Formed in Christ by Primary Texts
By James G. Bushur

Formed in Christ by Baptism, Preaching and the Lord’s Supper
By Paul J. Grime

Formed in Christ for Public Service and Witness
By Peter J. Scaer
Things have changed since 1846. One hundred seventy-two years ago, Concordia Theological Seminary celebrated the close of its first academic year. There was no actual campus; 11 students carried out their studies on the second floor of the parsonage at Saint Paul Lutheran Church. Boarding students of the Seminary had to choose between butter for their bread or sugar for their coffee. Faculty wives rode out to the countryside to gather food donations from local farmers. God’s people supported their seminarians in the midst of all the challenges!

In the intervening 172 years, the world has seen war and peace, famine and plenty, disease and medicinal advances. A lot has changed. Yet in all this historical change, theologically nothing has changed. Our Lord Jesus Christ remains the same yesterday, today and forever (Heb. 13:8). Thanks be to God who gives us the victory through our Lord Jesus Christ (1 Cor. 15:57).

During the last week of April, pastoral students received their placements into the Lord’s harvest field. As they move from the Seminary to their calling congregations, they will face a culture much different than that of 1846. They will be called to speak the truth boldly in love. The Apostle Paul wrote his youthful pastoral colleague Timothy about the challenges he was going to face: “For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths” (2 Tim. 4:3-4).

In preparation for service, our students have immersed themselves in a theology founded on God’s Word. The Seminary curriculum is built on it. A vigorous academic life bolstered by fieldwork, vicarage and shaped around the central feature of campus – Kramer Chapel – feeds them with the other half of an unchanging coin. The Law still convicts; the Gospel is the good news of Christ’s death and resurrection to take away the sins of the world.

Twenty-six years ago I received my call to Ascension Lutheran Church in Madison, Tennessee. Now, seeing these men and women as they prepare for service either in their calls as pastors or deaconesses, or as they prepare for another year of formation at the Seminary 172 years after it was founded, I am reminded: the Lord continues to be faithful to His Church. He raises up servants who will proclaim the Gospel, who will care for God’s people, who will take the Word of Christ into all the world. Whether time brings persecution or peace – whether this generation meets sorrow or joy – they will face it as God’s people have always faced it: strong in the true faith, unto life everlasting.

With you in Christ’s service,

Lawrence R. Rast Jr.
President
Concordia Theological Seminary
Fort Wayne, Indiana
4 Formed in Christ by Primary Texts
By James G. Bushur
Due in part to the tragic wars among Christians following the Reformation, the Renaissance movement called “Humanism” began to take on a new character. These texts are a kind of Christian DNA that bears the genes of the Spirit producing sonship. Thus, these texts are not dead words or inert artifacts of a distant past; they are living seeds that penetrate the fleshly soil of our lives and generate abundant fruit.

7 Formed in Christ by Baptism, Preaching and the Lord’s Supper
By Paul J. Grime
Central to all of this instruction is the integration of the theological disciplines around the chief pastoral acts of baptizing, preaching and administering the Sacrament of the Altar. It is in and through these acts that God has promised to work His mighty deliverance, serving His people the gifts of life.

10 Formed in Christ for Public Service and Witness
By Peter J. Scaer
Our future pastors must become, more than ever, bold defenders of the faith. This will not be a watered-down Christianity or a church that wants to look like the world. We will be a church that recognizes the voice of the Good Shepherd, who says, “I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world” (John 17:14).
Due in part to the tragic wars among Christians following the Reformation, the Renaissance movement called “Humanism” began to take on a new character. As the name implies, this religion proclaims a new view of the human species, which took root and experienced tremendous growth through the profound advances in the natural sciences. Fundamental to this religion is the autonomy of the human species. Indeed, beginning in 1933, the core beliefs of Humanism have been articulated in three “manifestos” (1933, 1973 and 2003). While offering different articulations by new generations of Humanists, all three statements share the presupposition that man is responsible for his own life and his own environment. Consider the following excerpts:
“Man is at last becoming aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for its achievement” (Humanist Manifesto I).¹

“While there is much that we do not know, humans are responsible for what we are or will become. No deity will save us; we must save ourselves” (Humanist Manifesto II).²

“The responsibility for our lives and the kind of world in which we live is ours and ours alone” (Humanist Manifesto III).³

While the number of self-identifying Humanists may be small, it is evident that the sentiments quoted above are woven into the very fabric of our Western world. The radical autonomy of human beings is perhaps the greatest contemporary challenge to the orthodox confession of the Christian faith.

So how does the Seminary form pastors and deaconesses to serve in such a world? It is obvious that the teachings of Humanism are contrary to Scripture. But we may rightly ask, “How effective are our repeated demonstrations that Humanist assertions contradict Scripture?” While perhaps confirming loyal Christians in their convictions, it is doubtful that such appeals to authority will present any threat to the power of Humanist assumptions in our contemporary culture. Thus, beyond its obvious contradiction of Scripture, the Church must challenge the disastrous effects of the Humanist world view that surround us. The radical autonomy of the individual has promoted a fragmentation that not only undermines traditional values and institutions, but even threatens the very foundations of human identity.

Divorce, adultery, homosexuality, transgenderism, transsexualism, genetic manipulation, abortion, euthanasia, depression, suicide, etc. are all fruit from a common root. Humanism leaves the autonomous individual to be the source and perfection of his own identity. In the name of freedom, Humanism would render us all orphans, detached and free-floating individuals who are self-generating, self-affirming and self-fulfilling.

To those orphaned by Humanism, Christianity preaches the Gospel of sonship. As St. Paul reminds us, “For you did not receive the spirit of slavery… but you have received the Spirit of adoption as sons, by whom we cry, ‘Abba! Father!’” (Rom. 8:15). To be a son is to recognize that my identity is not self-generated, but received from parents, grandparents and a host of ancestors extending back to the creation of Adam.

Indeed, for the baptized the origin of our identity is no longer limited to Adam and the human race, but stems from the body of Christ, who is Himself the Only-begotten of the Father. And so we address God as “our Father” because we, as St. John says, “were born, not of blood nor of the will of the flesh nor of the will of man, but of God” (John 1:13).
However, to be a son is not only to reject the self-generated identity of Humanism, but also its message of self-fulfillment. Baptism not only gives the church an identity generated by God, but also an identity fulfilled in an eternal inheritance with all the saints in communion with the Holy Trinity. “If a son,” Paul concludes, “then an heir through God” (Gal. 4:7b). Instead of orphans oppressed by the necessity of generating and fulfilling their own lives in the present, Christ offers us a share in His own sonship. As sons, we are free to live unfulfilled lives in the present because our true fulfillment, as we confess in the Nicene Creed, resides in “the resurrection of the dead, and the life of the world to come.”

It is for this reason that the study of primary Christian texts forms the heart of the Seminary’s curriculum. These primary texts include the Scriptures, the ecumenical creeds of the ancient church, the confessional writings in the Book of Concord and the writings of orthodox fathers throughout history. In the first place, the study of these primary texts is required by the ordination vows taken by every Lutheran Church—Missouri Synod (LCMS) pastor. In these vows the pastor binds himself to certain primary texts: the Scriptures, the ecumenical creeds and the Lutheran Confessions. However, in addition to this external, legal bond required by ordination vows, there is a more visceral, internal and organic bond that makes the engagement with these primary texts a fundamental necessity. These primary texts help form the very mechanism by which Christian identity is communicated from one generation to the next. These texts are a kind of Christian DNA that bears the genes of the Spirit producing sonship. Thus, these texts are not dead words or inert artifacts of a distant past; they are living seeds that penetrate the fleshly soil of our lives and generate abundant fruit.

In other words, these seminal texts are not passive words that autonomous readers use to generate their own meaning and remake their own lives. Rather, these texts have their origin in Christ who is the eternal Word of the Father and, therefore, actively form the Christian into the image of Christ and Him crucified. “So for the time being,” St. Augustine proclaims to his hearers, “treat the Scripture of God as the face of God.”

