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The Theological Curriculum and Its Construction: Vertical and Horizontal Aspects[1]

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Abstract: This essay touches on the construction of a theological curriculum and its foundation based on the profile of the graduating student or of the future Lutheran pastor. The aim is to explore elements that deal with the composition and execution of a theological curriculum. Pastoral formation is known to have its main basis in its vertical dimension, that is, it is a gift coming from God. The challenge is how to reconcile this vertical dimension of pastoral formation, with the horizontal aspects and human responsibility in the formative process including factors such as a well-built curriculum. This research is qualitative in nature, and from the point of view of its objectives, it is exploratory. As a technical instrument of investigation, bibliographic research was used. The survey results show that overall curriculum construction and execution can achieve better consolidation through collaborative academic collegiate meetings of the faculty, continuing teacher education, and close attention to clear objectives of the desired pastoral profile that are present in the curriculum.

Introduction

Debating a theological curriculum is not the same as discussing the curriculum of another course of study. In any other curriculum, the discussion is basically horizontal, while in a theological curriculum, there is a vertical dimension involved, which is primary and fundamental.

Pastoral formation is a divine gift, and its origin is in the grace of God. "For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think. . . . Having gifts that differ according to the grace given to us, let us use them: . . . if service, in our serving; . . . the one who teaches, in his teaching; . . . the one who leads, with zeal" (Rom 12:3–8). Even though this reference contains

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no direct mention of pastoral ministry, this Word of God in Romans leaves no doubt that we are what we are by the grace of God (1 Cor 15:10).

It is important to remember God's grace in the process of pastoral formation. This difference from any other curriculum should not prevent us from deepening, discussing, or improving the theological curriculum for future pastors. In other words, putting everything in God's hands, as if everything depended on Him, can be a vertical reductionist practice, thus shirking human responsibility in the process of pastoral formation. It is neither coherent nor logical to deny our responsibility to find the best ways to train Lutheran pastors in the present century. The opposite is also true. Understanding pastoral formation as only a result of a well-adjusted curriculum and well-designed academic planning can only be a horizontal reductionism.

It is important to remember God's grace in the process of pastoral formation.

Luther speaks of the preparation of pastors in the Preface to the Wittenberg Edition of 1539 German Language Writings. "I want to show you a correct way to study theology, for I had practice in that."[2] The Reformer bases his pastoral and curricular formative proposal on Psalm 119. "There," he says, "you will find three rules, amply presented throughout the whole Psalm. They are: *Oratio, Meditatio, Tentatio.*"[3]

For Luther, the formation of a pastor begins with self-examination and discarding his own reason or understanding and turning to the Lord in prayer. One must fix one's eyes on Scripture and discard any personal presumption. Self-sufficiency has no part in the pastoral formative path. Formation begins by kneeling in one's room and praying that the Father will grant the Spirit, and with the Spirit, enlightenment, direction, and understanding will come.

The second step is meditation on the Word of God. This is not just pious reflection but carefully reading, repeating, and comparing God's Word. Listening to God's voice without tiring and never losing interest is the best curriculum for the continuing formation and growing maturity of a theologian.

The third element is temptation, that is, to look at life as it is, full of curves and swings, in which the days of adversity may even surpass the days of prosperity (Eccl 7:14). "This is the touchstone that teaches you not only to know and understand, but also to experience how right, how true, how sweet, how lovely, how mighty, how comforting God's Word is, wisdom beyond all wisdom."[4]

This formative course makes it possible to confess with David that "the law of your mouth is better to me than thousands of gold and silver pieces" (Ps 119:72). In addition, this course will promote "more understanding than all my teachers, for your

testimonies are my meditation" and more insight "than the aged, for I keep your precepts" (Ps 119:99–100).

