

Walther Theological Seminary



**500 years ago: The Plague in Wittenberg
(1527)**

Academic Catalog

2026-2027

On the Cover: Faith Under Pressure (1527)

In 1527, the city of Wittenberg was gripped by the terror of the bubonic plague. Fear spread quickly as people fled to safety, including many with the means and position to leave. In the midst of this crisis, Martin Luther made a striking decision: he stayed. With his pregnant wife, Katharina, he remained in the city, even turning their home into a place of care for the sick and dying. What others avoided, Luther faced, not out of fearlessness, but out of a deep sense of calling.

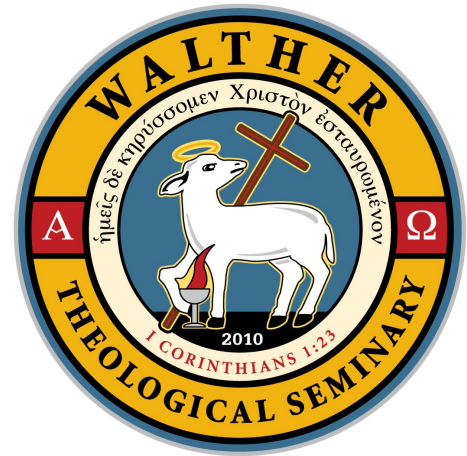
This was not a distant or theoretical trial for Luther. He himself suffered severe illness during this time and experienced intense spiritual struggle. Surrounded by disease, uncertainty, and the fragility of life, the pressures were both physical and inward. Yet it was precisely in this moment that Luther's theology was tested and made visible in action.

During the plague, Luther wrote *Whether One May Flee from a Deadly Plague*, addressing a question many asked: Is it right to flee, or must one stay? His answer is careful and pastoral. He affirms that it is not wrong to seek safety, especially where no duty binds a person to remain. At the same time, he insists that those entrusted with responsibility, such as pastors, civic leaders, and caregivers, must not abandon their neighbors. Faith, for Luther, is not proven by reckless boldness or self-preservation, but by love exercised within one's vocation.

What makes 1527 so significant is that it shows Luther's theology lived under real strain. He neither denied the danger nor surrendered to it. Instead, he held firmly to both trust in God and responsibility toward others. He urged Christians to use all available means—medicine, caution, and sound judgment—while also serving those in need.

In this plague year, we see Luther not primarily as a reformer or writer, but as a pastor. Faced with fear, suffering, and uncertainty, he remained present caring for bodies, tending to souls, and proclaiming Christ in the shadow of death. It is a powerful picture of faith: not abstract or detached, but embodied in steadfast service and grounded in the promises of God.

Our Seminary Seal pictures Jesus Christ, the Lamb of God, and can be summarized by the Second Article of the Apostles' Creed and the words of Dr. Martin Luther in his *Small Catechism*. Jesus is the Lamb of God "who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil; not with gold or silver, but with His holy, precious blood and with His innocent suffering and death, that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity." (Dr. Martin Luther, *Luther's Small Catechism*, St. Louis: Concordia Publishing House, 1943, pg. 10).



In the center of the Seal is the Lamb in victory with the cross behind Him. The darkness of sin, death, and the power of the devil are under his feet. He once was dead, but is now alive! The Word became flesh in order to serve as our atoning sacrifice, and the gold surrounding the Lamb and cross symbolizes the righteousness of Christ. As the first woman received her life from the side of the first man Adam, so the Church receives her life from the side of her husband Jesus Christ. The Word made flesh died on the cross, and from his pierced side comes blood and water to give life to his bride. The blood flows from his body into the cup, and the cup of blessing that we bless is the communion of the blood of Christ, and the bread that we break is the communion of the body of Christ. Not only do we behold in Scripture blood from his side, but also water. And so, there is a blue circle surrounding the Lamb to remind us of the new creation. As the Holy Spirit used the vehicle of water for the first creation that ultimately fell into sin, we are now made into a new creation by water and the Holy Spirit. This washing away of sins is for the whole world. In distinction with those who demand signs from God or who look for worldly wisdom, "we preach Christ having been crucified" as it says in 1 Corinthians 1:23. Jesus Christ is the gold Sun of everlasting truth. He is light that reveals all things, and it is by Divine Intelligence that Walther Theological Seminary knows what it knows and passes it on to ministers and laity. He is the Alpha and the Omega, the Beginning and the End, the fulfillment of time. All the particulars of time are about Him, and must serve Him and His Church forever. Amen.

**Walther Theological Seminary
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Decatur, Illinois
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**The Sanctuary of Walther Theological Seminary
Pilgrim Lutheran Church
Decatur, Illinois**

LETTER FROM THE PRESIDENT

Grace and peace to you in Christ Jesus, and welcome to Walther Theological Seminary!

It is with deep gratitude that we commend our work into the hands of our gracious God, who continues to preserve His Church through the pure preaching of the Gospel and the right administration of the Sacraments. The Church does not live by innovation or human ingenuity, but by the living Word of Christ, which endures forever! What has been entrusted to the apostles has been handed down through the generations, and now also to us, not as something to reshape, but to faithfully confess, teach, and deliver to others.

At Walther Theological Seminary, we are committed to this sacred trust. Our aim is not to follow the shifting patterns of the world, but to stand firmly upon the unchanging foundation of Holy Scripture. We believe that Christ Himself continues to serve His Church through the means of grace, creating and sustaining faith through His Word and Sacraments. For this reason, our teaching, worship, and life together are centered not on human methods, but on God's promises.

This commitment shapes everything we do. Above all, we seek to form pastors who will faithfully preach Christ crucified and administer the Sacraments according to Christ's institution. We also serve laity and church workers, strengthening them in the doctrine of the Church so that they may carry out their vocations with confidence and clarity. In all of this, we desire to cultivate not only knowledge, but also faithfulness—students who are grounded in the truth and able to confess it in love.

We recognize that the times in which we live present many challenges. Confusion, division, and uncertainty are not absent from the Church. Yet our confidence does not rest in circumstances, but in Christ and His Word. He has promised that His Gospel will not return empty, and that His Church will endure. Our task, then, is simple, though not always easy: to remain steadfast, to teach clearly, and to serve faithfully.

It is our prayer that the Lord would bless this Seminary with continued unity of the Spirit in the bond of peace. Such unity is not achieved by compromise, but is given through the truth of God's Word, which gathers and sustains His people. We invite you to join us in this work—to study, to grow, and to share in the confession of the faith once delivered to the saints!

Yours, a servant of Christ,

Pastor Brock Abbott



History



C. F. W. Walther once said: “After God has graciously restored the precious treasure of pure doctrine to the church through Luther and his faithful followers, we must now either humbly permit this treasure to be transmitted to us through their service or we shall remain eternally deprived of it and fall from one error into another.” (C. F. W. Walther, *Editorials from “Lehre und Wehre,”* translated by Herbert J. A. Bouman, St. Louis: Concordia Publishing House, 1981, pg. 107).

Often called “the American Luther,” because he tenaciously held to Martin Luther’s clear and insightful exposition of the Scriptures, Walther was instrumental in forming the Lutheran Church-Missouri Synod (LCMS) in 1847. Since his time, many have faithfully followed, while others have not. Walther Theological Seminary (WTS) embraces the theology of C. F. W. Walther, which was the theology of Martin Luther, and is ultimately derived from the Scripture itself.

Established in 2010, WTS continues to preserve what has been handed down and seeks to transmit the treasure to laity and those who desire to be pastors. From the Altenburg debate in 1841 to this very day, we remain on the same page with Walther.

Being named after C. F. W. Walther, this Seminary embraces his theology which was the theology of Luther, and derived from the Bible itself.

Martin Luther once said in the *Treatise on the Power and Primacy of the Pope*: “In 1 Cor. 3, 6, Paul makes ministers equal, and teaches that the Church is above the ministers. Hence superiority or lordship over the Church or the rest of the ministers is not ascribed to Peter [in preference to other apostles]. For he says thus: *All things are yours, whether Paul, or Apollos, or Cephas*” (W. H. T. Dau and F. Bente, *Concordia Triglotta*, St. Louis: Concordia Publishing House, 1921, pg. 507).

Yes, the Gospel treasures earned for us by Christ belong to the church, the priesthood of all believers. “All things are yours!” Luther understood this, and it is with that understanding that we embrace these words about Jesus in the fourth chapter of Ephesians, “When he ascended on high he led a host of captives, and he gave gifts to men.” These gifts are those who have been divinely called to the one Gospel ministry as stewards of the Gospel treasures of Christ. This history takes us then to the heart of why WTS is here and its mission. It is all about the Gospel, the good news that Christ has lived a perfect life for us, and he has suffered and died for our sins.



The administration and teaching staff of WTS desires that the Theology of Christ, the apostles, Walther and Luther continues to be taught to future pastors of Evangelical Lutheran churches. One such church that has taken the bold step of making that teaching task a reality is Pilgrim Lutheran Church of Decatur, IL. In 2004, the members of Pilgrim, voted to leave the Lutheran Church-Missouri Synod over doctrinal reasons in order to become an independent Lutheran congregation.



Pilgrim Lutheran Church, Decatur, Illinois

A year later, Pilgrim co-founded the United Lutheran Mission Association, a not for profit corporation that directs the resources of existing Lutheran congregations in order to establish new independent Lutheran congregations throughout the United States.

