

A White Paper on Pastoral Formation Prior to Seminary

By Rev. Dr. James A. Baneck, executive director of the LCMS Office of Pastoral Education

Pastoral formation is a lifelong process and one that is taken very seriously in The Lutheran Church—Missouri Synod (LCMS) (see AC V, XIV). The man who serves in this divinely mandated office is the mouthpiece of the Triune God (Titus 1:1–4). Through the preached Word and Holy Sacraments, the Holy Spirit creates, sustains and nurtures saving faith in the ears, hearts and souls of His people (LC Apostles' Creed, 38).¹ For all those who answer the call to serve in the Office of the Holy Ministry, this formation began early in his life. Even for one who decides to become a pastor later in life, his childhood, education and previous experiences all play a role in who he will become as a pastor. Pastoral formation certainly begins much earlier than entrance into the seminary. This paper seeks to assist the church in thinking more intently about how the church begins forming pastors before they enter the seminary. Who and what are the formational influencers? How does God use a young man's upbringing, spiritual formation and life experiences for his service in the church? How do parents and the church intentionally form our young boys toward the pastoral ministry? What intentional areas of development are important for pastoral formation?

Biblical Foundation

PASTORAL FORMATION BEGINS IN THE WOMB. It begins with mom and dad being in the Word, hearing the preached Word in the Divine Service, and reading and praying the Scriptures at home. As John the Baptist leapt within Elizabeth's womb (Luke 1:44), so the child in the womb hears and receives the Word of God. This exposure to the Word continues within the Christian home with family devotions, learning the Catechism, and an active prayer life, including morning and evening mealtimes, and when special needs and situations arise (Deut. 6:6–9). Biblical formation continues in the congregation, thus the importance of faithful pastors, faithful preaching and faithful catechesis (2 Tim. 3:14–4:5). If there is the opportunity, the child will also benefit by attending a Lutheran school, where the Scriptures are faithfully taught each day within a Lutheran ethos.

While Christians are instructed to form saving faith in her infants and children, this is not always the case. Many come to faith in Jesus Christ later in life, whether as a child or an adult, for which there is great

joy in heaven before the angels (Luke 15:7,10). There are many faithful and wonderful pastors who came to faith later in life than infancy or childhood, including the apostle Paul, who was converted and baptized as an adult and subsequently called as a servant of the Gospel (Acts 9). This paper speaks to the ideal situation, or the situation to which the church is instructed and continues to strive. Yet, the church recognizes that forming Christians from infancy is not the exclusive situation. The mission of the church is to make disciples of all nations of all ages.

Each pastor continues to grow in the knowledge and wisdom of the Holy Scriptures after his call and ordination. It is incumbent upon the church, however, to immerse this man in the Scriptures prior to God calling him into the parish (2 Tim. 1:3–7). Not only must he have a knowledge of the Scriptures, he must be shaped and formed in them (Rom. 12:1–2). By the time the man enters the seminary, he should be able to recite the books of the Bible, be familiar with major biblical stories, and understand the grand flow of the biblical narrative.

For biblical formation to take place, there must exist a consistency throughout the church concerning the Holy Scriptures. This consistency includes a Christological hermeneutic (John 5:39), proper

¹ Paul McCain et al., eds., *Concordia: The Lutheran Confessions*, 2nd ed. (St. Louis: Concordia Publishing House, 2005), 403. Luther states, "Neither you nor I could ever know anything about Christ, or believe in Him, and have Him for our Lord, unless it were offered to us and granted to our hearts by the Holy Spirit through the preaching of the Gospel."

distinction of Law and Gospel (SD V), a commitment to the inerrancy and infallibility of the Word (2 Tim. 3:16), and the confession that the Holy Spirit creates and sustains faith through the preached Word of God and the Holy Sacraments administered by the pastor as a steward of the mysteries of God (1 Cor. 4:1). Without this consistency, the church presents a fractured understanding of the Word and creates a disunified and heterodox pastorate and church. Ultimately, this results in erroneous teaching, lying and deceiving by His name (The Second Commandment), and teaching a theology that damages the faith of God's people.

Confessional Foundation

THE LCMS IS NOT A FEDERATION of loosely bound pastors, congregations and districts with each teaching their own confession under a quasi-Synodical governance (Bylaw 1.3; 4.2).² Rather, we are bound and unified within and around our Confessional subscription (Constitution, Art. II: Confession).³ Lawrence Rast, president of Concordia Theological Seminary, Ft. Wayne, writes, "Pastoral formation was a process of shaping a man in the church's confession so that he might preach the Scripture in its truth and purity ... The Lutheran Reformation, then, was inseparably bound up with educational method and pedagogy, and as Lutherans moved into the world over the next centuries, these had global impact — they do still today!"⁴

When a congregation incorporates into the LCMS, it subscribes and adheres itself to this unified subscription to the Lutheran Confessions (Constitution, Art. V).⁵ This is a *quia* subscription to the Lutheran Confessions. This means the congregation (and ministers of religion — ordained and commissioned) holds to the Lutheran Confessions *because* they are completely faithful to the Holy Scriptures. *Quia* subscription to the Lutheran Confessions is just as true and relevant today as it was when the Confessions were first written. The Confessions were not written or relevant for their time specifically but were written for all time and are just as relevant today as then. As Lutherans, we hold to the same Confessional standards though each generation lives in a different time.

² The Lutheran Church—Missouri Synod, *Handbook: Constitution, Bylaws, and Articles of Incorporation* (St. Louis: The Lutheran Church—Missouri Synod, 2019).

³ *Handbook*, 11.

⁴ Lawrence Rast, "Pastoral Formation in the 21st Century: The Pedagogical Implications of Globalization," *Journal of Lutheran Mission* 4, no. 3 (December 2017): 26.

⁵ *Handbook*, 12–13.

Every young man being shaped and formed for the Holy Ministry should be formed in this one confession of faith — the Lutheran Confessions. It is vitally important for the church to live within one unified confessional subscription. Under this one confessional subscription, every pastor teaches and every congregation hears one Lord, one faith, one doctrine. The true church preaches and hears the same confession of faith — including every Lutheran university and seminary — regardless of which district the pastor resides in.

Lutheran Identity

RAST WRITES, "One thing I always point out to my students and to the faculty of Concordia Theological Seminary in Fort Wayne, Ind., is the challenge that defining Lutheran identity presents. Not that it should be, but it is. What I mean is simply this: Lutheranism's identity is bound up with its confession of the biblical witness — the *fides quae*, the faith once delivered to the saints. That confession is found in the Augsburg Confession (1530) as the foundational confession of the Lutheran tradition, and in the Lutheran Symbols which make up the *Book of Concord* 1580, *because* the Lutheran Confessions are a faithful exposition of the doctrine of the Scriptures."⁶

Pastoral formation in the Lutheran church presupposes a church with a Lutheran identity, a certain DNA that permeates the LCMS. There is that "something" that encodes who we are as we develop and function as God's people within the Lutheran Church. To be a Lutheran Christian is unique and distinct from any other religion or brand of Christianity, a difference we need not apologize for or hide (Rom. 1:16). We are Lutheran because we believe this confession of faith agrees with the Word of God.

Our young men are shaped and formed within our Lutheran DNA. The Lutheran DNA is first and foremost **Christological**. Our Lutheran DNA is loaded up front with Christ, and everything He is and does. Christ is the center and meaning of the Lutheran faith, because in Him we are justified, made right with God, forgiven of all our sins and promised and secured the gift of eternal life (AC III). Christ is the very hermeneutic in which we interpret the Holy Scriptures. Luther writes, "The first and chief article is this: Jesus Christ, our God and Lord, died for our sins and was raised again for our justification. ... This is necessary to

⁶ Rast, "Formation," 25–26.

believe. ... Upon this article, everything that we teach and practice depends. Therefore, we must be certain and not doubt this doctrine.”⁷

The Lutheran church is also a **Scriptural** church, a DNA in which our young boys are formed. In his letter to Pope Leo X, titled, “The Freedom of the Christian,” Luther writes, “One thing, and only one thing, is necessary for Christian life, righteousness, and freedom. That one thing is the most holy Word of God. ... The soul can do without anything except the Word of God and that where the Word of God is missing there is no help at all for the soul.”⁸ As a Scriptural church, the Lutheran church has fought and defended this strand of our DNA throughout her history, most recently, in the 1974 walk-out at Concordia Seminary, St. Louis (CSL). Together, we affirmed our faithfulness to the inerrant, inspired Word of God.

