

DEC 7 1964

LIBRARY

# THE SEMINARIAN

DECEMBER 1964

## CONFERENCE ON THE MINISTRY

"Coffeehouses, Vatican II, new shapes of the parish, witness of Christians in the Negro revolution, new ministries in Las Vegas and Miami, the Church of Jesus Christ in Schellsburg... What does it all mean for the making of ministers?" So reads Dr. Moss' invitation to several hundred high school seniors and college students concerning a conference on the ministry to be held on the Lancaster campus, December 29 and 30, 1964.

Aware that a major job of interpretation must be done with the student generation concerning the challenge of church vocations, the Seminary will present to the conference participants a panorama of theological education and modern church life.

Professor Elizabeth Achtemeier will begin each day with group Bible study. The participants will experience something of the daily life of the school by sharing in chapel services lead by students, the traditional "coffee break," and lectures by President Moss on "What Happens in a Seminary?" and Professor Fackre on "Why the Ministry?" Tuesday afternoon will be occupied with tours of the Seminary, the Laboratory School and Encounter. A faculty panel will explore current trends in the various theological disciplines on Tuesday evening. Another panel on Wednesday afternoon will feature a discussion of creative ministries with the Rev. Daniel Kratz, pastor of the new ecumenical venture in Schellsburg; the Rev. Francis X. Pirazzini of Ephrata; a college chaplain; and a missionary taking part. Wednesday afternoon will be spent in visiting some

of the historic places in the city and county.

It is hoped that those who attend will catch some of the spirit of adventurous theological inquiry to be found in an alert Seminary, and something of the luster and challenge of service in the church, by sharing our life together for this brief but intense period. Names of any students that you think would profit from this experience will be gladly received in the President's office.



BE SURE TO  
MARK  
YOUR  
CALENDAR

Dec.

- 4- Antigone, a modern Greek Drama presented by the Chancel Players.
- 7- lectures, public meeting, chapel
- 10 speaker: Everett C. Parker. The Rev. Mr. Parker is Director of Communication for the UCC, and vice-chairman of the corresponding committee of the NCC. Mr. Parker will be on campus thru the week, classes will be arranged to permit time for his lectures. His topic on Tuesday evening for the open meeting will be how the re-licensing of two TV stations in the South was affected by public opinion concerning their lack of public service.
- 16-chapel: Rev. Edward A. Powers, General Secretary of the Division of Christian Ed. for the United Church Board for Homeland Ministries.

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# EDITORIAL

Irrelevant, outdated, a tool of the status seekers, etc. are the terms which are used to describe the parish by its critics. Is it not possible that these disallusioned, angry, young men are really unwilling to accept the idea of individual responsibility? These men speak of the American society as being characterized by this-worldliness, success, activism, conformity to cultural norms, and suppression of metaphysical concerns; however, we must ask whether these generalities are true of all or part of the people for all or part of the time.

While we are in seminary in relative "isolation" from the parish and the "real world" out there, these types of arguments have a chance to gain a foothold. If this has happened to you, we would suggest that you speak to several local parish pastors and discover what is happening here in Lancaster. In so doing you might meet the pastor who could tell you that there is a group of businessmen in his congregation who have a regularly scheduled meeting in which one presents a research paper on some aspect of Christian business ethics with a discussion following, another might inform you that a group of executives in his congregation requested a meeting with him in an attempt to decide on a way in which others might be confronted with the message of the Church, another might inform you that on many occasions individuals have come to him searching for the way in which they could live their Christian faith in our society, and finally quite a few pastors of the so-called exclusive congregations might tell you that Negroes are now or have been in the past members of their congregations, have attended worship services, and have communed without any negative response whatsoever. Thus, if at any time the critics have you convinced, travel to that "walled-in" parish and discover for yourself that these quasi-sociologists may just be men who have been frustrated by the parish and are

now projecting their failure to others.

## CALENDER

- Dec. 17 - Christmas Dinner at Heller's Church, Leola for faculty, students and families.  
Dec. 18 - Vacation begins!!  
Dec. 28- Seminar for Prospective Sem-  
29 inarians.

