



# Κηρυξάτε

A MAGAZINE OF WISCONSIN LUTHERAN SEMINARY

# PREACH THE GOSPEL







## 2019-20 EVENTS

<b>AUGUST 26</b>	Opening Service
<b>SEPTEMBER 16</b>	WLS Alumni Society Annual Meeting
<b>SEPTEMBER 16-17</b>	WLS Symposium “A Symposium on Christian Apologetics”
<b>OCTOBER 5</b>	Friends of the Seminary Day
<b>DECEMBER 8</b>	Christmas Concert
<b>JANUARY 6-17</b>	Winterim
<b>FEBRUARY 4-6</b>	Mission and Ministry
<b>MAY 21</b>	Call Day and Graduation Concert
<b>MAY 22</b>	Graduation



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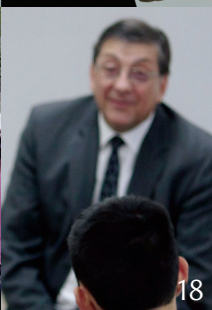
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# A NEW GENERATION

About ten years ago a financial company produced a series of commercials in which the central character, with a smile seemingly plastered to his face, shared details about his idyllic life. He lived with his beautiful family in a well-appointed four-bedroom home in an upscale neighborhood. He drove a new car and even held membership in an exclusive country club. The secret? He smiled, and said cheerfully, “I am in debt up to my eyeballs.” The commercial elicited laughter, but it also revealed a painful truth. In the end, debt often overwhelms people. They want to enjoy life, but debt fills them with such anxiety that they can hardly think of anything else. Being in debt is no fun.

I am in debt. I have a significant and serious debt that I, oddly enough, try to think about regularly. Thankfully, it’s not the kind of debt facing the man in the commercial.

I am indebted to my parents, who brought me into their home and took care of me. They provided a roof over my head, clothing and food (though I remain unconvinced of the value of beets), and a loving and safe environment in which to grow up. They were not content, however, with merely providing for my physical and emotional needs. Convinced that the most important thing they could do for me was to bring me to Jesus, they made it a priority to

teach me “the praiseworthy deeds of the LORD, his power, and the wonders he has done” (Ps. 78:4b).

There were no debates or discussions about what the family might do on Sunday mornings—that time was reserved for sitting at Jesus’ feet in worship and Sunday School. In addition, they enrolled me in a Lutheran elementary school, so that, day after day, I could be taught, guided, and encouraged by Christian men and women who loved the Savior and his Word.

I try to think regularly about what my parents did for me and how much I am indebted to them. Through the Word of Christ they made sure I heard, the Spirit strengthened me in faith, gave me peace that goes beyond all understanding, and filled me with the joy of forgiveness in Jesus. I could never pay them back. The truth is, they wouldn’t have wanted me to do so. From their perspective, they were only doing their duty as Christian parents. What I can do is recall my debt and seek to do for my children what my parents did for me—“tell the next generation the praiseworthy deeds of the LORD.” This debt is neither debilitating nor discouraging. It’s rather a joy and a privilege.

My debt extends far beyond my parents. I am indebted to my teachers and pastors who taught me the truths of God’s Word. My college professors patiently tried to rub

off some jagged edges while also giving me the tools needed for in-depth study of the Scriptures at the seminary and beyond. They offered invaluable guidance and encouragement.

I am indebted also to the pastors the Lord chose to serve as my seminary professors. They helped my classmates and me dig into the Word and to look at the multi-faceted grace of God from angles we had never considered. They stood alongside us in marveling at the Lord’s commitment to undeserving sinners. “Aha!” moments seemed like an almost daily occurrence as professors led us to see the glorious truths revealed in the Scriptures.

We learned by personal experience that time spent with the Word is never wasted, that whenever the Word is seriously contemplated, as Luther says



President Earle Treptow teaches Systematic Theology, which is a study of the doctrines of Holy Scripture.



in the Large Catechism, “it always awakens new understanding, pleasure, and devotion.” The growth we experienced in our years at the seminary was astounding, as the Lord worked through faithful pastor-professors to prepare us for the privilege of shepherding God’s flock.

The men who accept the Lord’s call to serve as professors at our seminary do so because they are eager to participate in the critical task of training another generation of Lutheran pastors. They step away from the privilege of parish ministry or service in the mission field for the joy of helping prepare others to serve in that important role. As I interact with the talented men that the Lord has brought to the seminary to prepare for service as pastors, I happily recall my debt.

It is my joyful debt to attempt to do for another generation of pastors-to-be what my professors did for me: to lead them into the Scriptures, to equip them for a lifetime of study of the living and active Word of God, and to encourage them towards a ministry in which the gospel holds sway. Day after day, without much fanfare, one generation of pastors is handing over to the next the truths of Scripture that God desires to be proclaimed to the world. The baton is being passed to reliable men who are prepared to teach others.

The student body changes every year. One class completes its initial training for pastoral ministry and eagerly moves on to the work to which they have been called. Another class arrives to take its place, by God’s grace, in answer to the church’s prayer for workers for the harvest field. There was a time when it was only the student body that changed. The faculty generally remained the same, with a new professor only occasionally installed.

This is decidedly not one of those eras. In the last six years, six professors have either retired from service at the seminary or accepted the Lord’s call to return to parish ministry. Within the next two years, there will likely be at least three faculty members retiring from full-time service



Professor Robert Wendland joined the faculty in 2017. He is one of the new generation of professors.

at the seminary. Over a span of eight years, then, the faculty will have experienced a significant turnover, bidding farewell to nine professors on a faculty of seventeen. Those nine professors account for more than 200 combined years of experience in preparing men for service as pastors in our synod’s congregations and mission fields.

Yet the Lord graciously continues to provide for his church. He has raised up a new generation of professors to take up the task of training a new generation of pastors. Though professors engage in that work with some trembling, aware of their weaknesses, they also do so with the confidence that the Lord always equips those he calls. They know from personal experience, from their service in congregations and mission fields, that the Lord will bless them and make them a blessing to many as they preach and teach his Word. He will work in them and through them what pleases him and serves his kingdom.

Theirs, then, is the joyful debt of preparing a new generation of pastors, who will eagerly proclaim “the praiseworthy deeds of the LORD, his power, and the wonders he has done.” †

*President Earle Treptow joined the faculty in 2016 and began serving as president in June 2019.*



# ALL PEOPLE NEED THE GOSPEL

As I sat in the seminary's auditorium waiting for the call service to begin, I was incredibly nervous. Questions were racing through my mind. "Where will God send me? Will the year go well, or will it all crash and burn?" When it was finally time to hear the assignments read by President Schroeder, I could hardly sit still. I heard my name, followed by where I would serve as a vicar, and the first thought that went through my head was, "I've never even heard of *The Springs* in Sparks, Nevada!"