Our young men are also formed within a **Sacramental** church (AC IX, X, XIII). We believe and confess that Christ is indeed present in His Sacraments. These are life-giving Means of Grace where God is present, creating and sustaining saving faith in His people. Lutherans believe and confess that the power of God and His church is not found in programs or leadership models. The power of God is in the forgiveness of sins through Jesus Christ, who comes to His people through the Means of Grace. As the pastor is the steward of these Sacraments, so he subscribes, proclaims and distributes these life-giving gifts of God to His people.

Our boys are also formed within a **Confessional** church. This is our DNA. Luther made the great confession, “My conscience is captive to the Word of God. I cannot and I will not retract anything, since it is neither safe nor right to go against conscience. I cannot do otherwise, here I stand. God help me. Amen.”⁹ While those outside of Luther’s confession mock and ridicule him, in the Lutheran Church, we support and encourage one another in making the Confessions our very own. At the conclusion of the Formula of Concord, the authors (Selnecker, Cornerus, Musculus, Chemnitz, Chytraeus, and Andreae) wrote these words, which hold true for the entire corpus of the Confessions: “In the sight of God and of all Christendom, we want to

testify to those now living and those who will come after us. This declaration presented here about all the controverted articles mentioned and explained above — and no other — is our faith, doctrine, and confession. By God’s grace, with intrepid hearts, we are willing to appear before the judgment seat of Christ with this confession and give an account of it (1 Peter 4:5). We will not speak or write anything contrary to this Confession, either publicly or privately. By the strength of God’s grace, we intend to abide by it.”¹⁰ Reading, studying and subscribing to the Lutheran Confessions is good, right and salutary for clergy and laity alike. It is the standard of biblical confession we preach from the pulpit and live in our lives. It is the standard of biblical confession in times of disaster, war and persecution.

We also form our young men in a **Homiletical** church. The Lutheran church is a preaching church (Rom. 10:14–17). Preaching Christ (1 Cor. 1:23), interpreting the Scriptures, speaking God’s Word into the ears and souls of the hearer, and shaping Lutherans from one generation to the next is all a part of being a homiletical church. There is no greater responsibility of the pastor than to preach God’s Word (2 Tim. 4:2). It is through this Word of Law and Gospel that God creates saving faith in Jesus Christ. It is through this Christological preaching that God sustains faith. Preaching is an art whereby the pastor applies God’s Word to the lives of God’s sheep for their faith and life.

We shape and form our young men in a **Liturgical** church. This has been a part of our biblical and confessional DNA throughout generations. The liturgy of the church takes all emphasis away from man and rightly focuses it on Christ. The liturgy of the church teaches the faith in Jesus Christ: The advent of Christ in the Kyrie (Mark 10:47), the nativity of Christ in the Gloria (Luke 2:14), the epiphany of Christ in the Creed (Matt. 2:1–12), the passion of Christ in the Agnus Dei (John 1:29), and the resurrection of Christ in the Sanctus (Isaiah 6:3). Future pastors are also formed in the Lord’s Prayer (Matt. 6:9–13), Nunc Dimittis (Luke 2:29–32), Venite (Psalm 95:1–7), Benedictus (Luke 1:68–79), and the Magnificat (Luke 1:46–55). This liturgical rhythm forms our young men into the life, death and resurrection of Jesus Christ. As a liturgical church, the Lutheran church forms our young boys in a life of reverence and humility before the very presence of the Almighty and merciful God.

⁷ SA II, 1, in McCain, 263.

⁸ Martin Luther, “The Freedom of the Christian,” in vol. 31 of *Luther’s Works*, ed. Harold J. Grimm (Philadelphia: Fortress, 1957), 345.

⁹ Martin Luther, “Luther at the Diet of Worms,” in vol. 32 of *Luther’s Works*, ed. George W. Forell (Philadelphia: Fortress, 1958), 112–13.

¹⁰ FC SD XII.40 in McCain, 618–19.

We also form our young men in a **Synodical** Church. We “walk together” as one church under one confession in one Christ. While this is a voluntary union of believers, we are bound together by our confessional adherence and our human governance. The founders of our Synod, stated in the Articles of Incorporation on July 3, 1894, “[the purpose of this incorporation is] to unite in a corporate body Evangelical Lutheran congregations that acknowledge and remain true to the *Book of Concord* ... To assist in the establishment of Evangelical Lutheran congregations and preaching stations ... To assist, advise, and protect member congregations and ministers of religion—ordained and ministers of religion—commissioned of The Lutheran Church—Missouri Synod, to provide for their ecclesiastical supervision ... To support the establishment and maintenance of theological seminaries, colleges, universities, and other institutions of higher learning ... To spread the Gospel ... To provide assistance and resources to the congregations... ”¹¹ This is walking together to build one of the most faithful, influential, and dynamic church bodies in the world with her theology, education, mercy and more.¹²

Finally, we form our young men in a **Missional** church (Matt. 28:19–20). Being missional is determined, directed and influenced by all the DNA strands identified above. Missional does not define Christ; Christ defines missional. Missional does not define our Confessions; our Confessions define missional and so on. Being a missional church finds its fruition in Christ (John 4:35–38). Missional is shaped by the Holy Scriptures. Missional is the urgency to have the unbaptized baptized and the faithful communing at the Table of the Lord. Missional is preaching the Word of Christ into the ears of God’s people for saving faith. Missional is the passion to have all people stand in the liturgy of heaven and sing, “Worthy is the Lamb who was slain” (Rev. 5:12). Missional is the ongoing activity of our Synod, described in the objectives of our church body’s constitution. Being a Missional church is indeed a part of our Lutheran identity, i.e., our Lutheran DNA.

Lutheran identity is not something that is isolated at the seminary. It permeates the church. It is the DNA of every Lutheran parent, congregant, family, pastor, Lutheran schoolteacher, commissioned worker, Lutheran school, district president, Lutheran

university, seminary, missionary and servant at the Synod International Center. Immersed in this Lutheran DNA, we will continue to form our boys to be pastors within our rich Christological, Scriptural, Sacramental, Confessional, Homiletical, Liturgical, Synodical, and Missional identity.

An Educated Clergy

ONE OF THE ASSIGNMENTS in the 2016 Convention Resolution 13-03 was “to establish minimal standards for pastors (while keeping the optimum in view).” The assumption is that there are *minimal* standards one must fulfill to feed, nourish, and shepherd concupiscent hearts, souls, and lives toward repentance, forgiveness, life and eternal salvation. Rather than establish minimal standards for men to be caretakers of the soul, energy might better be used in developing a robust formation and education in forming men for this divine vocation.

While it is irresponsible to entertain “minimal standards,” an uneducated clergy within the Lutheran church is a threat from within. Rast writes:

Because of the urgent need for pastors, Pastor Anas Baltris [concerning the Evangelical Lutheran Church in Lithuania during the Stalinist Era] had taken to ordaining cantors and other warm bodies totally lacking in even most basic theological education. They did not know the difference between a Lutheran and a Baptist and could not care less. What was being heard from the pulpits was drivel and downright heresy. The outcome of having uneducated pastors in Petkunas’s estimation “was indeed serious. The Lutheran Church was being threatened from within. It could easily lose its identity as a Lutheran Church.”¹³

A robust education is essential for a robust Lutheran pastorate caring for eternal souls. Therefore, the Lutheran church *certifies* men for the office of the Holy Ministry. Synod Bylaw 2.8, “Qualification for First Call” states:

2.8.1 Candidates shall be declared *qualified* for first calls.

(a) They are those who before the effective date of the first calls will have satisfactorily *completed the prescribed courses of studies* and will have received diplomas from their respective educa-

¹¹ *Handbook*, 203.

¹² *Handbook*, Art. III, Objectives, 11.

¹³ Rast, “Formation,” 30.

tional institutions of the Synod or have fulfilled the requisites of a colloquy or other approved education program of the Synod (Bylaws 2.7.2 and 2.7.3).

(b) In addition, they must have indicated complete dedication to the ministry and evidenced a readiness for service in the church.

