



the **SEMINARIAN**

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FOUR YEARS OF SEMINARY

In a News Bureau release from the Lutheran Church in America dated October 9, 1962 this headline appeared: "LUTHERANS CONSIDER EXPANDING THEOLOGICAL STUDY TO 4 YEARS." "The church's Board of Theological Education voted "that....this board is considering a proposal to make theological training into a four-year program." Each seminary is asked "to comment on this proposal suggesting what its faculty would do with an added year of theological study and/or internship/clinical training."

The committee also made the following observations:

"A sophisticated urban situation has replaced the familiar rural pattern of life. The Lutheran Church is completely unprepared to live in this century in the midst of this changed situation.

"The rush of our youth to college confronts us with intellectual demands upon the ministry--far beyond our present vision in recruitment or training.

"The increase of knowledge has brought demands for more scholarly effort in highly specialized fields if we are to make any contribution to scholarly endeavor as Lutherans."

The committee posed such rhetorical questions as "How can we both train for the parish and train for scholarly contribution," "How can we train theologically competent pastors for a revival of the parish" and "Are our resources great enough to develop both B.D. and doctoral programs of integrity?"

The Rev. Dr. Conrad Bergendoff, executive secretary of the board, advocated a unified program of theological education for the new church. "The Lutheran Church in America," he told the 21-member board, "hopes to accomplish this work with students and also with practicing clergymen."

In an effort to do this, Dr. Bergendoff will make a year-long tour of the seminaries to survey their needs and requirements.

"We don't know the total picture at the seminaries. A completely new relationship between the seminaries and the church must be established.

.....

"My experience is that THE MODERN SEMINARY STUDENT IS ALMOST A SPIRITUAL ILLITERATE. (Editors caps)."

We have not included the entire release since the remainder has to do with allotment of the board's budget.

In light of the request of the Board of Theological Education for each seminary to comment on the four-year training proposal, we, the Student Body who are intimately involved, should also make our voices heard. We are not only involved as students but in the near future will also be involved as pastors. This issue of the SEMINARIAN is almost exclusively an educational issue. The articles are thought-provoking and should act as a stimulus for further articles. We have studiously avoided "discussion" since it is too easy to "sound-off" to anyone within hearing distance. Let your voice be heard but let the whole student body hear through your articles in this paper.



FOOTNOTES

A word about theological education: feed us, or take us on little excursions into the bleak black world! It is not preparation, it is the basic strand in what it means to be a minister.

Certainly the acquisition of tools hopefully is completed or set aside eventually, e.g. when Greek and Hebrew are familiar means in sermon preparation, and when you know where to look for Hafenreffer on baptismal grace. But this sort of thing is not education; it is only the preparation for it. You are really here to listen and speak theologically, not to learn how to speak.

In short, I am a bit appalled by the mentality which can't wait to get out of this place and into the real work of the ministry. Or the comment by our reverend seniors that one "throws away the books after the first few weeks in the parish".

Now this is not the usual pitch for the scholarly ministry that I am making - the pastors who shun intellectual stimulation have their own reward in the inanity of their pulpit preaching. However, I should like to see the dedication with which so many contemplate the practical ministry, put into the task at hand: the confrontation with God's word in all the intensity and amplification that students and faculty can produce. If you start putting the brakes on now so that you won't get too bookish or intellectual, the habit will be yours forever. If you postpone wrestling with the thorny ones now, you'll never have the guts to match them in the parish.

It seems that there is a fear of wisdom in America, which invades us at Mt. Airy too: the fear that you might somehow lose touch with the "world" (see Pastor Horn's sermon). Frankly, I think that this is as remote and as near a possibility in sports, romance, the arts, etc. as it is in serious intellectual work.

Cut out the scapegoat act: you just do not want to work. We are all too lazy to make the connection between lecture and life, theology and faith - we want the professor to spoon-

It is time now to begin what, with God helping us, is our only real task: listening to Him, beaming His light in every recess of our hearts and minds. He is our teacher and therefore our education never ends.

George Weckman

 THEOLOGICAL STUDIES IN COLLEGES AND SEMINARIES

Seminaries should promptly move to get rid of their introductory work (except to repair deficiencies) and make the standard that all of this will have been done in colleges. This, in a nut-shell is the thesis of Dr. Paul Ramsey, Professor of Religion in Princeton University, as is appears in Vol. XVII of the January, 1961 issue of Theology Today. Dr. Ramsay deserves the thought and attention of all of us.

