2-1986

Protestant Theological Education in Hungary: A View from the Inside

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Hungary has come a long way from the harsh Stalinist days of the early 1950's. Billy Graham's first visit there in 1977 brought attention to the more relaxed policies toward religious life on the part of the state in this nation of 10.5 million people. An international church gathering of no less magnitude than the Lutheran World Federation's Seventh Assembly in Budapest in summer of 1984 again brought world attention Hungary's way. A return visit by Graham in fall 1985 saw evangelistic services held on public property for the first time since World War II, including one at Budapest's 12,500 seat sports arena. All of these events are indicators that Hungary is pursuing an increasingly open and tolerant approach to church life.

Theological seminaries to train pastors are part of the backbone of church life in Hungary as in other countries. Here too, new opportunities abound with negligible interference on the part of the state. Currently in Hungary there are five Protestant seminaries. Four of these are resident programs. The Reformed Church, by far the largest of the Protestant denominations accounting for roughly 20 percent of the population, operates two, one in Budapest and one in Debrecen. Two others were closed in the early '50s, one in Sarospatak being dissolved into Debrecen and the one in Papa being forced to combine efforts with Budapest. The Lutherans and the Baptists each have schools in Budapest. The Council of Free Churches sponsors a correspondence seminary, also in Budapest. Churches participating in this inter-denominational effort include...
the Methodist, Adventist, Pentecostal and Free Christian.

**REFORMED**

Budapest -- The largest Protestant seminary in Hungary is the Reformed Church's "Református Theológiai Akadémia" in Budapest. It is located near the heart of the city on Ráday Street and appropriately is just a couple of blocks up from Kálvin Square, named for the great Reformer John Calvin. The old Kálvin Square Reformed Church is the closest thing the denomination has to a central church in the capital city and it was from here that its pastor Pál Török helped found the seminary in 1855. Also on the square are editorial offices for the church's weekly newspaper *Reformátusok Lapja* and their archives. Just off the square on Ráday Street is the small store front which has been home to the Protestant Bookstore for nearly 10 years. Operated by the Reformed Church, books from all the non-Catholic churches are available there. Thus, this northeast sector of central Pest is very much a focal point for Reformed Church activities.

Facilities -- The present seminary building was once a tobacco warehouse before it was purchased and transformed into the theological academy back in the teens of the current century. Over the last several years it has been undergoing another major remodeling job, together with a new building addition adjacent to the old. As is common in so much central city construction, the buildings are built around an open courtyard that is entered through a tunnel-style gate off the street. The new building which was first occupied in October, 1983, is at the back of the courtyard. It is a beautiful four story structure with a basement level which houses the seminary's printing facilities and part of the stock space for the library which occupies the ground floor. The first floor houses female students with the men's dormitory one floor higher. Administrative and professor's offices, as well as guest rooms, are located on the third floor. At one end the building rises two floors higher, matching an adjacent apartment house which forms one side of the courtyard. There are two apartments on each of the first four floors, each designed as living quarters for professors and families. The fifth floor which will one day be a gym, is temporarily divided off for classroom space while renovation work continues on the old building. The dorm rooms are comfortable with modern furnishings for two to a room. Each has its own bathroom with shower and a
Major renovation of the old building began early in 1984 and continues into its third year. Funding for this huge endeavor of both the new building and work on the old is divided roughly three ways. One-third comes from domestic church sources, mostly gifts of local congregations and individuals. Another third comes from contributions from western sources, while the state figures in significantly with the final portion. When finally completed the complex will be a quality facility for the training of Reformed Church pastors.

Students -- Approximately 100 Hungarian students are enrolled at the seminary, roughly half and half, male and female. A five-year academic course is undertaken. While in the United States a seminarian comes with four years of undergraduate work under the belt, and in more and more cases several years of work experience, in Hungary the great majority of students enter seminary right out of "gimnazium," the equivalent of high school. This is the case with other professional courses of study as well, including medicine and law.

While some people are ready to hear and properly respond to the call of God to ministry when they are seventeen or eighteen, more are less prepared to make such a decision from deep conviction at that age. Some have found their way to the seminary as a second choice, having first applied unsuccessfully to another university or professional college. Others come open, but still very much searching for a clear call from God. A Hungarian proverb says, "In the course of eating comes the appetite." Unfortunately, not everyone gains that healthy spiritual hungering and thirsting in the course of their studies. By contrast, a great many students found they could do no other but come to seminary, so great was God's claim upon their lives. This includes some who have previously pursued other vocations, though career changes in Hungary are much more difficult to make than in the States, primarily for simple economic reasons.

