No Time for Timidity!
The Church’s Confession on Campus
By Marcus T. Zill

Reaching Into the Secular World
By Chad D. Kendall

Does God Speak in Your Heart?
By Benjamin T. G. Mayes
Researhing and reading the words of the people who helped form our Synod and its Fort Wayne seminary has made it all the more clear to me how closely our church body has linked doctrine, practice, and mission from its inception nearly 175 years ago. To weigh one of these more or less than the others is to mishandle the gift given to us in Christ Jesus. Doctrine empty of practice or mission is a noisy gong or clanging cymbal; intellectual at best and loveless at worst. Practice with no foundation in either doctrine or mission allows the world to dictate its character and may lead to mere accommodation. And mission without doctrinal substance can lose sight of Christ, gutting its practical purpose.

One of the key components of CTSFW’s mission is to form servants in Jesus Christ who reach the lost. We don’t have to search far to find those who don’t know Jesus or who have abandoned the faith. They are in our communities. They are our neighbors. And they are often our loved ones.

The Lord calls us to witness boldly to the salvation that is ours in Christ. The first president of the LCMS, C. F. W. Walther, captured this beautifully in an Epiphany sermon:

“Lord Jesus, You will that all men be helped and come to know the truth. Thus, You have not only called out in a friendly way to coax them: ‘Come to me, all who labor and are heavy laden, and I will give you rest, and you will find rest for your souls’; You have also not only given the precious promise: ‘And I, if I am lifted up from the earth, will draw them all to myself’; You have also proven all this with action. You have indeed Yourself become a man to save all men, offered Yourself upon the cross, and, after the completion of Your universal redemption, given Your disciples the command: ‘Go into all the world and preach the gospel to all creatures.’ But, with Your command, You have also revealed that You wish to call the lost of the world who sit in darkness and the shadow of death to Yourself, through men, through Your disciples, through the faithful, through us as well. Therefore, we accordingly ask You, O give to us in our hearts still today the burning, longing desire for the salvation of all men, which You have [for them]. Take away from us all indifference toward the desperate need of the soul in which countless millions today still unknowingly lie and kindle in us the ardent fire of the love that seeks all men, which You Yourself have. Accordingly, bless Your Word also in this solemn hour for the sake of that eternal saving love. Amen.”

May it be so with us, Lord, to confess the Word of God clearly and practice faithfully in mission. For we are your workmanship, created in Christ Jesus for good works, which you prepared beforehand (Eph. 2:10). And we are privileged that the work prepared for us here at CTSFW is this: to form servants in Jesus Christ who teach the faithful, reach the lost, and care for all.

In Christ’s service,

[Signature]

Lawrence R. Rast Jr.
President
Concordia Theological Seminary
Fort Wayne, Indiana
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Every spring a new batch of fresh faced, idealistic, and eyes-wide-opened high school seniors get ready for graduation and their likely transition to college. We always take great pride in seeing our children head off to school. Let’s face it. We love university life! We want to see our youth succeed in the classroom and beyond. We love cheering on their educational progress and re-living our own dreams vicariously through their tender years. And, of course, we need new replacement bumper stickers to put on top of the old faded “My child is an Honor Roll Student!” ones.

A comprehensive annual survey of incoming American freshman college students demonstrates what many of our own LCMS young adult research has also shown: we are increasingly struggling to keep our young people in the faith.
This springtime rite of passage has become so important that increasingly common are “big reveal” photo shoots and social media announcements. High school seniors announce with great fanfare where they will be attending college, complete with a school hat for dad and a “College Mom” sweatshirt for mom. “It's a boy/girl!” is replaced in 18 years with “It's a college student!”

As exciting as such moments are, they are often tragically replaced when parents wonder what has happened to their ambitious son or daughter, why they seem withdrawn or worse, and maybe aren’t interested in going to church any longer. In these moments we are all reminded by our Lord’s own words to us: “For what does it profit a man to gain the whole world and forfeit his soul?” (Mark 8:36).

It turns out that the most revealing thing in the end is the one that goes relatively unnoticed, namely, how harsh this transition really is and just how many forces are working against our young people as they enter collegiate life. It is no secret to any of us that we are losing many of our young people through the atheological vortex of higher education. We sense this. We experience this. The statistics don’t lie either. A comprehensive annual survey of incoming American freshman college students demonstrates what many of our own LCMS young adult research has also shown: we are increasingly struggling to keep our young people in the faith.

Across denominational lines, college freshman are simply not retaining the faith of their parents in slightly increasing numbers. This is not a good trend. But an even worse trend is that the number of atheists and agnostics among college freshman is double the number of their parents. This is a horrifying trend, especially when considering that this survey is taken at the “beginning” of one’s collegiate years. In other words, the retention issues don’t begin in college, but they are certainly exasperated there.

I myself nearly lost my faith in college. I later went to seminary with the sole desire to be a “campus” pastor. Why? Simply put, because I never had one and I sorely needed one during that tenuous time in my life when my faith was challenged. I wanted to stand in that exact collegiate gap for others.

In the last two decades since I began serving as a campus pastor, this gap has not only widened, but the gulf has deepened and the consequences have only expanded. We really shouldn’t be surprised. Luther once quipped himself in his letter To the Christian Nobility in 1520:

“Every institution that does not unceasingly pursue the study of God’s word becomes corrupt. Because of this we can see what kind of people they become in the universities and what they are like now… I greatly fear that the universities, unless they teach the Holy Scriptures diligently and impress them on the young students, are wide gates to hell.”

Luther, of course, spoke in such terms because he was teaching theology at a “state” university in Wittenberg, Germany. University life has certainly changed over the years on this side of the pond, and while we rejoice to have the schools that make up our Concordia University System, the bottom line is that the vast majority of our youth attend college elsewhere.

Luther’s concerns were greatly echoed by many of the great pioneers of Lutheran campus ministry here in the U.S. who recognized the Church’s role in confessing the faith on campus shortly after the turn of the 20th century. As more and more of our young people began attending state universities, it became clear that the Church could not fail to at least go with them in some form. While the Lutherans weren’t the first to call pastors to the secular campus, we were among the first wave to see the importance of campus ministry itself.

Next year, we will celebrate the 100th anniversary of the planting of the very first LCMS campus ministry at the University of Wisconsin in Madison in 1920. While we certainly rejoice in the tremendous gift that our campus ministries, big and small, have been to the life of the Church over the past century, we also have increasing opportunities going forward. We both cannot abandon our young precious sheep at the time that they need us most and also have endless openings in the...
academic square to confess the faith, reach the lost, and maintain a much needed place in the academic incubator of ideas.

Our secular university campuses are quickly becoming one of our primary national mission fields. Like Athens of Acts 17, the university is a place permeated with worldly philosophy and religion. Idols are everywhere. It is not a question of if religion is on campus. Our young people will be ministered to, but ministered to by whom and ministered to with what?

However, in addition to the task of continuing to care for our own LCMS college-age youth, God continues to massively open doors for outreach to international students (there are now over one million studying on our soil)\(^1\), as well as those who have either lost the faith or are simply searching for truth. The opportunities for evangelism and mission are simply breathtaking.

It is certainly easy to be frustrated by what you see taking place at college on the news, but there is more than meets the eye. Dare to look past the “snowflakes” and you will see that every challenge on campus is an opportunity. For every social justice warrior you witness, you will also find a college student holding a sign that says, “I Am the Pro-Life Generation.” And for every student who seems consumed with self, I can show you one who wants to care for their neighbor, reach the lost, and serve a bigger purpose than themselves. Yes, that too is a key characteristic of this generation—the desire to serve.