I could not be more grateful for where God placed me to learn and grow in my experience in the public ministry. Because of the partnership with the WELS Board for Home Missions and the seminary, many of the vicars, like me, are able to serve in congregations that are mission-minded, thanks to the Vicar in a Mission Setting program. These opportunities might not happen without the program, since many of these congregations are not in a financial position to support the salary of a pastor and the additional expense of a vicar. The benefits and blessings from this partnership are now abundantly clear to me.

I think the most important thing that I've learned is perhaps the simplest truth: all people, no matter their age or gender or background, need the gospel message. There are people who are so desperate for hope and release from their guilt that they jump at the opportunity to learn more about Jesus and the forgiveness that he offers to all. The joy I have is almost overwhelming when sharing the gospel of Jesus with someone who has never heard it before.



Jacob Brohn participated in the New Member Sunday at The Springs, Sparks, Nevada.

Each Thursday afternoon, I spend several hours teaching a Bible Information Class one-on-one with an elderly lady. At the start, she seemed a bit shy and hesitant. She didn't know too much about the Bible, but she believed in Jesus and knew she was saved through him. However, over time I've seen this quiet, uncertain woman transform into someone with a voracious appetite for the Word. "Vicar," she told me once, "I just can't stop reading the Bible. I don't always understand it all, but I always want more!" I can't keep from smiling whenever I think back on her words. But the joy that she has isn't from my teaching. It's the power of the gospel on display!

Serving as a vicar is important. The year of experience is vital for our pastors to be prepared for full-time ministry after graduation. I hadn't heard of *The Springs*, but now I wouldn't trade my experience for the world. (That's something I'm sure most vicars would say.) While each person

I've met, whether someone in the community or a church member, has been entirely unique, one thing has always remained constant. Whatever the age gap is between us, there is one thing that we all need more than anything else: The gospel message of Christ crucified, that we are saved by faith alone in Jesus as our Savior.

Jesus' encouragement in Luke 5 gives me encouragement to continue in this ministry, "Don't be afraid. From now on you will fish for people." 🐟

*Jacob Brohn served at The Springs, Sparks, Nevada for his vicar year.*



Jacob Brohn learned that sometimes ministry involves using a snowblower.



# CONNECTING FROM A DISTANCE

Wisconsin Lutheran Seminary has two important missions. Its primary focus remains that of training men to serve in pastoral ministry. At the same time, the continuing education of those who are already pastors is a priority.

Two new technology additions will play a role both in on-site pastoral training as well as reaching out to those who are serving as pastors in places far and near.

First, we now have a classroom that is dedicated to remote learning. Screens, cameras, microphones, and a control board that manages all of this are in place so that a class can be conducted live on campus while simultaneously being enjoyed by participants on the other side of the world. This effort remains a work in progress, and no doubt we will learn much as we experiment. Ideally, though, it will be possible for a remote learner to be



Henry Herrera



Brad Krause

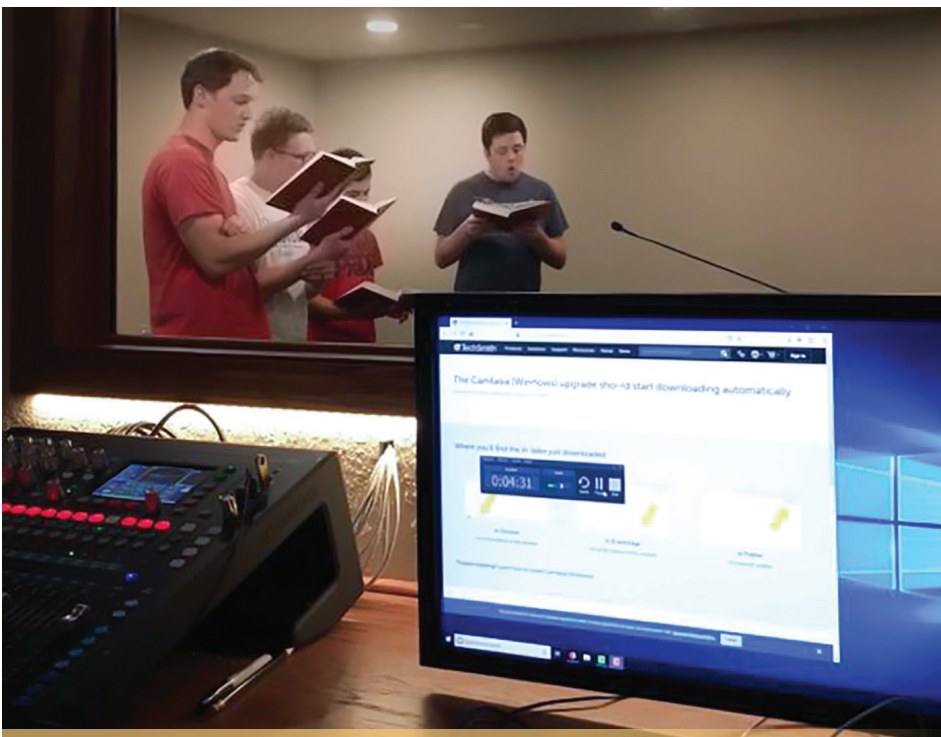
At Mission and Ministry, presenters use technology to connect students to those serving throughout the world.

visually and audibly present, engaging in discussion and asking questions and hearing the responses of fellow students on site. The remote learner will also be able to see the instructor's PowerPoint presentation and watch the instructor communicate with the class. While such technology won't

replace the dynamic interaction possible when learning face-to-face, this classroom will surely open new avenues for learning.

The second resource now available is a recording studio. This studio has two parts. First, a large room is equipped with multiple cameras and high-quality microphones and will be capable of recording interviews, musical ensemble performances, video courses, and other audio-visual presentations. Second, a smaller room is available for professors and others to use on their own, making it possible to record audio and video for a class.

The recording studios and the remote learning classroom are significant new additions to our seminary's facilities. Our prayer is that these new tools will enhance instruction on campus. Our prayer is that these new tools will support the seminary's mission of encouraging pastoral lifelong learning across our church body and around the world. Our prayer is that these technological tools will be used in a way that brings glory to our gracious, all-wise God. 🙏



Students recorded a hymn in the seminary's new recording studio. The studio helps facilitate online classes and allows professors to serve more students around the world.

*Professor Stephen Geiger teaches New Testament and Education.*



# A NEW GENERATION IS HERE

**T**welve years isn't all that long. That's the time that elapsed from my seminary graduation in 2005 to my installation as a professor in 2017. Granted, when I arrived here after twelve full, blessed years as a parish pastor, it seemed like a lifetime since my student days. At first glance, not that much had changed in Mequon. The buildings and grounds look the same as when I lived and studied here. Almost half of the professors I had as a student are still teaching.

