

On the Making of a Pastor: A Comparison Between:  
LCMS. and W.E.L.S.

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## On the Making of a Pastor

### A Comparison Between L.C.M.S. and W.E.L.S

#### Introduction

As a colloquy student I have a unique opportunity to see the clear differences between two distinct Lutheran systems. I have had the privilege of attending two different colleges and three seminaries. With this background in mind, my goal is to show the clear differences between these two Lutheran systems in regards to pastoral training.

The college experience will come from three different sources. Personally, I attended Concordia College, Ann Arbor, Michigan for four years (minus one quarter), and Concordia College, River Forest, Illinois for one quarter. Also, I attended Concordia Theological Seminary, Fort Wayne, Indiana for four years and attended Concordia Seminary, St. Louis, Missouri for one summer session. Thus, part of the information will be coming from my own personal experience. Another portion will come from the various college and seminary catalogs, as gathered from the 1987, 1988, and 1989 school years. And finally, other information will be based on talking with W.E.L.S. students who are now attending Wisconsin Lutheran Seminary, Mequon, Wisconsin and have also attended Northwestern Preparatory School, Watertown, Wisconsin and Northwestern College, Watertown, Wisconsin.

#### Curriculums

This seems the simplest place to start, because the information can easily be found in any college or seminary catalog. This is primarily a study of the different classes

required by each school and seminary for a student training to be a pastor.

I will not be including Northwestern Preparatory School (NPS), because the L.C.M.S. has nothing that compares with it. NPS is a high school, strictly devoted to training future pastors. Suffice it to say, that, whoever attends NPS has a thorough background in religion, German and Latin. As we will see, this is an excellent background for anyone entering Northwestern College (NC).

We will begin with Concordia College, Ann Arbor, Michigan (CCAA), because it is the first college I attended. In order to get a thorough understanding of the college and how it functions, we will initially examine what they consider to be their mission and purpose.

In the 1988-1989 catalog, it says:

"Concordia College serves as a liberal arts college of The Lutheran Church-Missouri Synod, preparing men and women for a life of service in the church and in the world. The goals of Concordia are to graduate a student who has:

1. Acquired general and specialized knowledge and developed skills and attitudes useful for a life of service;
2. Grown in faith and in the expression of the Christian way of life;
3. Developed mature perspectives on the ideas, issues, and events which comprise the human experience;
4. Developed sensitivity and appreciation for the blessings and responsibilities of citizenship in a democratic society;
5. Come to value good habits of personal health and wholesome use of leisure;
6. Achieved either or both the Associate of Arts and Bachelor of Arts degrees, and is qualified for admission to graduate or professional schools, or appropriate employment." (catalog p. 5)

Since it is a liberal arts college, CCAA is not for the specific training of a pastor per se. Anyone entering the pastoral ministry can choose from whatever field of study they desire. The choices of major and/or minor are:

art/Biblical and classical languages/biology/business-economics/  
 chemistry/communication/computer science/earth science/economics/  
 education/english/geography/german/history/humanities/math/music/  
 nursing/parish assistant/philosophy/physical education/physics/  
 political science/pre-Deaconess/pre-law and pre-medical/  
 pre-seminary studies/psychology/religious studies/Army and  
 Air Force ROTC/science (general)/science (physical)/social science/  
 social science (history/political science)/social science (studies  
 in cross-cultural relations)/sociology/spanish/human resources  
 administration (catalog pp. 10-36)

However, anyone specifically studying for the pastoral ministry  
 does have the option to take the "pre-seminary studies".

The catalog (p. 29) reads as follows:

The distinctive four-year program at Concordia  
 College, Ann Arbor provides the student with the  
 traditional training preferred as a route to a seminary  
 of The Lutheran Church-Missouri Synod. The student who  
 follows Concordia's pre-seminary program will find that  
 he has met and exceeded the admission requirements of  
 any of our four seminaries in the United States and Canada.

I. General Education: 84 credits

Religious Studies: 15 credits

REL201	Old Testament	3
REL211	New Testament	3
THY201	Introduction to Lutheran Theology	3
REL300/ 400	Level course	3
PHI301	Hist. and Prob. of Western Phil. I	3
	OR	
PHI302	Hist. and Prob. of Western Phil. II	3

Social Science: 12 credits

SOC201	Introduction to Sociology	3
HIS203	Glob. Prob. of Mod. Civ.	3
HIS201, 202, POS201, or ECO201		3
300/400	level course	3

Psychology and Education: 3 credits

PSY201	General Psychology	3
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English and Communication: 12 credits

ENG201	English Composition	3
ENG211	Understanding Literature	3
COM201	Fund of Public Speaking	3
300/400	level Eng. or any of the following Communication courses:	
COM301, 321, 331, 332, 351		3

Foreign Language: 18 credits

*Latin/German/Other		(6)
GRE201, 202	Elementary Greek I, II	6

GRE301 Intermediate Greek I 3  
 GRE302 Intermediate Greek II 3  
 HEB 201, 202 Elementary Hebrew I, II 6  
 \*6 hours in German/Latin is not required if  
 high school credit in a language is in evidence.