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The pastor stepped into the pulpit just as he had done hundreds of times, turning slightly sideways in order to slip through the narrow entrance. “Grace, mercy, and peace to you from God our Father…” He had occasionally wondered whether that tight fit into the pulpit was the 1929 building committee’s subtle hint for the pastor to keep in shape “…and from our Lord and Savior Jesus Christ.” But here he was again, standing before his flock to bring them the Word of life; maybe not in the best shape of his life, but it would have to do. “Our text this morning is taken from the Gospel according to St. Mark…”
Sometimes he was tempted to wonder whether the people sitting in those well-worn pews ever listened to the words he spoke. Did they really believe that the preaching of God’s Word was a life and death matter, where Satan was being unmasked and put to flight by God’s all-powerful Word of pardon and peace? To his left the pastor could see Fritz, sitting in the seat he always occupied. He looked as pious as ever, yet everyone knew how difficult he could sometimes be. And there toward the back was Janice, a well-meaning person who, unfortunately, just couldn’t resist making everyone else’s business her business. Did it really matter what words the pastor uttered week after week? Was anyone listening?

Just then his eye took notice of Margaret, who was sitting in the center of the balcony from where she directed the handbell choir most Sundays. Hadn’t he just recently sat with her in her living room as she recounted the last moments she had with her husband before his sudden death? And near the side exit sat Roger and Carissa, whose marriage had been on the brink of collapse before he had spent hours working with them. They appeared to be listening as he continued. Indeed, was he imagining it or did it seem as though they were hanging on his every word?

As he moved to the next section of his sermon and began talking about what it meant to belong to Christ, he couldn’t help but gaze on the family sitting right in front of him. What a joyous day this was for them, for they had participated earlier in the service in the baptism of another child of God: Alexander Victor. How many times had he dipped his hand in that font and pronounced those words: “I baptize you in the name of the Father and of the Son and of the Holy Spirit,” knowing that it was not his doing but God’s, by which He joined another soul to Christ’s death and resurrection and inaugurated them into a life of repentance and forgiveness. Even cantankerous Fritz understood that as he wrestled daily with his sins, desiring to live by Christ’s forgiveness. And how many times had Janice felt compelled to apologize to her fellow parishioners when she realized that she was at fault?

Perhaps they were listening!

“The peace of God that passes all understanding…” He could hardly believe that he was already through the sermon. As always, these words of St. Paul were the perfect conclusion. God’s peace is beyond our comprehension. And to think that in just a few minutes all these saints of God who had been listening to him would make their way to the altar to receive that very peace of God through the body and blood of Jesus. Yet again he was humbled by the thought that God had called him to serve these precious gifts to His holy people. Whether pouring the life-giving water of Holy Baptism or distributing the holy food by which God nourished His people or, as he had again this Sunday, standing before them speaking words of comfort and hope, in every case he recognized that it was by God’s grace alone that he could serve the sheep of the Father’s flock.

We at Concordia Theological Seminary (CTSFW), Fort Wayne, also recognize the profound privilege that we have been given to “form servants in Jesus Christ who,” as our mission statement says, “teach the faithful, reach the lost, and care for all.” There are many things to teach these future servants, such as how to interpret the Scriptures, how to understand the Church’s history, how to respond to modern cultural trends, and on and on. But central to all of this instruction is the integration of the theological disciplines around the chief pastoral acts of baptizing, preaching and administering the Sacrament of the Altar.

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8 For the Life of the World
The formation of students at CTSFW is for the sake of the precious souls whom Christ has purchased with His blood, for every Fritz and Janice and Roger and Carissa. From our pulpits Christ is proclaimed with boldness, leading the baptized to the Lord’s altar where they taste and see that the Lord is good.

The Rev. Dr. Paul J. Grime (Paul.Grime@ctsfw.edu) serves as dean of Spiritual Formation, dean of the Chapel, and professor of Pastoral Ministry and Missions at Concordia Theological Seminary, Fort Wayne.
"The Word of the Lord Endures Forever." That is the motto of the Lutheran Reformation. Here at Concordia Theological Seminary we take that proclamation seriously. Jesus Christ is the same yesterday, today and forever, and the words of Scripture are as fresh and bracing as they have ever been.

Perhaps, though, you have noticed that some words of our Lord now have a different ring. As a child, I recall hearing Christ’s words from the Sermon on the Mount: “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven. Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account” (Matt. 5:10-11). To whom was our Lord referring? Surely the apostles suffered, even died, for bearing the name of Christ. So also we might recall the martyrs of the early church or those who suffered in communist lands. But do those words have meaning for us today? We might not have given it much thought, but now the meaning of such words is coming into clearer focus.

Our Lord has told us, “And you will be hated by all for my name’s sake. But the one who endures to the end will be saved” (Mark 13:13). What can we say? The Word of the Lord endures forever, and those words are for us today. As our society becomes more secular, we hear more about love as opposed to the evil of hate. But what do they mean...
when they speak about hate? How about Barronelle Stutzman, a dear Christian woman and talented florist? She served everyone in love, no matter what. But because she did not want to design flowers for a same-sex wedding, she was branded a hater, then sued and fined. Her livelihood is at stake as the courts sort this out. This is hardly an isolated case. We may consider our own Lutheran Church—Missouri Synod (LCMS) judge Ruth Neely who came under fire for maintaining the truth of marriage, even though in her capacity as a judge she did not preside over any weddings. Christians seem to walk with a target upon their backs.

The sexual revolution – flying the rainbow flag – represents a new kind of secularism. Our era is not simply post-Christian, but is fast becoming virulently anti-Christian. With the killing of 60 million unborn children, this has been a long time coming. But now with such court cases as Obergefell v. Hodges, society has turned directly against Christians who adhere to biblical values. We wonder whether our Christian schools will long be able to act according to their principles. Will we be allowed to recognize that there are indeed men and women and to set our bathroom policies accordingly? Will we be fined for not using the new gender pronouns? Will our Christian social workers and our adoption agencies be allowed to continue serving in the confession that marriage is the union of one man and one woman?

With the transgender movement having arrived, what will Christian parents do should their children suffer from gender dysphoria? Recently, in Ohio, a judge ordered a girl removed from the household of parents who refused to give her testosterone to help her “transition.”

What then does this all mean for us at the Seminary? In one sense, we will keep doing what we are doing. The Word of the Lord endures forever. We will continue to teach the truth about our good God of creation, the One who made us male and female, who instituted marriage and gives us children as a gift. We will teach marriage as our Lord Himself taught, and we will study St. Paul, who reminds us that marriage is a glorious picture of
Christ and His bride, the Church.

Yet as we do so, we recognize that the future of the Church will most likely not be business as usual. Our future pastors must become, more than ever, bold defenders of the faith. This will not be a watered-down Christianity or a church that wants to look like the world. We will be a church that recognizes the voice of the Good Shepherd, who says, “I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world” (John 17:14).

In these realities, our Seminary is becoming ever more intentional in fortifying our pastors and deaconesses with the Word of God. Those who come here must read, mark, learn and inwardly digest our Lord’s Word. When the time comes, each of us must be prepared. Having put on the armor of Christ, we hear Him say, “Do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour” (Matt. 10:19b). Fearing not those who can kill the body, we shall make the great confession to a world that so desperately needs to hear the soul-saving Gospel. Of course, this will only be possible in the knowledge that we are never alone, that Christ is our Emmanuel, who has promised to be with us. Christ is our Good Shepherd, who walks with us even in the valley of the shadow of death.

All of this seems pretty dramatic, I must admit. Still, it is better to be prepared. What we say to our students is simply what our Lord has said to us. But then there is good reason to hope. For as we confess Christ, so also He confesses us before His Father in heaven. Indeed, difficult times can be the best of times. In the struggle, the Church is made stronger. In the trial, we recognize that Christ alone is our hope, and the crucified Savior is our all in all. I cannot help but think of St. Paul, who said, “For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us” (Rom. 8:18). Paul may very well have been in prison when he wrote to the Philippians, “Rejoice in the Lord always; again I will say, rejoice” (Phil. 4:4). For indeed, our future is secure in Christ, in whom we have the peace that passes all understanding.

Yes, the skies are darkening. But in that darkness the light of Christ will shine all the more brightly. What better time is there to be a Christian? What better time is there to serve in Christ’s Church as a pastor? What better time might a deaconess choose to share Christ’s healing love with a wounded world? As students stream into the Seminary, we are reminded of the fact that our Lord continues to care for His flock and to bring others into the fold.