## STAFF

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Social Action Editor..Vernon Wingenroth  
Art Editor.....Nancy Frost  
Typists.....June Grubb  
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Advisor.....Mr. Robert Duke  
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Maggie Fenster  
Fenstermacher  
Louise Potteiger  
Harry Ray  
Janet Ray  
Robert Regel  
Harry Serio

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A gift suggestion for those who will be playing Santa Claus to children of ages 8 to 14, approximately, C.S. Lewis' fairy tales appeal to old and young alike and have a religious message fascinatingly woven into them. Seven books complete a narrative of an "other, other land." Cost is about \$2.75 a book.

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Special thanks goes to the Seminary families for their contributions to the clothing drive. Boxes to collect discarded clothing had been placed in the laundry room of Bowman residence. Over seventy two pounds of clothing was sent to Backbay Mission, Biloxi, Miss. Ken and Connie Heasley addressed and mailed the packages.

# WILL YOU SPEAK UP?

I took a look in the mirror of introspection the other day to see what a seminary person looks like: I saw nothing. If mirrors don't lie, I had to find a vision of nothing.

No one word, no one picture, no one person, is the seminary man or woman. Only a kind of human photo-montage could to any extent portray the many and varying attributes and short comings, talents and handicaps, dedication and reluctance that we bring to this place and time.

We meet on the common ground of preparation, preparing to go one by one or two by two to minister to God's people. At the end of three years, we depart alone; able, however, to be comforted in faith and purpose by friendships that we have enjoyed here. For the most part, the memories of the friendships will be the only luxury we can afford. For the winds of God's needs will scatter us far and wide.

Alone we go; alone we came; but while here? Not alone; we should not be--or are we? We evidently are, or the misunderstandings that exist here; the tension--have any of us not heard that word--would not be among us who have so far to grow and so much to share as we make ready for our pastoral roles.

At this point the male reader may be ready to discard what the writer has yet to say for it may be now evident that a woman has taken pen in hand. But these thoughts seem just as apt to the seminary man as to the woman. The Association of Seminary Women seems to have no priority on the misunderstandings and critical attitudes that are found here. The Society of Inquiry and the Seminary Council too, have proven vulnerable.

It is only the naive who come to this moment expecting to find a community of well-adjusted individuals living nothing but constructive lives. What we find here is people like ourselves; a sampling of humanity, a typical community of heter-

ogeneous people struggling to hear and be heard, to love and be loved, to respect and be respected, and to serve and be served. I think this is where tension is evidenced: when we want to be heard and don't care to listen, when we desire love but don't show regard for others, when we want to be respected but find other's views inferior, and when we want to be served but do not care if other's needs are filled.

Differences are an expected result of the individuality of people. There should not be a feeling of guilt about a dissenting opinion. This is a rather healthy and natural condition of man. But the deplorable state to which even a seminary society falls victim is the misinterpretation of varying attitudes. Misunderstanding can come from faulty communication. On the other hand communication can be catalytic to lessening of tension and empathy for other's ideas.

It is not realistic to hope for dissolution of differences. This can not be a goal. But through communication which brings understanding, we can at least recognize honest difference of opinion. This we apparently have not been doing.

Have we all been sensitive to the price that is paid for poor communication? Take repressed opinions. How easily such opinion changes to a feeling of rejection even though the opinion was never voiced. Rejection becomes pent up resentment. Resentment fosters guilt feelings. Guilt is expressed in angry words and thoughts, destructive rather than creative living.

Often an executive group applies its own standards of adequate publicity to its thoughts and actions. These standards may well be usually acceptable, but we have not here faced another consideration. What is the general attitude of our community? How much do we all expect to be informed? How easily our group becomes "tense" when some of us have unanswered

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# ASW

## A "NEW LOOK" FOR THE SEMINARY WOMEN

Recognizing that events planned for and by the women might be of interest to the men on campus the regular monthly meetings of the Association of Seminary Women are now being planned with everyone on campus in mind.

As long ago as last spring, it was noticed that a lack of joint effort between the SOI and the ASW often resulted in a loss of effectiveness of a carefully planned and prepared program. The Project Committee of the ASW and the Vital Issues Committee of the SOI joined forces for a community effort this year--preliminary results were seen and discussed at a meeting in Santee Chapel in October with the panel discussions on racial problems existing in the ghetto of Lancaster's seventh ward.

