

LUTHERAN SEMINARIES

in

CANADA

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## DEDICATION

S. D. G.

Although I have never previously dedicated any of my works to any individual I feel that I must dedicate this paper to the Reverend Thomas C. Pfotenbauer, pastor of St. Paul Lutheran Church in Ottawa, Ontario.

I want to dedicate this paper to him for a number of reasons. First of all, the original idea for this paper came to me during a conversation I had with him one January day in 1986. We were talking about my life at the seminary and also, in relation to my presence at Wisconsin Lutheran Seminary, my recent dealings with the United States Department of Immigration. I asked him, if the situation occurred that I could not get a visa to study at this American Lutheran Seminary, which Lutheran Seminary in Canada, in his estimation, would be the one I should go to. He replied that St. Catharines was O.K.

His response got me thinking. Therefore one of the purposes of this paper is to determine whether "St. Catharines" would have been a good choice had I not attended Wisconsin Lutheran Seminary.

I also have a second, more important reason for dedicating this paper to him. If it were not for his example, guidance and instruction I would never have wanted to study to become a pastor in the first place. Also, if he had not guided St. Paul Lutheran Church into the Wisconsin Synod in the early 1970's, I would still be in the LC-MS, or most likely in the LC-C, and therefore I would not have had the opportunity to study at Wisconsin Lutheran Seminary.

Therefore I thank God that he has worked in my life through his servant, Pastor Pfothenhauer. I dedicate this paper to him because he has been both a faithful teacher and positive example for me. I also feel that I can serve God and man best by following the simple advice that Pastor Pfothenhauer has so often passed on to me in his letters: ora et labora.

## ACKNOWLEDGMENTS

I would first like to acknowledge the cooperation of the four seminary presidents: Professor H. Kramer of Concordia, St. Catharines; Professor R. Nostbakken of Lutheran Theological Seminary, Saskatoon; Professor M. Rudnick of Concordia, Edmonton; and Professor R. Crossman of Waterloo Lutheran Seminary. Without the cooperation and permission of these men, this paper would not have taken its present form and I would not have been able to carry out some of my objectives.

Secondly I would like to thank those senior seminary students, including some of my fellow classmates here at Wisconsin Lutheran Seminary, who agreed to participate in my survey. I realize that it can be a very uncomfortable feeling to be asked to put down on an impersonal survey what you believe or feel on certain subjects that aren't always so cut and dry. I appreciate their honesty and their candor.

I would also like to thank Pastor Gregory Jackson of Worthington, Ohio who is a Waterloo graduate. I did not have permission to survey the Waterloo seniors so I asked Pastor Jackson to proxy for them and estimate what their responses would be. He graciously agreed and also supplied me with additional information on Waterloo Lutheran Seminary.

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## INTRODUCTION

As mentioned in the dedication, one of my prime reasons for researching this paper is to find out whether Concordia Lutheran Seminary in St. Catharines, Ontario is indeed the Lutheran seminary I would have attended had I not studied at Wisconsin Lutheran Seminary. My criteria for making this judgment would primarily be orthodoxy, adherence to biblical inerrancy and subscription to the Lutheran Confessions. To a lesser degree, I would also have made my judgment based on cost, location, facilities, faculty, size, and curriculum.

In order to decide if St. Catharines was the best for me out of the four Lutheran Seminaries in Canada, I would, of course, need to compare it with the other three. That is why I tried to research and survey all four instead of just St. Catharines.

In my research of these four seminaries I also found that I had another reason for comparing these seminaries. I wanted to find out how much agreement there was between what the goals of each seminary were and how the seniors replied on their surveys. For example, if a seminary stated in its catalogue (calendars in Canada) that it upheld the Bible as the inerrant Word of God and the Lutheran Confessions as a totally accurate explanation of their doctrinal content and the seniors replied that they did not agree with that, then

the disagreement would be noteworthy. Also, along that line, I thought it would be interesting to see how much, or how little, agreement there was on the survey among the seniors of each seminary. Basically, I want to find out where the seminaries are standing right now and try to see what trends they might follow in the near future.

For that reason, this paper is not intended to present a detailed history of each seminary. That is too large a work for one paper. If the reader is interested in pursuing that study, Professor Oscar Arnal of Waterloo Lutheran Seminary has written a history of his seminary. For that reason and since Waterloo did not participate in the survey, I will give more historical information on Waterloo than the others. (Professor Freitag of Saskatoon is currently working on a history of his institution but it will not be published for at least another year.) Although I will not delve into every significant historical detail, I will be touching on a few historical facts of general interest.

Before I begin with the actual comparison a few general comments on Canadian Lutheranism are in line. Canadian Lutheranism basically follows the pattern of American Lutheranism. The first Lutherans were transient and it took many years before permanent Lutheran settlements were established. The first permanent settlement of Lutherans in Canada found its home in Lunenburg County, Nova Scotia around 1750. Settling in Canada, however, was much more

difficult than settling in the United States. The winters were colder, the distances were farther, money was scarcer, and there was even greater pressure from the political scene. Since Canada was basically polarized between Anglican Englishmen and Roman Catholic Francophones it was very difficult for Lutheran Germans to find a niche in the rugged Canadian environment.

Like American Lutheranism the beginnings of Canadian Lutheranism were dependent upon European mission societies. However, Canada also had a double dependency. Canadian Lutherans were also heavily dependent upon American Lutherans, particularly the Pennsylvania Ministerium and its successor, the General Council.

The main problem, therefore, for Canadian Lutheranism was creating an indigenous church body which could support its own work and especially could support its own seminaries. This problem continues even to the present day.

Another trend in Canadian Lutheranism that has a bearing on the seminary scene is the relationship among the Lutheran church bodies in Canada. Basically the big three church bodies of the U.S.: the ALC, the LCA, and the LCMS, all had their affiliates in Canada. In the Lutheran scene in Canada these three church bodies worked in closer association than in the U.S. chiefly due to the Canadian environment where difficult conditions tend to create a feeled need for more cooperation. This cooperation was



especially strong in western Canada. In the East there was and still is a greater degree of distinction between "liberal" Lutherans and "conservative" Lutherans.

As of January 1986, following the American lead, the Canadian branches of the LCA and the ALC merged into the ELCIC (Evangelical Lutheran Church in Canada). The LCMS affiliate, the LCC (Lutheran Church - Canada) was involved in the merger discussions but did not join mainly over the issues of Biblical inerrancy, women in the church and fellowship. However, once again, especially in western Canada, the LCC wished to continue dialogue with the ELCIC. In spite of this desire for continued dialogue there are still some very strong feelings in both the ELCIC and LCC congregations concerning who was at fault for the LCC pullout.

However, before we get too bogged down in current problems of Canadian Lutheranism and how they bear on the seminaries there, it is probably a good idea to start with the earliest of the Canadian seminaries.

## WATERLOO LUTHERAN SEMINARY

As early as the 1880's Canadian Lutherans wanted to have their own seminary but funding and manpower were always unavailable. However, in 1910 the first concrete steps were taken for the foundation of a Lutheran seminary in Canada. The small English speaking Synod of Central Canada and the larger German speaking Canada Synod joined forces and, with the help of the General Council, set forth plans to open a seminary in Canada. This was not a complete seminary. The final year was to be completed at an American Lutheran seminary.

The initial site for this Canadian seminary was, as is almost always the first choice in Canada, Toronto.

However, there are a number of very good reasons why the seminary never found its home in Toronto. "General Council President Dr. Theodore Schmauk voiced his objections to the Toronto plan...he had grave anxieties about the unionistic forms of common Christianity found on the campuses of major universities. He felt this brand of ecumenism would weaken the Lutheran principles. (Arnal, pg. 25)"

There were also other reasons for planting the seminary in Waterloo. The town of Waterloo was small and since it had a large number of German Lutheran immigrants it was virtually controlled by German Lutherans. Added to this was the fact that the next closest city was the aptly named city

of Berlin, Ontario (now Kitchener) and you had the setting for a nice German Lutheran dominated community.

But probably the one factor that clinched the Waterloo site was the fact that the town of Waterloo donated a parcel of land for the seminary campus. Since Canadian Lutherans were always hard pressed for money, this was an offer they could not refuse.

So the stage was set and on Canadian Thanksgiving day, October 30, 1911, Waterloo Lutheran Seminary opened its doors to four students. There was one full time faculty member, Reverend Ottomar Lincke who taught in German, and two pastors from the area, Robert Durst and P.C. Wike, served as part time instructors using the English language.

The early years of Waterloo Lutheran Seminary were marked by hard times, most notably, financial. During the first year of the great depression the seminary was almost closed due to lack of funds. However, local businessmen came to the aid. Among these businessmen was a certain E. F. Seagram of distillery fame.

Another difficulty that influenced the seminary life was another typically Canadian problem: bilingualism; not English-French as we most often hear coming out of Canada, but English-German. For a while the seminary tried to function in both languages but, "With the arrival of the 1920's the English tongue was beginning its evolution toward dominance among eastern Canadian Lutherans. (Arnal, pg.

149)" By the 1940's with another World War approaching and reminiscent of the anti-German hostility of the Great War, the seminary realized that "English only" was the way to go.

During its 78 years Waterloo Seminary has had fourteen administrators. The first was Ottomar Lincke who was largely a pastor-professor. He was followed in 1914 by Preston A. Laury. Laury was more of an international man than Lincke. "When Laury returned to a United States parish in 1918 he left the seminary more established and more secure than when he found it. There were four regular professors instead of one. Four students increased to thirty, and one building gave way to three. (Arnal, pg. 44)"

The next administrator was definitely one of the most influential. He was C. H. Little. He was on the faculty for thirty years (1917-1947) and, "Although he was only acting president for three brief interim periods, he was significantly more influential than any executive under whom he served. (Arnal, pg. 44)" Dr. Little mainly served as dogmatics professor. His "Theology (was) characterized by the kind of conservatism so dominant in traditional Missouri Synod Lutheranism. Indeed, Little was well received as a guest at Concordia Seminary, St. Louis, and that church's press published his book, Lutheran Confessional Theology. (Arnal, pg. 46)."

During these early years of the seminary, support was very strong among Canadian Lutherans. They viewed it as

their own seminary (as it was). The feeling swelled especially strong because it tied in with feelings of Canadian patriotism. The faculty also added to the seminary's good reputation among its supporters both far and near. Former student Delbert Resmer (1959-63) recounts one example of this: "During the festivals, Christmas, Easter and also the Summer months, members of the faculty would travel over three hundreds miles to help out our congregation in Pembroke (Zion). (Resmer, interview)"

During his tenure, Dr. Little served under seven of his colleagues. Most notable of them is Dr. Emil Hoffman (1920-26). Dr. Hoffman involved himself with the foundation of the seminary and also exerted influence in many of the Lutheran mergers going on in his day. The other notable executive of the "Little Era" was Dr. Frederick Clausen (1931-42). During Clausen's time the growing trend toward social awareness and extra-Lutheran ecumenism at Waterloo became visible. "Beyond his administrative chores of teaching English Bible and English homiletics, Dr. Clausen gave much attention to community service. He taught an inter-denominational Bible class, was vice president of the twin-cities' (Kitchener - Waterloo) Rotary Club and was made chairman of a newly organized Industrial Peace Board." (Arnal, pg. 49)"

Helmut Lehman served as the administrator during the transition away from the conservatism of the "Little Era".

