“Even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.”
Mark 10:45 NKJV
CONTENTS

3 Where’s Jesus?: Liturgy that Lives
4 Compassion and Catechesis
5 35 Young Men Attend “Taste of the Sem” Event
6 Future Shepherd of God’s Flock
8 Turning the Corner
9 Come for a Visit!
10 The Seminary Curriculum
11 From the Director of Ministerial Recruitment
12 Tentative Recruitment Schedule

Rev. Kyle Castens
Director of Ministerial Recruitment
CastensK@csl.edu

Rev. Joel Fritsche
Admissions Counselor
FritscheJ@csl.edu

Rev. Paul Philp
Admissions Counselor
PhilpP@csl.edu

Come and visit us any time!
Office of Admission
801 Seminary Place
St. Louis, MO 63105

Concordia Seminary
1-800-822-9545
admissions@csl.edu
www.csl.edu
Where’s Waldo? Many will remember the puzzles of several years back that challenged one to locate Waldo’s face in a sea of look-alike faces. Sometimes in worship we may ask, “Where’s Jesus?” When liturgy lives, we know the answer. The Lord is found, present before our very eyes.

Walter Wangerin, Jr. tells a wonderful story in This Earthly Pilgrimage about his search as a young child to find Jesus while at worship. Upon finally realizing that Jesus must be hiding in the most holy and mysterious space in the church, he ventures to break its seal. He enters the women’s restroom. Of course he does not find Jesus. But when he returns to the pew and sits next to his mama, he smells a sweet scent upon her breath and asks, “Mama, what is that smell?” To which she replies, with the most profoundly sweet catechetical answer, “It’s Jesus.” Then, the young Wangerin realizes that Jesus has been right next to him all along.

In that story is liturgy that lives. It is liturgy that lives in shaping a trusting and committed relationship between the Father of our Lord Jesus Christ through His Holy Spirit and His people. It is liturgy that lives in the relationship between brothers and sisters of Jesus committed wholly to one another in Him.

Often Christians think that liturgy lives where tradition is maintained or contemporary expressions communicate in lively ways. Traditional and contemporary forms of ritual function as servants of our relationship with the Lord in worship. Yet, making tradition and contemporaneous expression the heart of worship exposes our idolatry: worship of the dead tradition of the living or of the contemporary palliative of a less than faithful church. The problem with liturgy that is dead traditionalism or, on the other hand, contemporary pandering is that it is an obstacle to living liturgy. Living liturgy is alive to Christ and to human life in relationship to Him. The rituals of worship are there so that we can find our Triune God and Lord and all of the brothers and sisters with Him.

Liturgy that lives is liturgy that communicates the Word of God in personal, physical, tangible ways to an assembly of people as one: through the gifts of water and bread and wine. Living liturgy is liturgy that communicates God’s life in Christ to contemporary people in rich, symbolic, evocative, creaturely, sensory and earthly ritual. Liturgy that lives is liturgy for people. The Roman Catholic theologian Yves Congar wrote of the need for such living liturgy:

“The essential objective here, quite distinct from liturgical anti-quarianism or ritualism, is to discover a liturgy that can be readily received into the hearts of the faithful. By faithful here, I mean those who live normal lives in our own time and culture.” (Yves Congar, ‘Real’ Liturgy, ‘Real Preaching.‘ Worship 82:4 July, 2008: 315)

Woe to us if we falter under the weight of Congar’s accusation that it often appeared liturgists were “working for the liturgy itself, rather than for the people” (318). Rather, he argued, it is essential that pastors and those who lead and plan worship “become absorbed (obsessed, I might even say) by the concern of being in touch with ordinary people and leading them to a ‘spiritual’ worship lived out in their daily lives” (318). Pastors, worship leaders and the people of God are the midwives of this liturgy that is in touch with ordinary people. Where pastors and the baptized plan and lead worship that lives, then when people ask, “Where’s Jesus?” it is very clear. He is in the midst of his people celebrating a liturgy that lives with Him.
The Third Commandment: Remember the Sabbath Day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and made it holy. Exodus 20:8-11, ESV

What does this mean?