Yet a lot had changed in those twelve years. In fact, according to sociologists, in that short time, I missed almost a whole generation at the seminary! I'm on the tail end of the cohort they call Generation X. After me came the Millennials, but by the time I started teaching here, they were already on the way out and the first classes of the latest generation had arrived.

The jury's still out on what to call them; leading contenders are Generation Z and iGen (a reference to the iPhone and other devices with which they've grown up). Of course, there's a lot of subjectivity in dividing and defining generations, and every person is unique, no matter when they were born. But scientists have noticed trends among this latest generation,

## GENERATION Z /IGEN BY THE NUMBERS

- Born after 1997
- 86 million Americans
- 48% racial or ethnic minorities
- 25% Hispanic
- Average 6+ hours per day on screens

### *High schoolers today compared to 1997:*

- Go out without parents 30% less
- Half as likely to get together with friends nearly every day
- Half as likely to binge drink
- 36% more likely to be interested in social problems of nation and world

*Statistics from [pewresearch.org](http://pewresearch.org), *iGen* and [statista.com](http://statista.com), by Jean Twenge.*

some of which match what I see in the classroom. I'll share a few of them, not to stereotype our students but to give you a better picture of the men we have the privilege of training, the ones you support with your gifts and prayers.

One of the first things I noticed when I arrived here was the increased interaction between students and faculty. My classmates and I had great respect for our teachers and appreci-

ated getting together with them outside of class occasionally. But now it seems that kind of fellowship happens far more frequently. The students invite us to informal gatherings in the dorms. We play basketball with them. They genuinely welcome and seek out such interaction.

Generational experts might point out that this generation is growing up more slowly in some ways, delaying certain aspects of independence. Some may see that as a negative, but if it means our young people are willing to spend more time with parents or professors, I see great blessings coming from it. I get to hang out with students after hours, getting to know them and their families, talking about life and ministry. The better I know them, the better I can teach them. Hopefully they're learning a bit from us in those interactions, too, and will be even more comfortable coming to us for help now and in the future.

Another noticeable difference between the newest generation and previous ones has to do with technology. I'm no technological caveman, but these students are way ahead of me. Much of what they grew up with I had to learn as an adult. I was in one of the last seminary classes that didn't use laptops in the classroom. I took notes by hand; my bookshelf is still full of seminary binders. Now students do almost all their work on their computers (or phones). They can access libraries with a couple of clicks. When I hear a chorus of tapping keys in class, I know I've made a good point. When I ask them to write something on a piece of paper for an exercise, sometimes I have to lend someone a pen!

Such comfort with technology is one of the defining traits of this new generation. Authors point to the challenges it brings: Access to instant information and entertainment affects how we learn. I must remember that



The new generation of students is known as iGen, a reference to the iPhone and other devices with which they've grown up.



my students don't all learn the way that I did and adjust my teaching methods accordingly. Social media, texting, and video games can also consume large chunks of time, and students need to be aware of that temptation. Moreover, communicating constantly through screens can affect how people socialize.

By the time I was a seminarian, email had supplanted letters. Email is probably my generation's preferred means of communication. But now it, too, has been replaced. Students communicate even more quickly with texts, Instagram, Messenger, and Snapchat. (If you don't know what those things are, ask your children—or grandchildren!) My students want to communicate with me, but I'm still learning the best way to do that. In the same way, when they're serving as pastors, they'll learn the best ways to communicate with their members. Can I offer you an encouragement? Be understanding with your young pastor. If you grew up in the era of letter writing, he may be at least two steps past that. But like any shepherd and his sheep, you'll learn to communicate well with each other.

While this generation's fondness for technology presents some challenges, there's no doubt about the opportunity it presents. These young men are natives in the digital world. They can do things I never could. They're constantly teaching me new tricks—and this dog's not even that old! Imagine how they will put that knowledge to use in the congregations they will serve. The possibilities are nearly endless for communication with members, for team collaboration on projects, for continual learning from a variety of sources, and for proclaiming the gospel instantly to people all around the world.

Speaking of the world, one last aspect of this generation I'd like to mention

is their globalized outlook. They've grown up in a world where hearing about—and from—people in other countries is easy. They're also more used to more diversity in our own country. I know that word can have negative connotations, but I see the positive side of it with the young men of God on our campus, especially as compared to previous generations. All 150 children in my grade school were white. I remember when the first Mexican family moved into my hometown. These men, on the contrary, have grown up in schools and communities that are increasingly diverse. They'll be so much more natural at bridging the divides between cultures and reaching out to others who aren't like them. This is what they want to do, and they're not afraid to do it. What blessings these men will be to a church body like ours that has many opportunities to seize in our nation and our world!

It feels a bit strange writing about iGen or Generation Z. I feel like



I never quite got to know the Millennials! You might feel the same way and, as a church body, we still have lots of work to do with that group as well as all the ones that came before them. But a new generation is here, and here for a while. They're the young people your congregation wants to serve better. And now they're studying to be the ones who will one day serve you. I am privileged to have men like them in the classroom today and thrilled to consider how the Lord will use them in his church tomorrow. †

*Prof. Sam Degner teaches Evangelism and New Testament.*



Today's students do almost all of their work on laptops or phones, using Bible software that allows them to access many Bible study tools at one time.



# A NEW GENERATION—the Governing Board

Who doesn't like meetings? My gut reaction to that question is a quick: "Here am I. Me." Sure, I enjoy spending time with the men who serve on my church council and I know the decisions and discussions are important. But, on principle, I've never been one to find ways to have more meetings. I'd rather be out talking to people or in my study growing in God's Word and making sure I'm prepared to share it. Truth be told, I'm not looking forward to meetings.

So, when the synod's nominating committee asked if I'd be willing to be on the ballot for chairman of the seminary's governing board, I paused. Shouldn't that be a guy who likes meetings a whole lot more? In the end, my love for our seminary and desire to support our amazing worker training system won the day. "Besides," I figured, "what are the chances of actually getting elected? No matter who else is on the ballot, they are surely more qualified."

A couple months later, at the synod convention, Pastor Tom Westra's second term as governing board chair came to a close after more than a decade of faithful leadership. A new generation began for our governing board. My first meeting came at a time of transition as it was the last year for two gentlemen who had been serving faithfully and fruitfully, but were at the end of their terms. Three others had only been on for one year. There was one vacant position as a gentleman had moved out of the district he had been representing, leaving just one experienced board member who would be continuing on after my first year. I am thankful for all the members of the board, especially those experienced men, for showing me the ropes and helping me understand the responsibility I'd been given.

The governing board is made up of seven men elected by the districts of our synod on a rotating basis, and a chairman elected by the synod in convention. The men serve six-year terms and can be re-elected once. Each district gets its turn to provide a pastor, teacher, and layman for the board.