Natural Science/Mathematics: 12 credits

Biology 3-4  
 Earth Science (ESC201 recommended or  
 Chemistry or Physics) 2-4  
 Mathematics 2-4  
 BIO344 Evolution or  
 SCI451 History of Science 3  
 If the student completes 12 hours in steps  
 one to three, he has met the Natural Science requirements.

Humanities: 9 credits

HUM 301 Humanities I  
 OR  
 HUM302 Humanities II 3  
 MUS201, 301 or 434(2) 2-3  
 ART201, 202, or 331 3  
 1 hour ensemble or applied music. 1

Physical Education: 3 credits

PE200 Fitness Assessment and Program  
 Development 1  
 Activity courses 2

II. Major: 24 credits  
 III. Minor: 15 credits  
 IV. Electives

SOC199 Exposure and Experience (Recommended)  
 EDU408 Teaching the Christian Faith (Recommended)

Minimum Required for Graduation: 128 credits

There is also a "religious studies" curriculum, which gives a much broader range of religion and theology courses, but for our purposes we will be sticking as close to the pre-seminary training program as possible. Just keep in mind that ANY major/minor is a viable option.

Also, it is important to keep in mind that CCAA was originally considered one of the leading pre-seminary training schools for the L.C.M.S. It has since branched out to include many other fields of study and consequently lost its emphasis on pre-seminary training. For that reason we

will make a small comparison between CCAA and Concordia College, River Forest (CCRF), just to see how they relate. CCRF has traditionally been thought of as the teacher training college for the L.C.M.S., although they do have a pre-seminary program in their catalog. It simply says:

The program consists of a multiple option approach to pre-seminary studies which offers the student different academic emphasis, either in education or the liberal arts, by which the student may meet all academic entrance requirements for both seminaries of The Lutheran Church-Missouri Synod. All pre-seminary training students are urged to seek counsel of their academic adviser in the planning of their specific academic program. (April, 1988 catalog)

This is followed by two small sample curriculums that give a teacher education option and a liberal arts option. They do have a rather extensive offering of theology classes (catalog, pp 115-119), although I could see no specific program for a pastoral student. It appears that each individual student would have to choose his own curriculum, based on the guidance of his advisor. CCRF is much like the other L.C.M.S. colleges, so no further comparison with the remaining L.C.M.S. colleges is necessary.

In our research, we will now turn our attention to Northwestern College, Watertown, Wisconsin (NCWW). The 1987-1988 catalog says of its purpose and objectives:

It is the purpose of Northwestern College to serve the needs of the Wisconsin Evangelical Lutheran Synod by assisting in the preparation of a preaching ministry qualified to proclaim the Word of God faithfully, effectively, and universally, in accord with the Lutheran Confessions.

1. Northwestern College considers its fundamental objective to be the preparation of students qualified to enter Wisconsin Lutheran Seminary. It stresses language studies, which will enable the church's pastors to work in the original languages of the Scriptures and in the theological literature of the Christian church.

2. Northwestern College seeks to produce graduates with a well-rounded education. To achieve this objective, it also offers a selective liberal arts program, with special emphasis on literature and the social sciences, in addition to the language studies named above.

3. Northwestern College aims to function as a Christian institution. Accordingly, it imparts all instruction and training under the influence of the Gospel and in accord with the inerrant Word of God; it fosters a devotional atmosphere that is conducive to the spiritual and moral growth of a Christian and a potential church worker; it exercises Christian discipline in all areas of student conduct.

With this purpose and objective in mind, NCWW has only one curriculum. It is specifically geared toward preparing men as a pastor in the W.E.L.S. It is a four year program, "based on entrance requirements that include three years of high school Latin and two years of high school German."

(catalog p. 31) and lead to the Bachelor of Arts degree.

There is no curriculum or college in the L.C.M.S. that offers a program similar to this.

As for the curriculum itself, the catalog (p. 30) says:

The college curriculum requires a minimum of 134 credit hours (not including prerequisites) for graduation; 38 of these are to be chosen from elective courses.

#### Required Courses

Religion	20 hrs. 6 sem.
History	11 hrs. 3 sem.
English	10 hrs. 3 sem.
German	9 hrs. 3 sem.
Latin	9 hrs. 3 sem.
Greek	15 hrs. 4 sem.
Hebrew	14 hrs. 4 sem.
Mathematics	6 hrs. 2 sem.
Music	3 hrs. 1 sem.
Psychology	4 hrs. 1 sem.
Philosophy	3 hrs. 1 sem.
Typing	cr. 1 sem.
Physical Educ.	1 hr. 2 sem.