Then in November, Mrs. Lee Gable showed to a group of women and men in the Santee Chapel slides that told the story of a couple living and working "Off the Beaten Track in India" in the service of the Christian faith.

Future meetings will continue to be planned with the idea in mind of interesting everyone on campus. On January 11, Mr. Paul Miller, executive director of Redevelopment in the city of Lancaster, will speak to the Seminary. His topic will be the "razing and raising up" of buildings and lives. This engagement has been confirmed.

February 8, is hopefully the date of a Worship Workshop. These plans have not been formalized.

Mrs. Charles Fegley has accepted an invitation to speak to the men and women students, on March 8 on the subject of how Church leaders assume the task of providing proper sex education for the youth of the Church.

April 12 may be the date of an educational type program on American Negro history and contributions to the American way of life.

# JEET

Not all worthwhile activity of a group grows out of long and well planned formal events. The spontaneous need or call for help may do more for racial justice than a march or a panel discussion. Answering a request for representation at a bi-racial meeting of Catholics, Protestants, Unitarians, and Jews, even if on an unacceptable subject, means more meaningful personal encounter than an artificial interracial tea party, planned for months in advance. Or helping to equip a church community center in the Seventh Ward and attending the dedication of the congregation's new building can be more pertinent than collecting a box of clothing and sending it to someone so you can be spared the ordeal of seeing and rubbing shoulders with the recipients, several states away.

We have participated in all of the above but some were results of well laid plans and others were the quick response to a last minute call of need.

Evaluation of each experience cannot be made on grounds of preparation. The value can only be estimated by how much of us we shared with our brothers.

But items of particular interest to the woman have not been forgotten either. Again, it is intended that informal events will be held through-out the year. Guided by the amount of interest shown, other offerings (including the sewing nights) will be planned so that as many interests as possible can be met. Possibly in January Hanne Kreider will demonstrate making Pennsylvania Art Designs.

Several women have expressed interest in sharing impressions of books, reaction to their faith, and discussion of their social and spiritual problems. These ideas are being explored.

Other traditional services and functions of ASW are being continued this year. AS and the SOI have joined in planning a seminary family Christmas dinner and program.

Greeting cards are sent to members of  
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## OPERATION: LIBERATION

Perhaps many of you have been wondering what has materialized on the project being undertaken jointly this year by the Association of Seminary Women and the Society of Inquiry. Others of you who are more directly involved may be inquiring about the more recent developments. Although the plans are still very tentative and few concrete decisions have been made we would like to share these ideas with you in hope that they might stimulate some new thoughts.

As most of you do know, the project which has been chosen involves enriching the lives of people by making known to them the contributions of the negro in American history. To carry out these intentions, we have focused our attention on planning a school for negro and white children; for the negro, so that he begins to sense his own importance in history and therefore improve his self image; for the white so that he begins to realize that he is not the only person who has shaped or been shaped by history, thus creating a certain sensitivity toward the negro.

A committee has been appointed for the purpose of planning and executing such an enrichment program. It consists of representatives from the ASW, SOI, and the fellowship of the Committee (which is also participating in the project), three public school teachers, and two other persons working in an advisory capacity. Until recently we referred to this as a "Freedom School" for lack of a better name. However, since Freedom Schools are usually conducted for the purpose of citizenship training, we wanted something more appropriate. Therefore, the name "Operation: Liberation" was chosen. Until a better suggestion is made, we will continue to refer to it as such.

Now the questions--When? Where? How? For whom?

When? It was felt that a short term

program might be most beneficial at this time--perhaps six to eight weeks, preferably after the New Year and before Easter. So Saturday sessions from 9 - 11 a.m. have been suggested over the period of February 13 to April 10.

Where? Since the ideal is to reach both negro and white, we thought someplace in the seventh ward might be desirable. This place could be Faith Church. We do not know, but are checking into the matter.

How? A definite curriculum will have to be established, taught by qualified persons. We discussed the possibility of four classroom sessions being interspersed with four tours. These tours would be in the Lancaster area to places of significance and relevant to the negro's role in history.

For whom? We will try to reach an ideal age group who would understand and obtain the optimum benefit from the program. Fifth and sixth graders were chosen since it is felt this group is old enough to learn the material and young enough to avoid a high degree of behavioral problems.