If this path is followed, there will be more and more teaching and writing, but there will also be greater dissatisfaction with self. Luther is talking about always wanting to do better and not being content with only doing the job. When the desire to perfect one's self occurs, then it is possible to begin "to become a real theologian, who can teach not only the young and imperfect Christians, but also the maturing and perfect ones. For indeed, Christ's church has all kinds of Christians in it who are young, old, weak, sick, healthy, strong, energetic, lazy, simple, wise, etc."[5]

However, if the inclination is to be self-satisfied with what has already been done and to be content with the compliments of others or even to seek compliments, or being bothered when you do not get what you want, then it is best "to decorate your [donkey] ears with golden bells" and be satisfied with people who exclaim: "See, See! There goes that clever beast who can write such exquisite books and preach so extraordinarily well."[6]

Luther's emphasis is on honoring God through the humble recognition that He is the teacher and the One who leads continuing education through His Holy Scriptures. Nonetheless, even in this more vertical approach to pastoral formation, there is in Luther's proposal for theological formation a personal and horizontal responsibility that cannot be overlooked. As Bayer sums up Luther's understanding of the task, the formation of a theologian occurs through the grace wrought by the Holy Spirit, temptation, experience, opportunity, constant and concentrated study of the biblical text, and the knowledge and practice of the sciences. This characterization shows the tension between the formation of the pastorate as a gift of God and a work of human formation.[7]

For this article, the main interest is in the last aspect addressed: knowledge and practice of the sciences. This emphasis shifts the focus of the theological formative process to a more academic concept of theology and, therefore, to curricular issues. A theologian, or pastor, will only be able to exercise his craft by knowing and practicing the seven liberal arts, traditionally subdivided into the *trivium* and *quadrivium* and containing grammar, dialectic, rhetoric, arithmetic, geometry, music, and astronomy.[8] Interestingly, Luther emphasizes the grammatical, rhetorical, and dialectical sufficiency of the biblical text to be instrumental in resolving theological controversies.[9] For Luther, this is the reason for the study of classical texts.

This is in accord with the purposes of the ancient Greeks. Originally the idea that permeated this classical Greece curriculum was the formation of the citizen, the inhabitant of the *polis*. The priority was the formation of character and personal development and not the formation of professional logicians and linguists.[10]

According to Machado, the problem is that in the modern period there was a dichotomization between scientific knowledge and knowledge in the broadest sense, giving primacy to academic knowledge. In this case, the curriculum ended up determining the contents, and the timetable organized the time for learning the subjects. The ultimate goals became, as it were, passing college entrance exams and continuing to learn other university subjects in due course.[11]

The point is the recognition that scientific development cannot live apart from the world of people and at their service. The sciences cannot function as instruments of strictly personal achievement. A theological course of study must have in view people and their need to hear, and to hear well, the Gospel of the Lord Jesus Christ.

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In this perspective, the purpose of the present work is to offer an investigation that involves five aspects, each with its proper consequences. The first focus of the research is to review the literature about what has been written and what kind of approach has been taken regarding ministerial formation. The second step is to survey the bibliography on what has been investigated about curriculum construction, especially regarding assumptions. The third approach concerns the pedagogical perspective of pastoral formation, in terms of teaching skills to be expected from a theology teacher. In the fourth part, the goal is to map a curricular structure that presents in its scope some categories that point to what is expected of a graduate from one of the Lutheran seminaries who has competences to exercise the pastoral ministry in the twenty-first century. The fifth and final aspect of this study is to conduct a biblical/theological survey of a possible configuration of the competencies expected of a Lutheran pastor, emphasizing the qualifications found in the Word of God and commonly mentioned in ordination liturgies and pastoral calls.

Discussion of Pastoral Formation in the International Lutheran Council

Concern about the curriculum of Lutheran pastoral education is not new concern. In 2001, the First World Seminary Conference had as its theme, "Preparing Lutheran Pastors for Today."[12] Of particular interest in the context of this paper were presentations that recognized the importance of preparing theological students to address the questions and challenges of the surrounding cultural context. Professors from Lutheran seminaries throughout the world such as Erni Seibert (Brazil), Phillip Ntsimane (South Africa), and Masao Shimodate (Japan) addressed this topic. Seibert,[13] for example, emphasizes the need to impose clear purposes on curriculum design and execution. He maintained that "theology cannot be restricted to academia."

It must be academic and practical, and "it must accompany the missionary front."[14] In this sense, Seibert maintains, the design of a curriculum is shaped by what it is intended to achieve, and therefore, it is necessary to draw first of all a profile of the desired and needed twenty-first century Lutheran pastor, recognizing that this definition, makes the exercise of curriculum construction relevant and significant.

Nearly twenty years ago, a vigorous discussion was already taking place regarding the vertical and horizontal aspects of the pastoral-training curriculum. There was a lack of clear proposals for the next steps that should be taken to advance the insertion of horizontal elements into a theological curriculum aimed at training pastors.