Also, unlike L.C.M.S. colleges, NCWW allows for little changes within this curriculum. The catalog (p. 31) says, "No changes in course elections by students may be made

unless there are extenuating circumstances, because the schedule is drawn up on the basis of course elections."

It is also important to remember, that almost every student at Wisconsin Lutheran Seminary, Mequon, Wisconsin (WLSMW) comes from NCWW. The few exceptions are much like myself (a colloquy student), some who go through the "Bethany Program" (in Mankato, Minnesota, which is an E.L.S. school), and a possible rare student from some other college.

In attending NCWW, the students entire life and academic requirements are geared toward the training of a pastor. It is a very comprehensive program, and is further enhanced by the fact that the majority of students have also attended Northwestern Preparatory School (a high school connected with NCWW). When a student finally enters WLSMW, it is taken for granted that he has a thorough background in Greek, Hebrew, Latin, German and religious/theological studies. There are very few, if any exceptions.

For a short statistical analysis, showing the difference between the W.E.L.S. and the L.C.M.S. college curriculums, the following chart is rather interesting:

<u>"Required Courses"</u>	<u>Hours W. E. L. S.</u>	<u>Hours L. C. M. S.</u>
Religion/Philosophy	23 hrs.	15 hrs.
History/Social Science	11 hrs.	12 hrs.
English/Communications	10 hrs.	12 hrs.
Foreign Languages	47 hrs.	18 hrs.
Math/Natural Science	6 hrs.	12 hrs.
Music/Humanities	3 hrs.	9 hrs.
Psychology	4 hrs.	3 hrs.
Physical Education	1 hr.	3 hrs.
<u>Electives</u>	<u>29 hrs.</u>	<u>44 hrs.</u>
Total	134 hrs.	128 hrs.

It is easy to see from this statistical analysis, that the W.E.L.S. has a much greater emphasis on Religion and Philosophy (35% more), and Foreign Languages (62% more).

While the L.C.M.S. has a much greater emphasis on Math/Natural Science (50% more), Music/Humanities (67% more), and Electives (35% more). Also, the W.E.L.S. has a slightly greater number of hours that are required during their four year program (5% more).

#### Seminaries

Once again, the major comparison is going to be between Concordia Theological Seminary, Fort Wayne, Indiana (CTSFW) and Wisconsin Lutheran Seminary, Mequon, Wisconsin (WLSMW), because that is where I have had the majority of my schooling. As far as additional information about Concordia Seminary, St. Louis, Missouri (CSSLM), is generally considered the "historical" seminary, where CTSFW is considered the "practical" seminary. That is because CSSLM has a little greater emphasis on historical theology, while CTSFW has a little greater emphasis on practical theology and has more married students. CSSLM is also considered the more "liberal" of the two, and has a history of allowing negative criticism to be taught by some professors. They have also been known to openly allow charismatics and other liberals to attend the school. CTSFW has had its share of problems with professors and students, but to a much lesser degree.

As we did with the colleges, we will begin our look with the statements of purpose for each seminary. We will start with CTSFW:

"Concordia Theological Seminary is established primarily for, and dedicated to, the purpose of preparing men for the pastoral office to serve in established congregations of The Lutheran Church-Missouri Synod, and in the mission fields within the United States and throughout the world. It seeks students who possess suitable personal qualifications for the Gospel ministry and have demonstrated academic competence. The seminary

endeavors to train dedicated and mature Christian men who will be eager to serve their Lord, who have attained sufficient spiritual, intellectual, and emotional maturity, and who give promise of continued growth in the personal and spiritual graces that are expected of a minister of Jesus Christ.

The seminary student is encouraged to use the varied opportunities at his disposal to grow in an understanding of the Scriptures and of the world in which the Scriptures are to be proclaimed and applied. The seminary seeks to foster personal and spiritual development through a rich confessional worship life and through opportunities for Christian fellowship and service. The student is expected to:

1. Acquire an adequate knowledge of the whole Bible, with a thorough understanding of specific books of both the Old and New Testaments
2. Learn how to interpret the Scriptures according to sound hermeneutical principles, and, in the case of the New Testament, on the basis of the original language
3. Learn to draw doctrine from Scripture and to articulate the Christian faith and defend it on the basis of the Scriptural witness
4. Obtain a thorough understanding of historic Christian theology
5. Acquire an appreciation of, and commitment to, the symbolical books of the Lutheran church contained in the Book of Concord as a faithful statement and explanation of the Scriptures
6. Attain an understanding of the history of the Christian church and the unique character of the Lutheran heritage
7. Attain an understanding of other Christian and non-Christian cultures and traditions, including methods for successful communication of the Gospel within these other cultures
8. Grow in the ability to evaluate change within the history of the church and comprehend current issues from an historical perspective
9. Acquire a clear understanding of the nature and duties of the pastoral office
10. Develop the requisite skills and attitudes for preaching, teaching, counseling, supervision, administration, and other facets of the pastoral office
11. Become conversant with all the theological disciplines, so that as a pastor or missionary he will be able to integrate them into a comprehensive view of ministry and incorporate them in the exercise of his office

