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*Concordia Seminary, St. Louis*

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# CONCORDIA SEMINARY

FALL 2015



GOD'S WORD IS  
**LIVING**  
AND ACTIVE

THE WORD IS LIVING  
AND ACTIVE

*GENERATIONS: THE CAMPAIGN  
FOR CONCORDIA SEMINARY*

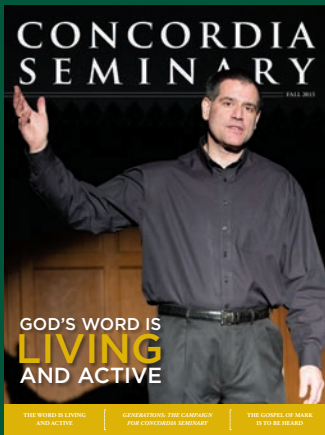
THE GOSPEL OF MARK  
IS TO BE HEARD

# first look...

Concordia Seminary, St. Louis students, faculty and staff fanned out across St. Louis for servant events held during orientation week in September. Here, students Cody Peterson, left, and Tamrat Tadele Debessa help clean up a Gateway Greening garden at the St. Agnes Apartments, a senior housing complex in the Benton Park neighborhood. Photo: Tony Carosella







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Cover image: Dr. David R. Schmitt, the Gregg H. Benidt Memorial Professor of Homiletics and Literature, rehearses for *The Gospel of Mark* in spring 2015 at Concordia Seminary. Photo: Jill Gray

# CONCORDIA SEMINARY

THE MAGAZINE OF CONCORDIA SEMINARY, ST. LOUIS

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## 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

“Almighty God, grant to Your Church Your Holy Spirit and the wisdom that comes down from above, that Your Word may not be bound. . . .” Books and literacy became increasingly common after the invention of moveable type in the 15th century, but with that blessing came the temptation to think that the Word of God is bound in a book called the “Bible,” too often kept on a shelf. “That Your Word may not be bound” and shelved but “have free course and be preached to the joy and edifying of Christ’s holy people” is the reason for this new academic year’s theme, “Living and Active.” “For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account” (Heb. 4:12-13).

Yes, that bound book we call the Bible is the inspired Word of God, but first and foremost, God’s Word is a living voice, intended to go from lips to ears and to its ultimate destination, your heart and mine. “Living and Active” reminds us that God’s Law should jump from print and cut to the heart, convincing us that we are “naked and exposed to the eyes of him to whom we must give account,” and leading us to recognize our desperate need for Jesus and His Gospel, “the power of God for salvation to everyone who believes” (Rom. 1:16).

Scholars have estimated that only 10 percent of the population of the Roman Empire in the first century could read and write. When Paul said, “faith comes through hearing,” he was literally describing how the Spirit worked saving faith (Rom. 10:17). Literate people read Scripture to those who couldn’t read and all together shared the Good News through their connections and conversations. Today we strive to form pastors and deaconesses who will mature into speaking the Scriptures from their hearts into your lives. We do not teach them to read sermons but to speak the “living and active” Word that they have studied and memorized because they love this Word with their own hearts. We teach them to make connections through hospital, shut-in, evangelism and other visits so that they can make Gospel conversation with you and those in your community.

Thank you for sending us qualified students to take the “living and active” Word of Jesus into our nation and world. We need more students! Too many congregations continue to be vacant because seminary enrollments are low. And thank you for praying the Spirit’s blessing upon this new academic year, our 177th, that the Word leap off its printed pages to be spoken, heard and shared, “that in steadfast faith we may serve You and, in the confession of Your name, abide unto the end; through Jesus Christ our Lord.” Amen.

*Dale A. Meyer*

Dale A. Meyer

# THE **WORD** IS LIVING AND ACTIVE

by Glenn A. Nielsen



*The Rev. Kenton Birtell ('95) preaches during worship on April 12, 2015, at Mount Calvary Lutheran Church in Holdrege, Neb.  
Photo: LCMS Communications/Erik M. Lunsford*

A pastor begins work on his sermon. He opens his Bible and reads the passage. And God's Word goes to work. This sermon will not merely delve into the content of the passage. It will not be just about what the text says, nor will it only be an informative speech.

No, the Word is living and active. Its intent goes with its content. It seeks to perform in the people what it is informing them of God's will for their lives. God's Word does what it says.

The spoken Word, proclaimed as the sermon, is not primarily dispensing information for our intellects to remember, although that is part of the event. It is more. Preaching is bringing the living and active Word to people's lives so that those who hear this message will have their lives of faith strengthened and encouraged by the Gospel. We preach Christ crucified and risen, and that message changes people's lives because it is alive and powerful.

Take the Hebrews 4 passage that says, "And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account" (Heb. 4:13). Read this and remember you are not hidden. You are exposed and naked before God. You must give an account. The Word goes to work. It frightens and warns. It accuses and condemns. It sends you in prayer for what comes next in the passage.

We have a great high priest named Jesus who sympathizes with our weaknesses. The sinless Son of God gives us confidence to draw near to God's throne of grace. We receive mercy in Jesus. We find help in time of need. Yes, this Gospel Word goes to work too. It comforts and assures. It invites and strengthens. The Word does its work in our lives.

You may have recognized the distinctive Law and Gospel movement in those last two paragraphs. I hope you even experienced them at work in your life. You simply cannot go to God's Word without encountering those two activities. But we need to be careful when preaching that we don't make those two activities too simple.

Let's move from the pastor preparing a sermon to a group of students in a classroom. Students in Homiletics 1, the Seminary's introductory course in preaching, discuss how to preach the Gospel. The professor asks, "What are the functions of the Gospel?" The class is somewhat uncertain. They know the three functions of the Law (curb sin, mirror our sinfulness, instruct the believer). But the phrase "functions of the Gospel" is less familiar

to them. So the professor asks the question differently: "What does the Gospel do?" He writes the more familiar answers on the board: forgives and declares us not guilty. But he wants the whole board to be filled, so he lists a couple more answers: redeems and rescues. "Can you think of any more that begin with the letter 'R'?" the professor asks. A few students venture answers: restores, reconciles, ransoms, renews.

Now any letter. Hands start to rise. Cleanses. Frees. Gives victory. Empowers. Sanctifies. Oh yes — saves! Perhaps your mind is starting to get into the discussion. Can you think of some more?

**"FOR THE  
WORD OF GOD  
IS LIVING AND ACTIVE."  
(Heb. 4:12 ESV).**

Soon the discussion broadens to various metaphors for the Gospel. (For a helpful discussion on Gospel metaphors, read *Just Words* by J.A.O. Preus.) Marriage. Children. Adoption. Inheritance. The "I am" statements from John: Bread, Vine, Life, Living Water, Resurrection, Truth, Good Shepherd and Door go on the board. Citizenship. Light. Birth. Soon the board is full (there are 30 named above!). Time for the point. See what the Gospel does? The Word is living and active. It is alive and powerful. We preach Jesus — Promised, Incarnate, Prophet, Priest and King, One who teaches and does miraculous signs. We proclaim His wondrous works of suffering, death and burial. Even more we proclaim the now living and active Lord, risen from the dead, sending His Spirit into our lives. Don't stop there.

We announce that He rules at God's right hand, right now, for us, interceding for us. And wonders of wonders, He will return, and on that last day we will, with body and soul reunited, not just draw near to the throne of grace, but add our voices to that glorious, triumphant choir singing into eternity. Yes, we preach this living and active Word, and we do so with the incredible variety and richness of God's Word determining which facet of this Gospel diamond to revel in for each particular sermon.

CONTINUED ON PAGE 8 >



Now back to the pastor preparing his sermon. So what text will be the basis for his sermon? The words of 2 Cor. 8 are beginning to do their work. Which words? The Macedonian church has given money beyond its means to the collection taken for the poverty-stricken church in Jerusalem. The Macedonians are in “extreme poverty” themselves, but they are begging to take part in this relief for the saints. Their giving has resulted in a wealth of generosity. They have excelled in this act of grace. Paul is encouraging the Corinthians to excel in generosity too. Then come the Gospel words from which this generosity flows: “For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich” (2 Cor. 8:9).

Macedonians. But the Law effect is not the intention of this passage. Paul is encouraging generosity. He is urging his readers to help those in need, particularly those in the Church. He is proclaiming the poverty of Christ so that we see the riches we have in our Savior. The pastor begins to see where he can be generous. He looks at his own giving. He is encouraged, urged to excel in his generosity. The Word is alive and active, and its performative intent is living anew in the pastor’s life before he even delivers the sermon to the congregation.

Dr. C.F.W. Walther, the first president of Concordia Seminary and The Lutheran Church—Missouri Synod, in one of his lectures about Law and Gospel, said this:

But when a preacher proclaims what he has often experienced in his own heart, he will easily find the right word to speak convincingly to his hearers. When his words come from the heart, they, in turn, penetrate the heart of the hearers, according to the old saying: “It is the heart that makes eloquent.” This is not the fake eloquence gained in speech class, but the healthy spiritual skill of reaching the heart of hearers.