He arrived at Waterloo in 1944. Helmut T. Lehman has a special claim to fame. He was the first administrator at Waterloo who had his seminary training in Canada. He was a Saskatoon graduate. (It's as if Saskatoon was returning the favour to Waterloo. The first Waterloo graduate, Nils Willison, at one time held the presidency at Saskatoon.) Lehman "Prepared the church for the necessary physical expansion and the financial campaigns which were necessary for the creation of a modern university and an ecumenical and theologically sophisticated seminary. (Arnal, pg. 51)" That preparation included moving "The seminary beyond the defensive theological orthodoxy of its earlier days. (Arnal, pg. 51)"

One professor of note who came to the faculty during Lehmann's leadership was Ulrich S. Leupold. Leupold, a native German and a younger friend and contemporary of Dietrich Bonhoffer, fled Germany in 1939 after earning his Ph. D. in music from the University of Berlin when he was only twenty years old. A student of Leupold's remembers him as a loving father figure "Who helped create a family atmosphere at the seminary. (Resmer, interview)"

In 1953 Helmut Lehmann resigned his office and Waterloo needed a new administrator. "J.R. Houser, a pastor rather than an academician, was chosen. (Arnal, pg. 53)" He served the seminary during its most turbulent era, from 1954-1968. "His strength lay in his fatherly style and his personality

which he used so effectively both in the building expansion and in reconciling theological and personal conflicts during the explosive mid 1960's. (Arnal, pg. 54)"

Although he was relatively conservative in his doctrine, he "Found 'space' at the seminary for theological positions which were not his own. (Arnal pg. 54)" It was because of that space that the successor to C. H. Little's position of professor of systematic theology, Otto Heick (1949 to 1963), found he could move the seminary "Beyond 'rigid theological bonds.'" (Arnal, pg. 55)" Heick's theology was heavily influenced by the popular theological teachings of his native Germany. Heick viewed the Bible as a human book and he denied its inerrancy.

One notable achievement of the Houser-Heick era is the inception of the vicar/intern program. Waterloo's first vicar assignment, in the Spring of 1961, went to Delbert Resmer of Pembroke, Ontario. Rev. Resmer received the assignment because, basically, he volunteered first. He assisted an ALC parish in the Pittsburgh area. However, Pastor Resmer complains that "It was very disorganized and I was left to figure things out by myself. (Resmer, interview)"

"During the transitional Heick era a number of new faculty joined the seminary who would blossom in the years that produced the explosion of pluralism. (Arnal, pg. 57)" Two of those professors include Ragnar Tiegen and Delton

Glebe. Both these men have significance from the Canadian point of view because, although only Glebe was a native Canadian, "They became the first faculty members to earn their terminal degree in a Canadian institution of higher learning. (Arnal, pg. 58)"

It was also during this time that the face of the student body began its significant change. "Due to racial tension in the U.S., many foreign black students came to Waterloo. At one time (1962), the student body was almost 50% black. (Resmer, interview)" More and more Waterloo was accepting students other than those of traditional German Lutheran stock.

It was during this time of ever increasing ecumenism that Heick retired. Although Heick would be deemed a "liberal" in traditional, conservative Lutheran circles, he was relatively conservative compared to the next 'shining light' of the faculty who came during his tenure. Aarne Siirala succeeded Heick in 1963. During his twenty years as professor of systematic theology, "Siirala marked the seminary with his theological stamp to the same extent as his two predecessors Otto Heick and C. H. Little had done. (Arnal, pg. 61)" Siirala's dogma was a "Relationship between theology, illness and therapy. (Arnal, pg. 61)" In the years before he came to Waterloo Siirala "Came under the influence of Paul Tillich and Dr. Gotthard Booth who provided the support and context in which (he) would develop



his integrative approach (to theology). (Arnal, pg. 62)"  
Siirala's view of the ministry was very influential at the seminary. His view of theological training required "The scrapping of a 'specialized theological vocabulary', an emphasis on 'discovery' and the notion that preparation for ministry is a process rather than a goal-oriented collection of skills. (Arnal, pg. 63)"

Siirala's contribution to scholarly literature is The Voice of Illness, which was published in 1964. In it he reflects on his experiences which led him to believe that "body language" was more important than spoken language and he also gives "Demonstration of this struggle for healing within the Christian prophetic community, especailly (sic) as it is open to the insights of Freud and depth therapy. (Arnal, pg. 64)"

Campus life at this time could not escape the turbulent 60's. Students protested many things including mandatory chapel attendance. "During the time of campus unrest, the WLS faculty decided to set aside an entire week for an intense 'in-house' look at how faculty, students, board and constituency related to each other. Out of that exercise grew an awareness of Christian community which 20 years later is still alive. (Glebe, pp 29-30)"

During Siirala's fifth year at the seminary, 1968, Dr. Leupold became the seminary's administrator. Previous to this, in addition to his faculty responsibilities, he was

"intimately and extensively involved in the Canadian Lutheran Merger proceedings. (Glebe, pg. 29)" Dr. Leupold's tenure as administrator, however, was cut very short by his untimely death in 1970.

Delton Glebe succeeded Leupold as administrator in 1970 and he served at that position until 1984. Glebe graduated from Waterloo seminary in 1950 and only 10 years later was called back as professor in practical theology. "Since he became Principal-Dean in 1970 he has steered the seminary cautiously yet resolutely to the point where it is an exciting mix of traditional Lutheranism, social service and ecumencial pluralism. (Arnal, pg. 60)"

During Dr. Glebe's tenure many significant events occurred which have changed the shape of Waterloo Lutheran Seminary. Waterloo graduated its first woman student in 1971. However, the most significant event was the selling of the university to the province of Ontario. In 1960 a hot debate about the province's association with the seminary resulted in the seminary asserting its autonomy. However, Drs. Glebe and Siirala wanted the seminary to move into a closer association with the public educational system. With much politicking the position gradually changed and "On June 6, 1973, after extensive and heated debate, the Eastern Canada Synod convention voted 212 to 56 to sell the university to the province of Ontario. (Arnal, pg. 152)" The seminary became affiliated with Sir Wilfred Laurier

University but it still kept its own independent Board of Governors.

The current administrator, Richard Crossman, succeeded Glebe in 1984. Crossman arrived in Waterloo in 1970 to teach systematic theology and historical theology.

"Religiously Crossman is hier of the warm-hearted Lutheran ecumenism found among many of the U.S. mid-western Scandanavians. (Arnal, pg. 66)" Crossman's greatest achievement for the seminary to date is executing a large self-study which paved the way for accreditation with the American Association of Theological Schools.

The current faculty is rounded out by Dr. Oscar Arnal who arrived in 1975. He teaches church history and is known for his social awareness activities. Arnold Weigel, who also arrived in 1975, teaches practical theology and supervises the vicar/intern proram as well as the special and intense contextual education program. Ragnar Tiegen teaches Old Testament. Eduard Reigert, a Saskatoon graduate, teaches homiletics. Robert Kelly, who is a St. Louis man and gained his doctorate from Fuller, shares systematic theology duties with Dean Crossman. Carol Schlueter, the newest faculty member, who received both her B.A. and M.A. at Waterloo, teaches New Testament theology.

Waterloo Lutheran Seminary currently offers courses for the attainment of several types of degrees. The most common is the M. Div. Other degrees offered are the M.T.S., M.

Th. in either Pastoral Counseling, Christian Ethics, or homiletics.

Although the curriculum is based on the four classic points of seminary training, Waterloo's course of study varies the most from Wisconsin Lutheran Seminary's. The program of studies for the M. Div. for the junior class include a mini course on OT and NT isagogics (four hours per semester), a three hour course both semesters surveying the church history from the time of the apostles to the modern day, a three hour course each semester on basic dogmatics, a one semester liturgics class and a one semester Pastoral theology class.

In the middler year the student is required to choose between an introductory course in Greek or Hebrew that lasts both semesters. They need not take both. They are required to take a dogmatics elective both semesters. The first semester their church history credit involves studying the Formula of Concord in its historical setting. In the second semester this course is replaced by an elective from the biblical pool. The other two required courses in the first term of the middler year are an introduction to homiletics and a basic pastoral theology course. These courses are replaced in the second term by a course on the ministry in society and a course on education.

Following the second year there follows the intern year. The intern year is equivalent to our vicar year

except that it usually only lasts for nine months. The other three months are taken up by the "Supervised Pastoral Education" course which involves work in the community, usually at a social agency or hospital.

The senior year has very few required courses. The final year is left for the student to choose his area of concentration. The student may concentrate in any of the four major study groups. Although the major study groups are represented, the practical ministry in society is the main point that is emphasized in whatever field you choose to specialize. The required courses in the first term are hermeneutics, grief counseling, homiletics and "Theological Reflection - Seminar" in which the students relate their ministerial experiences and try<sup>to</sup> formulate a thesis on how they view the ministry. In the second semester they follow up on this and write their major thesis paper on how they see their ministry. The other required courses in the second term are an elective in exegesis, an interpersonal pastoral theology elective, and a church history elective. A total of 100 credit hours is required for the awarding of the Master of Divinity degree. However, in bold print, their catalogue states, "Graduation from the Seminary does not automatically imply Ordination. (Wilfred Laurier University Calendar 1988-89, pg. 138)"

In its calendar, Waterloo Lutheran Seminary states:  
"The purpose...is to provide for the scholarly study of the

Christian faith, especially in its Lutheran understanding, and for the education of persons in and for Christian ministry, especially in the Lutheran church and the Canadian context. (Wilfred Laurier Calendar 1988-89, pg. 132)" They do fulfill their purpose. They have set out to create a course of studies that includes many different viewpoints. They have achieved an ecumenical Lutheran University that has many non Lutheran students attending and graduating. They strive to be in the mainline of liberal Christian thought. They have succeeded at that.

## LUTHERAN THEOLOGICAL SEMINARY - SASKATOON

One aspect of Lutheran Theological Seminary that stands out in its history is its desire for cooperation and merger. This, I believe, is a result of the general feeling of western Canadians. Since the distances and climate are even harder to deal with than in eastern Canada, the desire to cooperate is even stronger.

For reasons that will be dealt with later, it is with a certain amount of irony that Saskatoon Lutheran Seminary had its first home in Edmonton, Alberta in 1913. The German speaking Evangelical Lutheran Synod of Manitoba and other provinces which worked in cooperation with the General Council, founded both a Lutheran college and the seminary in that year. However, in 1914 they moved it to Saskatoon.

In 1939 the seminary became home to another "parallel" seminary. The Norwegian Lutheran church established its own seminary on the campus of Luther College and Seminary. In 1946, the Norwegians moved their seminary to another campus in Saskatoon. The separation was largely due to language differences. The Norwegians spoke Norwegian. The German Lutherans spoke German. (As a point of interest, when the Evangelical Lutheran Synod of Manitoba and other provinces merged and became the Canada district of the ALC, they were the only district who held their district conventions in

German. They abandoned "Die Muttersprache" when Canada declared war on Germany in 1939.)

In 1965 the two Lutheran Seminaries in Saskatoon merged. They moved to their present location on the University of Saskatchewan campus in 1968 to become Lutheran Theological Seminary (LTS). At that time they began cooperating with the other theological colleges on campus, the Anglican college of Emmanuel and St. Chad and the United Church's St. Andrew's College. In 1973 the LCMS cooperated with LTS by having a theological chair and several students in attendance. At times the LCMS student population numbered one third of the entire student body. When the LCMS (LCC) pulled out of cooperation in 1984, Lutheran Theological Seminary was hurt. The hurt was more emotional than fiscal because this was the first time the cooperative spirit experienced set-back instead of advancement. In my surveys I found that the students had a general dislike for "traditional Lutheranism" and they seemed to transfer the blame to the WELS, as a representative of conservatism, for the LCMS pullout.

In the December 1986 issue of the Canada Lutheran, it was reported that LTS's enrollment went down slightly. In the 86-87 school year they had 106 students which was slightly lower than previous years. Part of the blame was placed on the LCC. "There are no new Lutheran Church-Canada (Missouri Synod) students now that the church has opened a



seminary in Edmonton, Alberta. (Canada Lutheran, December 1986, pg. 7)"

Today the Seminary is more intimately involved with the Anglican and United Church institutions. They published a joint calendar for the first time in 1988. In that calendar they describe the union as "A federation of the three colleges on the University of Saskatchewan campus, formed to facilitate a cooperative and ecumenical approach to the task of theological education. While remaining distinct and separate institutions, the three member colleges share their resources in significant ways and participate in several common enterprises. (Saskatoon Theological Union Calendar - 1988-89, pg. 2)" Those cooperative endeavors include their graduate program, their library, curricula, and worship life.