(c) Finally, to be declared qualified and *recommended by the faculties* or colloquy committees for their specific types of service in the church, the appropriate faculty or colloquy committee *must be satisfied that the individual will meet all personal, professional, and the theological requirements* of those who hold the office of ministry to which the individual aspires.

(d) In addition, an academic year of supervised internship (vicarage) is required of all seminary students before graduation, ordinarily in the second year before graduation.¹⁴

This is a certification of the church — not of one individual, district, institution or congregation. The church speaks together concerning the qualifications, readiness and certification of her pastors. Rast cites a situation where “Pastor Paul Henkel trained his son David and ended up producing one of the most articulate and creative Lutheran theologians in history. On the other hand, when this became the norm rather than the exception for pastoral formation, the results were extremely uneven, and the impact of a less-educated clergy made itself particularly evident in the succeeding generation.”¹⁵ The church should take great care and exercise careful oversight when determining and allowing educational exceptions. When might the exception become the rule to the detriment of the church? The LCMS has continued the historic practice of certification, call and ordination¹⁶ for a reason — to produce quality, well-educated and excellent shepherds for the church.

There is a relationship between the education of the clergy and that of the “deplorable conditions” of the church, especially an uneducated clergy and morality in the church. Rast writes:

Driving the revisions were deplorable conditions in the church of Saxony, especially among the clergy, and especially in respect to the clergy’s

lack of education. “In the remainder of the Saxon lands, especially those of the Elector’s cousin, Duke George, the bitter Luther enemy, conditions were even worse until his death in 1539. A large percentage of the clergy had families though they professed celibacy; others lived in “wild wedlock.” The clergy were very incompetent, few of them even knowing the Lord’s Prayer or the Ten Commandments. Bibles were rare and seldom used. A committee under Professor Justas Jonas reported that in one region 190 out of 200 lived in open fornication and classified the district as belonging to the very “dregs of society.” Congregations reported that the clergy neglected their flocks, spent their time making buttermilk and malt, and on Sundays told their congregations about it, if they attended. Such regions were hardly Lutheran even 22 years after the nailing of the *Ninety-five Theses*.” Not surprisingly, then, as the revised Wittenberg curriculum began to produce capable pastors, they were in great demand.¹⁷

There is no debate that our American culture is in “deplorable conditions,” especially that of marriage, sexual identity, religious liberty and life issues. When does the church find herself in deplorable conditions? It is when the church, and especially her clergy, is uneducated, particularly in the Holy Scriptures and Confessions. It is when pastors practice open Communion or advocate for female clergy. It is when pastors support and advocate for gay and lesbian lifestyles and transgender freedom. It is when pastors are silent on living together outside of marriage. The church is in deplorable conditions when she is more focused on clergy leadership than shepherding pastors, or pastors who preach more “steps toward successful living” than the cross of Jesus Christ. It is when pastors teach evolution or deny/question the virgin birth. It is when pastors teach the Confessions as no longer relevant or define “missional” as softening/confusing Law and Gospel.

The robust theological education of her clergy is nothing new for the Lutheran church. Be it Luther in Wittenberg, Wyneken in Ft. Wayne, Walther in St. Louis, or the LCMS today, the standard for an educated clergy is high. Specifically, this is an education of excellence in the Holy Scriptures and the Lutheran Confessions. The central text for the seminary student

¹⁴ *Handbook*, 58.

¹⁵ Rast, “Formation,” 29–30.

¹⁶ See 2016 Convention Proceedings, Resolution 6-02, 166–68.

¹⁷ Rast, “Formation,” 27.

is the Holy Scriptures in the original languages.

Rast writes:

Admission to Wittenberg assumed familiarity with the Latin language and the classics. The gymnasium was assumed. The responsibility of the university was to help the students become fruitful users of these tools for the sake of the proclamation of the Gospel. As the university itself states: “The brilliant student, who has been properly trained in the mastery of languages, is indeed well prepared to interpret the Holy Scriptures and is qualified to administer public justice. For how can anyone, who wants to be versed in sacred literature, evaluate the conclusions based on information drawn from the Holy Scriptures if he does not know the languages in which they were written and does not grasp the figures of speech found therein? How can he expect to be able to interpret sacred dogma without the mastery of the correct use of Biblical exegesis, or in case he fails to grasp the context of passages from which conclusions are drawn?”¹⁸

A robust education is not for education’s sake or academic acumen, but for the Christian good of all God’s people whom the pastor serves in the congregation. Chemnitz writes, “May one seek or undertake the ministry of the church who has neither learned the fundamental Christian doctrine, nor understands it, nor has the gift to teach others?” He answers, “By no means. For Paul commands Timothy and Titus to entrust the ministry to faithful and able men” (2 Tim. 2:2; 3:2; Titus 1:9).¹⁹ Learning the Holy Scriptures and the Lutheran Confessions is for the sake of teaching it to God’s people, whereby the Holy Spirit creates and sustains saving faith — it’s about the eternal salvation of God’s people.

The LCMS cannot establish unnecessarily or inappropriately low standards for pastors in a day and age when a robust theological education is needed. Be it Luther, Melancthon, Loehe or Walther, an educated clergy was prized, held as the highest priority; great sacrifices were made to build and sustain an educated clergy because the very Gospel of Christ was at stake. The situation is no different today, when the very

purpose of this office mandated by God requires a man fully educated and formed for the sake of the clear proclamation of the Gospel for the faith and life of all God’s people now and eternally.

Forming the Whole Man

THE LCMS STRIVES to produce excellent workers for the church.²⁰ As we engage in this endeavor, we find ourselves in a world of rapid change. We see this change between generations, culture and society and even within the church.

Every era of history presents challenges for the church. The challenges of this era include: globalization, multi-culturalism, technology, sexual identity, political polarity in both church and state, social media, religious tolerance, relativism, the decline of the church, the continued threat of Marxism and Christian persecution.

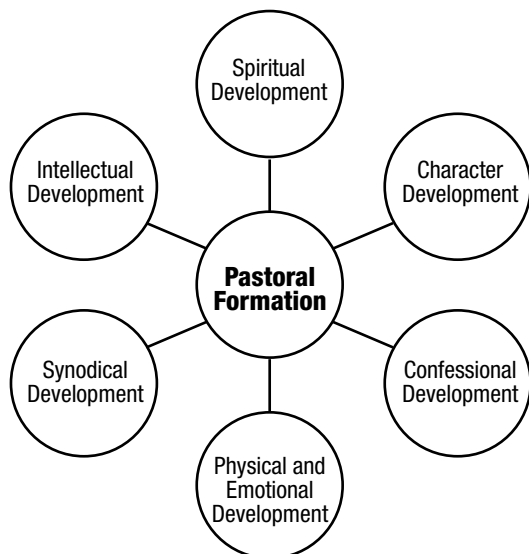
Jesus tells us that “lawlessness will be increased [and] the love of many will grow cold” (Matt. 24:12). Also, “For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. And if those days had not been cut short, no human being would be saved” (Matt. 24:21–22). Finally, as Satan is thrown down from heaven and makes fierce war against all believers (Rev. 12:7–17), evermore he will “prowl around like a fierce lion, seeking someone to devour” (1 Peter 5:8). Satan’s greatest target is pastors; destroy the shepherd, scatter the sheep.

This is the current environment of pastoral formation in which we find ourselves. With the ever-increasing speed of these changes and the eternal impact of the Office of the Holy Ministry, it is prudent to continually review and evaluate pastoral formation within our church body — always striving for excellence. To this end, it is important that this formation involves the formation of the whole man. Included in this formation are: (1) spiritual development, (2) character development, (3) Confessional development, (4) physical and emotional development, (5) Synodical development, (6) and intellectual development. These constitute the spokes of an important wheel called *pastoral formation*.

¹⁸ Rast, “Formation,” 27.

¹⁹ Martin Chemnitz, *Ministry, Word, and Sacraments: An Enchiridion*, trans. Luther Poellot (St. Louis: Concordia Publishing House, 1981), 28.

²⁰ *Handbook*, Article III.3, Objectives, 11.



Spiritual development encompasses a thorough immersion and knowledge of Holy Scripture, a father-confessor/pastor, a godly family, immersion in the liturgical life of the church, frequent reception of the Lord’s Supper and daily prayer.