These in essence, are our ideas for this year's project. Our hope is that this might serve as a pilot project, growing into a more comprehensive program. Now we hope the seed is sown; may we all work together and nurture it?

## HELP WANTED!!!

Holiday House, S. Duke St. needs you! Tutors are needed to teach elementary children mostly on 3rd and 4th grade level. Most of the tutoring which is done involves reading.

It is not necessary to be a certified teacher in order to help. Just be willing to give one or two hours a week to this very worthy cause. For more information contact Mrs. Copper at Holiday House.

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### HELP WANTED!!!

The Lancaster Fair Housing Committee needs you also Volunteer help is needed to staff the listing service office during the morning and evening hours. A maximum of 2-1/2 hours would be required of you once a week, or once every other week as you desire. Several persons from Seminary have been serving as volunteers over the last several months, and have gained a great deal from this experience. If you are interested in this contact the Fair Housing Listing Service Office, 392-6873.

### "NEW LOOK"

the community at the time of significant happenings such as illness, loss of loved one, etc. New babies and their mothers are given a red rosebud.

The Association corresponds with wives of ministers to gather in as many helpful thoughts and worthwhile ideas as possible.

It is a great deal of appreciation that the present seminary women owe women who "came this way before." The structure of the Association, its reasons for existence and many worthwhile programs of the ASW are the fruits of past labors and not our own.

ASW encourages its women to contribute to the Seminarian. At the close of last year announcement was made that all wives of students were welcome to submit writing. The program committee will be taking advantage of this opportunity in order to reach the participants-and nonparticipants-in ASW with the news of the women's activities.

ASW encourages, ASW tries to provide the medium whereby enrichment of a seminary wife can take place but only if she chooses! ASW tries to provide the opportunities.

ASW is not trying to make everyone's social calendar "so round and fully packed." It is realized that there are many events competing for the time of the seminary people. ASW, by publicizing and presenting opportunities can only make cer-

tain that no women (or man) misses an experience in which she (or he) would want to take part.

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The Seminary women will make Christmas stockings for youth staying at the Detention Center. Virginia Thomas and Diane Schaffer have assumed responsibility for this work. Further details will be announced later.

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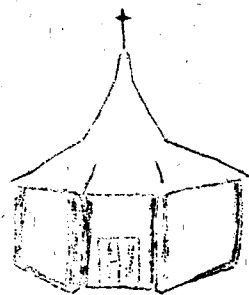
About 35 books have been given by the ASW to the congregation of the Church of God, a church located in Lancaster's area of redevelopment and social need. This church has drawn attention by its effort at "self help."

Interest in the efforts of this congregation came from a newspaper article that announced the date of dedication of a new church sanctuary. The story of the struggles and efforts that preceded this big step in the life of the church seemed worthy of enlisting any help that the Seminary people could give.

The church building was recently acquired through wholehearted commitment of a small body of people to raise what might be for others an unattainable sum of money.

Part of the church's outreach will be strengthened by utilizing the church building in a versatile manner. The church will also serve as a recreation and community center for the neighborhood. Equipment for recreation is needed such as books for leisure reading for all ages, bookcase, lamps, etc. The library is contributing books from its discarded shelf and all families are asked to give what is no longer of value to their home shelves.

A box is in the laundry room for donated books. Any other items may be placed there also. It will be appropriate to give donations any time throughout the year.



# ARCHITECTURE

## THE CHURCH ARCHITECTURAL GUILD OF AMERICA

What must one consider when he is faced with the problems of an inadequate and/or incomplete Church structure? This was one of the many questions raised and discussed at the recent conference of the Church Architectural Guild of America held at Philadelphia, Pa. on November 13 and 14. To this conference migrated seventeen Lancaster Theological Seminary students, the largest single group present at the conference.

Not only did we have the opportunity to hear, discuss and question prepared papers on church architecture by some of the better architects, but on Saturday afternoon we had an opportunity to see actual demonstrations of representative church arts such as silverwork, wood and stone sculpture, embroidery, faceted and leaded glass and enameling.