Theologically, the students represent the diversity of positions and practices of the Reformed Church as a whole. This runs the full spectrum of Reformed/Presbyterian traditions in the United States, from quite conservative and evangelical in orientation to more liberal and mainline in outlook. The combination of these factors make for a rather diverse student body to say the least. In light of the great need for pastors, admission practices had turned down very few applicants. In the last couple years, however, there appears to
be a slight tightening of standards to help insure that a greater percentage of students that begin theological studies will actually end up becoming pastors.

Foreign Students -- In addition to the Hungarian national students, a rich international community of foreign students has developed in recent years. For the school year 1983-84 there were 13 who came from outside of Hungary's present borders to study in Budapest. Four were ethnic Hungarians, including two from Yugoslavia's Hungarian Reformed Church who were beginning the full five year course of study. One was from the southern region of Slovakia which is still primarily populated by Hungarians. Both Slovakia and northern Yugoslavia, together with parts of all of their surrounding neighbors including all of Transylvania in Romania, were parts of historic Hungary prior to the post-World War I treaty of Trianon in which Hungary lost a full two-thirds of its land. The Czech citizen was a student at Prague's Commenius Faculty and had come to the Reformed Academy for one year of studies. The fourth Hungarian was from Canada and was also doing special studies.

Hungary has long had close ties with the Dutch Reformed and there is a regular exchange of students between the seminaries in Holland and Hungary. Taking two years off from his course work at home, a young Dutch seminarian studies one year of language in Budapest and followed that with a year of theological studies in 1984-85. From East Germany came a recent graduate from the Lutheran Seminary in Berlin. Under the sponsorship of the Christian Peace Conference, three Ethiopians from the Coptic Orthodox Church have been studying at the seminary since 1981 and are due to finish their studies in 1986. Four Americans rounded out the foreign contingency. There was a married couple from Princeton Seminary, where Hungarian students regularly go for a year of foreign study, together with two Americans from free evangelical church traditions.

There have been talks and hopes of expanding the foreign student population to include Soviet citizens as well. Though accurate numbers are extremely difficult to document, there are as many as a half million ethnic Hungarians living in the Soviet Union, concentrated in a small piece of land just to the north and east of Hungary. There is the joke about the man who appears at St. Peter's desk before the pearly gates to have his life reviewed. Pulling out his file, old Saint Peter comments, "It says here that you were born in Hungary, later you were a shop keeper in Czechoslovakia and then you also worked on a cooperative farm in the Soviet Union. Looks like you traveled
quite a bit during your earthly days." "Traveled?!" replies the old man, very much surprised. "I lived in Munkacs my entire life!!"

Munkacs is part of that piece of land which following World War I went from Hungary to Czechoslovakia, only to wind up in Soviet possession following World War II. The majority of Hungarians living there are historically Reformed, belonging to about 80 congregations. Since World War II there has been no way for these churches to train new pastors, save individual tutoring with the most minimal of materials. But indications are that despite obvious limitations the church is still very much alive. It is hoped that one or two of these lay-trained pastors might be able to come to Budapest to study at the seminary.

Study Abroad -- A number of foreign study opportunities are available to Hungarians. Most are granted to young pastors who have already been in the parish a few years, although some who have just done their one year of provisional service in a church following academic work are also given opportunity to go abroad. A good number who are involved in church-related services (administration, library, archives, journalism, benevolence institutions and, of course, teaching) also receive scholarships for foreign study. The most common destinations include both East and West Germany, Switzerland, Holland, Scotland and the United States.

For several years Princeton and McCormick Seminaries have received Hungarian students. In '84-'85 a young woman, involved in training personnel for work in the Hungarian Reformed Church's homes for the aged and handicapped, studied at Columbia Seminary in Decatur, Georgia, while in '85-'86 another woman is at Presbyterian School of Christian Education in Richmond, Virginia. Christian Education is an area of the church's ministry that is least developed in Hungary, certainly due in large part to the many years of the post-World War II era when much greater restrictions were placed on the training of youth. With increased opportunities for ministry to children and young people, techniques appropriate to the modern day need to be learned all over again.