Character development encompasses a baptismal faith and life. This baptismal, sanctified life includes repentance, the fruits of the Spirit, integrity, virtue, manhood, manners and civility.

Confessional development encompasses a thorough immersion and understanding of the Lutheran Confessions (*Book of Concord*), the ability to rightly divide Law and Gospel, the ability to distinguish orthodoxy from heterodoxy, Christology, Lutheran ethos, and the Lutheran biblical hermeneutic.

Physical and emotional development encompasses First Article skills, including healthy choices and living, exercise, healthy diet, an understanding of self, interpersonal relationships, and the capacity to navigate physical and emotional issues.

Synodical development encompasses a thorough understanding of Synod structure, the LCMS *Handbook*, ecclesiastical supervision, the call process, Synod and district conventions, convention resolutions and church-worker conferences.

Intellectual development encompasses general liberal arts, a comprehensive well-rounded curriculum, quality instruction, practical experience, thinking skills, reasoning skills, verbal skills, philosophy, music, art, knowledge of the world, and a desire and immersion in continuing education.

Pastoral Formation — Pre-Seminary Formation in The Lutheran Church—Missouri Synod

Requirements for M.Div. Seminary Entrance

THE ENTRANCE REQUIREMENTS at both seminaries for an M.Div. includes a bachelor’s degree with a minimum 2.25–2.50 GPA. A non-degree option is possible under a highly selective process, with the applicant being at least 35 years of age. The applicant must also be a member of an LCMS congregation for two years. In addition, the applicant must have a recommendation from his pastor, official transcripts from his college or university, an interview with his district president/district interview committee and a background check. In addition, Concordia Theological Seminary, Ft. Wayne (CTSFW) requires the applicant to be male and his wife must also be a member of an LCMS congregation. CTSFW also requires four personal recommendations.

Both seminaries require competency exams in Old and New Testament, Greek and Hebrew, and Christian Doctrine. Both seminaries affirm the following from the Concordia University System Pre-Seminary Mission Statement, “[The pre-seminary curriculum] encompasses biblical knowledge, biblical language competency, an understanding of Lutheran doctrine; competency in communication skills in reading, writing, speaking and listening; skills in critical thinking and philosophical inquiry; acquisition of a global perspective; understanding of and appreciation of the Lutheran ethos, identity and ethic; and help to perceive, proclaim, teach and live out the centrality of the Gospel of Jesus Christ for the whole of life.”²¹

Concordia University Formation

BYLAW 3.6.6.1 STATES, “The Board of Directors of the Concordia University System has authority with respect to the Synod’s colleges and universities. It shall have the overall responsibility to provide for the education of *pre-seminary students*.”²² Synod’s university pre-seminary formation is one response to the third Synod Objective in Article III of the Constitution: “The Synod, under Scripture and the Lutheran Confessions, shall— ... 3. Recruit and *train* pastors...”²³

All LCMS Concordia universities have a

²¹ ctsfw.edu/future-students/smp/admission-information/pre-seminary-courses/.

²² *Handbook*, 130. Emphasis added.

²³ *Handbook*, 11.

pre-seminary program. While each has an excellent curriculum, pre-seminary enrollment has declined significantly in the last 13 years in each of our Concordia universities. Pre-Seminary enrollment at our Concordia universities are as follows:

Year	Ann Arbor Michigan	Austin Texas	Bronxville New York	Irvine California	Mequon Wisconsin	Portland Oregon	Chicago (River Forest)	Selma Alabama	St. Paul Minnesota	Seward Nebraska	Total	+/-
FY05	32	32	29	42	98	11	60	4	32	64	404	
FY06	42	23	25	36	106	15	63	12	35	69	426	+22
FY07	35	23	20	27	106	7	51	6	36	57	368	-58
FY08	27	34	11	25	81	6	39	0	39	64	326	-42
FY09	28	24	5	26	64	7	33	5	31	58	281	-46
FY10	27	17	7	25	45	5	39	2	25	53	245	-36
FY11	29	14	5	30	52	5	41	3	24	45	248	+3
FY12	28	14	2	22	51	4	37	0	17	37	212	-36
FY13	29	4	2	18	48	3	27	0	19	28	178	-34
FY14	25	10	7	14	37	4	22	0	13	24	156	-22
FY15	26	9	6	14	50	5	32	0	8	40	190	+45
FY16	23	8	5	12	50	1	31	0	5	42	177	-13
FY17	22	6	2	14	48	4	29	0	7	38	170	-7
FY18	14	6	3	17	41	4	34	0	8	36	163	-34
TOTAL	387	224	129	322	877	81	538	32	299	619	3,058	-258

As a matter of interest, the following shows seminary enrollment during this same time. There is a parallel in decline. Pre-seminary decline in the last 13 years is approximately 58%. Master of Divinity decline is approximately 55%.

Year	Concordia Seminary St. Louis			Concordia Theological Seminary Ft. Wayne			Total			
	MDiv	SMP	Other*	MDiv	SMP	Other	MDiv	SMP	Other*	All
FY05	530	0	60	273	0	30	803	0	90	893
FY06	500	0	80	271	0	25	771	0	105	876
FY07	439	0	69	263	0	31	702	0	100	802
FY08	382	29	82	236	26	26	618	55	108	781
FY09	364	49	49	232	32	25	596	81	74	751
FY10	314	87	33	209	40	14	523	127	47	697
FY11	295	111	35	175	46	10	470	157	45	672
FY12	286	117	18	176	30	8	462	147	26	635
FY13	267	135	16	162	24	12	429	159	28	616
FY14	267	105	14	162	21	8	429	126	20	577
FY15	249	98	8	172	17	7	421	115	15	551
FY16	210	102	8	159	16	7	369	118	15	502
FY17	207	85	19	157	19	7	364	104	26	494
FY18	193	93	28	158	11	10	351	104	38	493
Total	4,503	1,011	519	2,805	282	220	7,308	1,293	739	9,340

Because of the relationship between Concordia University Wisconsin, Mequon, Wis. (CUW) and Concordia University Ann Arbor, Mich., (CUAA) the pre-seminary program is identical at both institutions. Among the others, there are similarities and differences to be noted (See Appendix A for full pre-seminary curriculum comparison). Application and entrance into the Concordia pre-seminary programs include entrance into a degree program, application into the program, eligibility for a pre-seminary church worker scholarship grant, and an interview and recommendation into the program by the pre-seminary director. Some of the universities require a minimum high school GPA, provisional admission prior to formal admission into the program, and a Christian lifestyle.

The core curriculum basics for pre-seminary formation throughout the Concordia system include: Greek, Hebrew, Old and New Testament studies, theology, and philosophy. Next tier courses include Latin and/or German, apologetics, world religions, history of Christianity, public speaking, sociology, leadership and family ministry.

There is some discussion within the Synod concerning a return to a more classical-style pastoral formation, which has been, and to some degree, continues to be a part of pastoral formation in the LCMS. In the 2016 convention, Synod adopted Resolution 7-05A, “To Endorse Roster Status for Graduates of Classical Liberal Studies and Other Teacher Education Programs.” In this resolution, the Convention endorsed the accredited classical liberal studies program at Concordia University Chicago, River Forest, Ill. (CUC), CUW, and CUAA. This liberal arts studies program includes “a strong core of courses in the Scriptures, the Confessions, and the traditional liberal arts, history, literature, and languages of the Western civilization, supplemented by practical pedagogical experience...”

Interested in this classical program, the Rev. Dr. Dean Wenthe, president of the Concordia University System, and the Rev. Dr. James Baneck, executive director of the LCMS Office of Pastoral Education, convened a meeting at CUC in May 2017 to present the idea of such a classical study for pre-seminary students under the banner of “The Chemnitz Track.” Wenthe writes, “The goal will be to see whether a greater focus on quality — both academic and social — and an integration would permit the student in this ‘honors’ program to complete both a B.A. and an M.Div. in seven years.” The

quality of the program, however, supersedes the number of completion years. For pre-seminary studies, this classical track could include, but not be restricted to, a rigorous curriculum of Latin, Greek, Hebrew, German or Spanish, philosophy, history, rhetoric, composition, art, music, physical activity, character, virtue and social skills. This track would identify and promote exceptional young men for positions of theological leadership. It would involve academic, spiritual and manly formation. This curriculum would not only provide the church with most excellent pastors, it would also build a consortium of theological leaders for the church for future generations. Such a study would not be created for what current seminarians *want*, but what is good for the church, developed by those who understand pastoral formation, by knowledge, experience and wisdom. Ideally, candidates for the Chemnitz track would enter the program with an ACT score of 28 or a GPA of 3.75. This would qualify him for a “Chemnitz Scholarship,” which would be stacked on top of any existing scholarships, even to the extent of covering room and board. A worthy discussion would be to elevate pre-seminary standards to the “Chemnitz track standard” throughout the CUS system with the understanding that the Office of the Holy Ministry is the highest office in the land.