We should fear and love God so that we do not despise preaching and His Word, but hold it sacred and gladly hear and learn it.

Why would one need a Sabbath (a day of rest)? Would anyone in this day and age really ask such a question? The pace of this world is faster than ever before. People moving to and fro, working late into the night just to get a good day’s work done, children putting in a full day of school and then to band practice, soccer, homework, and not to mention tons of chores and other important responsibilities. Indeed, would anyone really ask the question, “Why would I need a day of rest?” No, probably not. Every one of our bodies after a full week cries that rest is necessary. But what really is it that the Lord is giving us in this commandment for a day of rest? A day to indulge in lethargy and laziness? A day to simply decompress from Monday to Saturday?

As with everything the Lord gives us, this day is rich with His goodness. Luther says, “We observe them, first because our bodies need them” (Large Catechism 397). One obvious reason the Lord gives us the Sabbath day is simply so that we may have rest. This Sabbath day is one in which we rest and recharge from the week behind to get ready for the week ahead. Notice that this rest is so important the commandment covers not just the household, but guests as well.

Resting on the Sabbath, however, is a very small part of the day. For how is the day kept holy by simply recovering from a hard week? Luther asks this same question, “How does such sanctifying take place? Not when we sit behind the stove and refrain from hard work, or place a garland on our head and dress up in our best clothes, but, as has been said, when we make use of God’s Word and exercise ourselves in it” (Large Catechism 398). The day is not holy just because we decide to “check-out” for 24 hours. It is also not kept holier by those who try to achieve a maximum level of laziness. It is kept holy because God’s Word is used. Thus the most important use of this day is as Luther says, “so that people will have time and opportunity on such days of rest, which otherwise would not be available, to attend worship services, that is, so that they may assemble to hear and discuss God’s Word and then to offer praise, song, and prayer to God” (397). How easy it is in this fast-paced, hectic life to push God’s Word and time in it to the bottom of the to-do list! On the Sabbath the Lord gives the wonderful opportunity to be in that Word, to inwardly digest that Word, and to keep the day holy.

One still may argue that physical rest is what people need more than anything else. This need may give them an excuse to stay away from worship and rest up their weary bodies. That certainly is a strong temptation, for who could not use another couple hours of sleep and rest in the week? Luther has strong words, though, for one who may want to fall into this temptation. “Let me tell you this. Even though you know the Word perfectly and have already mastered everything, you are daily under the dominion of the devil, and he does not rest day or night in seeking to take you unawares and to kindle in your heart unbelief and wicked thoughts against these three and all the other commandments. Therefore you must constantly keep God’s Word in your heart, on your lips and in your ears. For where the heart stands idle and the Word is not heard, the devil breaks in and does his damage before we realize it. On the other hand, when we seriously ponder the Word, hear it, and put it to use, such is its power that it never departs without fruit (400).”

So we thank the Lord for this commandment to take the Sabbath as an opportunity for rest and to “read, mark, learn, and inwardly digest” His Word which certainly will not return to Him void.
Luther on Ministry

“Instituted by God, Transmitted by Man”

The other sending is, of course, also of God; but it is done through men and means, since the office of preaching and of the use of the power of the keys was established by God. This office will remain, and there will be no preaching office. But the persons do not remain; they die. Therefore we must always have new preachers; and this does not happen without means. The office as such, that is, the Word of God, Baptism, and the Lord’s Supper, come directly from Christ; but after that Christ is no longer on earth. So there is a different sending, which is by men though not of men. Thus we are sent, and we elect others and put them into office in order to preach and administer the Sacraments.

Yet this sending is also of God; for God has commanded it, and though we help, God Himself sends laborers into His vineyard, though he does it through men.

What Luther Says: A Practical In-Home Anthology for the Active Christian, compiled by Ewald M. Plass, p. 945, © copyright 1959 by Concordia Publishing House.

35 Young Men Attend ‘Taste of the Sem’ Event

On Jan. 17-19, 35 high school-age men traveled to the campus of Concordia Seminary to attend “Taste of the Sem.” The annual event saw a downturn last year with only 12 participants, but this year it rebounded to resemble the number of registrants seen in past years.

