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## Miscellanea

P. E. Kretzmann

*Concordia Seminary, St. Louis*

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## Miscellanea.

### The Concordia Seminary Correspondence Courses.

It seems that we still have many pastors among our readers who are not familiar with the fact that our Seminary is offering graduate work by mail in a manner that will appeal to every theologian who desires to do systematic work. The following information is copied from our little folder and may prove welcome to many brethren: —

*Requirements for Admission.* — Only such applicants as are now in the ministry of the Lutheran Church will be considered. Each application will be judged on its own merits, in agreement with the previous training of the applicant and his ability to take up correspondence work successfully. Work done at other institutions must be submitted by transcript or by other satisfactory evidence. A promise to continue in the ministry of the confessionally sound Lutheran Church is implied. Application for admission must be in writing and, if the applicant's name does not appear in the regular records, be accompanied by such evidence as will establish the standing of the applicant.

*Enrolment.* — Enrolment may be made at any time and for any of the courses listed. The enrolment-fee, which must accompany the application for each course, is \$3 per course, this being merely a nominal fee covering postage and printing.

*Courses.* — The following courses are offered: —

#### INTRODUCTORY.

- No. 1. Theological Encyclopedia and Methodology.
- No. 2. A Study of Luther's Works.

#### EXEGETICAL THEOLOGY.

- No. 3. Biblical Hermeneutics, Textual Criticism, Higher Criticism.
- No. 4. Biblical Isagogics.
- No. 5. Greek and New Testament Exegesis.
- No. 6. Old Testament Exegesis.
- No. 7. The English Bible.
- No. 8. The German Bible and Other Translations.

#### HISTORICAL THEOLOGY.

- No. 9. A Survey of Church History.
- No. 10. Biblical and Christian Archeology.
- No. 11. The Historical Background of the Old Testament.
- No. 12. The Historical Background of the New Testament.
- No. 13. Special Periods of Church History.
- No. 14. Symbolics, Confessions, and History of Dogma.
- No. 15. Patrology and Patristics.

#### SYSTEMATIC THEOLOGY.

- No. 16. Dogmatics and Biblical Theology.
- No. 17. Apologetics and Polemics.
- No. 18. Moral Philosophy and Christian Ethics.



**PRACTICAL THEOLOGY.**

- No. 19. Pastoral Theology and Church Polity.
- No. 20. Catechetics.      No. 21. Homiletics.
- No. 22. Diaconics and Missions.
- No. 23. Liturgics, Heortology, Hymnology.
- No. 24. Christian Art and Architecture.

**PHILOSOPHY.**

- No. 25. Psychology and Logic.
- No. 26. History and Problems of Philosophy.
- No. 27. Antichristian Religions and Philosophy.

It is understood, as a matter of course, that any one desiring to undertake intensive studies in any field will receive all the assistance needed for the work, especially in the matter of an extended bibliography, etc. To avoid one-sidedness, however, the requirements are that the course as such be taken before one takes up detailed work in any chosen field.

*Diplomas and Degrees.*—The chief purpose of the Correspondence Course is not that of granting degrees. However, since degrees in divinity tend to give the student an incentive for hard work, and since they usually result in a better standing for him in the community, the school will grant advanced degrees as follows: If the student has successfully completed five courses, one from each of the large groups represented, and has been in the ministry for at least five years, the degree of Bachelor of Divinity will be conferred upon the successful completion of the courses, as indicated. A thesis is required. With regard to higher degrees no definite arrangements have been completed; but those who are interested and have done the preliminary work will be dealt with individually. Diplomas will be given to all who finish any of the larger sections, whether they are candidates for degrees or not. The fee for a diploma is \$5.

*List of Books for the Various Courses.*—Every student enrolled will be supplied with a list of books and an outline of studies to be used in the courses. It may be said that it will not *always* be necessary to study all the books that are given in the list. Other books in the field, taken from the student's own library, may be substituted with the consent of the school. It will be best for the student to submit, at the time of his application, a list of the respective books already in his possession. The school is ready to supply additional bibliographical information to all such as wish to continue beyond the scope of the courses outlined in our pamphlet of courses.

The expense connected with the purchase of books may seem high at first; but the expenditure is spread out over a number of years and will incidentally result in the collecting of a fairly complete and representative theological library.

Not all statements of the books listed may be accepted by an orthodox theologian, and it is part of the work required of students to point out such false sections. References to clear passages of Scripture or to the symbolical writings of the Lutheran Church will greatly increase the value of any criticism offered. Address all communications to—

**PROF. PAUL E. KRETZMANN,**

*Director of Extension Division, 801 De Mun Ave., St. Louis, Mo.*



### Ein römischer Priester über die Heiligengebete.

Einer der bedeutendsten römisch-katholischen Theologen der Gegenwart, Karl Adam, bezeichnet es in seinem neuesten Werk „Jesus Christus“ als einen „großen Vorzug der römischen Meßliturgie, daß alle Gebete durch Christus als den einzigen Mittler an den Vater gerichtet werden“, während in den morgenländischen Liturgien Christus ganz zum Gott und zum schrecklichen Richter werde, zu dem man nur durch Vermittlung Marias und der Heiligen gelangen könne.

