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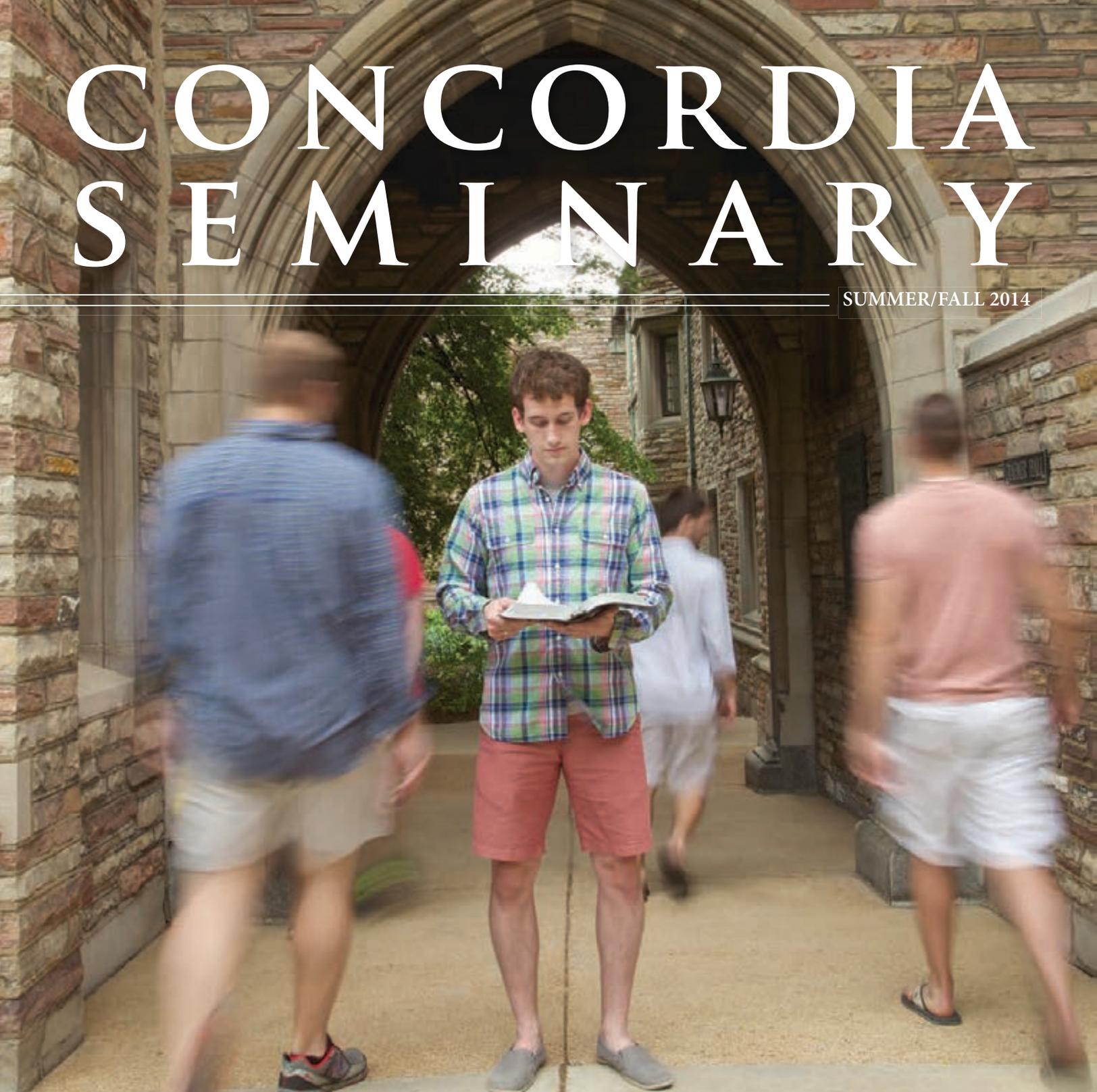
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# CONCORDIA SEMINARY

SUMMER/FALL 2014

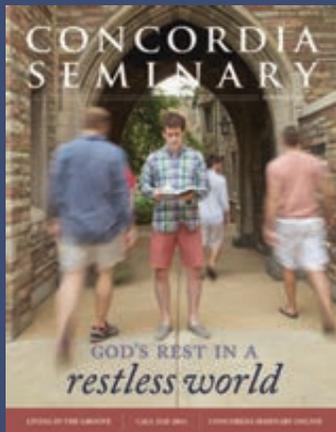


GOD'S REST IN A  
*restless world*

LIVING IN THE GROOVE

CALL DAY 2014

CONCORDIA SEMINARY ONLINE



Cover Photograph  
Bailey Mohr  
Beautiful Mess Photography

Executive Editor  
Jeffrey Kloha

Publisher  
Paul Gray

Managing Editor / Art Director  
Jayna Rollings

Designer / Illustrator  
Julie Cronin

Assistant Editor  
Tiffany Leong

Contributing Writers  
Tiffany Leong & Becky Page

Contributing Designer  
Michelle Meier

Photographers  
Julie Cronin, Nikolai Gibbons,  
Tiffany Leong, Nancy Olson,  
Harold Rau & Jayna Rollings

# CONCORDIA SEMINARY

THE MAGAZINE OF CONCORDIA SEMINARY, ST. LOUIS

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No matter how busy life gets, everyone needs to take time to rest; even God rested! Learn more about how rest can refresh and restore your spiritual life.
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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



Jesus said to His disciples, “‘Come away by yourselves to a desolate place and rest a while.’ For many were coming and going, and they had no leisure even to eat” (Mark 6:31). How true that is for us disciples today! In fact, we’re busier than the first disciples because our smartphones, our tablets and laptops and what-have-you keep us constantly connected. Our addiction to communication technologies makes everything ASAP and can rob us of the eternal dimension that comes from sitting in silence with our own thoughts and with God.

Pastors and seminarians, too, need to pull away and spend quiet time with Jesus. It’s easy to confuse the wonderful work of ministry with personal devotion but the two are different. One is work; the other is grace. In Bible times the day began at sundown. To give that spiritual significance, the day begins in the evening with rest and sleep (grace) and then comes morning when we arise and go to work (good works follow grace; see Eph. 2:8-10). Pastors and people all need the courage to leave some things undone so that we might enter quiet time with God, be reminded of the superiority of grace over works, and prepare for the day when we will lay down our work, church work included. Unlike the instantaneous demands of modern technologies, quiet time blesses us with an eternal orientation, for through quiet time we prepare for judgment and our entrance into eternity.

Karl Buechsel was a 19th century pastor and church superintendent in Germany. He tells why pastors need to retreat with Jesus.

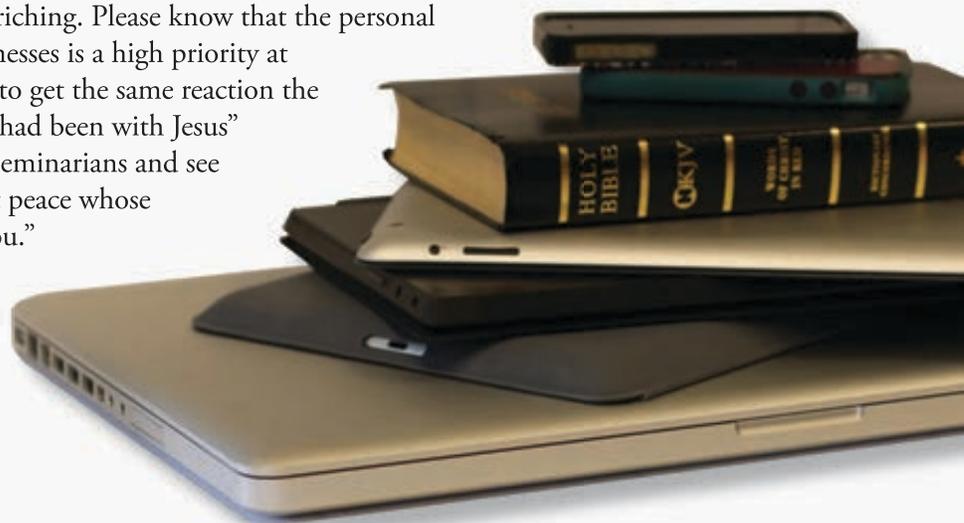
*Outwardly, the parsonage is a house like others, but whenever the devil goes about the village, seeking his prey, and planning where best he can spread his net, he goes about the parsonage thrice, and looks into every window. And most of all he rejoices if the door of that house be open to him and he cannot only make his way in accidentally, but rule there, and even hold his ground in the study, without being annoyed by prayer and the reading of the Scriptures. Watching and praying are the only bolts this thief fears. A parsonage is either a house of prayer or a very den of iniquity. There is no peace, indeed, for any of the ungodly, but a minister who lives without prayer and struggle is the poorest and most miserable man in the whole village.*

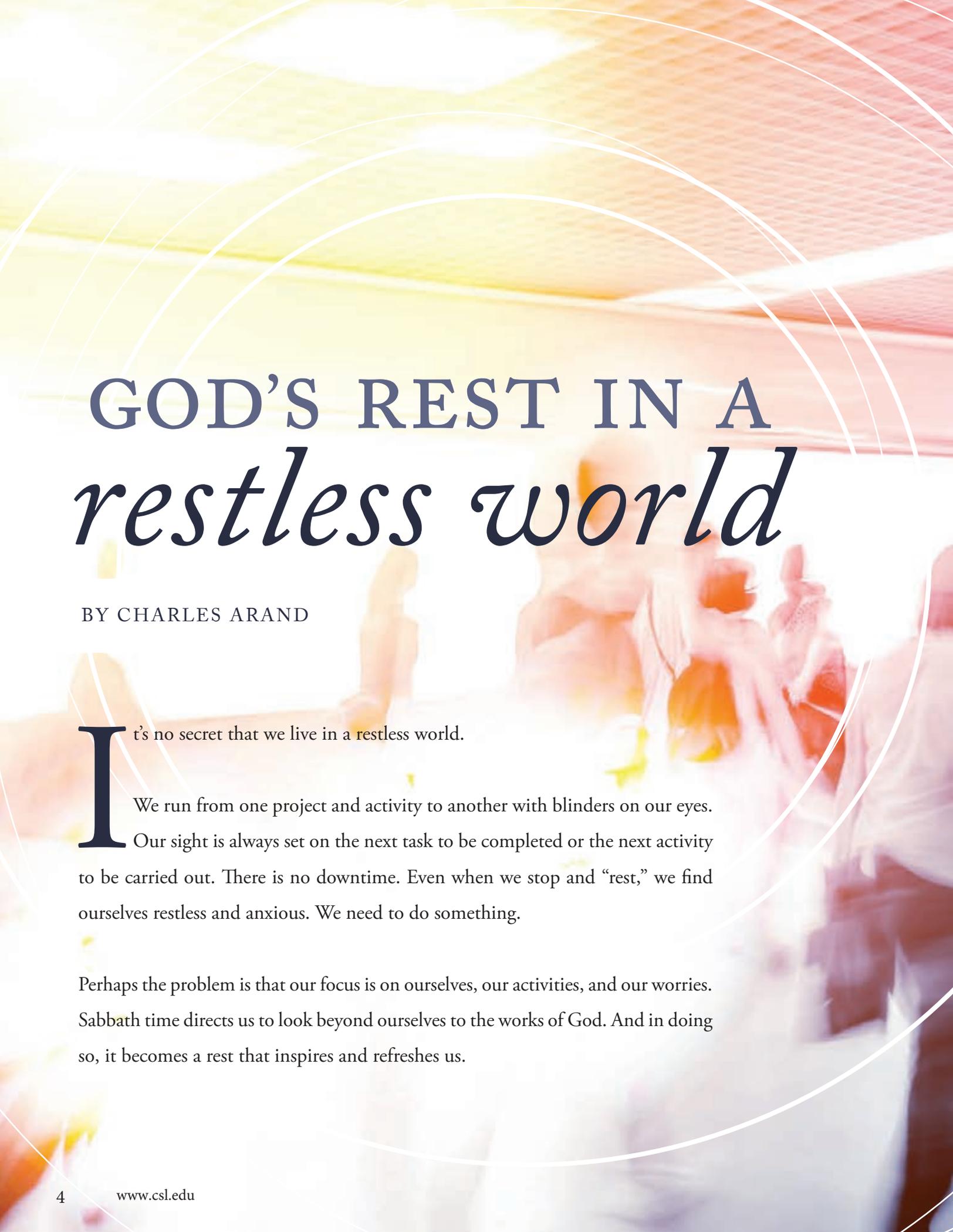
(“My Ministerial Experiences,” in *For All the Saints*, II, 338ff.)