As Pilgrim looked to its own future and the future of the association, it realized the need for training pastors and missionaries. Late in 2009, at the direction of Pilgrim Church Council, legal counsel was sought to determine what would be required in order to properly establish a seminary that would be recognized as credible, and would afford its graduates degrees that would be considered legitimate, and to determine the estimated parameters in terms of time and cost. The resulting legal work, *Preliminary Considerations Involved In Establishing a Lutheran Seminary In Illinois*, was submitted to Pilgrim Church Council which, after reviewing the document, appointed a Seminary Exploratory Committee to further review the document and do additional research to determine the feasibility of a seminary at Pilgrim. Once Pilgrim's Council and Elders decided that it was feasible, a number of "Informational Meetings" were held at Pilgrim. At the direction of the Voters of Pilgrim, Walther Theological Seminary was organized as a not-for-profit corporation in 2010.

On August 7, 2012, the Illinois Board of Higher Education granted to Walther Theological Seminary the Certificate of Approval and Authorization to operate in the Prairie Region of the State of Illinois, and on June 4, 2013, degree granting authority.

On August 27, 2016, WTS awarded the Master of Divinity degree to its first graduate.

While WTS is its own entity, it is “owned and operated” by Pilgrim. It would be impossible for Pilgrim to support the Seminary without the help of the member and mission congregations of the United Lutheran Mission Association. With Pilgrim, those congregations are:

Our Redeemer Lutheran Church, Forsyth, Illinois

Trinity Lutheran Church, Austin, Texas

We are also grateful for the prayers and support from the congregations of the Australian Evangelical Lutheran Church and Association of Confessional Lutheran Churches.

Revelation 3:8 “I KNOW YOUR WORKS. BEHOLD, I HAVE SET BEFORE YOU AN OPEN DOOR, WHICH NO ONE IS ABLE TO SHUT. I KNOW THAT YOU HAVE BUT LITTLE POWER, AND YET YOU HAVE KEPT MY WORD AND HAVE NOT DENIED MY NAME.” We don’t believe the size of the organization is as important as the quality and faithfulness of the education and content presented. This sentiment is expressed by the 20th century Lutheran historian F. Bente:

“The Lutheran Church differs from all other churches in being essentially the Church of the pure Word and unadulterated Sacraments. Not the great number of her adherents, not her organizations, not her charitable and other institutions, not her beautiful customs and liturgical forms, etc., but the precious truths confessed by her symbols in perfect agreement with the Holy Scriptures constitute the true beauty and rich treasures of our Church, as well as the never-failing source of her vitality and power.

Wherever the Lutheran Church ignored her symbols or rejected all or some of them, there she always fell an easy prey to her enemies. But wherever she held fast to her God-given crown, esteemed and studied her confessions, and actually made them a norm and standard of her entire life and practice, there the Lutheran Church flourished and confounded all her enemies.

Accordingly, if Lutherans truly love their Church, and desire and seek her welfare, they must be faithful to her confessions and constantly be on their guard lest any one rob her of her treasure . . .”

(F. Bente, July 4, 1921, from the Preface to the *Concordia Triglotta*, St. Louis: Concordia, pg. IV)

MISSION STATEMENT

Walther Theological Seminary is a Lutheran institution dedicated primarily to the training of pastors and missionaries. Secondly, the Seminary offers proficiency in Lutheran theology to laity and professional church workers.

Primary Purpose

Behind the various terms in the New Testament and their nuances (Eph. 4:11), there is the one Gospel-ministry which is confessed to be divinely instituted in Article V of the *Augsburg Confession*, “God instituted the office of the ministry.” It says in the *Apology of the Augsburg Confession* (Article XIII.11) that “the ministry of the Word has God’s command and glorious promises.” In the next paragraph (Article XIII.12) it says that “the church has the command to appoint ministers; to this we must subscribe wholeheartedly, for we know that God approves this ministry and is present in it.” In 2 Timothy 2:2, Paul writes to Pastor Timothy: “And the things you have heard me say in the presence of many witnesses, entrust to reliable men who will also be qualified to teach others.” F. Pieper comments in *Christian Dogmatics* (I:43): “Timothy performed the work of theological professor when he committed the things he had learned from the apostle Paul ‘to faithful men, who shall be able to teach others also’ (2 Tim. 2:2).” Walther Theological Seminary is a formal institution by which pastors entrust the faith to reliable men that the church may appoint them by the command of God to the one-Gospel ministry.

Objectives

Walther Theological Seminary is a Lutheran institution dedicated primarily to the training of men to be divinely called “stewards of the mysteries of God (1 Cor. 4:1).” With this in mind, the Seminary’s objectives are to make certain that its graduates:

- Have a thorough understanding of the whole Bible, believing without reservation that the Scriptures of the Old and New Testaments are the verbally inspired, inerrant, infallible written Word of God and the only rule and norm of faith and practice.
- Know the original languages and interpret the Bible with sound principles of Biblical interpretation and dividing the Word of God rightly into Law and Gospel.
- Learn the faith, the body of doctrine, once and for all entrusted to the saints and be able to contend for it (Jude 3).
- Have a thorough understanding of all the symbolical books of the Evangelical Lutheran Church, contained in the *Book of Concord of 1580*, and subscribe (*quia*) to them because they are a correct exposition of the Bible.

- Shall acknowledge that the history of doctrine is not “a work in progress,” but it is the apostolic faith as it has been received and/or rejected in time. It says in 1 Peter 1:24-25, “All flesh is like grass and all its glory like the flower of the grass. The grass withers, and the flower falls, but the word of the Lord remains forever.”
- Are able to demolish all arguments which set themselves up against the faith such as Heterodox Christianity, World Religions and Cults, and Secular Philosophy. Paul writes in 1 Corinthians 10:5, “We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ.”
- Shall be “able to teach (1 Tim. 3:2).” This means that he will be able to take the truths of God’s Holy Word and make them clear to all those entrusted to him by God. He will strive to be an excellent preacher and teacher so as to not be an obstacle to God’s Word.
- Develop personal study skills, moral character, care of family and self-care (1 Timothy 3:5).
- Acquire the necessary skills for shepherding the flock, counseling, supervision, administration, and implementing evangelism and mission work in the local congregation.
- Learn the meaning of Jude 20-23, “But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit. Keep yourselves in God’s love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life. Be merciful to those who doubt; snatch others from the fire and save them; to others show mercy, mixed with fear - hating even the clothing stained by corrupted flesh.”
- Learn above all the article of justification by grace through faith, the article by which the church stands or falls (Ephesians 2:8-9).

Secondary Purpose

Christ has entrusted the Gospel treasures to his beloved, the church. She possesses the keys to the Kingdom of heaven itself and has access to everything in God’s house. Luther reminds Christian laity in his *Open Letter to the Christian Nobility* (LW 44, 127) that it is a falsehood to assume that there is a “spiritual estate” of clergy with special rights and powers, above all believers, since “all Christians are truly of the spiritual estate.” The church, the priesthood of all believers, the laity, stands connected to the Word of God and is bid to remain and grow and live in Christ’s Word. Her main task is handling that Word of God privately and publicly through called ministers. The church also retains the liberty to create and dissolve Auxiliary Offices that are designed to support the pastoral office. As it says in Acts 5:2-4, “And the twelve summoned the full number of the disciples and said, ‘It is not right that we should give up preaching the Word of God to serve tables. Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. But we will devote ourselves to prayer and to the ministry of the Word.’” Since it is vital for laity and professional church workers to know and adhere to the Word of God in order to carry out their vocations faithfully, the secondary purpose is to assist with that endeavor.

Objectives

With this in mind, Walther Theological Seminary offers to laity and professional church workers an opportunity to gain proficiency in Lutheran theology.

The student will:

- Gain an expanded knowledge of Holy Scripture.
- Learn how the Holy Scripture has been believed or resisted in History.
- Understand systematically the doctrine taught in Holy Scripture.
- Understand the proper distinction between Law and Gospel.
- Have a reading knowledge of the Greek and Hebrew languages.
- Have an expanded knowledge of the Lutheran Confessions, a correct exposition of Scriptural doctrine, and also of pertinent writings of Church Fathers.
- Learn above all the article of justification by grace through faith, the article by which the church stands or falls.



ACADEMIC CALENDAR 2026-2027

Summer Quarter 2026

May 15 ----- Summer Orientation
 May 18 - July 24 -----Elementary Greek
 July 27 - August 14 -----Summer Intensive and Greek Review
 August 15 - September 13 ----- Recess

Fall Quarter 2026

September 11 ----- Orientation
 September 14 ----- Classes Begin
 November 20 ----- Fall Quarter Ends
 November 21 - November 29 ----- Thanksgiving Recess

Winter Quarter 2026-2027

November 30 ----- Classes Begin
 December 19 ----- Christmas Recess Begins
 January 04 ----- Classes Resume
 February 19 ----- Winter Quarter Ends
 February 20 - February 28 ----- Recess

Spring Quarter 2027

March 01 ----- Classes Begin
 March 20 ----- Easter Recess Begins
 March 29 ----- Classes Resume
 May 14 ----- Spring Quarter Ends

Summer Quarter 2027

May 14 ----- Summer Orientation
 May 17 - July 23 -----Elementary Greek
 July 26 - August 13 -----Summer Intensive and Greek Review
 August 14 - September 12 ----- Recess

2026

- JANUARY -

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- JANUARY -

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FACILITIES



Walther Theological Seminary has been granted at no cost, the free use of the facilities of Pilgrim Lutheran Church. To the north is a wooded area that is accessible for recreation and social gatherings, to the west is a large parking lot, to the south is a cemetery, and to the east is the entrance from the main road, and to the north there is another entrance.