We are uniquely positioned to affect change in the academic square on campus, precisely by being who we are—joyful and faithful confessional Lutherans. Our Lutheran students know this! The university may not teach the Scriptures diligently, but we do. Many college students may be confused about where they have come from and where they are ultimately going, but we aren’t. That which is lacking on the collegiate quad is precisely what we have been given to confess. So let us stay there. Let us go there. Let us be there. If we accept the challenge, by the grace of God, the results may just be quite “revealing.”

This is no time for timidity.

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\(^1\) http://www.youthesource.com/lcms-young-adult-research/.

\(^2\) See the latest results of this 50 year continuous survey sponsored by The Higher Education Research Institute (HERI) at the University of California, Los Angeles: http://www.heri.ucla.edu/monographs/TheAmericanFreshman2019.pdf.

\(^3\) AE 44:207.

\(^4\) See the places of origin for these international students on U.S. soil: https://www.iie.org/Research-and-Insights/Open-Doors/Data/International-Students/Places-of-Origin.
March 16, 2008; it was my first Sunday as pastor at Trinity Lutheran in Lowell, Indiana. I stepped into the chancel for the first time, greeted the saints here, and my first thought was that it was an aging group of congregants. Internally, I was pensive. It was an important beginning, feeding the people of our Lord in this place. All the familiar questions common to a pastor whirled through my mind. I knew what to do: preach the Word and administer the Sacraments, and properly distinguish Law and Gospel. I wanted to reach the lost too! I wanted to talk to people caught in secular humanism’s trap.

I have come to the realization that the young secular humanists do not simply want Church to be a weekly social event akin to pop culture. Those who inquire want to be permeated by the Holy. They want deep and symbolic meaning to waft around them like a sweet and unique fragrance different from the world.
Young people started coming to me asking big questions. They weren’t asking me about our doctrine of justification. They weren’t asking me about Law and Gospel. They weren’t even asking about our Lutheran doctrine of the Sacraments. It was more like this: “Don’t you think the apostles were power hungry?” “Don’t you think St. Paul was a bigot echoing first century cultural opinions?” “Don’t you think hierarchies in the Church should be abolished?” “How can you be a part of an institution which has done so much evil in the name of Jesus?” My first couple of years were a struggle to understand what was going through the minds and hearts of the young.

What was helpful for me was my past; I grew up as a cynical atheist. So on many occasions I sat in my study amidst my books and my prayer desk, thinking about the queries of the young. I knew part of the cause for the questions: pain. I knew the world and its evils were slowly emptying these young people. They did not know Scripture. The image of Jesus was marred by secular voices, the sins of others, and, in many respects, their own darkness.

Instead of trying to answer every question, I shifted the conversation. While those questions needed to be addressed at some point, there were more pressing issues. I began to realize that one key thing which has been lost in American religiosity is the Third Article of the Apostles’ Creed: “I believe in the Holy Spirit, the holy Christian church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.” This article speaks of hope and the present realities afforded by the Second Article of The Apostles’ Creed on redemption. I realized that our culture may be favorable toward Jesus and it brought them joy. Like scales falling from their eyes they were being opened to another existence.

I came to realize that I love these people who are outside of the Church. They are as I once was. I often thought about the words of St. Augustine: “Not that it is a becoming disposition in us to be greedy of the praises of men, but that the things which we minister are of God; and the more we love those to whom we discourse, the more desirous are we that they should be pleased with the matters which are held forth for their salvation…” (On the Catechizing of the Uninstructed, chapter X). This made me think that what I do as a pastor is not simply change my language because the young are sensitive. We are not simply looking for what may work for a particular generation. What we must do is love those with whom we discourse.

Shifting the conversation, I began to address their loves. What do you love? What do you desire? Love, justice, holiness, goodness—these were some of the responses. The world is “off-the-rails” crazy. The tempo, the speed of information, the level of carnage amidst broken relationships—all contribute to a populous who desire meaningful things. Thinking about the Third Article of the Apostles’ Creed, how does the Church breathe in this?

I began to focus on holiness. None were able to articulate that they needed the Lutheran doctrine of justification, but they expressed desires to be holy, to be loved, to be forgiven. They also expressed strong desires that these same attributes be shown to others. The young focus on the need to keep the Second Table of the Law (love your neighbor as yourself), but there is a deficient understanding of the First Table of the Law and the understanding of what it means to love and be loved by God. The penetration of the divine into their lives was largely absent and not understood.

What I came to understand regarding the young in general is that they tend to reject absolute truth claims, even while they desire meaning for their lives. Part of the Lutheran pastor’s struggle is understanding this quandary. I have come to the realization that the young secular humanists do not simply want Church to be a weekly social event. Those who inquire want to be permeated by the holy. They want deep and symbolic meaning to waft around them like a sweet and unique fragrance different from the world. They want a Church whose unique aroma settles in the fabric of their clothing. They want a faith to define their lives, to stain the fabric of their clothing. They want a piety which makes life-long Lutherans squirm.

The young resonate to certain aspects of the faith, such as the attributes described of Jesus in the Gospels and later applied to the Church in the epistles. For example, Jesus saw the people and had compassion (ἐσπλαγχνίσθη)
on them (Mark 6:34). Similarly, the Heavenly Father has sympathy/mercy (οἰκτίρμων) (Luke 6:36). Later, St. Paul encourages the church at Philippi: “So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection (σπλάγχνα) and sympathy (οἰκτιρμοί), complete my joy by being of the same mind, having the same love, being in full accord and of one mind” (Phil. 2:1-2). The Greek is striking.

In Matthew 11:30, Jesus describes His yoke as “kind/beneficial” (χρηστὸς). Ephesians 4:32 contains Paul’s exhortation to the Church: “Be kind to one another,” (γίνεσθε εἰς ἀλλήλους χρηστοί,) “tenderhearted” (εὔσπλαγχνοι i.e., compassionate), “forgiving one another as God in Christ forgave you” (χαριζόμενοι ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν). Throughout the Greek New Testament, the things of Jesus are described as the things which characterize the Church.

These attributes of Jesus which come to define the Church in the New Testament resonate with these young, secular humanists who struggle to find faith. When the young converts find themselves resting in the baptismal grace of our Savior, they aren’t merely receiving information to sanctify the cerebrum. Their lives are new. The mercies of Jesus bring color and beauty to their lives. With it comes the hope that this beauty and color of Jesus Christ will also go out and penetrate the darkness around them. This is important as I continue to reach the lost.

The young in my parish still face challenges, as do I. The young are filled with apprehension and angst because of the unrelenting and pressing secularism all around them. Evil voices still try to dissuade them. But the candles flicker at the Lord’s table, where the Eucharist and the slow rhythm of Christ’s faithful voice offer absolution and hope. They come to the Lord’s sacred table to be embraced by the mercies of Christ because the world without Christ only knows how to tear down and destroy. Jesus forgives, renews, and builds up through His cross—the image of embodied love and mercy, which promises to remain with us in the midst of darkness and the uncertainties of life. They need this; we all need it.

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Does God Speak in Your Heart?