Classes -- A typical day at the seminary begins with morning devotions around the breakfast tables in the dining room. The students take turns leading in a ten or twelve minute meditation from God's Word bracketed by a hymn and a prayer on either end. Many of the class sessions are also begun in song, often with the first verse from one of the Psalms. Part of the regular
The curriculum includes church music where the great majority of hymns from the Reformed Church's hymnal are learned, first verse required by memory. Classes run each day from 8 a.m. until noon, with five forty-minute sessions.

Virtually all the courses are "predestined," fixed and required. "Free-will" comes into play in the selection of a modern language which is studied two hours a week. The vast majority choose English and German because of the literary resources in the field of theology, while a handful select French -- to read Calvin in the original -- and Dutch because of the close historic ties with the Reformed Church of Holland and the possibility to study abroad there. For the upper classes a weekly two-hour afternoon seminar course is also selected from the major fields of study.

First-year students are grouped by themselves, while the second and third-year students have courses together, with the fourth and fifth-year similarly grouped together. This means that in five years all the material is covered, although not always in the most logical sequence. The actual content is comparable to seminarians in the States with a few notable exceptions. Classes in the ministry field exist (e.g., Christian Education, Pastoral Care and Counseling, Missions) but in a much more cursory form. History of Religion and World Religions, on the other hand, are part of the curriculum, as is History of Society (everybody's least favorite). Ecumenics is a chair unto itself on the faculty and is studied throughout the five years. In the second and third year, Latin is also studied, the rationale for which seems to be its usefulness in the study of other modern languages, and it being the language of the church, including the Hungarian church for its first 500 years. Even in the Reformed Church, records were kept in Latin into the 1700s. Both Hebrew and Greek are required and, through Old and New Testament courses which span the full five years, are used through the duration of seminary. This does not necessarily mean students master the biblical languages better than in the United States, but it does seem that basic knowledge of them is better among pastors in Hungary than in the United States.

All courses must be passed each semester in order to stay with one's class. The only other option is being set back a full year. Comprehensive exams are taken at the end of the third and fifth years of study, with another one given after the sixth year, which is an internship year in the parish.

Exams -- The Hungarian system of final exams at the university and the
Seminary level differs greatly from the American counterpart where we pack three or four blue books worth of essays into a two, three, or five-day period. Nearly a month and a half are devoted to final exams each semester, from mid-December until the beginning of February, and then again from mid-May to the latter part of June.

Since the students take nearly all their courses concurrently over the duration of their five years of study, they have not three or four exams to prepare but a dozen, thirteen or fourteen. These range in intensity from classes that meet just one hour a week to those that meet three or four times weekly. There may be one or two subjects for which a written exam is taken, otherwise the normal procedure is to go in before the professor in twos or threes and be examined orally. And though during the normal school year dress is casual as it is in the West, you better be looking your finest when you go in to account for your knowledge of the course! Dark suit, white shirt and tie is appropriate. The material to be mastered is usually contained in a 50 to 80-page mimeographed booklet which the current professor or perhaps a previous one has compiled. Since regular theological books and materials in the Hungarian language are few, this is often the best they can do. While class notes may be of some importance, very often it comes down to just knowing the material in the booklet. Nobody wants to "peek too soon," so it is rare that anyone even looks at the course booklet until a few days or a week before the final. As a result, during the regular school year, except for languages and a few other subjects that need to be kept up on as one goes, there is not a lot of serious studying going on. While a dozen exams is quite a lot, some are more superficial than others so that six weeks is a long period to spread them over. For a handful of subjects like Greek and Hebrew exegesis and systematic theology, you really have to work for your "jeles" (excellent) -- equivalent to a 5 on a 1 to 5 scale. Otherwise consensus among students is that the exams are not as rigorous as at the regular university.

Books -- In addition to the regular course booklets that are mimeographed publications of the seminary's press, a growing number of works translated from German and English are being printed. These include New Testament Theology by Ethelbert Stauffer, selected works on Christology from Barth, Berkhof, Cullman and Neill, A Treasury of Spurgeon, The Holy Spirit by Edvard Schweitzer, Old Testament Theology by Claus Westermann, selections from Dietrich Bonhoeffer's

Other translations of western theological works that have been published in book form by the Reformed Church include John Bright's A History of Israel and In Apostle Paul's Steps by H. V. Morton. Catholic Church publications run the range from Gerhard Kroll's In Jesus' Steps, a detailed work with a wealth of historical, geographical and archeological information, to the works of America's Joni Earickson. Every bit as popular in Hungary as she is in the United States, her two books Joni and A Step Further have been published under one cover by the Roman Catholics, though she is clearly Protestant. The Baptists published Billy Graham's books Peace With God and The Holy Spirit in 1985 in conjunction with his fall visit.