“We welcomed these 35 men to ‘Taste of the Sem,’ and pray the Lord used us at this event to encourage their service in the pastoral office,” commented Rev. Kyle Castens, director of ministerial recruitment. “I think they really enjoyed the event, plus gained knowledge and guidance from the experiences they had at ‘Taste.’”

The theme, “Thy Strong Word,” was inspired by a hymn of the same name composed by Martin Franzmann. During the event, Seminary professors led students through studying God’s Word in its original languages and helped them understand how to proclaim the Word in its truth and purity.

“The students at ‘Taste’ were given a close-up look of how to translate Scripture, and then used that work to develop a homily,” said Rev. Castens. “We have no greater privilege than to take in and digest this Word of the Lord. It is great to show these young men how to do that on another level.”

The sessions during “Taste of the Sem” prompted the students to focus on studying theology, praying and worshiping while learning more about pastoral formation at the Seminary. To encourage this, the participants were matched with a current Seminary student who served as their mentor for the weekend. Participants accompanied the Seminary students to their field education churches on Sunday morning, to a special evening chapel service on Sunday and to Seminary classes on Monday.

The next event for high school youth is Vocatio, scheduled for June 27-July 2. Formerly called Exploring Church Careers Event (ECCE), Vocatio has been redesigned with a new schedule, a Servant Event and breakout sessions. Vocatio will focus on catechesis and exploring various church-work careers, including becoming a pastor, deaconess, director of Christian education, teacher and more. Both young men and women are invited to attend. Registration information will be mailed to pastors and high schools in February, and the deadline is May 27.

For more information on these and other events, contact the Admissions Office at Concordia Seminary, 801 Seminary Place, St. Louis, MO 63105; 1-800-822-9545 or admissions@csl.edu.

Admissions counselor Rev. Paul Philp, right, talks to high school men during “Taste of the Sem.”
Future Shepherd of God’s Flock

Where did you attend school prior to the Seminary? How did that education prepare you for Seminary?

My wife and I attended Concordia University Wisconsin (CUW) together. CUW provided me with the fundamentals of Lutheran theology, making my transition to the Seminary smoother. I also had the opportunity to learn the theological languages, which are a requirement for Seminary students. CUW offered a number of mission opportunities in which I was able to teach others about Christ.

How were you active in the church prior to coming to the Seminary? How did this activity influence your decision to apply to the Seminary?

I grew up in the church. My dad is a pastor and my so-called “hero.” I followed him around when I was younger making hospital calls, folding bulletins and setting up for communion on certain Sundays.

When did you aspire to become a pastor?

My third grade teacher remembers me talking about wanting to become a pastor.

Who were some of the main people who influenced you in your decision to aspire to the Holy Ministry?

Besides my parents, I remember the majority of my teachers, especially my 6th grade teacher Glen Frank and my youth group director Sallie Kamps, influenced me.

Grayson, as a husband, how do you demonstrate your love and support of your wife amidst the rigor of academics?

I try to set time aside and not overload myself in order to make time for my wife. I know that she wants a hug every day after work and a Bible devotion before a good night’s sleep.

Kim, as a wife, how do you demonstrate your love and support of your husband amidst your own busy schedule and your husband’s school schedule?

I put his studies as a top priority because I know how important his schooling is for him. I cook dinner for him on my off days and try to create a good study environment. I also go to his field education church with him every Sunday for worship and attend the Bible study that he leads. Spending quality time together keeps our relationship strong. Most importantly, no matter how busy we get, I always make sure to tell him that I love him and give him a big hug and kiss.

Do both of you feel that you have also received support from the Seminary community?

We both believe that the Seminary community has supported us. The Food Bank and the Re-Sell It Shop have helped a lot. The many groups across campus (especially the women’s groups and intramurals) have helped integrate us into the Seminary community. It is the invitations and the smiles that we receive across campus that encourage us and give us support.

How do you share time in the Word with each other?

We do our best to have a Bible study and discussion before we go to bed at night. We attend the Bible study and worship service together at my field education church. She helps me with my Bible studies, and if she has questions, I help her.