Benjamin T. G. Mayes

Does God speak to us in the Bible when we pray or when we are making a tough decision? On the one hand, it is possible that God gives us various good desires. If you women felt that you wanted to become a commissioned church worker (such as a deaconess), that is a good desire, and God might have put that desire in your heart. If you men felt that you wanted to become a pastor or a commissioned church worker, that is a good desire, and God might have stirred that up. It is similar for other good works, such as if I desire to help the urban poor. But this desire should not be confused with God’s command or God’s call. The command or call comes later, through human beings, through the Church.

People often torment themselves trying to find out what God’s will is for their life. Some people even think that if they try to listen to God speaking in their hearts, conclude that He wants them to do one thing, but then that thing does not succeed—in this case they think they have sinned and need to repent, since they did not obey God’s will! To them I would respond with sola Scriptura (Scripture Alone). If God has not set it forth in His Word as applying to you in the moral Law or in your specific vocation, then it is not a sin.

Martin Luther encountered people who thought that God spoke to them in their hearts apart from the Bible, preaching, absolution, Baptism, and the Lord’s Supper. In his 1537 Smalcald Articles, part of our Christian Book of Concord, he wrote: “God does not want to deal with us in any other way than through the spoken Word and the Sacraments. Whatever is praised as from the Spirit—without the Word and Sacraments—is the devil himself” (SA III VIII 10). Yet elsewhere in the Book of Concord, Philipp Melanchthon states that further prophecy after the apostolic era is possible (Ap XXIII 3; XXVII 1–4). That is, our Lutheran fathers in faith believed that God had given further information and revelations even after the apostolic era. Nevertheless, such revelations had to be evaluated and judged, not just accepted by faith, and they do not add to the Law or Gospel. “Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world” (1 John 4:1). So, then, how should they be evaluated?

When Luther lectured on Genesis from 1535–45, he came to Genesis 28:16, Jacob’s dream at Bethel, and spoke on revelations given in dreams (AE 5:236–41). He points out that:

1. Dreams, signs, and omens happen not just to believers but also to unbelievers, so they are not signs of being a true Christian.
2. Yet these are often sent by the true God.
3. These dreams must be distinguished between physical-political and spiritual-churchly.
4. The physical-political dreams must be evaluated based on whether they correspond to facts and whether you are in a governmental vocation.
5. The spiritual-churchly dreams must be evaluated based on whether they correspond to the Word of God.

This is an issue of Sola Scriptura. If we want to know God’s will for our life, we look to the Bible as the only source for God’s commands and saving revelation. We do not look for Him to speak elsewhere. He has given us His Word, which contains the Law and the Gospel. He wants to forgive us our sins for Christ’s sake and give us the Holy Spirit (Gospel). He wants us to live lives of love according to the Ten Commandments within our roles in family, country, and church (Law).

Beyond that He gives us freedom. He does not want us to feel guilty over things that He has not revealed in Holy Scripture. He does not want us to take comfort from things that He has not done for us in Christ. If we find other revelations nowadays, we must “test the spirits to see if they are from God.” If God has not revealed His will in Scripture, then we should not feel guilty one way or the other in making a choice. But if God puts good desires in our hearts, leading us back to Himself in Holy Scripture and the Church—a gift that is!
The Lutheran Church—Missouri Synod (LCMS) recently completed a significant demographic study, showing that the LCMS, like everyone else, is facing challenges and declining numbers. So what do we do about it? Should we focus more on evangelism? Or on nurturing the saints? You only need to briefly peruse any number of Christian magazines and blog sites to hear the same debate on which is more important: evangelism or discipleship.

But should those be in opposition to one another? Is this a fair and biblical dichotomy? As Lutherans, we say no. “I’ve come to be convinced by the Bible that witness requires the strong confession of the truth as it is in Jesus—‘teaching all things which I have commanded you’ (Matt. 28:19),” the Rev. Dr. Matthew C. Harrison, President of the Synod, wrote in an article on witness and confession in December of 2010. “Likewise, confession (‘Here I stand!’) that does not ‘Go, therefore, into all nations’ is not the full confession of Jesus. Put simply, witness without confession is not witness, and confession without witness is not confession”1.

And so the answer to our demographic challenges is not to either reach out to the lost or worry about doctrine and burning the saints; we are “both/and” people. As Lutherans, we live in this tension. We embrace the seeming paradox: saint/sinner, God/man, body/bread, shepherd/lamb. Witness and confession belong together. These are not mutually exclusive.

The Church exists to proclaim the Gospel and to administer the Sacraments. This is happening daily throughout the LCMS. The godly are already moved to specific action aimed at outreach. More than a third of our people came into the LCMS as adult converts. Seven thousand people have been trained in the Synod’s evangelism program Everyone His Witness. When the LCMS Office of National Mission (ONM) advertised a resource to evangelize “de-churched” adult children, over 34,000 people responded. ONM is also preparing a substantial set of tools and aids that will be available to everyone at little or no cost.

We cannot love by half-measures. We love our neighbor too much to allow him to be a mere redemption in His blood. “From its inception on April 26, 1847, The Lutheran Church—Missouri Synod has emphasized the importance of linking together doctrine, practice, and mission. While this is an obvious, almost simplistic point, to confuse this issue will lead one to misunderstand the life of this Synod. Doctrine abstracted from life and unapplied in mission is merely an intellectual enterprise. Practice without a doctrinal and missional basis can degenerate into accommodation. Mission without doctrinal substance can lose the focus of the Gospel of Christ and lack practical impact. But bring doctrine, practice and mission together, and remarkable things can happen. Practicing substantive doctrine in mission can result in extraordinary unity and growth.” Lawrence Rast, Jr., foreword to At Home in the House of My Fathers, Matthew C. Harrison (City: Lutheran Legacy, 2009), xv.

Witness and Confession Belong Together

Rev. Robert M. Zagore

Rev. Robert M. Zagore (bob.zagore@lcms.org), CTSFW 1990, serves as the Executive Director of the Office of National Mission for The Lutheran Church—Missouri Synod, St. Louis, Missouri.

In Memoriam

Rev. Dr. Charles J. Evanson

Above: The Rev. Dr. Charles Evanson (seated) with CTSFW faculty (l-r), the Rev. Drs. Timothy Quill, Paul Grime, Charles Gieschen, and Cameron MacKenzie, following the October 15, 2015, Service of Godspeed for Evanson upon his completion of service for providing theological education to pastors in the Lutheran Church in Lithuania.

Left: Dr. Evanson serves the Lord's Supper with members of the Lithuanian Lutheran Church.

On Sunday, October 14, 2018, our Lord called the Rev. Dr. Charles Evanson home to heaven. He served as parish pastor in Ontario, Canada; Detroit, Michigan; and Chicago, Illinois, before serving for 25 years at Redeemer Lutheran Church in Fort Wayne. Dr. Evanson then served 17 more years in Lithuania and Russia as a deployed professor with the Concordia Theological Seminary, Fort Wayne (CTSFW), Russian Project. He was awarded a doctorate honoris causa from CTSFW in 2000.

In 2009, Dr. Evanson was vested with a silver pectoral cross by the Bishop of the Lithuanian Lutheran Church, Mindaugas Sabutis. “Dr. Evanson has been rendering valuable service to the Lithuanian Church,” Bishop Sabutis said, adding “He, the clergy, and the people of the church do not think of him as only a guest among them.” The Rev. Dr. Timothy C. J. Quill, former Director of the CTSFW Russian Project shared, “In the nineteenth century, the Russian tsar decreed that the Lutheran churches in the Russian Empire should be given the privilege of vesting pastors with a silver cross. In Lithuania, the privilege is extended only to pastors who have ten or more years of distinguished service, and others singled out for honor by the bishop and consistory. [At that time], only [Dr. Evanson] and five other foreign pastors had received this honor in over 20 years.”

