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## Miscellanea

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## Miscellanea

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### What do You Think of This?

It appeared in the *Lutheran Companion* of February 24:

"To the Editor: — I do not like the designation 'interne'; therefore I hope that some one will discover a better title for the students sent out by our seminary as assistants. Why not 'pastor's assistant,' which would conform to 'graduate assistants' in our colleges and universities, or simply 'parish-worker'?"

"Here is a new proposition: Not only the advanced seminary students but also the seminary professors ought to be sent out to serve congregations at intervals. Let a professor serve a year in some congregation each year, i. e., so that one professor is away each year. If we have six seminary professors, each professor would be doing congregational work every sixth year. After having taught five years, he needs to be away from his books a year. And by doing so, he would keep up with the ever-changing work in our congregations and be better qualified as a teacher of those who are to go out in the field as ministers.

"For the same reasons every pastor should keep on studying, in order not to 'get rusty,' by attending some seminary or university either during the school-year or taking some summer courses during his vacation. Just as the teacher in a seminary needs to keep up with the practical work in the congregation, — which can be done only by doing such work, — so the pastor needs to keep up with what is being done in the field of education by attending institutions of higher learning.

"We feel that our Church in particular and the kingdom of God in general would be better served, the more qualified our pastors and professors become. The demands upon the Gospel minister have never been more exacting than today, and the burdens placed upon his shoulders have never been so heavy as they are today.

"All education, knowledge, and experience, sanctified by the Holy Spirit, are blessings to the Church.

"Pittsburgh, Pa.

Criticus Verus"

What about sending out the professors to serve congregations at intervals? No professor would object to serve a year as assistant — full-time assistant — to a pastor. But there are objections of a different kind. However, we do subscribe fully to the statement that "our Church would be better served, the more qualified our professors become." Surely — and every one of us is working toward that end. E.

### Practise Courses in the Seminary

Discussing this subject, Dr. W. P. Ladd, the dean of the Berkeley Divinity School, writes in the *Living Church* of February 9: "The generalizations of the report of the Joint Commission to Consider the Present Facilities for Theological Education in the Church submitted to the General Convention at Cincinnati, will be interesting but not convincing to those who prefer their conclusions to rest upon a factual basis. . . . If it

is further true, as they say, that 'something is wrong with the work of our seminaries' and that they are 'maladjusted to the present day,' that also is a disquieting fact, and one that should be a matter of concern to the Church at large. The seminaries themselves would undoubtedly rejoice to be shown by intelligent critics how they are maladjusted and would welcome any help the Church or the commission could give to discover and remedy what the commission calls 'the defects in our present system of theological education.'

"What the commission members chiefly have in mind is the importance of practical training for the work of the ministry. And on this point, stated in these general terms, there ought to be complete unanimity of opinion. . . . But there is bound to be difference of opinion as to how this practical training is to be given. . . . When they say, 'Something is wrong with the work of our seminaries,' and, 'The seminaries seem maladjusted to the present day,' they mean that the seminaries are not giving the practical training which the commission wants them to give. They do not argue their case but they enforce their criticism by quotations. For example: 'No man should be able to graduate from a seminary without knowing how to deal with a troubled person or a tangled family situation, and do it intelligently.' And this: Young graduates 'know next to nothing about how to minister to the sick or dying, how to comfort the sorrowful, how to organize, how to deal with vestries, even how to make parish calls.'

"Doubtless seminaries and their faculties can effectively accomplish a certain amount of practical training. They can and do prescribe courses in preaching, etc. When it comes to such matters as ministering to the sick and dying, they can provide a limited amount of good advice. . . .