In the picture above, you are looking at the educational wing which houses most of the classrooms of the Seminary.



Video Conferencing Room



One of many available Classrooms



LUTHER LIBRARY at WTS



**WITH ACCESS TO STALEY LIBRARY AT
MILLIKIN UNIVERSITY**

ACADEMIC INFORMATION

Academics

All courses at the Seminary are carried out in light of the Gospel of Jesus Christ. This Seminary accepts and acknowledges all Canonical Books of the Old and New Testament without reservation as the verbally inspired, inerrant, infallible written Word of God and the only rule and norm of faith and practice. The Seminary also accepts and acknowledges all the Symbolical books of the Evangelical Lutheran Church contained in the *Book of Concord of 1580* as a true and unadulterated statement and exposition of the Word of God. To accomplish its mission, the Seminary offers courses in Exegetical, Systematic, Historical, and Pastoral Theology. For the Master of Divinity Student, the Seminary also offers Field Education.

The school year is divided into four quarters: Fall, Winter, Spring, and Summer. Each quarter is 10 weeks in length. The Summer Intensive, which actually follows the Summer Quarter, is a three week intensive for entry-level courses only. While the Summer Quarter is currently devoted to entry-level courses, a student who has completed all entry-level courses may take an independent study course during this 10-week quarter. However, a student may not take an independent study course during the three-week Summer Intensive.

Onsite and Online Learning

The Curriculum and Instruction of the Master of Divinity degree program and Master of Arts in Theology is a combination of onsite and learning through video conferencing. Every student is required to physically attend the Seminary in Decatur, Illinois. Many courses are offered by a traditional delivery system that consists of an onsite Professor and classroom. Since we have professors in other states, these professors teach their courses through live video conferencing that makes provision for real time student/professor interfacing. The video conferencing takes place in the facility of the Seminary according to the schedule of the Seminary. The Seminary's learning management system will facilitate the communication of material and social interfacing between professor and student.

Four-year Cycle

The Seminary operates on a four-year cycle of set courses. This is very important to understand because it makes it difficult for a Master of Divinity student to drop out for more than a quarter and resume his studies. If a Master of Divinity student drops out for a quarter, he may be able to make up an entire quarter through Independent study, keeping in mind that his degree program is limited to a maximum of 18 hours of Independent study.

Academic and Attendance Records

The Student receives quarter grades which are recorded on his transcript. Transcripts are kept by the Seminary and are available to the students upon request. Instructors are responsible for keeping attendance records in his classes and making them available to the Vice-President of Academic Affairs. Erratic attendance is cause for dismissal from the Seminary. If a student misses more than 20% of the scheduled hours in a given course, that student may lose all credit for the course.

Grades

A	95.00% -	100%	4.000	C	73.33% -	76.66%	2.000
A-	90.00% -	94.99%	3.667	C-	70.00% -	73.32%	1.667
B+	86.67% -	89.99%	3.333	D+	66.67% -	69.99%	1.333
B	83.33% -	86.66%	3.000	D	63.33% -	66.66%	1.000
B-	80.00% -	83.32%	2.667	D-	60.00% -	63.32%	0.667
C+	76.67% -	79.99%	2.333	F	59.99% and below		0

A Student receiving an "I" on his grade report must complete the required work in 30 days, or the "Incomplete" becomes an "F." A student in good standing has at least a cumulative GPA of 2.25 on a 4.0 scale. When a student falls under a cumulative 2.25 GPA, the student will be placed on academic probation for the next quarter and will meet with the Vice President of Academic Affairs who will either assist the student or assign a faculty member to assist the student. At the end of the quarter, the student's progress will be evaluated, and the student will be granted continuation or will be dismissed from the Seminary.

Dismissal and Reentry

A student may be dismissed from the Seminary for various reasons. These include unsatisfactory work, conduct that is not in keeping with the decorum of a Lutheran Seminary, any illegal activity, or other valid reasons. For students in the Master of Divinity degree program, there may be reasons which make it impossible for the Seminary administration to certify that a student is ready for the office of the public ministry. If a student wishes to reenter the Seminary, such a student is required to wait at least one year before reapplying.

Certified Transcripts

Certified Transcripts from Walther Theological Seminary are available only upon the written request of a student. Requests should be made at least three weeks in advance of the date they are needed and must include the name and address of the institution or agency. The first transcript is

furnished without charge. Each additional request must be accompanied by a payment of \$20.00. Under no circumstances will a certified transcript be issued at the request of a third party.

PROGRAMS OF STUDY

Master of Divinity (M. Div.)

Purpose

The Master of Divinity degree program is especially designed to equip qualified males who desire to be ordained into the ministry of the Evangelical Lutheran Church. Designed to thoroughly prepare men to be ordained ministers, there is a balance between scholarship and practical application. Not only will the student be equipped theologically, but he will be highly trained to be an excellent preacher and teacher of the Word, administering the Sacraments rightly, and trained to relate the means of grace to people in everyday life.

College and University Preparation

Future applicants are strongly encouraged to attend a college or university where Biblical Greek and Hebrew are offered. A student will also benefit from being able to read theological Latin and German. While Walther Theological Seminary accepts applicants who have received degrees in many fields of study, preparation for the M. Div. program should include courses in critical thinking, religion, philosophy, history, psychology, education, literature, composition, and speech communication. The Seminary discourages students from taking religion and theology courses from institutions that do not believe that the Bible is the verbally inspired, inerrant, infallible Word of God and the only rule and norm of faith and practice. The Seminary encourages students to be judicious in religion and theology courses from institutions where the Word of God is not taught in its truth and purity and the sacraments are not understood according to the teaching of Christ.

Non-Discriminatory Policy

It is the policy of the Seminary not to discriminate against a person because of race, color, age, sex, or national or ethnic origin either in the matter of admissions, programs, scholarships, or employment. The Seminary shall not admit or enroll women into any divinity program, in accordance with the dictate of Scripture (1 Timothy 2:12). Women may be admitted and enrolled in the Master of Arts in Theology degree program.

Admission Requirements

The Holy Spirit says in 1 Timothy 3:1-7, *“The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God’s church? He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.”*

Ordinarily, a male who wishes to enroll in the Master of Divinity degree program must have a bachelor’s degree from an accredited college or university with a minimum grade point average (GPA) of 2.25 (on a 4.00 scale). He must be a member in good standing of an orthodox Lutheran church for at least three years. If married, his wife must also be a member of the same church and supportive of his application. She must also be supportive of his desire to be a pastor in the Evangelical Lutheran church.

Admission Procedure

The applicant shall submit the following documents for the Master of Divinity program of study to Walther Theological Seminary, 2155 N. Oakland Ave., Decatur, IL, 62526:

1. Completed Admission Form.
2. Official transcripts from college/university or previous theological seminary.
3. Official report of Graduate Record Examination (GRE). A GRE score is not required from those who have already earned a degree beyond a bachelor’s degree. Our school number is 7771.
4. Authorization form to conduct a background check.
5. Letter of recommendation from pastor of home congregation.
6. Letter of recommendation from a lay leader of home congregation.
7. Application fee of \$50.00.

An application will not be considered complete until all seven items have been received. The application deadline is the last day of March. A *Preliminary Application for Admission to Walther Theological Seminary* is found at the back of this catalog or may be filled out online at www.waltherseminary.org

Entry-Level Competencies

All students admitted to the M. Div. program must demonstrate competency in Biblical history and content, Christian doctrine, Biblical Greek, and Biblical Hebrew. This competency will be determined by undergraduate/graduate work, passing Entry-Level Competency Tests, or by passing the necessary entry-level courses at the Seminary. Those entry-level courses are Biblical History and Content, Christian Doctrine, Elementary Greek and Greek Review, and Elementary Hebrew I and II. Only Elementary Hebrew I and II can be taken with other M. Div. courses in the Fall and Winter quarters of a student's first year. A student may not take an Old Testament book of the Bible until they have successfully completed Elementary Hebrew I and II. All other entry-level courses must be taken in the summer. A student may take any Entry-Level Competency Test twice and must pass at least two weeks before the Summer Quarter. If he fails twice, he must enroll in the corresponding entry-level course. A student may take any entry-level course twice, but if he fails twice, he will be dismissed.

Exceptions to Admission Requirements

Non-Degree Applicants

In special circumstances, the Seminary may choose applicants without a bachelor's degree to be admitted as non-degree students for the Master of Divinity degree program. The applicant must demonstrate that he is able to function on a graduate level. In addition to the requirements listed on pages 22 –23 of this catalog:

1. Applicants will be interviewed and examined.
2. Applicants must be at least 35 years of age prior to their application.
3. Applicants are to be Lutherans who have been such for a considerable time.
4. They must have 60 credit hours from an accredited college or university with a minimum GPA of 2.25 (on a 4.0 scale) with the following credit hours in the following areas:
 - 12 in English and Humanities
 - 2 in Speech Communication
 - 15 in Social and Behavioral Sciences
 - 6 in Math and Science
 - 25 in Electives (Electives in another language is encouraged)

Probationary Admission

In special circumstances, the Seminary may choose to accept applicants whose undergraduate GPA is less than 2.25 (on a 4.0 scale). The student will be on academic probation for the Fall Quarter. He will cease to be on academic probation if his GPA is 2.25 or greater at the end of the Fall Quarter. If the student has a GPA lower than 2.25, he will be dismissed. Elementary Greek and Greek Readings will not be included in the Fall Quarter GPA evaluation.