Currently the faculty consists of nine full time professors and three part time sessional lecturers. Roger Wesley Nostbakken has served as president since 1985. He also has served as a vice president of the Evangelical Lutheran Church of Canada (1970-84), as president of the Lutheran Council in Canada (1975-78), and as a member of the executive committee for the Lutheran World Federation (1977-present).

John Kleiner, who received his training in Saskatchewan, Tuebingen, Lutheran School of Divinity in

Chicago and received his Ph.D. from Temple, serves as dean of studies and teaches Christian Ethics and Church History.

Erwin Buck teaches New Testament. He received his training in Saskatoon and Chicago. He served a parish in Muenster Germany and he also co-authored A Complete Concordance To Flavius Josephus.

Paul Eriksson supervises field education and teaches Functional Theology. His training is also from Saskatoon and Chicago (McCormick).

Walter Freitag attended Wisconsin's own Carthage College. He received his three theological degrees in Chicago. He is currently working on a history of Saskatoon Lutheran Seminary.

Walter John Koehler is a St. Louis graduate. He received his Th.D. from Concordia in 1978. He previously taught at Concordia College, Edmonton. He serves as professor of systematic and functional theology.

Wilbur Nelson also teaches functional theology. His training was at the University of Minnesota, Lutheran School of Theology, Rock Island, Illinois, and Southern Methodist University.

Michael Poellet is the newest member of the faculty, arriving in 1987. Michael Poellet is also the youngest member of the faculty and a graduate of Seminex. He spent nearly all of his pastoral and post graduate work in Chicago. He is assistant professor of systematic theology.

Roger Uitti is of special interest to us in the WELS because he is a product of Northwestern College (1956) and of Wisconsin Lutheran Seminary (1959). After serving parishes in Bay City and Plum City, Wisconsin for three years he took a call to teach theology at River Forest (1962-80). During that time he earned his M. Th. at Luther Seminary in St. Paul, Minnesota in 1964 and in 1973 his S.T.D. from the Lutheran School of Theology at Chicago. He arrived at Saskatoon in 1980 as assistant professor of Old Testament and since 1987 he serves as the only professor of Old Testament at Saskatoon.

Professor Uitti teaches the historical critical method in his classes. Evidence of this is seen in some of the course descriptions that he teaches. In a course entitled "Old Testament History and Introduction I", the studies are described as: "Introduction to the Old Testament exegetical method. Examination of the content and message of the Old Testament books comprising the Priestly, Deuteronomistic, and Chronicler's histories. (Saskatoon Theological Union Calendar - 88-89, pg. 72)" In another course there is the "Examination of the content and methodology of representative theologies, such as the approaches of W. Eichrodt, G. von Rad and C. Westerman. (Saskatoon Theological Union Calendar - 88-89, pg. 74)" A classmate who graduated from seminary with Professor Uitti, recalls that during Uitti's Northwestern days he was one of a

handful of students who would take private instruction in the historical-critical method from Professors Jungkuntz and Gehrke.

Currently LTS is seeking to add a new faculty member to fill a position as assistant professor of Pastoral Theology. The area of expertise that they are looking for is one in worship and homiletics. In an advertisement in the Canada Lutheran, in keeping with the fact that almost one third of the student body is composed of women, LTS mentioned that "Women are expecially {sic} encouraged to apply. (Canada Lutheran, January 89, pg. 26)" In the same advertisement they also noted that "In accordance with Canadian immigration requirements, preference will be given to citizens and permanent residents of Canada. (Canada Lutheran, January 1989, pg. 26)"

The curriculum at LTS more resembles Wisconsin's than does Waterloo's. For starters, a working knowledge in at least one biblical language is an entrance requirement. In the junior year the fall semester requirements include OT and NT isagogics, Early Christianity, Dogmatics, and Worship. The Winter term requirements include OT isagogics, the history of the Reformation, Dogmatics, Worship (which includes homiletics) and an elective. The short (four weeks) spring term offers an elective.

In the middler year the Fall term requirements are an exegesis of Psalms or Isaiah, an exegesis of the Passion

Narratives, foundations of Christian Ethics, and an introduction to pastoral counseling. Another counseling elective is also required. In the Winter semester the required courses include an exegesis of Galatians, a study of the confessions and a course in Christian Education. There are also three electives in any field of the student's choice. As in the junior year, the short Spring term is an elective.

As usual, the intern year is the third year. Saskatoon, like Waterloo, also requires a twelve week course in clinical pastoral training during this period.

In the first term of the senior year the required courses include a study of NT theology, which is described as a setting "Forth systematically that which is constitutive of the Christian message. (Saskatoon Theological Union Calendar 88-89, pg. 78)". Also required is a follow up on Christian Ethics and a course in Parish Administration. There are three more free electives. In the second semester there is required the OT counterpart to "NT Theology", a course in contemporary theology and a historical and contemporary study of the church in Canada. Again there are three more free electives and the Spring term is an elective course.

The elective courses are available so that the student can pursue his or her area of expertise in one of the four disciplines of theological study. As opposed to Waterloo,

which blurs the four disciplines and gives predominance to counseling and social work, Saskatoon keeps a greater distinction among the disciplines.

Although the Lutheran students are encouraged to take electives offered by the Anglican and United Colleges, all the basic required courses are Lutheran courses. In contrast to that, there is greater transfer of required courses between the Anglican and United systems. Fortunately for Lutheranism, the Lutheran faculty is larger than the other faculties combined. However, it seems that LTS wants to become less Lutheran than it already is. In its purpose statement it claims, "In recent years, too, the closer relationships with its sister theological institutions on campus, a formal relationship with Central Pentecostal College, Saskatoon, and the presence of a broad spectrum of students from a variety of denominations have given the Seminary a broader, more ecumenical character. (Saskatoon Theological Union Calendar 88-89, pg. 31)"

Lutheran Theological Seminary states as its purpose: "To prepare candidates for the Lutheran pastoral ministry...(And to serve)...qualified students who wish to pursue the study of theology for its own sake or purely out of academic interest. (Saskatoon Theological Union Calendar 88-89, pg. 31)" It does serve its purpose and to that end it is successful.

## MISSOURI SYNOD CANADIANS WANT A CANADIAN SEMINARY

The Missouri synod had its first congregations in Canada in 1854 in Rhineland and Fisherville, Ontario. Missouri activity in Canada was strong. "Under God, the work in Eastern Canada, begun in 1854, prospered, so that twenty-five years later, the Canada (now Ontario) district was organized with 14 pastors, 28 congregations, and 2,036 communicants. (Schwermann, pg. 3)" LCMS activity in western Canada came in 1879 when Rev. E. Rolf of St. Paul, Minnesota went to Manitoba. From that, in 1922, the Saskatchewan district was formed. In 1894 a St. Louis candidate, Emil Eberhardt, was sent to 20 families near Edmonton, Alberta. From those beginnings the Alberta - British Columbia district organized in 1921.

These three Missouri districts in Canada (the Ontario district changed its name from the "Canada District" in 1942) became federated as the LCC (Lutheran Church - Canada) in September of 1958 with an eye to becoming an autonomous Canadian version of the LCMS. Of course to be truly independent, you need your own seminary. Unfortunately, the newly formed LCC could not afford its own seminary. It couldn't even afford to buy Concordia College in Edmonton from the LCMS. Another factor that prevented the immediate founding of a Missouri seminary in Canada is that East and West had, and still have, a hard time

agreeing. As will be seen later, both areas wanted a seminary in their own district.

The LCC's early organizational and financial problems combined with its desire for a native Canadian seminary left the door open for the overtures that Saskatoon offered in 1959. "On March 3, 1959, the Board of Regents had issued an invitation to Lutheran Church - Canada to co-operate in the operation of Luther Theological Seminary, Saskatoon (ELC - LCA). (Schwermann, pg. 38)" For the next seventeen years (1959-1976) the LCC and LCMS had to deal with the "Saskatoon Question."

The LCC could not act independently on the Saskatoon invitation because it was not independent. (As a matter of fact, the more conservative Ontario district blocked the move by the LCC to become fully independent by having a slight majority of conservative congregations in Ontario voting to veto autonomy. Since vote for autonomy had to be unanimous among the three districts, the relatively small group of Ontario conservatives, by pooling together, won the day.) Therefore, the Canadians had to wait until the issue came before the LCMS synod convention in Milwaukee in 1971. Regrettably, the LCMS waited too long to act. By 1971, "A student from the LCMS has already graduated from Lutheran Theological Seminary, and five other students for various reasons are now attending this seminary and are thus placing in jeopardy their admission into the ministry of the LCMS.



(1971 LCMS Convention Workbook - Milwaukee, pg. 319)" Since the synod's Commission on Theology and Church Relations found no theological reasons to deny the establishment of a theological chair at Saskatoon, the resolution to set up an LCMS chair at Saskatoon was adopted. However, it was not without its opponents. "A motion to defer action until the 1973 convention failed by a narrow margin, 385-400. (1971 LCMS Convention Resolutions - Milwaukee, pg. 176)"

Unfortunately for those involved, the debate over a native Canadian seminary for the LCC could not have come at a worse time. When what the LCC really needed was East-West cooperation in Canada, all they found was East-West competition and even outright animosity. Western Canada was "coming into its own" at this time and many Westerners, not just Lutherans, wanted to free themselves of the domination of Ontario. Also, as mentioned before, the western districts of the LCC were on the liberal side and, although there were liberals in the Ontario district, the Ontario district was controlled by a unified block of conservative congregations. An example of this was that during the time of the "Saskatoon Question" most of the "pro-Saskatoon" bequests and memorials came from Western Canada and the overwhelming majority of "anti-Saskatoon" motions came from Eastern Canada.

The Westerners felt they had good reasons for making Saskatoon at least the first step in establishing an LCC

seminary in Canada. They claimed they would save money, that Canadian men would be more likely to study in Canada rather than go to the U.S., that Canadian natives, therefore, would serve longer than Americans in their native parishes, that the LCMS was in fellowship with the ALC, and that they were offered a chair at the Saskatoon seminary. Easterners had just as many valid arguments against Saskatoon. They said that there were no regulations concerning the program, that the LCMS was not in fellowship with the LCA - Canada Section, who was part owner of Saskatoon, that one chair at the seminary can in no way control the doctrinal content of the courses, that this action was setting a dangerous precedent of dealing away the responsibility for theological training and that the action was offending some members of the LCC.

Despite the continuing protests of the Ontario District, the LCC did establish a chair at Saskatoon in 1973. It lasted until 1984 and it is very surprising that it lasted that long.

In 1975 the LCMS task force on Higher Education reported on the need for LCC seminaries. It recognized the fact that because of the great differences in culture and geography East and West needed their own seminaries. The task force recommended "That for western Canada a seminary program be developed in conjunction with Lutheran Theological Seminary, Saskatoon. (1975 LCMS Convention

Workbook - Anaheim, pg. 301)" The task force also recommended "That for eastern Canada a seminary extension program be established at St. Catharines as recommended by the Ontario District task force. (1975 LCMS Convention Workbook - Anaheim, pg. 301)"

Both recommendations were enacted. In 1976 the Ontario district got its own seminary at St. Catharine's even though it had never been officially passed by synod resolution. The West could keep on sending their men to Saskatoon. Seemingly all was happy in the LCC. However, the western districts really were about to get the short end of the stick. They did get what they wanted but it was going to be taken away from them in 1984.

The reason the West lost their chair at Saskatoon was because by 1984 the LCMS had swung back to relative conservatism and swung out of fellowship with the ALC. Now, although the LCC was holding merger talks with the other two major Lutheran bodies in Canada, it was no longer officially in fellowship with them and could not cooperate in theological training. Eventually the LCC would follow the LCMS lead and break off talks with the bodies that now make up the ELCIC.