Here's our current board (in order of experience):

- Mr. Jerry Zimpelmann, our most experienced board member, represents the Northern Wisconsin District, and serves on the Pastoral Studies Institute (PSI) subcommittee, focusing on the work done training pastors around the world.
- Pastor Jon Bitter, representing the Minnesota District, serves as our vice-chairman, as a member of the executive committee, and on the faculty care committee, tasked with ensuring the faculty members and families are well taken care of.
- Mr. Greg Milbrath is a teacher called to serve at Salem, Owosso, Michigan. He serves the board as secretary, as

a member of the executive committee, and on the academic affairs subcommittee.

- Pastor Nathan Buege, representing the South Central District, was appointed to fill out the term of a pastor who took a call out of that district. He serves on the PSI subcommittee.
- Mr. Jim Lucht, a finance director at IQVIA, represents the North Atlantic District and serves on the mission advancement subcommittee.
- Mr. Tom Kissinger, senior executive vice-president and general counsel of the Marcus Corporation, represents the Southeastern Wisconsin District and serves on the faculty care subcommittee.
- Pastor Karl Walther, representing the Western Wisconsin District, serves on the Grow in Grace subcommittee.

We're also served by adjunct and advisory members:

- Pastor Jon Balge (adjunct), a former governing board vice-chair who termed out and was willing to stick around to help us with some of the board's institutional memory and comic relief. He serves on the student life subcommittee.
- Professor Earle Treptow, serving in advisory capacity as president of our seminary.
- Pastor Paul Prange, advising as the administrator for the Board for Ministerial Education.
- Pastor David Kolander, advising as president of the Southeastern Wisconsin District, where our seminary is located.
- Pastor Mark Schroeder, advising in his role as president of our synod.

I thank God for the men listed above, as God has gifted them uniquely to help accomplish the purpose of our governing board. That brings us to our next point. We've covered who we are. Now, what do we do?

We represent all the congregations and members of our districts and our synod in praying for and caring about the students, faculty, staff, and work of the seminary. Our job is to help care for those who do the work we've asked the seminary to accomplish.

The governing board sits alone atop the "Wisconsin Lutheran Seminary Organizational Chart." As such, we are responsible to be guardians of the seminary's mission. We're tasked with making sure everything runs smoothly and in accordance with that mission. We ask ourselves regularly if the decisions we are making help us achieve the mission of having professors with pastoral experience train our synod's next generation of pastors.



We thank God for the gifts he has given to the seminary in faithful faculty, passionate students, and supremely competent staff. Those gifts of God are what make this seminary go. To help keep it going in the right direction, we do regularly evaluate and give feedback to faculty members in their teaching and to the president in his leading. We evaluate the plans brought to us and make decisions on them. At our most recent meeting, we discussed and approved plans for renovation to the inner courtyard as well as for remodeling restrooms in the classroom building.

What stands out for me beyond all other work is the privilege of being the calling body for the seminary. Through us, the Lord of the Church brings the new generation of called workers to serve at the seminary. In the nineteen months I've been on the board, we've had the privilege of installing two new professors, calling a professor for Greek and homiletics, calling a new president, calling a professor of dogmatics



Rev. Jonathan Scharf serves as chairman of the seminary's governing board.

and education, and calling a man to serve as Director of Library and Educational Technology and to teach education.

We are not worthy of these tasks, but have been given them by God's grace. The list of upcoming items we'll be wrestling with at our meetings is intimidating, as we consider accreditation, student debt, pastor retention, and the changing face of continuing education. But one truth comforts this new generation. Our Lord is Lord of the Church and will be with us through all the discussions and decisions. Please keep us in your prayers that we who have been given this trust be proved faithful.

And, yes, I do thoroughly enjoy the meetings, overwhelmed at the privilege. †

*Rev. Jonathan E. Scharf serves as pastor of Abiding Grace, Covington, Georgia and chairman of the WLS Governing Board.*

## WISCONSIN LUTHERAN SEMINARY ORGANIZATIONAL CHART







Family celebrates with Jared Natsis at his graduation.



When the weather is nice, students and faculty can often be found playing bags during breaks.



Luther receives a thorough cleaning each summer, getting him ready for all the photos people take with him.



At the annual Mission & Ministry, students learn about what resources are available from WELS agencies to help support their ministries.




Carl Boeder plays the drums during a chapel service.

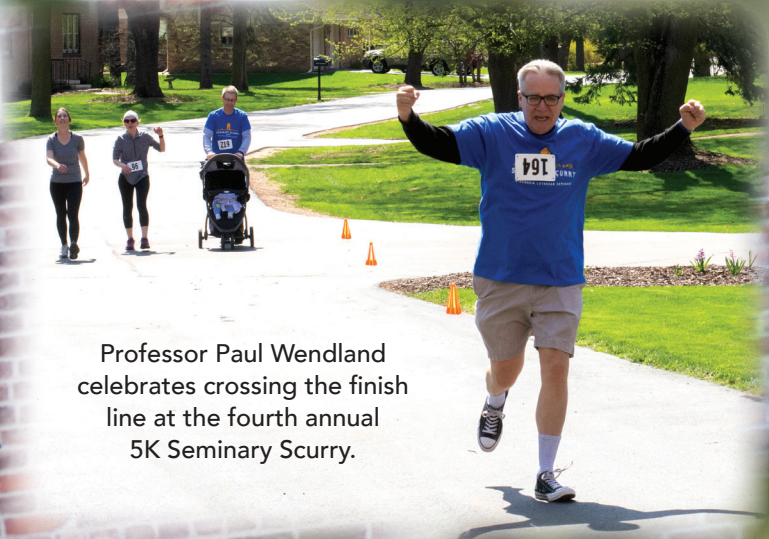





Our professors  
have a beautiful  
commute.



At the annual Friends of the  
Seminary Day, attendees  
learn more about the  
seminary and its mission,  
and hear updates from  
students and professors.



Professor Paul Wendland  
celebrates crossing the finish  
line at the fourth annual  
5K Seminary Scurry.



Our Christmas concert fills the auditorium and is streamed  
live for those who aren't able to attend in person.



# STARTING A “NEW” CAREER

Each fall, there are a lot of “new” things here at the seminary. There are often new upgrades to dorm rooms and classrooms. Sometimes, there are new practices and policies, honed through the unique events and experiences of the past year. And there are always new faces—new professors and new staff perhaps, but most certainly, new students.

Many of these students who arrive on campus each year are young, recent college graduates, eager to continue their training for pastoral ministry. But some of these new faces are “new” in a different way. While they seem to be older, more seasoned, and more experienced than their younger classmates, they arrive on campus to pursue a “new” career. They are second-career students.

It’s not easy to provide a comprehensive description of second-career students. After all, they come from varied backgrounds and unique experiences. They may have worn hands from previous careers in construction or car repair. They may have gray hairs streaking their heads after years of analyzing spreadsheets or filing tax returns. Maybe they don’t even have much hair at all left on their heads. And yet, whatever their backgrounds and experiences may be, they share a common desire with their younger, more inexperienced classmates—they have their eager eyes open and their worn hands raised, hoping to present themselves to God’s church for service in pastoral ministry, saying, “Here am I. Send me!” (Isa. 6:8).