Ten years ago we embarked on our new curriculum. We intentionally put the words of our Lord, the Gospels themselves, front and center. Even more, we began to offer a new set of courses based on our Christian identity. In a world in which we are challenged, our people must be taught to claim their identity in Christ as ones baptized, who now call in prayer upon our Father who art in heaven. In a world that fears, we are dedicated to be a Eucharistic people, the Body of Christ that is fortified by the very body and blood of Christ. Our future pastors must be bold to proclaim all that we hold dear as Lutherans. We must be willing to live, suffer and die in Christ, knowing that in Him we shall rise. This we will do in pulpits and Bible classes, but so also will we shout out this good news from the rooftops, in print, over the internet, on the radio and in every place imaginable. Our God is good. Through His Son He brings us into a new and revitalized creation. Though our world is dying, the promise of the resurrection awaits.

There is no reason to be afraid. The Lord who calmed the storms is with us, even today. Especially today. Though the boat appears to be taking on water, Christ says, “Peace! Be still!” and then He asks, “Why are you so afraid? Have you still no faith?” (Mark 4:39b, 40b). He adds, in Matthew 10:29-31, “Are not two sparrows sold for a penny? And not one of them will fall to the ground apart from your Father. But even the hairs of your head are all numbered. Fear not, therefore; you are of more value than many sparrows.”

This is the faith and confidence in which Concordia Theological Seminary will move forward. Knowing the weakness of our flesh, we shall rely entirely upon our Lord. His words will be our words, in our hearts and on our lips. This is the life we joyfully embrace. This is what it means to be formed in Christ for public witness and service. The Word of the Lord endures forever.

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Language in the Service of the Unchanging Word

Prof. Ryan M. Tietz

lex orandi, lex credenda is one of the classic statements that shows the inherent relationship between liturgy and theology. Loosely translated, the Latin phrase means “the law of prayer, the law of belief”; or “the way we worship” determines “what we believe.” It is an important statement because it shows us that the form truly does matter. Liturgy is never art for art’s sake. Rather, liturgy serves a rich theology. We can apply this classic dictum of liturgical theology as we impart the role of the biblical languages in theology. It is the form itself that is crucial for the meaning.

This connection between form and meaning happens when we encounter the Hebrew text, especially when it comes to poetry. For most of us, poetry conjures up memories of painful English classes where we had to figure out the proper rhythm of a Shakespearean sonnet. The risk when we focus upon the artistic devices that a text uses is that we become so caught up in describing them that we miss the point.

Take, for instance, the book of Isaiah, arguably the most significant work in the Old Testament in terms of its theology and influence upon the rest of the canon. Other than four chapters, the book is poetic in form. When we encounter this poetry in Isaiah’s complicated Hebrew, it serves to shape us. One example of how this works occurs in Is. 5:7, which reads, “and he waited for justice (mishpat) and behold injustice (mispach) and he waited for righteousness (tsedekah) and behold an outcry (ts’akah)” (author’s translation). This verse is the climax of the parable of the vineyard in which Yahweh shows Himself as the one who has done everything for the sake of His vineyard, the house of Israel, only for them to fail to produce good fruit, resulting in their destruction. Their destruction is described through this wordplay. In both cases, Isaiah uses first a positive word, “justice (mishpat)” and “righteousness (tsedekah)” only to contrast them with a word that sounds like them. The word that I render as injustice (“mispach”) is a good example of Isaiah’s artistry because mispach is a very rare occurrence. By using this word, Isaiah condemns the people by twisting God’s design into a horror of their own making. This twisting helps us better to understand the nature of the sin that Isaiah condemns.

This is but a small example of how Isaiah uses sound for the sake of meaning. Another example is Isaiah’s use of very obtuse vocabulary in Isaiah 24, where the prophet uses the sounds “B” and “L” onomatopoetically in a way that allows the reader to actually hear the twisting of the world when God comes to judge at the end of time. Thus Is. 24:1 reads, “Hineh YHWH boqeq haeretz ubolqah vaivah penehah vahaphitz yoshbehah (behold YHWH will strip the earth and lay it bare and He will twist the earth and scatter its inhabitants)” (author’s translation). These wordplays and others that serve the meaning of the text are often lost in translation. By returning to the text in the original language, readers are able to experience the message of Hebrew poets in a way that simply cannot be done in translation.

In spite of the challenges that come as we address changing times, the emphasis upon the languages is still important. God inspired the writers of the Bible to use languages with far different stylistic conventions to powerfully convey His timeless message. By again encountering the text in the original Hebrew, Aramaic and Greek, we are able to maintain a depth of theology that will keep us rooted in the midst of these changing times, to which we bring a changeless truth.

The Rev. Ryan M. Tietz serves as coordinator of Clinical Pastoral Education (CPE) and assistant professor of Exegetical Theology at Concordia Theological Seminary, Fort Wayne.
Tell us a little about yourself.

I am from New York. When I say this to people, their usual response is, “Big city, huh?” At which point, I say, “No, not *that* New York.” I was raised in Warsaw, which is a small town in western New York State. Both of my parents were school teachers, and I have an older brother and a younger brother. I met my wife, Kristin (a musician from Minnesota), while in college. We have three children: Andrew (7), Linley (5) and Isaac (3). My wife and I have been members of the LCMS since 2010.

You previously worked as an image scientist in the aerospace/defense industry. What influenced you to study to become a pastor?

Becoming a Lutheran. Having lived in the murky waters of Christian heterodoxy into my adult life made the purity of the Gospel of God’s grace toward sinners in His Son, Jesus Christ, a most refreshing and freeing word. I soon wanted nothing more than to proclaim the Gospel, which is the power of God unto salvation.

Why did you choose CTSFW?

I had heard great things about the approach of pastoral training at CTSFW, and it was a good location geographically because it put us between my family in New York and my wife’s family in Minnesota. Though balancing studies, jobs and family while keeping some amount of “normal” in our life has been hard at times, the rewards are endless. Learning under our outstanding faculty within the crucial program we have at CTSFW has been the joy of a lifetime. Above all these blessings, the greatest reward has been growing in my knowledge of the Word of God. Seminary is but a whetting of the appetite for a lifelong study, internalizing and living of the Word of God.

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

I’m not sure how aware people are of the unique relationship between students and professors here at CTSFW. Seminary is much more than an academic endeavor. The training of future pastors by pastors is an intimate experience. We are students and professors, but we are first brothers in Christ. The baptismal bond that we share as fellow members of the Body of Christ shapes the relationship we have with one another. Aside from the respect and professionalism that exist, there is also a deep Christian love for one another because we share in the love of God that is freely given to us in His Son.
How would you encourage someone who is considering studying to become a pastor?

Consider it prayerfully and responsibly. For many, going to seminary will seem like an irresponsible decision; taking on more debt, postponing “starting your life” or, if you already have a career, “putting your life on hold.” If you have a family, seminary may look like removing their financial stability and shirking your responsibility as provider.

The concerns are real, but do not let them overwhelm you. Many men have situations like yours and have come to seminary. God continues to provide for all our needs. Listen to others. If your interest in seminary developed or is encouraged at the voice of fellow Christians and pastors, move in that direction as God allows.

Any comments that pertain to “Preparing Pastors for a Changing World”?

The challenges for pastors of the last generation are different than those for pastors of this generation. Our culture suffers from individualism at the expense of family. Ideas and legislation on marriage militate against God’s order of creation and how He governs society, beginning with families. These dangerous changes in our culture are an opportunity for Christianity’s witness to the truth, to stand more brightly in contrast to the darkness the world has to offer.

Though changes in culture and society abound, they are not all for the worse. Yes, the general cultural norm of church attendance is no longer the case, but it may be that, today, the people in the pews are there more intentionally than in the past.

And, really, the more things change, the more they stay the same. As the Bible puts it, “There is nothing new under the sun.” As the world and our own culture rotates through the not-so-novel sins of those who have gone before us, the Word of God remains constant, true and powerful. It is upon this Word that pastors can address the world and bring life and salvation in Jesus Christ. And this is the preparation future pastors receive at CTSFW.