Probationary Re-Admission

In special circumstances, the Seminary may, in its sole discretion, choose to re-admit former students of the Seminary. The re-admitted student shall be on non-academic probation for so long as, and upon such terms as, the Seminary Board of Trustees and the President of the Seminary may determine, in their sole discretion.

Transfer Applicants

Students from other theological seminaries who wish to transfer to Walther Theological Seminary will be subject to a transcript evaluation to determine what credits are transferable. Any course where the student has acquired a grade lower than 2.0 will not be transferable. An M. Div. student is required to complete 94 hours of course work or 60% of the program in residency.

Degree Requirements

The time limit for the completion of the Master of Divinity is normally six academic years. However, under special circumstances, such as a student who is a second-career student who is going to school while working, this time can be extended by the Board of Trustees under the recommendation of the Vice President of Academic Affairs. It is a set program with no electives. The student must pass all the courses with a minimum cumulative GPA of 2.25 (on a 4.0 scale). In the case of a student failing a course, he will have to make it up through Independent Study and will only have one chance to do so. If he fails a course twice, he will be dismissed.

Independent Study

Independent Study courses are requested through the Vice President of Academic Affairs. A copy of the application may be picked up through the Bursar. A student may not exceed 18 credit hours of Independent Study for the Master of Divinity degree program. Any exception to this 18 credit limit requires the approval of the Vice President of Academic Affairs and the Board of Trustees.

Curriculum

ENTRY-LEVEL COURSES	27 HOURS
EL 100 Elementary Greek	8 hours
EL 101 Greek Review	3 hour
EL 110 Elementary Hebrew I	3 hours
EL 111 Elementary Hebrew II	3 hours
EL 125 Christian Doctrine	5 hours
EL 150 Biblical History and Content	5 hours
EXEGETICAL THEOLOGY	54 HOURS
E 300 Law I	3 hours
E 301 Law II	3 hours
E 302 Prophets I	3 hours
E 303 Prophets II	3 hours
E 304 Sacred Writings I	3 hours
E 305 Sacred Writings II	3 hours
E 306 Sacred Writings III	3 hours
E 307 Hebrew Readings	2 hours
E 350 Gospels I	3 hours
E 351 Gospels II	3 hours
E 352 Acts	3 hours
E 353 Pauline Epistles I	3 hours
E 354 Pauline Epistles II	3 hours
E 355 Pauline Epistles III	3 hours
E 356 General Epistles	3 hours
E 357 Revelation	3 hours
E 358 Greek Readings I	2 hours
E 359 Greek Readings II	2 hours
E 375 Hermeneutics	3 hours
SYSTEMATIC THEOLOGY	36 HOURS
S 300 Dogmatics I	3 hours
S 301 Dogmatics II	3 hours
S 302 Dogmatics III	3 hours

S 325 Comparative Symbolics I	3 hours
S 326 Comparative Symbolics II	3 hours
S 327 Comparative Symbolics III	3 hours
S 350 Book of Concord I	3 hours
S 351 Book of Concord II	3 hours
S 352 Book of Concord III	3 hours
S 375 Doctrinal Theology I	3 hours
S 376 Doctrinal Theology II	3 hours
S 377 Doctrinal Theology III	3 hours

HISTORICAL THEOLOGY 24 HOURS

H 300 Apostles to AD 250	3 hours
H 314 AD 250-600	3 hours
H 328 Middle Ages	3 hours
H 342 Reformation	3 hours
H 343 Theology of Luther	3 hours
H 356 AD 1600-1800	3 hours
H 371 AD 1800-1914	3 hours
H 385 Modern Age	3 hours

PASTORAL THEOLOGY 32 HOURS

P 400 Homiletics I	2 hours
P 401 Homiletics II	2 hours
P 402 Homiletics III	2 hours
P 403 Homiletics IV	2 hours
P 425 Pastoral Theology I	2 hours
P 426 Pastoral Theology II	2 hours
P 427 Pastoral Theology III	2 hours
P 428 Pastoral Theology IV	2 hours
P 450 Lutheran Worship I	2 hours
P 451 Lutheran Worship II	2 hours
P 452 Lutheran Worship III	2 hours
P 453 Lutheran Worship IV	2 hours
P 375 Catechesis	2 hours
P 376 Evangelism/Missions	2 hours
P 377 Biblical Counseling	2 hours
P 378 Ethics	2 hours

FIELD EDUCATION	10 HOURS
FE 401 Field Education I	1 hour
FE 402 Field Education II	1 hour
FE 403 Field Education III	1 hour
FE 404 Field Education IV	1 hour
FE 405 Field Education V	1 hour
FE 406 Field Education VI	1 hour
FE 407 Field Education VII	1 hour
FE 408 Field Education VIII	1 hour
FE 409 Field Education IX	1 hour
FE 410 Field Education X	1 hour

Field Education

While the Seminary does not require a vicarage (full year internship), it does require extensive field education. All that would have been covered in a vicarage will be covered over four years as the student will be trained by pastors in the field. Field education will include training in, but not be limited to, preaching, leading the Divine Service, teaching Sunday School, adult Bible classes, Midweek School, Junior Confirmation, Vacation Bible School, attending various board and voters meetings, hospital and shut-in calls, Evangelism work, Youth, Funerals and Weddings. Whatever pertains to the life of the congregation, the student will be given opportunity to observe and participate. The student's field work supervisor will make certain to balance field education with class work.



Tuition

Currently, no tuition will be charged for a student in the M. Div. program of study. This has been made possible by the generous donations of those who support Walther Theological Seminary and the work of God's kingdom.

Auditing

Any Master of Divinity course may be audited by filling out the appropriate application with the application fee of \$50 and paying the \$200 audit fee per class through the Bursar. If there are no full or part time students attending a class, the class will be cancelled and the \$200 audit fee will be refunded.

Certification and Placement

Entering into the Seminary to become a pastor is like what God said to Abraham in Genesis 12:1, "Leave your country, your people and your father's household and go to the land I will show you." The words of Hebrews 11:8 where it says are also most appropriate, "By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going."

At the beginning of entering the Seminary, the student will enter into a "Certification Process" in order to potentially become a candidate to receive a call. While Walther Theological Seminary cannot guarantee certification and placement, the student lives by faith that God will take care of him and will provide as He sees fit.

Certification into the Lutheran ministry requires the successful completion of the M. Div. degree program. However, the successful completion of the M. Div. degree program does not guarantee certification and placement.

Unlike most professions, the ministry derives its reason for existence and its description from an authority above that of man himself and his society. We look to God's Word in the Holy Scripture for most of our criteria regarding the ministry (1 Timothy 3:1-7 and Titus 1:6-9). That which is outside of the Holy Scripture is designed to serve the criteria of Holy Scripture. A man in the ministry is serving the Lord and his people. For purposes of specification and assessment, we have arbitrarily defined three sets of criteria to be used by student, faculty, and board. They are: Theological Development, Ministerial Functions, and Personal Qualities.

These are our methods of assessment: 1) Background Check, 2) Academic Work, 3) Field Education, 4) Ministerial Functions Survey, 5) Personal Qualities Survey, and 6) Formation Tools. If you wish to know more details, we would be glad to discuss with you our "Certification Process."

Master of Divinity Curriculum Overview

	Fall Quarter	Winter Quarter	Spring Quarter
1st Year	Elementary Hebrew I Gospels I Dogmatics I Lutheran Worship I Apostles to AD 250 Greek Readings I	Elementary Hebrew II Acts Dogmatics II Homiletics I AD 250-600 Greek Readings II	Law I Writings I Dogmatics III Pastoral Theology I Catechesis Hebrew Readings Field Education I
2nd Year	Pauline Epistles I Comparative Symbolics I Lutheran Worship II Middle Ages Field Education II	Pauline Epistles II Comparative Symbolics II Homiletics II Reformation Field Education III	Law II Writings II Comparative Symbolics III Pastoral Theology II Evangelism Field Education IV
3rd Year	Gospels II Book of Concord I Lutheran Worship III Theology of Luther Field Education V	Revelation Book of Concord II Homiletics III AD 1600-1800 Field Education VI	Prophets I Writings III Book of Concord III Pastoral Theology III Biblical Counseling Field Education VII
4th Year	General Epistles Doctrinal Theology I Lutheran Worship IV AD 1800-1914 Field Education VIII	Pauline Epistles III Doctrinal Theology II Homiletics IV Modern Age Field Education IX	Prophets II Hermeneutics Doctrinal Theology III Pastoral Theology IV Ethics Field Education X



***We Preach Christ Crucified to the Four Corners
of the World***

Master of Arts in Theology (M.A.)

Purpose

The Master of Arts in Theology degree is designed for anyone who desires proficiency in Lutheran Theology as well as for one who hopes to excel in church work, such as a parochial school teacher, deaconess, and director of Christian education.

Non-Discriminatory Policy

It is the policy of the Seminary not to discriminate against a person because of race, color, age, sex, or national or ethnic origin either in the matter of admissions, programs, scholarships, or employment. The Seminary shall not admit or enroll women into any divinity program, in accordance with the dictate of Scripture (1 Timothy 2:12). Women may be admitted and enrolled in the Master of Arts in Theology degree program.

Admission Requirements

A bachelor's degree from an accredited college or university with a minimum grade point average GPA of 2.25 (on a 4.00 scale).