Dr. Edward Frey, Executive Director of the Commission on Church Architecture of the Lutheran Church in America, presented the opening challenge. He asked, "How is the church building to relate theologically, dimensionally, temporally, aesthetically, and strategically, to the contemporary scene?" The real problem in church architecture is first no where the altar or baptistry should stand but why do we do what we do when we build a church. How do we build a church to show that the church is in the world but yet not of it? He continued saying that too often we have set apart the spiritual life of the church from the rest of the building. First then, we need to consider what the nature and the mission of the church is. Once we know and can answer this big why, the how and when will be more easily understood and consequently the congregation can be better prepared to be what it should

be and carry out its mission in the world. He concluded by saying we must "Build with the urgency of this moment."

Among some of the other also excellent addresses, we heard and saw by means of slides how theology and liturgy shape the design of a church. Before the building is planned, the congregation should know and have a good understanding of its theology, for the theology dictates the liturgy. The liturgy of the congregation was defined as that which the people do when they worship together, and the church structure should depict this. Thus, the two--theology and liturgy--are inseparable and should be of primary importance in the design of the church building.

Extensive remodeling of an old church structure was heavily frowned upon by the architects. They felt (with figures to justify it) that it is often too costly. With today's cost of construction one must add from 20 to 30% to the cost of the proposed plans for unforeseen expenses in remodeling an old building. This is to account for any major changes which might be (and usually are) encountered in the structure of the old buildings, which cannot be seen until the basic structure is revealed.

The architects felt that symbolism has often been used beyond proper proportions. They discouraged the use of symbolism just for its own sake. Rather we should use symbolism which is meaningful and is self-explanatory. If symbolism needs explanation it is not symbolism.

The proper placing of the organ and choir came in for lengthy discussion. The views ran the gamut from doing away with the choir to putting it completely out of sight in some obscure corner. But the major consensus was that the choir should be placed on the same level with the

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# Brother Sebastian

**CHURCH ARCHITECTURAL** congregation for they too are a part of the congregation, but with an added function to perform. Also the pulpit, table-altar, and minister should not be separated from the people so that it seems like a grand performance to be watched rather than a service in which all are participants during that hour and throughout the week.

The question of first units was tackled and it was proposed that money should not be a major concern but that plans should be long-range, considering primarily the spiritual needs of the congregation as they prepare to serve in the world. The plea was made to visualize the area in years to come and provide for what can be foreseen. This calls for great flexibility often in the number of services use of facilities, and type of equipment.

The key to the whole conference, can perhaps be summed up in the idea that we shape our buildings and then our buildings shape us. Is it not really vital that we act wisely in planning for a building to express our theology and meet our needs?

## WILL YOU SPEAK UP?

questions and misunderstood impressions of the group's efforts. How sensitive and intolerant are each of us?

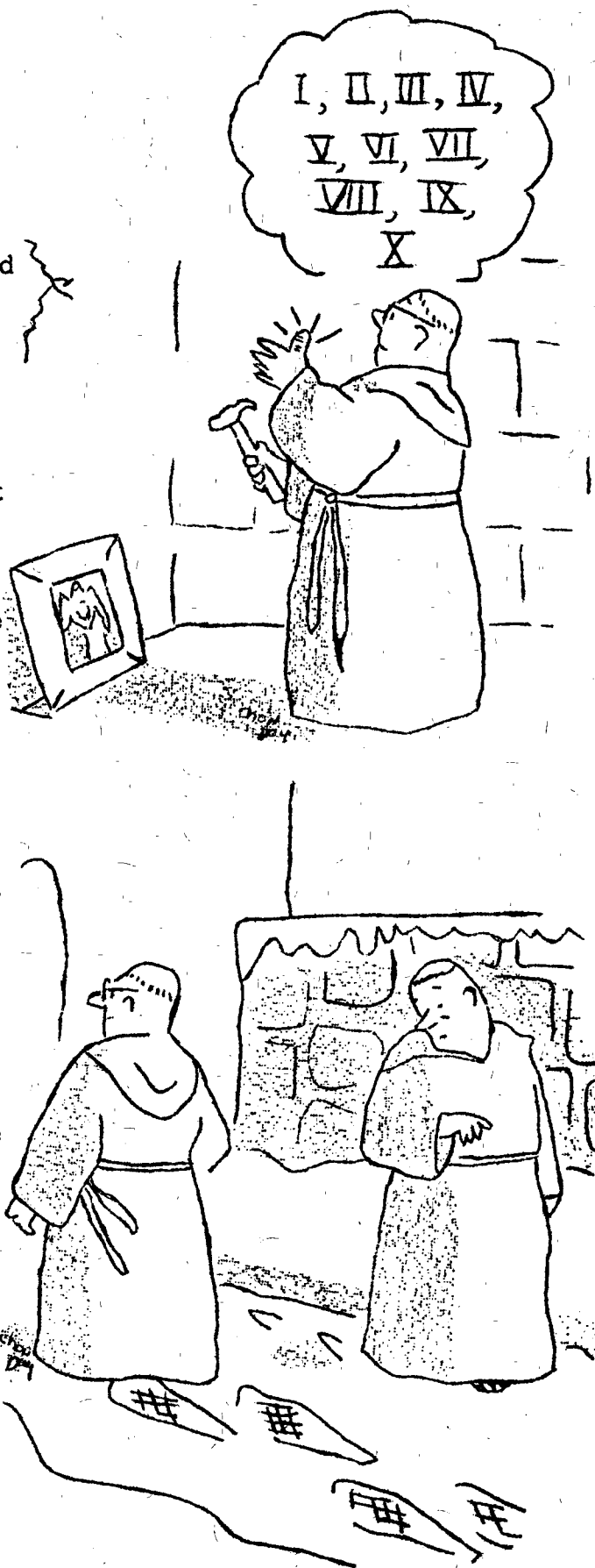
For each, the individual and the organization, the imperative is the same: express oneself, keep participants informed. To do this, one serves not an organization or a cause, but most important, people. May it not be that we were here--alone.