The Rev. Dr. Lawrence R. Rast Jr., President of CTSFW, shared the news with the Seminary community with these words of Christ: “His master said to him, ‘Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master’” (Matt. 25:23). Thanks be to God for the hope of eternal life He has given us through His Son! 🙌
It’s quite enjoyable to watch the transitions of the seasons here on campus at CTSFW. As we move from winter to spring, we have a daily reminder of new life. Throughout our campus, as we leave a severe and cold winter, we see around every corner a new life beginning. From the trees budding to the flowers blooming, and even the geese sitting on their nests awaiting the arrival of their young later in the spring, new life is on full display around us.

However, while the change of the seasons can be very welcome, these transitions can also bring some element of fear of the unknown. We can get comfortable with what we know and are currently enduring, even the uncomfortable and cold winter. We know what we need to do to make it, to survive day in and day out. We know what the now is, and we get comfortable in that. What could be is scary because it requires us to change, either in part or on the whole. There is still hope that everything is going to be all right. Hope that the spring will bring better and brighter days than the cold dark days of winter.

The change from winter to spring looks a lot like the transition for potential and future seminarians and their families. Our admission staff hears from many individuals that they do not feel like their current job brings them much joy or is what the Lord has for them to do. It may pay the bills and put food on the table, but it doesn’t do much more than that. Yet thoughts of uprooting one’s life and family to move to come study here at CTSFW can be daunting. How will we pay for seminary? How will those day-to-day bills get paid? How will we have food on our table? Where will we live? Where will our children go to school?

These are only a handful of the real questions that our admission staff hears and helps individuals work through as we prepare them to come to the Seminary. From our institutional resources to the partnerships we have with others throughout the Church, the Lord provides for the day-to-day needs of our students. With each answer, the darkness of doubt gives way to the brightness of hopeful anticipation as many of the barriers that were stopping individuals from coming to the Seminary fall away, their needs already taken care of, provided for, and met.

If you’ve thought about studies here at the Seminary, what are the barriers in your way? Our Admission Office is here to walk you through each and every one of them, so you can see they are no problem at all. Give us a call at (800) 481-2155 or email Admission@ctsfw.edu so we can begin the process with you or with someone you know. Our counselors and admission staff are here to help and show you the hope and joy to be had as you consider what service the Lord may have for you in His kingdom.

The Rev. Matthew J. Wietfeldt (Matthew.Wietfeldt@ctsfw.edu) serves as Director of Admission at Concordia Theological Seminary, Fort Wayne, Indiana.
Please provide a brief biographical sketch.

I grew up in the small town of Woodburn, Indiana, and come from a family of four boys, of which I am the youngest. Both my parents were church workers, my father a pastor and my mother a Lutheran school teacher. I have been a life-long member of the LCMS and call Christ Lutheran Church in Woodburn my home congregation. After growing up in Indiana, I remained in the state, graduating from Indiana University in 2015 with a bachelor’s degree in finance from the Kelly School of Business.

When I was in the fifth grade, my father passed away abruptly. Shortly after this my mother was diagnosed with cancer. She began a long battle which she eventually lost in 2014 during my junior year of college. Experiencing this was not easy, but it gave me perspective on my hope in the resurrection and the need for all to hear the Gospel.

It was during my sophomore year of college that I decided I wanted to pursue the ministry. I had begun to serve as an elder at the LCMS campus ministry at IU and spent a summer at a Lutheran camp working with children. The summer before I began my studies at the Seminary I met my wonderful wife Kristen. Two years later we were married on June 17, 2017. We spent our first year of marriage in Philadelphia where I did my vicarage with Philadelphia Lutheran Ministries. We are very excited to meet our first child come March, and are eagerly anticipating Call Day in April.

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

There are many Lutheran pastors in my family who influenced me in a positive way to consider becoming a pastor, including my father, grandfather, and uncles. Ultimately, it was due to a great experience with the campus ministry at Indiana University and a desire to share the love of God as many pastors in my family had before me that I decided I wanted to pursue the office.

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

The school work at the Seminary can be very demanding. Although I was excited to begin studying theology, writing papers and reading academic texts was not a skill that I had developed much, having studied finance in college. Nevertheless, it was extremely rewarding to learn things about the Bible that I had never even considered. The Seminary has been great in opening my mind to learn the Scriptures and the Lutheran Confessions.

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

There is great camaraderie at the Seminary between the students and faculty. We really get to know each other in a way that I had not experienced when getting my undergraduate degree.
How would you encourage someone who is considering studying to become a pastor?

I would first urge him to pray about it with his family and talk with his pastor. Then I would say come and tour the campus, sit in on some classes, and attend chapel. I found that once the desire to become a pastor has been sparked it is hard to think about doing anything else.

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

I pray that the Lord would give me steadfastness and patience as I bring the Good News to those I have been called to serve.

The general theme for this issue is “Reach the Lost.” Why is it often so hard to evangelize our own neighbors in the US? How do we reach the lost in demographically challenging locations?

As the United States becomes more and more hostile towards Christianity, I think that many Christians become intimidated by what might happen if they reach out to someone and are turned away or are attacked for their faith. I would say that one of the best ways to reach the lost in demographically challenging locations is first and foremost by continuing to do Word and Sacrament ministry in the community. Having a concrete place just around the block that we can invite people to hear the Word of God is essential. Finding ways to encourage people to attend church can be difficult but I’ve found in my limited experience that most people come to church by invitation of someone they know. Building relationships with people takes time and patience, but once someone’s trust is gained this opens the door to further conversation about the Gospel.

How did your vicarage in Philadelphia help form your thoughts about evangelism and reaching the unchurched?

My vicarage in Philadelphia gave me a new perspective on how great the need is for church work to be done in places that have somewhat been forgotten about, such as some of our nation’s larger cities. Also, it taught me how much pastors and missionaries who are working in largely unchurched areas need our prayers and support. God works on His own time, but it is easy for us to want big things to happen fast. It is the simple interactions like getting a cup of coffee every week with someone and hearing about their life that can go a long way. Those doing evangelism and reaching the unchurched in difficult contexts learn to be patient and rely on God’s providence in ways that many will never experience.

To learn more about church worker formation at CTSFW, go to www.ctsfw.edu/Future-Students. Connect with our Admission staff at Admission@ctsfw.edu or (800) 481-2155.
Upcoming Events at CTSFW
Mark your calendars and register today!