As a couple living off campus, what are some things you have done to be involved in the Seminary community?

We have gone out with friends and have had friends over to our apartment. It is always reassuring to have fellowship with other people who share similar lives.

What are some of the financial considerations that couples should be aware of as they enter the Seminary?

Money can be tight depending on each student’s aid. I have noticed that many people and churches are more than willing to assist Seminary students. But money can still be tight because only one person in the household is working and has to support two or more people.

How are you making ends meet?

We choose to cook many of our meals instead of going out, and with items from the Food Bank the grocery bill is cut down a lot. Because of this, we
have a little more money to put toward school loans or special nights out in order to keep our relationship strong. Kim is fortunate to have her job at Barnes-Jewish Hospital and a small part-time job catering with Sodexo. I have multiple part-time jobs. I help out at my field education church teaching 6th grade confirmation, work on a farm, cater for Sodexo and babysit occasionally.

Did either of you think that it was difficult finding employment in St. Louis?

As you can see, we both have a few jobs. I have not found it difficult to come across any of my jobs, and Kim would agree. If one is persistent and talks with the right people, I believe that any job is attainable.

What is the thing you enjoy the most about being a student at Concordia Seminary?

I enjoy the community and the fellowship at Concordia Seminary. The professors are always willing to help, and other classmates always want to get together and study for the test that is coming up. We are able to help each other out with papers and stay on the right track in order to meet the goals that our professors want us to meet.

How does a seminarian continue to grow in Christ amidst the rigors of Seminary study? How does the study itself contribute toward this growth?

I have felt the closest to and the farthest away from Christ just within this last year at the Seminary. There are times when I have doubted my faith and fail to see how God has chosen me to become a pastor, and then there are other times when I could not imagine how anything would be better for me. I believe that God is working in every student at the Seminary in order to grow in his/her knowledge of the Bible and theological issues that come up. Professors push us and reveal many things to us through our discussions in class. At the end of every quarter, I look back at every class that I have taken and I know that my knowledge of the Bible has grown even more.

How does the fact that Concordia Seminary is a Christ-centered campus affect what you see happening on campus?

The one thing that comes to mind when I read this question is when the two Seminary couples and the professor had their homes flooded from the big storm that went through at the beginning of the school year. Money was given, furniture was donated and help was offered in order to get these people back on their feet. This is definitely God’s hand at work in everyone. There are also many volunteers who come and help in order to keep the Re-Sell It Shop going, for students to come to the Food Bank and many other volunteer positions all around campus.

How do you feel Concordia Seminary has prepared you for the pastoral ministry?

I was asked to team teach a Bible study at my field education church. I have definitely been able to lead and answer questions from what I have learned in my classes. We are also trained and challenged to create new ideas, especially when it comes to sermon writing. We are all taught well in the classroom, through our cultural and cross-cultural modules, to go out into the mission field.

What is the one piece of advice you would give to those who are thinking about coming to the Seminary?

It’s an experience that you will not regret nor ever forget.

Grayson Albers is a second-year seminarian at Concordia Seminary.

Concordia Seminary Chorus to Perform in Chicagoland

The Concordia Seminary Chorus, under the direction of Henry V. Gerike, will be performing in the following locations in conjunction with the How Will They Hear? Campaign:

- Saturday, March 21, 2:00 p.m.—Redeemer Lutheran Church, Elmhurst, Illinois
- Sunday, March 22, 7:45 and 9:00 a.m.—St. Peter’s Lutheran Church, Schaumburg, Illinois
- Sunday, March 22, 4:00 p.m.—Good Shepherd Lutheran Church, Bloomington, Illinois

For more information, contact Concordia Seminary at 1-800-822-5287.
When thinking of St. Louis, most people immediately think of the Gateway Arch, the world-famous zoo, the adventurous Science Center and the outdoor Grant’s Farm—activities that are synonymous with being very kid-friendly. While St. Louis has plenty of kid-friendly activities, it also has many options for a group common to Concordia Seminary—couples without children.