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A minister from Lancaster making his regular calls on new members of his flock, knocked on one door the other afternoon.

"Is that you, Angel?" came a woman's voice from within.

"No," replied the minister without hesitation, "but I'm from the same department."



# AFTER THE FALL

The scattered bits of a shattered life  
 Overlap on the canvas of the mind.  
 The search for identity is flight  
 through diffused relationships  
 climaxing in a  
 confused relationship -

Felice the blessing and  
 Louise the curse,  
 Holga hope  
 Maggie and truth.

There is slavery in the becoming but freedom in the going  
 What I have done  
 People I have known  
 Places I have been  
 Are a restriction to my being--  
 Freedom comes in leaving them.

There is no order to one's life; there is no plan for being.  
 One simply lives  
 And at some future time looks back  
 at all his little islands of existence and asks  
 "Who am I?"

Can I be more than  
 the son of my father?  
 the husband of my wife?  
 the friend of my friends?

"What is my relationship to the world?"  
 Am I innocent?

But I know how to kill.  
 I cannot be innocent  
 when my brothers die.  
 Love is not the cure.

I loved them all  
 So much that the word lost its meaning  
 The innocence of Eden is a lie  
 But I can love the world again  
 After many deaths.  
 After the Fall.

The truth of being is in the knowing,  
 But the freedom is in the going.

**EDITORS NOTE:** During the Seminar Abroad the German students who spent time 10 with us were asked to contribute articles for our report. Due to the urgency with which we desired to publish the first report, the delayed arrival of this article on Theological education made it impossible to include it in the first issue of The Seminarian this year.

## **THEOLOGICAL EDUCATION IN GERMANY**

- I. Reform of the theological education**
- II. The Study of theology**

### **I. Reform of the theological education.**

A reform of theological education in Germany was discussed especially after the first world war. First, because education of the students in the humanities was not of the best after the reform of the high school (gymnasium) since 1900 and the special situation of those having been soldiers during the war demanded another way of studying theology; second, because the growing of the scientific material in the single subjects asked for a longer study regarding matter and time. The necessity was seen to study religious-history (not church history), religious-philosophy, social history and education; therefore it was suggested first, to study not six but eight semesters (eight half year sessions), second to strike out the Hebrew (Harnack). 1919 the Austrian evangelical theological students and the theological students in Berlin demanded striking out of Hebrew as an obligatory subject in the examinations. The result of the discussion was the maintenance of Hebrew as an obligatory subject for a whole theological study, but for those who wanted to become religious teachers at a high school Hebrew was no longer an obligatory subject. They had (and have) only to learn Greek (as well as Latin). To better the lacks in philosophy and bible-knowledge, the theological seminaries, for example Bethel, got their special tasks--For the more and more increasing historical material it was demanded to elect only some of it; the suggestion to be examined alternatively in Old Testament or in church history was denied. As a newness usually there is now a one hour lecture: Church history is overlooked. The orders of examination were not viewed by the necessary demands of studying social-

