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Emily Boedecker

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CONCORDIA SEMINARY

WINTER 2014



The Gospel

GOD'S POWER IN ACTION

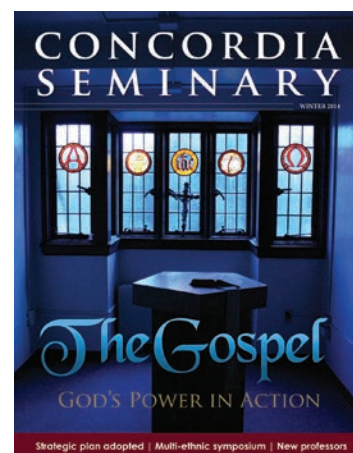
Strategic plan adopted | Multi-ethnic symposium | New professors

CONCORDIA SEMINARY

THE MAGAZINE OF CONCORDIA SEMINARY, ST. LOUIS

FEATURES

- 4 **MAIN FEATURE: The Gospel: God's power in action**
For almost 175 years, Concordia Seminary has been defined by the Gospel. Our work has been to teach, form, and send out more than 13,000 servants of the Gospel.
- 11 **SPECIAL INSERT: Concordia Seminary's Strategic Priorities**
- 21 **SUPPORT YOUR SEM: Donors celebrated on Opening Day**
"Thank you." Two very simple words that we often neglect to say, and often those words aren't enough to thank Concordia Seminary's generous donors.
- 24 **FACULTY FEATURE: New professors serve with the Gospel**
Revs. Haupt, Johnson, and Jones all recently joined the faculty of Concordia Seminary.



Cover Photograph
Chapel in O. Fuerbringer Hall
by Gina Edwards

IN EVERY ISSUE

- | | |
|----------------------|----------------------------|
| 3 From the President | 22 Student Spotlight |
| 18 News and Events | 24 Faculty and Staff Notes |
| 21 Support Your Sem | 27 Alumni and Friends |

MISSION STATEMENT

Concordia Seminary serves church and world by providing theological education and leadership centered in the gospel of our Lord Jesus Christ for the formation of pastors, missionaries, deaconesses, scholars, and leaders in the name of The Lutheran Church—Missouri Synod.

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From the PRESIDENT

“Lead with the Gospel!” That’s our shorthand way of summarizing Dr. C.F.W. Walther’s 25th thesis on the proper distinction of Law and Gospel. “You are not rightly distinguishing Law and Gospel in the Word of God if you do not allow the Gospel to predominate in your teaching.”



Leaders with the Gospel need to be winsome. Consider this little story from the 20th century Scottish theologian, William Barclay.

I was sitting in my club yesterday when a man I do not know came up to me and asked me about a certain famous preacher and theologian. He told me that he had been a regular army officer, and that on Sunday mornings when he found himself posted anywhere near, he used to slip away to hear this preacher. Once he took his little niece along with him – about 10 years of age. When they came out of the church, his first question was: ‘Well, what did you think of that minister?’ ‘Terrific,’ came the surprising answer. I had two sweeties with me in my pocket, and I clean forgot to eat them!’

That is just about the best compliment I have ever heard to a preacher.

How can your Seminary produce pastors who preach Law and predominantly Gospel with persuasive conviction?



Rev. Eloy Gonzalez
blesses children at Our
Redeemer, Irving, Texas.

A survey of college students showed that exposing students to different people and cultures increases their spiritual growth (“Cultivating the Spirit,” Astin, Astin and Lindholm; Josey-Bass, 2011). Deep theological lessons in the classroom are increasingly being supplemented by service and cross-cultural events. For example, this year new seminarians put on work clothes, rolled up their sleeves and worked in community gardens in the City of St. Louis [see page 18 for more!]. When seminarians see the crushing realities of Law in urban lives and communities, they get a whole new perspective on the sweetness of the Gospel for themselves and others.

Barclay again:

A sermon cannot really be a pleasant and informal chat; it cannot be an innocuous moral essay; still less can it be a formality which has to be gone through. . . . Rhadakrishnan, the great Indian thinker, once said of preachers and theologians of the West known to him: ‘Your theologians seem to me like men talking in their sleep.’ On the other hand, we must not forget the witness of one: ‘I preached what I did feel – what I smartingly did feel.’ The preacher must feel the wonder of the Christian message. Only then can he stab awake the dull and listless hearts of men and women for whom a church service has somehow become a bore rather than a thrill. (William Barclay, “In the Hand of God” in “For All the Saints” II, 250)

I hope you find this issue of the *Concordia Seminary Magazine* helpful. Please, send us students who have experienced Law and predominately Gospel in their lives. We’ll do all we can, in and out of the classroom, to return these students to the church with even greater heartfelt conviction and know-how to “Lead with the Gospel!”

Dale A. Meyer
Dale A. Meyer

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The Gospel

GOD'S POWER IN ACTION

BY JEFFREY KLOHA

For almost 175 years, Concordia Seminary been defined by the Gospel. Our work has been to teach, form, and send out more than 13,000 servants of the Gospel.

Our mission statement makes clear the centrality of the Gospel in defining every aspect of the task laid out for us:

Concordia Seminary serves Church and world by providing theological education and leadership centered in the Gospel of our Lord Jesus Christ for the formation of pastors, missionaries, deaconesses, scholars, and leaders in the name of The Lutheran Church—Missouri Synod.

The Gospel has been entrusted to each of us; here at Concordia Seminary the trust given to us is to continue work begun with the Apostle Paul and passed along to Timothy: “what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also” (2 Tim. 2:2). This work continues to this day in classroom, in chapel, in conversation, even

sometimes in coffee, as every moment (even every faculty meeting!) seeks to reflect that the good news is happening now. For only the Gospel gives life, only the Gospel can make us new, only the Gospel makes all things new.

For generations the Gospel has shaped and defined God’s people. But what, exactly, is “The Gospel”? For example, four books of the New Testament are called “Gospels,” and immediately following a reading from those books during worship we hear the words “This is the Gospel of the Lord.” So is “The Gospel” a book?

In addition, Lutherans often use the phrase “Law and Gospel” to summarize what God does to us through his Word in convicting our sin and then declaring us forgiven in Christ. So is “The Gospel” simply the statement of the forgiveness of sins? Both of these ways to use the word capture part of “The Gospel,” but it is also far more. For example, the Apostle Paul defines the Gospel like this:

continued on page 6

εὐ + ἀγγελία = εὐαγγέλιον

good + message = "good message" or "good news"

I would remind you, brothers, of the gospel I preached to you... For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. (1 Cor. 15:1, 3-8 ESV)

Notice, there is no mention of a book, or of a reading in worship. Christ dying for our sins is mentioned, but there is much more that follows: Christ was buried, he was raised on the third day, and he appeared to many people—all this (and more) is "The Gospel." The way that the Apostle describes the Gospel, it sounds much more like a story than a book or a statement. But not just any story, nor a story of mere

human invention. This story, the Gospel, is the "word of truth" (Col. 1:5); it is the "power of God for salvation" (Rom. 1:16).