So, in the fall of 1984, the western districts did what they probably should have done in 1959: start a Canadian Lutheran seminary on the campus of Concordia College, Edmonton. Now the LCC had two seminaries that each section

of Canada could call their own. It hasn't solved the problems of regional tension. It has even caused some hurt feelings in both the ELCIC and the LCC. However, both these new seminaries are needed in their respective locations because of the geography and demography of the LCC.

## CONCORDIA - ST. CATHARINES

Although Waterloo Lutheran Seminary was the first Lutheran seminary in Canada to open its doors to full time students, Concordia Seminary - St. Catharines probably has the oldest and deepest roots. I say that because Concordia - St. Catharines is truly a daughter seminary of Concordia - Fort Wayne. "Established in 1976, the seminary functioned as an extension of Concordia Theological Seminary, Fort Wayne, during the first four years of operation. (Concordia St. Catharines Calendar, pg. 6)" Although it is now an independent seminary affiliated with Brock University in St. Catharines, Ontario it is and probably will remain the Canadian version of Fort Wayne.

When deciding on a location for an eastern Canadian seminary, the LCC never had to consider Waterloo as an eastern equivalent to the Saskatoon program. Waterloo was far too liberal and the Ontario District of the LCC was much too conservative. Besides, Waterloo would not have even considered offering their services to the LCC. Waterloo felt that the Missouri Synod's "Strict confessional stance and aloof insularity made relations between it and other Lutheran Church bodies distant and rare. (Arnal, pg. 118)" Still in 1976, the year St. Catharines began operations, 9% (about eight students) of the Waterloo Seminary were

Missouri Synod Lutherans. Currently there are no LCMS or LCC students at Waterloo.

Although St. Catharines is the location of Concordia Seminary now, it was not the first or even second proposed site. At the 1965 Detroit convention of the LCMS the Ontario District Board of Directors, the Toronto Pastoral Conference and four other Ontario congregations requested that the LCMS establish a center of theological learning in Toronto. Besides the usual reasons of the advantages of a native Canadian ministry, they supported a Toronto site because "The LCMS has already established with great attendant blessings a chapel and student center adjacent to the campus of the University of Toronto, the largest university in the British Commonwealth of Nations. (1965 Convention Workbook - Detroit, pg. 257)" They also cited the fact that the greatest concentration of all, not just Missouri, Lutherans in Canada was within a 100 mile radius of Toronto and that the University of Toronto had excellent theological resources and a very good department of Mediaeval studies. This request was never acted on probably for the same reasons that General Council President Schmauk had in 1910 for not opening the first Canadian Lutheran Seminary in Toronto.

Another site that was offered in 1975 was in my hometown of Ottawa. St. Luke's congregation informed the 1975 synod convention that they could make available their

old parochial school for use as the campus for the proposed seminary extension. Although no one ever seriously considered this offer, if it had been acted upon, it would have presented me with some interesting options. If my home congregation of St. Paul's had stayed LCMS and the seminary had been established at St. Luke's in Ottawa, I probably would have attended, as a seminarian, the same school that my elder sisters attended as grade schoolers.

One more factor almost prevented the founding of Concordia - St. Catharines. In the early 1970's the Missouri Synod seriously considered moving the Springfield seminary to Irvine, California. Had the LCMS done that, there would have been no way a Canadian satellite seminary could have been established in Ontario from Irvine.

As it turned out, Springfield moved to Fort Wayne in September of 1976 and almost immediately the St. Catharines extension was in operation. Admittedly, the Ontario District took advantage of the situation, much to the chagrin of the western LCC members. In the 1981 convention workbook, Redeemer Lutheran of Regina blasted the Ontario district for its actions. It said, "The Seminary at St. Catharines from its inception was never intended to serve the interests of our church in all of Canada but was shaped by the Ontario District alone, without formal consultation with any congregations or church leaders in the four western provinces of Canada. (1981 LCMS Convention Workbook, pg.

258)" Futhermore it deplored the St. Catharines site because it was too expensive.

Even the LCMS was none too happy about the way Concordia - St. Catharines was being run. In the same convention it had to deal with the fact that Concordia had incorporated as a separate institution and therefore, "by July 1, 1980 the Board of Control of Concordia Theological Seminary, Fort Wayne, could pass a resolution officially divesting itself of the direction and control of the Canadian satellite. (1981 LCMS Convention Workbook - St. Louis, pg. 238)" The LCMS voted to defer action on St. Catharines to the LCC convention in November of 1981. They did, however, since St. Catharines had no official Board of Control, vote to make the synod Board for Higher Education the interim Board of Control. (In its 1981 convention the LCC did chose to keep St. Catharines going.)

Although it may have seemed heavy handed for the Ontario District to allow St. Catharines to break away without LCMS approval, it was a necessary step. The government of Ontario would not recognize an American satellite as a legitimate educational facility. In order to keep their seminary, they had to incorporate and they couldn't wait for the endless red tape of two synod conventions (LCMS and LCC) for approval. I do, however, find it contradictory that the Ontario district, which so vehemently opposed LCC autonomy, acted as if it were its own



independent synod in this matter. Perhaps the Westerners have good reason for beguiling their eastern counterparts.

Finally, as it worked out, the LCC did become independent and therefore, it had the directive in all native educational programs. Since then St. Catharines is proceeding on a less rocky course.

Currently the faculty consists of five full time professors and three part time professors. The president, Dr. Howard Kramer, teaches practical theology and historical theology. He is a St. Louis man. He graduated with an M. Div. in 1948 and in 1970 was awarded his S.T.M. He received his Ph. D. from the University of Michigan in 1977. He served three parishes before arriving at Concordia, Ann Arbor in 1966. In 1984 he left his post as academic dean and since 1985 has been at Concordia - St. Catharines.

The rest of the faculty is rounded out by Professor E. Edward Hackman M. Div., Ph.D., a St. Louis graduate who teaches systematic theology. He can also include four years at Concordia, Ann Arbor among his six professorships. Roger J. Humann, S.T.M., teaches exegetical and practical theology. He is also a St. Louis graduate. He and Professor Morgret are the two full time faculty members who have spent their entire ministry in Canada.

St. Catharines curriculum for the Master of Divinity program closely resembles our own, although there are some electives and not as many courses in exegesis and isagogics.

The first year the junior class has hermeneutics, OT and NT isagogics, two courses which completely cover the Lutheran Confessions, a church history course from Apostolic to Reformation times, Worship and Preaching and an education course.

St. Catharines has a unique schedule. They have two long terms, Fall and Winter, lasting about twelve weeks and they also have three short terms, which are all open to elective courses, lasting only two weeks.

In the middler year, the OT and NT isagogics courses continue with the added feature of actual exegesis into Isaiah, Johannine writings and Romans. Like WLS, dogmatics makes its debut in the second year. The church history course starts at 1580 and goes to the present. In PT they take "Pastoral Care and Counseling". Middlers have the opportunity to take two electives.

As usual the third year is the vicar year. Unlike the ELCIC seminaries, St. Catharines has no intensive clinical pastoral training program.

In the senior year the students are required to take courses in systematic and practical theology. This includes finishing off their dogmatics and having courses in theological ethics and religious bodies in Canada. In practical theology they are required to take three courses: Advanced Preaching, Cross Cultural Ministry, and Pastoral

Ministry. They also have to complete a master's treatise and may take two elective courses.

Concordia, St. Catharines states as its purpose, "To produce graduates who are dedicated Christians, eager to serve their Lord in his Body, the Church, and who have attained a degree of spiritual, intellectual, and emotional maturity consistent with their years, and who give promise of continued growth in all those personal and spiritual graces which befit a minister of Jesus. (Concordia, St. Catharines Calendar 1988-89, pg. 6)"

Compared with the ELCIC statements of purpose, St. Catharines is more eloquent and also more directed at the pastoral ministry. This was also reflected in the students survey results. It is also reflected in the way the curriculum is set up and by what President Kramer personally wrote to me. His five goals for the seminary include "1) loyalty to the Scriptures and the Lutheran Confessions; 2) textual but relevant sermons; 3) an appreciation of the Lutheran heritage in worship and music; 4) an openness toward new methods of proclaiming the timeless Gospel; 5) a responsible attitude toward money and material things. (Kramer, letter dated April 7, 1989)" At Concordia, St. Catharines there is less emphasis on social activity and more emphasis on practical theology and a study of classic Lutheran ideals. Concordia, St. Catharines serves its church well.

CONCORDIA - EDMONTON

When I asked Professor Milton Rudnick, president of Concordia - Edmonton, for permission to send my survey to his seniors, he was very guarded. He displayed his sensitivity to inter-Lutheran relations when he wrote, "I would like to have written assurance from you and your professor that this information is for research and academic purpose only and will not be published or reported in the press. My reason for this is that I would not like to participate in something that will strain relations among our Lutheran Seminaries in Canada. There are clear and significant differences between seminaries of LCC and ELCIC, which your study will reveal. However, I would not like to see these differences announced in a manner that will be offensive to them. (Rudnick, letter, July 13, 1988)" Concordia, Edmonton is very conscious of the fact that its birth arose from the death of the LCC's Saskatoon program.

Concordia, Edmonton still faces open opposition, even in its own district. Rev. Robert Schoenheider of Trinity in Calgary said in an Edmonton Journal interview republished by the Canada Lutheran, "The new seminary was totally unnecessary. Seminaries are costly to operate, and the new one will absorb much of the money which the Lutheran

Church-Canada would normally use for outreach and other ministries. (de Groot, pg. 11)"

Although Concordia, Edmonton was born in controversy, it now receives more support from its constituency. Concordia can also claim that it is more Canadian than its eastern counterpart in St. Catharines. Whereas St. Catharines had its inception under the auspices of the Fort Wayne faculty, Concordia, Edmonton had its first Board of Control appointed by the newly independent LCC. That first board held its inaugural meeting on September 12-13 of 1983 in Edmonton. They called Dr. Ted Janzow to serve as the organizing president.

Concordia opened its doors to its small student body on September 9, 1984. At that time it had one small building leased from Concordia College. "The building, a former Concordia College president's home, was completely remodeled to include seminary classrooms, offices, library book space and student study and lounge areas. (Concordia Edmonton Calendar -1988-89, pg. 15)"

Concordia, Edmonton is the smallest of the Lutheran Seminaries in Canada. As Dr. Norman Threinen puts it, "We have found that the smaller size of our institution compared with St. Louis and Fort Wayne has been both a problem and a blessing. (Threinen, Letter, March 16, 1989)" The problems involve too much administration duty for the professors and, therefore, not enough specialization. The blessings include

more intimacy and a closer family spirit which undoubtedly can only build up faith and fellowship.

Professor Threinen says that both Edmonton and St. Catharines are definitely more conservative than the ELCIC seminaries especially "Regarding Scriptures, the Lutheran Confessions and modern theological trends. We do not train women for the pastoral office as they do although we do have women attending in our Master of Theological Studies program (for lay people). (Threinen, Letter, March 16, 1989)"

In comparison to the ELCIC seminaries, Professor Threinen also states, "We stress academic excellence as much or perhaps more than they do. (Threinen, Letter, March 16, 1989)" A sign that they are striving to achieve an excellent reputation in academics can be seen in their calendar. "The seminary has received assurances from both Concordia Seminary, St. Louis and Concordia Seminary, Fort Wayne that our credits will be transferable to those institutions when Edmonton graduates desire to continue their studies on the graduate level. (Concordia Edmonton Calendar - 1988-89. pg. 15)"

Four full time and three part time professors currently serve the approximately forty students at Concordia, Edmonton. Milton Rudnick serves as president and teaches Practical Theology. He has received four degrees from Concordia, St. Louis. He includes among his field work two pastorates in the U.S. and three professorships. One of

those professorships was at a non-LCMS institution (University of Illinois from 63-64).