Of course, second-career students often face unique challenges because of their varied backgrounds and unique experiences. They’ve often had to wrestle intimately with

the providence and timing of God, marveling at how he guides his people to where he wants them to be. Sometimes, second-career students have had to face the psychological hurdle of “starting over”—leaving a career, a lifestyle, and a

regular routine to return to school and pursue a *new* career, a *new* lifestyle, a *new* routine. They often face the challenge of added responsibilities and adjusted priorities due to their unique circumstances, especially if they have growing families with growing children.

It would be a disservice, though, to view second-career students only through the lens of the unique challenges they face. They also provide wonderful blessings to their classmates, to the seminary, and to the church at large. Second-career students often have a reframed perspective on their previous experiences that allows them to display a potent spiritual maturity and a contagious spiritual enthusiasm. They’ve been witnesses to God’s consistent care throughout some of the most difficult transitions of their lives—and they are sometimes better equipped to share the wisdom God has taught them through these difficulties. They’ve often been able to

develop a keen sense of what it means to support and encourage God’s people in all their various vocations. After all, they’ve received such support and encouragement themselves! In fact, it may be one of the main reasons they arrive on campus, eager to serve their Lord in pastoral ministry.

These “new” second-career students may face different challenges than their younger, more inexperienced classmates. They may also present unique blessings by virtue of their previous experiences. But they share with *all* God’s people a beautiful and everlasting comfort—a Savior who has forgiven them, who is preparing a home for them in heaven, and who will make all things new for them when he returns in glory. †



Adam Lambrecht wanted to be a pastor since second grade, but didn’t follow a traditional path to ministry. After graduating from Iowa State University, he served with WELS Kingdom Workers in Farmington, N.M., as staff minister. He also served in Colorado. In all, he served as a staff minister for 10 years before enrolling as a second-career student.

*Adam Lambrecht graduated in May 2019 and was assigned to Living Shepherd, Laramie, Wyoming.*



# A DAY IN THE LIFE OF A SEMINARIAN

As the sun slowly begins to ascend over Mequon, Wis., a seminarian rises just as slowly from his warm dormitory bed. He chooses a typical weekday outfit: slacks, jacket, and tie. He shuffles down to the cafeteria to make light work of a plate of eggs. The room is filled with his seminarian brothers, but at this early hour conversation is little to none.

Another seminarian was awake long before all this. He lives off campus with his wife, who teaches at a local school. He is dedicated to making a forty-five minute commute to the seminary each day, rain or snow. He rushes through breakfast, tosses a sack lunch together, and hurries out to scrape ice from his windshield.

Back on campus, it is 7:25 a.m., and the seminary is bustling with life. The dormitory students exit the cafeteria and peer into the bright sunbeams as cars stream up the hill into the parking lot. They walk toward the classroom building, and looking through the massive stone arch under the tower, they observe a handful of their professors also making their way to the 7:30 a.m. class.

Classes continue until 12:30 p.m. In exegesis classes, the professors help students through each word in each verse of biblical Greek and Hebrew. In isagogical (overview) studies, they guide the students through ideas and concepts of each book. In church history classes, seminarians follow the New Testament

Church from the days of Paul until today. In systematic theology classes, they will become knowledgeable about the doctrines found in Scripture. In pastoral theology classes, students will be instructed on everything from hospital visits to how to deliver private communion. There is variety in the classes. Depending on the day, seminarians can be found practicing sermons, teaching peer Bible studies, or discussing evangelism case studies. They will make use of the library, and might participate in chorus. The highlight of each day is chapel worship, where seminarians shout hymns of praise, and professors and peers preach.

At 12:30 p.m., classes are over, and the seminarians rush to lunch. After lunch, everyone goes their separate ways; most head off to afternoon jobs. Each part-time job offers the chance for a seminarian to use his time and talents outside of school. The jobs include some of the following: supervising young students at an after-school program, nailing shingles, factory assembly work, and detailing cars at a local dealership. Other seminarians assist the campus pastors at Wisconsin Lutheran College or serve in an urban setting at Lighthouse Youth Center.

Back from work, the dormitory students enjoy dinner together in the cafeteria. Conversations are longer and usually revolve around the latest Greek assignment or upcoming intramural

basketball game. With classes, employment, homework, and family time, each seminarian has a full schedule. Many will begin their studies for the next day after dinner. The homework load varies each night. A seminarian might walk over to his homiletics (preaching class) professor's house to go over a sermon outline, while his roommate works through his Greek assignment for the next day. Another group of classmates works together to complete a study guide for an upcoming test.

Finally, as an active day comes to a close, seminarians both on and off campus can be found praising the Lord for his overflowing blessings. We thank God for our professors who care about us as individuals, and whose knowledge impresses us every day. We thank God for letters of encouragement from a fourth grade class, Christmas gifts from churches, and endless food pantry donations. We also thank God for the tuition assistance and generous offerings from members of WELS congregations. We praise God for all the prayers and thoughts of encouragement from our brothers and sisters in Christ. A seminarian's head hits the pillow. His mind is thinking of his Savior, his eternal peace. A seminarian is ready to do it all again the next day so that one day he can share this perfect peace in the full-time ministry. 🕊

*Ben Balge is serving as a vicar at Beautiful Saviour, Carlsbad, California.*



A few of the moments in the lives of our seminary students.



# SUPPORTING OUR SEMINARY

I often marvel at the amazing material blessings God has given us in this country. We have plenty to eat, comfortable if not opulent homes, available education and employment, good health care, freedoms guaranteed by our government, and the list goes on. If you have had the privilege of visiting other parts of the world, the difference in lifestyles can be stark.

Then I meditate also on the even greater spiritual blessings that have been showered on my life. I was made God's child with the Word and water of baptism. Through Jesus my Savior, God forgives me and lets me confess all my sins without driving me away. He has given me a Christian family with whom I humbly work to support the spread of the gospel message in my neighborhood, my city, and around the world. He has given me faithful pastors and a church where I hear and learn more about his grace and mercy, participate in the sacraments, and receive encouragement to live a

humble and faith-filled life under his watchful eye. Can it get any better than this?

But where do those pastors come from? Yet another amazing blessing! God has given our church body a seminary where men study the truths of Scripture in great depth and are taught how to effectively communicate those truths to the many who hunger for the Word. A seminary of this quality, committed to teaching the truths of Scripture, no more and no less, is a rare thing in our world. Yet God has chosen our church body to bless his world in this way. This is a weighty responsibility.

God fills that seminary with both professors and students and gives them a beautiful campus on which to prepare to teach the next generations the truths of Scripture. As I look into the future, I desperately want generations to come to experience the spiritual blessings that God has given me. As with all things in this world,

that costs money. But look, God has provided that too.