That the Gospel is a "story" is reflected in the word that we translate from the original New Testament Greek into English. The Greek word that we translate as "Gospel" is a combination of two Greek words: εὐ (= "good") + ἀγγελία (= "message") = εὐαγγέλιον = "good message" or "good news." For the Gospel is a message, a story, it is news — good news — that things have taken a turn for the better. Think about times that you may have received "good news": perhaps when you first discovered that you or your wife was pregnant; perhaps when you heard that you landed the big job or promotion; perhaps when the doctor reported that you were cancer free. All those were good news, for when you heard that message everything suddenly took a turn for the better.

The good news of the Scriptures is that everything has suddenly taken a turn for the better, because in Christ God kept his promises. The good news of the Gospel message is always cen-

tered in what God the Father has done in the person and work of Jesus Christ, the one who was long promised, who lived, died, rose, ascended, and is coming again, all "for us and for our salvation." As the prophet Isaiah had promised: "The people who walked in darkness have seen a great light... For to us a child is born, to us a son is given" (Is. 92, 6). Suddenly, at the birth of Jesus Christ, there was hope. There was good news.

The English word "Gospel," in its historical roots, reflected this understanding of being a "good message." The image [page 4] is a page from an eighth-century copy of Matthew, Mark, Luke, and John, which was produced at a monastery on Lindisfarne Island off the far north-east coast of England. This copy is a Latin translation of the original Greek, but in the tenth century a scholar added a word-by-word translation of the biblical text into Old English. This is the oldest translation of a portion of the Bible into English, produced some 600 years before the King James translation.

This page contains the first words of the Gospel according to Mark, beautifully decorated: *INItium euangelii ihu xri fili dei sicut scriptum est...* = "The beginning of the good news about Jesus Christ, the son of God, just as it was written ..." In the right margin at the second line, in brown script, the word "godspelles" is written—this is the



THE VIRGIN MARY IN THE SUN AND ANNUNCIATION



THE NATIVITY



ADORATION OF THE MAGI

godspeller

"Godspelles" in right margin of image on page 4.

translation for the word *euangelii* ("gospel"). In Old English, "god" meant "good," while "spelles" (from which our modern word "spell" is derived) meant "speaking." Over time, the spelling was simplified from "godspelles" to "gospel." Perhaps surprisingly, the first

English translator of the gospels, even though working from Latin rather than Greek, somehow knew that the correct translation was "good news." While we've lost that historical sense of the word, we still know that the Gospel is, indeed, the good news about Christ.

This good news story is still happening. The story began with the first words that Jesus speaks in the Gospel according to Mark: "The time is fulfilled, and

continued on page 8

MAN, THAT GOSPEL IS REALLY BIG!

— Dr. Jeffrey Gibbs,
Professor of Exegetical Theology

I am in the process of finding out just how big this Gospel really is. Let me tell you what I mean.

Some years ago (more than I care to admit), Concordia Publishing House asked me to write the commentary on "the Gospel according to Matthew" in the Concordia Commentary series.

I thought then and I still think now, "That's a big job." But it turned out to be big in more than one sense.

In the first and obvious sense, trying to offer comments and insights on the 28 chapters of Matthew is a huge task. I've been working on it for years, and I'm not finished yet; two volumes down, one to go!

I have learned so much about Christ, about his ways, about myself, about everything. Sometimes it's embarrassing to realize how little I knew, how much I've learned, and how much I have yet to know. Although I hope to finish the commentary, I don't think I'll ever completely wrap my arms around "the Gospel according to Matthew" — it's just too big.

In a second way, however, this writing project has also been teaching me just how big "the Gospel" is.

continued on page 8

Illustration	Latin Characters	English Translation
	 INI tium	<i>The beginning of</i>
	 euangelii	<i>the good news about</i>
	 ihu xri	<i>Jesus Christ</i>
	 fili dei sicut	<i>the son of God just as</i>
	 scriptum est	<i>it was written</i>

MAN, THAT GOSPEL IS REALLY BIG!

This first writing (or “book”) in our New Testament is rightly called, “the Gospel according to Matthew.” Notice that it’s not, “The Gospel of Matthew” or “The Gospel of Mark,” as if there were different gospels, different messages. No, whenever an early manuscript has the cover page (and some do and some don’t), it’s always pretty much the same: there is one Gospel, and this is the way that it is told “according to Matthew.” One Gospel — one message of Good News about one God who has done, is doing, and will do amazing things through one Man, Jesus of Nazareth.

And how big is that Good News, as Matthew tells it? It’s as big as the whole world, the whole universe. If you’re like me, sometimes you end up settling for or thinking about or rejoicing in only a little piece of God’s Good News. Yes, those small pieces are beautiful: “Christ Jesus forgives even me” (see Matt. 9:6), or “When I am wearied, I may come to Jesus and find rest” (see Matt. 11:28). But according to Matthew, the Good News is much bigger.

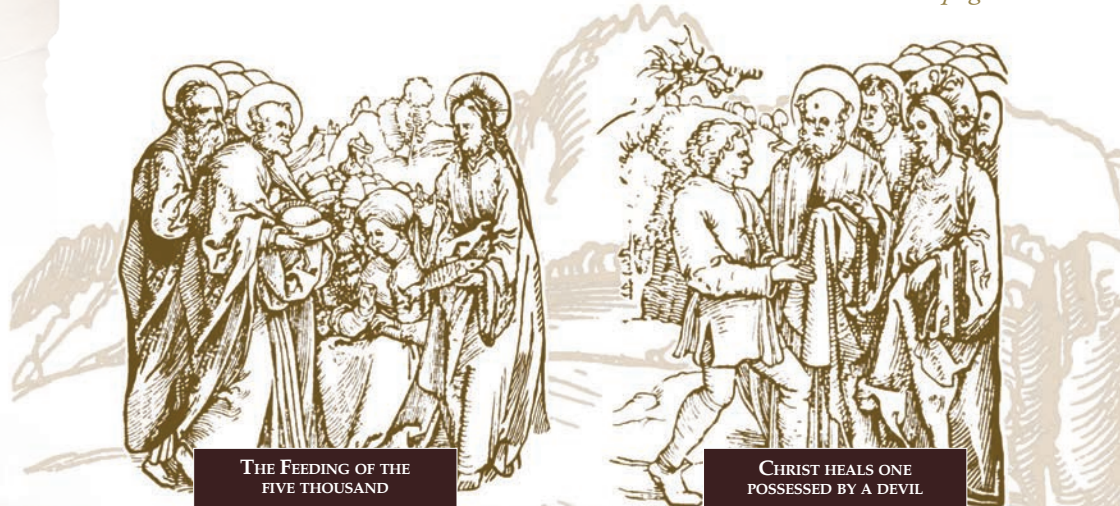
the Kingdom of God is at hand. Repent and believe in the good news” (Mark 1:15). For Jesus, the “good news” is already happening before he went to the cross and rose from the dead. The good news is happening as he teaches, heals, feeds, seeks the lost and welcomes the sinner. The 5,000 who ate their fill from only five loaves and two fish certainly thought it was good news that Jesus was someone who could provide for them (Mark 6:30-44); the woman with the flow of blood certainly thought it was good news when Jesus healed her (Mark 5:24-34). Their lives suddenly took a turn for the better. When Jesus was betrayed, arrested, crucified, and died, it did not seem like good news, for all the disciples had long since fled lest they also suffer (Mark 14:50). But Jesus remained faithful, and three days later he rose from the dead (Mark 16:7), proving that he had conquered sin and death and had opened this good news for all people to hear — his death was indeed good news.