Besides normal Seminary updates, this issue features articles on Sabbath and vocation.

I pray that you find these pages personally enriching. Please know that the personal spiritual life of your future pastors and deaconesses is a high priority at Concordia Seminary. We want our graduates to get the same reaction the first disciples got: “They recognized that they had been with Jesus” (Acts 4:13). May we look to our pastors and seminarians and see Isaiah 26:3 fulfilled: “You keep him in perfect peace whose mind is stayed on you, because he trusts in You.”

*Dale A. Meyer*  
Dale A. Meyer





# GOD'S REST IN A *restless world*

BY CHARLES ARAND

**I**t's no secret that we live in a restless world.

We run from one project and activity to another with blinders on our eyes. Our sight is always set on the next task to be completed or the next activity to be carried out. There is no downtime. Even when we stop and “rest,” we find ourselves restless and anxious. We need to do something.

Perhaps the problem is that our focus is on ourselves, our activities, and our worries. Sabbath time directs us to look beyond ourselves to the works of God. And in doing so, it becomes a rest that inspires and refreshes us.



## WHY WOULD GOD NEED TO REST? AFTER ALL, HE'S GOD!

The book of Genesis tells us that God rested on the seventh day. Genesis 1 opens by noting that God created the heavens and the earth (this is a way of saying “everything”). For six days God took an earth that He created “formless and empty” and proceeded to shape it and fill it. The chapter then concludes that God had created heaven and earth and all of its host, namely, all the creatures that inhabit it.

Having completed His work, God now sets time aside for rest. But what does it mean that God rested? What characterizes God’s rest? Surely this does not mean that God was worn-out and weary from doing all the heavy work of creating. After all, He’s God. God doesn’t get tired. Creatures get tired. What makes this even more interesting is a further comment about God’s rest found in Exodus 31:17. There we read, “in six days the LORD made heaven and earth.” But it then adds, “and so on the seventh day He rested and was *refreshed*.” God was “refreshed” from His rest? What might that mean?

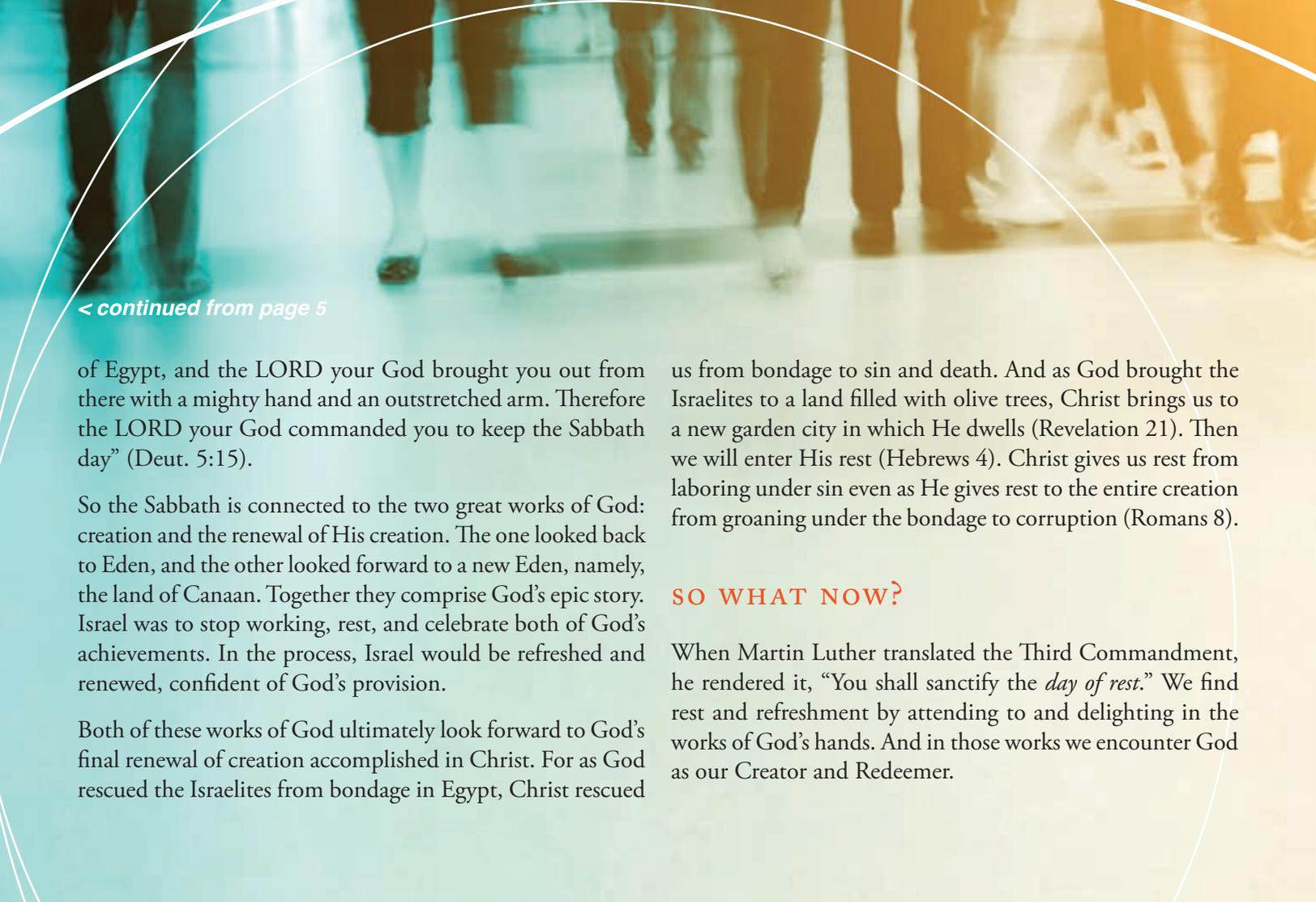
Let’s go back to Genesis 2 for a moment. God created for six days. And six times God declared His work to be “good” (and the final time He declared it to be “very good”). “Good” here includes beauty, goodness, and harmony. Everything was just as God intended it to be. Everything was working just as God intended it to function. And so when God announces it to be “good” or “very good,” He expresses His appreciation for it! He delights in it! And in this way He is “refreshed” or “inspired” by His work.

## GOD INVITES US TO SHARE IN HIS REFRESHING REST

Now, Genesis 2 speaks about God resting on the seventh day, but it does not yet say anything about God’s other creatures resting on the seventh day. We find that in the Third Commandment: “Remember the Sabbath day, to keep it holy.” Interestingly, two different reasons are given for that commandment that hint at its purpose. Exodus 20 grounds the Sabbath command in God’s creation work and subsequent rest. “For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy” (Ex. 20:11).

Deuteronomy 5 grounds the Sabbath command in God’s work of redemption. “You shall remember that you were a slave in the land

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of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm. Therefore the LORD your God commanded you to keep the Sabbath day” (Deut. 5:15).

So the Sabbath is connected to the two great works of God: creation and the renewal of His creation. The one looked back to Eden, and the other looked forward to a new Eden, namely, the land of Canaan. Together they comprise God’s epic story. Israel was to stop working, rest, and celebrate both of God’s achievements. In the process, Israel would be refreshed and renewed, confident of God’s provision.

Both of these works of God ultimately look forward to God’s final renewal of creation accomplished in Christ. For as God rescued the Israelites from bondage in Egypt, Christ rescued

us from bondage to sin and death. And as God brought the Israelites to a land filled with olive trees, Christ brings us to a new garden city in which He dwells (Revelation 21). Then we will enter His rest (Hebrews 4). Christ gives us rest from laboring under sin even as He gives rest to the entire creation from groaning under the bondage to corruption (Romans 8).

## SO WHAT NOW?

When Martin Luther translated the Third Commandment, he rendered it, “You shall sanctify the *day of rest*.” We find rest and refreshment by attending to and delighting in the works of God’s hands. And in those works we encounter God as our Creator and Redeemer.

## JESUS, THE RESTORER OF REST

BY THOMAS EGGER

Most of us resonate with descriptions of life as frantic, frenzied, and feverish. We are ground down by the Daily Grind. We pant for breath in the Rat Race. Many become wiped out, fed up, worn down, snowed under, and overwhelmed. Into such weary ears, the Bible speaks a refreshing word: “The promise of entering God’s rest still stands!” (Heb. 4:1). God’s ultimate plan for His children involves rest! And His provision of genuine rest for all of creation is found in Jesus Christ.

Before the fall into sin, the garden vocation of Adam and Eve did not leave them hurried and harried. But man’s rebellion changed everything. After the fall, God cursed the earth

because of human sin. Exiled from the garden, humanity’s self-provision became agonizingly toilsome. They labored under the curse, by the sweat of their brow, until their bodies became so worn down that they eventually ceased altogether, returning to the dust of death, a rest without renewal or refreshment.

Humankind longed for true rest and relief, and some continued to believe that the promised seed of the woman (Gen. 3:15) would bring them this rest. For example, the name “Noah” literally means “rest” — chosen by his father in the hope that perhaps this child would be the promised Rest-bringer: “Out of the ground that the Lord has cursed this one shall bring us relief from our work and from the painful toil of our hands” (Gen. 5:29). But although God did indeed have special plans for Noah, the true restorer of

rest for the beleaguered creation would come many centuries later.

All the promises of God find their “Yes” and “Amen” in Jesus Christ (2 Cor. 1:20)—and this includes the promise of rest. When the Lord Jesus walked on the earth, He was moved to compassion for the crowds who followed Him; they were like weary and flopped-down sheep (Matt. 9:36). Jesus could feel their exhaustion in His own limbs (Heb. 4:15; John 4:6). Lovingly, He invited, “Come to Me, all who labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy, and My burden is light” (Matt. 11:28-30).

In order to bring rest and relief to others, Jesus busied himself! He was constantly

So we attend to the works of God's hands in creation. In his Genesis lectures, Luther develops the theme of the earth as a house that God prepared for us and all other creatures. And what a house it is! It is an awe-inspiring and life-supporting home. The creation of earth and with it the entire cosmos is an achievement the likes of which has never been accomplished by anyone else. And we find it to be a refreshing house when we slow down, stop, take notice, pay attention to, and attend to the works of God's hands (both through nature and through human culture). This is our home. And we still encounter God at work maintaining this home for us and His other creatures down to this day.

But at the same time, we especially attend to God's work of renewal in Christ. We do this by attending to the word of the Gospel. For here we encounter God in the word of the Gospel

as our Lord and Redeemer. And thus, we find him at work among us in a special way, namely reclaiming us together with His creation for Himself. This was Luther's point in his explanation of the Third Commandment in the Small Catechism about cherishing the Word of God. This was also his point in the Large Catechism about the Word of God as the true holy thing that makes space, and time, and us "holy."

Attending to the works of God in both creation and its renewal draws us out of ourselves and our self-absorption to see the bigger picture of what God is up to. Together these works anticipate the eternal rest in the garden city of Revelation 21. In the meantime, take time to be attentive to God's works of creation and redemption. Set aside time to appreciate these awe-inspiring and life-nourishing works, to let the day of rest become a refreshing rest for you.

forgiving, healing, and rescuing, even on the Sabbath, the day of rest. The Pharisees condemned Him for this, but Jesus answered them, "My Father is working until now, and I am working" (John 5:17).

Finally, at Calvary, Jesus brought His grueling work to its completion. Hanging on the Cross, He declared, "It is finished" (John 19:30). With His work completed on that Friday afternoon, Jesus finally took His rest, spending the Sabbath in His grave. The next morning, Christ rose again, breathing the sweet, restful air of the resurrection life.

Already now, Jesus invites us to taste God's gift of rest. As Dr. Arand highlights in the previous article, we find much-needed refreshment both in His work of creation and in His work of redemption. There is no need to "rise up early and go late to rest, eating

the bread of anxious toil" (Ps. 127:2). Our heavenly Father knows our needs, and He will provide. Just consider the birds, lilies, and countless wonders of God's creation, Jesus reminds us (Matt. 6:25-34).