Faculty -- Relationships between students and faculty at the seminary are quite formal and distant. "Professor Sir" is the standard form of address, never using the family name, let alone the Christian name. The distance modeled here is then translated to the parish where the minister is always the "Great Reverend Sir." As at any school, there are instructors who are greatly esteemed, whose classes are faithfully attended and others with less of a rapport and respect among students. In the last four or five years there has been a changing of the guard among the faculty with a number of younger professors replacing older ones. Most have doctorates from within Hungary or have done studies at universities in Western Europe.

Outside Speakers and Guests -- There are increasing opportunities for significant interactions with other churches both at home and abroad through guest lecturers and groups visiting on campus. During the school year 1983-84 students enthusiastically attended a guest lecture on "Theology and Philosophy" by Tamás Nyiri of the Catholic Theological Academy. Theologian, philosopher, author, professor, Nyiri is the leading spokesman in Catholic scholarly circles, appearing frequently in the media. Jenő Szigeti, foremost authority on Hungary's smaller Free evangelical churches and dean of the Council of Free Churches correspondence seminary, was warmly received for church history lectures. The dean of a small seminary of the Baptist Church in Scotland was also invited to address the Reformed school's students while visiting Hungary. While not sponsored by the seminary, opportunity was given to some to hear South Africa's Allan Boesak when he spoke at the Synod building across town.

Visiting groups included nine young African church leaders, five women and
four men, representing the full range of Protestant churches under the All-Africa Conference of Churches. Christian student groups visited from both East and West Berlin. Professor Bruce Rigdon from McCormick Seminary, a prominent figure in relationships with the church in Eastern Europe, led a group of Americans to the seminary.

Debrecen -- There is one church body from which the Reformed Seminary in Budapest seems conspicuously separate, and that is its sister seminary in Debrecen. There is a clear, if unspoken, rivalry between the two, a rivalry which is usually translated into keeping distance one from another. Many of the Budapest seminarians studied at the Reformed Church's only remaining high school located in Debrecen (affectionately known as the "Refi"), so attitudes and opinions formed from those days go with them back to Pest. Otherwise there is little cross-over among the students, few exchanges, transfers or joint endeavors. With few exceptions, students from the western and central districts attend seminary in Pest, while those from the other two districts in the north and east go to the one in Debrecen.

Located on the northeast edge of Hungary's "Great Plain" (Alföld), Debrecen is the historic center of the nation's Reformed Church. The college, which now consists of a high school, seminary and school for benevolent institution workers, was founded in 1538. Their tradition is greater, their history richer than that of Pest. Yet, with one of every five Hungarian citizens now residing in the nation's capital, Budapest is clearly the focal point of the country. Similarly the Pest Seminary has become clearly the more prominent of the two schools. This is particularly apparent from an international perspective as reflected by the number of foreign students at each institution. Compared with the 13 in Budapest, there was a grand total of one, a single Kenyan pastor, studying at Debrecen.

Differences do exist between the two schools, with the labels "more conservative" referring to Debrecen and "more liberal" attached to Budapest being valid in general terms. Yet, the sharp differences as perceived by the students is overplayed. Faculty and level of instruction seem very comparable. With smaller classes in Debrecen -- the student body numbers in the 70s -- there is more healthy interaction between students and professors. And until renovation is completed in Budapest, classroom, library and study facilities are superior in Debrecen. There is one major curriculum difference that has
put Debrecen at a clear disadvantage. A significant number of the fourth and fifth year students (including nearly all the males) are sent out to pastor churches and complete their final two years by extension, coming to Debrecen just once a month for consults. Allegedly this is done to help meet the need for pastors. Yet, the added twenty or twenty-five pastors is at the expense of the student's two best years of study in preparing for ministry and so perpetuates an ill-prepared ministerium. Opinion among students is unanimous that it is not a good system and even Professor János Pasztor, who has now become dean of the seminary, agreed that the so-called "ex-misszio" program is not the best way to deal with pastoral shortages.