MARCH AND APRIL

Lecture/Recital Convocation: Church Music for Lent
Wednesday, March 20, 11:00 a.m. in Kramer Chapel

Prayerfully Consider Visit
March 21–23
Information and registration: www.ctsfw.edu/PCV
Email: Admission@ctsfw.edu
Phone: (800) 481-2155

Seminary Guild Spring Luncheon with a presentation by CTSFW Deaconess staff and students
Tuesday, April 9, 12:00 p.m. in Luther Hall
Information: www.ctsfw.edu/SemGuild or (260) 485-0209

Easter Evening Prayer
Sunday, April 28, 4:00 p.m. in Kramer Chapel

Vicarage and Deaconess Internship Assignment Service
Monday, April 29, 7:00 p.m. in Kramer Chapel

Candidate Call Service
Tuesday, April 30, 7:00 p.m. in Kramer Chapel

MAY

CTSFW Alumni/LCMS Clergy Golf Outing (Open to LCMS Congregations)
Wednesday, May 15
Register online at www.ctsfw.edu/Alumni
Email: Alumni@ctsfw.edu or phone: (260) 452-2260

Alumni Reunion for Years Ending in ‘4 and ‘9
May 16–17
Register online at www.ctsfw.edu/Alumni
Email: Alumni@ctsfw.edu or phone: (260) 452-2260
See page 21 for more Alumni Reunion information

Baccalaureate
Friday, May 17, 10:00 a.m. in Kramer Chapel

Commencement Organ Recital
Friday, May 17, 3:00 p.m. in Kramer Chapel

Graduation Exercises
Friday, May 17, 6:00 p.m. in Kramer Chapel

Continuing Education Courses:
Begin May 22 through November
See course listings on page 29
Information and registration: www.ctsfw.edu/CE
Email: CE@ctsfw.edu
Phone: (260) 452-2103

For more information please visit our website at www.ctsfw.edu or call (260) 452-2100.
JUNE

Church Interpreter Training Institute
June 13–16
CITI trains its students in the specifics of church sign language, to help equip Deaf ministry programs to better serve Deaf people with the Gospel of Jesus Christ.
Learn more and register at: www.lutheranfriendsofthedeaf.org/citi

Christ Academy: Phoebe School
June 16–29
Two-week summer conferences for high school women (Phoebe School) and men (Timothy School) interested in theology, liturgical worship, and fun.
Information: www.ctsfw.edu/ChristAcademy
Email: ChristAcademy@ctsfw.edu
Phone: (800) 481-2155
Apply: www.ctsfw.edu/ChristAcademy/Application

Organist Workshop: Primer Level for Organists & Service Playing for Pianists
June 17–21
Information: www.ctsfw.edu/MusicWorkshops
Register: Music@ctsfw.edu or (260) 452-2224

Organist Workshop: Intermediate Level
June 24–28
Information: www.ctsfw.edu/MusicWorkshops
Register: Music@ctsfw.edu or (260) 452-2224

SEPTEMBER & OCTOBER

Opening Service
Monday, September 9, 10:00 a.m. in Kramer Chapel

Seminary Guild
Tuesday, September 10, 1:00 p.m. in Luther Hall
Information: www.ctsfw.edu/SemGuild or (260) 485-0209

Choral Vespers Celebrating St. Michael and All Angels
Sunday, September 29, 4:00 p.m. in Kramer Chapel

Christ Academy: Confirmation Retreat
October 4–6
Information: www.ctsfw.edu/Confirmation
Register: ChristAcademy@ctsfw.edu or (800) 481-2155

Seminary Donation Day
Tuesday, October 9, 9:00 a.m. in the Student Commons
Information: www.ctsfw.edu/SemGuild or (260) 485-0209

Prayerfully Consider Visit
October 10–12
Information and registration: www.ctsfw.edu/PCV
Email: Admission@ctsfw.edu
Phone: (800) 481-2155

Christ Academy: College
October 25–27
Register: www.ctsfw.edu/CAC
Email: ChristAcademy@ctsfw.edu
Phone: (800) 481-2155
Considering how much you loved serving as a parish pastor, what made you decide to pursue doctoral work with an eye towards teaching at the Seminary?

The things I loved the most about being a parish pastor were preaching and teaching. And then God just kind of kicked the door open for me with a call to Garland, where a doctoral program in homiletics was only an hour away. When I got the call to come here, my congregation—who knew that this might happen when they supported me—was really sweet, congratulating me as if it was a promotion. And I said to everybody: really this is like a step back, because the real thing is what we’ve been doing here together the past 10 years. I really felt that then, and I still think that now. It’s a step back—but a necessary step back, to help equip seminarians to get to do what I did for those 15 years.

How has seminary education changed over the years?

Not as much as people might think. In recent years, our faculty has been intentional in identifying how every course in the curriculum specifically prepares guys to do the pastoral acts of Baptism, preaching, and the Lord’s Supper. That is significant, because a lot of people have the misconception that while some courses, like the ones that I teach on preaching, are practical for the ministry, all the rest are hoops they have to jump through. But all those form you as a pastor to people.

Yet I already had that perception when I was a student here in the 80s. I saw my professors as really good pastors who understood that this is stuff you are really going to preach and teach your real folks in Bible class. I remember Dr. Wenthe would tell us little vignettes from his parish in Iowa with a twinkle in his eye. So I really felt we were doing a great job of integrating the academic stuff with real pastoral activities 35 years ago when I was a student.

How has the student body changed?

Clearly one thing: the women. The deaconesses are delightful. One of my daughters is a deaconess after studying here, so I got to see the ups and downs of that. And boy, does having lovely ladies here, with all the class and good taste that women bring, really upgrade the place. I knew it’d be that way. I was one boy with three sisters, and now I have one son with two daughters and the world’s best wife. So I knew. It’s so wholesome for the Church. It’s biblical that only men can serve as pastors, but you also shouldn’t miss the blessing that every woman is to the Church. Everybody’s got a vital vocation.
What is your favorite course to teach?

Definitely Homiletics I. I teach Hom I, II, III, and all the homiletics electives, and I love them all. But I like Hom I the best, for many reasons. First, you lay out the whole preaching process. There’s no substitute for the fundamentals. Another reason: because you take the little scared rabbits and you get to give them confidence that they really can preach every Sunday for the rest of their lives. There’s a very wholesome anxiety about preaching. Our seminarians recognize that they aren’t just giving a good speech; they’re giving Christ and eternal salvation to people. You better not mess that up, because people’s salvation will be worked by God through preaching. It’s delightful to convince a student: you can do this.

The flipside is always kind of cute too. Occasionally you get a guy who thinks he’s got preaching down already. It’s quite wholesome to clarify for such guys that they don’t really know quite as much as they think. It doesn’t mean they’re not going to do fine. But they’ll do fine when they realize it’s hard. So I take them down a peg or two for their good and for the Church’s good. It’s not difficult to do that. Every one of us has a thousand things to improve.

What are your thoughts on reaching the lost, especially as related to the difficulty of shrinking demographics and church growth?

Even if numbers aren’t great—maybe they will be, maybe they won’t—the question is: are we being faithful? Law and Gospel preaching is how, above all, we can be very faithful in the way God grows His Church according to His perfect will. Law and Gospel (that is, showing the need for Christ and giving them Christ) is the only way that God builds the Church at all. Anything that isn’t growing the Church that way is not really growing the Church.

Christ and His death and resurrection have done everything to reconcile us to God, bringing us back into the relationship. That assurance creates new Christians, eager to share the Gospel with others. I, as a pastor, can’t get to every place in my community, but I can preach in the pulpit to my folks to motivate them to be sharing it in their places. We can always look back and say, “Did I give them the goods this week? Did I really give them Christ?” That’s really all God is calling on us to do. Not just in the pulpit, but at every opportunity. Let us preach, let us speak.

What is the best advice you can give to students heading out to serve as pastors and deaconesses?

When it is really tough, remember two things: 1.) what an amazing privilege it is to get to be God’s spokesman in that difficult setting, and 2.) when God sends us out, as a deaconess or a pastor, He will accomplish His wonderful will both for those folks and for us, through us.