We rightly point to the death and resurrection as the event that earned our salvation, for Jesus “gave himself for our sins to deliver us from the present evil age” (Gal. 1:4). But that is only part of the story — and the best part is yet to come. There is a “hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel” (Col. 1:5). The good news

is still unfolding as the Father brings all of history to its final restoration on the Last Day, the day of Jesus’ return in glory. As the Apostle Peter reminds his people, “God the Father... has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God’s power are being guarded through faith for a salvation ready to be revealed in the last time” (1 Pet. 1:2-4). We know the end of the story, for by faith we cling to the promise of God. He remains faithful even when we struggle with uncertainty, doubt, and sin. The inheritance kept for us is certain, because Christ has “abolished death and brought life and immortality to light through the gospel” (2 Tim. 2:10). And so we wait for even more good news, the day when the New Creation in Christ is complete.

We are now living in that Gospel story. Or perhaps better said, our story has been folded into God’s story. We are living in the Gospel, even now. Our “citizenship is in heaven, and from it we await a savior, the Lord, Jesus Christ” (Phil. 3:20). And this now defines us, as the Spirit gives each of us a role to play in this great good news story. I invite you to open your Bible and ponder some passages that describe how the Gospel shapes the lives of God’s people (see page 9).

continued on page 10



Prayerfully consider how the Gospel shapes your life and the life of the church at times in some challenging ways:

We share a “partnership in the gospel from the first day until now.”

(Phil. 1:5)

Our lives can serve to be a “defense and confirmation of the gospel.” (Phil. 1:7)

We live in a way that shows that we are “worthy of the gospel of Christ” (Phil. 1:27)

We have been entrusted with the Gospel

(1 Thess. 2:4)

We “obey” the Gospel
(1 Thess. 2:4; Rom. 10:16)

We may even suffer for the Gospel
(Phil. 1:29; 2 Tim. 1:8)

Our work in Christ’s name serves “to advance the gospel”
(Phil. 1:12)

THE GOSPEL & THE STEWARD

— Rev. Wayne J. Knolhoff,
Director of the Center
for Stewardship

When working with a congregation, I often begin by asking them about their concerns. Three concerns seem to come up with most congregations: declining attendance, a lack of willing workers, and financial shortfalls. While some try to “solve” these issues with marketing or motivation, my role is to help individuals and congregations see all these issues in light of the Gospel, and how the good news of Christ’s work transforms us to live as his stewards. Stewards of God’s gifts to us through his Word, and stewards of all that he daily and richly provides us with for use in service to others.

The Center for Stewardship was recently established at Concordia Seminary to address the many stewardship issues that individuals and congregations face. The purpose of the Center is to assist congregations, pastors, and seminarians in understanding and living out what it means to be God’s steward.

The Gospel is always the starting point. The Gospel declares who we are in Christ, which then shapes what the steward does. A steward is one who manages what belongs to someone else. We become stewards at birth; it is a part of our identity. All human beings are

continued on page 10

THE GOSPEL & THE STEWARD

stewards whether they realize it or not. But at our baptism we became stewards in Christ. Christian stewards understand that God is the Owner and that He owns us twice. He owns us once by creation in his image (Gen. 1: 27) and again by redemption (Titus 2:14).

The Gospel gives new life. We love because He first loved us, giving to us love for him and love for others. The desire of the Christian steward is to live as the new creation that he or she is in Christ. St. Paul writes in the second chapter of Titus that Jesus "gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works." The Christian steward does not pile up good works in heaven to earn salvation. The Christian steward spreads good works around on earth to serve the neighbor. The Christian steward lives and loves that way because he or she has been transformed by the Gospel.

"Let us poor sinners, then, seize Christ in faith and demonstrate that faith by responsible stewardship over all the gifts and goods entrusted to us."

Over a thousand years ago, on that island where that old gospel manuscript was produced in northern England, life was rather bleak. Isolated, with scarce resources, and even raided by Vikings, that little monastery on Lindisfarne produced an object of incredible beauty.

They used the finest materials and inks they could find; blue ink made from lapis lazuli mined in the Himalayas; red ink made from evergreen oak trees that grow only near the Mediterranean Sea; indigo from an oriental plant. How did those isolated monks obtain these rare and precious items? We will likely never know. But when they decided to write the story of the Gospel, they used the finest, rarest, most beautiful things they could find. The pages look like bright jewels, precious, alive. They understood, even then, that the Gospel is more precious than

gold or silver, that it is living and active. This good news is so beautiful that it covered over the dreary life of medieval monks. Its beauty and power still radiates today whenever it is heard. At Concordia Seminary, we send out pastors and servants

who lead with this Gospel – they keep it central in their lives and in their service.

And in our day, while perhaps not so dreary as an isolated island, that good news still needs to be heard. Our world is still suffering from sin and its results. But the dazzling glory of the Gospel

covers sin. It is so beautiful, it makes us glad when we hear those pastors bringing that good news to us: "How beautiful upon the mountains are the feet of him who brings good news, who publishes peace, who brings good news of happiness, who publishes salvation, who says to Zion, "Your God reigns (Is. 52:7)."

At Concordia Seminary, we send out pastors who lead with this Gospel.



THE CRUCIFIXION

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**STRATEGIC PRIORITIES FOR 2013-2017
CONCORDIA SEMINARY, ST. LOUIS**



Leading with the Gospel... our commitment to the congregations and people of The Lutheran Church— Missouri Synod

PURPOSE OF THIS DOCUMENT

This document clearly presents Concordia Seminary's strategic priorities for 2013-2017, which will guide the Seminary's programmatic and administrative decisions. By making these priorities public, Concordia Seminary commits to the manner in which it will continue to pursue its mission in the coming years.

BACKGROUND AND PROCESS

For nearly two centuries, God has continually provided for the future of LCMS congregations through Concordia Seminary. In 1839, when a group of struggling immigrants founded Concordia Seminary, its future was full of unknowns and at times quite daunting. But those founders understood that God freely offers grace through Word and Sacrament and those future generations would also need to hear the Gospel of Jesus Christ. They anticipated that many congregations would be started by their descendants and that those congregations would need pastors.