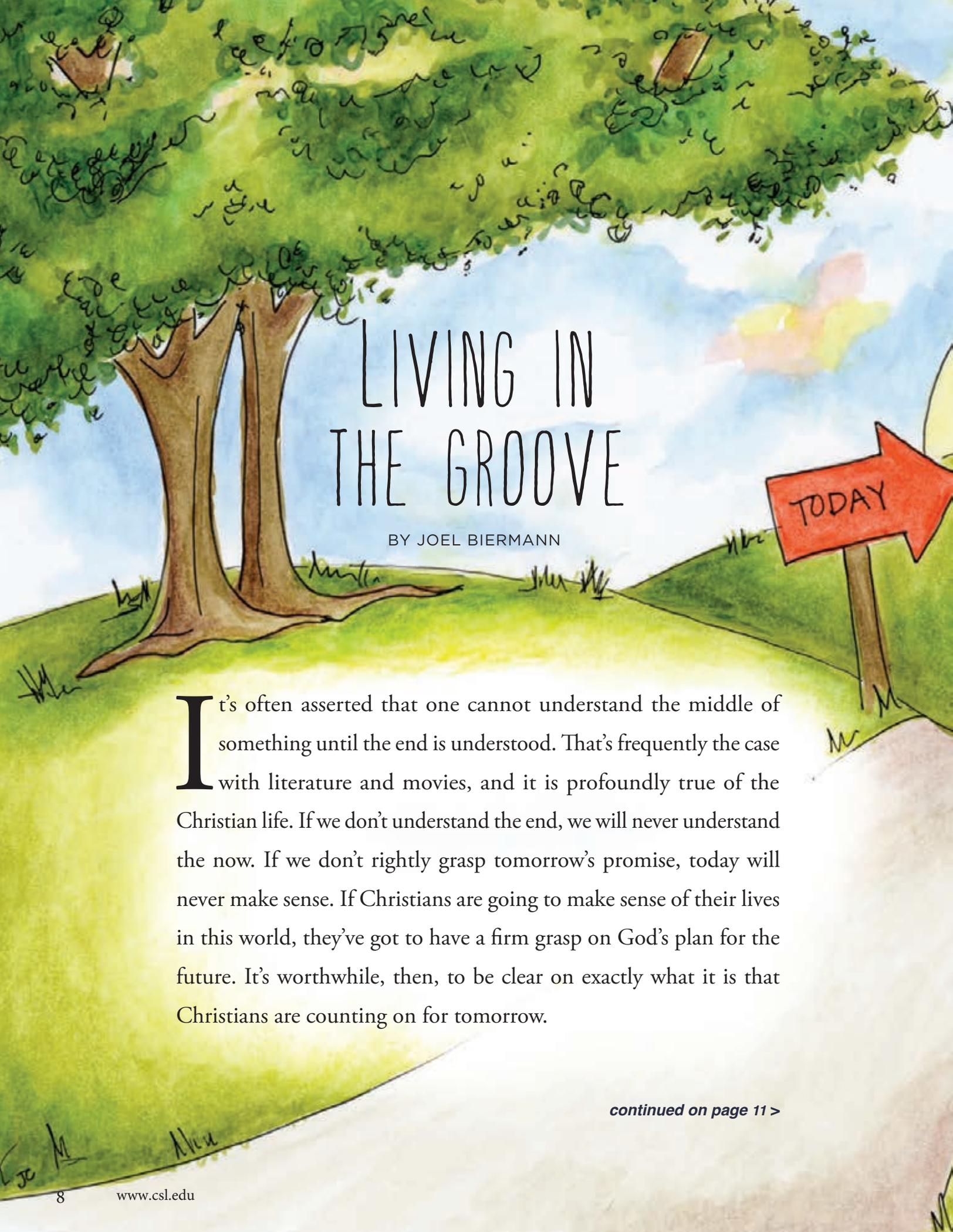
Christ also grants us rest from efforts to earn God's favor and salvation. For "whoever has entered God's rest has also rested from his works as God did from his" (Heb. 4:10). We are righteous before God through faith in Christ's work, not by our own works. As St. Paul puts it,

***"To the one who does not work, but trusts him who justifies the ungodly, His faith is counted as righteousness."***

(Rom. 4:6)

Indeed, in Jesus we find "rest for our souls" (Matt. 11:29).

Still, it remains true that such God-given rest in this life comes like a nap in the trenches of a battlefield, a respite in the face of the continuing weariness and anxiety of our sin-cursed world. The full restoration of lasting rest awaits Jesus' second coming. When He appears, there will be no more curse upon the creation and upon human toil (Rev. 22:3). Jesus will restore the blessed rest of paradise. In the resurrection life of Christ's Kingdom, God will have work for us to do—we will serve God "day and night" (Rev. 7:15). But as in Eden, this will once again be a labor free from all anxiety, weariness, and frustration. While unbelievers will "have no rest, day or night...forever and ever" (Rev. 14:11), those who bear Christ's name will finally experience the true rest restored by Jesus Christ, day and night, forever and ever!



# LIVING IN THE GROOVE

BY JOEL BIERMANN

**I**t's often asserted that one cannot understand the middle of something until the end is understood. That's frequently the case with literature and movies, and it is profoundly true of the Christian life. If we don't understand the end, we will never understand the now. If we don't rightly grasp tomorrow's promise, today will never make sense. If Christians are going to make sense of their lives in this world, they've got to have a firm grasp on God's plan for the future. It's worthwhile, then, to be clear on exactly what it is that Christians are counting on for tomorrow.

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# WHAT DO I DO WITH FREQUENT FLYER MILES?

BY ROBERT KOLB

Some 30 years ago, after a Bible class in which we discussed ethics in the workplace, John came to me with a question. “What should a person do with these frequent flyer miles that we earn when traveling on company business, Pastor?” On the basis of my working class background I responded immediately, “Well, John, I think that is an area where we simply accept the decision of our employer. If the firm wants to give us those miles as a little bonus, no problem with accepting them.” John answered, “No, Pastor, you do not understand. I have to make the decision for the policy of the firm this week.” I had momentarily forgotten that John was a vice president, who had other responsibilities than I had or than my parents had.

Today, Christians live in a complex economic world and spend a large percentage of their waking time in the workplace. We are faced continually with a range of problems that even a few years ago would have seemed unintelligible. God has placed us in situations in life, not only in home, or in society or our congregations, but also in the workplace, where proper exercise of our responsibilities makes critical differences in the lives of people whom we know and of neighbors whom we will never see, whom we will never be able to call by name.

John was going to exercise responsibilities that week for his bosses, for employees under him in the firm’s structure, for customers, stockholders, and, less directly, the public, the larger community in which his firm was a part of daily life. God had placed him in the warp and woof of a global economy. He would never know, or know about, most of those who were affected by his decision – and indeed, in this case most were not seriously affected by that decision. That did not diminish the seriousness with which, he believed, he was called by the Lord at home, in society, in our congregation, and in his workplace.

John recognized that his decision was to be made not for his own self-fulfillment or self-satisfaction, nor his

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## WHAT DO I DO WITH FREQUENT FLYER MILES?

own profit or gain, but rather for the good of those in whose service Christ had placed him. He had heard that there is no “Christian way” to manage. He was also convinced that there is a way to be a manager or worker in the manner or style of life in which God has designed and exhibited in the life of Jesus.

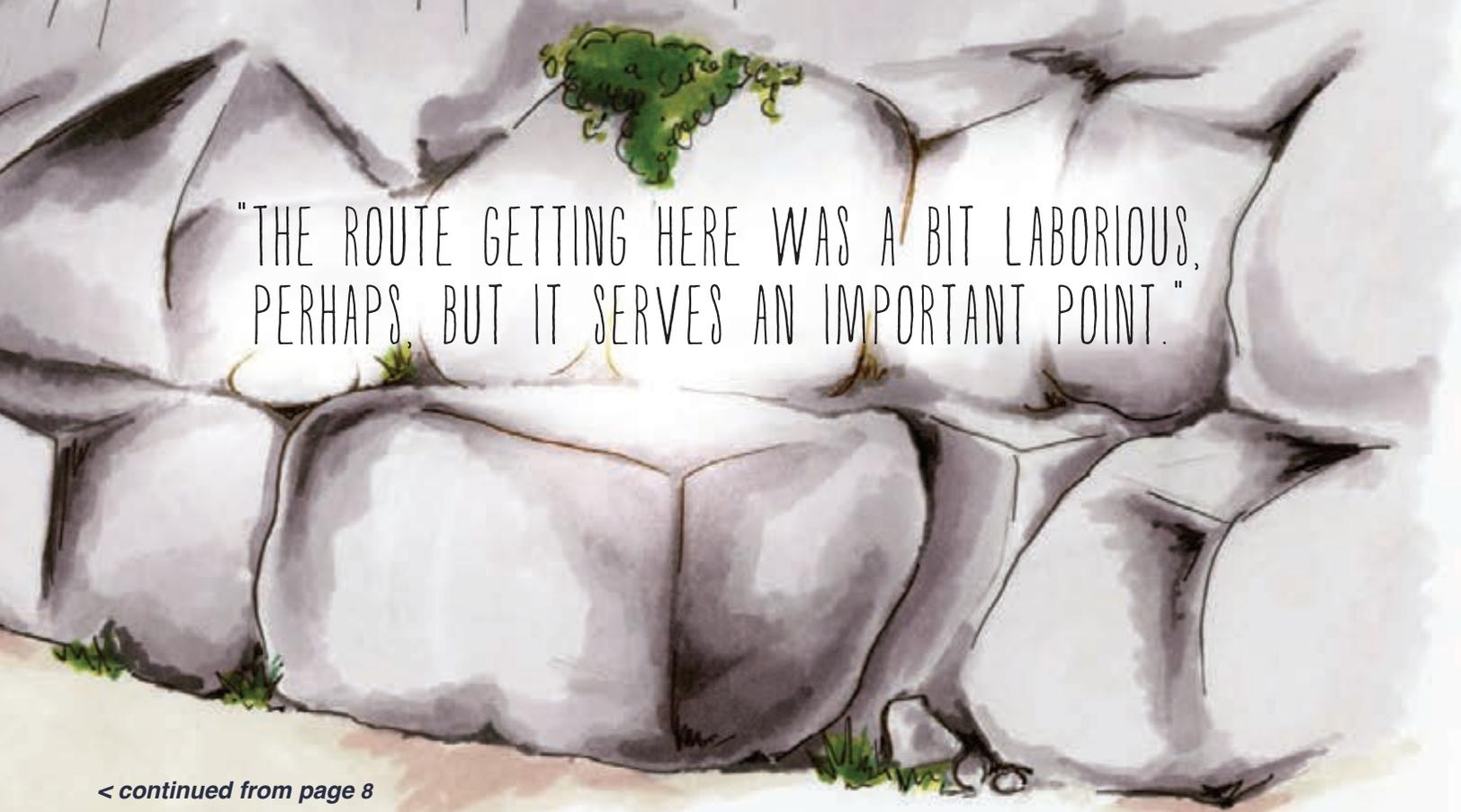
Martin Luther did not know what a modern, globalized system of democratic capitalism would be like. He was, however, quite familiar with the rising system of banking and trade that had his entrepreneurial father with his small smelting business in its grip. He observed and experienced the ways in which his fellow citizens in Wittenberg and Saxony were tempted to follow the devil’s rules instead of the Lord’s when exercising their God-assigned roles in the economic life of their towns or territories. Reading his *On Trade and Usury* (1524, Luther’s Works 45: 245-310) or his exposition of the Seventh Commandment in his Large Catechism gives us a glimpse into his thinking on this sphere of life that is still valuable, despite the many changes in circumstance and the contrasts between economic institutions and systems then and now. In the Large Catechism he warned against practicing “in everyday business the fraud [that] prevails in full power and force.” Luther elaborated:

One person openly cheats another with defective merchandise, false weights and measures...and takes advantage of the other by deception and sharp practices and crafty dealings. Or again, one swindles another in a trade and deliberately fleeces, skins, and torments him. (Large Catechism, para. 27, in *The Book of Concord* [Minneapolis 2000], 417).