A Pastoral Formation Summit was held in St. Louis Sept. 11–12, 2018. This summit included the Rev. Dr. Matthew C. Harrison, president of the LCMS, the Rev. Dr. Lawrence Rast, president of CTSFW, the Rev. Dr. Dale Meyer, president of CSL, the Rev. Dr. Patrick Ferry, president of CUW, the Rev. Dr. Daniel Gard, president of CUC, the Rev. Dr. Brian Friedrich, president of Concordia University Nebraska, Seward, Neb., the Rev. Kevin Robson, chief mission officer of the LCMS, the Rev. Dr. Jon Vieker, senior assistant to the LCMS president, Wenthe, and Baneck. One item on the agenda was to evaluate the pastoral formation requirements, curriculum, and total program amongst all the Concordia pre-seminary programs *and* the seminaries. After careful examination of the pre-seminary curriculum of each Concordia university and the curriculum at each seminary, it was concluded that the LCMS has an excellent, robust and comprehensive pre-seminary and seminary curriculum in the formation of her pastors. The seminary presidents commended the university presidents for their excellent pre-seminary curriculum, particularly in biblical languages, Lutheran doctrine and the liberal arts. The

Pastoral Formation Summit also discussed the viability of the pre-seminary program at each of our Concordias in relation to enrollment numbers, opening the conversation of consolidating pre-seminary programs at collaboratively-determined Concordias.

Non-Concordia University Pre-Seminary Formation

THE CHURCH GIVES THANKS TO GOD through whichever formational path leads a man to attend the seminary and become a Lutheran pastor. However, not every seminary student will be a product of the Lutheran university system. With this reality, the following questions need to be considered:

- 1.** How does the man get matriculated into the LCMS culture and ethos? How does attending a Concordia pre-seminary program contribute toward this matriculation? How does not attending a Concordia pre-seminary program affect this matriculation?
- 2.** What are the advantages of a man building a life-long consortium of deep friendships and colleagues, starting at a Concordia university within a Lutheran ethos? How does it affect the LCMS pastorate for years to come?
- 3.** What are the advantages of a man being absorbed and formed in the biblical languages in the Concordia university?
- 4.** How does the man become acquainted with the culture of the church's teachers, DCE's, and other future commissioned workers?
- 5.** How is the man's formation affected, enhanced or hindered by learning from our Concordia theologians in pre-seminary studies?
- 6.** What would the LCMS pastorate look like if all pastors received their pre-seminary formation at our Concordias?
- 7.** What would the LCMS pastoral look like if none of the pastors received their pre-seminary formation at our Concordias?
- 8.** What gaps, if any, need to be evaluated for the man who is not able to take advantage of attending pre-seminary studies at a Concordia university?
- 9.** What hinders a man from or causes a man to not attend a Concordia university? How might the church address these concerns?

On the other hand, what does a man acquire or gain by attending a public university prior to his seminary formation? What are the advantages of such? Some things gained might include: experiencing a secular worldview, receiving a major in an area not offered by a Concordia, realizing financial savings, living closer to family, and the opportunity to be involved in a Lutheran campus ministry program. Also, when men come together at the seminary, their varied backgrounds combine to sharpen one another and build off each other's experiences.

Conclusion

This paper intends to assist the church in thinking more intently on how the church begins forming pastors even before they enter the seminary. What are the non-negotiable foundations? What is the role of the parents? What are the roles of the pastor and congregation? How important is Lutheran identity in pastoral formation? What does it mean to have an educated clergy? What does this education look like? Why is it important that the whole man is developed in pastoral formation? How does our Concordia university pre-seminary program contribute toward pastoral formation in the LCMS? Let the thinking — and the discussion — continue.

CUS PRE-SEMINARY CURRICULUM The Chart Signifies Pre-Seminary Comparison The Core Curriculum for Each Institution is Listed Below in the Narrative.	Chicago (CUC)	Irvine (CUI)	Nebraska (CUNE)	St. Paul (CSP)	Texas (CTX)	Ann Arbor (CUAA)	Wisconsin (CUW)	Gymnasium 1860	Classical Studies
Application into the Pre-Seminary Program									
Pre-Seminary studies are taken during or after pursuant of a bachelor's degree	x	x	x	x	x	x	x		x
Pre-Seminary program does <i>not</i> constitute a major (however, various majors may be recommended)	x	x	x	x	x	x	x		
Pre-Seminary program includes recommended Pre-Seminary core courses	x	x	x	x	x	x	x		
Provisional admission into the Pre-Sem program prior to formal admission (min. credits listed)			16						
Completion of minimum of credit hours before entering Pre-Seminary program			x			45	45		
GPA Requirement to enter Pre-Sem program			2.5	2.5		2.5	2.5		
Proficiency in English and foreign languages appropriate to the Pre-Seminary program					x	x	x		
Submission of completed application form			x		x	x	x		
Eligible for Pre-Seminary Church Worker Scholarship Grant offered by University	x	x	x	x	x	x	x		
Exhibition of exemplary Christian life-style	x		x	x	x	x	x		
Interviews and recommendation of the Pre-Seminary director	x	x	x	x	x	x	x		
Probationary acceptance possible			x			x	x		
Student must maintain a minimum GPA to remain in Pre-Seminary program			x	2.5		2.5	2.5		
Seminary Preparation Certificate Program/Pastoral Studies after earned bachelor's degree									
Languages									
Greek I					RQ				
Greek II				1/27 MT	RQ				
Greek III (CUC: Greek Readings; CUI: Readings in Luke and Acts)			R		RQ				
Greek: Matthew			Track Two: Biblical Languages Minor	1/27 MT					
Greek: Mark				1/27 MT					
Greek: Luke				1/27 MT					
Greek IV (CUC: Greek Readings; CUI: Johannine Literature; CSP: Gen Ep)			R		RQ				
Pauline Literature (CTX: Pauline in English; not part of Greek instruction; CSP: Gal. & Rom.)			R	1/27 MT	O				
Greek: Corinthians			Track Two: Theological Language Major	1/27 MT					
Greek: Other Epistles (CUNE: Greek Readings, 1 credit hour)				1/27 MT					
Hebrew I					1/27 MT	RQ			
Hebrew II				1/27 MT	RQ				
Hebrew III (CUC: Hebrew Readings; CUI: Readings in the Hebrew Bible)			R		O				
Hebrew IV (CUC: Hebrew Readings; CUNE: Hebrew Readings, 1 credit hour)					O				
Greek/Hebrew V (CTX: Advanced Greek Writings; CUAA: Greek or Hebrew V; CUNE: G/H Readings)					O				
Greek/Hebrew VI (CUAA: Greek or Hebrew VI)					O				
German or Latin I (Classical: Latin; CSP: Latin; 1860 Gym: Latin, German, English in all classes)									
German or Latin II (Classical: Latin; CUC: Latin only; CTX: Latin; CSP: Latin; 1860 Gym: Latin, German, English in all classes)									
Latin III (1860 Gym: Latin, German, English in all classes)									
Latin IV (1860 Gym: Latin, German, English in all classes)									
Readings in Latin: Authors of the Roman Republic									
Readings in Latin: Authors of the Roman Empire									
Latin Church Fathers									
Medieval Latin Authors									
Early Modern Latin Authors									
Aramaic	E	R							