Have you ever thought of adding Wisconsin Lutheran Seminary to your Christmas gift list? Have you ever thought of giving a thank offering to the seminary as you commemorate those special days like birthdays, anniversaries, the birth of a child, or in memory of a loved one gone to heaven? Have you ever thought of adding the seminary to your list of beneficiaries when it comes to distributing your earthly blessings when you no longer need them? After all, your earthly wealth is not really yours in the first place. Have you ever thought of adding the seminary, the students and the professors to your daily prayer list?

God has given each of his children the privilege of being his ambassador to this world, sharing the benefits of Christ's atoning sacrifice with all we meet. He has told us we are his workmanship, created in Christ Jesus to do good works, which he has prepared in advance for us to do. While we do these things in our own lives as we touch each individual to cross our pathway through life, we are also given the privilege of multiplying the reach of the gospel by supporting the training of new pastors well into the future.

Pray for the future of our seminary. Pray for the men studying to become our future pastors. Ask God to continue providing men who wish to become pastors. Pray that God will continue to provide the Word in its truth and purity in our midst. Look for ways to support our seminary both now and in the years to come. And then, do it. 🙏

*Marilyn Miller is chairman of the WELS Women's Ministry Committee.*





# YOU GET TO DO WHAT?!

When I was a kid, I never imagined I would work as a recruiter. The thought of life as a pastor or teacher was crazy enough. In fact, I dreamed of following in my grandpa's footsteps and running the old family dairy farm. I pictured myself becoming a structural engineer. I cherished simple jobs like running power tools and mowing the lawn. But, humming in the background, there was a love for Jesus and a love for others who needed to hear his life-giving message. Years later, not only am I almost a pastor, but I also have had the chance to be the student recruiter at WLS.

I never thought the day would come when I would actually get to say I made the jump from student to pastor, let alone from "recruited" to "recruiter." But, did you know that you also have been painted into the recruitment process? The Lord has made you into something wonderful. He was the one who first brought you from death to life everlasting. It was Jesus who made you a mouthpiece for that message. Now he has fashioned you into something you maybe never considered: a recruiter of God for our next generation of church workers.

For me, studying for pastoral ministry was the result of years of encouragement from pastors, teachers, and professors who shared a passion for serving Christ. However, some of the most influential people for me were, and still are, those who faithfully supported public ministry while serving in all sorts of wonderful ways. It was the family, the friends, and dear brothers and sisters in Christ. It was people like you.

What all this really means is that Christians who are not full-time ministers are just as important as those who are.



Hans Thomford gave the children's sermon on Easter during his vicar year.

The Lord uses you to raise up the next generation of pastors and teachers: the pastors who make sure the grace of Jesus Christ is always front and center in our lives, the teachers who provide Christian education. The Lord wants you to support and pray for all our future recruits. As Jesus said, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field" (Matt. 9:37-38).

As the student recruiter this year, I step in front of children, teens, and young adults, recruiting for a Savior who motivates me each day with his gospel promise. I share with grade schoolers what the experience looks like at Martin Luther College and Wisconsin Lutheran Seminary. I lead chapel with our future generations and tell students my personal desire to go out with God's wonderful message. I have a wonderful opportunity to organize the Grade School

Chapel on campus, a day open to all our elementary students. Finally, I coordinate the annual Seminary Scurry, an event in which the seminary opens its doors for others to see the wonderful place where God encourages and prepares future men for public ministry.

But, even better, I get to share this work with you. In the end, it has been the certainty of God's Word and the love of God's people toward the public ministry that has influenced me. I hope, pray, and know it will be the same for years to come as I share in that privilege with you. We get to be recruiters for gospel ministry and we will be blessed by God with the pastors and teachers of tomorrow. †

*Hans Thomford graduated in May 2019 and was assigned to Martin Luther College to serve as a tutor.*



Hans Thomford participated in a Winterim trip to help a mission church in Texas.



# FROM GENERATION

In the opening verses of Psalm 78 the psalmist Asaph stresses the importance of religious education, of training the next generation. He writes,

My people, hear my teaching;  
listen to the words of my mouth.  
I will open my mouth with a parable;  
I will utter hidden things, things from of old—  
things we have heard and known,  
things our ancestors have told us.  
We will not hide them from their descendants;  
we will tell the next generation  
the praiseworthy deeds of the LORD,  
his power, and the wonders he has done.  
He decreed statutes for Jacob  
and established the law in Israel,  
which he commanded our ancestors  
to teach their children,  
so the next generation would know them,  
even the children yet to be born,  
and they in turn would tell their children.  
Then they would put their trust in God  
and would not forget his deeds  
but would keep his commands.

Passing the truths of God's Word to the next generation is not optional for Christians. It is God's will. God also adds a promise. He says that such training will have long-lasting results because Christian education does not stagnate. Its effects go out in ever-widening circles as one generation makes it a priority to tell the next generation "the praiseworthy deeds of the LORD, his power, and the wonders he has done." On the other hand, if one generation fails in its responsibility to pass the truth of God's Word on to the next, the gospel will be lost.

Those who have been privileged to serve for many years in the pastoral ministry have seen the truth of Asaph's words. They have seen parents faithfully raising their children in the nurture and admonition of the Lord and years later they have seen those children bringing their own children to be baptized and instructed in God's Word. That is God's will and promise: "He commanded our ancestors to teach their children, so the next generation would know them, even the children yet to be born, and they in turn would tell their children. Then they would put their trust in God and would not forget his deeds."

The Wisconsin Synod from the start emphasized the Christian education of children. The first synod convention resolved "that every pastor in the synod should devote himself especially to the youth and conduct day schools."



To this day the congregations of our synod support an extensive Lutheran elementary school system and a number of Lutheran high schools to assist parents in carrying out the responsibilities that Asaph lays out so clearly. Those who have experienced the blessings of such Christian education are often willing to sacrifice so that the next generation can have the same blessings.

The Wisconsin Synod did not have its own seminary until thirteen years after the synod began. Yet our forefathers



Professor John Brenner has been a faculty member since 1991. His grandfather graduated from the seminary in 1896 and his father graduated in 1943.



# TO GENERATION



Professor Joel Otto, who joined the faculty in 2011, is one of eight professors taught by Professor Brenner during their seminary training.

recognized that if the synod was going to carry out Asaph's exhortation, it needed a steady supply of well-trained pastors who were all on the same page doctrinally. They also knew St. Paul's encouragement: "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others" (2 Timothy 2:2). Each generation has the responsibility to train the next.

A brief history of the seminary published in the *Wisconsin Lutheran Quarterly* on the hundredth anniversary of the seminary's founding described the importance of the seminary for the work God has given his people to do.

The history of our Synod is intimately bound up with it (the seminary). It is not too much to say that what our Synod is today can largely be traced back to our Seminary. A similar close relationship between synods and their seminaries can be observed in the history of all church bodies.