Admission Procedure

Preliminary applications for admission are available at our website or on page 61 of this catalog. The application deadline is the last day of March. In certain instances, a personal interview may be required. An application will only be considered when all of the following has been submitted to Walther Theological Seminary, 2155 N. Oakland Ave., Decatur, IL, 62526:

1. Completed Admission Form.
2. Official Transcripts from college/university or previous theological seminary.
3. Official Report of Graduate Record Examination (GRE). The GRE score must not be more than 5 years old. A GRE score is not required from those who have already earned a master's or doctoral degree. Our school number is 7771.
4. Three letters of recommendation.
5. Application Fee of \$50.

A *Preliminary Application for Admission to Walther Theological Seminary* is found at the back of this catalog or may be filled out online at www.waltherseminary.org

Entry-Level Competencies

All students admitted to the Master of Arts in Theology degree program must demonstrate competency in Biblical history and content, Christian doctrine, Biblical Greek, and Biblical Hebrew. This competency will be determined by undergraduate/graduate work, passing Entry-Level Competency Tests, or by passing the necessary entry-level courses at the Seminary. Those entry-level courses are Biblical History and Content, Christian Doctrine, Elementary Greek and Greek Review, and Elementary Hebrew I and II. Only Elementary Hebrew I and II can be taken with other M. A. courses in the Fall and Winter quarters of a student's first year. A student may not take an Old Testament book of the Bible until they have successfully completed Elementary Hebrew I and II. All other entry-level courses must be taken in the summer. A student may take any Entry-Level Competency Test twice and must pass at least two weeks before the Summer Quarter. Failure will require the student to enroll in the corresponding entry-level course. A student may take any entry-level course twice, but after failing twice, the student will be dismissed.

ENTRY-LEVEL COURSES	27 HOURS
EL 100 Elementary Greek	8 hours
EL 101 Greek Review	3 hours
EL 110 Elementary Hebrew I	3 hours
EL 111 Elementary Hebrew II	3 hours
EL 125 Christian Doctrine	5 hours
EL 150 Biblical History and Content	5 hours

Probationary Admission

In special circumstances, the Seminary may choose to accept applicants whose undergraduate GPA is less than 2.25 (on a 4.0 scale). The student will be on academic probation for one quarter and will cease to be on academic probation if the student achieves a GPA of 2.25 at the end of the quarter. If the student has a GPA lower than 2.25, that student will be dismissed.

Transfer Applicants

Students from other theological seminaries who wish to transfer into the M. A. program of study at Walther Theological Seminary will be subject to a transcript evaluation to determine what credits are transferable. Any course where the student has acquired a grade lower than 2.0 will not be transferable. A Master of Arts student is required to complete 41 hours or 60% of the program in residency.

Degree Requirements

The student will receive the Master of Arts in Theology degree after completion of 68 or 41 credit hours (if the student is a transfer student) which includes the completion and successful defense of a thesis with a minimum cumulative GPA of 2.25 (on a 4.0 scale). The time limit for the completion of the Master of Arts degree is four academic years or 16 quarters, but may be extended by the Board of Trustees under the recommendation of the Vice President of Academic Affairs.

Independent Study

Independent Study courses are requested through the Vice President of Academic Affairs. A copy of the application may be picked up through the Bursar. A student may not exceed 9 credit hours of Independent Study for the Master of Arts in Theology degree program. Any exception to this 9 credit limit requires the approval of the Vice President of Academic Affairs and the Board of Trustees.

Master's Thesis

After completing 41 credit hours, the student will choose an adviser for the Master's Thesis with his permission. After meeting with the adviser, the student will register the thesis and seek approval from the Vice President of Academic Affairs who may seek the advice of other faculty. The completed thesis shall be submitted at least two weeks before the end of the final quarter of academic work.

Tuition

For the Master of Arts in Theology degree program, tuition is subject to change annually. Tuition represents only a small part of the cost of providing theological education. Most of the cost is met through gifts from individuals and churches.

Tuition must be paid to Walther Theological Seminary through the Bursar two weeks before the beginning of each quarter.

Tuition: \$100 per credit hour
\$200 audit fee per class

Refund policy: Students are entitled to refunds when they drop a course or withdraw from school with approval from the Seminary. A course is considered dropped or a student is considered to have withdrawn from the Seminary at the time the Bursar receives written notice to that effect.

Refunds are subject to the following schedule:

Withdrawal from all full-term classes by the end of the first week, the student shall receive 100%.

In the second week, the student shall receive 80%.

In the third week the student shall receive 50%.

In the fourth week, the student shall receive 25%.

During or after the fifth week the student shall receive 0%.

Withdrawal from summer Greek classes (Elementary Greek) by the end of the first week, the student shall receive 100%.

In the second week, the student shall receive 80%.

In the third week, the student shall receive 50%.

During or after the fourth week the student shall receive 0%.

Withdrawal from all three-week summer classes by the end of the third day of class, the student shall receive 100%.

By the end of the first week, 50%.

After the first week, 0%.

Curriculum

Courses for the M.A. can be chosen from 300 level courses, but they must be distributed in the following way:

Exegetical Theology	30 hours
Systematic Theology	18 hours
Historical Theology	12 hours
Pastoral Theology	4 hours
Master's Thesis	4 hours

Master of Arts in Theology Curriculum Overview Example

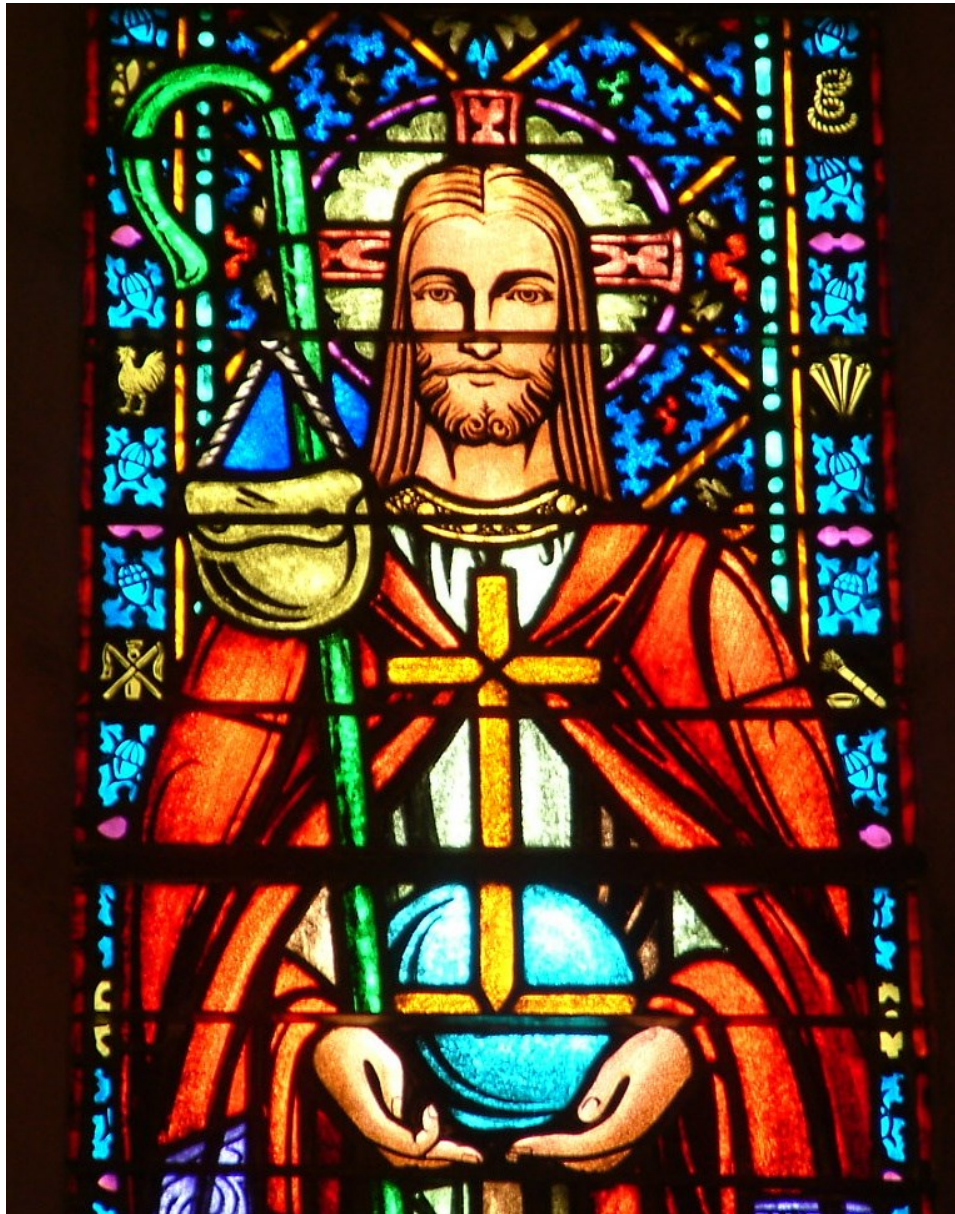
	Fall Quarter	Winter Quarter	Spring Quarter
1st Year	Elementary Hebrew I Gospels I Dogmatics I Apostles to AD 250 Greek Readings I	Elementary Hebrew II Acts Dogmatics II AD 250-600 Greek Readings II	Law I Writings I Dogmatics III Catechesis Hebrew Readings
2nd Year	Pauline Epistles I Comparative Symbolics I Middle Ages	Pauline Epistles II Comparative Symbolics II Reformation	Law II Writings II Comparative Symbolics III Evangelism Master's Thesis

Auditing

Any Master of Arts course may be audited by filling out the appropriate application with the application fee of \$50 and paying the \$200 audit fee per class through the Bursar.