How can Christians treat others the way they would prefer to be treated, as Jesus commanded (Matt. 7:12), in a world governed by “the bottom line” of the firm to which they’re called to be responsible, in a world in which civic leaders regard greed as a virtue because it supports the prosperity of the nation? Believers cannot simply flee from all responsibilities in the economic situations in which God has placed them. However, they shouldn’t simply conform to this world’s standards either. That is bringing God’s judgment upon the nation in which they are called to exercise responsible citizenship as a divine calling. The higher in the structure of an organization in

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"THE ROUTE GETTING HERE WAS A BIT LABORIOUS, PERHAPS, BUT IT SERVES AN IMPORTANT POINT."

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We all know that Jesus Christ lived, died, and rose again so that we might be forgiven, justified before the Father, and made heirs of eternal life. Through Word and sacrament, God's great work of salvation accomplished in Christ is delivered to us as a free gift of divine grace. We do nothing; we only receive God's gift. Thus, we have today the certain assurance that death is not the end; we will live with our Lord forever. We know and treasure these great truths — and rightly so. They are essential to our Christian faith. But they are not the sum of our Christian faith. Indeed, when the essence of Christianity is confined to questions about eternal destiny, the inevitable and legitimate question is bound to be, "All right, that's good news, indeed... but now what?" If Christianity is only an answer to what happens after this life, then it can't mean much more for the present than, "you don't have to fear death." Again, true and comforting as that is, it hardly captures the whole of God's plan of salvation. The remarkable truth at the core of Christian confession is that God was not satisfied to snatch a few fortunate souls from a crumbling and dying world. No, the point of salvation is the reclamation and restoration of the world — all of it. This material world matters to God.

The wide scope of God's work of salvation dramatically impacts our hope, of course, leading us to focus on the resurrection of the body and the rebirth of the new creation as our promised future. But it also transforms the way that

we think about our lives while we await that day. Your life, today, is not a mere prelude to the "real life" to come. Your years spent in the present age are not a meaningless marking of time while you anticipate the consummation. No, this world with all its relationships and responsibilities and activities matters to God. What you do matters to God. In the Large Catechism, Luther reminds us that the point of Christ's redeeming work is that we might be restored to God's original plan for His creation — and that plan includes the present (LC, II, 2, 69). God redeemed you so that you would be everything you were created to be. What you are, of course, is a human who lives life in a complex of relationships, responsibilities, and activities that all matter to God. The stuff of this life is not scaffolding or a façade or pretense, but is the target and the object of God's love and care; it is the domain of vocation.

The route getting here was a bit laborious, perhaps, but it serves an important point. The teaching of vocation does not exist in isolation or independence from the most foundational and significant truths of our confession. It is integrally bound up with the whole of our Christian theology. God redeemed us so that we might do what He created us to do. In other words, He redeemed us to do our vocations. At the end, when all is accomplished, we will be doing what God originally created us to do: watching over the rest of creation and serving one another. Again, in other words, we'll be doing our vocations.

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## WHAT DO I DO WITH FREQUENT FLYER MILES?

which believers find themselves, the more voice they have in bringing a sense of God's created order to their neighbors.

John wanted to be faithful; he understood that God had given him responsibilities as the vice president of a major firm. He understood that the Seventh Commandment, as well as God's calling, gave him those responsibilities, for the economic welfare of a range of neighbors. He was wrestling in part with the question, "Who are my neighbors?" and with the obligation to be fair and practice justice as the Old Testament prophets demanded of Israel (e.g., Amos 2:6-8). Unsure of how to unwind the complications of such questions in our modern world, John needed people like me—although with my command of economics I was of only a specific kind of limited help as moral observer—and he needed other Christians in his own work environment. Above all, for his own peace of mind and heart he needed to remember that his being a child of God was a gift, not something he had earned or could preserve himself. Being God's child imposed upon him moral obligations, but his heavenly Father had promised to recall him to his identity as God's child.

John's Lutheran understanding of Christian freedom did not leave him free to do anything he wanted to do, but instead left him free to do the God-pleasing work of truly loving neighbors who would be affected by his decision. In this case, at his level in management, he had some power to decide (more power than I had as a summer worker, when I was swept into the experiment of how much flour could be added to the frankfurters at the packinghouse where I worked, in an attempt to lower the price without turning away customers). But at all levels of engagement in the modern economic systems, Christians face challenges that may cause them suffering, including the suffering of losing employment. We must obey God rather than employers when employers, systems, firms, or economic structures demand our cooperation with evil and injustice (Acts 5:29). Belonging to Christ and our confidence in His promise alone make it possible to live uprightly in the world into which He has called us. Living in this Christ-like manner is, of course, the only way to live in true peace and joy.





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The Christian doctrine of vocation is about so much more than choosing a career, or working with a happy spirit and a good attitude. It includes career, of course, but in truth, career issues are not at the top of the vocation list. We are each given multiple vocations that, above all, grow out of our relationships. Husband, father, son, friend, co-worker, and church member: all of these aspects of one man's life bring with them responsibilities and opportunities for service. Each of them constitutes a vocation every bit as important, if not profoundly more important, than the vocation of a work-for-pay career. On a recent weekend, I spent part of a day entertaining and feeding my one-year-old grandson; later, I served as a caulker's assistant (my wife was the caulker), vacuumed the car my wife drives, graded a few papers, led a Bible class, and had a phone conversation with my dad. Every bit of it was grounded in one of my vocations. What you might do as a self-giving wife and a sacrificial mother is the essence of your vocation; whether or not you also do work that earns a paycheck is almost incidental. Vocation is about relationships and responsibilities that grow out of family and friends.

There is certainly an element of sacrifice — and along with the sacrifice, pain — that attends our vocations. Losing sleep for a newborn, sweating in the cold to free a wife's snowed-in car, and spending the better part of an evening talking through a friend's romantic crisis each exact their toll, insignificant as it may be. But then there is the heartache of a disrespectful and intractable teen, the

sledgehammer of an unfaithful spouse, the slow torture of terminal illness. All of this suffering could be avoided were it not for the call of your vocation. Vocations demand much of us. But, no doubt, they also bring incredible bursts of great joy and delight particular to each vocation. What can be better than applauding a child's first steps, or the abiding satisfaction of 50 years of marriage, or the elation of summiting a mountain with a good friend? Still, even more than this give and take of sorrow and joy, a vocation embraced and celebrated brings with it the overriding and unfading sense of contentment in simply doing what you have been given to do. It feels right to be in the groove.

Indeed, a vocation is a groove, a path prepared and ready to be followed. For the believer there is great encouragement knowing that the groove has been chosen and established by God himself. We are born and called and married into them. Vocations are not arbitrary or superficial, but are integral to our very identity and reason for being. We live to do what God has given us to do, and in the doing we rejoice in the "rightness" of the groove we've been given.

God's plan for His creation is bold and comprehensive. The salvation He gives means restoration and completion. It will be fully realized only on the day of resurrection, but it is manifest even now. It is evident, today, above all in the truth of vocation: ordinary life rich with purpose, mundane activity bursting with meaning. Such is life lived in the groove.

# CALLS FOR THE 2013-2014 ACADEMIC YEAR

*Unless otherwise noted, all calls were in the Master of Divinity (M.Div.) program and announced on Call Day, April 29, 2014.*

## CALLS INTO THE PASTORAL MINISTRY

### ATLANTIC DISTRICT

- † **Krepel, Joshua** - Bethlehem, Delmar, N.Y.
- † **Thayer, Edward** - Family of Faith, Middletown, N.Y. (SMP Fall '13)

### CALIFORNIA-NEVADA-HAWAII DISTRICT

- † **Hardin, David** - St. Paul, Woodland, Calif. (Alt. Route Spring '14)
- † **Hues, Daniel** - Redeemer, Fresno, Calif. (CMC Summer '13)
- † **Peters, Matthew** - Peace, Sacramento, Calif.
- † **Scheuermann, John** - St. Luke, Reno, Nev. (CMC Summer '14)

### CENTRAL ILLINOIS DISTRICT

- † **Bender, Douglas** - St. Paul, Decatur, Ill.
- † **Ross, Bernard** - Immanuel, Altamont, Ill.

### FLORIDA-GEORGIA DISTRICT

- † **Mesones, Artidoro** - Faith, Hialeah, Fla. (CHS Spring '14)
- † **Pettit, Joshua** - Our Redeemer, Ocala, Fla.
- † **Reynolds, Stephen** - Shepherd of the Coast, Fort Lauderdale, Fla.

### INDIANA DISTRICT

- † **Barlau, Joseph** - Redeemer, Seymour, Ind.

### IOWA DISTRICT EAST

- † **Kane, Daniel "Pat"** - Zion, Hiawatha, Iowa (SMP Spring '14)

### IOWA DISTRICT WEST

- † **Lally, Richard** - Hope, Des Moines, Iowa

### KANSAS DISTRICT

- † **Holman, Raymond** - Faith, Emporia, Kan.
- † **Wampfler, Jacob** - Faith, Topeka, Kan.
- † **Wingfield, William** - Calvary, Wellington, Kan.

### MICHIGAN DISTRICT

- † **Doede, Mark** - Our Shepherd, Birmingham, Mich. (SMP Summer '13)
- † **Eden, Joel** - Christ Our Savior, Livonia, Mich.
- † **Gerber, Anthony** - Trinity, Saint Joseph, Mich.
- † **Hooper, William** - Christ, White Cloud, Mich. (Alt. Route Summer '13)
- † **Koltz, Gary** - Good Shepherd, Lake Orion, Mich.
- † **Llewellyn, Joseph** - St. Paul, Hubbard Lake, Mich.
- † **Potts, Daniel** - Trinity, Monroe, Mich.
- † **Vieregge, Michael** - Our Shepherd, Birmingham, Mich. (SMP Winter '14)
- † **Wade, Jeffrey** - St. John, New Boston, Mich.

### MID-SOUTH DISTRICT

- † **Gray, Amos** - First, Hot Springs, Ark. (SMP Fall '13)

### MINNESOTA NORTH DISTRICT

- † **Reinke, Joshua** - St. John/Our Savior, Wright/McGregor, Minn.
- † **Rutherford, Stephen** - Emmanuel, Backus, Minn.
- † **Schaekel, Timothy** - St. Paul's, Milaca, Minn.
- † **Schmidt, Micah** - Living Branch, North Branch, Minn.

### MINNESOTA SOUTH DISTRICT

- † **Bayless, Andrew** - Woodbury, Woodbury, Minn.
- † **Grosskopf, Sol** - Redemption, Bloomington, Minn.
- † **Kirchoff, Chad** - Peace, Hutchinson, Minn. (SMP Spring '14)
- † **Muther, Paul** - Trinity, Janesville, Minn. (Summer '13)
- † **Omtvedt, Michael** - Hosanna, Mankato, Minn. (SMP Spring '14)
- † **Scruggs, Darren** - Hosanna, Mankato, Minn. (SMP Fall '13)
- † **Williams, Isaac** - Grace International, Robbinsdale, Minn. (EIT Fall '13)
- † **Witt, Lucas** - St. Peter, Saint Paul, Minn.



*Dr. Joel Okamoto, right, shakes Theodore Doering's hand and congratulates him on his call to Texas.*



*The Chapel of St. Timothy and St. Titus is overflowing with people as they sing the opening hymn.*

#### NEW JERSEY DISTRICT

† **Ankersen, Ryan** - St. Paul, Flemington, N.J.

#### NORTH WISCONSIN DISTRICT

† **Brandon, Kurt** - Trinity, Ironwood, Mich.  
 † **Wilson, Andrew** - Christ, Marshfield, Wis.

#### NORTHERN ILLINOIS DISTRICT

† **Imlah, Peter** - St. John's, Lombard, Ill. (SMP Spring '14)  
 † **Mazariegos, Jorge** - Iglesia Ev. Luterana San Pablo, Aurora, Ill.  
 † **Morales, Angel** - St. Paul's, Aurora, Ill. (CHS)  
 † **Roskowic, David** - Mount Olive, Rockford, Ill. (SMP Summer '14)

#### NORTHWEST DISTRICT

† **Barringer, Vincent** - Christ/Shepherd of the Valley, Veneta/Junction City, Ore. (CMC Winter '14)  
 † **Bohlmann, Eric** - Grace, Molalla, Ore. (CMC Spring '14)  
 † **Krumdieck, Gary** - St. John's, Sutherlin, Ore. (Alt. Route Spring '14)  
 † **May, George** - Lamb of God, Lake Stevens, Wash.