Dazu bemerkt ein deutscher römisch-katholischer Priester (Hochkirche, 1933, S. 325. 326. 328): „In der römischen Meßliturgie, die in einer dem Volke unverständlichen Sprache gefeiert wird, ist Christus der alleinige Mittler; aber sonst? außerhalb der lateinischen Messe? im Glauben und Leben Roms und des katholischen Volkes? Hier gilt eine andere *lex orandi* [Gebetsregel] und deshalb auch eine andere *lex credendi* [Glaubensregel]. Man geht nicht durch Christum zum Vater; denn Christus ist ausschließlich Gott. Man geht zu Maria und den Heiligen, und diese müssen fürbittend und verfühnend einwirken auf den Richtergott Christus. Dies ist der dogmatische Hintergrund eines jeden *Salve Regina* und all der *Ave Maria* und unzähliger Marien- und Heiligengebete. Ja, unsern Tagen scheint es vor behalten zu sein, dieser unevangelischen Heilsauffassung und Gebethaltung durch die Dogmatifizierung der allgemeinen Gnadenvermittlung Mariens die Krone aufzusetzen. . . . Auch dem gegenwärtigen Papst liegt die Erhebung dieser Lehre zum allgemein verpflichtenden Dogma sehr am Herzen. Neuestens werden auf Anregung des römischen Generalsekretariats der marianischen Kongregationen überall diesbezügliche Bittschriften an den Apostolischen Stuhl geleitet; gewisse Orden entwickeln einen großen Eifer in der Verbreitung dieser Lehre, während einsichtige Theologen und Professoren schweigen — aus Ehrfurcht und mehr noch aus Furcht. . . . Der katholische Christ, der im Evangelium wurzelt, betrachtet diese neueste dogmatische Entwicklung mit wachsender Sorge. Maria zur Mittlerin aller Gnaden erklären heißt doch 1 Tim. 2, 5 aufheben. . . . Fast möchten wir sagen: Komm, Bruder Martinus, komm wieder! . . .

„Wir Katholiken von heute . . . sind mit Recht stolz darauf, daß unsere Kirche die Kirche des Gebets ist; aber auch das andere ist unbestreitbar: wir martern das Gebet des Herrn noch immer. Wir beten meist viele Vaterunser hintereinander, sehr häufig nur die Worte, ohne den Inhalt zu überdenken, meist so schnell, daß das Denken nicht mehr mitkommt. Immer noch wird die Quantität über die Qualität gestellt. Seit der Zeit der Gegenreformation hängen wir dem Vaterunser ohne jede Pause und Übergang das Ave-Maria an und fühlen gar nicht, daß diese beiden Gebete doch nicht in einem Atemzug gebetet werden können. Wir sind seit Luthers Zeiten noch einen Schritt weiter gegangen in der Zurücksetzung des Gebets des Herrn: wir beten das Ave-Maria drei-, fünf- und zehnmal häufiger als das Vaterunser. So wird in jenem Gebet, das besonders durch Leo XIII. weiteste Verbreitung im katholischen Volk gefunden hat und von ihm als das Nonplusultra des christlichen Gebets überhaupt gepriesen wurde, im Rosenkranz, fünfzigmal Maria begrüßt, während nur fünfmal das Gebet des Herrn gebetet wird! Die große Bevorzugung des Ave-Maria vor dem Vaterunser hat schon Kardinal Manning als das dritte große Hindernis



für die Ausbreitung des Katholizismus erklärt. Der schlimmste Mißbrauch des Gebets des Herrn besteht darin, daß es hundert- und tausendmal nicht an Gott Vater gerichtet wird, sondern zu [1] den Heiligen. Heute gehen viele Katholiken mit den Heiligen nicht zum Vater, sondern umgekehrt wenden sie sich mit dem Vaterunser an die Heiligen. Dadurch wird das Gebet, dieser heilige Umgang Gottes mit dem Menschen und des Menschen mit Gott, in unglaublicher Weise materialisiert." R. B. Heinke.

### She Stayed at Home.

Under this caption, *America* has an editorial, part of which we reproduce for the sake of its pertinent remarks:—

"In a little burial-ground near Versailles a crumbling stone marks the resting-place of a mother who in life rejoiced in a large family of sons and daughters. Across the face of the stone a careful artisan has carved her name and the date of her birth and of her death. The last line he reserved for her eulogy, brief, but comprehensive: *DOMI MANSIT*, 'she stayed at home.'

"To stay at home was doubtless her duty, considering the size of her family. But the point is that she stayed. She never made a speech, or wrote a book, or cast a vote, or got up a petition to support some new way of spending the town's money. She was too busy making a home, that unit upon which the good future of Church and State alike depends. In taking care of little bodies, in teaching baby minds to turn to God, and in providing for that child of larger growth, her husband, she was so fully occupied that she had no time for matters of lesser import. She was loyal to God and to her home; like every loyal mother, she was happy, and she brought happiness to all about her.

"If women complained that to manage a household demanded a degree of courage and intelligence not often found, we could understand. But when they profess to be able to care for a household in odd moments snatched from public engagements or aver that home duties are mean and narrow, we simply do not know what they mean. A railroad or a great banking-house or an international steel corporation can be managed by brains, but more than brains are needed to make a home and keep it. It takes a strong will and a keen intelligence and a tender heart, all attuned to one great purpose; that is to say, it takes a woman into whose heart God has put mother love.

"Whosoever has had such a mother, let him get on his knees daily and thank God." P. E. K.