Colloquy

Those who seek colloquy from the Seminary in the hope of becoming certified for the public ministry are required to contact the Seminary through the President. Each colloquy is shaped according to the specific situation of the one applying. You may contact the President by calling the Seminary office (217) 877-2446 or through our website: www.waltherseminary.org



Jesus Christ - the Chief Shepherd

COURSE DESCRIPTIONS

Course Descriptions are understood according to the following table:

EL	Entry-Level Course
E	Exegetical Theology
S	Systematic Theology
H	Historical Theology
P	Pastoral Theology
FE	Field Education
MT	Master's Thesis

300-499 courses are for the M. Div. program of study.

300-399 courses are for the M. A. program of study.

What is a credit hour? 1 hour of in-class time + 2 hours of study outside of class = 1 credit hour. For every hour of teacher/student interfacing, the student is expected to work approximately an additional 2 hours. For example, if a course is labeled "**3 hours**," then the student will interface with the teacher three hours a week, and will be expected to work approximately 6 hours outside of class. For the Master of Divinity degree program, this formula does not apply to **Field Education**, and it does not apply to the **Master's Thesis** in the Master of Arts degree program. The credit hours for these are merely to account for successful completion.

ENTRY-LEVEL COURSES

EL 100 Elementary Greek 8 hours

In Elementary Greek, the student will learn to read most of the books in the New Testament with the aid of a lexicon. The main purpose of learning Greek is to help the student better read, understand, and communicate the New Testament Word of God. This course meets for 10 weeks in the summer. A student cannot take any additional courses when taking this one.

EL 101 Greek Review 3 hours

This course is designed to review the harder sections of Elementary Greek in preparation for studying the New Testament books of the Bible and Greek Readings I. It is a 3-week summer intensive course specifically designed to help the student retain what has been already learned.

EL 110 Elementary Hebrew I 3 hours

This is the first of two courses that is designed to introduce a student to the fundamentals of Biblical Hebrew. The goal is to learn Hebrew grammar in a thorough manner so that students will better read, understand, and communicate the Old Testament Word of God. Phonology and morphology are stressed with beginning reference to syntax.

EL 111 Elementary Hebrew II 3 hours

This course is designed to complete what was started in Elementary Hebrew I. The goal is to learn Hebrew grammar in a thorough manner so that the student will better read, understand, and communicate the Old Testament Word of God. Phonology and morphology are stressed with beginning reference to syntax. The prerequisite to this course is EL-110 Elementary Hebrew I.

EL 125 Christian Doctrine 5 hours

This basic introduction to the teachings of Scripture is designed to prepare the student for systematic theology. It is a 3-week summer intensive course.

EL 150 Biblical History and Content 5 hours

A basic understanding of Old and New Testament Biblical history and content is essential to prepare a student for courses in exegetical and historical theology. It is a 3-week summer intensive course.

DEPARTMENT OF EXEGETICAL THEOLOGY

The study of any book of the Bible will include matters of Isagogics and will encompass the structure of the book, date and authorship, historical context, noteworthy additions, and content. Special attention will be given to portions that are used in the liturgy and readings of the church, controversial texts, difficult passages, and those passages which serve as a seat of doctrine. The student will be required to translate whole and selected portions of the books of the Bible and the instructor will provide valuable textual notes, commentary, and guidance on how to study the Bible and relate it to God's people. The question of exegetical theology is this: "What has God said?" Exegetical theology aims at interpreting the Word of God recorded in human languages and we heed the warning against "quarreling about words" in 2 Timothy 2:14. We also humbly consider what Jesus says, "He who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me (John 14:24)."

E 300 Law I 3 hours

The Book of Genesis is a crucial book to understand in the Old Testament. The student will study important passages such as the Creation, the fall into sin, the consequences of the fall, the promise of a Savior, the flood, and the patriarchs.

E 307 Hebrew Readings 2 hours

This course is an intermediate Hebrew course that concentrates on syntax and semantics. Readings from the Old Testament will help the student to better understand the deeper details of the language and how it relates to translation, interpretation, and ministry.

E 350 Gospels I 3 hours

Matthew, Mark, and Luke are called the Synoptic Gospels. This course will study the historical order in the narrative of the Synoptic Gospels while relating their respective accounts to one another with in-depth explanation.

E 351 Gospels II 3 hours

This course will consider the Gospel of John. In contrast to the Synoptic Gospels, John's Gospel is arranged thematically. Some of the major themes to be explored will be the "Word," the "I am" statements, glorification, and terminology characteristic of John's Gospel.

E 352 Acts 3 hours

The book of Acts is the continuation of the history of Christ. It portrays the impact of the risen and exalted Christ upon the world. Much of the content of the book is in the context of the calling of Peter and Paul, and so special attention will be given to their ministries.

E 353 Pauline Epistles I 3 hours

Galatians and Romans fit together. In the book of Galatians, the apostle Paul defends the heart of the Gospel – Justification by grace through faith - and Romans expands our understanding. The book of Romans is a chief part of the New Testament.

E 354 Pauline Epistles II 3 hours

1 and 2 Corinthians gives us a window into the Church as it struggles with the sinful flesh and an unbelieving world. As Paul speaks to the problem of disunity, he emphasizes the message of Christ crucified. Both letters are very practical and deal with everyday issues in the life of the Church.

E 355 Pauline Epistles III 3 hours

The Pauline epistles of Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, and Philemon are some of the shorter epistles of Paul. Special emphasis will be given to Ephesians and the doctrine of predestination and the pastoral letters of 1 and 2 Timothy and Titus.

E 356 General Epistles 3 hours

Among the general epistles of Hebrews, James, 1 and 2 Peter, 1, 2, and 3 John, and Jude, Hebrews is the longest. Because of its commentary on the Old Testament, it requires special consideration. In James, the student will study the nature of good works, and in 1 John, special emphasis will be on the state of grace and the means of grace.

E 357 Revelation 3 hours

This book of the Bible has become one of the most controversial books of our time. It is necessary to know this book well as Christians are confronted with many different interpretations. Understanding the symbolism of the book in light of other passages of Scripture will be emphasized.

E 358 Greek Readings I 2 hours

This course is an intermediate Greek course that expands the student's knowledge and understanding of Koine Greek. Readings from the New Testament will help the student to better grasp the deeper details of the language and how it relates to translation, interpretation, and ministry.

E 359 Greek Readings II 2 hours

This course is the second intermediate Greek course that further expands the student's knowledge and understanding of Koine Greek. Readings from the New Testament will help the student to better grasp the deeper details of the language and how it relates to translation, interpretation, and ministry.

E 375 Hermeneutics 3 hours

Hermeneutics is concerned with the interpretation of God's Word. Here the student will learn principles of Biblical Interpretation as they are given to us in the Bible itself. General principles which are applicable to the interpretation of languages and writing as well as special principles which apply to particular books and classes of writings will be considered.

DEPARTMENT OF SYSTEMATIC THEOLOGY

Jesus says in John 5:39, "These are the Scriptures that testify about Me" and when Jesus walked with the disciples on the road to Emmaus Luke writes, "And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself (24:27)." Since the truths of the Bible are one, the objective of systematic theology is to put in order all that the Scripture teaches about Christ that we may cling to Him and "demolish arguments and every pretension that sets itself up against the knowledge of God (2 Cor. 10:4-5)." We take captive every thought to make it obedient to Christ while always keeping in mind the words of Christ in John 10:35, "the Scripture cannot be broken."

S 300 Dogmatics I 3 hours

The Study of Volume I of Francis Pieper's *Christian Dogmatics* which includes the nature and character of theology (Prolegomena) , Holy Scripture, the doctrine of God, creation of the world and man, divine providence, Angelology, and the doctrine of man.

S 301 Dogmatics II 3 hours

The study of Volume II of Francis Pieper's *Christian Dogmatics* which includes the saving grace of God, the doctrine of Christ, and the application of salvation.

S 302 Dogmatics III 3 hours

The study of Volume III of Francis Pieper's *Christian Dogmatics* which includes sanctification and good works, final perseverance, the means of grace, law and gospel, holy baptism, the Lord's supper, the Christian Church, the public ministry, eternal election, and eschatology.

S 325 Comparative Symbolics I 3 hours

This course compares orthodox Lutheranism with other World Religions such as Islam, Hinduism, Buddhism, Judaism and Zoroastrianism and Cults such as the Mormons, Jehovah's Witnesses and Christian Science. Also, attention will be given to the New Age Movement, Scientology, and Transcendental Meditation.

S 326 Comparative Symbolics II 3 hours

Lectures will focus on the areas of agreement, partial agreement, and complete disagreement between orthodox Lutheranism and other religious bodies of America such as Roman Catholicism, Greek Orthodoxy, the Reformed Bodies (Anglicans, Presbyterians, Baptists, and Methodists), Pentecostalism, Non-Denominationalism and popular American Christianity.

S 327 Comparative Symbolics III 3 hours

This course surveys philosophy and popular world views and how they compare with orthodox Lutheranism.

S 350 Book of Concord I 3 hours

The history and theology of the *Three Chief Symbols*, *The Augsburg Confession*, and the *Apology of the Augsburg Confession* will be studied.