Whenever seminaries stood for conservatism in doctrine and practice, whenever true Bible teaching was inculcated upon their students, that showed itself in the *publica doctrina*, in the teaching and practice of

those church bodies in general. If, on the other hand, the spirit of liberalism crept into the seminaries in the course of time, the same spirit of liberalism was soon noted in the clergy who received their training in such an atmosphere. If the fountain is polluted, what can you expect of the waters which spread to the nooks and corners of a church body?

That is why the teaching and training received at its seminary has far-reaching effects on an organization. For the graduates of its seminary ultimately set the pattern for doctrine and practice. In the things that really count, we may say, the history of a synod is largely the history of its theological seminary.<sup>1</sup>

When we look at the history of our seminary, we see God's grace in generation after generation of students and professors. The Lord of the Church has preserved our synod and has caused our seminary to remain faithful to the Holy Scriptures and the Lutheran confessions.

I have had the privilege of teaching at Wisconsin Lutheran Seminary for twenty-eight years among the finest of students and the best of colleagues. It is a thrill to see former students serving throughout the United States and around the world, proclaiming the gospel in places I will never go. It is humbling to watch the work of training a new generation of pastors bear fruit in the congregations, missions, and schools of our synod. As God promised, the influence of religious training goes out in ever-widening circles as one generation teaches the next.

I have also experienced a special joy as former students have joined me on the seminary faculty. Eight men whom I have taught over the past twenty-eight years are now my colleagues. As I watch them, I see men who have a zeal for the gospel, a humble attitude toward Scripture that says, "Speak for your servant is listening," a dedication to the Lutheran confessions, and an eagerness to share with their students what they received from their professors. When I watch them, they remind me of the men who taught me. But that should not surprise us. That is what our Lord through the psalmist told us to expect—"he commanded our ancestors to teach their children, so the next generation would know them, even the children yet to be born, and they in turn would tell their children. Then they would put their trust in God and would not forget his deeds."

One generation trains the next and the proclamation of the gospel continues from generation to generation in unbroken succession. †

*Professor John Brenner teaches Church History and Systematic Theology.*

<sup>1</sup> Im. P. Frey, "Wisconsin Lutheran Seminary 1863-1963," *Wisconsin Lutheran Quarterly*, vol. 60 #3 (July 1963), p. 170.



# PSI, THE NEXT GENERATION

Pastor Peter Bur and Pastor Bounkeo Lor were born 7,500 miles apart, Bur of the Nuer people in what is now South Sudan, and Lor to a Hmong family in Laos. But they have much in common. Both were driven from their homelands by war. Both spent years as refugees. Both were blessed to bring their families to America. Both are now pastors in WELS through the Pastoral Studies Institute of Wisconsin Lutheran Seminary (PSI) in partnership with the Joint Mission Council. And both have sons training to be WELS pastors through our church body's traditional pastor training program at Martin Luther College and Wisconsin Lutheran Seminary.

Buok Chuol is Bur's youngest son, a junior at Martin Luther College in New Ulm, Minnesota. Buok's decision to become a pastor was shaped by the "relentless courage and love" of his mother and his father. Buok was born in Nebraska and does not know much about his family's journeys through African refugee camps. One day he will visit Africa and learn about the challenges his Nuer people have endured as refugees. He will no doubt hear stories about his father from the grateful refugees his father has served.

Buok knows very well that God blessed his family by bringing them to a good life in America. Buok wants to become a WELS pastor like his father but he has his own motives for being a pastor. Buok feels compassion for second-generation South Sudanese Nuer young people like him. Buok explains:

There are a lot of second-generation Nuer in America who are not coming to our Nuer churches. Being a second-generation South Sudanese kid hits you in the face. You don't understand your true identity. We are growing up in the Nuer culture at home. Outside our home, we live in a culture that says, "Make a name for yourself and do whatever you want." Living in these two different cultures at once made me feel a crisis. I despised having to choose one culture or another. At home I would speak Nuer but I spoke it poorly. There was a space between my parents and me because we weren't speaking the same language. As I grew older, and with the help of my sisters, this feeling of crisis went away. Now I understand my parents' words and emotions. I want to help my (Nuer) generation through this crisis and get back into the church. But I will preach the Word wherever I am sent. We all come from the Lord. We have the same God who works day and night and who watches over us. It will be so sweet to tell someone that Jesus is the Savior.

Likewise Samuel Lor, the son of Bounkeo Lor and a first-year student at Wisconsin Lutheran Seminary, knows



Buok Chuol is following in his father's footsteps and preparing to be a pastor. He will attend the seminary in the fall of 2020.

that he does not grasp the hardships his parents went through when they had to flee their homeland. Yet, his parents' struggle has had an impact on him. Samuel explains:

We don't understand the struggles our parents went through, but we are reaping the benefits of their struggle. My siblings and I grew up in a middle-class life because of my parents' hard work. We want to live up to our parents and the struggle they went through. That is why I want to be a pastor. To become a pastor was not my first choice. But when I think of what a Christian man is, I think of my father. I need to be a pastor like my father.

I am not sure where I will serve God as a pastor. Someone who has never had cross-cultural experience might have a hard time serving in this place or that place because they have never been uncomfortable in a culture that wasn't their own. They have not had to



adapt to living in a different culture. I have never been in a culture of my own. So I think what I have carried around with me to help me adapt is my Christian identity. My Christian identity is stronger for me than my Hmong identity. When I first got to MLC, I was coming from the outside. It was hard for me. But I connected with my MLC classmates and connected to WELS culture because we share a Christian identity. I hold on to God's Word that connects me and my parents to the WELS people. I want to share this Christian identity with my culture. I want to share my

appreciation for faith alone, scripture alone, and grace alone. As a people, we are rebuilding our traditions. A Christian identity and our WELS heritage will help that rebuilding.

Sam's father, Pastor Lor, feels that his generation of PSI-trained immigrant pastors is not able to reach Sam's second-generation Hmong. The Hmong people Sam's age are not participating in the ministry or worship of the ethnic Hmong churches in America, leaving a large gap. Pastor Lor is prayerfully confident that Sam's familiarity with this generation's issues combined with his excellent training through the WELS' traditional pastor training track will equip him for the urgent task of reaching this missing generation.

That's always the job of the next generation, isn't it? Every generation of Christians needs the next generation to fill that gap so that all of God's children can be carried home. Please remember Buok and Sam in your prayers. They have their own long journey to complete before they can begin their service as WELS pastors with their fathers. †

*Professor E. Allen Sorum is the director of the Pastoral Studies Institute.*



Samuel Lor is preparing to serve as a pastor to reach the second generation of Hmong people in the U.S.