"Furthermore, we learn practical things by practising. There is no other way. And for the practise of the theological student the seminaries are simply not in a position to furnish the sick and dying, the sorrowful, the troubled person, the tangled family situation, vestries, even parishioners to be called on, as *corpora vilia* for courses in pastoral theology. And another question presents itself. Where are the seminaries to find time in their already overcrowded curriculum for these additional practical courses? Obviously it must be by the sacrifice of the theological courses they are now teaching. Then we shall have theological education with a minimum of theology or perhaps without any theology at all. That this is the logic of the report is clear from the fact that, though the commission undertakes to discuss 'the present facilities for theological education in the Church,' they have nothing to say of the study of theology. It comes out clearly, too, in the following statement, which they quote with obvious approval: 'The scientific method is not the method of finding truth by logical deductions from assured premises; it is the method of finding truth by observing life in action. The scientific way to learn the meaning of a truth such as gravitation, for example, is not by analyzing the idea of gravitation, but by watching how bodies behave while under the influence of gravitation. And the scientific way of learning the meaning of Christian truth is not primarily by philosophic analysis of theological concepts but by watch-

ing how persons are affected and how they behave when under the influence of this Christian truth. We are not persuaded that our theological seminaries have adopted this scientific method.' Newton, it seems, made a great mistake in spending so much time on mathematics. He should rather have sat under the trees watching apples fall until he grasped the meaning of the truth of gravitation. . . .

"It is reported that medical schools, law schools, and engineering schools are under constant pressure from their alumni and the general public to cut out scientific courses and teach their students the practical tricks of the trade, and it is not strange that a similar attitude toward theological schools should be wide-spread in the Church. The commission is undoubtedly taking a popular line. . . .

"The logic of all this is that theological seminaries should continue to teach theology, should do it more zealously than ever, and should in this undertaking have the Church's whole-hearted support. It is unfortunate that the commission could not have said something like that. . . . A scholarly, comprehensive, modern course in the traditional theology of the Christian Church will be the indispensable minimum, while the training in prayer and Christian living which inheres in three years of seminary discipline tests their vocation and lays the foundation for a consecrated ministry. If out of this seminary training has come some measure of the supreme virtue, humility, they should be able after graduation to adapt themselves to their new parochial responsibilities without too great damage to the parish."

So far Dr. Ladd. — Just *how much* practise work should be required at the seminaries? In solving that question, do not, in the first place, take too much away from the theoretical study. There is not much that can be dispensed with. And, in the second place, do not minimize the ability and willingness of the *normal* graduate to put his learning to practise. The normal graduate is not a helpless creature. Rev. J. Fletcher, Director of the Graduate School of Applied Religion, Cincinnati, writes in the *Living Church* of February 23: "Some of us who are concerned with the problems of pastoral training can heartily endorse the joint commission's plea for more practical and clinical study and at the same time agree with Dean Ladd's feeling that 'theological seminaries should continue to teach theology,' etc. . . . Here at the graduate school and its summer session we hold a compromise, believing that the soundest clinical course comes as *internship* after the basic academic preparation. The seminaries do indeed have an 'already overcrowded curriculum.' Then let the courses of applied theology come after the seminary. In the three-year seminary period an attempt to curtail the 'knowledge' and expand the 'practise' risks doing neither well." E.

### If We Would Hold What We Have

Among the many great and difficult problems of our Church is that of the Sunday-school. Much as the fact is deplored in large circles, the fact remains that for the majority of the children in our congregations the Sunday-school is the chief, and often the only, agency for the indoctrination of children till they enter the catechumen classes. But the Sunday-school, even at its best, is able to devote only about one-fifth as

much time to the teaching of its pupils as the parish-school. It stands to reason therefore that the Sunday-school should offer the best possible teaching in an intensive course, which will provide at least a minimum of indoctrination.

The problem is connected, at least in part, with housing facilities, equipment, text-books, and methods of teaching. But most closely connected with these factors, and in most cases overshadowing them, is the matter of teachers who are actually trained to take care of their work. This involves not only willingness and consecration on their part; it calls specifically for intensive and systematic education of all those who desire the privilege of teaching in our Sunday-schools. All these facts have been presented at various times in our church literature and seem to be generally acknowledged.

In order to help the congregations of our Synod to meet the problem of the Sunday-school, a special committee on teacher-training was appointed somewhat more than two years ago. This committee not only held regular sessions to deliberate on the many difficulties connected with this problem but sponsored a *seminar* for the study of the entire question, with a view to preparing text-books and other teaching helps for pastors and Sunday-school officers and teachers. The work has now reached maturity, and the first results of the committee's efforts are appearing on the market at this time.