Ronald W. Wahl is academic dean and teaches Exegetical Theology. Also a St. Louis graduate, he has previously served seven educational institutions, including several in Southeast Asia.

Norman Threinen, Dean of Student Life and professor of Historical Theology, graduated from St. Louis. He has spent his entire ministry in Canada. From 1971-84 he served as the executive secretary for the Lutheran Council in Canada's division of theology as well as serving on the Lutheran merger commission from 1978-84. Professor Threinen also was one of the LCC's guest professors at Saskatoon. He is the only professor who has been at Edmonton since 1984.

Edward Kettner rounds out the four member full time faculty. He teaches Systematic Theology while holding down the directorship of library services. He is the only Springfield graduate.

Concordia, Edmonton's curriculum naturally follows St. Catharines more closely. However, because the faculty is smaller, the number of electives is the most limited of any of the Lutheran Seminaries in Canada.

As usual, the Juniors have the largest number of required courses. They must take hermeneutics, OT and NT isagogics, Reformation history, Worship, Lutheran

Confessions, homiletics, systematics and an introduction to Pastoral Theology.

The middlers have fewer required courses but their electives must be taken from all four basic groups of studies. They must take systematics, Early Christianity, Christian Education, Homiletics, Counseling, Lutheranism in Canada, Evangelism, two exegetical electives and two concentration electives. The concentration electives are to be taken from the students chosen area of specialization.

The vicar year occurs during the third year and is worth nine credit hours. Like St. Catharines, there is no intense clinical pastoral training program.

The seniors are <sup>9</sup>required to take a course called "The Church and Christian Hope" which is basically an equivalent to WLS's senior dogmatics course. They are also required to take courses in Christian Stewardship, Christian Ethics, Pastoral Theology as well as two exegetical electives, one systematics elective, one historical elective, one pastoral elective and one concentration elective. The seniors are also required to do a major research paper.

The school year, as opposed to St. Catharines, has only two short terms which fall on either side of the Christmas vacation. In its total hour requirement for graduation, Edmonton only has 112 credit hours whereas St. Catharines has 114.



Concordia, Edmonton's statement of purpose is brief. "The chief pupose of Concordia Lutheran Seminary is to prepare men for the pastoral ministry of the Lutheran Church- Canada and the world. (Concordia Edmonton Calendar 1988-89, pg. 14)" They also state, "In general, the seminary wishes to be seen as a centre of theological development for both clergy and laity, with particular focus on the needs in Western Canada. (Concordia Edmonton Calendar 1988-89, pg. 14)" Concordia, Edmonton, like all the Lutheran Seminaries in Canada, fulfills its stated purpose well.

## THE SURVEY

### INTRODUCTION

To start, I would like to confess that the survey was not met with such wild enthusiasm as I had hoped. The asking for permission and sending of the surveys was an education in itself. I take most of the blame, however. I designed the survey with the seniors of Wisconsin Lutheran Seminary in mind. I wanted all of the questions to be cut and dried. That way, I felt, I could see how the other seminaries differed from my control group. To a certain extent that worked but I also failed to consider that we do speak a specialized language and many other seminaries do not define things the same way we do. I feel the reason Waterloo denied me permission to survey was because some of the questions were obviously slanted toward a conservative bent. Another apology I must make is that, in the interest of brevity, I also included some ambiguity. I will note those questions when I come to them.

Of the thirty surveys sent to Saskatoon, only eight replied. Of the ten sent to Concordia, St. Catharines seven replied. Five out of eight seniors at Edmonton responded. I surveyed twenty out of fifty seven seniors from Wisconsin Lutheran Seminary as my control group. Since not all seniors returned surveys, the study is not totally

scientific. However, there were enough to represent each class. Occasionally in the surveys not all the questions were answered. This will be especially noticeable when the Agree/Disagree totals do not add up to the number of returned surveys from each seminary.

The approach to analysing the data is fairly basic. I will list the question then I will list the compiled results of each seminary. The "scale of one to ten" questions have been averaged and the numbers in parentheses represent the range. The "agree-disagree" questions will be listed as to how many agreed and how many disagreed. After each question I will include a sampling of some of the better comments of the seminarians to show how they feel on the issues. If there is need, I will also explain my rationale for asking the question. Finally, I will comment on the results.

## COMPILED RESULTS and ANALYSIS

### PART I -- PERSONAL INFORMATION

#### 1. Age and sex:

WLS: all male, avg. age 27 (25-38)  
St. C.: all male, avg. age 34 (26-51)  
Edmtn: all male, avg. age 28 (25-34)  
Sask: 7 men, 1 woman, avg. age 35 (24-72)  
Wtloo: (65% male, 35% female)

Basically I wanted to find out two things; 1) if the "liberals" had a large number of women in attendance and 2) if there were any second career students. It seems both are true. In 1989, Waterloo graduated a class of twenty nine

students. Ten were women and there were only eleven M. Div. degrees awarded. Saskatoon graduated twenty two. Four were women and there were fifteen M.Div. degrees awarded.

## 2. Hometown:

WLS: Midwest, U.S.A. (California - Canada)  
St. C.: scattered (Windsor - Florida - East Germany)  
Edmtn: Western Canada (B.C., Alberta, California)  
Sask: Western Canada (Vancouver - Saskatoon - Toronto)  
Wtloo: (Eastern Canada - foreign countries)

I wanted to see if the seminary received support, in the form of student attendance, from its constituency. It appears they do.

## 3. Marital Status and Children:

WLS: Half married, about one child per married student  
St. C.: Most married, about two children per student  
Edmtn: Most married, about one child per married student  
Sask: Most married, about one child per married student  
Wtloo: (Many married with children)

## 4. Church Affiliation:

WLS: All WELS  
St. C.: Either LCMS (4) or LCC (3)  
Edmtn: Either LCMS (4) or LCC (1)  
Sask: Mostly ELCIC, a few Mennonites and Pentecostals  
Wtloo: (About 70% ELCIC, the rest varied)

I asked that question to see if the liberal seminaries lived up to their ecumenical claims. They do.

5. On a scale of 1-10 rate your seminary's financial aid programme. (1 = meager, 10 = excellent):

WLS: 8 (2-10)  
St. C.: 5 (2-10)  
Edmtn: 6.6 (3-9)  
Sask: 6.75 (5-8)

I had purely selfish motives for asking this one. I wanted to see if I was getting a good deal at WLS. I am.

6. On a scale of 1-10 describe your political orientation (1 = very conservative, 10 = very liberal):

WLS: 3 (1-5)  
St. C. 3.8 (3-8)  
Edmtn: 4.1 (3-7)  
Sask: 8.5 (7-10)

I wanted to see if conservatism in politics parallels conservatism in religion. It seems it does.

One interesting St. Catharines comment: "The conservatives crucified Christ, the liberals wanted an earthly kingdom, things do not change." A Saskatoon student also pointed out to me that in Canada "Conservative" and "Liberal" mean entirely different things.

It seems that most of the Edmonton students thought that this question had theological overtones. One student said, "I tend to see my self conservative in the positive sense trying to understand Scripture through the confessions - living Christ like."

7. On a scale of 1-10 how sure are you that you want to become a pastor (1 = not sure, 10 = very sure):

WLS: 9.4 (7-10)  
St. C.: 9.2 (4-10)  
Edmnt: 9.6 (9-10)  
Sask: 7.7 (2-10)

Saskatoon's lower figure reflects the fact that it encourages students to attend who do not want to become pastors to study at their seminary anyway.

8. On a scale of 1-10 list how important you feel the following subjects, classes or courses are to your training to be a pastor (1 = not necessary, 10 = very necessary):

Latin:

WLS: 4.85 (1-9)  
St. C.: 3.4 (2-6)  
Edmnt: 3.4 (2-7)  
Sask: 1.8 (0-4)  
Wtloo: (1)

German:

WLS: 4.9 (1-9)  
St. C.: 3.8 (3-5)  
Edmnt: 3.8 (2-7)  
Sask: 2.7 (1-5)  
Wtloo: (1)

Greek:

WLS: 9.9 (9-10)  
St. C.: 9 (5-10)  
Edmnt: 8.6 (8-10)  
Sask: 6.6 (1-10)  
Wtloo: (1)

Hebrew:

WLS: 9.75 (8-10)  
St. C.: 8.7 (5-10)  
Edmnt: 8.6 (8-10)  
Sask: 6.4 (1-10)  
Wtloo: (1)

The more the conservative the seminary, the greater the stress on the original biblical languages.

Church History:

WLS: 7.95 (3-10)  
St. C.: 8.5 (4-10)  
Edmtn: 8.6 (8-10)  
Sask: 6.4 (5-8)  
Wtloo: (1)

Psychology:

WLS: 5.4 (1-10)  
St. C.: 3.1 (1-9)  
Edmtn: 6.6 (2-8)  
Sask: 5.6 (4-8)  
Wtloo: (9)

Systematic Theology:

WLS: 9.2 (7-10)  
St. C.: 8.7 (4-10)  
Edmtn: 9.2 (8-10)  
Sask: 7.4 (5-10)  
Wtloo: (9 - "liberal")

Lutheran Confessions:

WLS: 9.25 (7-10)  
St. C.: 9.85 (9-10)  
Edmtn: 9.6 (8-10)  
Sask: 7.5 (5-10)  
Wtloo: (1)

Preaching Skills:

WLS: 8.9 (7-10)  
St. C.: 9.4 (8-10)  
Edmtn: 9.8 (9-10)  
Sask: 8.4 (8-10)  
Wtloo: (5)

Evangelism Skills:

WLS: 8 (6-10)  
St. C.: 9.2 (8-10)  
Edmtn: 9.2 (8-10)  
Sask: 7.6 (6-9)  
Wtloc: (1)

Church Administration:

WLS: 6.6 (3-10)  
St. C.: 6.4 (1-10)  
Edmtn: 8.6 (8-10)  
Sask: 7 (5-9)  
Wtloc: (5)

Counseling:

WLS: 7.65 (4-10)  
St. C.: 7.6 (4-10)  
Edmtn: 9.2 (8-10)  
Sask: 8.4 (7-10)  
Wtloc: (10)

Teaching Skills:

WLS: 8.55 (6-10)  
St. C.: 7.8 (4-10)  
Edmtn: 9.2 (8-10)  
Sask: 7.1 (4-10)  
Wtloc: (2)

Generally it seems that the more "classical" courses were popular among the conservatives whereas the more contemporary and practical courses scored relatively higher among liberals.

Some comments from Saskatoon: "What about 'Church and Society' or 'Social Awareness'?" and "Forgot Worship Leadership!"

A comment from St. Catharines: "You left out the Bible, 10+, most of the organized non fundamental sems do not spend enough time in Scripture or devotional life of the pastor,



an empty cup cannot function." One Edmonton student stressed exegetical courses while another said that the purpose of theological training is to "apply <sup>the</sup> the gospel Biblically rather than Biblicistically."

## PART II - DOCTRINAL QUESTIONS

1. On a scale of 1-10 how would you characterize the Bible (1 = purely human, subject to many errors, 10 = totally inspired, infallible Word of God):

|         |     |        |
|---------|-----|--------|
| WLS:    | 10  | (10)   |
| St. C.: | 10  | (10)   |
| Edmtn:  | 9.8 | (9-10) |
| Sask:   | 5   | (3-7)  |
| Wtloo:  | (2) |        |

This is the question that really governs all others in the survey. The lower the seminarian put the number, the greater divergence from traditional orthodox teaching he or she displayed throughout the survey.

Only four out of eight Saskatoon surveys were answered. Among some comments were: "Ridiculous question" and "Infallible by whose definition?"

A St. Catharines student correctly stated, "I don't think we differ here."

However, some Edmonton students seemed to hedge this question. One said, "I believe the everything in the Bible because it is the gospel's source."