12. Develop a humble recognition of the need to maintain professional competence by continued training and study

13. Develop compassion and sensitivity in communicating the Gospel to all types and conditions of men, as well as in dealing with the various problems that confront the pastor, in a carefully integrated program of supervised pastoral education, begun during the first year

14. Improve his pastoral skills further in the vicarage or internship year during which he works full time under the supervision of an experienced pastor in a parish or mission field" (catalog p. 10)

After reading this statement of purpose, it is important to keep in mind the word "primarily" in the first sentence. Students having a particular ~~in~~ interest in Biblical studies (male or female) can also attend CTSEW. Also, "The seminary, does not restrict its admissions to graduates of Missouri Synod colleges but *encourages* men to study for the ministry who have earned the bachelor's degree from other regionally accredited colleges and universities." (catalog p. 11). This is because, "A student body composed of men who have majored in a variety of disciplines at the college level has a great potential for the *cross-fertilization* of ideas in the classroom as well as in the discussion and conversations normally associated with campus life. Beyond that, the church in today's society has need for a ministry that represents a broad spectrum of talents and capabilities as reflected in the total education of its professional servants." (catalog p. 11). Thus there can be at least two types of students attending CTSEW, a *regular* student, "who is enrolled without qualification and is preparing for full-time professional service in The Lutheran Church-Missouri Synod, or any church group in fellowship with the Missouri Synod." or a *special* student, "who is not enrolled

in a regular program, or who does not desire to prepare for full-time professional service in the Missouri Synod or groups in fellowship with it, or does not intend to obtain a theological diploma from CTSFW." (catalog p. 17). *Primarily*, it is true that the majority of students are men preparing for full-time service as a pastor and working towards a Master of Divinity degree, but notice they *encourage cross-fertilization* of ideas, rather than encouraging a unified body of pastors.

There is also another group of students, who are attending the "School of Graduate Studies and Continuing Education." The catalog, p. 55 says:

"The main purpose of the seminary is to prepare men for the pastoral office of The Lutheran Church-Missouri Synod. The seminary also recognizes an obligation to provide programs of graduate study and continuing education for pastors. With these programs, the seminary encourages pastors to continue their study of theology in an academic setting and to seize the opportunity for specialization in the application of theology to pastoral ministry."

"Recognizing the responsibility to serve the church-at-large, Concordia Theological Seminary offers graduate courses on the Fort Wayne campus and, through its office of continuing education, at off-campus sites throughout the country." (*Should W. E. L. S. have a graduate program?*)

To summarize what has been said, keep in mind that there is more than one type of student. Not everyone attending CTSFW is preparing for full-time service as a pastor. Other points, based on statements 1-14 above, will be given after the discussion about WLSMW.

The following is a listing of the curriculum required by CTSFW. Upon completion, the graduate will have obtained the Master of Divinity degree:

SEMINARY I

<i>Dept.</i>	<i>Course</i>	<i>Qt. Hrs.</i>
Exegetical Theology		
100.	Hebrew I.....	3
101.	Hebrew II.....	2
113.	N.T. Studies.....	3
114.	O.T. Studies I.....	3
115.	Prin. of Bibl. Inter.....	3
116.	Gk. of the N.T. and Its Text. Tradition.....	2
117.	Luke or Bl18 John.....	3
		<u>19</u>

Systematic Theology		
120.	Luth. Confessions I.....	3
121.	Luth. Confessions II.....	3
122.	Rev. and Scripture.....	3
		<u>9</u>

Historical Theology		
130.	Early Church.....	3
131.	Medieval Church.....	3
		<u>6</u>

Pastoral Ministry		
142.	Lutheran Worship.....	3
143.	Homiletics I.....	4
144.	Intro. to Missions.....	3
		<u>10</u>

PAM 150.  
Field Education

Total Sem I Req Hrs.....44

SEMINARY II

<i>Dept.</i>	<i>Course</i>	<i>Qtr. Hrs.</i>
Exegetical Theology		
212.	Romans or B466 Galatians.....	3
214.	O.T. Studies II.....	3
218.	Genesis.....	3
		<u>9</u>

Systematic Theology		
220.	God and Creation.....	3
221.	Christology.....	3
222.	Christ. Faith & Life.....	3
		<u>9</u>

Historical Theology		
230.	Reformation Era.....	3
231.	Church Since 1650.....	3
		<u>6</u>