Today, Concordia Seminary continues to anticipate the future of the Church with confidence and hope. God still changes lives as people experience the Gospel in congregations, and those congregations will always need pastors.

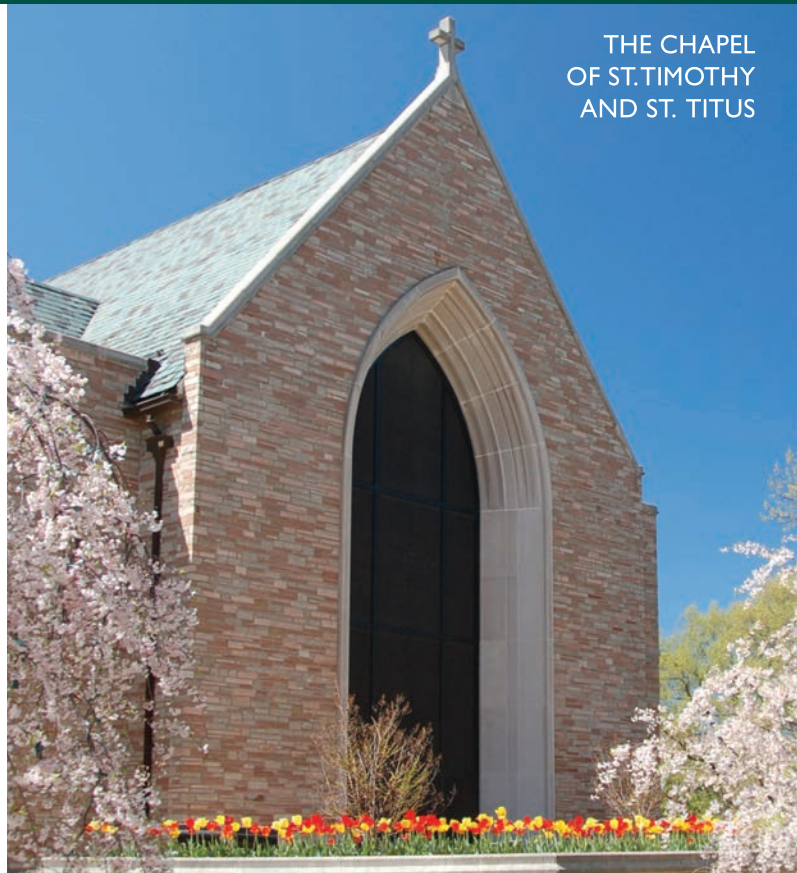
In response to this continuing need in changing times, Concordia Seminary has engaged in a process to understand more fully the desires and needs of Lutheran congregations, their congregants and the Church at large. Listening to the church is a habit the Seminary embraces and people within the LCMS tend to share their opinions.

From these many conversations, it is clear that the people and congregations of The Lutheran Church—Missouri Synod look to Concordia Seminary primarily to form pastors who can lead healthy, Gospel-centered congregations. In that respect, the primary mission of Concordia Seminary has not changed.



DR. DALE A. MEYER, PRESIDENT AND HIS GRANDSON, CONNOR

THE CHAPEL OF ST. TIMOTHY AND ST. TITUS



The Seminary and the Church at large are blessed that this institution enters its 175th year in a very strong condition. Though the campus is showing signs of aging, Concordia Seminary operates on balanced budgets, is debt-free, and has a stable enrollment of over 600 students across all programs. The Seminary is clear on its mission, has an excellent reputation in the Church, and has a management team that is continually strengthening and improving its programs.

Over the next 3-5 years, absent any strategic planning, Concordia Seminary could maintain the number of men offered to the Church for ministry each year and do so in a fiscally responsible manner. But it is too small a thing to be satisfied with short term stability, with simply maintaining a viable institution while ignoring long term trends in funding patterns, and with continuing to prepare men for a mission that does not change but within a culture that does. Mere maintenance would not be God-pleasing stewardship of the opportunities before this Seminary and limits the ability to address future needs that are unknown today.

These Strategic Priorities, therefore, provide both a mandate and empowerment to the Seminary's administration, faculty, staff, board, and other groups charged with designing and implementing detailed plans. This process is intended to set a tone and to establish broad goals. Significant processes will follow this one, but each of them will be dependent upon, and contribute to, the success of this Strategic Plan.



LUTHER TOWER



DR. JEFF KLOHA, PROVOST (CENTER)

Concordia Seminary serves Church and world by providing theological education and leadership centered in the Gospel of our Lord Jesus Christ for the formation of pastors, missionaries, deaconesses, scholars, and leaders in the name of The Lutheran Church—Missouri Synod.

IN PURSUIT OF ITS MISSION, CONCORDIA SEMINARY IS GUIDED BY FOUR CORE VALUES

Core Values:

1. Faithfulness to the Scriptures and the Lutheran Confessions
2. Servanthood to Christ and His Church
3. Responsiveness to a changing world
4. Excellence in all our endeavors

IN PURSUIT OF ITS MISSION, GUIDED BY ITS CORE VALUES, HERE ARE CONCORDIA SEMINARY'S STRATEGIC PRIORITIES

Strategic Priorities:

- 1. Leading with the Gospel...Concordia Seminary will prepare pastors who shepherd congregations that bear witness to the Gospel within their communities.**
 - Concordia Seminary will provide intentionally formative experiences to students in varied ministry settings.
 - Concordia Seminary will train pastors to be teachers who can effectively bring the Scriptures to both seasoned Christians as well as to a generation with little or no biblical awareness.
 - Concordia Seminary will train pastors to organize ministries that assist people in meeting human needs.
 - Concordia Seminary will identify, recruit, enroll and train men of high caliber to be future pastors who will lead with zeal (Romans 12:8).
- 2. Leading with the Gospel...Concordia Seminary will provide resources that foster lifelong maturation of faith, discipleship and skill both in pastors and the laity within their congregations.**
 - Concordia Seminary will create a continuing and readily available program of ongoing growth in faith, discipleship and skills for all willing pastors.
 - For new graduates in particular, Concordia Seminary will supply practical tools for the first months and years of ministry.
 - Concordia Seminary will also create programs geared toward the laity that support ongoing growth in faith and discipleship.
 - Concordia Seminary will encourage graduates to participate in Post Secondary Applied Learning and Support (PALS).



STUDENTS ON COMMENCEMENT

DR. JOEL BIERMANN, PROFESSOR (TOP LEFT)



CONCORDIA SEMINARY'S STRATEGIC PRIORITIES (CONTINUED)

3. Leading with the Gospel...Concordia Seminary will connect its formational work directly with the realities of congregational ministry today.