## WHERE WILL THEY GO—AND WHOM WILL THEY SERVE?

The PSI training of U.S. immigrants is typically carried out in their local setting for service to their own people in that same setting. That was the case for Bur and Lor. Now their sons are studying as traditional students. Rev. Larry Schlomer, world missions administrator, comments: "Who could have imagined twenty or thirty years ago that the immigrant families that the WELS was welcoming into its congregations would now be producing pastors?"

Rev. Paul Prange, ministerial education administrator, adds: "We are delighted that some of their young men are using our existing ministerial education schools in the United States to train for the ministry of the gospel."

Where exactly will they end up serving? The answer of these two young men is simple and clear: "Wherever God calls us to serve." That's our answer too. At their graduation, they, like all our traditional MDiv students, will be assigned to their first calls. That could be pastoring an

established congregation, tutoring, starting a home missions church, or serving in a world mission field. That's what makes this exciting.

"There are many congregations with opportunities to serve people groups living in their parish area," says Rev. Keith Free, home missions administrator.

Schlomer reflects: "Often questions about budget and ministry priorities can make it difficult to dedicate the resources to serve that smaller people group. Now we have cultural insiders from the Hmong or Sudanese communities getting the training they need to serve the whole WELS community. Imagine the excitement in a people group when they learn the pastor at the local WELS church is one of their own!" Whatever the location or the cultural makeup of the people in these young men's congregations, both will be there because that's where God sent them. And wherever they go, we trust that God will use them as messengers to keep on reaching a new generation. †



# *A New Generation in Continuing Education:* SERVING PASTORS WHERE THEY SERVE

**T**he Sound of Silence” isn’t just a Grammy-winning song released by Simon & Garfunkel in the fall of 1964. It was the reality in our seminary classrooms in the summer of 2019 when they went quiet for the first time since 1971.

For almost fifty years, Summer Quarter has been an annual multi-week event on campus. However, in the past decade it has become increasingly hard to maintain sufficient enrollment to continue Summer Quarter as we have known it. Some years, almost as many courses were cancelled for insufficient enrollment as were offered.

Why is that? Part of the decline may be due to the 24/7/365 digital age in which we live. It’s also true that in many congregations, summers are no longer the ministry “down time” they may once have been. More and more outreach events and other conferences fill summer months. What is more, many congregations no longer have a reduced summer worship and Bible study schedule. These and other factors have combined to reduce the number of pastors scheduling a one- or two-week summer pilgrimage to Mequon.

## SATELLITES SCHEDULED DURING 2019

### APRIL

Scroggins, Texas

### MAY

St. Cloud, Minnesota

### JUNE

Watertown, Wisconsin  
Watertown, South Dakota  
Tacoma, Washington  
Adamstown, Maryland  
Palm Beach, Florida  
Saginaw, Michigan

### OCTOBER

Las Vegas, Nevada  
Appleton, Wisconsin

Summer Quarter can’t serve its purpose of strengthening and encouraging pastors in faith and in ministry zeal and knowledge if there isn’t sufficient enrollment to offer the courses.

Although our Mequon classrooms were silent this summer, in 2019 what we have always called Summer Quarter will have its largest attendance ever! Just not during summer,

and not in Mequon. From April through October, classes are offered around the country in places like Scroggins, Tex.; Tacoma, Wash.; and Adamstown, Md. Ten satellite Summer Quarters, held in ten different synodical districts, are scheduled throughout 2019 (see callout). In most of those, districts have given the seminary the opportunity to teach during an already scheduled gathering attended by their pastors. Depending on the size of the district, the seminary will be offering a choice from two to six different courses.

We cannot duplicate the blessings of gathering on campus for a class with a less hurried schedule spread out over a week or two. We cannot duplicate our beautiful campus with its library, chapel, and gymnasium. We cannot duplicate the opportunities for more relaxed fellowship with brothers in the ministry. But that’s why every even-numbered year we will continue to invite pastors to spend a week or two on our campus. In fact, our prayer is that the growth pastors enjoy at these satellite Summer Quarters will be so encouraging that many will make room for a pilgrimage to Mequon during even-numbered years. A full menu of courses is already planned for Mequon in June 2020.

Then, in 2021, we will be back in the districts for another round of satellites. It’s our prayer that in 2019 we learn what works well and what doesn’t. That way, when the effort is repeated in 2021, we will offer an even more attractive growth opportunity for pastors.

That’s how we plan to help a new generation of pastors toward growth in all their God-given callings. †

*Professor Rich Gurgel is the director of Grow in Grace.*





# WHAT NEVER DIES

**T**he past is never dead. It's not even past," William Faulkner once said. He was at his best when he wrote about life in the American South, a place that always seemed haunted by its history. While the history of the seminary is far from haunted, I think most pastors would agree with Faulkner. The past here is not dead. It's not even past.

It's the first thing that hits you as you walk up the drive and look at the entrance arch. You may not know anything about Fachwerk architecture, slate roofs, or decorative towers. You can see from the cornerstone that the current seminary buildings were constructed in the 1920s. Yet you have an undeniable sense that its makers were doffing their caps to a more distant time. As indeed they were: to the Wartburg, the castle in Germany where, in 1521, Luther first set his hand to translate the Bible into the language of his people.

You can't miss it when you walk down the hallways. They are lined with the pictures of students who have graduated from this institution in former years, stretching all the way back to 1895. All young and eager-looking, reflecting the changing fashions and hairstyles of many bygone generations.

Pastors sometimes return to visit when they are older. They look around. They peer into their former classrooms. It's almost as if they expect to hear the voices of those who once taught them long ago, "My nephew Arlis..." "Vell..."



The past is never dead. It's not even past.

That truth comes into even sharper focus when you arrive at the heart of the seminary. You see again those words emblazoned over the chapel doors. They have given their silent witness to seminary students for as long as I can remember: *Κηρυξάτε Το Ευαγγέλιον*—Preach the Gospel. "This is a gospel place!" they declare. "We study the Word of God here to go out as heralds of the good news. Jesus has died for all, and he lives to put on our lips the life-giving word of forgiveness."

Without the gospel, any walk down these seminary halls would be an exercise in nostalgia, a fruitless stroll down memory lane. Without the gospel, remembering the past could only be an exercise tinged with sadness and regret. Dreams of youth, bright idealism, boundless energy—impeded by the accumulation of years and weighed down by a caution born of experience.

The gospel gives us a living hope. Gives us a new perspective on the past. Creates in us a new life, the kind of life where we live with backs forever turned towards death. Because of the great "done!" of the gospel, we now live, move, and have our being under the great heaven of grace where there is no condemnation. Because of what Jesus did for us in the past, we now have a future without limit. In it, there are no more tears. The old order has passed and gone.

The gospel past is never dead. It's not even past. It lives in our living Lord who died for us. And we now live in him.

That's what this place is all about. †

*Professor Paul Wendland stepped down from the presidency at the end of the 2018-19 school year. He will continue to serve as a professor, teaching Homiletics and New Testament.*





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