And it’s going to be tough. I remember my congregations fondly, as dream settings, but, if I’m honest, there were a lot of hard times too. When it’s hard, and it definitely will be, instead of thinking that God has abandoned you or that this ministry is too hard or the people are too mean, forget all that. Remember that God is using us, pastors and deaconesses, in really special, unique ways. We’re getting to do stuff that only a few people get to do. And God will always be with us to get the job done.
“Reach the Lost”—what a great theme! Twenty plus years ago I remember my first quarter of classes included “Introduction to Missions” with the Rev. Dr. Eugene W. Bunkowske. In that class, Dr. Bunkowske encouraged his students to get out of the church office and into the community. Reaching the lost with the Good News of Jesus happens a lot more when you get out from behind your desk. Good advice then and still today.

Let me share a few ways Grace Lutheran Church has been getting out from behind the desk and into the community with the Gospel. We have a wonderful preschool with 25 to 30 children in attendance. We want to be a family—God’s family—in this place. Our staff works hard at getting to know our preschoolers and their families personally. We offer a parenting class for our preschool families. The preschoolers and our Sunday school children participate in the Children’s Christmas Program. The preschoolers sing in church three or four times during the school year. We have dinners for church and preschool families so that relationships can be formed and nurtured. The preschool is a priority for proclaiming Jesus.
Grace is also involved in the community. We belong to our Homeowner’s Association. This is a great way to get to know the people who live around the church. We invite the homeowners to more than just our church services. We do an annual Oktoberfest and make it a point to invite the Association Homeowners to come and join in the food and fellowship. We also attend association meetings and post on their webpage. We strive to be a good neighbor.

Ten years ago when we moved to Naples, I took my three kids to their school, all near the church. When I talked with their teachers and principals and told them that I was the pastor of Grace Lutheran Church and Preschool, their response was, “Where are you located?” We worked to build a relationship and helped the schools where we were able.

A science teacher from our congregation, Steve Beights, had all the 8th grade science classes come to our sanctuary once a year to see and hear our pipe organ and learn how soundwaves work. What a great blessing to have public school students in our sanctuary, seeing Jesus and learning about God’s creation of soundwaves.

Grace has a float in the Christmas Parade. The float tells the story of Jesus’ birth. Our choir sang at the tree lighting on 3rd Avenue. We do things as a congregation in the community that are fun; a byproduct is people in the community get to see and hear about Jesus.

We also help at the local Habitat-for-Humanity and the local food bank. We serve meals at a ministry that feeds those who are hard pressed to get a regular meal. We do these things because as Christians we love and serve our neighbor. It’s our vocation, and through our vocation people see Jesus.

Two years ago, we called the Rev. Mark Eisold, a missionary in Lima, Peru, to be our associate pastor, with the purpose of starting a mission congregation about three miles away in a Spanish-speaking community. The Pelican Community Center & Lutheran Church was formed, with 70-90 souls worshiping regularly in the Spanish language every Sunday.

The theological education I received at CTSFW certainly prepared me for reaching the lost with Jesus. The application of that education in the congregation and the community has been where people see Jesus! We have a Public Relations Board that keeps Jesus and Grace before the community. Our local paper has a “Pastor’s Article” every Saturday. I write articles regularly.

Social media can be dangerous, but it can be a wonderful vehicle to reach the lost. Grace Naples is in a vacation community. We receive over 1,000 plus visiting families a year. One way to reach them is through social media.

I’m sure there are things that I have forgotten from Dr. Bunkowske’s “Intro to Missions” class after all these years. But getting out from behind the desk was one thing I remembered and continue to put into practice. God bless you all as you reach the lost with the Good News of Jesus our Savior!
Survey Interest Card Results

In the Fall Issue of For the Life of the World, our editorial staff sent out survey interest cards to gauge the magazine’s readership and their interests. We received 211 cards, 86 of which contained responses. Respondents were pretty evenly split between laypersons and ordained (our lay audience had a slight edge), with a handful of commissioned workers, and one particularly honest man with an interest in theology and zymurgy, who checked the “other” box and then followed up with this self-proclaimed description: “irritant.” Thank you for your contribution, sir, and your good Lutheran taste.

Respondents were asked to mark as many topics as interested them. The results are as follows, from greatest interest to lowest:

- **Theology** ................................................................. 52
- **Conferences** .......................................................... 33
- **Music** ........................................................................ 32
- **Tours** ....................................................................... 29
- **Student Events** (such as graduation, Call Day, etc.) .... 23
- **Fundraising/Giving/Support** ...................................... 13
- **Campus Visits** ......................................................... 8
- **Christ Academy** ....................................................... 8
- **Other** (including such write-ins as LCMS History, comparative theology, online courses, music CDs, financial growth, community service, worldwide universal evangelism, and the Seminary’s general wellbeing and work supporting and training pastors for the Church)

Thank you to everyone who filled out a survey card. We’ll keep advertising our conferences, music events, tours, and campus visit and Christ Academy opportunities, keep our readers up-to-date about major student events and how you can support the Seminary in her mission, and above all will make sure we keep our focus on confessing and teaching strong, Scriptural theology.
Art Exhibit: Call for Entries

The Good Shepherd Institute at CTSFW (which promotes and encourages pastoral theology and sacred music for the Church) is once again calling for entries for their 2019 Art Exhibit. “With Angels and Archangels” will open on September 28, to coincide with St. Michael and All Angels on the 29th, a festival that has been celebrated among Lutherans since the time of the Reformation. Artists are invited to submit works that depict the ministry of the angels, specifically soliciting distinctly biblical depictions of angels.

All entries are due by June 8, 2019. For more information about the exhibit, ideas for biblical depictions, and to download an entry form, go to www.ctsfw.edu/GSI.
For the Life of the World

Dr. David Scaer Memoirs Released

The Rev. Dr. David P. Scaer, faculty member at Concordia Theological Seminary, Fort Wayne (CTSFW), since 1966, completed his memoirs, “Surviving the Storms: Memoirs of David P. Scaer.” A personal account supported by written sources, the book details the story of his life and explains the theology at the center of the controversies he has had to weather. He serves as the David P. Scaer Professor of Biblical and Systematic Theology and Chairman of Systematic Theology at CTSFW.

Dr. Scaer sat down for an interview to share why and how he wrote his memoirs.

Why did you decide to write your memoirs?

About 10 years ago I began putting them together. But the idea goes back to my student days at St. Louis, when there were incidences in which the students and faculty were involved. I realized then the value of written records. The early church survived without documents, until it was realized that memory is not by itself a sufficient way of preserving the past. After what I considered significant occasions, I would type up notes and keep them in boxes.

When I began my seminary education in 1955, Pieper, the great Missouri Synod theologian, had been dead 25 years, and yet there was no living memory of him. Today, Jack and Robert Preus, who are still so alive in my mind, are virtually unknown to the students now. Preserving all this was on my mind, and I pushed it forward to publication. I didn’t know how long I’d be able to do this and to remember this. A new generation comes along and it’s not part of their history. Just before the memoir went to publication, I thought that 2 Peter 1:15 would express my intentions: “And I will make every effort so that after my departure you may be able at any time to recall these things.”

What was your writing process?

I collected the events that were similar together, but in reading it I discovered I would go off on theological tangents. That’s the way I write. When Robert Smith [librarian and ordained staff here at CTSFW] looked at the manuscript—and he really is the one responsible for its organization—he excised the theological sections into chapters detached from the narrative. These theological sections (which are called Excursi) had to do with what happened in particular times that drove the narrative.

Some material was drawn from memory, some from my notes, articles, and books, and from what other people had written in which I was involved but had no memory. Larry Rast [President of CTSFW], an archivist, would come across documents and send a note and say, “Hey Dave, does this in any way stir your memory?” And it did. In reading my first draft, various other things would come to mind and it began to expand.