- Concordia Seminary will develop a deeper understanding of how pastors of healthy congregations of all sizes, styles, and contexts effectively lead and minister, using that information to improve the formation process.
- Concordia Seminary will involve congregational leaders in the formation process and send seminarians out to experience first-hand what happens day-to-day in congregations.
- Concordia Seminary will be useful on a weekly basis to congregations by providing solidly Lutheran, biblical resources for worship and study.

4. Leading with the Gospel...Concordia Seminary will enhance and develop new means to fund its mission.

- Concordia Seminary will grow its endowments for mission-centric activities.
- Concordia Seminary will leverage its existing institutional assets and resources to develop new revenue streams.
- With great care and sensitivity, Concordia Seminary will balance the need for operational and budgetary efficiencies with the need to maintain a culture and community that fosters effective ministerial formation.
- Concordia Seminary will anticipate and plan for smooth transitions of senior leadership, honoring the unique gifts each individual brings to the office but recognizing the benefits of continuity.

STRATEGIC PRIORITIES 2013–2017

OUR MISSION

Concordia Seminary serves Church and world by providing theological education and leadership centered in the Gospel of our Lord Jesus Christ for the formation of pastors, missionaries, deaconesses, scholars, and leaders in the name of The Lutheran Church—Missouri Synod.

OUR VISION

Concordia Seminary will be the world leader in Lutheran ministerial formation and scholarship.

CORE VALUES

FAITHFULNESS

SERVANTHOOD

RESPONSIVENESS

EXCELLENCE

STRATEGIC PRIORITIES

LEADING WITH THE GOSPEL...CONCORDIA SEMINARY WILL...

1 ...prepare pastors who shepherd congregations that bear witness to the Gospel within their communities.

2 ...provide resources that foster lifelong maturation of faith, discipleship and skill both in pastors and the laity within their congregations.

3 ...connect its formational work directly with the realities of congregational ministry today.

4 ...enhance and develop new means to fund its mission.

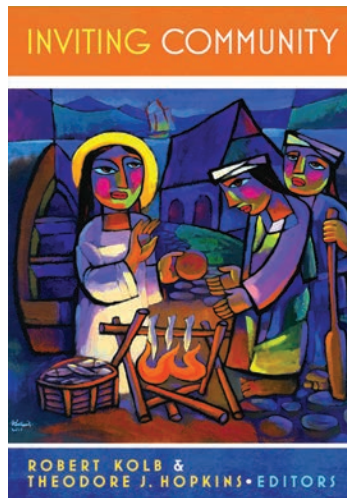
FAITHFUL, GOSPEL-CENTERED
CONGREGATIONS SERVED
BY OUR GRADUATES



Concordia
Seminary
ST. LOUIS

Inviting Community published by Sem Press

What challenges are congregations facing in North America today, and how can churches effectively proclaim and embody the gospel in the midst of such challenges? These two questions are at the center of a new collection of essays from Concordia Seminary Press, *Inviting Community*. These essays, authored by Concordia Seminary faculty members and friends, address and offer concrete ideas to help church leaders and pastors lead



their congregations to be better witnesses to the gospel of Jesus Christ.

The volume begins with internal critique, noting where the church has failed to be the inviting community that God desires, and drives toward a comprehensive vision of God's Kingdom embodied in church communities. The essays in the second part explore some ways that the church can foster genuine community through practices like personal devotions and reading Scripture together. The final

section addresses challenges to congregations, challenges such as consumerism, the use of technology in cultivating community, and the impact of debt upon a congregation's witness.

The editors of the volume are Robert Kolb and Theodore J. Hopkins. Contributors are Richard Marrs, Jeffrey Kloha, Bruce Hartung, Timothy Saleska, Kent Bureson, David Schmitt, Charles Arand, David Peter, Joel Biermann, Jeffrey Oswald, Dale Meyer, Matthew Kobs, and Michael Merker.

To order your copy of this book, visit store.csl.edu. A free downloadable study guide is available on concordiatheology.org.

Desk giveaway benefits local schools

In an attempt to exercise good stewardship of Concordia Seminary's campus and materials, the Seminary donated 300 old desks to area St. Louis schools after renovations took place this summer.

St. James the Greater Catholic Elementary School's 7th graders were the recipients of 20 of these desks. "They are such an improvement over what the students were using previously," commented Advancement Director Warren Laird. "The desks cleaned up beautifully and will provide years of service for our school. We couldn't be more grateful."



St. James the Greater students were thankful recipients of the Seminary's desks.



New students serve city of St. Louis during orientation

At the beginning of this academic year, one day was set aside during orientation week for a servant event. One hundred and twenty-four new students, 15 SMP/EIIT mentors, and 14 faculty and staff

members helped to clean up and revitalize eight urban gardens around St. Louis city in order to learn more about the community and to serve others with their time and gifts.

Drs. Utech and Lessing accept new calls



Dr. Utech

Two of Concordia Seminary's long-time faculty members accepted calls to other ministries in summer 2013.

Dr. William Utech accepted a call to the Minnesota South District to become Assistant to the District President for Missions. Dr. Utech served as associate professor of

practical theology and director of resident field education since 1996.

"Lori and I have been truly blessed by our 17 years of service in St. Louis, and are grateful for each and every one of them," Utech commented. "Teaching and serving has been a joy and an honor! But we also have come to the conclusion that it's time for another great adventure of faith and ministry, and believe that God truly has been at work moving us in this new direction."

Dr. R. Reed Lessing accepted the call to be senior pastor of St. Michael Lutheran Church in Fort Wayne, Ind. Dr. Lessing served as professor of exegetical theology and director of the Graduate School since 1999.

"It was a distinct honor and privilege to teach at Concordia Seminary for

14 years," Lessing said. "The students, administration and faculty are second-to-none. The Lord of the Church opened a door to return to pastoral ministry through St. Michael Lutheran Church in Fort Wayne, Ind., and for this we are very thankful!"



Dr. Lessing

Seminary receives Lilly grant

Lilly Endowment Inc. has awarded more than \$12.3 million for 51 theological schools across the United States as part of the second round of its Theological School Initiative to Address Economic Issues Facing Future Ministers. Concordia Seminary is a thankful recipient of a part of this grant.

Recent research indicates that student educational debt in excess of \$30,000 is not uncommon for seminary graduates, and some students are graduat-

ing from seminary with loans of more than \$100,000. The financial pressures caused by these debt levels severely limit the ability of seminary graduates to accept calls to Christian ministry and undermine the effectiveness of too many pastoral leaders.

To help address this issue, Lilly Endowment created the Theological School Initiative to Address Economic Issues Facing Future Ministers. The initiative's aim is to encourage theological schools

to examine and strengthen their financial and educational practices to improve the economic well-being of future ministerial leaders.