2. Do you agree (A) or disagree (D) that the following are true or that they have, will, or do happen:

a. The virgin birth of Christ:

WLS: A (unanimous)  
St. C.: A (unanimous)  
Edmtn: A (unanimous)  
Sask: 6 A, 1 D  
Wtloo: (D)

b. The miraculous parting of the Red Sea:

WLS: A (unanimous)  
St. C.: A (unanimous)  
Edmtn: A (unanimous)  
Sask: 5 A, 2 D  
Wtloo: (D)

c. Creation "ex nihilo":

WLS: A (unanimous)  
St. C.: A (unanimous)  
Edmtn: A (unanimous)  
Sask: 1 A, 5 D  
Wtloo: (D)

d. Creation in six 24 hour days:

WLS: A (unanimous)  
St. C.: 5 A, 1 D  
Edmtn: A  
Sask: D (unanimous)  
Wtloo: (D)

Questions "c" and "d" were meant to discover any theistic evolutionists. In hindsight I should have asked if they thought that God was involved in any way with the creation of the world. It's interesting to note that every St. Catharines student listed the Bible as 10 in inerrancy yet one disagreed with the Bible's creation account.

e. The Millenium (in any way):

WLS: D (unanimous, with note of clarification)  
St. C.: 3 A, 3 D  
Edmtn: 2 D, 1 A  
Sask: 4 A, 3 D  
Wtloo: (D)

This question was ambiguous. One of my classmates pointed out to me that the Millenium is the NT period.

f. Christ's physical resurrection:

WLS: A (unanimous)  
St. C.: A (unanimous)  
Edmtn: A (unanimous)  
Sask: 6 A, 1 D  
Wtloo: (D)

Although I can't prove it, I feel the one "D" at Saskatoon was put there just to antagonize me.

g. The Biblical Flood Account:

WLS: A (unanimous)  
St. C.: A (unanimous)  
Edmtn: A (unanimous)  
Sask: 3 A, 3 D  
Wtloo: (D)

h. The Papacy is the Antichrist:

WLS: A (unanimous)  
St. C.: 5 A, 1 D  
Edmtn: 4 D, 1 A  
Sask: D (unanimous)  
Wtloo: (D)

i. Modern charismatic faith healings:

WLS: D (unanimous)  
St. C.: 4 A, 2 D  
Edmtn: 4 D, 1 A  
Sask: A (unanimous)  
Wtloo: (D)

j. Modern charismatic tongues:

WLS: 19 D, 1 A  
St. C.: 3 A, 2 D  
Edmtn: 4 D, 1 A  
Sask: A (unanimous)  
Wtloo: (D)

I asked questions "i" and "j" to see if the charismatic movement was popular at any of the seminaries. I put "modern" in the question to identify these with the popular charismatic movement as opposed to the special gifts of the Holy Spirit in the apostolic era. It seems that some seminarians believe they happen. The one "agree" at WLS was made with exceptions basically because he ignored the word "modern". He said he believed they happened in the ancient church but no longer happen today.

I also feel that on these two questions, Dr. Jackson's proxy reply for Waterloo were meant to be "Agree". I say that because my research on the history of Waterloo indicates that its students practice charismatic services.

k. Original sin damns per se:

WLS: A (unanimous)  
St. C.: A (unanimous)  
Edmtn: A (unanimous)  
Sask: 5 D, 2 A  
Wtloo: (D)

l. Only those will be damned who actively resist the Gospel

WLS: 17 A, 1 D  
St. C.: 5 D, 2 A  
Edmtn: 2 A, 1 D  
Sask: 5 D, 1 A  
Wtloo: (?)

This question suffers from poor wording. I meant it to find out if the seminarians thought that those who didn't hear the Gospel (e.g. tribal bushmen of the Amazon) would be damned or not even though they never had a chance to say "no" to the Gospel. I encourage the reader to disregard this question and its results.

m. No one will ever be damned eternally:

WLS: D (unanimous)  
St. C.: 6 D, 1 A  
Edmtn: D (unanimous)  
Sask: 4 A, 2 D  
Wtloo: (A)

This question safeguards against the poor wording of the previous one. I wanted to see if there was any universalism among the seminarians. It seems there is at the liberal seminaries.

n. Hell is a real place of eternal torment:

WLS: A (unanimous)  
St. C.: 6 A, 1 D  
Edmtn: A  
Sask: 5 D, 1 A  
Wtloo: (D)

One Edmonton student, who didn't answer, said, "Can't be answered."

o. The true God is known by many names such as Allah, Buddah, etc.:

WLS: D (unanimous)  
St. C.: D (unanimous)  
Edmtn: D (unanimous)  
Sask: 3 A, 3 D  
Wtloo: (A)

Once again this question was meant to see if universalism was a belief among any of the seminarians. Again, it seems the more liberal seminaries hold this teaching.

There were only a few comments to these questions. One Saskatoon student said, "I do not see such a sharp either/or distinction." One Edmonton student was very upset at me for asking these questions and asking them in this manner. He comments, "Why these issues? What is your agenda? ie: what are your criteria for analyzing and categorizing these data -- it is extremely annoying."

3. On a scale of 1-10 how would you describe the Lutheran Confessions ( 1 = outdated & irrelevant, 10 = totally accurate and faithful explanation of Scripture):

|         |      |        |
|---------|------|--------|
| WLS:    | 9.95 | (9-10) |
| St. C.: | 9.8  | (9-10) |
| Edmtn:  | 9.8  | (9-10) |
| Sask:   | 7    | (6-10) |
| Wtloo:  | (1)  |        |

The Mennonite student at Saskatoon said, "Never read them. Does that say something about their relevance?" Another Saskatoon student commented, "Need our own interpretation for today's world." An Edmonton student commented that the Confessions were "An accurate explanation of Scripture."

4. How would you subscribe to the Lutheran Confessions:

WLS: Quia (unanimous)  
St. C.: Quia (unanimous)  
Edmtn: 4 quia, 1 wanted both  
Sask: 4 quatenus, 1 quia  
Wtloo: (Quatenus)

There were two Saskatoon comments of note: "In so far as they are a part of my tradition." and "Scripture is interpreted many ways."

The Edmonton student who wanted both claimed that one cannot separate the two answers.

5. Do you agree or disagree with the following:

a. Only local congregations can call a pastor:

WLS: 17 D, 3 A  
St. C.: 5 A, 1 D  
Edmtn: 3 A, 2 D  
Sask: 3 A, 3 D  
Wtloo: (D)

b. National church officers (synod officials) do NOT have a divine call:

WLS: D (unanimous)  
St. C.: 3 A, 3 D  
Edmtn: 4 D, 1 A  
Sask: 4 D, 2 A  
Wtloo: (D)

c. Parochial school teachers have a divine call:

WLS: A (unanimous)  
St. C.: 4 D, 2 A  
Edmtn: 3 A, 2 D  
Sask: 5 A, 1 D  
Wtloo: (A)

d. Pastors on exploratory assignment have a divine call:

WLS:       A       (unanimous)  
St. C.:    4 D, 2 A  
Edmtn:     2 A, 1 D  
Sask:      A       (unanimous)  
Wtloo:     (A)

These questions were obviously aimed at the LCC students to see if they held to the traditional LCMS teachings on church and ministry. Although they were ambiguous to the ELCIC students, most of the LCC students knew exactly what I meant. It seems, however, that there is a degree of disagreement, or at least uncertainty, at the LCC seminaries concerning the traditional LCMS position. It also seems that Edmonton is departing a little more from the official LCMS position.

One St. Catharines student didn't answer any of the questions and gave as his excuse: "I am working on these questions this term and am not in a position to answer."

Some other noteworthy comments from St. Catharines: "b. this cannot be considered divine in the narrow sense." and "c. parochial school teachers...serve the same function as a lay leader."

The comments from Edmonton were numerous. Most of them recognized the call of church officers, etc. as a right conferred by the agreement of the local congregations.

Of course, when the ELCIC students answered these questions, they were expressing the fact that God calls you,



in his providence, to whatever station in life you occupy.

Although not really related to the intent of these questions, one interesting comment came from Saskatoon regarding parochial schools. "Parochial schools breed exclusivistic ideas and are opposite to the will of Christ! They are also in opposition to Luther's own position."

6. On a scale of 1-10 list your agreement with these statements: (1 = strongly disagree, 10 = strongly agree)

a. The local congregation is totally independent:

|         |      |        |
|---------|------|--------|
| WLS:    | 4.4  | (1-10) |
| St. C.: | 8    | (5-10) |
| Edmtn:  | 4.25 | (1-8)  |
| Sask:   | 5    | (1-10) |
| Wtloc:  | (1)  |        |

There was some misunderstanding on this question. A number of comments from all seminaries were "Independent of what?" If they read the question they would have realized that "totally" means independent of everything. I make no apologies for this question.

This question also was meant to test the LCC students on the traditional LCMS doctrine of the church. The LCC seminarians are divided on this issue. However, one Edmonton student clearly expressed the current LCMS feeling, "Congregations willingly choose to recind (sic) an aspect of their independence by joining Synod."

b. Local churches should be involved in politics:

WLS: 1.5 (0-5)  
St. C.: 4 (1-10)  
Edmtn: 1.6 (1-3)  
Sask: 7.7 (3-10)  
Wtloo: (10)

The high numbers for the ELCIC seminaries are in keeping with their emphasis on social ministry.

c. Prayer in public schools should be supported:

WLS: 1.8 (0-5)  
St. C.: 4.1 (1-10)  
Edmtn: 4.4 (1-8)  
Sask: 4.6 (1-10)  
Wtloo: (1)

d. Tax money should be used for some church work:

WLS: 1.8 (0-5)  
St. C.: 1.2 (0-4)  
Edmtn: 1.4 (1-2)  
Sask: 3.1 (1-10)  
Wtloo: (1)

Questions "b", "c", and "d" were intended to point out how the seminarians felt on the separation of church and state. One Saskatoon student commented: "You seem to have adopted the American preoccupation with separation of church and state. The impossibility of this separation should be obvious after Jesse Jackson and Jerry Falwell." I had the feeling that the Saskatoon students were throwing the WELS in with the same lot as the southern fundamentalists.

One St. Catharines student had a fairly good comment. "The government can give money to whom they please. I don't think the church can ask for it as a right. I would be

nervous about receiving it, but I couldn't be dogmatic on the issue."

a. Freedom of religion means that we should NOT seek converts from non-Christian religions such as Jews, Buddhists, Muslims, etc.:

WLS: 1 (0-3)  
St. C.: 1 (1)  
Edmtn: 1 (1)  
Sask: 4.7 (1-10)  
Wtloo: (10)

This was another question dealing with universalism and, again, it was a poorly worded one. Although I should have avoided double negatives, it seems that all of the students caught the jist of the question.

A Saskatoon comment: "Conversion is up to God's work in the Holy Spirit." and a St. Catharines comment: "If they are not Christian, we must preach to them."

7. Do you agree or disagree with the following practices:

a. Scouts for you boys & girls:

WLS: D (unanimous)  
St. C.: 5 A, 2 D  
Edmtn: A (unanimous)  
Sask: 5 A, 1 D  
Wtloo: (A)

b. Lutherans of other Lutheran church bodies as quest preachers:

WLS: D (unanimous)  
St. C.: 3 A, 3 D  
Edmtn: 2 D  
Sask: A (unanimous)  
Wtloo: (A)

This question was poorly worded. The intent was that

the other Lutherans would be ones not in fellowship with the respective church bodies of the seminarians. For the most part, however, the students caught the intent of the question.

c. Non-Lutheran guest preachers:

WLS: D (unanimous)  
St.C.: 6 D, 1 A  
Edmtn: 3 D  
Sask: 6 A, 1 D  
Wtloo: (A)

d. "close" communion:

WLS: A (unanimous)  
St. C.: A (unanimous)  
Edmtn: 4 A  
Sask: D (unanimous)  
Wtloo: (D)

Questions "a" - "d" have to do with fellowship practices. The unanimity at WLS displays the fact that the WELS is very conscious of this doctrine and have it well defined for themselves. On the other end of the spectrum, the ELCIC seminarians also pretty much feel they can fellowship with almost any other Christian denomination. In the middle lies the students of the LCC seminaries. Apart from St. Catharines' unanimity on close communion, there is definite question concerning their fellowship practices.