Now the Word is living and active in and of itself and not dependent on the prior experience of the pastor. However, the pastor who has been acted upon by the Word, who has it living within his heart during the study of the passage, will bring authenticity and conviction, urgency and personal involvement, that same message to the people — where we pray it will do its work on the hearers of the sermon.

And, then, when the sermon is delivered, the Word does its work on the hearers. This time the scene is the professor’s office. He is reading a sermon, not from an introductory student, but from a pastor who is in the Doctor of Ministry program. The story in the sermon goes something like this:

I had an experience recently that I want to share with you. I was making a hospital visit to a member, and while you don’t know all the details, suffice to say that you have experienced something similar. My parishioner is still cognizant of some things, but other things are starting to slip away. Maybe in her most lucid moments she knows, comprehends where she is, but not all the time, and how she got there to that hospital bed was, for the most part, a total mystery.



**“AND, THEN, WHEN THE SERMON IS DELIVERED, THE WORD DOES ITS WORK ON THE HEARERS.”**

— DR. GLENN A. NIELSEN

Yes, these words go to work first in the heart of the pastor. He is not just studying these words to preach them. No, God’s Word is studying the pastor. It is exposing his hesitancy in giving, especially looking around at his house and comparing his rich American lifestyle to that of the



*Photo left: Dr. Kent J. Burreson, dean of the Chapel of St. Timothy and St. Titus at Concordia Seminary, offers Holy Communion during an Epiphany service in January 2015. Right: Students Celiane Vieira and Alexandre Vieira reflect on their time at the Seminary.*

She was being well cared for by a loving husband and a good nurse, and the husband shared with me an experience of a day or so prior: The hospital chaplain had stopped in and during his visit, he asked whether she had a favorite hymn. Now that she knew. She said it was, “Jesus Loves Me.” The chaplain began to sing and after only a moment, she sang too. When they finished the first verse, the chaplain went on to sing the second verse. (The hymn is *Lutheran Service Book* 588 for all who right now are wanting to know the second verse!) As I listened to the chaplain and my parishioner sing, I was sure it was the most beautiful duet ever sung.

The story pauses while the pastor spends time bringing the account of John 6 to life for the hearers. Then the pastor returns to the story near the end of the sermon.

“Don’t spend your life on things that go away, rather work for the bread that endures forever,” Jesus says, and “I am that bread, and I am that drink.”

“And they say, and we say, ‘Sir, give us this bread always.’”

“What’s next?” my parishioner asked. She asked that over and over again in that hospital room. We told her that she would soon have lunch, and said it was important for her to eat and get her strength and on and on we went. “What’s next?” she asked again. And we’d talk about the food again, all the best the hospital kitchen had to offer. And then she spoke a little more, but it was difficult to hear. So we got close, trying not to miss a thing, wouldn’t want to miss a thing, and what did she say? “I want Holy Communion.”

The professor sits back, with eyes closed, and imagines all the sermons this woman would have heard over the many years of her life. Clearly, the Word is still alive and active in her, deeply embedded in her faith. The professor is reminded of just how many ways God’s Word powerfully works in people’s lives. Perhaps it is during the hearing of the sermon, with assurance of forgiveness or comfort during grief. Perhaps it is a couple days later when the sermon on excelling in generosity leads a member to buy gas for a stranded traveler. Perhaps it is near the end of life with the words, “I want Holy Communion.”

Yes, the Word is living and active.

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*Dr. Glenn A. Nielsen is the director of vicarage and deaconess internships at Concordia Seminary, St. Louis.*



the **GOSPEL**  
of **MARK**  
**IS TO BE HEARD!**

by James W. Voelz

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**IN 2013, FOUR CONCORDIA SEMINARY, ST. LOUIS FACULTY MEMBERS AND TWO ALUMNI DEBUTED THE GOSPEL OF MARK, A DRAMATIC ORAL PRESENTATION OF THE SECOND BOOK OF THE NEW TESTAMENT, BASED ON DR. JAMES W. VOELZ’S COMMENTARY ON MARK. THE GOSPEL OF MARK IS NOW PRESENTED AT LEAST TWICE A YEAR EITHER AT THE SEMINARY OR ELSEWHERE THROUGHOUT THE COUNTRY, GIVING AUDIENCES A GLIMPSE OF HOW THE GOSPEL MIGHT HAVE IMPACTED ITS FIRST LISTENERS IN THE FIRST CENTURY.**

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It is quite natural for us who have grown up in a literate environment — indeed, in a *print* environment — to think that the books of the Scriptures are intended to be *read* by the people of God. But it is much more likely that the books of the Bible were intended to be *heard* not read, certainly not read silently and privately.

First, to limit ourselves to the New Testament, the literacy rate of the Greco-Roman world was probably between 5 to 10 percent of the population. This means that almost certainly Gospels and Epistles were not designed for private reading.

Second, reading in the ancient world was, with very few exceptions, done out loud, not silently, which means that even if someone did confront a document by himself and engage in a “private reading,” such a reading would have been spoken aloud, so that what confronted the reader essentially were sounds emanating from his mouth, not markings on the page that evoked (silent) meanings in his mind. (Greek was generally written in capitals with no spaces between the words or sentences [SOMETHINGLIKETHISPHRASE], which almost forced the reader to pronounce syllables out loud, helping/causing the “words” to “form.”)

The Gospel of Mark seems to confirm this understanding. First, there is Jesus’ statement at the end of His discourse in chapter 13 concerning the destruction of Jerusalem and the second coming of the Son of Man, 13:37: “That which I say to you (plural) I say to all, ‘Watch!’”

While this may be understood as an admonition to a single private reader, I can tell you from the oral performances that our Concordia Seminary, St. Louis troupe has done of the Gospel of Mark, that it is much more impactful, much more

“alive,” if it is done orally for an audience who receives it personally with their ears. (A similar impression is made with Jesus’ statement in 2:10 at the healing of the paralytic: “But in order that you may know that the Son of Man has authority actually to forgive sins upon earth — he says to the paralytic ...”



***Dr. Kent J. Burreson, the Louis A. Fincke and Anna B. Shine Professor of Systematic Theology, practices in August in Werner Auditorium for an upcoming presentation of The Gospel of Mark.***

This “you” plural addresses the audience directly in an oral presentation, with Jesus’ words breaking down the so-called “fourth wall” between the actors and the audience, something that does not happen in a private, silent reading.)

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Concordia Seminary's *The Gospel of Mark* presenters include, from bottom left: Dr. David R. Schmitt, the Gregg H. Benidt Memorial Professor of Homiletics and Literature; Dr. Dale A. Meyer, Seminary president; Dr. James W. Voelz, the Dr. Jack Dean Kingsbury Professor of New Testament Theology; top row, Dr. Kent J. Bureson, the Louis A. Fincke and Anna B. Shine Professor of Systematic Theology; Dr. Michael Zeigler, pastor of Epiphany Lutheran Church in St. Louis; and Dr. Ron Rall, pastor of Timothy Lutheran Church in St. Louis.

# THE GOSPEL OF MARK

## FROM ONE-TIME EVENT TO PERENNIAL PRESENTATION

The vision for Concordia Seminary's *The Gospel of Mark* presentation began with Dr. Michael Zeigler. Zeigler, pastor of Epiphany Lutheran Church in St. Louis, was in his last year at Concordia Seminary, St. Louis in 2010, finishing up his Master of Divinity, when he became intrigued with the idea of the oral delivery of Scripture.

Earlier that year, scholar Dr. David Trobisch — recognized internationally for his work on the letters of Paul, the formation of the Christian Bible and Bible manuscripts — had held a workshop at the Seminary on the oral presentation of New Testament books. Trobisch's idea excited many on campus.

Zeigler started thinking and researching the idea of presenting Mark through a dramatic oral presentation. After meeting Trobisch, Zeigler read about Dr. David Rhoads, New Testament professor emeritus at the Lutheran School of Theology at Chicago, and his oral interpretation of Mark.

He started chatting up the idea of doing a dramatic presentation of Mark with others at the Seminary, including President Dr. Dale A. Meyer, his preaching

professor, and Dr. Beth Hoeltke, public services administrator for the library and special assistant to the graduate school.

"Maybe we could do this," Zeigler told them.

The group decided to use the text from a new commentary of Mark written by Dr. James W. Voelz, the Dr. Jack Dean Kingsbury Professor of New Testament Theology at the Seminary. Voelz was in the midst of writing the newest *Concordia Commentary* for Concordia Publishing House on Mark 1:1-8:26, which seemed like the perfect translation for the oral presentation.

Mark is tailor-made for a production, Zeigler said. At 16 chapters, it is the shortest of the four Gospels, features more than 50 characters and shows lots of Jesus' action and interaction. It's a fast-moving narrative that uses the word "immediately" about 40 times, Zeigler said.

Adding to the appeal of presenting Mark was the fact that many scholars had begun to conclude that Mark was

Second are the demonstrative pronouns in chapter 4, in our Lord's explanation of the Parable of the Sower and the Seed (vv. 15-20). The translations regularly obscure the actual Greek structure here, but close attention should be paid to the actual wording of our Lord in the original. Jesus says, e.g., in 4:14-16: "The sower sows the word. And *these* are the ones beside the road. ... And *these* are the ones who are being sown upon the rocky ground."