#### MISSOURI DISTRICT

† **Broge, Jason** - Concordia Seminary, St. Louis, Mo. (Summer '13)  
 † **Conrad, James** - Faith, Richmond, Mo.  
 † **Cox, James** - Zion, Valley Park, Mo. (Alt. Route Spring '14)  
 † **DeBeir, Jay** - St. John, Ellisville, Mo. (SMP Fall '13)  
 † **Dehne, John** - St. Andrew, Cape Girardeau, Mo.  
 † **Hopkins, Theodore** - Lutheran High School Association, St. Louis, Mo. (Summer '13)  
 † **Jonas, Scott** - Alive in Christ, Columbia, Mo. (Alt. Route Spring '14)  
 † **Kurka, Gerald** - St. Paul, Stover, Mo. (Alt. Route Spring '14)  
 † **Pahl, Justin** - Messiah, Weldon Spring, Mo.  
 † **Wildauer, Weston** - Good Shepherd, Cape Girardeau, Mo.

#### NEBRASKA DISTRICT

† **Dunker, Gary** - Faith Evangelical, Lincoln, Neb. (SMP Fall '13)  
 † **Hannemann, Justin** - Christ, Lincoln, Neb. (Winter '14)  
 † **Hinrichs, Brett** - St. Paul's, Cambridge, Neb.  
 † **Martinal, Timothy** - Our Redeemer, Wahoo, Neb.  
 † **Ohlmann, William** - Trinity, Lexington, Neb. (SMP Spring '14)  
 † **Taylor, Ryan** - Our Savior, Norfolk, Neb.



*Joel and Erica Eden, back row, second and third from left, pose for a silly picture with their family.*

- † **Parker, Harrison** - Anchorage, Anchorage, Alaska
- † **Warmbier, Matthew** - The Lutheran Church of St. Paul, Graham, Wash.

**OKLAHOMA DISTRICT**

- † **Meyer, Jonathan** - Holy Trinity, Edmond, Okla.

**PACIFIC SOUTHWEST DISTRICT**

- † **Beyer, Joel** - Community, Escondido, Calif. (CMC Winter '14)
- † **Da Pena, Jeremy** - Shepherd of the Desert, Scottsdale, Ariz. (SMP Fall '13)
- † **Howard, Ronald** - St. John, Long Beach, Calif. (SMP Fall '13)

**ROCKY MOUNTAIN DISTRICT**

- † **Frank, Carl** - Christ Our Redeemer, Bennett, Colo. (SMP Summer '13)
- † **Mastic, Andrew** - St. John's, Denver, Colo. (SMP Fall '13)

**SOUTH WISCONSIN DISTRICT**

- † **Cigelske, Azor** - Zion Evangelical, New Holstein, Wis. (SMP Fall '13)
- † **Rusert, Joshua** - Trinity, Mequon, Wis.

**SOUTHEASTERN DISTRICT**

- † **Borrasso, Matthew** - Redeemer, Parkton, Md.
- † **Fridgen, Joel** - Concordia, Hagerstown, Md. (SMP Fall '13)
- † **Segovia, Marcos** - Fountain of Life, Kernersville, N.C. (SMP Spring '14)
- † **Yang, Zang** - St. Stephen's, Hickory, N.C. (EIT Winter '14)

**SOUTHERN DISTRICT**

- † **Cain, Brock** - The Lutheran Church of the Pines, Waveland, Miss. (SMP Fall '13)
- † **Hesterman, Jeff** - Messiah, Prattville, Ala. (SMP Spring '14)
- † **Nguyen, Daniel** - Southern District Board of Directors, Slidell, La.
- † **Onkka, Jackson** - Grace, Pensacola, Fla. (SMP Fall '13)
- † **Rosse, Andrew** - Christ the King, Natchitoches, La.

**SOUTHERN ILLINOIS DISTRICT**

- † **Hanson, Kale** - Zion, Bethalto, Ill.

**TEXAS DISTRICT**

- † **Alzate, Edilberto** - LINC North Texas, Dallas, Texas (CHS)
- † **Bartholomew, Andrew** - Alive in Christ, Big Spring, Texas
- † **Brimer, William** - SoulThirst, Coppell, Texas (SMP Spring '14)
- † **Carter, Timothy** - Salem, Tomball, Texas (SMP Fall '13)
- † **Doering, Theodore** - Faith, Georgetown, Texas
- † **Fraker, Timothy** - Trinity, Weatherford, Texas
- † **Gonzalez, Jose** - Epiphany, Pearland, Texas (SMP Fall '13)
- † **Heckmann, Michael** - St. Paul, Plainview, Texas
- † **Hernández, Nelson** - LINC Houston, Houston, Texas (CHS)
- † **Méndez, Arturo** - LINC Houston, Houston, Texas (CHS)
- † **Mercado, Antonio** - LINC Houston, Houston, Texas (CHS Fall '13)

- † **Murillo, David** - St. Paul, San Antonio, Texas
- † **Thorson, Clint** - Tree of Life, Garland, Texas

**CALL PENDING**

- † **Chitwood, Kenneth** (CMC)

**DEACONESS ASSIGNMENTS**

**FLORIDA-GEORGIA DISTRICT**

- † **Bermudez, Diana** - Messiah, Tampa, Fla. (CHS Fall '13)
- † **Eusebio, Raquel** - Messiah, Tampa, Fla. (CHS Fall '13)
- † **Morales, Ligia** - Prince of Peace, Orlando, Fla. (CHS Summer '13)
- † **Sanabria, Flor** - Messiah, Tampa, Fla. (CHS Fall '13)
- † **Sanabria, Yolima** - Messiah, Tampa, Fla. (CHS Fall '13)

**MISSOURI DISTRICT**

- † **Ahlman, Elizabeth** - Office of International Mission, St. Louis, Mo. (Fall '13)
- † **Hayter, Maryann** - New Beginnings, Pacific, Mo. (Fall '13)
- † **Prothro, Ashley** - Office of International Mission, St. Louis, Mo. (Fall '13)

**NEBRASKA DISTRICT**

- † **Portillo, Panchita** - Cristo Cordero de Dios, Grand Island, Neb. (CHS Spring '14)

**OKLAHOMA DISTRICT**

- † **Griffith, Jennifer** - St. John's, Covington, Okla. (Spring '14)

**SOUTH WISCONSIN DISTRICT**

- † **Polzin, Dawn** - Our Savior Deaf, Madison, Wis. (DIT Fall '13)
- † **Stennes, Loreena** - Our Savior Deaf, Madison, Wis. (DIT Fall '13)

**SOUTHEASTERN DISTRICT**

- † **Mietzner, Ellee** - Ebenezer, Greensboro, N.C. (Fall '13)

**TEXAS DISTRICT**

- † **Martinez, Rosaura** - LINC Houston, Houston, Texas (CHS Fall '13)

**ASSIGNMENT PENDING**

- † **Jones, Melissa**

CHS: Center for Hispanic Studies  
 CMC: Cross Cultural Ministry Center  
 DIT: Deaf Institute of Theology  
 EIT: Ethnic Immigrant Institute of Theology  
 SMP: Specific Ministry Pastor Program



*James Miller (front), Colter Knippa (back left), and James Kirschenmann (back right) process down the aisle while the crowd watches in anticipation.*

57

STUDENTS RECEIVED calls at the Call Service



MICHIGAN

District had the greatest number of students

10 CALLED

MISSOURI DISTRICT

Assigned the highest number of students

NINETEEN



100% MASTER OF DIVINITY students received calls

RECEIVED ASSIGNMENTS at the Vicarage Service

86

Follow along with us next year:



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# VICARAGE/INTERNSHIP ASSIGNMENTS 2014

Unless otherwise noted, all vicarage assignments were in the Master of Divinity (M.Div.) program and announced on Call Day, April 29, 2014.



*Dr. Dale A. Meyer gives the students a thumbs up before they receive their vicarage assignments.*

## VICARAGE AND DEACONESS INTERNSHIP ASSIGNMENTS

### ATLANTIC DISTRICT

- † **Abid, Ejaz** - St. Matthew, Albany, N.Y. (EIT)
- † **Matheny, Adam** - Lutheran Church of the Resurrection, Garden City, N.Y.

### CALIFORNIA-NEVADA-HAWAII DISTRICT

- † **Xiong, Doua** - St. Paul, Merced, Calif.

### CENTRAL ILLINOIS DISTRICT

- † **Duff, Kevin** - Redeemer, Peoria, Ill.
- † **Harriss, Mark** - St. John's, East Moline, Ill.
- † **Nimmo, Cody** - Mt. Calvary, Decatur, Ill.

### EASTERN DISTRICT

- † **Hauan, Eric** - St. John's, Orchard Park, N.Y.
- † **McCarthy, Christopher** - Zion, Bridgeville, Pa.

### FLORIDA-GEORGIA DISTRICT

- † **Carlson, Jeffrey** - Trinity, Fort Lauderdale, Fla.

- † **Charelus, Saint** - Amigos en Cristo, Immokalee, Fla. (EIT)
- † **Harris, Mark** - Grace, Winter Haven, Fla.
- † **Howe, Andrew** - St. Paul Evangelical, Boca Raton, Fla.
- † **Obermann, Joshua** - Bethlehem, Jacksonville Beach, Fla.
- † **Pagan, Herminio** - Hope of Life, Naples, Fla. (CHS)
- † **Pennington, Shea** - Hope, Plant City, Fla.
- † **Thomson, Kevin** - Mt. Calvary, Warner Robins, Ga.

### INDIANA DISTRICT

- † **Merz, Daniel** - Immanuel, Seymour, Ind.

### IOWA DISTRICT WEST

- † **Gorby, Daniel** - Timothy, Council Bluffs, Iowa

### KANSAS DISTRICT

- † **Jones, Robert** - Beautiful Savior, Olathe, Kan.
- † **Schiemann, Matthew** - Ascension, Wichita, Kan.
- † **Theiss, Benjamin** - Our Redeemer, Herington, Kan.

### MICHIGAN DISTRICT

- † **Carter, Tyler** - Immanuel, Grand Rapids, Mich.
- † **Gibbons, Nikolai** - Immanuel, Macomb, Mich.
- † **McCarty, David** - Emmanuel, Britton, Mich.
- † **Petzold, Jonathan** - Messiah, Clio, Mich.
- † **Polzin, Joseph** - St. Lorenz, Frankenmuth, Mich.

### MID-SOUTH DISTRICT

- † **Dobler, Michael** - First, Chattanooga, Tenn.
- † **Kunze, Seth** - The Point, Knoxville, Tenn.
- † **McGinley, David** - LakePointe, Hot Springs, Ark.
- † **Okwir, Jacob** - Faith, Tullahoma, Tenn.

### MINNESOTA SOUTH DISTRICT

- † **Kuehne, Jonathan** - Woodbury, Woodbury, Minn.
- † **Satkowiak, Brett** - Trinity, Rochester, Minn.

### MISSOURI DISTRICT

- † **Bolling, Gerard** - Bethlehem, St. Louis, Mo.
- † **Burdette, Paul** - Lutheran Senior Services, Webster Groves, Mo.
- † **Carnehl, Adam** - Immanuel, St. Charles, Mo.
- † **Cave, Andrew** - Hanover, Cape Girardeau, Mo.
- † **Chandler, Christopher** - Immanuel Chapel, St. Louis, Mo.
- † **Douglas, Matthew** - Immanuel, Washington, Mo.
- † **Gulseth, Matthew** - St. John's, Arnold, Mo.
- † **Howell, Christopher** - St. Stephen, Liberty, Mo.
- † **Hunsaker, Mark** - Praise & Worship, Branson, Mo.
- † **Luckemeyer, Joel** - Salem, Affton, Mo.
- † **Maconachy, Samuel** - Resurrection, St. Louis, Mo.
- † **Neugebauer, Kirk** - Immanuel, Wentzville, Mo.



*Kevin Thomson and Holly Lustila share the news of their new assignments.*

- † **Nietubicz, Christopher** - St. Paul, St. Joseph, Mo.
- † **Ray, Kevin** - St. Paul, Concordia, Mo.
- † **Roth, David** - Zion/Mt. Calvary, Owensville/Belle, Mo.
- † **Sommer, Christopher** - Abiding Savior, St. Louis, Mo.
- † **Trempala, Daniel** - Our Savior, St. Charles, Mo.
- † **Viggers, David** - Blessed Savior, Florissant, Mo.
- † **Walston, Robert** - Christ Memorial, St. Louis, Mo.