	Chicago	Irvine	Nebraska	St. Paul	Texas	Ann Arbor	Wisconsin	Gymnasium	Classical Studies
Bible									
Old Testament (CUI: History/Literature of OT; 1860 Gym: Bible History I; CUW/AA: Bible Content)		1/10			RQ				
New Testament (CUI: History/Literature of N; 1860 Gym: Bible History II)		1/10			RQ				
Biblical Elective: Old or New Testament (CTX: 4 electives offered)									
Biblical Skills Elective (any theological languages course or Bible elective)									
Principles of Biblical Interpretation									
Studies in Biblical Theology				1/27 MT					
Theology									
Catechism									
Intro to Lutheran Theology (CTX: Luth Doctrine)					O				
Lutheran Doctrine I									
Lutheran Doctrine II									
Christian Life (Classical: Survey of Christian Thought)									
The Church and its Ministry									
Biblical Theology									
Lutheran Confessions (CUI: Christian Doct/Confessions I; CSP: Lutheran Confessional Writings; CUW/AA: Biblical Theology)		1 of 10		1/27 MT	RQ		Track Two: Applied Theology Major	Track Two: Applied Theology Major	
Lutheran Confessions II (CUI: Christian Doct/Confessions II; CUC: Taught in Doctrine classes)		1 of 10							
Historical Theology Elective (CTX: recommend, Survey of Christian Thought-suggested; CUC: Survey required)					O				
Theology/Family Life Elective (recommend: Rel. Ed. Youth/Adults or Foundations of Youth Ministry)									
Lutheran Worship: Theology/Practice (CTX: Worship/Music; CSP: Worship for Luth; CUC: Rqd. Theol Maj)					O				
Religion Senior Seminar I (CUC: Rqd. Theol. Majors; 1860 Gym: Religion)									
Religion Senior Seminar II									
Theology Elective (CSP: Independent Study)				1/27 MT					
Christians and Ethics					O				
Christian Apologetics (Classical: Christian Apologetics or Advanced Christian Apologetics)		R			O				
American Christian Denominations					O				
Global Christianity				1/27 MT					
Religion Department Seminar									
Faith for Life (CUNE: Faith and life-Vocation and Two Kingdoms)									
World Religions (CSP: Varieties of Beliefs; CUC: Rqd. Theol. Major)				1/27 MT	O				
A Christian View of Nature					O				
Issues in Modern Theology									
Theology in Modern Literature									
C.S. Lewis					O				
From Narnia to Middle Earth					O				
Classical Civilization					O				
Mythology and Religion in Ancient Greece and Rome									
Seminar in Religious Studies									
Introduction to Ministry		1 of 10							
Seminar on Pastoral Ministry		1 of 10							
Faith and Life Elective (Recommended: Missions, Evangelism, Comparative Religions or Christian Caregiving)									
History of Missions (CSP: Mission of God)				MT	O				
Goodness, Justice and Christ				1/27 MT					

	Chicago	Irvine	Nebraska	St. Paul	Texas	Ann Arbor	Wisconsin	Gymnasium	Classical Studies
The Problem with Evil				1/27 MT					
Martin Luther: Saint and Sinner				1/27 MT					
Jesus and Mohammed				1/27 MT					
One Nation Under God?				1/27 MT					
Christianity and the Media				1/27 MT					
History									
Church History Survey	X								
Church History: Early Church to Reformation	E								
Church History: Reformation to Today	E								
Athens and Jerusalem				MT					
Archeology and the Bible				1/27 MT					
Era of the Reformation									
History of Christianity (CUI: History of the Christian Church; CSP: Church History)		1/10			O				
Byzantium									
The Classical World					O				
The Middle Ages									
Renaissance/Reformation Europe									
The Reformations					O				
Civilization and World Views									
Historical Theology Elective (Recommended: CUW REL 333 A Survey of Christian Thought; CUAA REL 321 History of Christianity)									
History I & II									
Natural History I & II									
Philosophy									
Philosophical Thought I (Philosophy/Literature Elective; CUAA: 1 of 5 Phil. choices)									
Philosophical Thought II (Philosophy/Literature Elective)									
Philosophical Ethics		R							
Central Texts of Philosophy									
Moral Philosophy									
Ancient Philosophy or Medieval Philosophy									
Humanities									
Public Speaking (Classical: Classical and Modern Rhetoric)									CP
Advanced Public Speaking									
Communications (CUW: Intro to Writing)					O				
Writing Elective (recommend: Adv or Creative Writing, or Rhetoric; CUAA: Intro to Writing)					O				
Advanced Grammar and Usage									
English Literature I									
World Literature (from antiquity to 17th Century)					O				
The Medieval World: Kings, Knights, Damsels and Dragons									
Shakespeare					O				
Art History I					O				
Art History II					O				

	Chicago	Irvine	Nebraska	St. Paul	Texas	Ann Arbor	Wisconsin	Gymnasium	Classical Studies
Aesthetics									
Music History I					O				
Music History II									
Music History III									
Cultural Experience through Directed Travel Study					O				
Orientation to Theater					O				
Culture and Civilization									
Writing Elective (Advanced Writing, Creative Writing, Rhetoric)					O				
Arithmetic I & II									
Mathematics I & II (Algebra, Geometry, Stereometry, Trigonometry)									
Physics and General Geology									
Singing (in all classes)									
Calligraphy I & II									
Lab Science (Any 4-credit course listed under SCI, CHEM, PHYS, BIO)									
Mathematics or Computer Science (MATH 125 or above, or CSC 150)									
Social Sciences									
Social Science Elective (recommend: Gen. Psychology or Intro. Sociology; CUAA: General Psychology)									
Introduction to Sociology					O				
Principles of Counseling (CUW: Christian Care Giving)		R			O				
Child Development or Adolescent Development					O				
Psychology of Teaching and Learning					O				CP
Church, Education and Culture									
Parish Program Leadership		R			O				
Family Ministry		R			O				
Adult Education in the Parish		R			O				
Christian Witness and Evangelism		R			O				
Teaching Methods of Classical Education									CP
History of Education in the Western Tradition									CP
Legal Landscape for American Schools									CP
Student Teaching					O				CP
Practicum					O				CP
Church Polity and Organizational Structure		1/10							
Teaching the Faith		1/10			O				
The Role of the Christian Professional		1/10							
Communication in the Church					O				
Teaching Religion					O				
Society and Culture									
Stewardship of Body									
One of the following: Foundations in Youth Ministry, Youth Culture, Youth Ministry Administration									

1/5 — Student selects one from the following five courses
1/10 — Student selects one from the following ten courses
3/10 — Student selects three from the following ten courses
CP — Classical Pedagogy Minor
E — Elective

MT — Major in Theology
O — Offered
R — Recommended
RQ — Required
U — Uncertain

NARRATIVE

Chicago (CUC)

- The Pre-Seminary Program of Studies is not in and of itself a degree program but designates coursework to be taken with a Liberal Arts, Business or Education degree program.

Liberal Arts Major English, History, Classics, Non-Profit Management, Education, Psychology, Music, etc.	“Pre-Sem”/ Theol. Maj. or Biblical Languages Maj. Advanced courses in Doctrine, Exegesis, Ch. History, Philosophy, Practical Theol.
Core Pre-Seminary Courses (Biblical Lang. minor + Luth. Theol) Biblical Languages, Biblical Studies, Lutheran Confessions/ Doctrine, Church History, Philosophy/ Ethics	
General Undergraduate Requirements All Pre-Seminary students take required courses in English, Science, Math, Behavioral Sciences, Fine Arts, Communications, Health, etc., because they’re completing a B.A.	