How are those demonstratives to be understood while reading silently and privately? Do they not indicate that an oral presentation is going on, with the "reader" as Jesus pointing out the people that He is talking about? The lines are extremely natural in an oral setting; in a silent reading setting they cause virtually all interpreters to understand the Greek against its natural meaning.

Third, there are many places in Mark where one is forced to confront a passage aloud to understand it.

Consider Jesus' response to the man with the demon-possessed boy in Mark 9. The man says to our Lord (v. 22): "But if you are able, come to our aid by having compassion

upon us." Jesus replies, "If you are able? All things are possible to the one who believes."

But just what tone and voice inflection did Jesus use for His question in this response? Was it quizzical? Was it disgusted? Was it confrontational? One's choice makes quite a difference, but the enormity of it all is apparent only in an *oral* presentation, where one is forced to make a choice — *forced* to make a given voice inflection and forced to give a bodily reaction.

Finally, consider the difficulty of understanding Mark 14:41. Here the Greek seems to say something like this: "And he comes the third time and says to them, 'Sleep, finally, and take your rest. He is distant. The hour has come. Behold the Son of Man is going to be betrayed into the hands of sinners.'"

This *only* makes sense in an oral context. Jesus tells the sleeping disciples to sleep and take their rest, and then that he — the betrayer — is distant.

This is followed by quiet and peace. And then — and only then — is there upset and commotion: "**The hour has come.**

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written to be shared aloud with an audience. "In the '80s, people started to have a sense that actually we should be listening to the Gospels rather than reading them silently to ourselves," Voelz said.

At the time of Jesus, only 5 to 10 percent of the people in the Roman Empire could read.

"That has profound implications for our understanding of how the Gospel of Jesus Christ got into the hearts of people in the first century and, pending our thoughtful reflection and strategic pastoral and parish action, how we can witness more effectively in the [21st] century," wrote Meyer in this summer's *Concordia Journal*.

In 2013, the Seminary formed The Gospel of Mark troupe of six presenters who would memorize and present Mark. The group hoped to



**Dr. Michael Zeigler ('12, '14), the impetus for the Seminary's production of *The Gospel of Mark*, rehearses in August in Werner Auditorium.**

offer a glimpse of how the second book of the New Testament might have been heard by its first listeners.

"Our original plan was to do it once at Concordia Seminary," said Hoeltke, production manager for The Gospel of Mark.

The Mark troupe was assembled and included Zeigler; Voelz; Meyer; Dr. Kent J. Burreson, the Louis A. Fincke and Anna B. Shine Professor of Systematic Theology; Dr. David R. Schmitt, the Gregg H. Benidt Memorial Professor of Homiletics and Literature; and Dr. Ron Rall, pastor of Timothy Lutheran Church in St. Louis.

The presenters divided Mark into six parts, beginning with Voelz and ending with Schmitt. Most of the presenters memorized between three and four chapters of Mark. The team held one dress rehearsal.

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In April 2013, The Gospel of Mark debuted on a Friday and Saturday night in Werner Auditorium with each of the presenters dressed in black. Save a few simple props, the stage was bare. The emphasis was placed on the words of Mark.

The two-hour program encouraged attendees to “sit back and listen — do not try to read along. Allow the words to wash over you and the proclamation of rule and reign of God in Jesus to confront you. St. Mark will enthrall you with his words, his images and his message.”

Hoeltke said that by hearing Mark in its entirety, listeners made the connections that Mark was trying to make.

“It was overwhelming,” Hoeltke said. “More than 300 people attended the two nights combined.”

Afterward, Meyer was especially enthusiastic about The Gospel of Mark becoming a regular part of the Seminary, Hoeltke said.

“We said, ‘You know, this might be something,’” Hoeltke said. “We started talking and one of us said, ‘What if we hit the road? What do you think?’”

In September 2014, The Gospel of Mark went on tour and held three performances at Kenrick-Glennon Seminary, St. Louis; Valparaiso University, Valparaiso, Ind.; and Concordia University Chicago, River Forest, Ill.

In 2015, the troupe appeared at Concordia University Wisconsin, Mequon, and First Immanuel Lutheran Church, Chicago. Moving forward, the goal is to present Mark twice each year, Hoeltke said. The troupe hopes to take Mark to all of the Concordia University System schools.

Meyer calls The Gospel of Mark presentation “phenomenal.”

“I’ve used it sometimes in place of sermons when I’m on the road,” he said. “I think when I preach I can hold a crowd, but it’s nothing like the crowd when I do this. You watch the crowd and this is more commanding than a sermon.”

Voelz said The Gospel of Mark is presented in the “way it should be received.”

“It’s not the first Gospel,” he said. “It’s not a primitive Gospel. It’s not a simple or crude Gospel. It’s a sophisticated later Gospel with excellent use of the Greek language.”

Zeigler said he is thrilled about The Gospel of Mark’s transformation from a simple vision to a perennial event.

“It’s become much more than I’d ever thought it would be,” he said. His ultimate hope is for listeners to “experience the presence of Jesus in a new and powerful way,” Zeigler said. “I want them to meet Him in the only way that we can, through the Word. [I want them to] get to know Jesus, be around Jesus, see what it’s like to hang around Jesus and live in the story.”



**Dr. Ron Rall ('73, '83, '06), pastor of Timothy Lutheran Church in St. Louis, rehearses *The Gospel of Mark* in August in Werner Auditorium at Concordia Seminary.**

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**Behold, the Son of Man is going to be betrayed into the hands of sinners.**” An oral presentation makes this verse sensible and electric. Silent reading occasions all sorts of gymnastics with the text.

So, allow yourself to *hear* the Gospel of Mark and to be confronted by it orally. It is not that a silent reading is wrong, but such a reading will not reveal to you the depth of beauty and drama of this outstanding Gospel. It is for this reason that oral performances of the Gospel continue to be given by the Seminary troupe, and why this book of God’s Word continues to make a tremendous impact upon believers and nonbelievers alike.

*Dr. James W. Voelz is graduate professor of exegetical theology and the Dr. Jack Dean Kingsbury Professor of New Testament Theology at Concordia Seminary, St. Louis.*

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## UPCOMING PRESENTATIONS OF THE GOSPEL OF MARK

**Nov. 21, 2015**

Lutheran Church Extension Fund’s Fall Leadership Conference, Atlanta

**Mar. 23, 2016, 7 p.m.**

Holy Week, Epiphany Lutheran Church, St. Louis

**April 8-9, 2016**

Concordia University, Ann Arbor, Mich.

A two-set DVD of The Gospel of Mark will soon be available for purchase. For additional information about Concordia Seminary’s presentation of The Gospel of Mark, visit [www.csl.edu/TheGospelofMark](http://www.csl.edu/TheGospelofMark) or contact Dr. Beth Hoeltke at [hoeltkeb@csl.edu](mailto:hoeltkeb@csl.edu) or 314-505-7031.



# *Introducing*



THE PROMISE OF CHRIST FOR ALL

# GENERATIONS



THE CAMPAIGN FOR  
CONCORDIA SEMINARY



# THE PROMISE OF CHRIST FOR ALL GENERATIONS

For more than 176 years, Concordia Seminary has prepared its students to fulfill God's call as pastors, missionaries, deaconesses, scholars and leaders to carry out ministry in the United States and around the world. As we anticipate the church's future need for shepherds, we invite you to join us in *Generations: The Campaign for Concordia Seminary*. Through the campaign, your gifts will help empower the Seminary to achieve its eternal mission.

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- Promote continuing pastoral education and lay leadership training
- Enable the Seminary to encourage strong, thriving congregations

*Previous page: This photo of Seminary President Dr. Dale A. Meyer and his grandson Connor gazing at the cross atop the Chapel of St. Timothy and St. Titus has become the signature photo of the Generations Campaign.*

*Left: Seminary President Dr. Dale A. Meyer preaches during the Opening Service for the 177th academic year in September in the Chapel of St. Timothy and St. Titus.*

To fulfill our promise to students and build upon the tradition of excellence that has defined the Seminary, we invite you to join us in *Generations: The Campaign for Concordia Seminary*.

Your support will help ensure that future generations will be served by faithful, relevant and relational pastors who share the Gospel message in ways that advance the Great Commission.

“God help us through the campaign to provide coming generations ‘with confidence and cheerful courage’ in the Gospel of our Lord Jesus Christ!”

— Seminary President Dr. Dale A. Meyer

# CAMPAIGN OVERVIEW

## ENDOWMENT FUNDS AND ESTATE GIFTS

*Goal: \$110 million*

Concordia Seminary's vision is to be the world leader in Lutheran formation and scholarship. In our quest to achieve this vision, the endowment of Concordia Seminary will be strengthened through additional gifts, wise investment policies and the careful stewardship of earnings.

Endowment and estate gifts may address a number of priorities, including:

- Operational endowments
- Endowed faculty chairs
- Scholarship endowments

These gifts are your opportunity to:

- Leave a legacy
- Honor or remember a loved one or pastor

## ANNUAL SUPPORT AND SCHOLARSHIPS

*Goal: \$60 million*

Concordia Seminary is blessed with ongoing gifts given directly by individuals and congregations each year. These gifts serve as the foundation for the Seminary's annual revenue needs. Our supporters who make sacrificial gifts are eager to ensure that the Seminary provides students the best theological education in the world. The residential Master of Divinity (M.Div.) model of seminary education is the signature program of pastoral formation in The Lutheran Church—Missouri Synod.