**MONTANA DISTRICT**

- † **Winter, Kyle** - The Church at Creston-Lutheran, Kalispell, Mont.

**NEBRASKA DISTRICT**

- † **Duerr, Ryan** - Good Shepherd, Gretna, Neb.
- † **Obermann, Eric** - Zion Evangelical, Pierce, Neb.

**NEW JERSEY DISTRICT**

- † **Kumfer, Justin** - St. Paul, Flemington, N.J.

**NORTH WISCONSIN DISTRICT**

- † **Bodin, Daniel** - Peace, Antigo, Wis.
- † **Her, Richard** - St. Matthew & Hmong Mission, Eau Claire, Wis.
- † **Hopf, Lee** - Pilgrim, Green Bay, Wis.
- † **Swanson, Timothy** - Rib Mountain, Wausau, Wis.

**NORTHERN ILLINOIS DISTRICT**

- † **Anas, Timothy** - First Immanuel, Chicago, Ill.
- † **Berauer, Peter** - Immanuel, Elmhurst, Ill.

**OHIO DISTRICT**

- † **Gearig, Mark** - Holy Cross, North Canton, Ohio

**OKLAHOMA DISTRICT**

- † **Troxel, Christopher** - Holy Trinity, Edmond, Okla.

**PACIFIC SOUTHWEST DISTRICT**

- † **Roma, Stephan** - St. Paul, San Diego, Calif.

**ROCKY MOUNTAIN DISTRICT**

- † **Norton, Timothy** - Shepherd of the Valley, Navajo, N.M. (CMC)
- † **Tomesch, Jordan** - Bethlehem, Lakewood, Colo.

**SELV DISTRICT**

- † **Micheel, Benjamin** - St. Luke's, Oviedo, Fla.



*Timothy Roth, with son Levi, celebrate their news together after the ceremony.*

**SOUTHERN DISTRICT**

- † **Albers, Paul** - Lutheran Church of Vestavia Hills, Vestavia Hills, Ala.
- † **Fitch, Josiah** - St. Mark's, Elberta, Ala.
- † **Glenn, Micah** - Ascension, Huntsville, Ala.
- † **Henze, Richard "Scott"** - Our Redeemer, Clinton, Miss.

**SOUTHERN ILLINOIS DISTRICT**

- † **Beuster, Alan** - Hope, Granite City, Ill.
- † **Burgess, Jeffrey** - Our Savior, Carbondale, Ill.
- † **Demski, Merritt** - Immanuel, Waterloo, Ill.

**SOUTHEASTERN DISTRICT**

- † **Buelmann, Aaron** - Immanuel, Baltimore, Md.
- † **Fisher, Alexander** - Living Savior, Fairfax Station, Va.
- † **Jung, Christopher** - Good Shepherd, Roanoke, Va.
- † **Scheck, Nathan** - Resurrection, Cary, N.C.

**SOUTH WISCONSIN DISTRICT**

- † **Archer, Adam** - Trinity, Howards Grove, Wis.

- † **Vang, Daniel** - Trinity Evangelical, Freistadt (Mequon), Wis.

**TEXAS DISTRICT**

- † **Roehrig, Ryan** - Cross, New Braunfels, Texas
- † **Roth, Timothy** - Our Redeemer, Wichita Falls, Texas
- † **Torea, Eduardo** - St. Paul, Plano, Texas (EIIT)
- † **Weider, Michael** - Memorial, Katy, Texas

**DEACONESS INTERNSHIP ASSIGNMENTS**

**MISSOURI DISTRICT**

- † **Hokana, Katherine** - Lutheran Senior Services, Webster Groves, Mo.

**SOUTHEASTERN DISTRICT**

- † **Lustila, Holly** - Eternal Shepherd, Seneca, S.C.

CHS: Center for Hispanic Studies  
 CMC: Cross Cultural Ministry Center  
 DIT: Deaf Institute of Theology  
 EIIT: Ethnic Immigrant Institute of Theology  
 SMP: Specific Ministry Pastor Program

# A winding road to the Seminary

## DR. GILLIAN BOND'S JOURNEY TO MINISTRY

**Dr. Gillian Bond's desire to live out her vocation has taken her on a unique journey to Concordia Seminary, St. Louis, to help others find theirs.**

Growing up in England, Gillian Bond didn't realize a willingness to follow her calling would take her from the United Kingdom to Illinois, New Mexico, back to Illinois, and finally to a Lutheran seminary to serve as a deaconess and as the director of deaconess studies. But that's exactly what God did, and Gillian couldn't be happier.

Raised in the Church of England by parents who attended church

sporadically, Gillian herself took the initiative to go through confirmation with a friend. Although she enjoyed learning about her faith, it wasn't until later that she fully understood it. Her college years were spent in London and Bath where she earned M.Sc. and Ph.D. degrees in materials science and engineering. Postdoctoral research brought her to the University of Illinois at Urbana-Champaign, which ultimately led to a faculty position at the New Mexico Institute of Mining and Technology in Socorro, New Mexico.

This may not seem like the typical path of a deaconess, and Gillian would agree. "It was the furthest thing from my mind," she said. "I thought, 'are you sure you mean me?' But God always has a way of getting through to us. He decided this and set me on this path."

With no Anglican churches in Socorro, Gillian landed at a Lutheran church, which seemed like a good alternative. As she began attending weekly services, she developed a real thirst for God's Word and a profound appreciation for

the confessions and the clarity they brought to her faith. After completing her adult confirmation class, she found herself wanting to know even more. By then her career at New Mexico Tech was going well. She became a full professor and department chair, but she struggled with how to share her faith within the secular academic environment.

"At a state university you have to walk a careful line," she said. "I was known as a good listener but I couldn't always tell students what they needed to hear, that Jesus is our Savior. As a faculty member I was limited in my Christian influence and I started to feel the Lord pointing me in the direction of full-time ministry."

When her pastor suggested going to seminary to become a deaconess, Gillian realized she had found the right path. Because St. Louis then required a greater percentage of time fully in residence, Gillian ended up studying through Concordia Theological Seminary in Ft. Wayne, Indiana. With support from her pastor, she was able to study using videotaped lessons (including Greek by our own Dr. Voelz). For many summers, as well as in January of some years, she commuted to Ft. Wayne for intensive classes. God's timing, as usual, was perfect. After 20 years at New Mexico Tech, Gillian took early retirement, working part-time and consulting for Sandia National Laboratories. This enabled her to support herself financially and devote more time to completing her studies, and she earned a Master of Arts in Religion and Deaconess Certification nine and a half years later.

Being a deaconess is distinctly different from being a pastor, although there is some common ground. In The Lutheran Church—Missouri Synod, deaconesses are women who are full-time professional church workers, trained to share the Gospel of Jesus Christ through a ministry of works of mercy, spiritual



*Dr. Gillian Bond and her son at his commencement ceremony.*



*From left to right: (back row) Christine Ouko, Tiffany Johnson, Elizabeth Wagner, Marissa Arndt, Emily Ringelberg, Kate Hokana, Stephanie Suttmoeller, Shea Pruhs, Dr. Gillian Bond; (front row) Greta Bernhardt, Holly Lustila, Erin Matheny. Photo by Holly Lustila.*

care, and teaching the Christian faith. Gillian believes there is a huge unmet need for theologically-trained women. "There are women who have questions that have nibbled at their faith for years that they won't ask a pastor," she said. "In terms of working with women, there are just some things a pastor can't do." Therefore, deaconesses play an important role in the Church.

After receiving her certification, Gillian decided to leave the academic world and moved to Illinois to serve as a deaconess at Mt. Calvary Church and Lutheran Hillside Village. This arrangement allowed her to gain experience in both congregational and institutional contexts. Because there are so many contexts in which a deaconess can serve, she believes a broad generalist background and holistic approach to ministry is essential.

Although she loved her work in Illinois and formed many strong relationships there, three years later Gillian felt a nudge. Concordia Seminary, St. Louis, was looking for someone to direct and

build up their deaconess program. With experience in higher education, working with students, and outcome-based design and assessment of academic programs, as well as serving in ministry as a deaconess, her background was a strong match for the position. After prayerful consideration, she applied and interviewed for the job, and started halfway through the 2013-2014 academic year as the director of Deaconess Studies. Because the program

currently has a limited number of students, Gillian also serves as the administrative assistant to the EIIT and SMP programs.

The deaconess program may be small now, but she thinks it has a big future. "I firmly

believe God is calling women," she said. "He knows what He is doing."

Her vision for the program is threefold: To equip women to fulfill the vocation to which God has called them; to provide a clearer picture of what a deaconess is all about; and to raise awareness of the program within the LCMS.

Already working toward that vision, Gillian has some exciting things planned for the deaconess program at Concordia Seminary, including a revised curriculum and a distance program with a substantial online component. Her goal for the program is for each deaconess to possess a strong theological foundation and the ability to provide leadership and guidance to laypeople in appropriate ways, as well as the desire to embody the love of Christ to a hurting world.

Gillian has a son and daughter-in-law (and a grand-puppy) back in New Mexico who, along with the faculty at the Seminary, have supported and encouraged her in her new role. She is also thankful for the students. "God worked through all kinds of things to bring me to where I am now," she said. "I love our students. They are amazing. I can see the Lord will use them in wonderful ways."

For Gillian, the pieces have all come together. "A deaconess can serve people who are already in the church and share the Gospel with those who don't know Jesus yet," she said. "I've seen what it looks like not to know Him. It's not a good place. We have to share Him with others."

What better vocation could there be?

**I firmly believe  
God is calling  
women. He knows  
what He is doing.**

# EIIT students bring the Gospel home

**“A Christian school brings children, children bring parents, families go to church and churches grow leaders ... and just like that, people are reached by the Gospel!”**

**– Philip Gai**

As the face of North American Christianity changes, outreach to ethnic groups and immigrants will become more important as Christians seek to live out the Great Commission. To respond to this growing need, Concordia Seminary, St. Louis, developed The Ethnic Immigrant Institute of Theology (EIIT) program in 2003. This unique program enables men and women who are already involved in ministry within their ethnic immigrant or urban cultures in North America to be ordained as pastors, missionaries, and deaconesses.

courses each year for four years and work closely with a local mentor and ministry supervisor.

To find out more about these students and the work they are doing, we caught up with a few of them while they were on campus for their annual weeklong seminar. They shared a little about their current lives, their future goals, and how their experiences at Concordia Seminary are preparing them to better serve their communities.

Philip Gai is originally from the city of Fangak in South Sudan, a predominantly Christian country in northeastern Africa. Tensions between Christians and Muslims have been simmering there for years and the region has been plagued by civil wars and general unrest. In 2000, Philip immigrated to Canada and settled in Mississauga, Ontario, joining the substantial South Sudanese population there.

Rachel Deng, have five children, three boys and two girls, and are members of St. Mark Lutheran Church, where Philip serves as a lay pastor to their Sudanese congregation under the guidance of Rev. Jeff Miskus.

It was the needs of his Sudanese congregation that pushed Philip to accept God’s calling for his life and enroll in the EIIT program at Concordia Seminary. “The South Sudanese community comes from a war experience,” Philip said. “There is a mistrust of God and people, and hatred between tribes that needs a solid biblical church. The Lutheran Church has great tools and resources to teach reconciliation and point to the Gospel with the message that Christ died for all of us and for our sins.”

Philip has a few goals in mind as he works through the program. “I want to train myself to be aware of the word of God and interpret and teach the Bible according to Lutheran doctrine and confessions,” he said. “Then I can give communion and teach the scripture in Nuer, which is the native language of many people in my congregation.” Balancing work, ministry, family, and his studies is a challenge, but Philip sees signs of encouragement as he follows his calling. “I’ve been really blessed with my work as a security guard. I have to be at work at 6:00 a.m., but I’m there alone until 8:30 every morning, so I’ve been given permission to spend that time studying. God’s given me good health and a job that allows me to do my assignments at work.”

Coming from a different background but heading in the same direction as Philip is Vue Lee. An ethnic Hmong, Vue was born in a refugee camp in Thailand and came to the United States at the age of three. While living in California with his wife, May, and three daughters, Vue felt called to be a pastor to Hmong refugees. The family moved to Roseville, Minnesota, where he serves as a deacon at King of Kings Lutheran Church and also leads their Hmong ministry.