What is it like, seeing your memories in a book?

It is difficult. You actually go back and relive the moments. When Robert Preus was removed in 1989 (I would be without his support), I sat in the chapel wondering, “What in the world is happening?” On one day I was the academic dean, and the next day I was without influence and having to defend myself.

The church controversies are never purely theological. They’re also political. People jump from one side to the other. You lose friends in the course of your life. Friendship is transient. Bringing the past to the present can be excruciating.

How did you weather the storms?

I would go home at the end of the day and try to forget. We also had very good friends on our block in Springfield, and we spent our summers in the Poconos Mountains where I did most of my writing. These were entirely different environments. Some of the people even in my family did not know all the goings on until they read this book.

This was the most prolific literary period of my life. Church doctrine must be maintained, and it must be done biblically and not just because it’s the Synod’s position. Some storms are passed, but new ones have breached the horizon. I enjoy working with those of different views and having open discussions. Students enjoy having to struggle with ideas. Unless you struggle with an idea, it’s not yours.

“Surviving the Storms: Memoirs of David P. Scaer” is available at the CTSFW bookstore, either on campus or online at bookstore.ctsfw.edu. At the present time Dr. Scaer is working on a manuscript on the Resurrection.
In Memoriam
Arnold F. Kemmerle (1919–2018)

A dear friend and longtime supporter of Concordia Theological Seminary, Fort Wayne (CTSWG), fell asleep in the Lord on December 24, 2018. His loving wife, Priscilla, preceded him in death.

The Rev. Dr. Charles A. Gieschen, Academic Dean, shared his memories of Mr. Kemmerle. “Arnold knew well the words of Jesus, ‘Pray earnestly to the Lord of the harvest, that he send out laborers into his harvest’ (Matt. 9:38). He not only prayed, but he was used by the Lord to answer that prayer.” Arnold Kemmerle worked quietly behind the scenes for over four decades, encouraging others to become familiar with and support CTSFW.

“A strong faith, his passion for Confessional Lutheranism, and his desire that future generations would have solid Lutheran pastors to teach the faithful, reach the lost, and care for all moved him to establish the Concordia Theological Foundation,” said the Rev. Dr. Lawrence R. Rast Jr., President of CTSFW. “Countless seminary students have benefitted from the generosity shown through the Foundation.” Mr. Kemmerle also served on the Finance Committee of the Seminary’s Board of Regents during a critical time in our history.

The Miles Christi Award is given very sparingly to recognize and honor Lutheran laypeople. It speaks volumes about Arnold that Concordia Theological Seminary presented the Miles Christi Award to him on two occasions, in 1986 by President Robert Preus and in 2004 by President Dean Wenthe. The legacy he has left will continue to be a blessing to our Church for many years to come.
The life-changing Gospel of our Lord Jesus Christ is so mighty and strong that it permeates, diffuses, and transcends all ethnic, racial, and geographic barriers. One fine example of this is the story of Dr. Herbert and Mrs. Alvina Manz, who met at the University of Saskatchewan in Saskatoon, Canada, in 1957. Herbert’s father, Georg, was a German soldier in the Nazi army during World War II. He fought valiantly, but near the end of the war he was discharged from the Wehrmacht due to multiple injuries. He literally walked many miles back to his family, wearing only his soldier’s uniform.

On this trip, however, he was greatly mistreated by a group of American soldiers. They took a valuable watch, a wedding ring, and a fountain pen. Later, when the opportunity arose for Georg and his family to immigrate to the new world, he refused to settle in the United States because of how the US soldiers had treated him. They moved to Canada.

On the other hand, Alvina’s father, Leonid, was a Russian soldier who fought on the other side in WWII, even becoming a prisoner of the German army. He retreated westward with the German army. Although he was an enemy combatant, Alvina’s mother had a German background and access to German leadership, who understood Leonid’s situation. Anxiety for the family had increased when they also discovered that all Soviet soldiers were forbidden to surrender to the enemy for fear that their loved ones would be deported to Siberia or executed. Alvina’s family had lived in the Ukraine for a number of generations but was so extremely poor before the war that her mother often scoured the countryside for meals to provide food for Alvina, her sister, and blind grandmother. An estimated 10–20 million Ukrainians starved to death under Stalin’s rule. Additionally, being in a Soviet region, they were deprived of any formal religious upbringing. Alvina’s family finally immigrated to Canada through the guidance of her uncle.

It all began in Canada for this couple, when they met in college in Saskatoon, Saskatchewan. They were united by a common Lutheran faith and heritage. Herbert was raised Lutheran and Alvina was baptized and confirmed as a Lutheran shortly after her 11th birthday following her family’s immigration to Canada. Herbert, an extremely talented student, graduated from college while they were dating and was admitted to medical school at the University of Saskatchewan.
University of Saskatchewan. After a year, he moved closer to where Alvina worked as a biochemist for Dow Chemical in Sarnia, Ontario, attending Medical School at the University of Western Ontario in London.

Following his second year, they were married. He completed his MD while she worked in a laboratory to support her husband. After three more years of medical training and the birth of their first two children, Cathy and David, the family moved to the University of McGill in Montreal, Quebec, where their youngest son, Stephen, was born. Two years later, Herb moved to Queens University in Kingston, Ontario. Six years after that, he accepted a position at Georgetown University in Washington D.C. as a neuropathologist.

Herb and Alvina raised their three children without a TV and blessed them with wonderful educational opportunities. Herb served the university well, teaching, guiding, and writing for physicians for 24 years. The family attended St. Andrew’s Lutheran Church in Wheaton, Maryland, and for 22 of those years Herb helped their local pastors teach 7th and 8th grade confirmation.

Upon retirement in 1998, Herb and Alvina moved to Southern California to be closer to their three children. Together they still enjoy family, gardening in their yard, and serving in a number of ways at their local congregation, Canoga Park Lutheran Church. Now in their 80s, Herb and Alvina have pondered not only their life and that of their children, but also their legacy. More than medicine and educational opportunities, Herbert and Alvina humbly recognize who gave them life, who guided them to each other, and who blessed their family: the giver all of good things in heaven and on earth, the God and Father of our Lord Jesus Christ.

When they began their estate plan, they started with their faith and values, choosing to bless both their family and the Lord’s kingdom. From these two vantage points, this couple, through the tremendous assistance of the LCMS Foundation, designed a unique plan to bless all three of their children, their five grandchildren, and the Lord’s Church so that God’s Word and the Gospel of Jesus Christ will be proclaimed beyond their lives. They greatly minimized taxation to their estate and prioritized their charities, including CTSFW. Since their son, Stephen, attended CTSFW over 15 years ago they became intimately acquainted with its purpose to form servants in Jesus Christ who teach the faithful, reach the lost, and care for all.

Recognizing the need for more well-trained and educated pastors and deaconesses, Herb and Alvina also established a student endowment to provide tuition support for all pastoral students at CTSFW. The Manz Endowment will increase in value every year during their lives as well as after, so that students continue to receive tuition support. They firmly believe in the words of Isaiah 40:6-8: “All flesh is grass, and all its beauty is like the flower of the field. The grass withers, the flower fades when the breath of the Lord blows on it; surely the people are grass. The grass withers, the flower fades, but the word of our God will stand forever.”

This is precisely why estate planning is vital for Christians as they steward God’s grace to them. When Herbert and Alvina established a charitable remainder unitrust through the LCMS Foundation, they not only pledged their children income payments, but they promised that the work of the Lord’s kingdom would be blessed as well.