Curricula

The second aspect to be addressed is the curriculum issue itself. Young states that at the basis of any curriculum are the assumptions one possesses about knowledge.[15] The first question is whether knowledge is seen in a divided way, i.e., whether there is a separation between school knowledge and knowledge of everyday life. The second concern is about curriculum structuring. Does it put more emphasis on the academic discipline and content development, or does it focus on improving practical and social skills?

A curriculum separated from everyday reality is a feature of almost all educational curricula. Young (2002) argues that there are two types of curriculum: the island model and the hybrid model. The island model emphasizes the differences between the types of knowledge and accepts that the knowledge of the academy has no continuity with the knowledge needed for and obtained from daily life. From this analysis, Young draws the conclusion that,

> the continuous production and acquisition of new knowledge places limits on the possibilities for innovation in the curriculum, in particular regarding crossing the boundaries of subjects, to integrate theoretical knowledge with know-how and practical skills. Not surprisingly, therefore, that the principle of insularity can be invoked as the foundation for sustaining deeply conservative doctrines in defense of the *status quo* of the curriculum.[16]

The argumentative basis for insularity lies in the view that there are no classifications in the type of knowledge and that knowledge goes beyond customs and examples, history and society.

The guiding principle of hybrid curriculum design emphasizes the unity and continuity of forms and types of knowledge. It is a social constructivist view of knowledge that perceives the learning process occurring through social, historical, and cultural interaction. There are also more practical reasons considered in defending the hybrid curriculum.

As Young states it, the "principle of hybridity has begun to arouse interest of educational policy makers, as it seems to converge on the new goals of social inclusion and responsibility policy."[17] But it is not only social pressure that exerts force on this second model. "In both cases, the social and economic arguments for a sensitive curriculum that can underpin new types of skills and knowledge that transcend disciplinary boundaries and current academic/vocational divisions are opposed to traditional academic curriculum insularity."[18] In other words, the hybrid model is sensitive to market pressures and sociopolitical priorities in its elaboration, while the island model has a more conservative and traditional orientation.

Where is the ideal or the break-even mark? Young believes that it is necessary to find a basis that can avoid both the disciplinary and traditional (island) curriculum, which he considers to be "unhistorical," while the uncertain and unstable hybrid curriculum, he considers to be "non-pedagogical." Young's main argument[19] is the principle that knowledge has social and historical construction, but it is not subordinate to the process of historical and social construction. This means that "we produce knowledge from knowledge."

> While recognition of the social character of knowledge and the neglect of its objective reality may lead to relativism or dogmatism, a focus on its objective reality without recognition of its social character may become little more than a justification of *status quo*. A future curriculum needs to treat knowledge as a distinct and non-reducible element in the historical process in which individuals strive to overcome the circumstances in which they find themselves.[20]

This means recognizing the importance of the objective character of knowledge, not only as a historical process, because the acquisition of new knowledge and the development of science are conditioned by the objectivity of knowledge. One of the factors that made hybridism take shape in curriculum building was the economic pressure to reunite theory with practice. Thus, "new knowledge and new curricula are generated when researchers or students acquire and develop existing knowledge and concepts from specific disciplines and fields in order to understand or transform the world."[21]

Along the same lines, Perrenoud[22] raises questions about teacher education being distant from the reality to be found by future graduates. For him, teaching classes at the university and passing on theoretical knowledge does not guarantee knowing the "profession from within," because one exercised the office for a while or visited interns. Sometimes training courses take a prescriptive view of the profession and not a view from the profession's reality. As Perrenoud puts it, "In order to make practices evolve, it is important to describe the conditions and limitations of teachers' real work. This is the basis of every innovation strategy,"[23] an insight that can be applied to pastoral formation.

My first conclusion is that the pastoral formation process, from an academic and curricular perspective, needs to dedicate and invest time to research the human being in his micro context, with his daily dilemmas and anxieties, with the rejection that must be endured, with the family problems at home and in society.

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Approaching these and other issues from the macro perspective, that is, seeing everything through the lens of original sin, can generate a complex reality that is difficult to overcome. But this difficulty can be alleviated when looking more closely at the human being to whom the designs of God are being preached and seeing clearly what his/her specific life circumstances really are.