- A student may pursue the Pre-Seminary Program of Studies in one of three degree tracks: (1) A Liberal Arts track in which the student takes theology courses and professional support courses, (2) A College of Education track in which the student follows the secondary education Lutheran teacher education, adding theological languages, (3) Bachelor of Arts in Church and non-profit management in the College of Business, while completing all pre-seminary requirements.
- Pre-Seminary students in the Liberal Arts track must choose either a (1) Theological Languages Major — 36 hours or (2) Biblical Languages Minor — hours (with recommended majors in history, music, psychology, philosophy, sociology or English). Although a student might not be taking Shakespeare, Public Speaking, etc., as a *pre-seminary* requirement, he is taking classes like these as part of a liberal arts major.
- The director of Pre-Seminary program also serves as university pastor. He works closely with the pre-seminary students, mentoring their academic, spiritual and personal development.
- Theology Professors (full-time): Dr. Patrick Bayens, Dr. James Lee, Dr. Jacob Corzine, Deaconess. Kristin Wassilak (Deaconess Program), Dr. Thomas Korcok, Dr. Robert Sorensen, Dr. Andrew Steinmann,
- CORE PRE-SEM COURSES (Biblical Languages Minor)
 - o One PHI Course
 - o THY-2010 Introduction to the Old Testament
 - o THY-2220 Lutheran Foundations
 - o THY-3105 Introduction to the New Testament
 - o THY-3220 Lutheran Theology 1
 - o THY-4220 Lutheran Theology 2
 - o THY-4310 Encountering Religion in America (encouraged, but not required)
- CORE COURSES (FOR COLLEGE OF ARTS AND SCIENCES)
 - o Communication
 - English Composition
 - Speech Composition
 - Writing About Literature
 - o Humanities
 - Noetic Experience Through Humanities
 - One course from Foreign Language, History, Literature, or Philosophy
 - Any Foreign Language
 - Non-Western Literature
 - Society and Literature
 - Greek and Roman Mythology
- Survey of Early Modern Europe (1350–1815)
- Survey of Modern Europe since 1815
- Survey of World History to 1350
- Survey of World History Since 1350
- History of the American People
- U.S. Women’s History
- Race History in America
- Primer in Philosophy
- Introduction to the Philosophy of Religion
- One Fine Arts Course from Art, Film, Music or Theatre
 - Introduction to Visual Arts
 - Two-Dimensional Basic Studio
 - Three-Dimensional Basic Studio
 - Non-Western Art
 - Introduction to Film Studies
 - Global Documentary
 - Media Literacy
 - Exploration of Music
 - Survey of Western Music
 - Music of World Cultures
 - History of Jazz
 - Introduction to Theatre
 - Oral Interpretation of Literature
 - Contemporary Theatre
- Social/Behavioral Sciences (Select courses with two different prefixes)
 - Culture Anthropology
 - General Education Economics
 - Principles of Microeconomics
 - Principles of Macroeconomics
 - Geography of North America
 - World Geography: Culture Patterns
 - The Developing World
 - American Government
 - General Psychology
 - Diversity in American Society
 - Introduction to Sociology
 - Introduction to Women’s and Gender Studies
- Global Studies (Select one)
 - Non-Western Art
 - Introduction to Cultural Anthropology

- Global Documentary
- Non-Western Literature
- World Geography: Cultural Patterns
- The Developing World
- Greek I or II
- Hebrew I or II
- Survey of World History to 1350
- Survey of World History since 1350
- Latin I or II
- International Relations
- Comparative Politics
- Elementary Spanish I or II
- Intermediate Spanish I or II
- World Religions
- Natural Studies
 - One approved Physical Science Course
 - One approved Life Science Course
 - Natural Science Course, Energy and Our Environment, or a Physical Science Course
- Mathematics (Select one)
 - Finite Mathematics

Irvine (CUI)

- The program is structured to encourage measured personal and spiritual growth in pastoral attitudes, habits and skills and offers a cross-cultural experience.
- General Education (54–55 units) is normally completed in the first two years of attendance.
- Must complete any approved major.
- Courses charted are additional Pre-Seminary course requirements (24 units).
- All students meet annually with director of Pre-Seminary Studies to discuss personal, professional, intellectual and spiritual growth for the pastoral ministry.
- Theology Faculty: Dr. Clinton Armstrong, Dr. Scott Ashmon, Dr. James Bachman, Dr. Mark Brighton, Dr. Daniel Deen, Dr. Michael Eschelbach, Dr. Glenn Fluegge, Dr. David Loy, Dr. Jeffrey Mallinson, Dr. Michael Middendorf, Dr. Steven Mueller, Dr. Joel Oesch, Dr. Steve Parks, Dr. Rod Rosenblatt, Mr. Mark Siegert, Dr. Dean Vieselmeyer
- CORE COURSES

IRVINE ORGANIZES THEIR CORE COURSE AROUND “ENDURING QUESTIONS AND IDEAS”

- o What are Truth, Goodness, and Beauty?
 - The Nature of Mathematics
 - Introduction to Philosophy
- o What is Truth?
 - Integrated Biology
 - Foundations of Christian Theology
- o Who is a Virtuous Citizen?
 - World Literature to the Renaissance
 - The West and the World
- o What is the Nature of a Good Society?
 - World Literature from the Enlightenment
 - America and the World

ALSO, DISTRIBUTION COURSES

- o Interdisciplinary
 - Foundation: Exploring Virtue and Vocation
- o Theology
 - History and Literature of the Old Testament
 - History and Literature of the New Testament

- Any Math above 1550 course numbers
- Introduction to Logic
- Theology
 - One Approved Biblical Course
 - o The Bible
 - o Intro to the Old Testament
 - o Intro to the New Testament
 - One Approved Theological course
 - o Intro to Christianity
 - o History of Christianity in America
 - o Intro to Lutheran Theology
 - o History of Christian Biography
 - o Survey of Church History
- Health/Fitness (Select one)
 - Fitness for College and Life
 - Wellness in college and in the Context of Community
 - Fitness and Wellness
- Wellness and Wholeness: A Gospel-centric holistic approach to Fitness

- o Exercise and Sport Science
 - Education for Healthful Living
 - Select 2 different activity courses
- o Communication
 - Public Speaking or introduction to Argumentation and Debate
- o Performing and Visual Arts (Select one)
 - Experiences in Art
 - Elements in Art
 - Music Fundamentals
 - Experiences in Music
 - Music in the Liberal Arts
 - Music Theory I
 - Experiences in Theatre
 - Introduction to Theatre
- o Global Perspective (Select one)
 - 4 Units Foreign Language
 - Cultural Anthropology
 - Macroeconomics
 - Postcolonial Literature
 - Music Cultures of the World: Emerging Nations
 - Music Cultures of the World: The Silk Road
 - Political Thought I: Ancient to Early Modern
 - Political Thought II: The Enlightenment
 - World Religions
- o Physical Science (Select One)
 - Introduction to Chemistry
 - Chemistry I
 - Physics I
 - Astronomy I
 - Physical Science
 - Physical Oceanography
- o Social Science (Select One)
 - Cultural Anthropology
 - Introduction to Psychology
 - Introduction to Sociology
- o Writing
 - Writing and Research
 - The Art of the Essay

Nebraska (CUNE)

- A bachelor's degree is required, rooted in the liberal arts and an emphasis in the biblical languages or Greek and Hebrew, along with a background in philosophy and the humanities.
- The Pre-Seminary program offers great flexibility to students to participate in a variety of programs and majors. The Pre-Seminary program includes ten core courses (34 hours).
- The Pre-Seminary program does not constitute a major within a specific academic program. The charted courses may be taken in conjunction with any other degree program and/or major offered.
- Students apply for provisional admission into the Pre-Seminary program after completion of 16 hours of residence and for formal admission during their second year of residence.
- To be admitted into the program, student must have a minimum 2.5 GPA.
- Theology Professors: Dr. Charles Blanco, Dr. Paul Holtorf, Dr. Mark Meehl, Dr. David Coe, Prof. Brian Gauthier, Rev. Russ Sommerfeld
- CORE COURSES
 - o First Year Experience
 - o Financial Literacy — two courses
 - o Global/Multicultural — (Student chooses any two of all the following)
 - Art options
 - American Sign Language options
 - Biology options
 - Business options
 - Chinese options
 - Communication and Theatre Arts Options
 - Education options
 - English options
 - Geography
 - Gerontology
 - History
 - Health and Human Performance
 - Music
 - Psychology
 - Sociology
 - Spanish options
 - Theology options
 - o Humanities
 - History (student chooses 1 of 3)
 - Oral communication (1 of 6)
 - English Composition
 - Literature
 - Fine Arts (2 of 12)
 - Biblical Literacy (2 of 3)
 - Theology
 - o Social Sciences (student chooses 2 of 8)
 - o Health and Human Performance
 - Student chooses 1 of 6 at one level
 - Student chooses 1 of 9 at second level
 - o Mathematics (must complete one course)
 - o Natural Sciences (must complete 6 credits among these levels)
 - Biology (1 of 11)
 - Chemistry
 - Physical Science (1 of 2)
 - Science (1 of 6)

St. Paul (CSP)