## PHILIP GAI

**“I want to train myself to be aware of the word of God and interpret and teach the Bible according to Lutheran doctrine and confessions.”**



Most EIIT students have families, full-time careers, and serve in volunteer ministry at their LCMS churches. On this path to ordination, they also study scripture and Lutheran theology through 16 distance education courses and four annual trips to the Concordia campus in St. Louis, Missouri for in-depth seminars. Students typically take four 10-week

Philip spent five years working for the South Sudanese Settlement Agency helping newcomers assimilate into their new lives in Canada. When the agency lost its funding, he took a job as a security guard and started working with an organization called Africa Inland Mission as a director of ministry to Africans in Canada. He and his wife,



## HAMEED ALTAI

After seeing Christian schools opened by Lutheran missionaries in places like Brazil and Haiti, he knew he wanted to start one in Iraq.



## VUE LEE

“My passion is to help save one soul at a time by bringing people to Christ and helping them grow in faith.”

Vue chose the EIIT program because although he was committed to studying the Scriptures and Lutheran doctrine, he didn't want to leave his new ministry behind. “I had started the Hmong ministry and wanted to continue to serve and study,” Vue said. “I decided to stay with my congregation and gain some life experience while I studied through EIIT.”

Bringing the Gospel to the Hmong community has some challenges. “The people I serve already have a religion,” Vue said, referring to the widespread practice of shamanism. “When they become Christians they give up their culture and heritage, which is difficult. My passion is to help save one soul at a time by bringing people to Christ and helping them grow in faith.”

Another challenge is how to effectively communicate the Gospel in a different language. Vue has found that he can't simply translate a sermon for the native congregation at King of Kings into Hmong. Although the Gospel is the same, the Hmong need to hear it taught from an eastern perspective. Through his studies Vue is learning to dig deep into scripture and convey the message from the Bible more clearly to both cultures.

Like Philip and most of the EIIT students, Vue also has a “day job.” His job at CenturyLink keeps him very busy, but it all fits into his vocation. “I don't go evangelize, I evangelize as I go,” he said. “No matter where I am, I always try to go and do what God has called me to do.”

Some EIIT students' dreams reach all the way back to their homeland. Not only is Hameed Altai a vicar at Faith Lutheran Church in Troy, Michigan, but he is also working to start a Christian school in Iraq. To Americans that might seem crazy, but Hameed sees children in a heavily Muslim, war-torn country as just that, children in need of the Gospel. Over the years Hameed has maintained his connection to his home country. After seeing Christian schools opened by Lutheran missionaries in places like Brazil and Haiti, he knew he wanted to start one in Iraq. It turns out that the northern region of Kurdistan may be a good place to start a Christian school. Relative to other parts of Iraq, it has been relatively safe and secure, but there is one other important factor: the role of the government. “In Northern Iraq the government is very open,” said Hameed. “They will provide land and even finance the startup costs for a Christian school because they support education.”

Conditions in the Middle East can change quickly, so Hameed is acting right now. He is in the process of forming a 501(c)(3) organization to start the school and has the blessing of his church and the Michigan District. Very recent fighting in nearby provinces is sending thousands of refugees from the city of Mosul into Iraqi Kurdistan. It is unknown how this will impact the future of Hameed's school, but it does serve to highlight more than ever the need for God's grace and mercy in this broken world.

Philip Gai would also like to start a Christian school in a place of upheaval – in his case, his home country of South Sudan. “A Christian school brings children, and children bring parents,” said Philip. “Then whole families go to church, leaders are formed, and just like that, people are reached by the Gospel.” The discouraging headlines we see every day are, if nothing else, a reminder of the urgency and importance of reaching people with the Gospel.

As we move into the future, our culture, and therefore our church, will continue to change. It may not look like it has for the past 175 years. The students of the EIIT program are reaching out to the people in their ethnic communities to share the Good News of Jesus in new and different ways, and strengthening the foundation of our church for the next 175 years and beyond.

For more information visit [www.csl.edu](http://www.csl.edu) or contact Dr. John Loum at [loumj@csl.edu](mailto:loumj@csl.edu) or 314-505-7076.

# Presidential Scholarship now available

Concordia Seminary, St. Louis, is offering a new scholarship opportunity for incoming students who graduated from the colleges and universities of The Lutheran Church—Missouri Synod. This new Presidential Scholarship is a program designed to assist graduates from the Seminary's partner undergraduate institutions as they continue their formation for service in the church.



With the cost of undergraduate education rising rapidly and average undergraduate student debt on the rise nationally, Concordia Seminary seeks to encourage future seminary students to attend a Concordia University System (CUS) school. These scholarships are available to eligible graduates of CUS schools who have applied to a program in Ministerial Formation at Concordia Seminary. This includes students enrolling in the Master of Divinity or Master of Arts in Deaconess Studies programs.

**All concluding CUS students are eligible for a \$500 scholarship.**

- Applicant must be a current CUS student who has applied to a program in Ministerial Formation.
- Applicant must be graduating with a bachelor's degree in the winter or spring of the current academic year.
- The applicant will have studied at a CUS school for a minimum of four (4) semesters before graduating.
- Applicant must receive his or her bachelor's degree from a CUS school, but not necessarily in the pre-seminary program.

**In addition, Concordia Seminary is offering larger scholarships to the most outstanding students from each school. The top three applicants from each institution will be awarded scholarships of \$2000, \$1500, or \$1000. These scholarships will be awarded based on the following criteria:**

1. Cumulative grade-point average.
2. Church experience: the student's level of participation and leadership during high school years will be considered.
3. Campus experience: the student's level of participation and leadership (including chapel, devotions, Bible study, service projects, etc.).
4. Pastor's recommendation: strong endorsement from the student's pastor, without reservation.
5. Recommendation from the admissions officer.

## PARTNERING UNIVERSITIES



The Presidential Scholarship is above and beyond any other financial aid the students will receive; receipt of this award will not affect, or be affected by, the amount of financial aid they receive from other organizations or programs. Once the student applies to the Seminary, he or she will automatically be considered for the awards; all information for scholarship consideration will come from the student's applicant file. There is no separate application to fill out. Applicants must submit their application to Concordia Seminary before the Nov. 1, 2014 deadline.

"Seventy percent of college students now graduate with debt, with the average student debt rising from \$31,000 to \$33,000 in the last year alone," observes President Dale A. Meyer. "Concordia Seminary wants to encourage our students to attend our excellent Concordia Universities and Colleges, and this is a small way to help them move into seminary with less expense. We want to make it less expensive for them as they continue to grow toward Gospel-centered ministry."

**Additional information is available from Rev. Bill Wrede, director of admissions at 1-800-822-9545 or [admissions@csl.edu](mailto:admissions@csl.edu).**

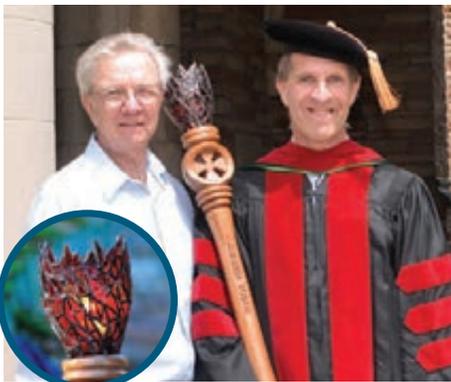
# Commencement celebrates four honorees

Concordia Seminary closed its 175th academic year Friday, May 23, with the Commencement exercises for the 2014 graduating class. After the conferring of the academic degrees, the Seminary celebrated four esteemed men and women who received honorary degrees and awards.

Rev. B. Steve Hughey (honorary Doctor of Divinity degree) is a 1968 graduate of Concordia Seminary and founder of the Association of Lutheran Mission Agencies (ALMA), Lutherans United in Communications (LUC), the Ysleta Hispanic Lutheran Mission, and the Friends of the Border mission agency. He has also established many mission conferences, including New Directions (for Lutheran congregational leaders)



**Pictured left to right: Robert Becker, Luanne Bole-Becker, Dr. Dale A. Meyer, Rev. B. Steve Hughey, and Rev. Donald K. Muchow.**



**Rev. Bill Matzat (left), created this mace in which Dr. Charles Arand (right) shows off for the Commencement ceremony.**

and Beautiful Feet (for Lutheran university students).

Mr. Robert Becker and Mrs. Luanne Bole-Becker (*Christus Vivit* award) have served their congregation and the Lutheran community of Cleveland, Ohio for nearly 30 years through their support of LCMS schools, mentorship programs, missions, and the resources they've created with their video production company, BB Sound & Light, through which they've won many awards over the years.

Rev. Donald K. Muchow, RADM CHC, USN (Ret) (honorary Doctor of Divinity degree) served as the U.S. Navy's 20th Chief of Chaplains and Chairman of the Armed Forces Chaplains Board and received many distinguished awards for his military service. He serves as a pastor for Abiding Word Lutheran Church, Gonzales, Texas, chaplain for the Buda Police Department, and Chairman of the Buda Ministerial Alliance. Rev. Muchow delivered the Commencement address.

*Bach*  
AT THE SEM

2014-2015 CONCERT SERIES

OCTOBER 19, 2014

DECEMBER 14, 2014

MARCH 15, 2015

MAY 17, 2015

THE CHAPEL OF ST. TIMOTHY AND ST. TITUS  
3:00 P.M. AT CONCORDIA SEMINARY, ST. LOUIS



**Concordia Seminary student Matthew Warmbier captivated the students of Dewey International Studies School in St. Louis, Mo., with his portrayal of**

**J. S. Bach in preparation for the February 2014 Bach at the Sem concert. The students heard musical samples as well as dramatic narrative in the 45-minute presentation.**

# CONCORDIA SEMINARY ONLINE

## Using iTunes U to learn Hebrew for admission



**Dr. Andrew Bartelt**

Concordia Seminary is offering a new program to help incoming students pass their Hebrew Entrance Level Competency Exam

(ELCE). Using videos of Dr. Bartelt's Hebrew course currently available on iTunes U, students can work through lessons on a guided schedule that is intended to prepare them to pass the ELCE. Students meet with a tutor

online every week, but it is up to the student to study independently and pass their exams. This offers students the opportunity to learn Hebrew before they arrive on campus.

Although it was designed for use in passing the Hebrew entrance exams, Dr. Bartelt sees the value in this program for returning students and acting pastors as well. "We've seen our pastors in the field use this tutorial to review and regain their Hebrew facility," said Dr. Bartelt.

Although many seminaries have reduced or even eliminated their

biblical language requirements, Concordia Seminary remains committed to this fundamental skill for understanding God's Word. It is among a handful of seminaries in the country, and the only LCMS seminary, that requires both Greek and Hebrew in equal measure and as prerequisites to the Master of Divinity program. "Concordia Seminary holds high the biblical languages in the service of *sola scriptura*," said Dr. Bartelt. "We will continue to encourage and provide support for learning and effectively using them in our study and interpretation of God's Word."

## Continuing education wherever you are

Over the past year, Concordia Seminary has been updating the continuing education program to include new ways for pastors and lay people to connect with the Seminary from wherever they are.

The new online book club provides the opportunity for participants to discuss a book with a professor as well as fellow book club members; it's an easy way for people to connect with others from the comfort of their own homes or offices. The Seminary has been live streaming more campus events as well; events such as the annual Theological Symposium will be made available to watch live online for residential vicars and SMP students, and others will be made available to the public as well.

Continuing education intends to expand the already large selection of content on [www.ConcordiaTheology.org](http://www.ConcordiaTheology.org) and iTunes U, so check back as new resources are added.

## Responding to Islam lecture draws crowds in person & online

On March 27, Concordia Seminary's Ethnic Immigrant Institute of Theology (EIIT) hosted a lecture entitled, "Responding to Islam: Major Theological Themes of Debate Between Islam and Christianity," presented by Dr. Abjar Bahkou. The lecture was streamed live online, and received attention from people all over the world.

In addition to those who attended in person, over 100 people viewed the lecture via live streaming from all over the United States, Canada, and Germany; 20% of these viewers watched from a mobile device, such as a smartphone or tablet.

This lecture has also been posted to iTunes U, so people who were not available to attend in person or online can download it and watch it from home and save it as a reference.

# Gospel of Mark goes on tour in September

For several decades, scholars have increasingly placed the Gospel of Mark in an oral context, believing it to be a written document intended to be read aloud to a gathered audience. This presentation of the text of Mark's Gospel reenacts the way in which it might have impacted those who first received it.