A census study in Australia found that a couple without children has more of a night-life than a couple with dependent children, who is less likely to dine out or go to movies. Whether you prefer candlelit dinners or theatrical productions, St. Louis has many date-worthy hot spots. A few restaurants which may appeal to couples include Aya Sofia, Bailey’s Chocolate Bar, Eleven Eleven Mississippi, Jimmy’s Café on the Park, Monarch, Niche, Sidney Street Cafe and Trattoria Marcella.

In addition, some St. Louis date-worthy activities might include going to see a play or musical at the Fabulous Fox Theatre, listening to a musical performance at Powell Symphony Hall, taking advantage of the St. Louis Art Museum’s extended evening hours and free lectures on Friday nights, laughing at a comic at the Funny Bone or taking a tour of the “other” St. Louis brewery, Schlafly Bottleworks.

The same study also stated that couples without children tend to travel more because they feel less tied down than couples with dependent children. St. Louis and its surrounding areas offer many opportunities to enjoy hiking, swimming, shopping and wine-tasting pursuits. Elephant Rocks State Park houses giant granite boulders which visitors can easily view and explore. Water cascading between large, smooth rocks creating natural waterslides makes Johnson Shut-Ins State Park a popular recreation destination. Located just 25 miles south of St. Louis, Kimmswick is the perfect getaway which includes unique shops, charming restaurants and B&B’s. Missouri wine country is now ranked 10th in wine production among the states, and wineries can be found in Hermann, Augusta and Ste. Genevie, Mo.

For a married couple without children, “empty-nesters” or even a married couple who does have children (but can find a babysitter!), St. Louis has a lot of fun couples-only activities waiting to be explored.

Laura Moehlman is life transitions coordinator at Concordia Seminary.
Come for a Visit!

If prospective students have not been to the Concordia Seminary campus lately, they do not know what they are missing! The Admissions Office can specifically tailor each individual visit to match the guest. For questions about financial aid, the Admissions Office can set up a meeting with the financial aid director. The same goes for housing. Maybe a prospective student is concerned about the process of moving to St. Louis. If that is the case, he or she can meet with the life transitions coordinator.

When scheduling a visit, guests also may choose which classes they want to attend that day. Want to know more about the church’s history? Interested in a homiletics class? The Admissions Office will make sure that visitors can attend that class and get the experience of being a Seminary student. To obtain more information from a student’s prospective, visitors will be matched up with current students for lunch to ask questions and have a discussion in a more informal way.

The Admissions Office also sponsors structured upcoming visitation events. Please call 1-800-822-9545 to arrange an individual visit or register for a group visitation date.

March 12-14: “Contemplate” - college age and older, men and women.

April 3: “Green and Gold Days” - college age, men only.

Before coming to campus, please be aware of these alternate directions. Interstate 64/40 from Interstate 170 to Kingshighway is closed until late 2009.

Coming from the East: After crossing into Missouri, continue on 64/40 until the Forest Park Parkway/Grand Blvd. exit. Take the exit and merge onto the Parkway. Continue west until Skinker Blvd. Make a left on Skinker and continue south until Clayton Rd. Take a right on Clayton and continue west until Seminary Place. Turn right on Seminary Place and enter the campus.

Coming from the North: Take Interstate 170 south until the Forest Park Parkway exit. Take the exit and merge onto the Parkway. Continue east until Big Bend Blvd. Make a right on Big Bend. Continue south until Clayton Rd. Make a left onto Clayton Rd. and continue until Seminary Place. Make a left on Seminary Place and enter the campus.

Coming from the West: If possible, take Interstate 70 until Interstate 170 and follow the “Coming from the North” directions.

Concerning the Lord’s Supper it is taught that the true body and blood of Christ are truly present under the form of bread and wine in the Lord’s Supper and are distributed and received there.

Rejected, therefore, is also the contrary teaching.

The Seminary Curriculum

What will I learn at the Seminary? Will I be an effective pastor after ordination? How will I be taught theology? What are some new things I will learn? Do you teach the Bible? Are there times when I can practice this before I become a pastor? Is the Seminary intellectually hard? What about the spiritual life at the Seminary? All of these, and many more, are questions asked by prospective seminarians about theological education at Concordia Seminary. So what are the answers?