history, religious-history, etc., but at some universities new "teaching chairs" (Lehrstühle) were set for the special subjects, as for social-ethics and Inner-mission (Berlin, Marburg, later Tübingen and Münster (Westphalia), christian archaeology and art-history (Berlin), religious-history and mission science (Marburg, Heidelberg, Mainz, Tübingen); the new subject of "Ockumenic" you can find till now only at American theological schools with own "teaching chairs."---Also a problem is the method of learning and teaching at the universities. After the first and second world war there was the demand to have fewer lectures and more exercises and seminars (introduction seminars and head-seminars over one year). A more didactical way of the lectures by disputations and repetitions is not used in Germany till now.

The knowledges coming from the Dialectic theology, and those of the "church-fight" against Hitler led more to the main-problems of theology (1930-40). From these rose the demand that the theological student should have churchy responsibility (Schlier), that means the student should come from a pure historicism to a theological exegese of the Holy Bible and to the personal exercise of the Word of God in brotherhood. In 1952 again a strong connection between theology and churchy office was demanded; a fact which makes necessary on one side a better study in education, psychology and social science; on the other side a shaking of the material the aim of study should be the churchy ordination (Hahn-Wolff). Against this proposition was said that in any case it is allowed to give up the radicalism of scientific questions in theology and to make the principles of church-practice to the measure of the study. The question for the reform of theological education will be in this way the question for the task of theology at all. The discussion meets the problem of the present theological  
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## THEOLOGICAL EDUCATION

education will be in this way the question for the task of theology at all. The discussion meets the problem of the present theological situation, in which one tries not to see the theology of the "Kerygma" and of the History as alternatives excluding themselves, but to come to a new community between exegetic-historical and systematic science.

### II. The Study of Theology

All education for the service of the church needs besides all studies of human planning and order mainly that the Holy Ghost catches the hearts and helps with his force and wisdom. This gift will be prayed for. But the study of theology also demands the whole power of this one, who undertakes it and works on it with eagerness and carefulness, to come to a well-founded viewpoint and knowledge. For the church needs theology for the right direction of the preaching and for the effective fight with the world, in which the church lives. The theological students can be sure that the parish stands in this way behind the future servants of the Word, the parish will also try to help the students in economical and bodily needs in the case of special necessity, to show them in every way that church and theological students belong one to the other very close.

1. The presupposition for the study of theology is the testification of a German high school (gymnasium, Abiter). If there is no note for Latin, Greek and Hebrew, the students have to pass an examination in these subjects. He should have passed all the philological examinations by the end of the fourth semester (one semester equals a half year). Besides this there is a demand of a study of (fewest) six semesters without being engaged in languages.

2. At the beginning of each summer term (high schools end at Easter till today; that will change soon) the leadership of the Church invites the "Abiturienten" (those finishing high school) to introduce

them in the study of theology. At this meeting the future theological students now learn the subject of their study, the comrades, who want to go the same way and to have a personal contact with the church leadership which likes to know the later preachers from the beginning.

3. In connection with this invitation and meeting or later the students will be inscribed into the list of theological students from the office of the Landeskirche (Church of the Land, for example, Westfalia).

4. The choice of the "high school" (University, church "high schools" equals seminaries in U.S.A.) is free for the students. Six semesters have to be passed at a german university. Changing the Universities several times is wanted, but two semesters a student should spend at the University in Munster or at the church seminary (High school) in Bethel. This is only for the church of Westfalia, in other Landskirche it is similar.

5. Besides the theological teachers (professors) the leader of the theological education office of the Church gives advice to all theological students (who need and want it), how the single student should study.