"The Center for Stewardship will use the funding to conduct research on the components of student debt," commented Rev. Wayne Knolhoff, director. "It will aim to assist current students in limiting debt, and assist congregations, pastors, and students by providing resources to address various stewardship issues."

Seminary hosts Harrison's installation

On Saturday, Sept. 14, Concordia Seminary's campus hosted the installation of LCMS President Dr. Matthew Harrison. The Rev. Dr. Robert Bugbee, president of Lutheran Church — Canada, gave the sermon.



Faculty and Staff Notes

Dr. Paul Robinson served as a presenter at Saint Louis University's 1700th Anniversary of the Edict of Milan conference on Sept. 20-21, 2013.

Dr. David Peter's "Child of Promise: A Series of Special Services for Advent" was published by Creative Communications for the Parish. The kit and CD-ROM includes five sermons, children's messages, and worship orders, PowerPoint slides, and a series guide.

Dr. James Voelz served as chief presenter to the Oregon pastors of the Northwest District at their conference Oct. 8-10, 2013, in Cannon Beach, Ore. He discussed key aspects of the Gospel of Mark on the basis of his new *Concordia Commentary* on Mark's Gospel.

Rev. Paul Philp (Director of Academic Programming and Curriculum Assessment) has completed the requirements for the Ph.D. in Education through Capella University, with emphasis on Leadership in Higher Education.

Dr. Robert Kolb (emeritus) taught a continuing education course at the Theological Institute of the Estonian Evangelical Lutheran Church in Tallinn. The Theological Institute has named him a Visiting Professor on its faculty. The Estonian Evangelical Lutheran Church has awarded Kolb its "Medal of Cooperation" for service in the rebuilding of the church in the Estonian second republic.

Multi-Ethnic Symposium to be held in January

The fourth Multi-Ethnic Symposium, "Communities of Hope," will take place on Concordia Seminary's campus on Jan. 27-28, 2014. Dr. Jack Schulz (Concordia University Irvine) and Prof. Greg Klotz (Taylor University) will serve as keynote speakers.

The symposium will address the critical questions facing our church in this multi-cultural world, beginning with the intersection of theology and culture. How do we express the unity of our faith and confession within the diversities of culture? How do we allow for different cultural expressions within a common bond of faith

and practice? Is diversity something to be affirmed and celebrated or collapsed into a common "meta-culture" of the church?



Participants will hear personal perspectives from ethnic communities and attend a multi-ethnic worship service and celebration.

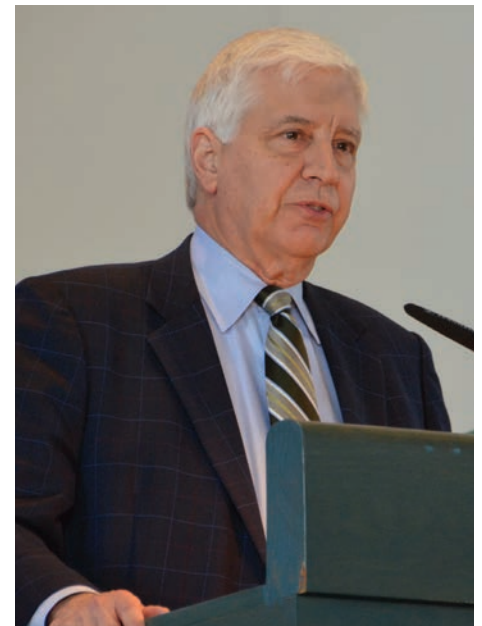
For more information, please visit www.csl.edu.

Bartelt honored with Chair

Dr. Andrew Bartelt, professor of exegetical theology and assistant to the president for accreditation, is the first holder of the new Gustav and Sophie Butterbach Chair in Exegetical Theology at Concordia Seminary.

Below is an excerpt from the official announcement letter given to Dr. Bartelt and written by Dr. Dale A. Meyer, president of Concordia Seminary.

"You have served the church, The Lutheran Church—Missouri Synod, and in particular Concordia Seminary with great distinction. The Apostle Paul frequently encourages the church and its teachers to 'guard the deposit' that has been entrusted to us (1 Tim. 6:20; 2 Tim. 1:14), and reminds us that 'we have been approved by God to be entrusted with the gospel, so we speak, not to please man, but to please God who tests our hearts' (1 Thess. 2:4). The Lord of the church has entrusted you with many gifts for teaching, service, and leadership in his name. You have faithfully carried out the Lord's work in your life and in your service at Concordia Seminary. It is with gratitude to the Lord, to whom alone belongs all glory, that I appoint you as the initial



Bartelt

holder of The Gustav and Sophie Butterbach Chair in Exegetical Theology at Concordia Seminary. The provisions of the endowment stipulate a permanent faculty chair in the area of Old Testament studies. Upon consultation with faculty leadership, it was unanimously agreed that you, Andy, are the finest candidate for this chair and will most ably and successfully fulfill its goals."

Donors celebrated on Opening Day

“Thank you.”

Two very simple words that we often neglect to say, and often those words aren't enough to thank Concordia Seminary's generous donors, for whom we are inexplicably grateful. So on Sept. 6, the Seminary invited donors to share in one day of our life together on our campus with the intent of thanking them for all that they have provided.

September 6 was chosen specifically in order for the donors to experience the Opening Service of the 175th Academic Year of Concordia Seminary. All new students in pastoral and diaconal formation programs, both residential and distance, are invited to participate in Concordia Seminary's orientation week and Opening Service. That means that in addition to Master of Divinity (M.Div.) students, Specific Ministry Pastor program (SMP) students, Ethnic Immigrant Institute of Theology (EIIT) students, and Center for Hispanic Studies (CHS) students were on campus to meet and greet our donors as well. (Concordia Seminary's incoming class numbers 137 students!) The donors got the chance to see firsthand the multicultural diversity that the Seminary is blessed to bring together on its campus and in its programs.

In addition to worshipping with the Seminary community, Donor Day



Donors were treated to a luncheon (above) and participated in chapel (below).

offered a few unique activities for its donors to partake in. Dr. Gerry Bode, assistant professor of historical theology and Seminary archivist, treated the guests to a PowerPoint presentation of historical photographs and information in celebration of the 175th academic year of the Seminary. (This same presentation may be viewed on www.csl.edu!)

The donors also enjoyed a luncheon reception with Dr. Meyer, president of Concordia Seminary, and the advancement team. Dr. Meyer expressed his thanks and noted that the Seminary's funding model depends on donations for 60% of its operating

revenue, which would not be met if not for generous donors like those in attendance and those who weren't able to attend.

Following the luncheon, student-led tours of campus were provided and new professor Benjamin Haupt, director of Library Services (read his interview about his new position on page 24), led a group to the rare book room housed in the library.

There are many ways to support Concordia Seminary. Please visit www.csl.edu/friends/gift-planning/ to learn how you can become a donor and friend to our community.