What does my pastor know? Will he be capable and competent to serve my congregation? Will he be able to relate to me? Does he preach a good sermon? Can he handle the catechism class? Will he care about us? These are some of the questions congregations ask as they prepare to receive a graduate from Concordia Seminary. So what are the answers?

The answers to these questions begin with the Seminary curriculum. A variety of metaphors might well describe the theological curriculum: for example, as the production of a pastor, as a journey toward a goal, as a garden which grows students into pastors or as educational experiences which form ministers of the Gospel. While there is some truth in each of these ideas, the comparison of a journey to the curriculum provides a broad view of how the students experience ministerial formation.

The basis for ministerial formation is the outcomes developed by our faculty. The outcomes provide the roadmap for a seminarian’s journey in terms of what knowledge, attitudes and skills are needed for the pastoral office. The roadmap is divided into two parts: the responsibilities of a pastor and the habits of a pastor. The outcomes, in a very real sense, are the faculty’s hopes and dreams for each seminarian as he prepares for service in the church.

In a student’s journey through the curriculum, those hopes and dreams become concrete through the courses they take and learning experiences they gain. Theological learning is challenging, at times applicable, while at other times “banked” for future use.

As seminarians ordinarily begin their journey they come with the understanding that they will ultimately become a pastor. Each has a desire to serve God’s people. The moment he begins the quest toward ministry, he intersects with the mission statement of the Seminary which says: “providing theological education and leadership centered in the Gospel of our Lord Jesus Christ for the formation of pastors…”

The focus of the Seminary curriculum is on the hoped-for outcomes as generated from surveys and focus groups of congregations, pastors, district presidents and Seminary faculty. The 15 pastoral formation outcomes were the result of this process. Thus, the ministerial formation journey of a seminarian occurs in the context of the courses and experiences determined as relevant to those outcomes.

One of the outcomes is that the graduates “will adhere to the apostolic faith as set forth in the Scriptures and the Lutheran Confessions.” Another is that the soon-to-be-pastor will “exhibit a life shaped by the centrality of the Gospel.” These outcomes of habit, along with five others, translate into course work and experiences that shape and mold him toward that goal.

The faculty’s second area of outcomes is the fundamental responsibilities of a pastor. For example, “the student preaches the Word of God faithfully” or “the student teaches the faith of the church capably.” Each student is required to take preaching courses and a course in education in order to contribute to achieving these responsibility outcomes.

In order to fulfill its mission, the Seminary curriculum is organized around four clusters of learning content—historical, exegetical, practical and systematic. The journey of learning integrates these four theological disciplines in order to form a pastor. The process used is class examples, field education sites in the first two years and a vicarage (internship). How theological knowledge is delivered and how learning is achieved at the Seminary varies. Lectures, readings, discussions, small groups, exercises and demonstrations are just a few of the ways used to achieve these outcomes. Increasingly the Seminary curriculum is being positively impacted by the use of educational technology, for example, in providing class presentations to seminarians in electronic formats.

The success of a seminarian’s journey is measured best by observing our graduates as they serve the churches of The Lutheran Church—Missouri Synod. While there are individual levels of competency and expertise, the goal of the curriculum has been and remains to be the formation of a pastor whose habits and responsibilities align with the Scriptures and the church body as he serves God’s people.

A student’s journey through the curriculum is continuously

Continued on page 11.
From the Director of Ministerial Recruitment

“IT’S TOO LATE FOR ME!” That is not the response I expected when offering an invitation to an Easter service. I was prepared for typical responses such as “I do not do the church thing,” or “I have plans” or “I already go to church.” However, this response came at me like a curve ball.

Did this person feel the invitation awkward and try to escape with humor? Or was he dead serious? I assumed the latter. I assumed that at my invitation he quickly recalled his situation in life, and thought of all of the reasons he did not belong in church. I assumed that he thought he had done so much contrary to God’s will that God would have no use for him. Whether joking or not, the comment was very serious. I wanted to do whatever I could at that moment to let him know that God had not given up on him, and that it was not too late. I wanted to communicate to him that church is exactly where he needed to be.