Annual gifts help to ensure excellence in three key areas:

- Sustain and grow scholarships
- Retain and develop world-class faculty
- Maintain our beautiful, iconic campus

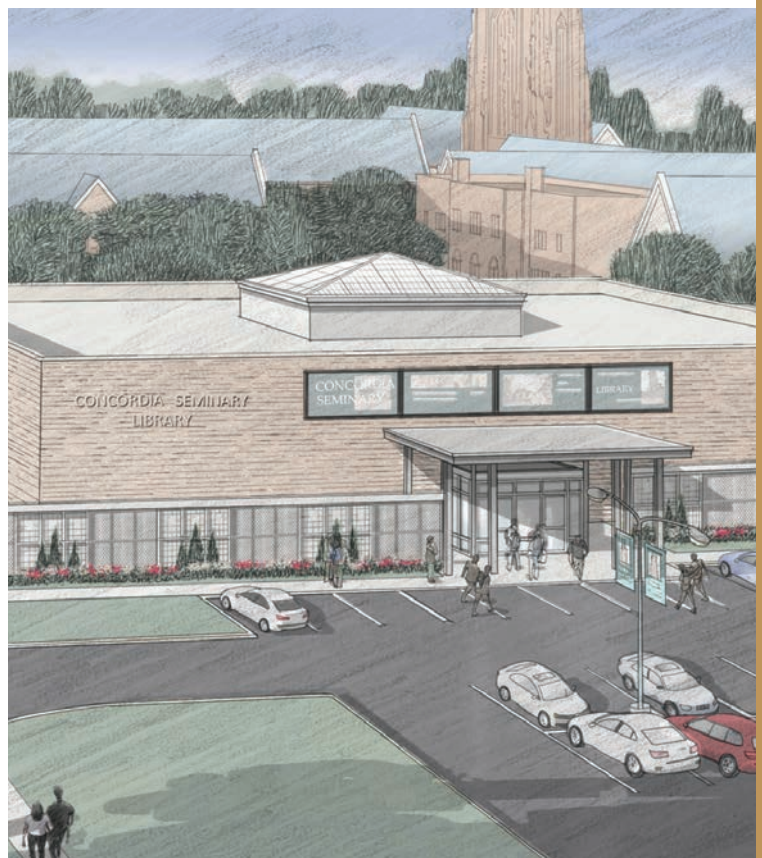
Your annual, ongoing gifts strengthen our ability to recruit and prepare those who will serve future generations.

## LIBRARY AND LEARNING TECHNOLOGY

*Goal: \$10 million*

Concordia Seminary has long been a trailblazer when it comes to technology. In 2014, more than 1 million downloads of Seminary-produced materials were made by students, church workers, scholars and researchers here and abroad. The Seminary aims to keep pace with technological advances so on-campus and off-site education programs can effectively be delivered to students and the broader Church.

The Generations Campaign will expand the Seminary's digital capability and create new avenues for academic endeavor and continuing education. Through library facility upgrades, the Seminary will create a state-of-the-art learning environment for students, ensure our vast collection of precious materials and extensive academic collections are preserved for the future, and create an appealing educational destination.



***Rendering of the new south entrance to Concordia Seminary's library, which will serve as a gathering place and center for learning as well as the main access to the campus.***



## AN INVITATION FROM THE **GENERATIONS** CAMPAIGN CHAIRS

“As Lutheran Christians, we have benefited mightily over the years from many faithful and effective pastors, most of whom graduated from Concordia Seminary in St. Louis. Their theological understanding, clear proclamation of the Gospel, and evangelical zeal to reach the hurt and lost have served as an inspiration to us and make us eager to help the Seminary form more pastors like them.

“We are committed to carrying forward these values and priorities as chairs of this campaign, and urge you and your congregation to join us in the cause.”

— *Craig and Jane Olson*  
*Orange, Calif.,*  
*Campaign Co-Chairs*

**TO LEARN MORE ABOUT THE GENERATIONS CAMPAIGN,  
GO ONLINE OR CONTACT OUR OFFICE TODAY.**

Concordia Seminary • 801 Seminary Place • St. Louis, MO 63105  
800-822-5287 • [advancement@csl.edu](mailto:advancement@csl.edu) • [www.csl.edu/generations](http://www.csl.edu/generations)

## Service honors first responders

“The first responder is one of the ways the love of God is taken to the people,” said Dr. Dale A. Meyer, president of the Seminary, during the First Responders Appreciation Day service honoring first responders Sept. 25 in the Chapel of St. Timothy and St. Titus. “I am humbled by what you do. We thank you, not as we ought, but as we are able.”

Dozens of first responders from Clayton, Richmond Heights, Shrewsbury, Affton, St. Louis and Cape Girardeau, Mo., attended the service.

“Why are you here?” asked the Rev. Bill Wrede in his sermon, “Blessed to Serve.”

“You’re here today because it’s our only way of expressing our gratitude.”

Wrede reflected on his ministry to first responders on-site at Ground Zero on Sept. 11, 2001.

Afterward, he asked the first responders in attendance to stand. They were greeted with a long applause. Wrede then blessed them, using the same words he spoke to first responders on 9/11:

“God bless you in the Name of the Father and of the Son and of the Holy Spirit. Amen. May God’s holy angels watch over you as you serve Him today.”



**Seminary children line up to say thank you to the first responders on Sept. 25.**

## Marriott brings wealth of worship experience



**Director of Musical Arts James F. Marriott plays the organ during the Bach at the Sem concert in October in the Chapel of St. Timothy and St. Titus.**

James F. Marriott joined Concordia Seminary, St. Louis in August as the director of musical arts.

Marriott will assist in planning and leading the worship life of the Seminary community. He will conduct Seminary choirs and serve as the principal organist for services in the Chapel of St. Timothy and St. Titus.

“Music contributes to the Spirit’s working so that we love the Lord more and more

with all our heart, soul and mind, obeying God’s total claim on our whole being,” said Dr. Dale A. Meyer, president of Concordia Seminary.

“As director of musical arts, Jim brings experience, knowledge and skill to Concordia Seminary that will teach and enhance the worship of those who will in turn be leaders of congregational worship for generations to come.”

Marriott succeeds Rev. David Johnson.

Holding degrees in music from Concordia University, Nebraska, Seward, Neb., and Concordia University Wisconsin, Mequon, Marriott is a candidate for a Ph.D. in liturgical studies at Garrett-Evangelical Theological Seminary in Evanston, Ill.

Marriott has served a variety of congregations across the United States, including Trinity Lutheran Church, Lisle, Ill., where he was the director of worship, 2009-15. Previously, he was the director of sanctuary worship at St. John Lutheran Church and School, Rochester, Mich., 2007-09, and the minister of music at Bethlehem Lutheran Church, Jacksonville Beach, Fla., 2004-07.

“I look forward to participating in the already vibrant worship life at Concordia Seminary, and am eager to serve the students, faculty and staff, administration, families and guests that comprise our community of believers,” Marriott said.

“I am humbled at the opportunity to learn and to grow in such a rich academic and theological environment, and pray that whatever contribution I bring will be Christ-centered and Spirit-inspired.”

# Seying to strengthen multicultural ministry



**Rev. Laokouxiang (Kou) Seying, the Lutheran Foundation Professor of Urban and Cross-Cultural Ministry, top right, with his family following his installation in September. From left: Seying's second-oldest daughter, Sarah; his sister, Elizabeth Seying; oldest daughter, Grace; wife, Maykou; youngest son, Malachi; and oldest son, Seth.**

Rev. Laokouxiang (Kou) Seying joined the faculty in September as associate dean for urban and cross-cultural ministries. He is the Lutheran Foundation Professor of Urban and Cross-Cultural Ministry.

Seying brings extensive experience as a pastor and teacher, as well as in developing multicultural ministry within The Lutheran Church—Missouri Synod (LCMS).

The first ordained HMong pastor in the LCMS, Seying has served the California-Nevada-Hawaii District (CNH) since 2004 as a deployed mission developer/strategist of Joy of Harvest Ministries through St. Paul Lutheran Church in Merced, Calif., and Greenhaven Lutheran Church in Sacramento, Calif.

Much of his multicultural ministry experience was in HMong, Southeast Asian and African immigrant communities,

especially in the areas of leadership training. Besides serving in the LCMS CNH District for more than a decade, he served as pastor of HMong Lutheran Church in St. Paul, Minn., 1991-95.

Seying also taught religion and theology at Concordia University, St. Paul, 1992-2004, and was the missionary-at-large for the LCMS Minnesota South District, 1995-98.

Seying was involved in early discussions within the LCMS that led to pastoral training programs for immigrant and nontraditional students. His leadership training program and participation in multiethnic leadership training has provided leaders for many language-specific ministries and led many to the Holy Ministry from various ethnic groups. Also in addition to writing devotional materials, mission articles and frequently giving presentations on missiology, Seying is

the editor-in-chief for various major theological works in the HMong language.