The English translation of Mark's Gospel used in this presentation has been prepared by Dr. James W. Voelz, professor of exegetical theology at Concordia Seminary, who has recently completed a commentary on Mark chapters 1-8.

This dramatic interpretation of the Gospel of Mark is performed by six

pastors, including four Seminary faculty members. Last year, there were two performances on the campus of Concordia Seminary, St. Louis. This year, the Gospel of Mark will be proclaimed in St. Louis, Missouri; River Forest, Illinois; and Valparaiso, Indiana.

This experience is not simply a recitation of Mark's text, neither is it a play based upon it; you will hear the Gospel of Mark in a new and emotional way. 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.

## FEATURING



**Dr. James Voelz**  
Mark 1:1-8



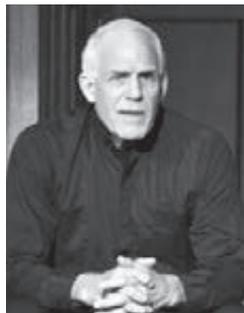
**Dr. Dale A. Meyer**  
Mark 1:9-Mark 4:34



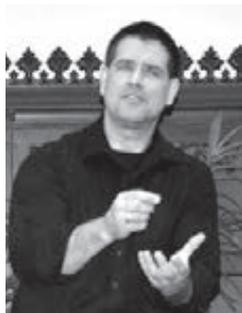
**Dr. Michael Zeigler**  
Mark 4:35-Mark 8:26



**Dr. Kent Burreson**  
Mark 8:27-Mark 10:52



**Rev. Ron Rall**  
Mark 11:1-Mark 13:37



**Dr. David Schmitt**  
Mark 14:1-Mark 16:8

## PERFORMANCES

### September 9

7:00 p.m. at Cardinal Rigali Center

### September 12

7:00 p.m. at Valparaiso University

### September 13

7:00 p.m. at Concordia University Chicago

For more information, contact Beth Hoeltke at 314-505-7031 or [hoeltkeb@csl.edu](mailto:hoeltkeb@csl.edu).

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# 2014 SUMMER WORKSHOPS

## JULY

**July 14-16:** Narrative Preaching - David Schmitt, Orange, Calif.

**July 24-26:** Ministering to the Hispanic/Latino Family - Mark Kempff, Melrose Park, Ill.

**July 28-30:** Narrative Preaching - David Schmitt, West Bend, Wis.

**July 31-Aug. 3:** Ministering to the Hispanic/Latino Family - Mark Kempff, West Des Moines, Iowa.

## AUGUST

**Aug. 4-6:** Narrative Preaching - David Schmitt, Seymour, Ind.

Philippians: Life Together in the Gospel - Jeff Kloha, Pine Bluff, Ark.

**Aug. 11-13:** Isaiah and the Nations - Paul Raabe, Cleveland, Ohio.

Why Are We So Divided? A Historical/Social Study of the Roots of Recent Tensions in Our Church Body (LCMS) - Tim Dost, Overland, Kan.

**Aug. 18-20:** Help for Mid-Sized Congregations - David Peter, Fremont, Neb.

Do Lutherans Take Sanctification Seriously? Models of Sanctification for Everyday Living - Leo Sánchez, Cary, N.C.

**Aug. 25-27:** Isaiah 1-12, The Holy One of Israel in Our Midst - Andy Bartelt, Santa Fe, N.M.

### FOR MORE INFORMATION CONTACT

Erika Bennette / **EMAIL:** [bennette@csll.edu](mailto:bennette@csll.edu)  
**PH:** 314-505-7286

Ministry **4** **1** **1** | **COURSE**  
CONCORDIA SEMINARY, ST. LOUIS

**1** This workshop can be used to fulfill the course objectives for Ministry 411 and qualifies for 1 CEU.

## UPCOMING ON-CAMPUS EVENTS

**JULY 29-31**  
 Faith & Writing Workshop

**AUG. 9**  
 Summer Lay Bible Institute

**SEPT. 2-5**  
 New Student Orientation

**SEPT. 5**  
 Opening Service

**SEPT. 23-24**  
 Theological Symposium

**SEPT. 23**  
 Hispanic Lecture

**OCT. 4-7**  
 Luther Hostel

**OCT. 8,15,22**  
 Fall Lay Bible Institute

**OCT. 10**  
 175th Anniversary Service

**OCT. 16-18**  
 Contemplate



## UPCOMING FACULTY SPEAKING ENGAGEMENTS

### JULY 20-DEC 14

#### REV. BENJAMIN HAUPT— July 20

Guest Preacher, Annual Chicken Dinner & 65th Anniversary Celebration of Camp Lutherhaven, Albion, Ind.

#### DR. ROBERT ROSIN— Aug.-Dec.

Teaching courses in historical theology and dogmatics, Westfield House in Cambridge, England

#### DR. KENT BURRESON, DR. DALE A. MEYER, DR. DAVID SCHMITT, AND DR. JIM VOELZ— Sept. 12-13

"The Gospel of Mark: An Oral Performance of the Gospel of Mark", Cardinal Rigali Center, St. Louis, Mo., Valparaiso University, Valparaiso, Ind. and Concordia University Chicago, River Forest, Ill.

#### DR. DALE A. MEYER— Sept. 21.

Preacher, Immanuel Lutheran Church, Valparaiso, Ind.

#### DR. DAVID SCHMITT— Sept. 23-25

Preaching and sectional presentation at Five Two Wiki Conference, Katy, Texas.

#### DR. DALE A. MEYER— Sept. 28

Preacher, Calvary Lutheran Church, Lincoln Park, Mich.

#### DR. CHARLES ARAND— Oct. 17-19

Speaker: "The Art of Living by Faith: the Riches of Luther's Catechisms," Memorial Lutheran Men's Retreat, Houston, Texas.

#### DR. DALE A. MEYER— Oct. 22-23

Presenter, Lutheran Older Adult Retreat, Pere Marquette, Ill.

#### DR. DALE A. MEYER— Oct. 26

Preacher, Grace Lutheran Church, Blainstown, Iowa.

#### DR. DALE A. MEYER— Nov. 2

Preacher, Village Lutheran, New Orleans, La.

#### DR. DALE A. MEYER— Nov. 6-8

Keynote Speaker, LCMS Rural and Small Town Mission, Kansas City, Mo.

#### DR. DALE A. MEYER— Nov. 14.

Preacher and Keynote Speaker, South Wisconsin District Professional Church Workers Conference

#### DR. DALE A. MEYER— Dec. 14.

Preacher, Bethlehem Lutheran Church, Ferrin, Ill.

# Light the way to the future with legacy giving

For 175 years, Concordia Seminary has been successfully working toward its vision of being the world leader in Lutheran ministerial formation and scholarship thanks to the planning, hard work, and generosity of past generations. These principles remain important for our continued success, as support given now can provide a strong future for the Seminary. Giving through your estate is one way to do this.

The Concordia Seminary Legacy Society honors those who have remembered the Seminary in their estate plans. Members of the Society have a heart for the future and are lighting the way for the Seminary to prepare the next generation of pastors and church leaders.

There are many ways to become eligible for membership in the Legacy Society:

- Include the Seminary in your will or trust.
- Donate a life insurance policy to the Seminary.
- Name the Seminary as a beneficiary of a life insurance policy, IRA, Keogh, or 401k/403b.
- Establish a gift annuity, charitable remainder trust, or other life agreement with the Seminary.

You become a Legacy Society member when you notify the Seminary that you have included us in your estate plan. To commemorate your commitment, your name will be placed in The Book

of Witness and Remembrance, which is displayed in the narthex of the Seminary's chapel.

As a member, you become part of a group of dedicated Christian supporters and will have the opportunity to meet with other members at special Legacy Society events. On October 10, the Seminary will be hosting a Donor Recognition Day for Legacy Society members and other donors as part of our 175th Anniversary Celebration.

If you would like more information about joining other faithful supporters through legacy giving, please contact Tom Rehkop at rehkop@csl.edu, or toll-free at 1-800-822-5287.

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- Secure fixed payments
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Age	One Life	Two Lives
65	4.7%	4.2%
75	5.8%	5.0%
85	7.8%	6.7%

**ARE YOU LOOKING TO SAVE ON TAXES THIS YEAR?**

**ARE YOU PLANNING FOR YOUR FUTURE?**

**CONCORDIA SEMINARY CAN HELP YOU.**



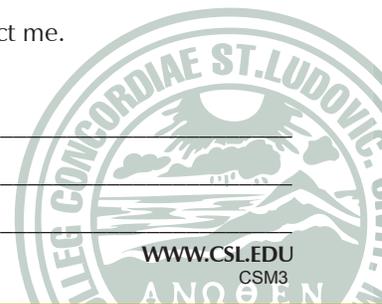
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Three ways to find out more... **Call us:** 800-822-5287 **Email us:** advancement@csl.edu **or Mail** in this form

- Yes!** I want to learn about reducing my taxes with the Charitable Gift Annuity Program. Please contact me.
- I'm enclosing a one-time gift of \$\_\_\_\_\_ to help with tuition for students of Concordia Seminary.

Name(s) \_\_\_\_\_ Address \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_  
 Phone (\_\_\_\_) \_\_\_\_\_ Email \_\_\_\_\_

MAIL TO: CONCORDIA SEMINARY, 801 SEMINARY PLACE, ST. LOUIS, MO 63105



# Students give thanks to the Seminary Guild

At the February 2014 Seminary Guild meeting, students flooded into Koburg Hall to share their appreciation for the textbooks, groceries, emergency funds, and more provided to Seminary students and their families by the women of the Seminary Guild. For the 2013–2014 academic year, the Guild exceeded their goal by raising \$26,905 for Adopted Service Projects that directly benefit the students.

The Seminary Guild is a women's organization that supports students and their families by providing resources for needs that are not institutionally funded. Each year they develop a list of Adopted Service Projects and goals for financial support. Then they volunteer their time, build awareness within their communities, and gather regularly to ensure progress toward these goals.

The Guild met in March to identify and adopt new projects and goals for the 2014–2015 academic year, which are outlined below.

If you are interested in joining this popular organization or supporting their projects, visit [www.csl.edu](http://www.csl.edu) for more information, or complete and return the membership form attached below.



*Students gave the Seminary Guild ladies a round of applause at their February 2014 meeting in thanks for the many projects they sponsor each year to support seminarians at Concordia Seminary, St. Louis.*

## 2014-2015 CONCORDIA SEMINARY GUILD ADOPTED SERVICE PROJECTS

Textbooks for Incoming Students . . . . .	\$2,300.00
Food Bank . . . . .	\$1,500.00
Campus Landscaping . . . . .	\$1,000.00
Student Intramural Programs . . . . .	\$1,500.00
Library Furnishings . . . . .	\$2,000.00
International Students Welcome Kits . . . . .	\$300.00
Seminary Women's Association . . . . .	\$800.00
Direct-to-Student Aid . . . . .	\$5,000.00
Community Student Gatherings . . . . .	\$3,000.00
After Chapel Coffee Time for Students . . . . .	.\$600.00
Loeber II Lounge Furnishings . . . . .	\$2,500.00
Student Off Campus Educational Events . . . . .	\$2,500.00
Re-Sell It Shop . . . . .	\$1,000.00
Furnishings for Single Student Dorms . . . . .	\$2,000.00
<b>TOTAL . . . . .</b>	<b>\$26,000.00</b>

A Guild membership is from July 1 to June 30 of the following year.

Name (or Society) \_\_\_\_\_

Address \_\_\_\_\_

City, State, ZIP \_\_\_\_\_

Telephone (\_\_\_\_\_) \_\_\_\_\_

Email \_\_\_\_\_

Name of Congregation \_\_\_\_\_



**CONCORDIA  
SEMINARY  
GUILD**

Individual Membership (\$10) \_\_\_\_\_

Society Membership (\$25) \_\_\_\_\_

Project Fund Donation \_\_\_\_\_

**TOTAL** \_\_\_\_\_

Please make check payable to Concordia Seminary Guild and send to:

Alice Kastens  
5101 Kings Park Drive  
St. Louis, MO 63129

With a Guild membership, you will receive the *Guild Lines* newsletter.

Project donations will be used for any of the Guild projects, unless they are specified for a particular project.

Thank you for your support!

For questions concerning the Seminary Guild, please call 314-942-7254.