One Saskatoon student claimed that the scouts were "a cultural quasi military club."

e. Male lay readers at worship services:

WLS: A (unanimous)  
St. C.: 5 A, 2 D  
Edmtn: 4 A, 1 D  
Sask: A (unanimous)  
Wtloo: (A)

f. Female lay readers at worship services:

WLS: 19 D, 1 A  
St. C.: 5 D, 2 A  
Edmtn: 4 A, 1 D  
Sask: A (unanimous)  
Wtloo: (A)

g. Women voting in church matters:

WLS: D (unanimous)  
St. C.: 5 A, 2 D  
Edmtn: A (unanimous)  
Sask: A (unanimous)  
Wtloo: (A)

h. Women as church officers (local/national):

WLS: D (unanimous)  
St.C.: 5 D, 2 A  
Edmtn: 3 A, 2 D  
Sask: A (unanimous)  
Wtloo: (A)

i. Ordination of women:

WLS: D (unanimous)  
St.C.: D (unanimous)  
Edmtn: 4 D  
Sask: A (unanimous)  
Wtloo: (A)

Questions "e" - "i" were designed to show how each seminarian felt on the role of women in the church. Once again, unanimity on the conservative side went to WLS, whereas on the liberal side, the ELCIC students were in almost total agreement. As a point of interest, in all of the questions of "number 7", the students at Saskatoon had

some of their greatest agreement. Of course, what they agreed on was the exact opposite that WLS agreed on. The Saskatoon comments on these questions generally accused me personally of being sexist.

Again, the LCC students had trouble agreeing. One student commented that he would allow male lay readers just as long as they were "not reading the Gospel." It is still good to see, from a conservative viewpoint, that St. Catharines still agrees on not ordaining women. One student commented: "Those bodies, i.e. ELCA, are not Lutherans, who subscribe to the practice of women ordination."

One Edmonton student reflected some erroneous distinctions around in the LCMS today regarding fellowship principles. He cried both "A" & "D" to the two guest preacher questions and gave this rationale: "Within the worship setting or outside of it?"

8. Do you agree or disagree with these statements:

a. Every abortion is a sin:

WLS: 5 A, 13 D  
St. C.: 4 A, 3 D  
Edmtn: 2 A, 2 D  
Sask: D (unanimous)  
Wtloo: (D)

b. Abortion is not a sin if the mother's life is directly threatened by the pregnancy:

WLS: 10 A, 9 D  
St.C.: 3 A, 3 D  
Edmtn: 3 D, 1 A  
Sask: 3 A, 2 D  
Wtloo: (A)

The open-endedness of the first question was meant to be countered by the second question. At any rate, certain aspects of the abortion issue are still cloudy at all seminaries.

c. Abortion is a sin only after the first trimester:

WLS: D (unanimous)  
St.C.: D (unanimous)  
Edmtn: D (unanimous)  
Sask: D (unanimous)  
Wtloo: (D)

d. Any birth control method or device is sinful:

WLS: D (unanimous)  
St.C.: D (unanimous)  
Edmtn: D (unanimous)  
Sask: D (unanimous)  
Wtloo: (D)

These last two questions are the only ones where there was total unanimity among all seminarians at every seminary.

e. Only abortive birth control methods and devices are sinful:

WLS: 10 A, 7 D  
St.C.: 5 A, 1 D  
Edmtn: 3 A, 1 D  
Sask: 3 D, 1 A  
Wtloo: (?)

f. Any extra-marital sex is sinful:

WLS: A (unanimous)  
St.C.: A (unanimous)  
Edmtn: A (unanimous)  
Sask: 4 D, 1 A  
Wtloo: (D)

g. Divorce is permissible under these circumstances:

1. adultery

WLS: 19  
St. C.: 7  
Edmtn: 4  
Sask: 6  
Wtloo: (A)

2. desertion:

WLS: 19  
St. C.: 7  
Edmtn: 4  
Sask: 6  
Wtloo: A

3. alcoholism:

WLS: 0  
St. C.: 0  
Edmtn: 0  
Sask: 5  
Wtloo: (A)

4. incompatibility:

WLS: 0  
St. C.: 0  
Edmtn: 0  
Sask: 6  
Wtloo: (A)

5. deception:

WLS: 2  
St. C.: 3  
Edmtn: 1  
Sask: 4  
Wtloo: (A)

6. other (list):

WLS: "hardening of hearts"  
St. C.: 0  
Edmtn: 2 "abuse"  
Sask: 0  
Wtloo: ("You name it!")



h. Homosexuality is a sin:

WLS: A (unanimous)  
St.C.: A (unanimous)  
Edmtn: A (unanimous)  
Sask: 6 D, 1 A  
Wtloo: (D)

i. Homosexuality is reason to suspend someone from the public ministry:

WLS: A (unanimous)  
St.C.: A (unanimous)  
Edmtn: A (unanimous)  
Sask: 6 A, 1 D  
Wtloo: D

St. Catharines had the best comments on these questions. On "g" one student said, "adultery is divorce." Another St. Catharines student blatantly commented, "No Gays in pulpits!" whereas one of his classmates commented on the homosexuality in the ministry question with, "This answer (D) presumes the individual continues manifestly unrepentant." An Edmonton student expressed this same sentiment.

Concerning homosexuality at Waterloo, Dr. Jackson comments, "Waterloo had a gay activist as a seminarian, 1970-72. He dropped out. All ELCA seminaries have gay students now."

9. On a scale of 1-10 how much do you agree or disagree with these statements (1 = disagree, 10 = agree):

a. "In with and under" accurately describe the relationship of Christ's Body and Blood to the earthly elements:

WLS: 9.87 (8-10)  
St.C.: 10 (10)  
Edmtn: 10 (10)  
Sask: 8.3 (5-10)

b. In the Lord's Supper we are offered forgiveness of sins:

WLS: 10 (10)  
St.C.: 10 (10)  
Edmtn: 10 (10)  
Sask: 9 (8-10)

c. Baptism creates saving faith by water and the Word:

WLS: 10 (10)  
St.C.: 10 (10)  
Edmtn: 10 (10)  
Sask: 9 (8-10)

These questions bring to light true Lutherans. If you can't give high agreement to these questions you don't deserve the name "Lutheran". You don't even deserve to go to a Lutheran seminary, no matter how liberal.

There was one "8" at WLS on the question concerning "in with and under". That "8" was accompanied with this comment: "Within the limits of human language and human comprehension." A few St. Catharines students expressed the same sentiment. An Edmonton student didn't answer the question on "in, with and under". He correctly commented, "'IS' is Jesus Word. That is the best way to describe it!"

### PART III - PERSONAL OPINION

How much do you personally know about the Wisconsin Synod (WELS) and what is your opinion of the WELS?

#### Waterloo

Although I did not survey the Waterloo seniors, I can pretty much guess what their answer to this question would be. First of all, I would wager that most of the students there have never even heard of the WELS. But judging by the sources I did have, they would view us as a radical splinter group more interested in preserving "our little orthodoxy" than helping mankind. They complain that the LCMS is ultra-conservative and separatist. They would be in a rage if they fully knew our (scriptural) positions on fellowship, the role of women, inerrancy, etc.

I suppose the kindest words they would say about us would be: "Old-fashioned, simple, quaint, unsophisticated." The worst words they could find probably would be: "narrow-minded, pig-headed, cold and uncaring, egocentric, etc."

I realize this is conjecture on my part. Therefore, I leave my study of Waterloo Lutheran Seminary with a quote from Rev. Jackson: "My vicar supervisor said this about WELS in 1971 - 'Wisconsin broke with Missouri because Missouri was too dictatorial. Now Wisconsin pastors are even more high church and dictatorial. They are tyrants who rule the parish.' (Jackson, estimated survey result)"

## Saskatoon

Most of the Saskatoon students admitted that they knew very little about the WELS apart from the fact that we broke from the LCMS. However, that did not stop some of them from having strong opinions.

One student replied that she thought the WELS doctrine of close communion was "painful" and, quite naturally, she had problems with any church not accepting the ordination of women. Another student expressed a "deeply felt hurt over the brokenness of Christ's body" because he thinks that the WELS does not recognize the ELCIC as a legitimate Lutheran Church body.

One student really laid into me, personally, on the grounds that the survey questions were conservatively oriented. He questioned my patriotism, my maturity, my intelligence, and my integrity. He says concerning the survey, "Don't categorize people (that is a sin)." Yet it seems he had no trouble categorizing me and the Wisconsin Synod as "right wing fundamentalist".

The Saskatoon students had nothing good to say about the WELS or confessional, conservative Lutheranism. All in all, I was surprised that this survey met with such animosity at an "evangelical" Lutheran seminary.

## Edmonton

One student claimed he knew much about the WELS. Most however didn't know too much. One student said that he liked the textbook which they use, Shepherd Under Christ.

Most of their opinions about the WELS were negative. They feel we go "beyond orthodoxy" and that we are "to (sic) narrow minded to be a healthy conservative church. One other student said, "If the 'hidden agenda' obvious in your survey is any indication my opinion has dropped substantially!"

The one student who said he knew much about the WELS gave this reasonably fair comment: "As far as the believers go they are wonderful people. Otherwise I feel there is a tendency to arrogance on the part of the synod."

## St. Catharines

The St. Catharines students knew considerably more about the WELS and they also were more interested in us than the Saskatoon or Edmonton students were.

Although there were some negative comments, there were also just as many positive comments. One student commented, "The book, Shepherd Under Christ, by Schuetze is very good."

The main criticism the St. Catharines seniors had was that they perceived the WELS as being too legalistic. One student thought that the WELS - LCMS split up was caused by

"petty differences" and another thought that the WELS forbids dancing and alcohol.

A quote from one of the students sums up the negative feelings, not only of St. Catharines, but also of the other seminaries. "I wouldn't be a bit surprised if these surveys were used to 'prove' the heterodoxy of other seminaries so that the WELS could be confirmed in their fortress mentality." This student did not directly accuse me of doing this but he said that it was the perceived reputation of the WELS. He also mentioned that a large portion of the LCMS is guilty of that same "fortress mentality."

One St. Catharines student confessed, "Yet if the LCC were to ordain women, practice open communion, deny inerrancy/inspiration of Scriptures, I would probably seek to join the WELS."

## CONCLUSION

Although the point is moot because I am soon to graduate from Wisconsin Lutheran Seminary, Pastor Pfothenhauer was probably right. If I really had had to make the choice of going to a Lutheran Seminary in Canada, I most likely would have gone to St. Catharines.

Waterloo never really entered the picture. Although it is the closest to my parental home, its liberalism was just too strong for me. I can just imagine how I would have been ridiculed for my conservative, confessional position, especially regarding the inspiration and inerrancy of Scripture. I also feel that had I gone to Waterloo, my faith itself would have been seriously threatened because of the ecumenism and liberalism. It's very obvious that Waterloo does not want to be a conservative Lutheran seminary. I don't think it even wants to be a Lutheran seminary. For that reason, I would not be too surprised if, in the near future, Waterloo Lutheran Seminary changed its name to Waterloo Theological Seminary.

Saskatoon, although a little more conservative than Waterloo, never would have received serious consideration either. First of all, it would have been too far away from my parental home and although I am not afraid of distances, I do not feel that the education at a liberal seminary would have been worth the sacrifice. I also feel that Saskatoon

) will soon go the way of Waterloo. They share much: Church affiliation, common publication (Consensus), and student and faculty exchange. It seems that Saskatoon always follows a few years behind Waterloo in accepting and implementing the latest theological trends.