“Our Lutheran faithfulness to the Word of God and our confessions to the world have caught the attention of many language groups from beyond the borders of LCMS,” Seying said.

“Rev. Seying will strengthen the work of our Center for Hispanic Studies and Ethnic Immigrant Institute of Theology. And his experience as a missionary, pastor and teacher will be of great benefit also to our residential students and the congregations that they will serve,” said Seminary President Dr. Dale A. Meyer.

Seying holds a Master of Divinity from Concordia Theological Seminary, Fort Wayne, Ind.; has studied systematic theology at Luther Seminary in St. Paul, Minn.; and is completing his doctorate of philosophy at Concordia Fort Wayne.

# Seifrid joins exegetical faculty, returns to LCMS roots

In September, Dr. Mark Seifrid, a pre-eminent scholar of the New Testament letters of Paul, joined the faculty of Concordia Seminary, St. Louis as a professor of exegetical theology.

Seifrid has published major works on justification in the New Testament and a commentary on 2 Corinthians, and is currently writing a commentary on Galatians. He has published numerous articles on Pauline theology and the doctrine of justification — in particular articulating a Lutheran view of justification as drawn from the Pauline Epistles.

Seifrid earned a Doctor of Philosophy in New Testament from Princeton Theological Seminary, Princeton, N.J., in 1990. He received the Master of Divinity and Master of Arts degrees from Trinity Evangelical Divinity School, Deerfield, Ill. He also holds a Bachelor of Science degree from the University of Illinois, Champaign.

For the past 23 years, Seifrid has taught New Testament interpretation at The Southern Baptist Theological Seminary in Louisville, Ky. Most recently he served there as the Ernest and Mildred Hogan Chair in New Testament Interpretation. Raised in The Lutheran Church—Missouri Synod (LCMS), Seifrid joined the evangelical movement in college. In the years since, he has been drawn back to his LCMS roots and is now a member of St. Paul’s Lutheran Church in Des Peres, Mo.

***New faculty and endowed chairs installed at the Opening Service in September in the Chapel of St. Timothy and St. Titus included, from left: Dr. Kent J. Burreson, the Louis A. Fincke and Anna B. Shine Professor of Systematic Theology; Dr. Mark Seifrid, professor of exegetical theology; Rev. Laokouxiang (Kou) Seying, Lutheran Foundation Professor of Urban and Cross-Cultural Ministry; and Dr. James W. Voelz, the Dr. Jack Dean Kingsbury Professor of New Testament Theology.***

“The spirit of God, along with my continuing interaction with Scripture, really convinced me of the truth embodied in the Lutheran Confessions,” Seifrid said. “Baptism, the Lord’s Supper and the distinction between Law and Gospel are elements of Lutheran theology that take up what’s in the Scriptures. Then, in their own way, reading the confessions helps us to hear the Scriptures properly.”

Prior to receiving this appointment to the faculty, Seifrid participated in the LCMS “prior approval” process.

Over the next several months, Seifrid will go through the LCMS colloquy process in order to be able to receive a call to the faculty.

“He is an eloquent defender of the classic understanding of Law and Gospel in St. Paul, which was that of Luther and the Lutheran Confessions, over against the so-called ‘New Perspective on Paul,’” said LCMS President Dr. Matthew C. Harrison. “He also confesses the full truth of the confessional writings of our church as his own. It will be our great blessing to have him finish his academic career serving in the LCMS.”



# Five faculty installed in three new endowed chairs

Five faculty members were installed as occupants of three new endowed chairs during the Seminary's Opening Service in September in the Chapel of St. Timothy and St. Titus.

**Dr. James W. Voelz**, graduate professor of exegetical theology, was installed as the first occupant of the Dr. Jack Dean Kingsbury Chair of New Testament Theology.

Synoptic Gospels. His work was among the earliest in the modern period to promote a literary approach to Gospel studies, rather than a source-critical approach. He was Concordia Seminary's first outside scholar to be invited to teach its regularly presented "Major Figures" Ph.D. seminar. His books include *The Christology of Mark's Gospel*, *Matthew as Story*,

Voelz delivered the first Dr. Jack Dean Kingsbury Lecture in New Testament Theology, "Return to the Text: Literary Criticism and Beyond," Sept. 22 at the Seminary.

**Dr. Charles P. Arand**, professor of systematic theology, dean of theological research and publications, and director of the Center for the Care of Creation, and **Dr. Robert Rosin**, professor of historical theology, were installed as Eugene E. and Nell S. Fincke Graduate Professors of Theology.

**Dr. Kent J. Burreson**, associate professor of systematic theology and dean of the Chapel of St. Timothy and St. Titus, and **Dr. David R. Maxwell**, director of the graduate school and an associate professor of systematic theology, were installed as Louis A. Fincke and Anna B. Shine Professors of Systematic Theology.

Eugene E. Fincke, who faithfully served the Seminary as a member of the Board of Control, 1959-77, and his wife, Nell S. Fincke, established the Eugene E. and Nell S. Fincke Graduate Chair of Theology and the Louis A. Fincke and Anna B. Shine Chair of Systematic Theology to "advance the cause of orthodox biblical and confessional Lutheranism," according to endowment documents.

Dr. Dale A. Meyer said: "Two things especially impress me about the generosity of Mr. and Mrs. Eugene Fincke. First is their commitment to a strong future for solid biblical and Lutheran teaching. Second is their foresight for the future. Anticipating the day they would be called to heaven, they provided for Gospel ministry for generations to come. Those who follow us need to know Jesus!

"How humbled and motivated we are by their gift for our Savior's mission."



**Seminary President Dr. Dale A. Meyer, top left, and Provost Jeffrey Kloha, bottom right, stand with the five new endowed chairs, two faculty and one new staff member after the Opening Service. They include, bottom row from left: Rev. Laokouxiang (Kou) Seying, the Lutheran Foundation Professor of Urban and Cross-Cultural Ministry; Dr. David R. Maxwell, Louis A. Fincke and Anna B. Shine Professor of Systematic Theology; and James F. Marriott, director of musical arts. Top row from left: Dr. James W. Voelz, the Dr. Jack Dean Kingsbury Professor of New Testament Theology; Dr. Mark Seifrid, professor of exegetical theology; Dr. Kent J. Burreson, the Louis A. Fincke and Anna B. Shine Professor of Systematic Theology; Dr. Charles P. Arand, the Eugene E. and Nell S. Fincke Graduate Professor of Theology; and Dr. Robert Rosin, the Eugene E. and Nell S. Fincke Graduate Professor of Theology.**

Dr. Jack Dean Kingsbury ('59), a prominent New Testament scholar who lives in Wilmore, Ky., established the chair to ensure "biblical, Christ-centered theology of the Lutheran church to continue in its pastors through academic excellence at the Seminary," according to endowment documents.

Professor emeritus of biblical theology at Union Presbyterian Seminary, Richmond, Va., Kingsbury is considered an expert on Matthew and the other

*Conflict in Mark*, *Conflict in Luke*, and *Matthew* (Proclamation Commentary).

"Jack Dean Kingsbury is among the few true giants in the field of New Testament studies, and he has been an inspiration to me personally for more than three decades," Voelz said. "Words fail adequately to express what a pleasure and an honor it is to be the first occupant of the Dr. Jack Dean Kingsbury Chair of New Testament Theology and thus to be associated both with him and with his outstanding scholarship."

# Board of Regents re-appoints Seminary president



“HE IS A  
RESPECTED  
SCHOLAR,  
PREACHER,  
LEADER,  
TEACHER AND  
CHURCHMAN.”

— REV. HAL SENKBEIL  
AND REV. RALPH  
BLOMENBERG,  
BOARD OF REGENTS

**Dr. Dale A. Meyer, pictured in his office on campus, became Concordia Seminary’s 10th president in 2005.**

The Board of Regents of Concordia Seminary, St. Louis voted to extend President Dale A. Meyer’s service through 2020 during its regular meeting held Aug. 14 at Concordia Publishing House.

The vote took place after the Board received a review of Meyer’s performance from Rev. Hal Senkbeil, review committee chair, per the *Handbook* of The Lutheran Church—Missouri Synod. The *Handbook* requires a review of seminary presidents every five years.

The Board appointed Meyer interim president beginning in November 2004 and, with three other electors, chose him as 10th president in May 2005.

“The input we received through our review process from within and outside of the Seminary community has confirmed what our Board has learned firsthand: Dr. Meyer is a great president,” said Senkbeil and Board Chair Rev. Ralph Blomenberg in a joint comment. “He is a respected scholar, preacher, leader, teacher and churchman.

“The full range of responses we received all provide helpful insights leading toward even greater effectiveness in the years ahead. Dr. Meyer and his wife, Diane, have contributed greatly to the vibrancy of our Seminary community. We are delighted that he will continue to lead the Seminary, helping form pastors and servants with a passion for the mission our Lord Jesus has given to His Church in these difficult times, giving hope and life in Christ.”

Highlights of Meyer’s tenure include the elimination of the Seminary’s long-term debt and the expansion of the endowment from \$43 million to \$113 million.

Except for the recession year of 2008-09, the Seminary has shown surpluses every fiscal year.