Role of the Bishops -- Trends and developments in the seminaries are always ultimately traceable to one person, the presiding bishop. If the theological center of the country has shifted from Debrecen to Budapest, the balance of power in terms of church politics still is fixed in Debrecen where senior bishop Tibor Bartha presides. Bartha is also head of the Ecumenical Council. His more conservative approach (in the Hungarian socialist context) is reflected in the life of the seminary. Similarly, the wider windows toward the world in Budapest can be seen as a product of Bishop Károly Tóth's masterful blend of progressiveness and skillful diplomacy. Although the Bishop has offices in the seminary building, he is rarely seen on campus. This is not surprising since his typical work and travel schedule sounds something like Poland on Wednesday, Prague on Thursday, Zambia over the weekend, with a trip to the United States next week. He must travel as many miles as to the moon and back in the course of a year. Yet, when he is around his presence is clearly felt and it becomes obvious that the "buck" of seminary concerns always stops with Bishop Tóth.

Amidst his tremendously busy schedule he devotes an evening at the end or each school year to dialogue with the seminary students. School year 1983-84 seemed to have more than its share of tensions and controversies between students and school/church administration. The two full hours Bishop Tóth gave the students (though he only committed himself to one hour) did more to ease tensions and misunderstandings, and restore to the students trust and confidence in church leadership than any two hours all year. Issues included student discipline, confidential evaluations of students written by professors, the parish placement process, compulsory military service for seminary
students, as well as other church-state issues. Regarding the latter, Bishop Tóth stressed the necessity of understanding the reality of the Hungarian setting, and understanding who the partners are in the dialogue process. The result is that change comes slowly. Amid the idealistic youthfulness of the seminarians, many have a hard time seeing the many positive changes that have taken place through the course of quiet diplomacy over the past 20 or 25 years.

LUTHERAN, BAPTIST, FREE CHURCH

Lutheran -- As one enters the grounds of the Lutheran Seminary, just off of Bosnyak Square in the Budapest's east sector, one comes face to face with "The Giant." This was the title of a poem recited at the unveiling of the six-meter high (20-foot) statue of Martin Luther on October 31, 1983. The sculpture, begun decades ago by one artist and finally completed by another, was placed in the seminary's courtyard to mark the 500th anniversary of the Reformer's birth. To Luther's left is the three-story building that has been home to the Lutheran Seminary since 1974. Accounting for roughly 4 percent of the population (or about 400,000 people), the Lutherans are the second largest Protestant denomination in Hungary.

The seminary has 37 full-time students, including one foreign student from Finland (year 83-84). Due to an unusually larger number of young men who were doing their military service, female students were actually in the majority. Foreign study opportunities for Lutherans are most naturally directed to the two Germanies. One Slovak-speaking Hungarian (the largest Lutheran Church in Hungary is the originally Slovak congregation in Bekescsaba) had studied at the Bratislava Seminary in Czechoslovakia. Hungarian Lutherans were hoping to arrange by 1985 their first scholarship program to the United States, while American students have yet to study at the Lutheran's school in Budapest.

As is true at the Reformed Seminary, there is also a three-year correspondence course (classes one Saturday per month), which trains people for some pastoral responsibilities and church duties, though not leading to full ordination. Thirty students finished the course in 1983 and the next class of 30, which started in fall '83 should finish in 1986.

Seminarian concern over the great distance between the powerful church hierarchy and the rank and file clergy person is even greater among Lutherans than Reformed. Few students were exulting in Bishop Zoltán Káldy's election to
the presidency of the Lutheran World Federation. His so-called "iron-fisted rule" has done little to win the admiration of the pastors-to-be within his own denomination.

Baptists -- Even though the Baptist mission in Hungary came from Germany as early as 1846, due to a discriminated status at the hands of the established churches, it was not until 1906 that the Baptist Seminary was able to begin operations. Andras Udvarnoki, as founder and director of the seminary until 1938, was the backbone of the school in its early years. During this time, significant financial backing came from across the sea from America's Southern Baptist Convention. The convention's support continues today to be significant in the Hungarian Baptist's work.

In the post-World War II era Dr. Józef Nagy became the central figure in the seminary, as professor of Systematic Theology and dean for many years until 1984. His death in the spring of 1985 was a great loss, not only to Baptists but to all the Free churches as he also played a key role in the Council of Free Churches, and taught at their correspondence seminary. Perhaps the most well-known graduate of the seminary is Dr. Sandor Haraszti who left Hungary amid the 1956 uprising and has gained notoriety in recent years as Billy Graham's East European consultant.