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.
Seminary Announces

Deaconess Internships
April 24, 2018

WENDY R. BOEHM
Bethlehem Lutheran Church
Ossian, Indiana
Indiana District

HANNA M. HOFFBECK
Emmanuel Lutheran Church
Fort Wayne, Indiana
Indiana District

KAITLIN B. JANDERESKI
Ephphatha Lutheran Mission Society
Hartland, Michigan
Michigan District

Deaconess Internships
April 24, 2018

Wendy R. Boehm
Bethlehem Lutheran Church
Ossian, Indiana
Indiana District

Hanna M. Hoffbeck
Emmanuel Lutheran Church
Fort Wayne, Indiana
Indiana District

Kaitlin B. Jandereski
Ephphatha Lutheran Mission Society
Hartland, Michigan
Michigan District

Vicarages
April 24, 2018

JAKOB A. ANDRZEJEWSKI
Trinity Lutheran Church
Saint Joseph, Michigan
Michigan District

CHRISTOPHER O. ANTONETTI
Risen Savior Lutheran Church
Basehor, Kansas
Kansas District

Tyler R. Arends
Ascension Lutheran Church
Huntsville, Alabama
Southern District

ALBERT J. BADER
Good Shepherd Lutheran Church
Lincoln, Nebraska
Nebraska District

Patrick M. Baldwin
Trinity Lutheran Church
Hampton, Iowa
Iowa District East

MIGUEL R. BARCELOS
St. John Lutheran Church
Wheaton, Illinois
Northern Illinois District

Deaconess Internships
April 24, 2018

Michael R. Bekx
Redeemer Lutheran Church
Highland, Indiana
Indiana District

Alexander J. Blanken
Holy Cross Lutheran Church
Moline, Illinois
Central Illinois District

Jon C. Carpenter
Faith Lutheran Church
Tullahoma, Tennessee
Mid-South District

Jared A. Cooksey
Our Savior Lutheran Church
Denison, Iowa
Bethlehem Lutheran Church
Dow City, Iowa
Iowa District West

Simeon J. Cornwell
Immanuel Ev. Lutheran Church
Terre Haute, Indiana
Indiana District

Jonah J. Domenichelli
Shepherd of the City Lutheran Church
Fort Wayne, Indiana
Indiana District

Keith E. Emhoff
Grace Lutheran Ev. Church
Henderson, Nevada
Pacific Southwest District

Robert D. Etheridge
Immanuel Lutheran Church
Baltimore, Maryland
Southeastern District

Trae L. Fistler
Concordia Lutheran Church
Louisville, Kentucky
Indiana District

Daniel H. Harrison
Redeemer Lutheran Church
Gresham, Oregon
Northwest District

Vicarages
April 24, 2018

Scott R. Hedtke
Promise Lutheran Church
Fort Wayne, Indiana
Indiana District

Nathaniel S. Jensen
Kaiserslautern Ev. Lutheran Church
Kaiserslautern, Germany
Missouri District

Jason M. Kaspar
Our Hope Lutheran Church
Huntertown, Indiana
Indiana District

Jeffrey M. Kazmierski
St. Peter’s Lutheran Church
Arlington, Wisconsin
South Wisconsin District

David T. Keating
Trinity Lutheran Church
Norman, Oklahoma
Oklahoma District

Nathan K. Knaus
Trinity Lutheran Church
Chariton, Iowa
Iowa District East

Mark J. Kranz
Zion Ev. Lutheran Church
Imperial, Nebraska
Nebraska District

Kurt G. Laskowsky
Mount Olive Ev. Lutheran Church
Billings, Montana
Montana District

Timothy J. Sheridan
Trinity Lutheran Church and School
Reese, Michigan
Michigan District

Christian D. Schultz
Prince of Peace Lutheran Church
Martinsville, Indiana
Indiana District

Jason M. Kasper
Our Hope Lutheran Church
Huntertown, Indiana
Indiana District

Jeffrey M. Kazmierski
St. Peter’s Lutheran Church
Arlington, Wisconsin
South Wisconsin District

Grant A. Sorenson
Faith Lutheran Church
Green Bay, Wisconsin
North Wisconsin District

Joshua S. Reber
St. James Lutheran Church
Howard Lake, Minnesota
Minnesota South District

Brock W. Schmeling
Zion Lutheran Church
Bismarck, North Dakota
North Dakota District

Timothy J. Sheridan
Trinity Lutheran Church and School
Reese, Michigan
Michigan District

Christian D. Schultz
Prince of Peace Lutheran Church
Martinsville, Indiana
Indiana District

Grant A. Sorenson
Faith Lutheran Church
Green Bay, Wisconsin
North Wisconsin District

Berett J. Steffen
Our Savior Lutheran Church
Raleigh, North Carolina
Southeastern District

Thomas C. Van Hemert
Grace Ev. Lutheran Church
Muncie, Indiana
Indiana District

Blake J. Martzowka
Memorial Lutheran Church
Houston, Texas
Texas District

Nathan J. Wille
Our Redeemer Lutheran Church
Cedar Falls, Iowa
Iowa District East
Placements

Pastoral Calls
April 25, 2018

JOSHUA B. ARNDT
St. Peter Lutheran Church
Lester Prairie, Minnesota
Minnesota South District

THOMAS C. BATECHIDER
St. Paul’s Lutheran Church
Evergreen
Frazee, Minnesota
Minnesota North District

ERIC Z. BEDNASH
St. James Ev. Lutheran Church
Overlea, Maryland
Southeastern District

MATTHEW A. BLESS
St. John Ev. Lutheran Church
(Associate Pastor)
Merrill, Wisconsin
North Wisconsin District

MARIN CERCHEZ
St. John Lutheran Church
Janison, Michigan
Michigan District

PIERCE H. CHADBURN
Zion Emmanuel Lutheran Church
Odessa, Washington
Northwest District

SETH T. DEBARTOLO
Amigos en Cristo, Inc.
Fort Myers, Florida
Florida-Georgia District

ADAM M. DEBNER
Lutheran Church of Our Savior
(Assistant Pastor)
Cupertino, California
California/Nevada/Hawaii District

JOSHUA K. DEYOUNG
St. Peters Ev. Lutheran Church
Wilkes-Barre, Pennsylvania
Eastern District

JACOB J. EICHERS
Faith Lutheran Church
La Crosse, Wisconsin
South Wisconsin District

JOHN B. ENGWALL
Bethlehem Lutheran Church
Aiken, South Carolina
Southeastern District

EAMONN M. FERGUSON
Holy Trinity Lutheran Church
Mound City, Missouri
Missouri District

MARSHAL R. FRISQUE
St. John’s Lutheran Church
Fredonia, Wisconsin
South Wisconsin District

AMADEUS L. GANDY
Faith Lutheran Church
(Pastor/Mission Developer)
Butler, Pennsylvania
English District

STEVEN M. GRAMENZ
The Ev. Lutheran Church
Of Christ The King
Pawling, New York
Atlantic District

ANDREW M. HARRIS
Christ Ev. Lutheran Church
Clinton, Wisconsin
South Wisconsin District

JONATHAN P. JENNINGS
Bethlehem Lutheran Church
Carlyle, Illinois
Southern Illinois District

MICHAEL B. KELLER
Peace Lutheran Church
Alcester, South Dakota
South Dakota District

JEREMY A. KLEINO
St. Paul Ev. Lutheran Church
Liberty Center, Ohio
Ohio District

WILLIAM R. MAGGARD JR.
Grace Ev. Lutheran Church
Rialto, California
Pacific Southwest District

PAUL V. MORRISON
Zion Ev. Lutheran Church
Pittsburgh, Pennsylvania
Eastern District

JAMES R. PIERCE
Redeemer Lutheran Church
Anaconda, Montana
Montana District

GIDEON J. PULLMANN
Zion Lutheran Church
Tobias, Nebraska
Nebraska District

EVA P. SCAMMAN
First Lutheran Church
Greenwich, Connecticut
St. Paul Lutheran Church
Byram, Connecticut
New England District, SELC District

ERIK J. SORENSON
St. Peter Ev. Lutheran Church
and Preschool
Columbus, Indiana
Indiana District

ETHAN P. SPIRA
Holy Cross Lutheran Church
(Associate Pastor)
Lake Mary, Florida
SELC District

BRYAN D. STECKER
Grace Lutheran Church
(Associate Pastor)
Nashua, New Hampshire
New England District

RICHARD C. STEPHENS
Grace Lutheran Church
Wood River, Nebraska
St. Paul Lutheran Church
Shelton, Nebraska
Nebraska District

LEONARD E. TANKSLY
St. Peter Lutheran Church
Decatur, Indiana
Indiana District

ZACHARY T. VIGGERS
St. John Lutheran Church
Alta, Iowa
Iowa District West
What is your background?
I was the eldest of six children, born to Don and Charlotte, and raised in Lake Oswego, Oregon, a southern suburb of Portland. My parents brought us to church every Sunday and had family devotions around the dining room table every evening after supper, no matter how busy we were. We had a solid LCMS pastor who helped our family through tumultuous times in the late 60s by properly grounding us in the faith even as society was changing rapidly around us.