Pastoral Ministry	
240.	Homiletics II.....4
243.	Parish Education.....3
244.	Pastoral Psych. or
241.	Crisis Counseling.....3
247.	Evangelism in Cong..... <u>3</u>
	13

PAM 250.  
Field Education

Total Sem II Reg Hrs.....	37
Elective Hours.....	9
TOTAL.....	46

SEMINARY III

Vicarage Year

PAM 300.	
Vicarage.....	3
TOTAL.....	3

SEMINARY IV

<i>Dept.</i>	<i>Course</i>	<i>Qtr. Hrs.</i>
Exegetical Theology		
410.	Isaiah.....	<u>3</u>
		3

Systematic Theology	
420.	Grace & Sacraments.....3
421.	Church & Christian Hope....3
422.	Rel. Bodies of Amer. or
S436.	Cur. Trends in Theo..... <u>3</u>
	9

Historical Theology	
430.	Luth. Ch. in America..... <u>3</u>
	3

Pastoral Ministry	
440.	Preaching Wkshp.....3
442.	Christian Soc. Ethics or
P443.	Theological Ethics.....3
443.	Pastoral Practice.....3
444.	Parish Admin.....3
445.	Past. Pract. Forum..... <u>2</u>
	14

Total Sem IV Reg Hrs.....	29
Elective Hrs.....	15
TOTAL.....	44
TOTAL 4 YEAR REQ HRS.....	137
(catalog p. 15.)	

To condense this information a little more, the requirements for graduation in each area are:

Exegetical Theology.....31 hrs  
 Systematic Theology.....27 hrs  
 Historical Theology.....15 hrs  
 Pastoral Ministry.....37 hrs  
 Field Education & Vicarage.....3 hrs  
 Area of Concentration Electives...12 hrs  
 Additional Electives.....12 hrs  
 Total.....137 hrs  
 (catalog p. 15.)

Before we discuss the curriculum or statement of purpose any further, we must see what WLSMW says about their curriculum and statement of purpose.

First we will look at the statement of purpose:

The specific purpose of Wisconsin Lutheran Seminary is to offer theological training for men who desire to enter the public ministry of the Wisconsin Evangelical Lutheran Synod or of churches within its confessional fellowship. It is not established or maintained to serve merely or in part as a school of religion furnishing opportunity to anyone for specialized study in various fields of theology.

The Seminary carries out this purpose by training all of its students to preach and teach the pure Gospel of Jesus Christ and to carry out the pastoral ministrations of the public ministry in accordance with the Holy Scriptures as the verbally inspired and inerrant Word of God and in conscious agreement with the historical Confessions of the Lutheran Church. All of the theoretical and practical courses of the Seminary, as well as its vicarship program, are arranged to serve this purpose.

In line with this single purpose of training men for the public ministry the Seminary also endeavors in various ways to offer opportunity for theological and professional growth to those who already are active in the public ministry of this confessional fellowship.

Reverent, thorough, and scholarly study of the Holy Scriptures and a clear apprehension and faithful application of its contents, especially of its basic messages of Law and Gospel, are considered fundamental in realizing the Seminary's practical purpose of training and equipping men for the practical tasks of the public ministry. In every phase of its training program the Seminary strives, with the help of the Spirit, to remain faithful to the Holy Scriptures, to give evidence of thorough scholarship, and to effect professional proficiency. (catalog p. 3)

In an effort to achieve their goals and purposes, WLSMW offers the following curriculum:

Theological Introduction:

Level	Course Title	Quarter	Hours
P.T. 155*	Intro. to Theology & Pastoral Ministry	1 quarter	2 hours**
O.T. 124	Advanced Hebrew Grammar	1st quarter	2 hours
O.T. 244	Biblical Aramaic (elective)	2 quarters	1 hour
N.T. 126	Hermeneutics	1st or 2nd	5 hours
Ger. 253	Theological German (elective)	2 quarters	1 hour
C.H. 278	Mission Perspectives (elective)	2 quarters	1 hour
Edu. 489	A-V and Computer Use (elective)	1 quarter	1 hour

Biblical Theology

Biblical Interpretation (Exegesis):

O.T. 121A	Genesis 1-3	1st quarter	2 hours
O.T. 121B	Genesis 4:1-11:26	2nd quarter	2 hours
O.T. 121C	Genesis 11:27-25:11	3rd quarter	3 hours
O.T. 232	Selected Psalms	1,2,& 3 qt.	2 hours
O.T. 341	Isaiah 40-66	1,2,& 3 qt.	2 hours
N.T. 174	Galatians	3rd quarter	5 hours
N.T. 275	Ephesians	1st quarter	4 hours
N.T. 371	Romans 1-8	1,2,& 3 qt.	2 hours

Biblical Introduction (Isagogics):