6. The theological student should try to study after a plan and in a clear order. (I have to say here that study is free--not from fees--in Germany. You can do during your studies whatever you want. The only thing is to pass at the end of your study the final examination). Therefore it is necessary that a theological student has to learn as soon as possible the method of scientific work. The University gives him the possibility to do this in so-called proseminaries and exercises. At the beginning of the study the student should use this possibility. Then he should try to get slowly a theological conception of the whole. He can get this conception by each single theological subject. Well-founded exegetical and historical studies are necessary in every

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## THEOLOGICAL EDUCATION

case. Therefore he has to join main-seminaries and to write in each single subject a seminary-work (usually 30-50 pages, typewritten, sometimes more). By the way, to the academic freedom belongs that a student can miss a lecture when ever he wants, that he come later to the lecture or that he starts earlier, before the Professor ends his lecture. But to the seminaries (pro and main) he has to come at everytime and in time, when he has been once or twice (at the beginning of a term); seminaries are something like usual school lessons, with questions and answers and discussion.

7. To have an overlook how to order a study. At the first (final) examination a student has to show that he has heard enough main-lectures in all theological disciplines and in Philosophy and that he took part at following seminaries:

Old Testament	1 proseminar	1 mainseminar
New Testament	1 proseminar	1 main
Church History	1 pro	1 main
Systematics	1 pro	1 main
Prac. Theology	2 pro	2 main
Philosophy	1 pro	1 main

In each discipline one script-work, besides Philosophy. In practical theology a script-sermon and a script-prepared school lesson.

8. It is wanted that in the course of the study the students come to well-founded selfacting scientific work in one of the different theological disciplines. That does not mean at once specially; but theological judgment is better when a student has profound knowledges of a single subject. In the first (final) examination the student will be given the possibility to show their profound knowledges of a single subject. In the first (final) examination the student will be given the possibility to show their profound knowledges.

9. The theological students should have profundity and concentration concerning Doctrine and Life of the Church, but he also has to be open for the questions and methods of other sciences. For the

future parish pastor must be prepared to understand the modern social life and must have a well-founded opinion of man and his society, because it is this modern society he later has to preach the gospel to. Therefore the theological student should take part at lectures and exercises of other sciences as often and as much as possible besides his own work and get especial knowledge from one non-theological subject. The choice of this special subject is free, but besides this one has to say that Philosophy in every case is obligatory.

10. During the holidays the church leadership invites regularly the students for a meeting. For the examination it is necessary to show that a student took part twice. The purpose of these meetings is that the brotherly connections between the students and the contacts to the (Westfalian) parishes do not stop.

11. Industrial work is also demanded. A student has to show before he is allowed to take part at the first examination that he has practically worked for a half of a year (maybe during the holidays, maybe at once the whole time in one term). It is necessary for the future pastors that they know the life of those men, they want to serve later; that they are ready to take part at the work-conditions of those people who work with their hands. Usually the students have to look for their own to find work. But the social-office of the church helps to find work in industry. In this industrial practice arranged from the Church, the students learn to know the difficulties of the labourers and the task of the trade-unions and the conditions and situations of the factory-owners in the first week, then they have to work for four weeks and in the last week they discuss the experiences they had.

12. The help of the theological students in the parish (youth work, children service, etc.) should not be more than the help of other active parish members. But it is suspected that the students have

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close connections with their home parish and the student's parish. Every student should choose a "pastor of trust"--usually that will be the pastor of the home parish. To him the student has to speak of his study and from him he can get advice in all essential questions of the study and his life.

Having finished the study the students have to pass the final examination. Then he is called a vicar. As a vicar he joins a pastor in a parish for one year, for half a year he is an assistant at a school, and then he returns to study at the "preacher's seminary" for another year. After this two and a half years he has to pass the second examination. Then he is an assistant preacher in a parish and helps the pastor there. Usually after one year he will be ordained and then he has the right to seek his own parish.

6 yrs.old -	primary school (4 years)
10 yrs.	high school(gymnasium, 9 yrs)
19 yrs.	Abitur(final examination at a gymnasium;admission to study at a university).
19 yrs.	theological study (8 is fewest semesters; 6 without languages)
23-25 yrs.	examination (usually today after 10-12 semester, 5 or 6 yrs)
	2-1/2 year: vicar
26-1/2 yrs.	second examination
27-28 yrs.	first year assistant preacher.
28 year	Ordination: Pastor.

By the way: a woman can become today a Pastorin too, in the EKV, that means in the Evangelical Church of the Union. Church law, passed for this case in Westfalia in October, 1964 so states.