*Mission-focused student
finds opportunities at CSL*

Dave, Gretchen, Malachi, and Raelynn McGinley
Mid-South District

Dave McGinley always had one of those nagging feelings that he was called to be a pastor. But like a lot of people, he needed to explore some other paths first.

A native of Woodbury, Minn., Dave received a scholarship to play basketball at Minot State University and started thinking about a career in business or teaching. After a year, however, he wasn't enjoying basketball and decided to transfer to a small school in Winona, Minn.

"I got involved in a church there that kicked off my journey to finding my calling in ministry," Dave commented. "A pastor friend became a mentor for me during a time of great need and helped me think through what I'm supposed to do with my life."

Dave transferred again to Concordia University Chicago and enrolled in the Director of Christian Education (DCE) program. "I sat down with my home pastor, Rev. Dean Nadasy, and I told him where I was at and where I thought the Lord was leading me. He advised me to go the DCE route because I would see firsthand what it is like to be in full-time ministry."

He served his internship for two years at St. John Lutheran in Defiance, Ohio, where he primarily focused on high school ministry.

"Being a DCE also helped me understand the importance of a devotional life and to constantly grow in my own faith," he said. "I am continually striving to have a strong devotional life and read books that will help in my ministry, because people will look up to me for answers and advice about their faith."

"One skill that I learned as a DCE was how to create priorities in my busy life," Dave continued. "For me, it is important to remember that schoolwork is important and is my job right now, but I am also a husband to a beautiful wife [Gretchen] and father to the two cutest kids [Malachi, 3 and Raelynn, 1] that anyone could have."

The McGinleys took a second call to Grace Lutheran in Knoxville, Tenn., which also had a church plant called The

Point, shepherded by CSL grad Rev. Matthew Peebles ('09). "I got to see a really good example of how a church plant works alongside a mother church," Dave commented.

The Point meets in a shopping mall that has a movie theater attached to the mall, a fact that Dave is ready to defend.

"I think you have to ask a fundamental question of who is the church for? The church is God's church and his message is for all people. A traditional church building can be off-putting for some people, and I think that having Word and Sacrament in a movie theater can reach a whole different group of people. We never forfeit Word and Sacrament in worship, but if a change in venue can help to spread the Gospel then I think we should make it happen."

From his experiences at The Point, Dave's ministry journey became very mission-focused. Since starting his studies at the Seminary, Dave has participated in Church Planting Assessment Center (CPAC), a program with a set of inventories that determines if a person might be a good candidate for church planting.

He has also taken Concordia Seminary's newly instituted *MissionShift* courses. "MissionShift was a great experience. It was fascinating to see firsthand so many different ways that a church can connect to its community. I will always look back

at *MissionShift* as a formative time where I learned how to reach people who are outside of our walls."

The McGinleys' next mission will be a vicarage assignment next year. "I have been very fortunate to have many great mentors in my life," Dave said. "And I am hoping to have another one in my vicarage supervisor — someone who loves Jesus, is a great husband and father, and leads people with integrity while always looking at the bigger picture."

And Dave has found a way to incorporate one of his first loves into his Seminary career — he plays for the Preachers basketball team at the Seminary.

"I am continually striving to have a strong devotional life and read books that will help in my ministry."



McGinley (left) sings at the Opening Service 2012.

New professors serve with the Gospel

Rev. Ben Haupt, Rev. David Johnson and Rev. Todd Jones accepted Concordia Seminary's call to serve in various positions on the campus. *Concordia Seminary Magazine* sat down with the three to find out what led them to accept Concordia Seminary's call to serve.



Haupt, a 2005 Concordia Seminary graduate, has been called to serve as Director of Library Services and as an assistant professor of practical theology

CONCORDIA SEMINARY MAGAZINE: Where were you serving before Concordia Seminary?

Ben Haupt: I was the pastor at Good Shepherd Lutheran Church in Gainesville, Ga. I served from Oct. 2008 to April 2013.

What experiences of being a pastor will apply toward your teaching at CSL?

BH: While in the parish, I tried to keep a foot in the scholarly world.

I completed my S.T.M. [Master of Sacred Theology degree] thesis while in the parish. I think it is really important today for our pastors going out to continually be learning, because the world is changing very quickly. Pastors who are self-educators are crucial for healthy parishes.

What was your decision process in accepting the call to CSL?

BH: It meant uprooting my wife and two boys. I absolutely loved congregational ministry and I loved my parish. No joke, I shed tears on the final Sunday. My congregation was quite distressed that I would consider the call and I took that into consideration as well, but we all came to a peace that if I could have some influence and bring some of the things I was doing as a parish to lots of parishes in the Missouri Synod, that would be a good thing and a blessing.

What is your responsibility as library director?

BH: My number one responsibility is to chart a new path forward that brings the library into the 21st century and makes it vital to the intellectual life of the campus. We have a lot of technology initiatives that we are exploring and experimenting with, so e-books, online journal access, and scanning old, rare books to make them available are important.

How does the Gospel affect your work?

BH: The Gospel is the heartbeat of my life. It is ultimately the reason for why I do what I do. There are many other places where I could work or carry out leadership opportunities, but the opportunity to connect the Gospel to people's lives primarily by training pastors — that is why I'm here.

How has CSL changed since you were a student?

BH: It costs a lot more now to go to seminary than when I was a student. When I went through seminary, starting in 2000, it was tuition free. The recession was difficult for the Seminary. We have the opportunity now to really make a difference and turn some of that around. I think the faculty and staff is very strong today and provides a theological education that is second-to-none, so there is good reason for us to turn this thing around.



Johnson, a 1989 Concordia Seminary graduate, has been called to serve as Director of Musical Arts and as an associate professor in the Practical Theology department.

Where were you serving before Concordia Seminary?

David Johnson: My job title prior to coming here was Director of Worship Arts Resources at Concordia Publishing House. I was the director who was responsible for publishing all worship materials and music materials relevant to the Lutheran Church.

What experiences as Director of Worship Arts do you think will benefit you at CSL?

DJ: Because I come from a background of directing, marketing, and financial analysis, I'm well aware of what type of music the Lutheran constituency responds to, because I know what they have purchased in the past 20 years. And, I know what primarily shapes the desires, the heart and the theology of members of The

Lutheran Church—Missouri Synod and well beyond that as well.

What are you excited about in teaching at CSL?

DJ: I'm excited about the opportunity to help formulate in students' minds and in their thinking patterns as pastors that worship is opportunity to embrace theology and embrace the context that people come from. Hopefully I will help them to be pastors in a worship setting and not performers of the liturgy, but pastors for the people in a very gracious, theological, and informative way.

How has the campus changed since you were a student?

DJ: When I was here there was no Chapel of St. Timothy and Titus. We worshipped in what is now Werner Auditorium. There was an organ in the balcony. The commitment

to worship life has become much more of an artistic and architectural blessing, an architectural statement, more of a confession of our faith.