N.T. 129	The Synoptic Gospels	1st quarter	5 hours
N.T. 127	The Letters of Paul	2nd quarter	5 hours
N.T. 128	Hebrews - Revelation	3rd quarter	5 hours
O.T. 221	Pentateuch	1st quarter	3 hours
O.T. 222	History of O.T. Criticism, Joshua and Judges	2nd quarter	3 hours
O.T. 223	Books of Samuel and Kings	3rd quarter	3 hours
O.T. 321	General Introduction to the O.T., Poetical Books	1st quarter	3 hours
O.T. 345	Major Prophets	2nd quarter	3 hours
O.T. 346	Minor Prophets	3rd quarter	3 hours

Historical Theology:

C.H. 171A	The Early Church to A.D. 324	1st quarter	3 hours
C.H. 171B	From Constantine to Charlemagne	2nd quarter	3 hours
C.H. 171C	Middle Ages to A.D. 1500	3rd quarter	4 hours
C.H. 276A	The Reformation	1st quarter	3 hours
C.H. 276B	The Post-Reformation Period to 1648	2nd quarter	3 hours
C.H. 370	Modern Church History to the Present	1st quarter	2 hours
C.H. 373	Lutheranism in America	2nd quarter	2 hours
C.H. 376	American Christianity	3rd quarter	2 hours

Lutheran Confessions (Symbolics):

SYM. 141	Augsburg Confession and the Apology	1 quarter	5 hours
SYM. 341	Formula of Concord	1 quarter	3 hours

\*Courses numbered 100-199 are given for Juniors (Sem I), 200-299 for Middlers (Sem II), 300-399 for Seniors (Sem IV).

\*\*These figures represent the number of class hours per week. Lectures are Mon-Fri, 5 periods/day, beginning at 7:30 A.M., lasting 55 minutes.

## Systematic Theology

### Doctrines of the Lutheran Church (Dogmatics):

S.T. 230A	Theology	1st quarter	5 hours
S.T. 230B	Anthropology	2nd quarter	5 hours
S.T. 230C	Christology	3rd quarter	5 hours
S.T. 334A	Faith and the Means of Grace	1st quarter	5 hours
S.T. 334B	The Order of Salvation, the Church, The Ministerial Office	2nd quarter	5 hours
S.T. 334C	Antichrist, Death, the End of the World, Eternity	3rd quarter	5 hours

## Practical Theology

### The Theory and Practice of Preaching (Homiletics):

HOM. 151	The Theory of Sermon Making	1st quarter	3 hours
		2nd & 3rd qt.	2 hours
HOM. 252	Practice Preaching	1st & 3rd qt.	2 hours
		2nd quarter	3 hours
HOM. 352	Practice Preaching	1, 2, & 3 qt.	2 hours

### Pastoral Theology:

N.T. 283	Pastoral Epistles	2nd quarter	4 hours
P.T. 258	The Vicar, the Pastor, Christian Discipline, Christian Burial, Administration of the Sacraments	3rd quarter	4 hours
P.T. 358A	Evangelism and Parish Administration	1st quarter	2 hours
P.T. 358B	The Call into the Ministry, Stewardship Organizations, the Synod	1 quarter	2 hours
P.T. 358C	Christian Marriage, Pastoral Counseling	1 quarter	2 hours

### Christian Worship:

WOR. 146	The Form & Function of Christian Wor.	1st & 2nd qt.	2 hours
WOR. 148	Discussions in Christian Worship	1, 2, & 3 qt.	1 hour
WOR. 283	Music in the Parish	3rd quarter	3 hours
WOR. 248	Discussions in Christian Worship	1, 2, & 3 qt.	1 hour
WOR. 346	Discussions in Christian Worship	1, 2, & 3 qt.	1 hour

### Christian Education (Catechetics and General Pedagogy):

EDU. 157	Principles of Christian Education	3rd quarter	2 hours
EDU. 257	Methods in Christian Education	1, 2, & 3 qt.	2 hours
EDU. Methods	in Christian Education II	1st & 2nd qt.	2 hours

Vicarage: A full year of training in a congregation. Entire 3rd year.  
(catalog pp. 22-30)

In comparing this curriculum with CTSEW, a few adjustments must be made. Both seminaries do not use the same categories for similar classes. In order to compensate for the differences, I will be using the format I used above when giving the condensed class information for CTWFW:

Exegetical Theology (includes Hermenutics  
and all O.T. & N.T. classes).....72 hours  
Systematic Theology (includes Symbolics  
and Dogmatics).....38 hours  
Historical Theology.....22 hours  
Pastoral Ministry (includes Homiletics,  
Pastoral Theology, Worship and Education.....62 hours  
Vicarage.....One Year  
Electives, Miscellaneous.....11 hours  
TOTAL.....205 hours

Putting this list of requirements next to CTSFW's, the  
comparison is rather interesting:

<u>Required Classes</u>	<u>CTSFW</u>	<u>WLSMW</u>
Exegetical Theology	31 hours	72 hours
Systematic Theology	27 hours	38 hours
Historical Theology	15 hours	22 hours
Pastoral Ministry	37 hours	62 hours
Vicarage	One Year	One Year
Electives, Miscellaneous	<u>24 hours</u>	<u>11 hours</u>
TOTAL	134 hours	205 hours

Percentage Differences

Exegetical Theology = 57% more for WLSMW  
Systematic Theology = 29% more for WLSMW  
Historical Theology = 32% more for WLSMW  
Pastoral Ministry = 40% more for WLSMW  
Electives, Misc. = 54% more for CTSFW

TOTAL = 35% more classes for WLSMW in the same amount of time.  
(...and for less money - pretty good bargain I would say!)

It is especially easy to see that WLSMW has a much  
stronger program of Biblical and doctrinal studies, with a  
much more cohesive program having less electives. With a  
program of this nature, it is easy to see that every pastor  
is more than adequately trained in the Scripture, plus has a  
good practical background to go with it.

One difference that should be noted though, is the  
field education that is offered by CTSFW. This is a  
structured program, to enable the student to gain exposure  
to hospitals, nursing homes and local congregations. For  
the first half of the Sem I year, a student will work at

either a hospital or a nursing home. In the middle of the year, they will switch. During the Sem II year, a student will work at a local congregation as an assistant. All of this experience is during their spare time, although a little class time is required and class credit is given.

At WLSMW, there is little or no exposure to hospitals or nursing homes on a required basis. Students are encouraged and expected to be a member of a local congregation and assist as much as possible, but this does not always include exposure to hospitals and/or nursing homes. This area could definitely use some further looking into. However, it can still be said that vicarage can provide an excellent opportunity to fill in these gaps.

All in all, the strong emphasis on Scripture learning by WLSMW out-weighs any of the benefits gained by adding more practice. Certainly it is true that faith without works is dead, but it is also true that you should never exchange an indepth knowledge of the Scriptures for a bunch of programs. Yes, knowledge and experience must go hand in hand. However, without a solid foundation in the Scriptures, you will really have nothing to put into practice except human made-up works!

In continuing the discussion about the 14 points spelled out by CTSFW, it is interesting to note there are several differences in the schools. CTSFW says the seminary student is there to first "grow in an understanding of the Scriptures" and then "grow in an understanding of the world". However, when you look at the curriculum statistics, this comes out just the opposite. CTSFW commits only 58 classroom hours to actually studying the Scriptures, where

WLSMW commits 110 hours. CTSFW commits 76 hours to more practical classes, while WLSMW commits 95 hours to practical classes. I see a great disparity between what CTSFW claims to be their goal and what they are doing to accomplish it.

Again, they claim as their number one goal, to "Acquire an *adequate* knowledge of the *whole* bible, with a *thorough* understanding of specific books of both the Old and New Testaments. Looking at the facts, we see CTSFW has only seven "Bible" classes (21 class hours) covering only four specific books of the Bible (N.T. Studies, O.T. Studies I & II, Luke or John, Romans or Galatians, Genesis, and Isaiah). WLSMW on the other hand has 19 classes (67 class hours) covering more than 18 specific books (Genesis 1-3, Genesis 4:1-11:26, Genesis 11:27-25:11, Selected Psalms, Isaiah 40-66, Galatians, Ephesians, Romans 1-8, The Synoptic Gospels, The Letters of Paul, Hebrews-Revelation, Pentateuch, Joshua & Judges, Books of Samuel and Kings, Poetical Books, Major Prophets, and Minor Prophets) devoted to deeply studying Scripture. CTSFW can hardly claim a student's knowledge to be *adequate* when they specifically require the study of only four books in the Bible.

One other area of noticeable difference, is in the area of Confessional subscription. CTWFW has for its statement, to "Acquire an appreciation of, and commitment to, the symbolical books of the Lutheran church contained in the Book of Concord as a faithful statement and explanation of the Scriptures." This is slightly different from WLSMW, who says their students study, "...in accordance with the Holy Scriptures as the verbally inspired and inerrant Word of God

and in conscious agreement with the historical Confession of the Lutheran Church." For my purposes, I would like someone to thoroughly explain the difference between "commitment to" and "conscious agreement with". It could be significant!?!?

Just tying this all together, it appears clear to me, that WLSMW has a much better way of achieving their goals. The "Reverent, thorough, and scholarly study of the Holy Scriptures and a clear apprehension and faithful application of its contents, especially of its basic messages of Law and Gospel, are considered fundamental in realizing the Seminary's practical purpose of training and equipping men for the practical tasks of the public ministry." What better way can men be trained to be Shepherds under Christ, then to sit at the Master's feet and learn directly from Him?