Have you thought of your assets similarly, to bless your family and the Lord’s kingdom? If so, our advancement staff is glad to serve you. What better legacy is there than promising that future pastors in our church will have the opportunity to conduct residential study at CTSFW? All in order to form the best shepherds, proclaiming the Lord’s death and resurrection in the Lord’s vineyard and throughout the world.

The Rev. Dr. Timothy R. Puls (Timothy.Puls@ctsfw.edu) serves as an Advancement Officer and Director of Alumni and Church Relations at Concordia Theological Seminary, Fort Wayne, Indiana. To learn more about supporting the mission of CTSFW, email Advancement@ctsfw.edu or phone (877) 287-4338.

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Please detach and mail to Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, Indiana 46825-4996
Jesus Christ is the Same Yesterday and Today and Forever
Phyllis Thieme

At this writing, the Seminary Guild meeting scheduled for today had to be changed due to ice and snow. A lot of people had to change their schedules due to school closures and delays.

This made me think of God who never changes. His attitude toward sin is the same now as it was when He drove Adam and Eve from the garden. His attitude toward the sinner is the same as when He said “Come to me, all who labor and are heavy laden, and I will give you rest” (Matt. 11:28).

We like when things stay the same. We want some things in our lives to be reliable and never changing. But the reminders that everything changes keep coming. Our bodies change, our opinions change, our lives change, and the weather changes—everything changes.

Yet in a world that thrives on change, one thing remains: Jesus Christ is the light of the world, the light no darkness can overcome. Hebrews 13:8 encourages us, reminding us, “Jesus Christ is the same yesterday and today and forever.”

The Lord’s love for us never changes. Week after week, year after year, we are privileged to gather around the Word and Sacrament to celebrate the never changing love that God shows for us in His Son who suffered, died, and rose for our salvation. "But the steadfast love of the Lord is from everlasting to everlasting on those who fear him" (Psalm 103:17). Changes may occur for the believer throughout the believer’s day and throughout the believer’s life, but amidst every day and each stage of life there is One who is changeless in His walk with the believer.

God does not change, but He surely changes us. The incarnation of the Son of God has changed us. God is not content to allow His people to live apart from Him and His presence. God continues to come to His people through His Word, through the bread of life in Communion and through water in Baptism. Ultimately, the incarnate Word draws us back to God through His role as redeemer, the One who makes us one both with God and with each other as fellow members of the Body of Christ.

Many of us in the Seminary Guild have been through nearly every stage of life. We know from experience how life changes—and how God does not. The Seminary students, our future pastors and deaconesses, will carry this unchanging message to a lost and ever-changing world. And because we can take heart in the promise that Jesus remains the same through the ages and that His love for us is never changing, we can serve our students with joy as we have through every generation, even while the world changes around us.

Visit www.ctsfw.edu/SemGuild or email SemGuild@ctsfw.edu to keep abreast of the Guild meetings and activities.

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

Spring Events
Tuesday, April 9
Seminary Guild Meeting

Monday, April 29
Reception hosts for Vicarage and Deaconess Internship Assignment Service

Tuesday, April 30
Reception hosts for Candidate Call Service

Friday, May 17
Reception hosts for Commencement

For more information about being involved in these events please call (260) 485-0209.
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**Contact Us for More Information:**
- Kara J. Mertz at CE@ctsfw.edu
- Dr. Jeffrey Pulse at Jeffrey.Pulse@ctsfw.edu
- Phone (260) 452-2103

Please visit [www.ctsfw.edu/CE](http://www.ctsfw.edu/CE) regularly to check for additional site information.
Reach the Lost

By Rev. Timothy Sandeno

Picture a man wandering in the desert. Without water, he chooses a direction to walk in hopes that he will endure long enough to reach an unknown something ahead, maybe finding his way out. He is lost, and without a map or a GPS to guide him, he simply guesses at which direction to walk.

During Lent it is a very different scene as we watch Jesus step out of the Jordan and, driven by the Spirit, head into the wilderness (Luke 4). His trek is not aimless. It is not directionless. It is purposeful. Jesus is not lost during these 40 days. He is guided by the Word of God that makes clear the path and defeats the devil that seeks to devour Him. A path that would also lead to greater distress and greater joy as He makes His way to cross and resurrection.

Again, it is a very different scene that is portrayed for us in Ezekiel 34:1–24, where those appointed to guide and protect God’s people have neglected their duty and have abused their position. How are the people described in verses 4 and 5?

The lost (τῶν ἀπόλλυμι), literally “those perishing,” are not being sought after and saved from death. Because the sheep go untended, what does God promise to do in verse 16? In verse 23, who does He promise to send?

When confronted by the Canaanite woman seeking deliverance for her daughter, Jesus proclaims that He is the fulfillment of Ezekiel’s prophecy as the one sent to the lost sheep of the house of Israel (Matt. 15:24). And in Zacchaeus’s house in Luke 19:1-10, Jesus declares that He has come to seek and save the lost (ἀπόλλυμι), which again should be understood as those perishing. Jesus is the incarnate God and great David’s greater son, come to reach the lost sheep and to shepherd them. He is the Good Shepherd (John 10:11), the Way (John 14:6), and salvation for those perishing is in Him alone (Acts 4:12).

The ministry of gathering lost sheep did not stop when Jesus ascended into heaven but rather was expanded as He fills all things (Eph. 4:10-11). Read John 20:19–23. Are the disciples being sent to do something different or the same as Jesus? What special gift does Jesus give them for this ministry?

Read Matthew 28:19–20. By what authority were the disciples being sent to baptize and teach? In Acts 1:6-8, where were the disciples to go in this ministry? In Mark 16:15-16 and Luke 24:46-49, with what are they to seek the lost, bring back the strayed, bind up the injured, and strengthen the weak?
This apostolic ministry of preaching God’s Word of reconciliation in Jesus Christ and administering the Sacraments for the forgiveness of sins is the same holy ministry that continues in the Church today. It is with the same authority that shepherds guard their flocks, evangelists proclaim to all who will listen, missionaries are sent to all nations, and teachers build up in the Spirit-filled Gospel, for it is the power of God for salvation to everyone who believes (Rom. 1:16).

It may be the specific calling of our pastors to follow the Apostles in this ministry of Word and Sacrament and their purposeful intention to gather the sheep, but that does not mean that the Word of God is any less powerful in the mouths of any man or woman not ordained. Read 2 Kings 1–14. In what way does the “girl from the land of Israel” serve as an incidental missionary?

Without special training, she simply offers hope in a hopeless situation by speaking of what she knows. Do you know somebody without hope or in a hopeless situation? How might your interaction with them lead you to offer them hope in the Jesus that you know?

Jesus tells a few parables in Luke 15:4–32. What is the result when that which was lost is found?

It is true that we cannot be prepared for every situation, but we can be sure that when we speak of Jesus and His saving work, God’s will is being accomplished. Through preparation at CTSFW, I and my brothers in the ministry have learned how to clearly proclaim God’s Word in both Law and Gospel, that the lost may be found. And as you listen to your pastors and study the Holy Scriptures, you can be sure that the same Spirit that empowered the Apostles prepares you to reach the lost by giving an account, with gentleness and respect, for the hope that is in you.

The Rev. Timothy E. Sandeno (timothy.sandeno@gmail.com), CTSFW 2005, serves as pastor of Redeemer Lutheran Church in Gorham, Maine.
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