The Baptists hope to begin a new era this year as they begin construction on a new seminary building. Since 1959 the Baptist Theological Seminary has been housed in a villa on a beautiful setting atop Rozsa (Rose) Hill in Buda, overlooking the city. The proposed five-story building will be adjacent to the old one and greatly expand its cramped quarters. In spring 1984, fourteen young men were enrolled in a four-year course of study (unlike the Reformed and Lutheran five-year programs). There is at least one female Baptist minister who works in the Ecumenical Council's Offices, but women are not currently being admitted for pastoral studies.

There are undoubtedly limitations for the Baptists in their theological education due to their smallness, but on the other hand they have greater opportunity for more pastoral training with the closer relationship between students and professors. All of the school's professors are at the same time parish pastors. Some have received doctoral degrees from the Hungarian Lutheran and Reformed schools. Others have earned Masters and Doctor of
Ministry degrees while serving American-Hungarian congregations in the United States and Canada. At any given time there are four or five Hungarian Baptist pastors serving Hungarian-speaking congregations in America with official permission from the government. Since 1979 many pastors have also attended summer courses at the Baptist Seminary in Rüshlikon, Switzerland.

Council of Free Churches -- For many years pastoral training for Hungary's Free churches was problematical, first legally and then practically. According to a law established in 1895, only recognized churches could maintain training programs for their clergy. Prior to World War II only the Baptists, recognized in 1905, were allowed to begin a seminary, which they did the following year in 1906. Other smaller denominations settled for private Bible courses or sent would-be pastors abroad to study. After the Second World War, as recognition was granted to the smaller Free Churches as well, financial consideration coupled with the small number of qualified people to fill a faculty, prevented any one denomination from establishing a separate seminary. Since all of the smaller denominations faced the same problem, a committee of seminary-trained pastors from the Council of Free Churches was established in 1966 to seek a common solution. A correspondence format for an interdenominational seminary was deemed most feasible, and in the fall of 1967 the school was begun.

The smaller evangelical denominations share much in common to make such an effort at cooperation logical, but there are also many sharp differences between them that has made the ongoing functioning of the seminary an adventure in faith. Prejudices, preconceptions and minor theological differences need to constantly be laid aside. This has been true both for the participating Free Churches and for the historic Protestant churches who have entered into covenant with the Free Churches to give quality education to their pastors (many active in pastoral ministries already) and their pastors to be. The faculty includes József Vamos from the Lutheran Seminary and Tibor Bartha, Jr., formerly of the Reformed Seminary in Debrecen and son of the bishop. Since 1972, through an agreement with the Debrecen Reformed Theological Academy, graduates of the Free Churches' school are given the opportunity to obtain a fully accredited seminary degree through successful completion of a final exam. Since that time 35 have earned their diplomas from Debrecen, including 9 Pentecostals, 1 Baptist, 3 Methodists and 20 Adventists. Of these, 26 have been men, 9 women as of 1983. A similar agreement was entered into in 1980
with the local Lutheran Seminary. Also part of the faculty are two from the Baptist Seminary, Methodist pastor Antonia Wladir, the one woman among the professors, and Adventist Jenő Szigeti. Szigeti has also been the dean of the school since its inception and in that role has been the glue that has held it together for 18 years. The '83-'84 school year opened with 42 students, although this year as always there was a slight attrition rate, not uncommon for a demanding course of study always attempted along with a full-time job and often family commitments. New starting classes for the five-and-half-year program are begun only every two or three years. Classes/consultations are held one weekend each month, meeting Saturday evening and all day Sunday at the Seventh-Day Adventist Central Church building. In addition to this general program of theological education common to all the students, each member church arranges its own course of instruction for distinctives (theology, history, polity, etc.) of that particular denomination.

As life in general has become more liberalized in Hungary over the last ten to twenty years, its Protestant seminaries have been keeping pace. It has come through many small, but steadily increasing steps. New facilities are being built, old ones renovated. New books are being written and others translated for publication. Relative to other Eastern Bloc countries, opportunities for foreign study are good for the Hungarians, and for those committed to learning the rather difficult "Magyar" language, the doors are open for westerners to study in Hungary.