Thus, knowing the biblical text is not sufficient for effective Christian testimony. Christians are called to be bridge builders, and the task demands a knowledge of our neighbors around us. Tools from modern academic disciplines, which are also a product of God's creative hand, must be used to understand the world around us.[24]

Knowledge from other sources will not bring absolute understanding or objective truth, for social scientists are influenced by their worldviews, ideologies, and presuppositions. Nevertheless, modern scholars of psychology, sociology, or anthropology, as well as other sciences, can offer the means to grasp contemporary thinking categories and point to the ways in which people usually walk. "This knowledge is useful and necessary for analyzing why life is not working for the person whom we are witnessing to, as well as for formulating the message of God's gift of life in Christ to that person."[25]

In this sense, the most appropriate way of dealing with the curriculum is to appreciate the objective or academic character of knowledge with a view to creating and expanding new knowledge, but without losing sight of the social human reality with its cry for contemplating other subjects, whether they are common sense or other sciences, for proper academic treatment in the context of genuine human circumstances.

The Pedagogical Perspective of Pastoral Formation: Teaching Skills

The third approach proposed for this investigation concerns the pedagogical perspective of pastoral formation, the teaching skills to be expected from a teacher of theology.

Teachers in general have been confronted by a complex web of situations that require reflection on their role as learning mediators or co-builders. One of the important items to consider in this context is the vast amount of information available to students outside the schooling context and, in the midst of all this, how to make the teaching and learning process relevant.[26]

One model highlights three areas in which a teacher should move to improve his/her teaching: knowledge, competencies, and disposition. The knowledge considered in this category includes knowledge about students and how they learn and develop their learning, especially taking into account their individual history and social context. This kind of knowledge enables them to understand the content taught and the skills to be learned in light of its ultimate purpose. Finally, this category of knowledge involves developing an understanding of the teaching/learning process in light of the content and of the students. In short, the focus is on the interactional perception of teachers, students, content, and social realities that influence the learning practice.[27]

Regarding knowledge about students, we must first remember the social and human importance of the teaching process. While "conventional wisdom" sometimes pointed to schools as making no difference in students' lives, other studies provide other results. "More recent evidence, based on other data types and different analytical methods, suggests that schools provide and promote noteworthy changes and contributions about what children learn and the impact teachers have on their lives."[28] This is no discovery, for the wisdom of common sense affirms the strength of the teacher's influence upon the student.

In the theological and adult learning curriculum, it is necessary to highlight the teacher as a constituent part of the curriculum and recognize the scope of his/her influence in the lives of students. A connection can be made also with Paul's words in Acts 20:28: "Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood." Perhaps it is an expansion of the text, but one cannot look at these words of God without the lens of the teaching/pastoral responsibility that implies constant improvement, including knowing more about the reality of the students.

While it is worth noting that the student's context, socioeconomic profile, family education, and other family factors are elements that interfere with the learning process, studies indicate that the quality of teachers also has a high degree of impact.[29] Luther emphasizes this teaching qualification: "It takes extraordinary people to bring children up right and teach them well,"[30] as well as investing money in education. In this perspective, LePage, Bransford and Darling-Hammond understand that the teaching ability of teachers makes a difference in the formative lives of their students. Thus, research has led to the discovery that "each additional dollar spent on better qualifications for teachers is compensated in the achievement of improvements in student performance more than less instructional uses of school resources."[31]

Speaking of qualification, teaching skills and professional training of teachers, Tardif lists a series of things teachers need to know regarding the problem of teaching knowledge.[32] The first of these concerns is the knowledge of the educational sciences and pedagogical knowledge, intended for the scientific and scholarly formation of the teacher, or the continuing formation of teachers. A major concern is that the teacher acquire appropriate teaching techniques.

The second area knowledge is disciplinary knowledge. In this case, the training incorporates knowledge about the various disciplines offered by the university. The third area is experiential knowledge linked to daily work and knowledge of its environment. It incorporates practical knowledge, seen individually and collectively. The collective or cooperative aspect of this third area is seen as a "black box."[33] When it exists, collaborative action between teachers seems to contribute to improving student learning. When it does not occur, it is difficult to prescribe a simple formula by which it could be established. The point is that among the skills required for teachers' professional development is also collaborative exploration.