I have found that question in my life again here at the Seminary. I have talked with a number of prospective students who feel it is too late for them to come to the Seminary for one reason or the other. For some, it is as simple as an approaching admission deadline (March 31, by the way). A prospective student who fits into this category may feel that there is too much to complete to enter the Seminary. The thought is late winter/early spring is way too late to begin this process. If you fit into this category, I have good news for you: it is not too late.

There are other prospective students who look at their background or station in life and make up their minds that they no longer meet the requirements of the pastoral ministry. Sometimes these reflections are accurate, and there is something in the past that no longer sets the person as “above reproach.” However, many times these reflections cause the prospective student to worry about nothing. To the person who fits into this category, I must say: I have good news for you. We want to talk with you, work with you, and communicate what we are all about here at the Seminary, and that is Jesus Christ.

So whether you are reading this article as one who is thinking about the Seminary, or as one encouraging another to prepare at the Seminary, communicate this message: it is not too late. Everyone in the Admissions Office wants to hear from you and see what God can do through us to help you with questions, concerns or the process of admission itself. Our role is service to God and service to you, anytime.

Kyle Castens is director of ministerial recruitment at Concordia Seminary.

Continued from page 10.

being revised and planned. There are four curricular challenges for the future. Connecting theological content to pastoral practice remains a perennial challenge. Assessing the learning which takes place, deciding how it influences the student’s journey and integrating it with ministry is another challenge. The demographic changes occurring in the student body allow for the possible integration of previous learning into the curriculum. Finally, when reviewing the Seminary curriculum, creation of delivery systems that are “ministry-meaningful” and applicable is important to achieve.

So what do I learn? What can our pastor do? What do they teach at the Seminary? The Seminary curriculum is the theological journey and only a part of a pastor’s life-long learning. The Seminary curriculum prepares students to begin their journey as a pastor by “providing theological education and leadership centered in the Gospel of our Lord Jesus Christ...” in order that they might serve in God’s church.

Arthur “Andy” Bacon is professor of practical theology and director of curriculum assessment at Concordia Seminary.
Concordia Seminary, St. Louis
Tentative Recruitment Schedule

<table>
<thead>
<tr>
<th>Dates</th>
<th>States</th>
<th>Seminary Representative</th>
</tr>
</thead>
<tbody>
<tr>
<td>January 26-30</td>
<td>Texas</td>
<td>Rev. Kyle Castens</td>
</tr>
<tr>
<td>February 2-5</td>
<td>Nebraska</td>
<td>Rev. Joel Fritsche</td>
</tr>
<tr>
<td>February 2-6</td>
<td>New York</td>
<td>Rev. Paul Philp</td>
</tr>
<tr>
<td>February 8-12</td>
<td>Louisiana</td>
<td>Rev. Kyle Castens</td>
</tr>
<tr>
<td>February 16-20</td>
<td>Florida/Georgia</td>
<td>Rev. Paul Philp</td>
</tr>
<tr>
<td>February 22-March 3</td>
<td>Southern California</td>
<td>Rev. Joel Fritsche</td>
</tr>
<tr>
<td>March 9-10</td>
<td>South Wisconsin</td>
<td>Rev. Joel Fritsche</td>
</tr>
<tr>
<td>March 16-20</td>
<td>Concordia University, St. Paul</td>
<td>Rev. Paul Philp</td>
</tr>
<tr>
<td>March 23-27</td>
<td>Concordia University, Ann Arbor</td>
<td>Rev. Kyle Castens</td>
</tr>
<tr>
<td>March 30-April 3</td>
<td>Missouri</td>
<td>Rev. Paul Philp</td>
</tr>
<tr>
<td>March 30-April 3</td>
<td>Michigan &amp; Minnesota</td>
<td>Rev. Joel Fritsche</td>
</tr>
<tr>
<td>April 24</td>
<td>Western Iowa &amp; Eastern S.D. District Convention – Okla.</td>
<td>Rev. Kyle Castens</td>
</tr>
</tbody>
</table>

Rev. Joel Fritsche Blue
Rev. Kyle Castens Orange
Rev. Paul Philp Brown