The Seminary earned high marks from its 2014 accreditation visits and received several civic awards, most recently being named one of the top 100 work places in metropolitan St. Louis.

The Generations Campaign, with the goal of renovating the library and further building endowment, launched in September. (See related story on Page 15.) With a conscious focus on the future, the faculty is involved in the first thorough revision of the Master of Divinity curriculum in decades.

“I am thankful to the Board of Regents,” Meyer said. “This job is humbling. It’s humbling because it’s hard, often worrisome work, but it’s also humbling to labor with people who have a passion for the mission of our Lord Jesus Christ.

“Our faculty and staff are the ones who make things happen under God’s grace, and the Seminary’s faithful supporters are a constant encouragement. Thank you! To me it’s all about Ps. 115:1. I believe nothing is more important for our Seminary and Church than to live in the fear and love of God. For the rest of my formal ministry and until I see my Savior face-to-face, I have no stronger desire than to serve Him through His mission at Concordia Seminary.”



# Recruiting with a personal touch

“Hi there. Good to see you.”

On the first day of orientation in September, fidgety and excited new students filed into Sieck Hall to get their pictures taken and retrieve their mailbox numbers. Rev. Bill Wrede worked his way through the hallway, smiling and shaking hands along the way. “How are you doing?”

For the students from places like Minnesota, Pennsylvania and Texas, it was a warm welcome to Concordia Seminary, St. Louis.



**“BILL SEES HIS WORK AS MORE THAN SIMPLY GETTING STUDENTS TO THE SEMINARY.”**

— DR. DAVID R. SCHMITT

Wrede, the Seminary’s director of ministerial recruitment and admissions, had helped some of the young men move from being a name on a list to an enrolled student on the path to the Office of the Holy Ministry. Over the past several months and years, he had emailed and called them, and even sat in some of their living rooms, answering their questions about the Seminary, about

pastoral ministry, about his own less-than-direct route to ministry. It was classic Wrede, easygoing, friendly and student-focused.

“He’s very much into the students,” says Diane Parker, Wrede’s administrative assistant. “He looks out for them.”

“Bill sees his work as more than simply getting students to the Seminary,” says Dr. David R. Schmitt, the Gregg H. Benidt Memorial Professor of Homiletics and Literature. “His work is actually supporting the Seminary in preparing people for mission and ministry in the Church and world.”

## A love of church

Wrede grew up the third child of four in Ludington, Mich., a small harbor town on Lake Michigan. He loved school and he loved church.

“It was two more reasons to be around people,” Wrede says. “That’s what made the big difference for me at church and school. I just loved being there.”

His father was a general laborer for one of Ludington’s biggest employers, Dow Chemical Co. But it was his mom, a registered nurse at the local hospital, and his paternal grandmother — “both very devout Christian women” — who made the biggest impact on his life.

His grandmother hoped he would become a pastor someday. But it would take Wrede many years to see his own path to pastoral ministry in clear view.

## The right time

After high school, Wrede received a bachelor’s degree in psychology from Concordia University, Ann Arbor, Mich. He worked several jobs — from a youth leader trainer for The Lutheran Church—Missouri Synod’s (LCMS) Oklahoma District to a school sign language interpreter — before he ended up for the first time as a Master of Divinity student at Concordia Seminary.

But after eight months, Wrede left the Seminary because the “time was not right. It was not in my heart,” he says.

Years later, Wrede was overseeing the Seminary’s Sign School when two professors sat him down for a talk.

“The conversation was as simple as, ‘Have you ever thought of coming back to the Seminary?’” Wrede remembers. “I said, ‘Yeah.’ One of them asked, ‘How about now?’ and I said, ‘Sure.’ It was the right time. I had matured personally and vocationally.”

After having been classmates at Concordia Ann Arbor and again during Wrede’s first stint at the Seminary, Schmitt and Wrede were both at the Seminary again. But this time Schmitt, his former classmate, was one of Wrede’s professors.

Schmitt said the transition was easy for the two friends because of Wrede’s humility. “Some people can be quite uptight about an elephant being in the room and they will do everything they can to avoid approaching it,” he says. “Bill will come into the room and say, ‘Oh, look at that elephant. Man I wish that wasn’t there.’ He has a way of naming what is really going on in situations with a gentle humor that allows people to converse and be at ease.”

In 2000, Wrede received his first call as a mission field developer for the deaf for the LCMS Atlantic District in New York City. He was to serve St. Mark Lutheran Church for the Deaf in Harlem and St. Matthew Lutheran Church of the Deaf in Queens. With his 1995 Chevy Corsica loaded with possessions, the small-town-Michigan-boy-turned-pastor admits he was giddy on the drive from St. Louis to New York City.

## ‘A lot of blessing’

On Sept. 11, 2001, Wrede made his way from Long Island to Manhattan shortly after hearing news of planes hitting the World Trade Center. He had only been out of the Seminary a year.

Wearing a clerical collar and khakis, he grabbed some anointing oil and headed west on the Long Island Expressway. He was initially turned away from the city like other civilians, but was allowed to ride



**Rev. Bill Wrede, director of ministerial recruitment and admissions, is often known as Father Ted, a name he picked up while working in New York City. He often can be seen talking with students around the campus such as fourth-year student Eric Hauan.**

in with an FBI agent after police saw he was a pastor. The two towers burned with acrid smoke in the distance.

Wrede provided pastoral care for 12 hours that day on the streets near Ground Zero. He comforted people who came looking for the lost or missing.

“They would just come up and fall into my arms and say, ‘My coworker, my friend ... was in the towers,’” he says. “I consoled them. I prayed with them. There was a lot of blessing that day.”

After the second tower collapsed, Wrede moved his ministry spot to the northwest corner of Ground Zero where rescue workers were being deployed. He was standing on the street, trying to decide what to do when the face of a firefighter appeared through the cloud of debris.

“He fell into my arms, sobbing,” Wrede says. “He said, ‘Father, there’s no one alive. Everywhere we looked, there are just dead people.’”

The firefighter standing before Wrede had just lost his partner, who was struck and killed by someone jumping from the falling building.

“I was the first person he saw after he made it out,” Wrede says. “We just prayed. I asked God to bless him. Then another firefighter came and then another one came. I’d anoint them with oil and bless them in the name of the Father, Son and Holy Spirit. I’d put my hands on their

head or their helmet or their shoulders and say, ‘May God’s holy angels watch over you as you serve Him today.’”

After that horrendous day, Wrede returned to Ground Zero a month later as a chaplain for the American Red Cross at an on-site respite center for recovery workers. He then served as a chaplain once or twice a week at the Ground Zero morgue until it closed in June 2002. Wrede’s job was to lead the medical examiner and the rescue workers in prayer each time a body was retrieved.

“Sometimes, just being there is such an important part of what we do,” Wrede says. “You don’t have to have flowery words. You don’t have to have big profound stuff. You just have to be there and be the presence of God at those times.”

### For the people

The name on Wrede’s office door at the Seminary reads “Father Ted.” He picked up the moniker during his New York City days, from friends at a pub he frequented who could never remember his real name or the fact that he was Lutheran not Catholic.

He accepted the call as a Seminary admissions officer in 2011. He was named director the following year and is now one of three full-time recruiters.

Just like in the months after 9/11, Wrede sees his No. 1 job as providing ministry to

those around him, wherever that may be. Many times, he says, pastors have no idea the impact they have on others.

“You can’t be everywhere, but you just pray to God that you’ll be in the places where things will happen,” says Wrede, a baritone whose vocal chords were damaged from the 9/11 debris. “It just shows the importance of our ministry, bringing God to the people, leading with the Gospel but also investing in people in ways that stretch you as a pastor. God gives you the tools to be able to do it.”

**“IF YOU’RE NOT AROUND THE PEOPLE, YOU’RE NOT GOING TO BE THERE FOR THE PEOPLE.”**

— REV. BILL WREDE

At the Seminary, Wrede spends time having coffee, lunch and conversations with prospective students, current students and former students. He encourages them on their journey to pastoral ministry and places a priority on building relationships.

“If you’re not around the people,” he says, “you’re not going to be there for the people.”

And so it was, throughout orientation week, Father Ted was around the students, “the people,” who were figuring out the path to pastoral ministry just as he had years before.

# 'It makes the commitment worthwhile'

## RESIDENT FIELD EDUCATION OFFERS HANDS-ON MINISTRY EXPERIENCE

"This is what I'm going to be seeing. This is it."

That's what Ryan Schnake has to say about the year he spent in Resident Field Education (RFE) and how it cemented his commitment to full-time pastoral ministry.

"It showed me the end goal of my commitment, helping bring people to the Gospel," said Schnake, who just completed his first year at Concordia Seminary, St. Louis. "It is a good feeling knowing you can make a difference. It makes the commitment worthwhile."

RFE, commonly referred to by students as fieldwork, is the time Seminary students spend learning outside the classroom through observing and participating in ministry.

Much of this time is spent at local churches but students also engage in ministry at institutions such as prisons, hospitals or mental health facilities.

They also may elect to participate in short-term mission trips or spend a summer or a quarter at a church in another area of the country while completing their course work. A one-year vicarage or internship also is a part of every pastor or deaconess student's Seminary experience.