How does the Gospel affect your work?

DJ: It is the lens from which I see everything. When I think about being a musician and formulating future pastors and making music, I always think of the Song of Songs and then fulfillment of that is Christ, who is our song. That is the way I formulate my thinking, my ministry, and it shapes my endurance as well.

Jones, a 1989 Concordia Seminary graduate, has been called to serve as Director of Residential Field Education and as an assistant professor in the Practical Theology department. He also serves on the admissions committee.

continued on page 26 >



< *continued from page 25*

What was your previous job title?

Todd Jones: My official title was Executive Assistant to the District President for Congregational Health and Outreach for the Mid-South District, which would normally be called a mission executive. I was there for a little over four years.

What experiences with your previous job will benefit you here?

TJ: The focus of that job was primarily working with revitalizing congregations, assisting congregations to be more effective in their mission outreach, reaching their community, having greater health internally. So, I worked a lot with coaching pastors and lay leaders to help them address behaviors and patterns that were

not helpful for the congregation as a community and as a mission outpost.

What was your decision process like in accepting the call to CSL?

TJ: On the one hand, it was a very difficult decision to make. Things were really working well in the Mid-South District. We had a lot of congregations that were engaged and showing improvement. On the other hand, many of the issues that I was addressing were related to the pastor not being equipped to handle some of the ministry challenges in a non-churched culture, but specifically non-Lutheran culture. The deciding factor for me was: Do I work in helping to address issues after they had gotten into the ministry and after some mistakes have been made, or do I come here and perhaps have

the opportunity to prevent some of those mistakes?

How does the Gospel affect your work?

TJ: There is a tension with the two kingdoms. The grade book is in one kingdom and the Gospel is in the other. Sometimes we would like the Gospel to be in the grade book kingdom as well. The blessing is even though things don't always work the way people want, we are forgiven and I need that. I make mistakes.

What were you most excited about in becoming a teacher at CSL?

TJ: As a seminary, I believe we have a good focus on healthy congregations. We want to help our students be pastors, servants of the Word, in healthy congregations and lead congregations to health.

To learn more about Concordia Seminary faculty members visit
www.concordiatheology.org

Submit your comments on the Seminary

Concordia Seminary is seeking comments from the public about the Seminary in preparation for its periodic evaluation by its two accrediting agencies. The Higher Learning Commission of the North Central Association of Colleges and Schools will conduct a site visit on March 17-19, 2014. The Association of Theological Schools in the United States and Canada will conduct their site visit on March 24-27, 2014.

These teams will review the institution's ongoing ability to meet the respective criteria and standards for accreditation. Concordia Seminary has been accredit-

ed by the HLC since 1978 and by the ATS since 1963.

The public is invited to submit comments regarding the Seminary. Comments must address substantive matters related to the quality of the institution or its academic programs and must be in writing. All comments must be received by February 14, 2014.

For further information contact Andrew Bartelt, assistant to the president for accreditation, at 314-505-7013 or bartelta@csl.edu.

Comments may be addressed as follows:

Public Comment on Concordia Seminary,
St. Louis, MO

The Higher Learning Commission
230 South LaSalle Street, Suite 7-500
Chicago, IL 60604-1411

Or on the Commission's
website at www.ncahlc.org

Public Comment on Concordia Seminary,
St. Louis, MO
The Association of
Theological Schools
10 Summit Park Drive
Pittsburgh, PA 15275

A solid foundation for ministry

Rev. Nate Hill is a 2012 M.Div. graduate of Concordia Seminary. He has been the pastor of Saint Michael's Lutheran Church in Winchester, Texas, since June of 2012 and also serves as a chaplain and firefighter for the Winchester Area Volunteer Fire Department. His wife Candice is the assistant director of traditional freshman admissions at Concordia University Texas. They do not yet have any children but are enjoying rural ministry life with their one cow, three chickens, four barn cats, and their dog Ziva.

One of my favorite movies is the recent Clint Eastwood film, *Gran Torino*. In an early scene in the movie, a gruff and recently widowed Korean War veteran named Walt Kowalski answers the door at his home to find the young, freckle-faced parish priest who had buried his wife. Although the priest is seeking to help Walt in his grief, Walt does not mask his disdain for the priest, nor the fact that he is not willing to have a conversation with him. Before Walt slams the door in the young priest's face, he tells him what he really thinks about him. He says: "Well, I think you're an overeducated 27 year old who likes to hold the hands of old ladies who are superstitious and promises them eternity."

While it may be an extreme example, that kind of attitude is exhibited by many people toward men, both young and old, who have recently left an academic seminary in order to begin ministry. But rest assured: Concordia Seminary, St. Louis prepares men for the pastoral ministry who are different than the negative stereotype that the Walt Kowalskis of this world might expect to encounter.

In June 2012, shortly after graduating from seminary, I was installed as the pastor of Saint Michael's Lutheran Church in Winchester, Texas. I deeply love

the people, the congregation, the community. In fact, I can see myself serving here for a very long time. But you need to know: this was not at all the kind of setting in which I expected to serve. So it is with a very thankful heart that I have seen how God used Concordia Seminary to form me into a pastor who was ready for the situations that awaited me.

In my first year of ministry I have had the privilege of bringing Christ to people in some of the best and the worst moments of their lives. I have had the privilege of walking with young couples through Christ-centered premarital counseling and officiating at their weddings.

Concordia Seminary shaped how I think and how I act as a pastor.

I have been blessed to pour the Spirit-filled waters of Holy Baptism upon the foreheads of infants and adults. I have gotten to bring the life-giving Lord's Supper to the sick. I have been invited into the lives of the people in my community (church members and non-members alike).

But I have also been present with families as they watched their loved ones die. I have sat across my desk as individuals and couples have shared their deepest burdens and sins. I have even had the weight upon my shoulders of lovingly yet firmly confronting individuals about sin that has manifested itself in their lives. In each of these situations, by the grace of God, I have been able to bring the comforting Word of the Gospel to those who so desperately needed to hear it.



Candace and Nate Hill

Concordia Seminary shaped how I think and how I act as a pastor. The entirety of my experience — classes, chapel, relationships with fellow students and professors, hands-on experience in a local church — all of it grounded me for ministry in three rock solid ways.

I was equipped with the knowledge of God's Word, taught to understand myself, and instilled with a love for those around me. When those three factors come together, ministry happens.

I love Concordia Seminary because my experience there not only taught me how to do the work of the pastoral ministry, but it taught me also to love the pastoral ministry. I will always look back at my years at the Seminary as some of the most fulfilling and formative years of my life. As I go forward for the remainder of the time that God gives me to serve Him, I intend on remaining an active and supportive alumnus of this wonderful institution because it prepares men who are ready to go out into the world with the message of Jesus Christ upon their lips.

I know of no other institution that produces quality pastors who are well equipped for the ministry as well as Concordia Seminary.

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