How did you serve before becoming a CTSFW faculty member?
I was the sole pastor at Grace English, a small urban congregation that supported a Lutheran School on the northwest side of Chicago. A major part of my day was devoted to the school: morning devotions with the teachers and teaching religion to the seventh and eighth graders. I also worked with the elders to practice closed communion at Grace English (something that had not been done in many years). Out of this practice came some of the most rewarding experiences as a pastor: bringing outsiders to Christ through patient teaching and catechesis.

From 1994-1999 I served at Valparaiso University “building” the Latin program, and from 1999-2006 I assumed a position as Latinist at Baylor University. It has taken all of my life to get to CTSFW, and I have nothing but humble gratitude toward God the Father in leading my wife and me to the Seminary at long last.
In addition to serving as professor of Exegetical Theology, in what other roles have you served at CTSFW?

I teach Greek to incoming students. However, as I’ve discovered, “teaching Greek” is actually the smaller part of what’s involved. The introductory course involves students adjusting from one’s former life, transitioning with one’s family to Fort Wayne and beginning to think of oneself seriously as a pastor one day. The class enables me to get to know those new students quite well (before anyone else does), and requires me to be a real pastor to them.

Since 2008, I have taught two-week intensive classes in New Testament at Lutheran Theological Seminary, Pretoria, South Africa, and in 2010 I organized the biennial meeting, “Lutheranism & the Classics.” Intended for philologically-oriented pastors and classicists who are interested in Luther’s Latin, we meet collegially over papers, later publishing the proceedings.

How has seminary education changed in the years you have been on the faculty?

There has been a greater effort made by the Seminary, district personnel and congregations to help candidates succeed straight out of seminary, in their first call. The church is not well-served if candidates, wives, families and calling congregations are each, in their own way, miserable; a greater effort has been made over the years to match candidate to congregation, which I believe has been successful.

Also, since the economic downturn in 2008, to assist students financially our church has compensated with online learning, conferences like Symposia in January and even well and faithful use of the SMP Program. Still, there remains a crucial need for residential seminary education. This is by far the best way to teach and to learn while suffering through the paradigms and declensions with a community of students, in close proximity to all that is offered at the chapel. Like Jesus with His disciples, modern seminary students need to be able to “get away” to receive the requisite grounding in theology to become a pastor in Christ’s Church.

What has been most rewarding to you as a professor?

To see “my” students succeed at Greek (some against great odds), flourish and grow as budding Lutheran theologians in the disciplines ably conducted on this campus by my colleagues, graduate from this place, and begin to serve as pastors where Christ places them.

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

Among the best ways to avoid “burnout” as a pastor is the ability to rightly penetrate a Greek text, then use the “tools” of exegetical research, writing and sermon preparation to bring a text “home” to a congregation. Each pastor is a theologian prepared by the Holy Ghost to bring the Gospel to a specific congregation and community—to preach, teach and survive the struggles that inevitably face every pastor as he goes out into the unbelieving world. And the best way to survive with faith and spirit intact is simply by staying close to the Word; probing the interesting bits, thrashing it out with brother pastors in one’s area, and always going “further up and deeper in.” It’s best to keep one’s Greek and exegetical skills sharp, to engage the parishioners accordingly, and awaken a deep and holy hunger in them for the things of God.
The 172nd academic year at Concordia Theological Seminary (CTSFW), Fort Wayne, drew to a close on Friday, May 18, with the celebration of Baccalaureate and Commencement. The Rev. Arlo W. Pullmann, pastor at Saint John Lutheran Church in Laurel, Montana, and father of graduating seminarian Gideon Pullmann, preached at Baccalaureate, and the Rev. Dr. Timothy C. J. Quill spoke at Commencement. Dr. Quill is retiring at the end of June.

“We are deeply thankful for the stellar service of Dr. Timothy Quill to this Seminary for the past 22 years—especially in international missions and his work with international students,” said CTSFW President Dr. Lawrence R. Rast Jr. “For his teaching here and throughout the world, for the many friendships he has built across the globe and for his clear witness to Christ, we thank him.”

In addition to the awarding of academic degrees, the following special honors were bestowed during graduation exercises:

**Alumnus of the Year**
The Rev. Richard L. Woelmer
CTSFW 1988
University Lutheran Church
Bloomington, Indiana

*This award honors a graduate whose service to the Church is distinguished by exemplary parish ministry and a concern for the mission of the Seminary, often leading to recruitment for the M.Div. and Deaconess Programs.*

The Rev. Richard Woelmer was born and raised Lutheran at East Ida Immanuel Lutheran Church in Monroe, Michigan, where his school activities and church life were so intertwined that he was 12 before he realized that the *ihs* carved into the altar didn’t stand for “Ida High School.” His undergraduate study at a Wesleyan Methodist college included fieldwork for a Youth Ministry Credential at Youth for Christ in the north suburbs of Chicago. The lone Lutheran on staff, Woelmer always reported zero “decisions for Christ” in his weekly report forms, despite leading one of the largest local Campus Life clubs (much to the chagrin of the executive director).

He began his pastoral preparation at CTSFW in 1984, and has served as campus pastor at University Lutheran Church at Indiana University (IU) in Bloomington since 1994. In 24 years of service he has not only ministered to the sons and daughters of CTSFW faculty, he has shepherded five M.Div. graduates, three current M.Div. students and one deaconess graduate. “Now,” Woelmer said, “I am looking forward to being pastor for the children of some of the first students I served as IU students.”

He has written for *Concordia Pulpit* and *Higher Things Magazine*, served on the Indiana District Council for Congregation Outreach and the Indiana District Campus Ministry Task Force, and in various offices with the Indiana District Campus Ministry Task Force. He and his wife, Carolyn, have two sons, Paul and Philip.

**Doctor of Divinity Honoris Causa**
The Rev. Dr. David Rakotonirina
President Fiangonana Loterana Malagasy (FLM)
Antananarivo, Madagascar

*The Doctor of Divinity degree recognizes those who have served the wider Church, often from a church body in fellowship with the LCMS.*

Before he was born, the Rev. David Rabarison, father of the Rev. Dr. David Rakotonirina, prayed to the Lord for three sons, promising that the first should become a pastor. He gave his eldest son his first name, but a different last name: Rakotonirina, which means “a wished son from God.” Though a zealous Christian, Dr. Rakotonirina originally rejected his father’s plans, pasturing cattle and completing a degree in philosophy on the east coast...
tion of 172nd Academic Year

of Madagascar where he was also sent as an evangelist by the FLM. Following many years of encouragement and prayer, he finally agreed to go to the Graduate Lutheran School of Theology in Fianarantsoa, Madagascar, at the joint urging of an elder and a professor, both well-respected in the FLM.

In the five years at his first call serving the smallest Lutheran church in Antananarivo, the church grew from 100 to 450 communicants. He then received a call from the largest church in the FLM, where he ministered to 7,000 communicants as senior pastor. From 2006-2011 he served as president of the Seminary Teolojikam-Paritany Evangelical Lutheran Mission Diocese of Madagascar where he was also sent as an evangelist by the FLM. Following many years of encouragement and prayer, he finally agreed to go to the Graduate Lutheran School of Theology in Fianarantsoa, Madagascar, at the joint urging of an elder and a professor, both well-respected in the FLM.

Soramies was ordained that same year in the Evangelical Lutheran Church of Finland (ELCF), which later conferred on him the title of Provost in 2007. He retired in 2011 and became a contract preacher. However, in March of 2013 he accepted a call to become the first Bishop of the newly founded Evangelical Lutheran Mission Diocese of Finland, formed by conservative church leaders to counter the heretical views taking root in the ELCF. Two months later, Soramies was defrocked by the same Diocesan Chapter that had awarded him the title of Provost, and he was deemed “unfit to be a pastor” in the ELCF.