All residential formation students participate in the fieldwork program, which demonstrates the Seminary's commitment to experiential learning, said Rev. Todd Jones, director of RFE.

"The Resident Field Education program provides students the opportunity to

Even though he's fairly new to the Seminary, Schnake has already experienced a wide variety of ministry environments. A mission trip to Guatemala was particularly eye-opening.

"I saw the most intense poverty I've ever seen in my life, being endured by the most faithful people," Schnake said.

"We feel like we deserve what we have because we're such 'good Christians.' Not the case. It made me want to be a missionary more."

Visits to a prison also surprised Schnake after he saw the Holy Spirit working in powerful ways in the lives of hardened career criminals.

"My initial reaction was, holy smokes, no way," he recalled.

Schnake became even more motivated to return to the prison. He witnessed men expressing interest in Baptism not long after being sentenced.

Schnake had to hold back his emotions at the juxtaposition of events in order to keep his composure with the imprisoned men.

Throughout his RFE, Schnake also attended and assisted at three churches over the course of the year. It was a typical first-year experience to diversify the student's understanding of what church life and operations can be like before the student becomes more deeply involved in a single church the following year.



**Master of Divinity student Ryan Schnake with Angela, a child he sponsors in Guatemala. He took a mission trip to Central America during his first year at Concordia Seminary in 2014-15. Photo: Ryan Schnake**

synthesize the cerebral content of the classroom to the practical realities of a community of faith," he said. "The experiences and conversations that occur in the parish are educational, in addition to sparking greater discussion in the classrooms on campus."



“RELATIONSHIPS  
REALLY DO  
MATTER. IT’S  
NOT JUST  
ABOUT YOU  
AND THE BIBLE.”

— ANDREW COOP

**Second-year student Andrew Coop, right, traveled to Los Angeles in summer 2015 as part of a mission trip with members and youth from Cross of Christ in Anthem, Ariz. Photo: Cross of Christ Church**

He rotated through a small rural congregation to a large suburban congregation and then to a moderate-sized congregation in a suburban area. Schnake found the rural congregation to be especially warm, welcoming and supportive of its leaders.

He felt he fit most naturally there. It was in this congregation that he had some of his first opportunities to lead liturgy and read Scripture during services.

The congregation encouraged him and Schnake said he became a more proficient speaker. He has since sought more opportunities to practice this skill set.

Another Seminary student, Andrew Coop, also rotated to these three congregations over the course of his first year. Coop, by contrast, found the moderate-sized suburban congregation to be the most natural fit for him. He said the pastors really cared that he and Schnake were there and wanted to get them involved. Coop

will be returning to this church for his second-year RFE.

Coop also spent time in a hospital and at multiple churches in other states. The hands-on hospital visits were completely new to him. He shadowed

a necessary part of ministry for most pastors. Coop’s visits to New York, Phoenix and Los Angeles broadened his understanding of church ministry since he hadn’t previously visited any churches outside the Midwest.



**Andrew Coop, left, hiked to the top of Black Mountain with Cross of Christ Church, Anthem, Ariz., members, Paula and Jim Pearson, during an impromptu trip in August 2015. Photo: Andrew Coop**

a chaplain for about two weeks, the chaplain shadowed him and Coop eventually made visits to patients and their loved ones on his own.

Coop said he appreciated the experience because he knows hospital visits are

“I got to be with people in their everyday lives,” said Coop. His most significant takeaway from RFE? Building relationships and seeing their relevance to ministry.

For both Coop and Schnake, more ministry practice through RFE lies ahead, and with it new challenges.

They look forward to continuing to apply what they learn in the classroom to the lives of real people. Both men said they have found a new kind of energy for ministry by getting to practice it along the way to ordination.

“Relationships really do matter;”

Coop said. “It’s not just about you and the Bible. It’s about you and the people you minister to and how you can bring them that Word. If they know you really care about them, the doorways are really open and a lot of ministry can happen there.”

# UPCOMING ON-CAMPUS EVENTS

**OCT. 21 & OCT. 28**

Lay Bible Institute

**NOV. 6**

Green & Gold Day

**NOV. 6**

“The First Rosa”  
documentary film

**NOV. 9-13**

Interim  
ministry  
workshop

**NOV. 13**

Fall quarter  
ends

**NOV. 30**

Winter  
quarter begins

**DEC. 5**

Thriving in Ministry seminar

**DEC. 13**

*Bach at  
the Sem*

**DEC. 18**

Christmas recess begins

# UPCOMING FACULTY SPEAKING ENGAGEMENTS

## OCTOBER 2015

### DR. JEFFREY KLOHA

Oct. 24

"Bible Translations: Reading Faithfully the Word of God"  
St. Paul's Lutheran Church  
Cullman, Ala.

### DR. JEFFREY KLOHA

Oct. 25

"Fully Convinced —  
Romans 4:13-24"  
Reformation Celebration  
St. Paul's Lutheran Church  
Cullman, Ala.

### DR. DALE A. MEYER

Oct. 25

Preacher  
Little Rock Circuit Reformation  
Celebration  
Little Rock, Ark.

### DR. DAVID R. SCHMITT

Oct. 25

"Ephesians Live: Oral and  
Visual Performance"  
Concordia Lutheran Church  
Kirkwood, Mo.

### DR. JEFFREY KLOHA

Oct. 26

"Text and Authority: The Origins  
and Reliability of the New Testament"  
Minnesota South District  
Fall Pastoral Conference  
Mankato, Minn.

### DR. CHARLES P. ARAND

Oct. 28

"A Christian Commitment to Creation  
Care" and "In Awesome Wonder:  
Finding Our Place in God's Creation"  
Concordia University  
Ann Arbor, Mich.

### DR. ANDREW H. BARTELT

Oct. 28

"Why It Still Matters to be Lutheran"  
St. Louis Clergy Forum  
St. Louis

### DR. ANDREW H. BARTELT

Oct. 31

"Christology of the Old Testament"  
Broken Arrow Circuit Reformation  
Celebration  
Broken Arrow, Okla.

## NOVEMBER 2015

### DR. DALE A. MEYER

Nov. 1

Preacher  
Redeemer Lutheran Church  
Austin, Texas

### DR. GLENN A. NIELSEN

Nov. 1

Preacher  
Our Savior Lutheran Church  
Washington, Ill.

### DR. CHARLES P. ARAND

Nov. 5

"A Christian Commitment to Creation  
Care" and "In Awesome Wonder:  
Finding Our Place in God's Creation"  
Concordia University Wisconsin  
Mequon, Wis.

### DR. CHARLES P. ARAND

Nov. 6-8

"In Awesome Wonder: Finding  
Our Place in God's Creation"  
La Mesa, Calif.

### DR. JOEL D. BIERMANN

"Making the Case for Character"

Nov. 7

Lexington, Ky.

Nov. 14

Belleville, Ill.

### DR. DALE A. MEYER

Nov. 8

Preacher  
Christ Lutheran Church  
Lincoln, Neb.

### DR. CHARLES P. ARAND

Nov. 13-15

"In Awesome Wonder: Finding  
Our Place in God's Creation"  
St. Paul Lutheran Church  
Amherst, Ohio

### DR. JEFFREY KLOHA

Nov. 19

"Global Seminary Initiative:  
A Look to the Future"  
LCMS Mission Summit  
Atlanta

### DR. DALE A. MEYER

Nov. 21-22

Preacher  
Holy Cross Lutheran Church  
Wichita, Kan.

## DECEMBER 2015

### DR. DALE A. MEYER

Dec. 6

Preacher  
St. John Lutheran Church  
Buckley, Ill.

### DR. MARK D. ROCKENBACH

Dec. 10

"Every Pastor Needs a Pastor"  
LCMS Rural & Small Town  
Mission webinar

### DR. DALE A. MEYER

Dec. 13

Preacher  
Bethlehem Lutheran Church  
Ferrin, Ill.



## 2015-2016 CONCERT SERIES

DEC. 13, 2015 | FEB. 7, 2016 | MAY 15, 2016

THE CHAPEL OF ST. TIMOTHY AND ST. TITUS  
3 P.M. AT CONCORDIA SEMINARY, ST. LOUIS

# Proclaiming the Gospel in a digital world

Concordia Seminary, St. Louis alumnus Rev. Matt Peeples ('09) was no digital communication or social media expert when he started The Point Church in Knoxville, Tenn., five years ago.

But today his Lutheran church is sharing the Gospel far beyond its walls through the use of social media and other digital tools.

The Point, which averages 225 worshippers each week, has a presence on Facebook, Twitter, Instagram and YouTube. The church also has its own mobile app and live streams its Sunday services.

Many of the social media platforms that are now ubiquitous in American society were just starting when Peeples attended the Seminary.

"The entire culture shifted in the four years I was in Seminary," Peeples said. "It was the biggest shift in communication since the printing press. Luckily, I was able to change a little bit with that."

Facebook became available to the general public in 2006, the same year Twitter was founded. As of January 2014, 74 percent of online adults used social networking sites, according to the Pew Research Center in Washington, D.C. In June 2015, Facebook had 1½ billion monthly active users, meaning 1 in every 7 people in the world used the platform to connect with family, friends and brands. While the iPhone wasn't released until 2007, today 9 out of every 10 U.S. adults have

a cellphone, and the majority of them own a smartphone.