S 351 Book of Concord II 3 hours

The history and theology of the *Smalcald Articles* (1537), *Treatise on the Power and Primacy of the Pope* (1537), *The Small Catechism* (1529), and *The Large Catechism* (1529) will be studied.

S 352 Book of Concord III 3 hours

The *Formula of Concord* (1577) settled various many controversies within Lutheranism. Here the student will be introduced to the Adiaphoristic, Majoristic, Antinomistic, Osiandristic and Stancarian, Synergistic, Flacian, Crypto-Clavinistic, Descensus, and Predestination controversies that threatened the survival of Lutheran Christianity.

S 375 Doctrinal Theology I 3 hours

The nature and character of theology, Holy Scripture, the doctrine of God, creation of the world and man, divine providence, Angelology, and the doctrine of man will be studied by taking the best from Lutheran theologians from the time of Luther to those of recent memory.

S 376 Doctrinal Theology II 3 hours

The saving grace of God, the doctrine of Christ, and the application of salvation will be studied by taking the best from Lutheran theologians from the time of Luther to those of recent memory.

S 377 Doctrinal Theology III 3 hours

Sanctification and good works, final perseverance, the means of grace, law and gospel, holy baptism, the Lord's supper, the Christian Church, the public ministry, eternal election, and eschatology will be studied by taking the best from Lutheran theologians from the time of Luther to those of recent memory.

DEPARTMENT OF HISTORICAL THEOLOGY

It says in Galatians 4:4 that "In the fullness of time, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons." Historical theology holds to the fact that time is about Christ and how he is either believed or resisted as time marches on. As the child of God peruses and lives history, he does so standing in Christ and firmly believes that "the gates of hell will not prevail (Matt. 16:18)" against him and the people of God since Jesus sits at the right hand of the Father and is working all things for the glory of his people (Rom. 8:28). The church will conquer with Him who conquered sin, death, and the devil.

H 300 Apostles to AD 250 3 hours

The early church deals with the all-important beginnings of Christianity: Jesus; Peter; Paul; the apostles; the testimony of the Church Fathers; the apologists; and how the New Testament canon, the Creed, and Church institutions were established; and the horror of Roman persecutions.

H 314 AD 250-600 3 hours

During this timeframe we see the Church in a changing world. Here the student will learn about how the persecutions came to an end with the first Roman emperor to convert to Christianity, how the faith survived as Rome fell to the Germanic invaders, and how the Word of the Lord grew in the midst of historical changes and overcame theological strife.

H 328 Middle Ages 3 hours

The church of the Middle Ages deals with Medieval Europe. This was the era where Christianity had to face Islam, the great schism between Rome and Constantinople, as well as the failure of the Crusades and the fall of Constantinople in 1453. In Western civilization, the power of the papacy led to deep doctrinal error and moral corruption.

H 342 Reformation 3 hours

Reforms in the Church had been attempted by many, but all had failed with the reformers often burned at the stake. It was left to Martin Luther to reform the Church, which transformed much of northern Europe and the future of civilization. Other than Luther, the time of the reformation gave rise to other reformers such as Ulrich Zwingli, John Calvin, and John Knox.

H 343 Theology of Luther 3 hours

The course explores the theology of Martin Luther in historical context. In this course, the writings of Luther will be discussed as they unfolded during his lifetime such as the *Ninety-Five Theses*, *Address to the Christian Nobility*, *The Babylonian Captivity of the Church*, *On Good Works*, *On the Liberty of a Christian Man*, *On Church and Councils*, *The Bondage of the Will*, as well as selected sermons and writings on the Sacraments, church and ministry, and various commentaries.

H 356 AD 1600-1800 3 hours

The Church in the Age of Orthodoxy and the Enlightenment followed the religious wars of the seventeenth century. Although the Thirty Years' War finally ended in 1648 for Germany, religious hatred and persecution continued in Europe while many Lutheran theologians continued to champion the reforms of Martin Luther. This time period saw also the rise of Pietism and Methodism and the Enlightenment of the eighteenth century.

H 371 AD 1800-1914 3 hours

During this era, the Christian Church faced three revolutions that changed the world: The American, French, and Latin American revolutions. All branches of Christianity were powerfully impacted by these events. Furthermore, the Church had to meet challenges from rationalism, evolution, materialism, and biblical higher criticism.

H 385 Modern Age 3 hours

The Modern Age sees the Church in the middle of the spread of global Christianity. There has been tremendous outreach and changes due to the communications revolution. In an age where news travels fast, the Church has been challenged to hold to her teaching in the face of a growing secular society and hostility toward everything Christian.

DEPARTMENT OF PASTORAL THEOLOGY

Pastoral theology is theology as Jesus applies it to his flock through the office of the ministry. The Chief Shepherd has given us the command to “be shepherds of God’s flock (1 Pet. 5:1-4)” and we learn to be shepherds in Christ who “will not cry out, or raise his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice; he will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope (Isaiah 42:2-4).” Jesus is the example, and pastoral theology is the art of applying God’s Word that the islands might hope.

P 400 Homiletics I 2 hours

The student will receive instruction on Law and Gospel preaching. He will gain an understanding of Speech Communication. Time will be spent on sermon construction, content, style, effective rhetorical techniques, and delivery. The student will spend time reading and critiquing example sermons. He will write and deliver sermons. Also, the student will learn to construct and teach Bible classes in various settings.

P 401 Homiletics II 2 hours

The student will receive instruction on Law and Gospel preaching. He will gain an understanding of Speech Communication. Time will be spent on sermon construction, content, style, effective rhetorical techniques, and delivery. The student will spend time reading and critiquing example sermons. He will write and deliver sermons. Also, the student will learn to construct and teach Bible classes in various settings.

P 402 Homiletics III 2 hours

The student will receive instruction on Law and Gospel preaching. He will gain an understanding of Speech Communication. Time will be spent on sermon construction, content, style, effective rhetorical techniques, and delivery. The student will spend time reading and critiquing example sermons. He will write and deliver sermons. Also, the student will learn to construct and teach Bible classes in various settings.

P 403 Homiletics IV 2 hours

The student will receive instruction on Law and Gospel preaching. He will gain an understanding of Speech Communication. Time will be spent on sermon construction, content, style, effective rhetorical techniques, and delivery. The student will spend time reading and critiquing example sermons. He will write and deliver sermons. Also, the student will learn to construct and teach Bible classes in various settings.

P 425 Pastoral Theology I 2 hours

This course will explore the nature of pastoral theology (Oratio, Meditatio, and Tentatio), conditions in the world, the pastor's own self and family, the Christian Congregation, the office of the ministry, and the call to the ministry.

P 426 Pastoral Theology II 2 hours

This course will explore the beginning of a pastorate, the work of preaching, the sacrament of baptism, the Christian training of children and confirmation, confession and absolution, and the sacrament of the altar.

P 427 Pastoral Theology III 2 hours

This course will explore the spiritual care of young and aging people, marriage, divorce, re-marriage, the cure of souls, caring for the bodily welfare of church members, church discipline, and Christian stewardship.

P 428 Pastoral Theology IV 2 hours

This course will explore the preaching of the Gospel to the un-churched, the dying, Christian Burial, the pastor as administrator and his relationship to church officers, the congregational meeting, affiliation of churches, and societies within the congregation.

P 450 Lutheran Worship I 2 hours

This first section concentrates of the Theology of Worship, teaching the student the Scriptural rationale as to why Lutherans do what they do in the Divine Services. Attention will be given to rubrics and workshop.

P 451 Lutheran Worship II 2 hours

This second section concentrates on the History of Lutheran Worship, teaching the student the historical roots of the various parts of the Divine Services. Attention will be given to rubrics and workshop.

P 452 Lutheran Worship III 2 hours

This third section concentrates on Lutheran Worship in Practice, teaching the student about adiaphora and liturgical uniformity as it pertains to the Divine Services. Concentration will be on ceremony, music, vestments, terminology, Church year, and symbolism. Attention will be given to rubrics and workshop.

P 453 Lutheran Worship IV 2 hours

This fourth section concentrates on Liturgy and Culture, teaching the student to examine Lutheran worship and compare it to alternative worship styles. Worship as Evangelism will be discussed as well as how to teach the theology, history, and practice of Lutheran Worship to laity. Attention will be given to rubrics and workshops.

P 375 Catechesis 2 hours

This course will prepare the student to teach the faith to a wide range of people in various settings such as Confirmation and Bible Class. Attention will be given to the fourth commandment and the importance of teaching families to establish and maintain a devotional life in the home and then reinforcing this in corporate worship and in various school settings. Emphasis will be placed upon how to take the deep truths of the Bible and make them plain and simple to all.

P 376 Evangelism/Missions 2 hours

The example of evangelism and mission work in Scripture will set the stage for the same today. Here the student will learn about personal and vocational evangelism that is effort-oriented rather than goal-oriented. Faulty understandings of church growth will be addressed as well. The heart and center of evangelism and missions will be understood in the context of the means of grace in private and public proclamation.

P 377 Biblical Counseling 2 hours

This course will emphasize a Biblical understanding of counseling and will only use secular Psychology when it can be a servant to what we know is truth. The goal of counseling will be discussed in the context of law and gospel, sin and grace. The structure of the personality will be set forth on the basis of Scripture in the context of a fallen world where the Christian will always struggle with problems on this side of the grave.