I also got a very negative feeling from the students in the survey. I tried to be <sup>as</sup>inoffensive as possible in my covering letter. I admitted the slant of the questions yet they used the survey as an opportunity to criticize me and conservative Lutheranism.

So, can any good come out of the ELCIC seminaries? Yes. If you are a liberal Canadian Lutheran interested in mainline theological study, these are the seminaries for you. As far as academic excellence is concerned they both rank very high. One program that I am envious of is the twelve week clinical pastoral training. Although I do not believe that it abounds in as much wonderful experience as they claim, I'm sure it offers significant learning experiences. However, for this conservative Canadian WELS Lutheran, the choice against Waterloo and Saskatoon was very easy to make.

When it comes to the LCC seminaries, the choice becomes a little more difficult, but not much. I probably would not have gone to Edmonton for a number of reasons. The western part of the LCC is still more liberal, at least in practice, than the eastern portion and this would undoubtedly reflect



at the seminary. The faculty had a little too much non-Lutheran and other-Lutheran experience for me. The students also had some of the same animosity in the survey that was more noticeable at Saskatoon. They also were more liberal than the St. Catharines students.

The distance also deterred me. Another reason for not picking Edmonton shames me to a certain degree. I am also a participant in the East-West antagonism that disrupts Canadian unity.

However, I do have much good to say about Edmonton. They regard the Scriptures as inerrant and the Confessions as the norma normata. They stress the Gospel ministry, not the social ministry. I also feel the small size and youth of the institution give it an attractive family atmosphere. However, for the reasons mentioned above, Edmonton would have come in second place.

The reasons for my choosing St. Catharines consist of their high regard for Scripture and the Confessions, the conservatism of the area in which it is located, the proximity to my parental home, and its practical emphases in the classroom.

Although I chose St. Catharines as the best seminary for me, I do it somewhat reluctantly. I don't think I would have felt entirely comfortable there. Although they are fairly conservative, they still have some ideas and practices that set off warning lights for me.

I also make this hypothetical decision thankfully because I really never had to actually make that decision. I am very glad that I had the opportunity to receive my seminary education at the only truly confessional, conservative Lutheran seminary in North America (besides Bethany).

This study was an education for me but it also left me with ideas concerning Lutheran Seminaries in Canada. Recently the United States and Canada signed a free trade agreement. Governor Tommy Thompson of Wisconsin praised this agreement as an opportunity for Wisconsin to send more of its exports to Canada. I pray that the Wisconsin Synod takes Governor Thompson's counsel and sends more of its well trained men to its vast neighbour to the north. Canada surely needs a stronger WELS presence.

It is also my prayer that some day there will be five Lutheran Seminaries in Canada, that fifth one being a daughter seminary of WLS. It might seem a bit ridiculous to say that now since the WELS has only ten congregations in all of Canada and upon my graduation there will only be one Canadian in all the WELS worker training schools (There have been a total of ten students since 1971 with eight of them coming from St. Paul in Ottawa). However, if the WELS does grow in Canada as it should, there will come a day when WELS-Canada will desire to have its own seminary.

However, if and when WELS-Canada ever establishes its own seminary, I would just like to offer some notes of caution learned from the mistakes that the LCC/LCMS made in founding their two seminaries in Canada. WELS-Canada will have to decide unanimously on the location. Like the LCC, WELS-Canada is divided by great geographical distances. It is not, however, divided by theological distances. I would also warn against a WELS version of the "Saskatoon Question". Although St. Catharines ranks high, there still are significant problems and it would be a serious mistake if the WELS ever dealt away its responsibility in theological training to a church body with which it is not, for good reason, in fellowship. I also foresee the day when the Concordias will not be so Scriptural and so confessional. (One sign of this is that although they do not now train women for the ministry, they both allow and encourage women to attend their classes. Although there is nothing inherently wrong with that, it is very obvious from history that changes toward liberalism usually happen gradually rather than radically and this is one change that I predict will occur at the LCC seminaries.)

I pray that WELS-Canada does establish a seminary some day in Christian agreement for the purpose of training well equipped, native Canadians to serve the congregations of God's Kingdom as they are found in WELS-Canada.

6880 N. 76TH Street  
Milwaukee, WI 53223  
March 8, 1989

Dear Seminarian:

Hello. My name is Dale Reckzin and I am a senior at Wisconsin Lutheran Seminary in Mequon, Wisconsin which is the only seminary for the Wisconsin Evangelical Lutheran Synod (WELS).

I am writing you to ask for your help. As part of our Church History class we are required to write an original research paper on the topic of "Lutheranism in North America". Since I am a Canadian citizen, I am curious to learn more about Canadian seminaries. I hope this paper and this attached survey will be an education for me. The basic premise of my paper is to find out which seminary in Canada I would have attended if I had not been able to get a visa to study in the U.S. In other words, which seminary is most like the seminary I now attend. I intend to do that by finding out as much as I can about the history and curriculum of each seminary. The survey will help me discover more about the individual students who make up the heart of each seminary.

I hope that you agree to take this survey. I know that if your schedule is as busy as mine you're probably swamped with many assignments. That is why I tried to make it short by including only "yes/no" and "scale of 1-10" questions. I have also included space for comments. I would encourage your comments so that I have more than just cold statistics to work with. I would also like it if you answer all the questions. If you feel some of the questions are ambiguous or vague, please use the "Comment" section to explain how you interpret the question. Of course, if you find any of these questions inappropriate or offensive, you do not have to answer them. However, I would not want you to disregard the entire survey for the sake of one bad question.

After you have completed the survey, please return it to the professor who distributed it to you. That way I can get them all together and it will spare you the postage. (However, since both my parents work for Canada Post, I guess I wouldn't mind if you spent money for postage.)

Although the purpose of this survey is to find differences among the seminaries especially in areas of doctrine and church practices, it is not intended to judge faith or the quality of your seminary as opposed to any other. I am working under the assumption that each of you is deeply committed both to serving your Saviour and also your respective churches.

I suppose I should tell you a bit about myself. I'm 25 years old. My hometown is Nepean, Ontario which is a suburb of Ottawa. I was baptized in the LCMS but our congregation joined the WELS in 1970. Since I was only seven years old at the time I can't say that the move was entirely my choice. I've wanted to be a pastor since about the seventh grade. That's why I went to high school at one of our synod prep schools in Wisconsin. I also went to college at the same place (Northwestern, in Watertown, WI). During my first year at Wisconsin Lutheran Seminary, I met my wife, Lisa. We were married on August 8, 1987 in her hometown of St. James, Minnesota. On December 20 of last year we became the proud parents of twin girls: Maria and Kristin.

Thank you once again for your cooperation and I am looking forward to working with the results of this survey and I hope it furthers my understanding of Lutheran Seminaries in Canada.

Sincerely,

*Dale M. Reckzin*  
Dale M. Reckzin

THE SURVEY

PART I - PERSONAL INFORMATION

1. Age & Sex:
2. Hometown:
3. Marital Status & Children:
4. Church Affiliation:
5. On a scale of 1-10 rate your seminary's financial aid programme. (1 = meager, 10 = excellent):
6. On a scale of 1-10 describe your political orientation: (1 = very conservative, 10 = very liberal)

Comment:

7. On a scale of 1-10 how sure are you that you want to become a pastor: (1 = not sure, 10 = very sure)

Comment:

8. On a scale of 1-10 list how important you feel the following subjects, classes or courses are to your training to be a pastor: (1 = not necessary, 10 = very necessary) {Please also list in parentheses the number of college and seminary credits you have earned in each of these areas}

Latin:

German:

Greek:

Hebrew:

Church History:

Psychology:

Systematic Theology:

Lutheran Confessions:

Preaching Skills:

Evangelism Skills:

Church Administration:

Counseling:

Teaching Skills:

Comments:

PART II - DOCTRINAL QUESTIONS

1. On scale of 1-10 how would you characterize the Bible. (1 = purely human, subject of many errors, 10 = totally inspired, infallible Word of God):

Comment:

2. Do you agree (A) or disagree (D) that the following are true or that they have, will or do happen: (circle)

- |  |     |
|--|-----|
| a. The virgin birth of Christ:                                     | A/D |
| b. The miraculous parting of the Red Sea                           | A/D |
| c. Creation "ex nihilo"  | A/D |
| d. Creation in six 24 hour days                                    | A/D |
| e. The Millenium (in any way)                                      | A/D |
| f. Christ's physical resurrection:                                 | A/D |
| g. The Biblical flood account:                                     | A/D |
| h. The Papacy is the Antichrist:                                   | A/D |
| i. Modern charismatic faith healings:                              | A/D |
| j. Modern charismatic tongues:                                     | A/D |
| k. Original sin damns per se:                                      | A/D |
| l. Only those will be damned who actively resist the Gospel:       | A/D |
| m. No one will ever be damned eternally:                           | A/D |
| n. Hell is a real place of eternal torment:                        | A/D |
| o. The true God is known by many names such as Allah, Buddah, etc. | A/D |

Comments:

3. On a scale of 1-10 how would you describe the Lutheran Confessions. (1 = outdated & irrelevant, 10 = totally accurate and faithful explanation of Scriptures):

Comment:

4. How would you subscribe to the Lutheran Confessions:  
(Circle)

- a. "in so far as they agree with Scripture" (quatenus)
- b. "because they agree with Scripture" (quia)

Comment:

5. Do you agree or disagree with the following: (circle)

- a. Only local congregations can call a pastor: A/D
- b. National church officers (synod officials)  
do NOT have a divine call: A/D
- c. Parochial school teachers have a divine call: A/D
- d. Pastors on exploratory assignment  
have a divine call: A/D

Comment:

6. On a scale of 1-10 list your agreement with these  
statements: (1 = strongly disagree, 10 = strongly  
agree)

- a. The local congregation is totally independent:
- b. Local churches should be involved in politics:
- c. Prayer in public schools should be supported:
- d. Tax money should be used for some church work:
- e. Freedom of religion means that we should NOT  
seek converts from non-Christian religions  
such as Jews, Buddhists, Muslims, etc.:

Comment:



7. Do you agree or disagree with the following practices:

- a. Scouts for young boys & girls: A/D
- b. Lutherans of other Lutheran church bodies as guest preachers: A/D
- c. Non-Lutheran guest preachers: A/D
- d. "close" communion: A/D
- e. Male lay readers at worship services: A/D
- f. Female lay readers at worship services: A/D
- g. Women voting in church matters: A/D
- h. Women as church officers (local/national): A/D
- i. Ordination of women: A/D

Comment:

8. Do you agree or disagree with these statements:

- a. Every abortion is a sin: A/D
- b. Abortion is not a sin if the mother's life is directly threatened by the pregnancy: A/D
- c. Abortion is a sin only after the first trimester: A/D
- d. Any birth control method or device is sinful: A/D
- e. Only abortive birth control methods and devices are sinful: A/D
- f. Any extra-marital sex is sinful: A/D
- g. Divorce is permissible under these circumstances: (circle)
  - 1. adultery
  - 2. desertion
  - 3. alcoholism
  - 4. incompatibility
  - 5. deception
  - 6. other (list)
- h. Homosexuality is a sin: A/D
- i. Homosexuality is reason to suspend someone from the public ministry: A/D

Comment:

9. On scale of 1-10 how much do you agree or disagree with these statements. (1 = disagree, 10 = agree):

- a. "In with and under" accurately describe the relationship of Christ's Body and Blood to the earthly elements:
- b. In the Lord's Supper we are offered forgiveness of sins:
- c. Baptism creates saving faith by water and the Word:

Comment:

PART III - PERSONAL OPINION

How much do you personally know about the Wisconsin Synod (WELS) and what is your opinion of the WELS?

Thank You very much for your time and effort!

(If you have any information about your seminary that is of a historical nature or anything else that you think would be of interest to this paper, please include it with your returned survey.)

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