That means for most American adults, access to social networking is usually within an arm's reach.

At The Point, which meets in a temporary location at the Regal Cinema at the West Town Mall, social media is as



**Rev. Matt Peeples ('09) uses social media and other digital tools to communicate with members and others at his church, The Point, in Knoxville, Tenn. Photo: The Point**

much a part of the church as a Sunday morning bulletin.

"We invested more in our digital side, because we were portable," Peeples said.

He is grateful that while he was in church planter training and starting The Point, his wife, Liza, was working with professional Facebook pages. She created the church's Facebook page and helped The Point establish an online community.

"All of a sudden, [Facebook] wasn't just a place for us to share what we were doing," he said. "This started to become a platform for interacting with people, and a platform where those interactions started leading to Baptisms.

"It was exciting."

The church now shares photos, videos, events and inspiring messages across its social media channels.

One recent Twitter message read: "You have incredible purpose and God has a plan for you. For YOU. How's that for beating a bad case of the Mondays?"

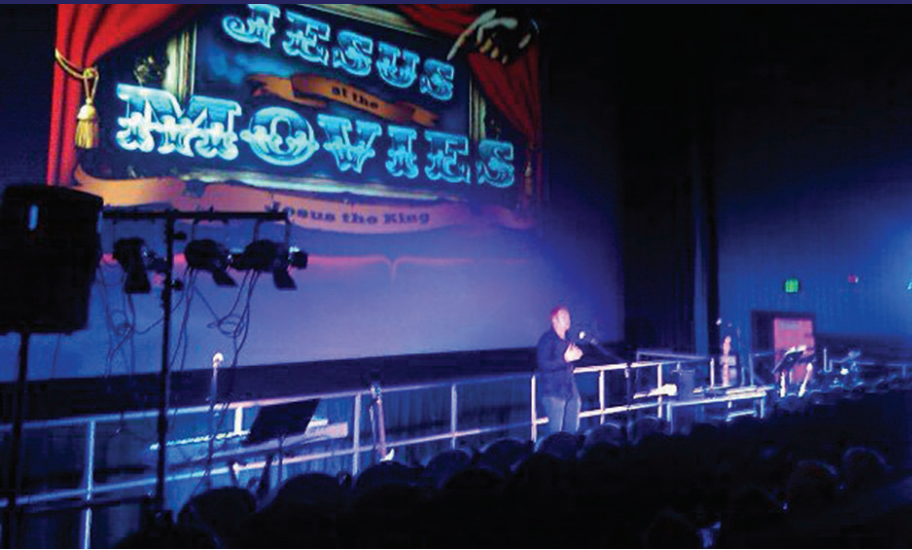
On The Point's five-year anniversary in August, the church posted photos from a birthday service and celebration with the message: "Happy Birthday to The Point! We love our Point fam, the Regal, and the Knoxville community - cheers to 5 more impactful, Spirit-filled years!"

One man replied: "Great day as usual at The Point! 5 years goes fast when [you're] doing good things!"

Since it began, The Point has experimented with digital and mobile tools.

Each Sunday the church invites attendees to text questions to church leaders during services. The open invitation for anonymous and honest questions has become a vital part of the church's culture.

The Point recently began streaming its services, allowing people who are unable to attend in person to hear the weekly message from their computers or mobile devices.



**“THE ONLY WAY SOCIAL MEDIA ACCOUNTS ARE GOING TO YIELD ANYTHING IS IF YOU USE THEM TO INTERACT WITH PEOPLE.”**

— REV. MATT PEEPLES

*The Point Church meets in a movie theater in Knoxville, Tenn. The church invites attendees to text questions to church leaders.*  
Photo: The Point

Anywhere from 50 to 100 people tune in to worship via the live stream weekly. Peeples said he heard of a church in China gathering around The Point’s messages and of a man who could not sleep but who was able to “have church” and find peace at 4 in the morning.

“The Good News of Jesus is so awesome that we wanted to give people as many opportunities as possible to connect to it,” said Casey Kegley, the church’s vicar and a Concordia Seminary student. Peeples said that being available as a pastor and a church on digital platforms creates a host of opportunities. People are able to experience The Point — messages, conversations, people, events — in a nonthreatening way.

**“THE GOOD NEWS OF JESUS IS SO AWESOME THAT WE WANTED TO GIVE PEOPLE AS MANY OPPORTUNITIES AS POSSIBLE TO CONNECT TO IT.”**

— VICAR CASEY KEGLEY

Social media also gives The Point another opportunity to respond when people reach out. One example: Peeples sends a personal message whenever

somebody new interacts with The Point through their social networks.

“When we follow up with people who have checked in with us for the first time, we usually get responses that include questions and deeper curiosity about what goes on at The Point,” Kegley said.

In-person interactions often follow, he said, and those interactions tend to be deeper because of the prior connection through social media.

Peeples’ own experience and the advice of his mentors have taught him to keep the goal of personal relationships in focus when using digital tools.

“The only way social media accounts are going to yield anything is if you use them to interact with people,” he said.

“Realize that these platforms will be helpful, but you really want to let people know how they can meet you in person.

“If you’re going to be high-tech, make sure you’re also high-touch.”

When it comes to digital platforms, Peeples said church leaders should feel free to take the crawl-walk-run

approach. He said they should not expect to use all platforms perfectly from day one, but should simply begin and learn as they go.

One method that has worked well for The Point is involving members who are personally active on social media to help the church develop content. This approach spreads the work around and keeps each person’s time commitment to a minimum.

By creating a team of people to help, Peeples finds himself free to interact with The Point’s social media just a few times a week or at specific times when something needs his attention.

Doing ministry in the modern digital age continues to be a learning experience for Peeples and The Point.

Peeples said he feels empowered by the ministry foundation he gained at Concordia Seminary.

“I truly believe Lutheran theology is the best theology for reaching the lost,” he said.

Peeples said he loves sharing the Lutheran perspective of grace, the commitment to answering questions about God the way God Himself answers those questions and the freedom to do outreach in all kinds of places — the digital world included.



# CONCORDIA SEMINARY

801 SEMINARY PLACE, ST. LOUIS, MO 63105

## ADMISSIONS EVENTS AT CONCORDIA SEMINARY

Concordia Seminary, St. Louis provides a variety of on-campus visitation opportunities each year. These events give participants valuable information about formation for pastoral and diaconal ministry. There is something for everyone — including events for prospective students who are in high school, college or who are considering ministry as a second career.

*for ... High School Men*  
**TASTE OF THE SEM**

**Get a sense of the Seminary!** Spend a weekend on campus diving into Lutheran theology, prayer and worship. You'll talk with current students and professors, and enjoy kickball the Concordia Seminary way.

**Date:** Jan. 16-18, 2016  
**Fee:** None  
**Register online:** [www.csl.edu/taste](http://www.csl.edu/taste)

*for ... High School Men and Women*  
**VOCATIO**

**Explore God's calling and direction!** This weeklong retreat includes Bible study, worship, discussion about vocation, a servant event and some St. Louis fun. A Concordia University System college fair is included.

**Date:** June 25-30, 2016  
**Fee:** \$150 (travel assistance available)  
**Register online:** [www.csl.edu/vocatio](http://www.csl.edu/vocatio)

*for ... Families*  
**NEXT STEPS**

**What about my family?** Are you working to discern God's direction for your life and perhaps ministry? Do you wonder about the impact on your family? Bring your family and spend two days on campus connecting with current students and their families to learn about transitioning to life at the Seminary from those who have already taken this step.

**Date:** July 8-9, 2016  
**Fee:** None  
**Register online:** [www.csl.edu/nextsteps](http://www.csl.edu/nextsteps)

*for ... College Students/Second-Career Men and Women*  
**GREEN & GOLD DAYS**

**Check us out!** Spend a day on campus and see what the Seminary has to offer. You will meet current students and professors, attend classes and chapel, and end the day with dinner and discussion.

**Dates:** Nov. 6, 2015 | Jan. 8, 2016  
April 8, 2016 | Nov. 4, 2016  
**Fee:** None  
**Register online:** [www.csl.edu/greengold](http://www.csl.edu/greengold)

*for ... College Students/Second-Career Men and Women*  
**CONTEMPLATE**

**Learn more about the student experience.** This three-day visit offers an in-depth view of the preparation that leads to service as a pastor or deaconess. You will tour the campus, meet faculty and visit classes — all aimed at providing a preview of the Seminary's world-class ministerial formation experience.

**Dates:** March 10-12, 2016 | Oct. 13-15, 2016  
**Fee:** None  
**Register online:** [www.csl.edu/contemplate](http://www.csl.edu/contemplate)

*for ... College Students/Second-Career Men and Women*  
**SHEPHERDS OF GOD'S FLOCK**

**The decision-making process:** You are considering the possibility of "service as a shepherd" but have questions. That's right and good. At this one-day event you will explore ministry through Bible study, hear panel presentations from pastors and students, and talk with others who are asking the same questions.

**Date:** Jan. 7, 2016  
**Fee:** None  
**Register online:** [www.csl.edu/shepherds](http://www.csl.edu/shepherds)