Dr. Ramsey bemoans the fact that here in America we have achieved only a token reintegration of religion in college and university courses of study. This automatically places a severe limitation upon graduate schools and seminaries. Students are not getting the proper theological training in the undergraduate level. This includes not only studies in the Bible but also in Church History and Biblical languages. Thus, theological scholarship is thwarted in a very real way. It is the writer's contention that theology will never again become the disciplined intellectual task it was in every great religious age or in any era in which religion had any impact

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THEOLOGICAL STUDIES IN COLLEGES AND SEMINARIES (Continued)

at all upon the cultural enterprises of mankind. He further remarks that the Church ultimately suffers because seminary graduates are too hastily produced who began their theological studies three years ago.

After examining the curricula of seminaries, Ramsey concludes that theoretically, if not in fact, seminaries are established to remove theological studies from among the primary tasks of the college. In short, seminaries offer too many courses which should have been taught on the college level. Seminaries ought to be graduate schools, with graduate level of academic work. A comparison with other professional schools, Ramsey charges, shows that our seminaries are woefully lagging.

Another disturbing fact pointed out in the article is that theology is no longer attracting the brightest and most capable of students. At one time the Church and theology did call for the highest kind of pursuit. This day he believes is coming to end. And something must be done if the Church is to meet the challenge of the day. The Church must find a way to instill a real respect for theological learning. Dr. Ramsey believes that this can best be done by explicitly formulating the graduate theological curriculum to presuppose a foundation already laid on the college level.

Of course, a seminary is not only "that place or occasion where the Church exercises its intellectual love of God and neighbor in a theoretic study of God and man-before-God in their inter-relation." It is also the "place and occasion for bringing reflection and criticism to bear on worship, preaching, teaching, and the care of souls." How to keep the two in proper balance is a problem. However, I think Ramsey is right in saying that our chief business at the present moment as theological students is to be a student. This is the "place, time, and occasion" to be students...preparing ourselves for our future tasks as servants in the Church.

Wesley Hamlin

NOTICE

The Refectory Committee would like to emphasize that the Refectory opens its doors for breakfast each day (except Saturday) at 6:55 a.m. and closes them at 7:05 a.m. It is the obligation of the Refectory to serve breakfast only in the dining room and nowhere else. Any cereal, buns, coffee, or other foods eaten elsewhere are at an extra cost to the student. It is the obligation of the student if he does not wish to eat breakfast in the dining room within the specified time to purchase the food out of his own pocket money.

HOSPITALIZED

Wilfredo Martinez, Junior from San Juan, Puerto Rico, is in Room 131 of the Chestnut Hill Hospital and will be there for more than a week.

ISM NEWS

An informal dinner exchange has been arranged with the Moravian Seminary for Tuesday, October 23. The evening program will be: Chapel at 5PM, dinner, tour of the library and the dormitories. An informal discussion will be held at 7 PM.

Bodo Nischan

LOST? STRAYED? STOLEN?

One of the black academic gowns used for chapel services is missing. Anyone having information about it please contact Charles Ziegler or Henry Ireland. Sorry, no reward, but perhaps the borrower would like to replace it with a much-needed new one.

EDUCATIONAL NOTES FROM THE PAST

On March 6, 1807, on the present site of our Seminary, Mt. Airy College was founded by Father Francis Xavier Brosius. Sometime during the 1820's the name of the College was changed to The American Classical and Military Lyceum.

In 1881, the Board of Directors of the Lutheran Theological Seminary at Philadelphia discussed the question of possible removal to secure more healthful conditions. Several deaths had occurred among the students in previous years.

MORE SCIENCE IN THE SEMINARY CURRICULUM

There are a variety of reasons why a Seminary curriculum should include more science courses and for an insistence on more science for entrance. Some of the most important of these are:

1. No man can be considered to be educated today who does not have a reasonably good general knowledge of several sciences, especially those which have had, and will have, a profound impact on human thought.

2. As Dr. Lazareth's recent paper in "Dialog", Vol. I #4, p. 30, so clearly points out, the Church is dependent on a number of ancillary scientific disciplines for an analysis of its fields of operation. He also points out a major problem in that the various disciplines differ so very greatly in methodology, in the degree to which open or hidden presuppositions influence their results, that it becomes very difficult for a Christian to examine them with a proper critical judgement. He did not mention it, but the same problem is equally important for the historical and literary-critical disciplines which have so greatly affected the churches. A careful reading of the companion papers in this issue of "Dialog" will serve to illustrate Dr. Lazareth's point in a very graphic way.

3. A careful study of the methodology of the various sciences of interest to theology presented as a formal course in our Seminaries would do much to aid the scholars of the Church in making intelligent critical judgments of scientific results which pertain to the faith and life of the Church.