#### Student Life on Campus

This section is mostly personal experience and a comparison of different aspects of student life on the various campuses. Since it is based primarily on personal experience, some things are bound to have changed or will change in the future. By and large, however, the information is factual in nature and pertinent to this study.

In talking with several students at WLS, it is easy to see that there are some significant differences between W.E.L.S. and L.C.M.S. experiences on campus. One of the main differences is in the faculty. At CCAA for instance, there is a large portion of the faculty that never attended any of the synodical schools. At NCWW, however, as far as I could find out, every single faculty member attended at least one synodical college and 17 out of 23 are ordained men, who

have an M. Div. degree, or its equivalent (that is almost 75%). Of the 23 faculty members of NCWW, all of them are male. CCAA on the other hand, has a faculty of 38, of which 6 are female and only 10 of the men had an M.Div degree or its equivalent (that is only 26%).

When it comes to the student's spiritual life, both NCWW and CCAA have chapel and other worship times. One of the significant differences, though, is in conducting services that include the Lord's Supper. At CCAA, when I was attending (1976-1980), every communion service had to be sponsored by a local congregation. A pastor of a local congregation (usually the pastor from St. Paul's downtown), would come and consecrate the elements and distribute them. This was supposedly based on the doctrine of church and ministry that says only the local congregation has the right to administer the sacraments. At NCWW, communion services are always held at a local congregation. As far as I can tell, doctrinal reasons have little to do with this decision. It is mostly because NCWW prefers the students to worship at and become involved in a local congregation. Since there are plenty of churches within walking distance and close driving distance, there is no reason why they need an on-campus communion service.

As for differences between CTSEW and WLSMW, I will only mention a few. The first one that comes to mind is in the way the students dress. At CTSEW it is not uncommon for students to dress the way they feel that morning. I have seen students wearing tennis shoes, black leather jackets, cut-off shorts, torn up clothes and t-shirts with vulgar

messages attending chapel, communion and classes. I can remember seeing one person go to communion wearing his jacket that said, "Joe's Bar and Grill" with some vulgar picture on the back (something similar to that). All of these observations are not to make a judgment on their character, but to give you an indication of the differences in atmosphere.

At WLSMW, it is the general consensus that a student will wear a suit and tie to chapel and classes. A sweater and tie is also acceptable. It is the rare occasion to see a student not wearing a tie or dress shoes. After classes and at some social functions students dress much more casually, but the faculty and students make it clear that they are there to be trained as professionals. This training includes how to dress and how to socially conduct yourself as a pastor in today's world. Simple etiquette can make a big difference when trying to share the Word of God!

Some of the other differences are more subtle, but nonetheless very real. At WLSMW you can clearly see a unity among the faculty as they sit together in chapel and even in private, while at CTSFW there were some obvious and open differences in theology and personalities. At WLSMW there appears to be an open respect for the professors for the most part, while at CTSFW there were at times open anger and hatred towards certain professors. During lunch hour at WLSMW, there is clear evidence of a oneness among the student body. They joke and laugh and have plenty of good times, while conducting the lunch in a somewhat business like fashion. At CTSFW, lunch time was just lunch time.

You could talk to others, or sometimes argue theological trivia, or just plain socialize, but rarely if ever did you openly notice a unified, harmonious student body. In terms of the professors themselves, at CTSEW, there are some who have never served a congregation, while at WLSMW all have served a congregation at least once. Also at CTSEW, there is at least ~~one~~ professor who never graduated from an L.C.M.S. seminary, while at WLSMW they are all graduates of WLSMW.

#### Summary

All in all, you can not point to one or two specific things that would indicate a huge difference between the L.C.M.S. and the W.E.L.S. training of a pastor. In the L.C.M.S., there is no specific "heresy" in what they are doing. The differences by and large are far more subtle. The differences are based on a basic philosophy and approach to training a pastor. The L.C.M.S. bases their philosophy on a cross-fertilization of ideas and practical training, based on human reason and experience. The W.E.L.S. on the other hand, basis their training on a solid and thorough Scriptural knowledge. The L.C.M.S. says a lot of interesting things on paper, but in the curriculum and church life it does not match. In comparing the number of class hours and the Scriptural emphasis, the W.E.L.S. comes out a clear winner. In looking at the W.E.L.S. curriculum, it is quite clear that a pastor coming out of WLSMW is much better prepared to handle congregational life. This is seen not just in this comparison, but in the actual life of the synod as a whole. There is an obvious unity and oneness among the pastors and churches that spreads from one end of the synod to the

other. In the L.C.M.S. this just is not true. There is a great deal of pluralism and disunity throughout the synod, possibly brought on by the cross-fertilization of ideas, rather than a solid study of and commitment to Scripture. My prayer is that the W.E.L.S. will continue its strong emphasis on and commitment to God's Word, and that the L.C.M.S. can see and use this example to bring about the change it so desperately needs.

*Sola Deo Gloria!*

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