda Scicluna, 4 Wycliffe Place, Fort Wayne, IN 46825-4496.

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□ We have enclosed our yearly $25 check for our group to be an Affiliate Guild.
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As a former construction engineer and manager who had climbed the rungs of the corporate world, I became adept in guiding people along the many paths to finish projects on time and on budget. I told people to go this way and they did or I directed groups to come to consensus and they did. I’ll admit that I didn’t have the authority of a Roman Centurion, that would be waxing eloquent on a slippery slope. My leadership acuity was more akin to herding horses to water and forcing them to drink.

In that first career I came to realize there are many ways we may try to gather people together to achieve common goals. We can treat people impudently and force them into the place above the anvil and below the hammer and simply let gravity take its course. This, of course, is the well-known “it’s my way or the highway” course of action. Then there are more nuanced ways to achieve goals, like when blunt individuality and personal success give way to a greater sense of common pride and achievement. This is a time when one’s own hard work and effort remain hidden, ceding personal accolades so that success may accrue in the cultivation of the next generation.

Jesus Christ stated this attitude toward our fellow man thusly: “And as you wish that others would do to you, do so to them” (Luke 6:31). In like manner, the mission statement of Concordia Theological Seminary (CTSFW), Fort Wayne, proclaims this by saying simply, “teach the faithful, reach the lost and care for all.” Teaching the faithful at CTSFW is realized through the efforts of professors, pastors, staff members, volunteers and supporters who gather to ensure that the students are aptly prepared to proclaim the Gospel of Jesus Christ and to serve His people.

As a member of the Advancement staff, my task is to share our pride of our students and to gather others together to help achieve common goals. Daily we thank and encourage gracious
Your support is always welcomed and can be conveyed for the benefit of the students in so many ways. Thank you to one and all who have given generously to the Seminary over the years and for those who keep the students in your prayers. Please consider joining in supporting the cultivation of the next generation of servants who will not proclaim themselves but rather God’s Word, which “shall succeed in the thing for which He sent it.” That is the salvation won by Jesus Christ for all.

The Rev. Larry D. Wright
(Larry.Wright@ctsfw.edu)
serves as an advancement officer at Concordia Theological Seminary, Fort Wayne, Indiana.

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Ours is a rough world, impressed by power and effectiveness, by dynamic leaders in control. How is a “foolish” and “weak” Gospel to go forth into that?

Read Gen. 20:1-18. Abimelech was one of those powerful men. How will the Lord bring the Gospel to him? We know a little about King Abimelech and his land of Gerar. We know that Abraham considered the people of Gerar to be pagan (see Gen. 20:11). This is hardly surprising. Abraham had already witnessed the malice of the Sodomites (see Genesis 19). Now he’s on guard for those who reject the Word of the true God. We know Abimelech was not only a powerful man but would’ve been also an idolater.

So, when the Lord wants Abimelech to hear the Gospel, how will the Lord have that happen? He puts in front of Abimelech a prophet. That’s where Abraham comes in.

It’s a strange thing Abraham does when he lies to Abimelech, claiming his wife, Sarah, is his sister, hoping thereby to gain for himself some measure of safety from Abimelech’s power. When the Lord reproaches Abimelech for taking Sarah into his household, Abimelech defends himself by quoting the words of Abraham’s lie. That’s when God does something strange:

“Then God said to him in the dream, ‘Yes, I know that you have done this in the integrity of your heart, and it was I who kept you from sinning against me. Therefore I did not let you touch her. Now then, return the man’s wife, for he is a prophet, so that he will pray for you, and you shall live!’” (Gen. 20:6-7a).

As he faces Abimelech, Abraham’s humiliation is only deepened by the fact that he brought it on himself by lying about his own wife. Is this how God will bring His Gospel to a pagan king? Through Abraham? In the weakness of a humiliated man? Not through what is strong and effective in the world’s eyes?

Read 1 Cor. 1:23-31. Note Paul’s language for the Gospel and those proclaiming the Gospel: foolishness, weakness, lowly and despised, even “things that are not.”

How might these words apply to the prophet Abraham?

How would we see those words applying to our Lord Jesus? (Matt. 11:29, 21:5, 26:66-68; Phil. 2:5-8)

How might we think of the Gospel coming to our neighbor?

By having Abraham intercede for him, the Lord blesses Abimelech. Abraham had already interceded for sinners when he prayed to the Lord not to destroy Sodom (see Gen. 18:22-33).
Read Gen. 18:14-19. Why would the prophet Abraham pray for sinners such as Abimelech and, before that, the Sodomites?

Abraham is the father of many nations (Gen. 17:4). The Lord’s blessing is given for every sinner to hear, and that blessing will come through Abraham’s lineage. In interceding for all nations, Abraham is simply recognizing the promise.

Read Gen. 15:6. What blessing to all nations is given through Abraham?

Abraham had faith in the Lord; the Lord counted that faith as righteousness. We share in the faith of Abraham (Rom. 4:9-17). Abraham’s faith, to be sure, was in Jesus (John 8:56-59).

As the Lord has His Gospel go out into our world, the message is clear: it is the forgiveness of sins; it is that the sinner is justified by faith in Abraham’s greater Son, Jesus.

But it can be difficult to see how that Gospel goes out into our world. Would any of us have predicted that for a powerful man, Abimelech, the Lord would bestow the gift of the Gospel by the mouth of Abraham, a man humiliated by his own sin?

Is the Church today weak in the eyes of the world? Do we see Christians who may be counted as lowly in the world? Do we see our own shame and think, how can our lives be vessels of the Gospel to a world looking for power and effectiveness? The true Gospel comes to our world in no other way than from voices that are “foolish to the world” (1 Cor. 1:27).

This is our Lord’s generous grace for our world. It is, as the Church’s Confessions put it, “the office of the Gospel,” which comes “first, through the spoken Word, by which the forgiveness of sins is preached in the whole world … Second, through Baptism. Third, through the holy Sacrament of the Altar. Fourth, through the Power of the Keys [Absolution]. Also through the mutual conversation and consolation of the brethren” (Smalcald Articles, IV).

Warren W. Graff (wwgraff@gmail.com), Concordia Seminary, St. Louis, 1991, serves as pastor of Grace Lutheran Church, Albuquerque, New Mexico.
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