The plan includes eight text-books, with their instructors' guides and tests, on the first level, or for the preliminary training of Sunday-school teachers. The first book, on organization and administration, entitled *Working Together*, is now ready, and the prospectus has been sent to all pastors. Two further volumes, namely, one on Bible doctrines and one on Old Testament history, will be ready by the time this notice reaches our readers. The remaining booklets of the series deal with the art of teaching, church history and missions, New Testament history, and music and Christian art. For information not contained in the prospectus write to the Sunday-school Office, 3558 S. Jefferson Ave., St. Louis, Mo.

P. E. K.

### Brief Information on the Summer Session and the Pastors' Institute,

Concordia Seminary, St. Louis, Mo., June 27 to July 9

#### I. General Information

1. According to the resolution of Synod (*Proceedings* of 1935, p. 44) the school is under the direction of the faculty and the Board of Control of the Seminary, the buildings and equipment of the school being utilized exactly as during the regular school-year. This means that also the full library equipment and similar facilities of the Seminary are at the disposal of all students of the Summer Session, and the usual arrangements regarding interlibrary loans are in force during the summer term.

2. The control of the Summer-school is vested in a special Summer-school Board, of which the president of the institution and the dean are members *ex officio*. There is also a special director of the Summer Session. Registration, publicity, all clerical work and records, etc., are

administered by the office of the dean. The director of the Summer Session, together with the Summer-school Board of the faculty, is in charge of all matters pertaining to instruction.

3. The purpose of the Summer Session is to serve all such pastors as desire to increase their theological knowledge in order to remain in contact with the developments in the field of theology and with the primary movements in the Church at large. The level of the work is chiefly postgraduate, and all such pastors as desire systematic and accredited work will be offered progressive courses in all the fields of learning represented in the Seminary. Such professional training as will better equip a Lutheran pastor for the successful execution of the work of his office will be offered in every department of the Summer Session.

4. The course of the Summer Session will carry the following fees: Cost of board will be \$5 a week. If lodging is not required and only the noonday meal is taken at the Seminary, the cost will be 40 cents a meal. Registration and library fees are \$1 for the term of attendance. The fee for the Pastors' Institute is \$1 a week. The fee for students and attendants in the Summer-school will be \$2 a course in addition to the registration and the library fee. For late registration, after June 1, which is the dead-line, an additional dollar will be charged.

## II. Administration of the Course of Study

1. While the Summer Session is intended primarily for graduates of our own seminaries, applications of graduates from other seminaries will also receive consideration. All students have the same privileges with reference to the equipment at the Seminary.

2. Unclassified students or such as have not yet reached the graduate level may be enrolled for courses for which the committee in charge believes them eligible.

3. A special feature of the Summer Session will be the Pastors' Institute, which will run parallel with the regular classes of the Summer-school, thus giving all students of the regular courses an opportunity to attend the special lectures of the Institute.

4. Students who desire to work without credit but are interested in any particular course or courses may enroll as visitors. The writing of papers and final examinations is optional for such students; but the fees are the same as for regular students.

## III. Organization of the Work of the School

a. The work of the school in the Summer Session is so organized as to offer progressive courses leading to certificates and to the degrees of B. D. and S. T. M. A credit represents eighteen hours in the classroom, and in the session of 1938 one and a half credits will be given for each course for which a student is enrolled. This means that courses given at the rate of two hours a day will total twenty-four hours during the coming Summer Session. Additional credits may be obtained by enrolment in the Extension Division or the Correspondence Courses of the Seminary.

b. Credits for Degrees in the Summer Session and Extension Division of Concordia Seminary.

**1. Evaluation of Credits.** (Correspondence work chiefly, the B. D. degree being terminal in this work.)

One credit is given for approved work, one hour in the classroom per day during a full session of the Summer-school, with all required papers and tests. One credit is given for every ten reports in the Correspondence Division, averaging 1,000 words each and equivalent to three hours of study. One course may be completed in approximately 60 reports of 1,000 words each.

**2. For B. D. Degree.** (Combination of Correspondence work and work in session.)

The equivalent of 30 credits on the first level is required for the Bachelor of Divinity degree. Of these, eight credits must ordinarily be earned in session. A thesis of at least 10,000 words is included in the requirements for the degree.