P 378 Ethics 2 hours

A Biblical Approach to Ethics is offered to the student. In this course, social and political ethics will be addressed in the context of a Lutheran understanding of God's Word. Alternative approaches to ethics will be discussed as well. The student will confront the topics with which all Christians face in this world such as cloning, war, euthanasia, capital punishment, abortion, sexuality, civil disobedience, church and state relations, and genetic engineering.

FIELD EDUCATION**FE 401-410 Field Education I-X****1 credit hour per quarter**

While a traditional vicarage is not required, everything that would have been covered in a vicarage will be covered over four years as the student will be trained by pastors in the field. Whatever pertains to the life of the congregation, the student will be given opportunity to observe and participate. The student will be assigned a field work supervisor who will balance field education with class work.

**Christ Victorious!**

MASTER'S THESIS**ME 399 Master's Thesis 4 hours**

After completing 41 credit hours, the Master of Arts in Theology student will choose an adviser for the Master's Thesis with his permission. After meeting with the adviser, the student will register the thesis and seek approval from the Vice President of Academic Affairs who may seek the advice of other faculty. The completed thesis shall be submitted at least two weeks before the end of the final quarter of academic work.

FACULTY

Rev. William Brock Abbott
34 Years In The Ministry
President



EDUCATION

Concordia College, River Forest, Illinois
B. A. Philosophy, 1989

Concordia Theological Seminary, Ft. Wayne, Indiana
Master of Divinity, Exegetical Theology, 1992

EXPERIENCE

January 2007 to present
Senior Administrative Pastor, Pilgrim Lutheran Church, Decatur, Illinois

November 1992 to January 2007
Associate Pastor, Pilgrim Lutheran Church, Decatur, Illinois

Rev. William K. Abbott
50 Years In The Ministry
Vice President of Academic Affairs



EDUCATION

Culver-Stockton College, Canton, Missouri
B. A. History and Political Science, June 1966

Concordia Theological Seminary, Springfield, Illinois
Master of Divinity, Pastoral Theology, May 1976

EXPERIENCE

January 2007 to present
Associate Pastor, Pilgrim Lutheran Church, Decatur, Illinois

August 1983 to Jan. 2007
Senior Administrative Pastor, Pilgrim Lutheran Church, Decatur, Illinois

May 1976 to August 1983
Assistant Pastor, Pilgrim Lutheran Church, Decatur, Illinois

Rev. Timothy Killion
28 Years In The Ministry
Field Education Supervisor



EDUCATION

Auburn University, Auburn, Alabama
B. S. in Chemical Engineering

Concordia Theological Seminary, Ft. Wayne, Indiana
Master of Divinity in Pastoral Theology, 1998

EXPERIENCE

2018 to Present
Pastor of Our Redeemer Lutheran Church, Forsyth, IL.

2007-2018
Pastor of Epiphany Lutheran Church of the Unaltered Augsburg Confession, Tuscaloosa, AL.

1998-2007
Pastor of Holy Cross Lutheran Church (LCMS), Tuscaloosa, AL.

DIRECTIONS

FROM US-51 South

Follow **US-51 S**

Continue onto **N Main St**

Turn right onto **W Pershing Rd**

Turn left onto **N Oakland Ave**

Pilgrim Lutheran Church/Walther Theological Seminary 2155 N Oakland Ave, Decatur, IL 62526

FROM US-51 North

Follow **US-51 N**

Take the **IL-48** exit toward **Decatur/Taylorville**

Turn right onto **IL-48 N/Taylorville Rd** Continue to follow IL-48 N

Pilgrim Lutheran Church/Walther Theological Seminary 2155 N Oakland Ave, Decatur, IL 62526

FROM I-72 West

Follow **I-72 W**

Take exit **141A** for **US-51 S** toward **Decatur**

Merge onto **N Water St**

Continue onto **N. Main St**

Turn right onto **W Pershing Rd**

Turn left onto **N Oakland Ave**

Pilgrim Lutheran Church/Walther Theological Seminary 2155 N Oakland Ave, Decatur, IL 62526

FROM I-72 East or US-36 East

Follow **I-72 E**

Take exit **133B** toward **US-51/Pana**

Take exit **133A** on the left to merge onto **US-36 E** toward **Decatur**

Turn right onto **W Eldorado St**

Take the 1st right onto **IL-48 N/N Fairview Ave** Continue to follow IL-48 N

Pilgrim Lutheran Church/Walther Theological Seminary 2155 N Oakland Ave, Decatur, IL 62526

FROM IL-121 N/US-36 W

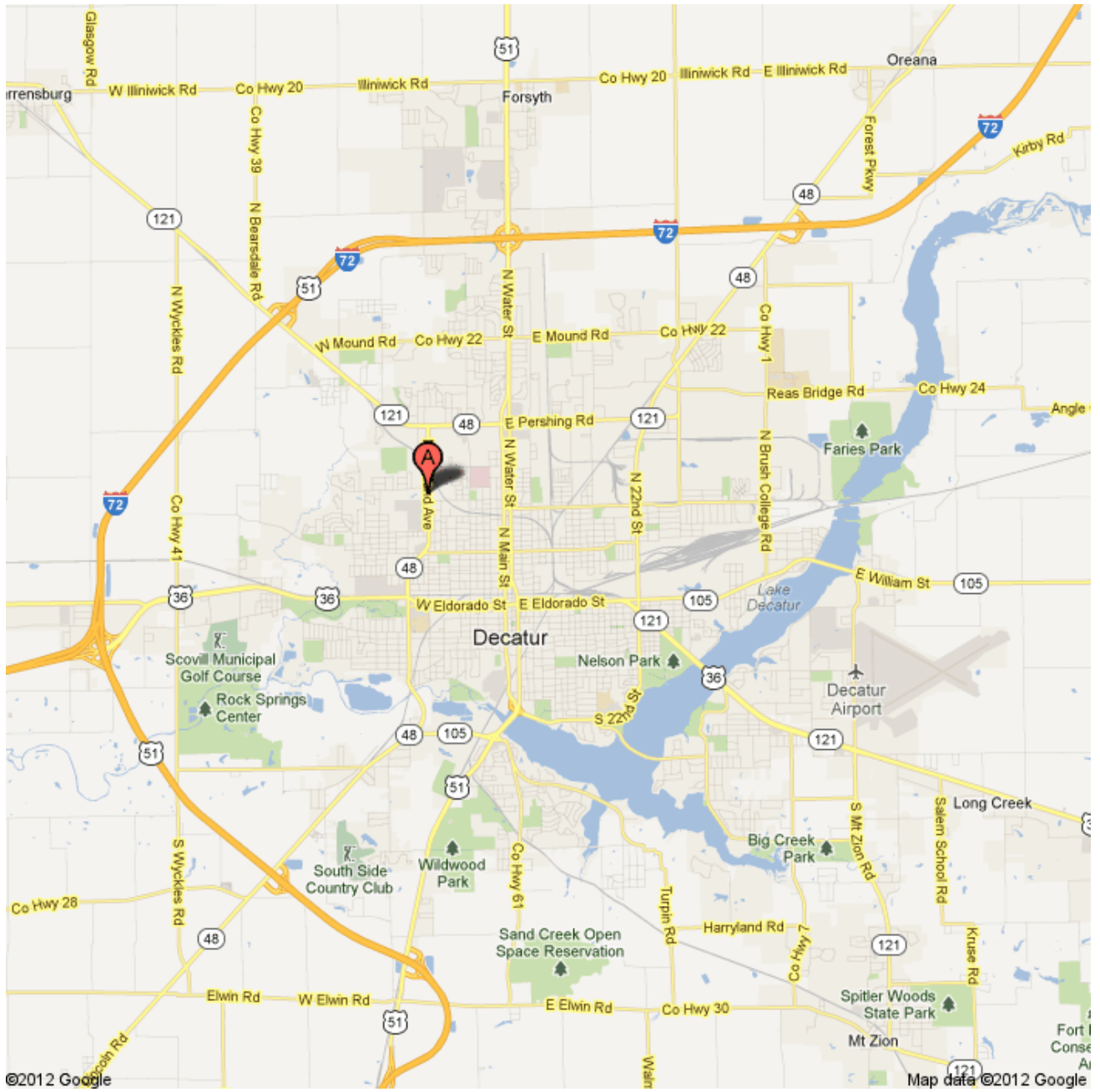
IL-121 N/US-36 W Follow **US-36 W**

Turn left onto **W Eldorado St**

Take the 1st right onto **IL-48 N/N Fairview Ave** Continue to follow IL-48 N

Pilgrim Lutheran Church/Walther Theological Seminary 2155 N Oakland Ave, Decatur, IL 62526

MAP



PRELIMINARY APPLICATION FOR ADMISSION

NAME: _____
Last First Middle

PERMANENT ADDRESS: _____
(Number, Street, Route, Box)

City State Zip Code

TELEPHONE: (____) _____ (____) _____
Home Cell

(____) _____
Work

MAILING ADDRESS: _____
(Number, Street, Route, Box)

City State Zip Code

E-MAIL: _____

DATE OF BIRTH: ____/____/____ CITIZENSHIP: _____

DEGREE PROGRAM (CHECK ONE): M. Div. M.A. in Theology

HOME CONGREGATION:

COLLEGE OR UNIVERSITY IN WHICH YOU WILL OR HAVE RECEIVED A DEGREE:

SEND PRELIMINARY APPLICATION TO:

**Walther Theological Seminary
2155 North Oakland Avenue
Decatur, Illinois
62526**

www.waltherseminary.org



Phone: (217) 877-2446