“What does a pastoral candidate promise at his ordination, and what does this promise bind him to?” Soramies wrote two years later, in response to the defrocking of a brother pastor in the Mission Diocese by the ELCF. “This is what he bound himself to… when he gave his ordination promise: ‘I will proclaim the Word of God rightly and administer the Holy Sacraments in accord with the Institution of Christ.’”

He married Marja Liisa in 1968, had four sons and now enjoys 12 grandchildren.

Doctor of Divinity
Honoris Causa
Bishop Risto Matti Soramies
First Bishop
Evangelical Lutheran Mission Diocese of Finland
Helsinki, Finland

Bishop Risto M. Soramies is the son of veterans; his father was a war veteran and journalist, and his mother was a veteran of “Lotta Svärd” women’s paramilitary organization. Born in Helsinki, Finland, his education has spanned across the globe and the years. He received his high school diploma in Bloomington, Illinois, in 1965, before serving for a year on the Finnish Defense Forces as a Second Lieutenant, Conscript Chaplain. He is proficient in Finnish, German, English and Turkish, having studied in each of these nations, focusing his studies on languages, missionary training and theology. In 1985 he received his Master of Theology from the Heidelberg University of Germany, under Dr. Albrecht Peters.

Soramies was ordained that same year in the Evangelical Lutheran Church of Finland (ELCF), which later conferred on him the title of Provost in 2007. He retired in 2011 and became a contract preacher. However, in March of 2013 he accepted a call to become the first Bishop of the newly founded Evangelical Lutheran Mission Diocese of Finland, formed by conservative church leaders to counter the heretical views taking deep root in the ELCF. Two months later, Soramies was defrocked by the same Diocesan Chapter that had awarded him the title of Provost, and he was deemed “unfit to be a pastor” in the ELCF.

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He married Marja Liisa in 1968, had four sons and now enjoys 12 grandchildren.

Doctor of Humane Letters
Honoris Causa
Dr. Bruce G. Kintz
President and Chief Executive Officer
Concordia Publishing House (CPH)
Saint Louis, Missouri

The Doctor of Humane Letters is an opportunity to recognize a layperson who has distinguished himself in service to the Church.

Dr. Bruce G. Kintz is a lifelong Lutheran, driven by an active membership in the LCMS and his educational drive, which has culminated in a bachelor’s degree in mathematics, a master’s of business administration, and a doctor of education degree in curriculum and instructional leadership. A former director in aerospace at McDonnell Douglas & Boeing, his love for the Church brought him to CPH in 1999.

Ten years later, Dr. Kintz had so improved operations that the publishing company received a Missouri Quality Award in 2009, which ultimately led to the country’s highest presidential honor for business-performance excellence, the Malcolm Baldridge National Quality Award, in 2011. CPH achieved a major financial and process turnaround under his leadership, increasing their focus on missions, undoubtedly underpinned by a drive to reach the lost.

He is married to Kimberly and they have two married children, Josh (Rachel Bauman Kintz) and Rachel (Michael Ruggless).

“As we draw to the close of the 172nd academic year,” said Rast in his address to the graduates, “we reflect on the past and also the future. God calls people of various places, various languages and various gifts and uses them all to further His kingdom. Tonight we see that realized once more in our midst.”

Captions opposite page:
1. President Rast with Baccalaureate speaker Rev. Arlo Pullman
2. Dr. Timothy Quill receives a standing ovation for his faithful service to the Church.
3. Rev. Richard Woelmer with President Rast
4. President Rast with Rev. Dr. David Rakotonirina
5. Bishop Risto Matti Soramies with President Rast
6. President Rast with Dr. Bruce Kintz
The 2018 Class Gift

At the end of four years of study, each graduating class of M.Div. students chooses a gift as their final goodbye to the Seminary. This year, the class of 2018 chose a gift that would serve the wider Church: a translation of Valerius Herberger’s “The Great Works of God, Parts Five and Six: The Mysteries of Christ in the Book of Exodus.”

The class discovered the devotional commentary through fieldwork at Redeemer Lutheran Church, Fort Wayne, where Associate Pastor Michael Frese, owner and operator of Emmanuel Press, which specializes in publishing Lutheran resources either out-of-print or never translated into English, serves. Though the book’s translator, Matthew Carver, had nearly completed the translation of the volume, it could not be finished or released without funding.

Marshal Frisque, class president, said that their class jumped at the chance to underwrite the project. “Our desire was to do something that would stretch beyond the walls of the campus,” he explained. “We wanted to give a gift that would edify future pastors, current pastors, seminarians, the community here and the church-at-large. We were spoiled by finding a work that could reach to the laity as well.”

In addition to the work done by the translator, copyeditor and publishers, many of the fourth-year students had a hand in editing the book. The class read through the entire volume, splitting it up by sections in order to thoroughly check, in particular, the bibliography, footnotes and missing citations. To purchase a copy, go to http://emmanuelpress.us/books/the-great-works-of-god-parts-five-and-six-the-mysteries-of-christ-in-the-book-of-exodus.

Front Row: Evan Scammon, Daniel Broaddus, Marshal Frisque, Academic Dean Dr. Charles Gieschen Middle Row: Jonathan Jennings, Blake Martzowka, William Maggard, Aaron Zimmerman Back Row: Erik Sorenson, James Pierce, Jacob Benson (recipient of the 2017-2018 Draves-Scholarship), Zachary Oedewaldt

On Tuesday, May 8, 2018, awards were presented to Concordia Theological Seminary (CTSFW), Fort Wayne, Indiana, students for excellence in their studies, writing and as an example to others:

Jacob Benson: Zondervan Theology Award, given for outstanding achievement in the study of Theology.

Daniel Broaddus: Exegetical Theology Department Writing Award, for his paper “Wisdom in the Book of Job: The Hymn to Wisdom.”

Hayden Folks: (2018–2019 recipient; not pictured): Lepper-Draves Scholarship to provide a stipend for a student, who will be in his fourth-year of study in the coming academic year, who has excelled in the study of Dogmatics and Confessional Theology.

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

Jonathan Jennings: Gerhard Aho Homiletics Award, presented for a single sermon with homiletical excellence. His sermon, “A Bound Conscience Can Only Be Set Free Through the Blood of Christ,” was based on Mark 6:14-29.

William Maggard: Historical Theology Department Writing Award, for his paper “Bonhoeffer: On Church and State.”

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

Zachary Oedewaldt: Pastoral Ministry and Missions Department Writing Award, for his paper “Church and State, Hermann Sasse, and the Third Reich.”

James Pierce: Systematic Theology Department Writing Award, for his paper “Human Transcendence is a Form of Human Euthanasia.”

Evan Scamman: 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.

Erik Sorenson: Zondervan Biblical Hebrew Award, given for outstanding achievement in the study of Biblical Hebrew.

Aaron Zimmerman: Zondervan Biblical Greek Award, given for outstanding achievement in the study of Biblical Greek.
2018 Continuing Education Opportunities
SPONSORED BY CONCORDIA THEOLOGICAL SEMINARY, FORT WAYNE, INDIANA

June 11–13
Davenport, Iowa
Dr. Dean Wenthe
Scripture and Sacramentality

June 11–13
Knowles, Oklahoma
Rev. Chad Kendall
Early Christian Mercy to the Secular Culture

June 11–13
Rochester, Minnesota
Dr. Peter Scaer
Luke and the Christian Life

June 18–22
Grand Rapids, Michigan
Dr. William Weinrich
Gospel of John

June 25–27
St. Cloud, Minnesota
Dr. Jeffrey Pulse
Book of Job

June 25–29
Cheyenne, Wyoming
Dr. Roland Ziegler
Luther’s Antinomian Disputations

June 26–28
Piano, Texas
Dr. Charles Gieschen
Who is Jesus? Confronting Current Christological Controversy

July 9–13
Cedar Falls, Iowa
Rev. Chad Kendall
Credo: Bringing Meaning and Balance to the Secular Mind