**3. For S. T. M. Degree.**

The equivalent of 20 credits beyond the B. D. level is required for this degree. Of these, eight credits must be earned in session, preferably in the candidate's major field of work. A greater degree of initiative and ability to analyze and arrange material is expected on this level. The emphasis is on the quality of the work rather than the quantity alone. A dissertation of at least 15,000 words on an approved subject is included in the requirements.

The S. T. D. degree is given only in the postgraduate department.

**IV. Time of Conducting School and the Teaching Staff**

1. The Summer Session is conducted immediately after the close of the sessions of Synod and is to continue for two weeks of six days each, that is, from June 27 to July 9, inclusive.

2. The teaching staff is selected from the regular faculty of the Seminary, augmented by representative men from other institutions of a similar rank as well as capable clergymen. The faculty in 1938 will include Prof. Theo. Engelder, D. D.; Prof. E. J. Friedrich; Prof. L. Fuerbringer, D. D.; Prof. Theo. Hoyer; Prof. O. P. Kretzmann; Prof. F. E. Mayer; Prof. J. T. Mueller, Th. D.; Dr. F. Pfothenhauer.

**V. Lectures and Courses Offered in 1938**

**1. The Institute Lectures.**

The Preexilic Minor Prophets. (Fuerbringer.)

The Church and the Changing Social Order. (O. P. Kretzmann.)

Present-day Problems of the Lutheran Pastor. (F. Pfothenhauer.)

Liturgical Problems of the Present Day. (Fuerbringer.)

**2. The Summer-School Courses.**

B-402. Pastoral Problems According to First Corinthians. (Mueller.)

B-505. Authority in Religion. (Engelder.)

B-506. Religious Thought in America, from the Revolution to the World War. (F. E. Mayer.)

B-613. Beginning of the Reformation in England. (Hoyer.)

B-702. Problems in Sermon-making. (Friedrich.)

3. A feature of the Summer Session will be the morning and evening devotions, which will be conducted as follows:

First Week, 9:30 A. M. Pastor Hobart Meyer

First Week, 8:00 P. M. Pastor Paul Koenig

Second Week, 9:30 A. M. Dr. H. B. Hemmeter

Second Week, 8:00 P. M. Dr. H. B. Hemmeter

#### Description of Courses Offered in 1938

- B-402. Pastoral Problems According to First Corinthians.  
 B-505. A Discussion of the Problem of Authority in Revelation.  
 B-506. A Study of Religious Thought and of the Accompanying Religious Movements from about 1770 to the Present Time.  
 B-702. A Discussion of the Main Factors and Problems in Constructing and Delivering a Sermon.  
 B-613. Beginning of the Reformation in England.

NOTE.— These courses will be given as warranted by the registration and enrolment: a minimum of eight students per course. It is assumed that all men who are enrolled in the Summer-school will also register for the Pastors' Institute.

#### VI. Schedule for Pastors' Institute and Summer-School\*

June 27 to July 9, 1938

Period	First Week, June 27 to July 2	Second Week, July 4—9
7:35—8:25	B-702 EJF B-506 FEM	B-402 JTM B-506 FEM
8:35—9:25	INSTITUTE LECTURE LF	INSTITUTE LECTURE FP
9:30—9:55	MORNING DEVOTION	MORNING DEVOTION
10:00—10:50	B-402 JTM B-505 TE	B-702 EJF B-505 TE
11:00—11:50	INSTITUTE LECTURE	INSTITUTE LECTURE
1:00—1:50	(7:35 A. M. courses)	(7:35 A. M. courses)
2:00—2:50	(10:00 A. M. courses) B-402 JTM B-613 TH	(10:00 A. M. courses) B-402 JTM B-613 TH
7:00—8:00	OPEN FORUM	OPEN FORUM
8:00—8:30	EVENING DEVOTION	EVENING DEVOTION

One credit for every eighteen hours in the classroom.

One and one half credits for each course during the session 1938.

\* Slight adjustments may become necessary; but the program will not be modified essentially.

P. E. K.