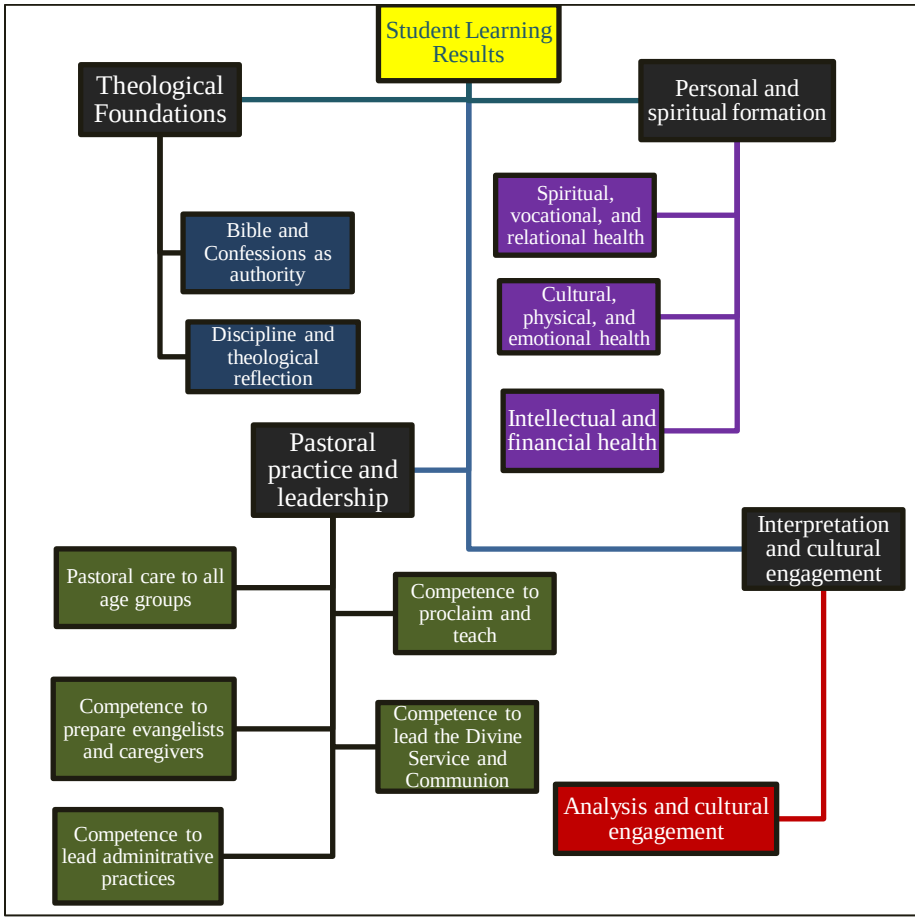
And, finally, Tardif considers curricular knowledge. Teachers should be familiar with appropriate knowledge related to the "objectives, content and methods by which the educational institution categorizes and presents the social knowledge defined and selected by it."[34] In other words, teachers align their personal practice with the goals in broad and institutional terms and, despite the obviousness of this conclusion, personal practice can be refined through academic and collaborative collegial meetings of teachers.

Therefore, teachers should be prepared to exercise their office for both practical teaching and learning alternatives, as well as for developing knowledge and developing willingness to know their students, learning both theories about them as well as their contextual reality. In addition, it is also appropriate to develop a curriculum-wide view of their pedagogical action in order to effectively align their disciplinary content with the institution's overall pedagogical planning. It is advisable to have a broad view of the assessment processes, selection of materials, tasks, and activities for the students, so that all fits in and is aligned with the needs of the students and fits the intended profile of the pastor. Their exercise of their office as teachers, in turn, needs to be in line with the institutional target and the needs of the communities.

Concordia Seminary, Saint Louis, US Curriculum

My fourth element of approach proposed for this paper is the description of a curriculum structure of one of the main pastoral training institutions, Concordia Seminary, Saint Louis, United States. In its academic catalog, there is an interesting example to be mapped regarding its formative proposals and the profile of its graduates. Ministerial formation programs "prepare men to serve as pastors in parish, missionary, and other ministerial settings within the Lutheran Church—Missouri

Synod."[35] The main pastoral formation program is the Master of Divinity, which has the purpose to serve the church in its need for pastors who administer the Word and the Sacraments. As for goals, the program "trains and equips students with the knowledge, attitudes, and skills required for the pastoral ministry of the Lutheran Church."[36] Its proposed objectives and results will be illustrated in the concept map below.[37] In all items illustrated below, there is a common emphasis on the evangelical and Christocentric aspect of pastoral action.