July 10–12
Elgin, Illinois
Dr. Roland Ziegler
Luther’s Antinomian Disputations

July 16–18
Riverton, Utah
Prof. John Pless
Confessing Christ in Crisis

July 17–18
Rogue River, Oregon
Dr. Peter Scaer
1 Corinthians

July 16–20
Grass Valley, California
Dr. Charles Gieschen
Confronting Confusion About the End Times

July 23–25
Gonzales, Louisiana
Prof. John Pless
Oswald Bayer as Resource for Pastoral Theology

July 23–27
Fort Wayne, Indiana
Rev. Chad Kendall
Early Christian Mercy to the Secular Culture

July 30–August 1
Charlottesville, Virginia
Dr. Dean Wenthe
1 & 2 Peter

July 30–August 1
Fergus Falls, Minnesota
Dr. Adam Francisco
Apologetics in the 21st Century

July 30–August 3
Flathead Lake, Montana
Dr. James Voelz
The Gospel of Mark for Teaching and Preaching

August 6–8
Mechanicsburg, Pennsylvania
Kantor Richard Resch
Theology and Church Music

August 6–10
Albuquerque, New Mexico
Dr. K. Detlev Schulz
Theological Anthropology

August 8–10
Council Bluffs, Iowa
Dr. Naomichi Masaki
Formula of Concord in the Life of the Church

August 20–24
Denver, Colorado
Dr. Peter Scaer
The Gospel of Mark

August 28–30
Almena, Wisconsin
Dr. John Kleinig
Psalms

September 10–12
Fort Wayne, Indiana
Dr. John Kleinig
Access to Heaven on Earth in the Divine Service: The Theology of Worship in Hebrews

November 14–16
Pensacola, Florida
Dr. David Scaer
Life of Children in the Church: Baptism and the Lord’s Supper

Information Coming Soon!
Gallatin, Tennessee

Doxology Partner Opportunities:
Illinois ■ Kansas ■ South Dakota
Please register at www.doxology.us

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 our website regularly to check for additional site information: www.ctsfw.edu/CE.
Suffering and the Theology of the Cross:
500 Years After the Heidelberg Disputation

By addressing suffering, we acknowledge that we all go through it to some extent or another—whether health, financial, relational or spiritual. And, in fact, we recognize that the Church may have ups and downs in the days ahead. But by understanding our suffering through the theology of the cross—that is, that Christ never abandons us and bears us through our suffering—we also see the joy that we have in the Christian life.

For more information contact us at: Retreats@ctsfw.edu or 260.452.2204

THE HOLY LAND
WALK IN THE FOOTSTEPS OF JESUS

Hosted by Dr. and Mrs. Arthur A. Just Jr. of Concordia Theological Seminary, Fort Wayne, Indiana

February 23–March 4, 2019
$3,599 per person from Chicago

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Email: CTSFWTours@ctsfw.edu Phone: 260.452.2119
Preventing Pastors for a Changing World

Rev. Dennis L. Voss, Class of 2000

As a senior Air Force officer, before my life at Concordia Theological Seminary (CTSFW), Fort Wayne, and in the Office of the Holy Ministry, I attended Air War College in 1989. Tickle your little gray cells and recall what happened that fall: the Berlin Wall came down. Soon “democracy” came to the Soviet Union and it collapsed. Talk about some scrambling among the War College faculty to change the curriculum; Russia was no longer the troll sitting under the bridge, ready to pounce on Western Europe.

Change is inevitable. When Frederick the Wise started the University of Wittenberg in 1502, the culture was pretty much homogeneous. That’s not to say there weren’t some wacky ideas floating around. Over the years these led to many changes in the world: pietism, rationalism, the Enlightenment; then came modernism and post-modernism. Now, we live in something else. We live in a time of tolerance. Yet Christianity, the most tolerant of the world’s religions, is persecuted for intolerance. The world continues to change.

But one thing hasn’t changed — God. The writer to the Hebrews notes, “Jesus Christ is the same yesterday and today and forever” (Heb. 13:8). What to do? The answer of Synod and of this Seminary is, “Do not follow the world as so much of the rest of Christendom has done.”

The Church, the bride of Christ, has to move with the world, but she doesn’t change the Word of God, or, worse yet, throw the Word of God out. For decades the way the subjects and doctrines were taught at seminaries was pretty standard fare. The seminarians studied the Confessions, Holy Scripture, history, and the practical application of all that to and for the parish. In the last 15 years, this structure has been changed to better integrate it all, but the basics remain the same.

After all, God’s Word is the only thing that can change the culture — though don’t understand that to mean that’s the job of the Church. Christ’s Church changes the heart of man, who then lives differently and, in so doing, changes the culture. When the Church becomes irrelevant to man and he abandons her, then we see where Satan leads man and the culture.

How does CTSFW handle the cultural changes as she continues to “form servants in Jesus Christ who teach the faithful, reach the lost, and care for all?” That’s a big job. Pastors have to face young girls or couples who have an unexpected pregnancy, asking, “What do we do?” There are questions of homosexuality and same-sex marriage, of living together without marriage (though this is hardly new), and a multitude of topics like these, which, not that many years ago, were on nobody’s long-range forecast. The Church and, through it, the Seminary are called on to answer these questions, to prepare pastors to speak boldly but sweetly the Word of God.

When communism collapsed in Eastern Europe and in the Soviet Union, the faculty at Air War College had to develop new ways to deal with an old enemy. The Church and the Seminary aren’t faced with that. Oh, there are “new” sins, but the way the Seminary teaches and prepares pastors and deaconesses to speak the truth in love remains the same. God’s entire Word is proclaimed. Law to convict the sinner of his rebellion, no matter what that might be. Then the Gospel proclaimed to reveal God’s love, grace and mercy for the sinner in Jesus Christ.

That has not changed since God spoke to Satan and to Adam and Eve in the Garden of Eden. The Seminary still exists to equip pastors and deaconesses with God’s unchanging Word, that they may proclaim the Gospel through Word and deed to a sin-sick people around the world.

The Rev. Dennis L. Voss (rev_af_col@charter.net), CTSFW 2000, serves as pastor of dual parishes Saint Peter Lutheran Church and Saint Paul Lutheran Church in Osseo, Wisconsin.
The fifth meeting of Lutheranism & the Classics will take place September 27–28, 2018, under the theme, “Arguing with the Philosophers.” St. Paul exhorts the redeemed not to be made captive by philosophy and vain deceit in accordance with human tradition (Col 2:8; cf. 1 Tim. 6:20; Eph. 5:6; Matt. 15:2), and it has been assumed that Dr. Luther loathed Aristotle and Scholasticism. Or did he? A closer look reveals that Luther and the reformers actually knew the ancient philosophers quite well, and made ample use of them.

There will be plenary papers by Dr. Angus Menuge (Concordia University Wisconsin), Dr. Sarah Byers (Boston College), Dr. Roland Ziegler (Concordia Theological Seminary), a banquet address by Dr. E. Christian Kopff (University of Colorado Boulder), and 20 sectional presenters on such themes as Ciceronian impulses in Luther’s approach to natural law, Aristotle and Cicero in Luther’s Tischreden, the medieval culture of disputation, what Christians can learn from Plato in godly repentance, how Christian children might learn Logic, and the use of Greek and philosophy in modern alumni relations.

Latin will be used in three worship settings, and there will be three pedagogical papers at the end of the conference designed especially for Lutheran teachers, classical educators and homeschoolers. A discount shall be given to registrants who belong to the Consortium of Classical Lutheran Educators (CCLE).

To register and to view the paper abstracts, go to www.ctsfw.edu/Classics.
Let Us Pray

19th Annual Conference
November 4–6, 2018

The life of the Church is a life of prayer. This year’s conference of the Good Shepherd Institute will explore:

♦ The theological significance and piety of this life of prayer
♦ How the Church embodies this in her corporate worship, particularly the daily offices
♦ Why the Church’s prayer and how she prays matters in contemporary society and culture

The conference will include plenary addresses by:

♦ William Weedon (Prayer and Piety)
♦ Philip Pfatteicher (Daily Offices)
♦ Thomas Winger (the Psalms)
♦ Peter Scacer (Prayer and Culture)

Other features of the conference include sectional events, daily chapel, a hymn festival and excellent music throughout.

Concordia Theological Seminary, Fort Wayne, Indiana

Information coming soon to www.ctsfw.edu/GSI.