- CSP does not have a pre-seminary department, nor do we have a required pre-seminary curriculum. All church work students must take a Minor in Lutheran Theology. We encourage pre-seminary students to take the major in Theology (which includes all courses in the Minor in Lutheran Theology). We also encourage study of the Biblical languages. However, some such students prefer to get a business major, or a psychology major, or a music major, or an education major.
- The pre-seminary numbers are too small to support a separate program.
- Theology Professors: Dr. Mark Schuler, Dr. Mark Koschmann, Dr. Samuel Deressa, and Dr. Reed Lessing.
- Core Courses
 - o Fine Arts (2 courses from 2 different areas)
 - Approaching Art
 - Drawing I
 - Painting I
 - Photography I
 - Ceramics I
 - Listening to Life: Western Classical Music
 - Listening to Life: Global and Popular Music
 - Intro to Theatre
 - Intro to Dance
 - Acting I
 - Stagecraft
 - o History and Political Science (One of the following)
 - Introduction to History
 - Introduction to Hmong History
 - American Government
 - o Communication (One of following)
 - Interpersonal Communication
 - Public Speaking
 - o Global Studies (One of the following)
 - Intercultural Communication
 - America in the Global Economy: Macroeconomics
 - Language and Society
 - World Literature II
 - Beginning Greek I
 - World History
 - World of Culture: Greece and Rome
 - Intro to Latin America
 - Hmong Culture and Society
 - Beginning College Spanish, I or II
 - Contemporary Global Problems
 - o Social and Behavioral Science (One of the following)
 - Introduction to Psychology
 - Introduction to Sociology
 - o Health and Physical Education
 - Health and Human Movement
 - o Literature
 - Introduction to Literature
 - o Mathematics and Natural Science

Texas (CTX)

- The Pre-Seminary minor is required for all students entering into the Pre-Seminary program.
- Course requirements
 - 12 hours of Greek and/or Hebrew
 - Greek I, II, III, IV, Advanced Readings
 - Biblical Hebrew I, II, Biblical Hebrew Readings
 - 4 hours (minimum) of MIN 1102 (Ministry Preparation class)
 - It is highly recommended that students enroll in MIN 1102 every semester
 - 3 hours of REL 2242 (The Lutheran Confessions)
- Theology Professors: Dr. Curtis Giese, Dr. Joel Heck, Dr. Peter Heckmann, Dr. James Mann, Bernard Schey, Dr. Paul Puffe, Phil Schielke.
- Director: J. Brown 260-460-7725, J.Brown@Concordia.edu

Ann Arbor (CUAA)

- Pre-seminary students are strongly encouraged to include two majors in their studies: theological languages and pre-seminary studies.
- CUW and CUAA is one university on two campuses. Their pre-seminary curriculum is almost identical. CUAA adds a youth focus, having the students select one of the three: Foundations in Youth Ministry, Youth Culture, or Youth Ministry Administration
- Application for pre-seminary studies is generally made in the second semester of the sophomore year. Student needs 2.5 GPA to enter pre-seminary studies.
- Theology Professors: Rev. Dr. Theodore Hopkins, Rev. Dr. Ryan Peterson, Rev. Dr. Charles Schulz, Rev. Dr. Scott Yakimow
- Courses for the Applied Theology Major and the Theological Language Minor and Major are reflected in the chart above.
Core Courses include:
 - The Common Core
 - Bible Content (3 credits)
 - Christian Doctrine (3 credits)
 - Western Culture and Worldview (3 credits)
 - Western Thought and Worldview (3 credits)
 - The Christian Citizen (3 credits)
 - Science and Humanity (3 credits)
 - Society and Culture (3 credits)
 - Physical Education — Stewardship of Body and 1 Activity Elective (1 credits)
 - Human Beings and Being Human — PSY 201 (3 credits)
 - Creative Expression — Creative or Advanced Writing (3 credits)
 - Liberal Arts Dimensions
 - Faith and Life — Any REL above 204 (3 credits)
 - Lab Science — From list of Sciences (4 credits)
 - Mathematics or Computer Science (3 credits)
 - Communications and Language GRK 201 (3 credits)
 - Communications and Language ENG 104 (3 credits)

Wisconsin (CUW)

- Applied Theology involves a baccalaureate degree, which includes broader liberal arts studies in German or Latin, communication, writing, social science and philosophy.
- CUW and CUAA is one university on two campuses. Their pre-seminary curriculum is almost identical.
- Students are strongly encouraged to include two majors in their studies: Theological Languages (39 credits) and Applied Theology (30 credits).
- Acceptance into the Pre-Seminary program occurs in the second semester of the sophomore year with successful completion of 45 semester hours of credit.
- Theology Professors: Rev. Dr. Brian German, Rev. Dr. Nathan Jastram, Rev. Jason Lane, Rev. Dr. Daniel Paavola, Rev. Dr. Ronald Mudge, Rev. Jonathan Mumme, Rev. Steve Smith, Rev. Dr. Jason Soenksen, Rev. Dr. Harold Tomesch, Rev. Dr. Kurt Taylor, Rev. Dr. Aaron Moldenhauer
- Courses for the Applied Theology Major and the Theological Language Minor and Major are reflected in the chart above.
Core Courses include:
 - The Common Core
 - Bible Content (3 credits)
 - Christian Doctrine (3 credits)
 - Western Culture and Worldview (3 credits)
 - Western Thought and Worldview (3 credits)
 - The Christian Citizen (3 credits)
 - Science and Humanity (3 credits)
 - Mathematics or Computer Science (3 credits)
 - Society and Culture (3 credits)
 - Physical Education — Stewardship of Body and 1 Activity Elective (1 credits)
 - Human Beings and Being Human — PSY 201 (3 credits)
 - Creative Expression — Creative or Advanced Writing (3 credits)
 - Liberal Arts Dimensions
 - Faith and Life — Any REL above 2014 (3 credits)
 - Lab Science — From list of Sciences (4 credits)
 - Communications and Language GRK 201 (3 credits)
 - Communications and Language ENG 104 (3 credits)

Gymnasium 1860

Taken from Moving Frontiers, CPH 1964

- The function of the preparatory department is to give the students a Christian training and a general classical education for scholarly studies after the pattern of the *Gymnasium* in Germany.
- Accordingly the instruction includes: [1] In the first instance, the so-called historical sciences, such as religion; classical and living (German and English) languages and literature, history with geography, [2] In the second instance, the so-called exact sciences such as natural history, physics, general geography, mathematics; [3] Finally, the instruction and exercise in singing and, in extraordinary circumstances, instrumental music, drawing, the French language; [4] Students of the Norwegian language receive instructions in their mother tongue; [5] Physical exercises are provided for by a gymnasium with apparatus and by walks in the open neighborhood.
- The course of study in the Gymnasium includes according to time, six years; according to its divisions, three divisions: [1] *Untergymnasium* with two classes, *Sexta* and *Quinta*; [2] *Mittलगymnasium* with two classes, *Quarta* and *Tertia*; [3] *Obergymnasium* with two classes, *Secunda* and *Prima*.
- The number of lectures totals 24 to 28 hours weekly. The time for preparation totals 28 to 42 hours weekly.
- Private instruction in French, drawing and instrumental music lies outside the regular course of study.
- The examination for the holy ministry takes place in a public session on completion of the theological course of studies; the result of the same will be documented by a comprehensive report.
- After the public examination, the students of the preparatory department will receive a specific report of their behavior, diligence and progress during the past school year.
- There is record of the day's routine, which includes time to get up, meals and free time. Between 5:00–5:30 a.m., students attend a joint morning devotion. At 8:45 p.m., the bell rings for evening Vespers. On Sunday morning they all go to the city to attend church and return after the conclusion of the afternoon service.
- During study period for students of the *Gymnasium* are under constant supervision of a seminary student.

Classical Studies

- This is the development of a “Chemnitz track.”
- The core curriculum is 48 credits.
- The major consists of 36 credits.
- The Classical Pedagogy Minor is 22–25 credits.
- The program strives for a curriculum not of elitism, but of excellence.
- The program will initiate with CUC and CUW, where classical education programs have been approved by the Synod
- The premise of this track is that the quality of the Chemnitz seminary candidates will result in a blessing for the church, i.e., pastors who know a great deal and can navigate the intellectual and social challenges of our time as faithful and loving shepherds.
- The goal is to work with the ATS and HLC so that the men enrolled could receive both a BA and an M.Div. in seven years.