Conceptual Map 1 – Graphical Representation of the learning objectives of Concordia Seminary, Saint Louis. Source: My own elaboration based on Concordia Seminary Academic Catalog 2019–20, 18–19.

The data from Conceptual Map 1 shows a very summarized construction of what is intended for a pastor trained in a Lutheran seminary. There is a well-balanced emphasis on the candidate's cognitive and personal training aspects. However, when looking at Table 1 below, it is possible to detect a very intense focus on the vicarage period as a promoter of personal and spiritual formation.

Area	Personal and Pastoral Formation	Exegetical Theology	Biblical Languages	Historical Theology	Practical Theology	Systematic Theology
Credits (98)	15 (12 of the vicarage period)	12	12	9	24.5	13.5
Percentage of total	15.3%	12.2%	12.2%	9.1%	25%	13.7%

Table 1. Distribution of credits in the pastoral formation of Concordia Seminary. Source: My own elaboration based on Academic Catalog 2019–20, 25.

The data from Table 1 and from the perspective of a macro view—it would be necessary to investigate each of the teaching syllabi for a more accurate view of this—indicate that there seems to exist, in relation to the proposed objectives, a slight imbalance in favor of biblical languages, to the detriment of the personal and pastoral formation which is intended during the vicarage period.

A Biblical/Theological Mapping of the Profile of a Pastoral Ministry Candidate

In conclusive and reflective tones, this last section intends to address the theme of pastoral formation and theological curriculum by means of a biblical mapping in the New Testament, to visualize a desired profile from the Old Testament: "I will give you shepherds after my own heart" (Jer 3:15). The most representative and explicit texts of pastoral ministry are in letters from the apostle Paul: 1 Timothy, 2 Timothy, and Titus. However, there are other elements that can be inferred for the composition of the pastoral profile, both in the Gospel texts and in other New Testament epistles, as shown in Table 2 below.

It is noteworthy that the pastor's installation liturgy also ends up contemplating aspects of the Lutheran pastor's profile. Along with direct mention of the Pauline texts to Timothy, the liturgy presents other very relevant competencies. In addition to the duties of a pastor, such as preaching and teaching the Word of God and administering

the Sacraments, it must also be within his competence "to instruct children and youth, admonish sinners, help the weak in faith, seek the lost, comfort the afflicted, support the needy, visit the sick, comfort the downcast."[38]

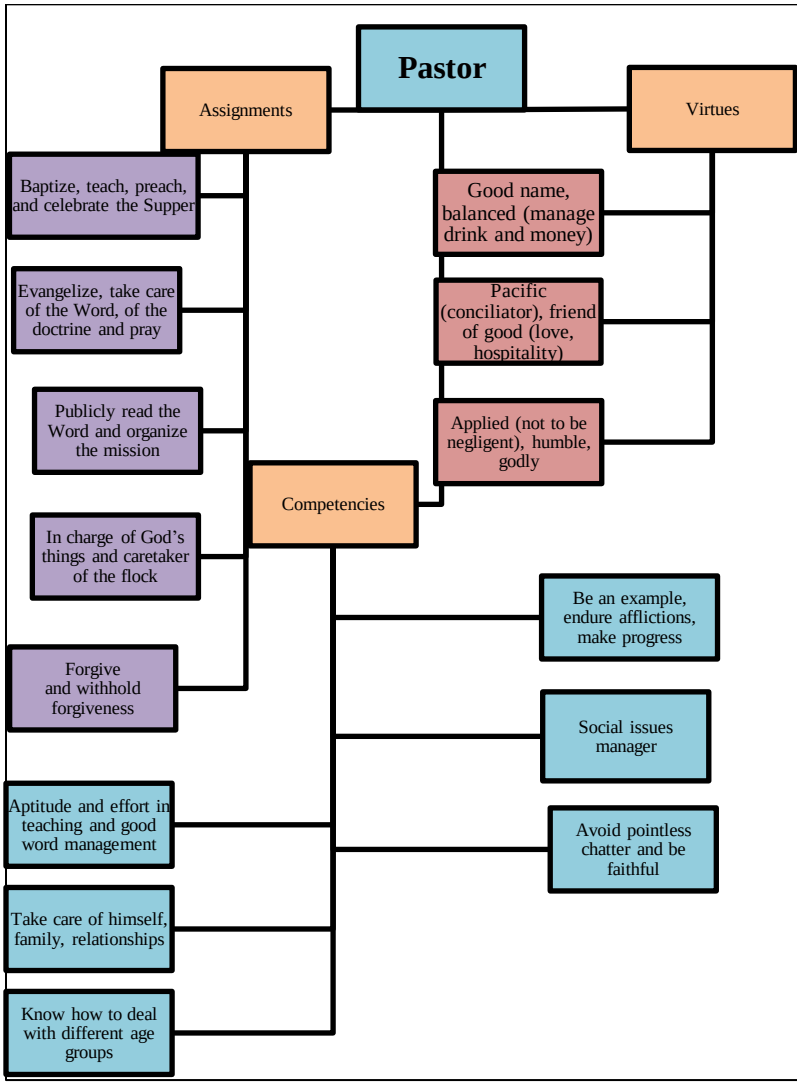
Another valid research tool for the curricular reflection of pastoral formation may be the visit of seminary faculty and staff to the vicars. One of the evaluation items in such visits concerns pastoral formation based on reported experiences and vicar data. In the visits made in 2019, for example, two recommendations were noted: there should be an emphasis on more specific preparation and skills in dealing with different age and social groups, as well as on planning and implementing programs or projects.