Questions? Email Music@ctsfw.edu or phone 260.452.2224.
"I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching" (2 Tim. 4:1-2).

There is a saying that explains pastoral preparation and formation, which goes something like this: The incoming first-year seminary student believes there’s not much left to learn about theology; the second-year student begins to understand how much there is yet to know; the third-year vicar realizes how much he doesn’t know; and the fourth-year student wonders if his last year at the Seminary can be long enough to enable him to lead a congregation.

Students come to the Seminary in various stages of preparation, yet all students will be challenged, enriched and blessed by their interactions, studies and worship life while on campus. After three years of seminary study and one year of vicarage, the student receives his own charge during the Call Service in April of his final year. “In the presence of God and Christ Jesus,” the students who have completed their studies receive their Divine Call to preach the Word, now ready for congregational ministry.

Recently I traveled to Zion Lutheran Church in Mount Pleasant, Michigan, to speak with two congregational pastors, both graduates of Concordia Theological Seminary (CTSFW), Fort Wayne, and one of the congregation’s elders. We discussed their perspectives with regard to the pastoral formation process. The senior pastor, the Rev. Jonathon Bakker (CTSFW 2006), was initially called to Zion as an associate pastor. In early 2015, he became the senior pastor and, later that spring, the Rev. Benjamin Ulledalen (CTSFW 2015) was called as the associate pastor.

Pastor Bakker notes that while both he and Pastor Ulledalen were called to the Zion congregation, that congregation also worships at Christ the King Lutheran Chapel on the campus of Central Michigan University (CMU). The Chapel is a joint effort by Zion and the Michigan District, which provides the facility and some greatly appreciated support. With both pastors serving the Zion congregation in two locations, I asked them if they felt the Seminary had prepared them for this challenging task.

Pastor Bakker first explained that one of the things they emphasize is the unity of Zion as a congregation, with the same focus of Word and Sacrament ministry for the people of God. That said, he remained mindful of the fact that each location offers a different set of needs and demands on the pastors. Yet his seminary formation provided a firm foundation from which he began his ministry. As an added blessing, Pastor Bakker’s wife, Anne, who also attended CTSFW as a deaconess student, now serves as the international student coordinator for Christ the King at CMU. The goal of the International Student Ministry is “to befriend and assist international students and their families. In this way we demonstrate as well as proclaim the love of Jesus to those who may be seeing Him for the first time through us.”

Pastor Ulledalen added that an interesting part of his seminary formation came during his Theological Interview (T.I.). The T.I. is part of the final certification process for final-year seminarians, and is conducted by two professors who ask questions to assess the readiness of a candidate for ministry. In his T.I., Pastor Ulledalen was asked, “Are you afraid of anything?” While many things came to mind, he ultimately demurred, asking instead about the intent of the question. The professor advised that one should be afraid of the challenges of ministry, in the form of worldly views and our changing culture and society. All these aspects of ministry could be potentially disheartening, yet even these types of trials are addressed in the seminary residential preparation, steeped in the study of Scriptures, the personal interaction between faculty and students, and the chapel worship that reinforces Christ’s victory for us.

Next, I asked Dr. Dale Gust, an elder at Zion and former congregational president, his perspective regarding the formation process he has experienced...
with his two current pastors. Dr. Gust, who currently serves on the Michigan District Board of Directors, noted that he has been a member of Zion since 1970 and has worked with at least six pastors in that time. The word that first came to his mind was “sound.” “Our pastors have sound training,” he explained. “They preach Christ-centered sermons to our congregation and teach from the Scriptures rather than from the world.”

Ultimately, Pastor Jonathon Bakker, Pastor Benjamin Ulledalen and Dr. Dale Gust all agreed that the definitive perspective comes from God’s Word, preached in truth and purity, and in the administration of the Sacrament of our Lord to His people. Therefore, the Seminary’s pastoral formation is firmly seated in humble service to our Lord Jesus Christ, borne out in our mission statement, “Concordia Theological Seminary exists to form servants in Jesus Christ who teach the faithful, reach the lost, and care for all.”

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

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(left to right) Dr. Dale Gust, Elder
Rev. Jonathon Bakker, Senior Pastor (CTSFW 2006)
Rev. Benjamin Ulledalen, Associate Pastor (CTSFW 2015)
Changelessness in Time of Change

Rev. David W. Totsky

Change. Now there’s a word or thought that can strike fear into the heart of man, woman or child. But regardless of what we may want, nothing in this creation stays the same. Ever since Adam and Eve decided that they knew better than God, all creation is subject to sin and judgment. As the hymnist writes, “Change and decay in all around I see” (LSB 878).

And yet, at the same time, Christians have the confidence and certainty that there is One who remains the same, One who “changest not” (LSB 878). Our God assures us, “I the Lord do not change” (Mal. 3:6a). How do we connect those who live in a transient, transitory world with the God who changes not? This is a challenge the parish pastor faces day in and day out. And preparing men to do this is a challenge and an opportunity embraced by the Seminary.

Paul’s second letter to Timothy provides a model for this process. Look at 2 Tim. 3:1-9. Paul talks of what it will be like in the last days. How does he describe the scene? What kind of changes and challenges will young Timothy face as he carries out that ministry bestowed upon him by God?

Sounds familiar, doesn’t it? The desire for the things of this world, the disrespect of authority (in home, society and church), internet flame wars, hedonistic and sinful lifestyles presented as viable alternatives, and the post-modern and post-Christian mindset that everything should be tolerated, for “that’s just what you think” and “who are you to judge?” The state of the society in which we live shouldn’t surprise us. Paul reminds us that evil men will go from bad to worse (2 Tim. 3:13). Ever since that fateful day in the Garden, Satan has been working to corrupt and destroy God’s handiwork.

So how in the world do we confront this? What is a pastor to do? How can the Seminary prepare men to engage this type of situation? While it may be seen by some as a Lutheran cliché, the answer is clear – God’s Word. Read what Paul says in 2 Tim. 3:14-17. Paul focuses clearly on God’s Word. As a child, Timothy’s grandmother Lois and mother Eunice taught him the faith. His learning continued under Paul. We see how training in the faithful exposition and application of God’s Word is absolutely paramount. Why is this so important? What does Paul note as the outcome of such training and knowledge?

All this training and all this background isn’t to puff up or make people boast in themselves. It is not simply about having a head filled with knowledge of God and His Word for the sake of knowledge. Read 2 Tim. 4:1-5, the words offered at the time of ordination and installation. What does Paul stress we are to do with this great gift of God? What charge does he give?
Those are challenging words. Those are responsibilities that don’t necessarily correspond with our societal and cultural milieu. But rest assured, God doesn’t bury us with tasks impossible to fulfill. We aren’t left alone. Jesus Himself assures us not to worry. Faithfully trained in the Scripture, the Spirit will give us the words to speak in the time they need to be spoken (Luke 12:12).

Let’s be honest: so much has changed. The world today is different than in Jesus’ day. Technology and innovation have brought challenges that Jesus, Paul and Timothy never had to face. (Or are things so different? 2 Tim. 2:16 sounds an awful lot like a warning about Facebook, blogs and the like.) At the same time, those very same changes that may challenge can also provide a wealth of opportunities. How might blogs, video-streaming, podcasts and the like become tools by which the pastor can carry out the charge to preach the Word, correct, rebuke, teach and encourage?

As with all things, balance and moderation are key. With the lack of face-to-face contact and the absence of inflection or tone of voice that comes with the ease of modern communication, the door to sin is often opened. Look again at 2 Tim. 4:2b. What warning or advice does Paul offer? How might we show this?

The Great Commission to make disciples of all nations still stands. Though the means by which it is now possible to carry it out has changed (and continues to change daily), the basis remains the same. It is through the faithful teaching of God’s Word and the administration of the Sacraments that Christ’s sheep are gathered together in one flock under the Good Shepherd.

Advances in technology are opening new doors for the proclamation of the Word. The Seminary is utilizing those God-given means and preparing seminarians for the changes all around us. Though our world is changing, on the foundation of Scripture we are sure that God and His Word changest not. His grace and mercy endure forever.

The Rev. David M. Totsky (dtotsky@shermanparklutheran.org), CTSFW 1989, serves as pastor of Sherman Park Lutheran Church in Milwaukee, Wisconsin.
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