4. Certain areas of science promise to pose very serious problems to the life of the Church. Example: It may be possible within a decade or two to excise those portions of the human brain in which religious consciousness is centered without substantially affecting other capacities of the patient. If such operations should be performed at the behest of a state, what will the Church's attitude be? Are the subjects still men for whom the Church has a responsibility to her Lord? Or again, many biologists are seriously asking whether mankind can afford not to use presently available genetic knowledge to control human reproduction for the preservation or improvement of the human race. What will the Church's position be on this question? Who can make such a decision which will exclude some people from parenthood? No Church can afford not to have many men knowing in some detail what is going on in areas like these together with informed theologians who can seek to find the grounds upon which a stand may be taken.

5. Since an increasing number of the Church's members will be working scientists or men oriented toward scientific thought patterns, it becomes necessary for pastors and theologians to understand their motivations, presuppositions, and above all, their confidence in their methods of ascertaining truth. Such an understanding will serve to avoid unnecessarily antagonistic statements such as the one in Dr. Lazareth's otherwise excellent survey of science-related problems when he writes, "In conclusion we might say that Christian ethics is engaged both in a grateful acceptance of the sciences within their legitimate domain and a critical rejection of them when they attempt to go beyond that domain." Scientists will react to the idea of a "legitimate domain" for to them all areas of knowledge are "legitimate" for their study. Dr. Lazareth was really referring to conclusions derived from non-Christian presuppositions--a matter not at all related to the legitimacy of a science. The intent here is not to criticize Dr. Lazareth on a matter marginal to the thought of his paper but rather to show how a better understanding of the scientist's mode of thought can help to avoid unnecessary friction. The scientist cannot object when Christians take issue with his presuppositions--the very worst he can do is reply "You stupid fools", but he can and will object when theology attempts to tell him what is, and what is not, a legitimate field for his endeavor.

Dr. Bergendoff On Campus

For the next two weeks, Dr. Conrad Bergendoff, Executive Secretary of the Board of Theological Education, will be with us at Mt. Airy to meet faculty and students, and become acquainted with our curriculum, procedures, and over-all affairs. This will be only one stop in Dr. Bergendoff's journeyings for the purpose of gathering a picture of Lutheran theological education.

No stranger to Mt. Airy, Dr. Bergendoff studied here forty-five years ago and today regards Mt. Airy as one of the standard bearers of the Church in theological education, everywhere respected.

The Board of Theological Education was set up by the Church in a way rather novel to the ULCA. Previously seminaries were tied in with synods; and it was the synod which had the final say. Augustana, on the other hand, never had more than one seminary for the whole Church. Hence, there was greater involvement on their part. Keeping to the tradition of Augustana, in the new LCA the seminaries are seminaries of the Church as a whole.

Indirectly the authority of the Board is considerable. For the Church appoints one third of the board members of each seminary, while the synod elects two-thirds. This one-third representation serves to give opportunity for the Church to express itself.

When asked what determinative role the faculty will play under these new conditions, Dr. Bergendoff responded, "It is not the intention of the Board to take away authority from the faculty. The faculty is expected to have prime responsibility in the academic work of the institution." "But," he continued, "the Church is responsible to see that what is taught is in conformity with the message of the Church."

The Board has been given the task to have drawn up before 1964, a master plan of theological education, which will include such items as seminary standards, faculties, libraries, etc. In short, the whole field is to be surveyed, and then principles are to be set up to judge.

What changes may we look for?
"Better to say after a year," replied Dr. Bergendoff.

We welcome Dr. Bergendoff to our campus.

James Bresnahan

STUDENT BODY MEETING

On Thursday, October 18 at 7:00 p.m. in Room 1, Hagan Hall the Student Body will meet to discuss the disposition of the extra funds resulting from the recent mandate of the Student Body.

SYMPOSIUM ON THEOLOGICAL EDUCATION

Chairman Herman Maertens has called a symposium for Monday evening at 7:30 p.m. in Room 1, Hagan Hall. The topic will be "Theological Education."

The main speaker will be Dr. Conrad Bergendoff, Executive Secretary of the Board of Theological Education, LCA. Dr. Bergendoff visited Russia this summer and will in addition to leading the discussion on theological education relate some of his impressions on Russia and theological education among the Soviets.

FOR EXTRA READING

Your attention is directed to the article in the September 1962 issue of The Expository Times: "Selection and Training of Candidates for the Ministry: The Training of American Ministers" by Dr. C. L. Taylor, Director of the American Association of Theological Schools, Dayton, Ohio.

FOOTBALL SCORE

PRINCETON 12 MT. AIRY 0

SOME SUGGESTIONS FOR THE BOARD

1. Make each class period 80 minutes.
2. No preaching until Senior year.
3. Drop church internships for industrial internships.
4. Make four years an academic course and give an academic degree, not a professional degree. M.A.?
5. Limit of 20 students per classroom.
6. Educate FOR the ministry not IN the ministry.
7. Seminary to be established in a university.
8. Require Greek, German, ENGLISH, Bible and sciences for entrance.