Text	Assignments	Competencies	Virtues
1 Tm 3:2–7	To teach	Ability to teach, Take care of family (wife and children), finances, relationships and drinking excesses	Good name, moderate, sensible, modest, hospitable, peaceful (conciliator), balanced
1 Tm 4:6–16	Teaching and public reading of Scripture; care of the doctrine	Reject superfluous matters, be an example for Christians, make progress, take care of yourself and of the teaching.	Exercise godliness, application (gift)
1 Tm 5:1–4		Knowing how to deal with different age groups, managing widow issues, honoring those who need care	
1 Tm 5:17–19	Teaching and preaching	Effort to preach and teach	
2 Tm 2:14–26		Handle the word well, avoid useless talk, unfounded discussions, aptitude for teaching	Escape the passions of youth, be peaceful, patient

Table 2. Assignments, competencies, and virtues of the Pastoral Ministry according to New Testament passages. Source: My own authorship with selected data from biblical texts (2019). Table continued on next page.

Text	Assignments	Competencies	Virtues
2 Tm 4:1–5	Preach the Word, all the time, play the role of evangelist	Endure afflictions, perseverance	
Tt 1:5–9	Organize missionary work and be in charge of God's things	Being attached to the Word and the teaching	Good name, humble, balanced, not drinking too much, peaceful and a friend of what is good
Mt 28:19–20	Baptize and teach		
Jn 20:23	Forgive and retain sins		
Acts 6:1–8	Take care of prayer and the Word	Manage social assistance (interpret the social context)	
Acts 20:28	Care for the flock	Caring for himself	
1 Cor 4:1–2	In charge of the mysteries of God	Be faithful	
1 Cor 11:23	Responsible for the Lord's Supper		
2 Cor 5:20	Ambassadors of Christ		
1 Pt 5:2–3	Shepherd the flock	Model for the flock	Spontaneity

Table 2. Assignments, competencies, and virtues of the Pastoral Ministry according to New Testament passages. Source: My own authorship with selected data from biblical texts (2019).



Conceptual Map 2. Synthetic view of the assignments, competencies, and virtues desired in a Lutheran pastor. Source: My own authorship with data extracted from Table 2

Considerations

The first consideration of the above table and summary in Conceptual Map 2 is that the teaching and practice of justification by faith is indispensable in the discussion of the pastoral ministry. There is no way to fit the profile of pastoral ministry

commanded by God without remembering this truth, which is part of the vertical dimension of the pastoral formation process. However, to paraphrase Luther, once we know that we are justified by the grace of God revealed in Jesus Christ, then we have the authority to think, build, and implement ideas and programs in pastoral formation.[39]

In this sense, the second consideration is that the curricular construction of a course does not only require the distribution of credits and the most appropriate titles for the subjects. First, it is necessary to define what profile is required for a Lutheran pastor, which has as its main reference the Word of God and especially the Gospel of the Lord Jesus Christ.

As a second step for curriculum consolidation, pedagogical alignments are needed, which can be dealt with through collaborative faculty meetings. Confessional and contextual aspects can and should be incorporated into this discussion so that they do not impose limits on a pastor's proper action after God's own heart.

Endnotes

[1] This article is based on a previous presentation at the 7th International Lutheran Council World Seminaries Conference in Baguio City (Philippines) in 2018.
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[3] *Luther's Works* (hereafter LW) 34, 285.
[4] LW 34, 287.
[5] LW 34, 287.
[6] LW 34, 288.
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[8] Bayer, 20.
[9] Bayer, 21.
[10] Nilton José Machado, "*Sobre a ideia de Competência,"* in Philippe Perrenoud et al., ed. *As competências para ensinar no Século XXI*: A formação dos professores e o desafio da avaliação. Trad. Cláudia Schilling e Fátima Murad (Porto Alegre: Artmed, 2002), 137.
[11] Machado, 138–39.
[12] Paulo Moisés Nerbas, ed., *O preparo de pastores Luteranos para Hoje*. Conferência Teológica Mundial de Seminários do Conselho Luterano Internacional. Trad. Vilson Scholz. (Canoas: Editora da ULBRA, 2006).
[13] Seibert in Nerbas, 245–268.
[14] Seibert, 265.
[15] Michael F. D. Young, "*Durkheim, Vygotsky e o Currículo do future*," Trad. Maria Lúcia Mendes Gomes, Regina Thompson e Vera Luiza Visackis Macedo. *Cadernos de Pesquisa*, n. 117, 53–80, Novembro, 2002. In English: Michael F. D. Young, "Durkheim, Vygotsky and the Curriculum of the Future." *London Review of Education* 1, no. 2, (July 2003),

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[16] Young, 55.
[17] Young, 55.
[18] Young, 56.
[19] Young, 77.
[20] Young, 77.
[21] Young, 78.
[22] Philippe Perrenoud, "*A formação de professores no Século XXI*," in Philippe Perrenoud et al., eds. *As competências para ensinar no Século XXI*: A formação dos professores e o desafio da avaliação. Trad. Cláudia Schilling e Fátima Murad (Porto Alegre: Artmed, 2002), 11–33.
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[27] LePage et al., 10.
[28] LePage et al., 13.
[29] LePage et al., 14.
[30] Martinho Lutero, "*Aos conselhos de todas as cidades da Alemanha para que criem e mantenham escolas cristãs,"* Trad. Ilson Kayser, in *Obras Selecionadas de Lutero*, v. 5, (Porto Alegre/São Leopoldo: Concórdia e Sinodal, 1995), 305. In English: Martin Luther, "To the councilmen of all cities in Germany that they establish and maintain Christian schools" (1524). Translated by Albert T. W. Steinhaeuser in Helmut T. Lehmann, ed., *Luther's Works*, vol. 45 (Philadephia: Fortress, 1962), 355.
[31] LePage et al., 15.
[32] Maurice Tardif, *Saberes docentes e formação profissional*. 17. Ed. Trad. Francisco Pereira. (Petrópolis: Vozes, 2016), 31–41.
[33] Monica Gather Thurler, "*O desenvolvimento profissional dos professores: novos paradigmas, novas práticas*," in Philippe Perrenoud et al., eds. *As competências para ensinar no Século XXI: a formação dos professores e o desafio da avaliação.* Trad. Cláudia Schilling e Fátima Murad (Porto Alegre: Artmed, 2002), 95.
[34] Tardif, 38.
[35] Concordia Seminary, *Academic Catalog 2019–20* (St. Louis: Concordia Seminary, 2019), 18.
[36] Concordia, 18.
[37] Concordia, 18.
[38] Culto Luterano. *Liturgias e orações. Comissão de Culto da Igreja Evangélica Luterana do Brasil* (IELB) (Porto Alegre: Concórdia, 2015), 205.
[39] Martinho Lutero, *"Interpretação do Novo Testamento—Gálatas e Tito,"* in *Obras Selecionadas de Lutero*, v. 10 (Porto Alegre/São Leopoldo/Canoas: Concórdia, Sinodal e Editora da ULBRA, 2008), 30–35. In English: Martin Luther, "Lectures on Galatians (1535)," Translated by Jaroslav Pelikan. In Jaroslav Pelikan, ed., *Luther's Works*, vol. 27 (St. Louis; Concordia, 1964).