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INTER-SEMINARY MOVEMENT NEWS

The I.S.M. season began with an inter-seminary conference on the evening of October 20, at the Crozer Seminary, Chester, Pa. The principal speaker was the Rev. C.H. Long, Jr., the theme "Mission and/or Unity".

A tentative program for I.S.M. area activities has been drawn up. It includes a series of dinner exchanges between local seminaries, a one-day inter-seminary conference, and a weekend retreat in the spring.

March 16 and 17 are the dates for the Mid-Atlantic I.S.M. Conference which is to be held in the Philadelphia area. Anyone interested in working with the planning committee for this conference or in submitting articles of ecumenical interest to the new I.S.M. area journal should see H. Maertens.

SUMMER FIELD-WORK PROGRAM EXPLAINED

Thursday evening, November 2, saw Hagen Hall 1 filled to near capacity with middlers and juniors interested in learning about field work opportunities for next summer. Beginning with the Class of '63, it is a requirement of the Seminary that one summer during the three years be devoted to full-time, supervised work in a parish, church agency, clinical training, national parks service or as a chaplain at a summer camp. In this manner the part-time work in a parish during the middle year and in an institution during the senior year is supplemented by full time experience.

Robert Lee Miller, who spent last summer working in the National Parks summer service program, spoke of the opportunities there. A person works during the week at a secular job in the park and conducts Sunday services and other religious activities as his schedule and imagination permit.

Claude Crumpton, Paul Phelps, Don Walker, and Charles Zeigler told of
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UNITY



Work towards unity of the Church must be done on two fronts at least. Both with those who are a part of the Reformation tradition and with the Roman and Eastern churches reunion is desirable, for all those should be included in our hopes for a united Christendom who confess that Jesus is Lord. But this two-front approach is more than an eventual hope; it is the necessity of every moment in ecumenical progress. Lutherans are well aware that error lies on either side of the truth; the confessional writings of our church are ample testimony to the two-front defense of the Gospel in Lutheran thought. So too, therefore, the ecumenical stance, which is the other side-so to speak- of the confessional defense, will be mindful at all times of the two worlds of thought which it addresses.

The two sides of discussion should be kept in balance, lest in approaching only the one side we become lopsided ourselves. This means in practice that the closer we become to other forms of Protestantism whose traditions have been weaker in some areas than ours, the more we shall need the emphases which a different position of a "catholic" nature can give. Thus, as the World Council of Churches becomes more and more effective in producing dialogue among its members, including the Eastern elements, and the more numerous become the intra-protestant merger discussions, the more we shall have to listen to the Roman Church in order to preserve the hope of uniting all Christendom.

A two-front situation is easy to talk about, I know, and not so easy to actualize. There are the differences in each church's criteria for discussion or union which destroys the neatness of a double approach. Also, the theological questions themselves
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CANCER COUNTDOWN

Sam Rayburn is dying of cancer. He knows it; his relatives know it, and so do one hundred and eighty-five million other Americans. When John Foster Dulles died of the same illness, we all knew about that too. One wonders when the American press will realize that there are some moments in a man's life which he does not wish to share with his fellow-Americans, and that even our hallowed motto "Togetherness" has its limitations. It would be very understandable if Mr. Rayburn did not particularly look forward to or appreciate the publication of his state of health every day in the newspapers accompanied by the count-down of how many more days he has to live. Even such august newspapers as The Manchester Guardian and the New York Times are guilty of this.

The newspapers do not mitigate the aloneness of death. They just turn it into something resembling a three-month horse race. The only difference is that the finishing line is the ultimate one; there's only one man running. His only reward is a long article in the newspaper, the last article, telling one hundred and eighty-five million Americans that at the very end Mr. Rayburn clutched his Bible and saluted the American flag. The newspapers will tell us what his last words were, who was with him at his death, and what the reactions of the people were when he died. If possible, all statements will be liberally accompanied with photographs of the death scene.

The entire grotesque, prolonged funeral is reminiscent of a scene in the movie La Dolce Vita, where a woman has just lost her two children and her husband by a murder-suicide. When she is informed of the tragedy the photographers want to get a "good shot" of her face. Then, millions of people can look at the naked grief on her face over their morning coffee, and then can use the paper to wrap up the garbage.

Sam Rayburn and all public figures who die day by day in the columns of our newspapers are being cheated out of the few precious months of the most meaningful privacy and solitude in a human being's life. Death is not a

public affair; on the contrary, it is the most private affair a person ever experiences.

Virginia Woolf, in Orlando, had one of her characters say, "We perish each alone." This is surely accurate, and even the American assumption that nobody ought to do anything alone is defeated by this simple truth,

In American life we are so used to public relations men, conferences and committees, that we have forgotten that ultimately anything of enduring value springs from the mind of one individual and is directed to the minds of other individuals. As a corollary of this, we assume that just as the committee has replaced the individual in his lifetime, so can the journalists replace the individual in his death. It can't be done, not in life and not in death. We do perish alone. All the newspapers in the world cannot mitigate this fact of human reality.

Wesley Hamlin

UNITY (continued from p.1)
do not line up so easily. I really do not expect the generalized plan of which I speak to be a detailed program for preserving balance or attaining unity—it is rather a roughshod sort of guide, a rule of thumb, which I feel we dare never abandon.

These considerations may shed light on the fact that for most of these columns the dialogue with Rome has been the main area of ecumenical concern. It is my opinion, you see, that the pan-Protestant movement has enough backers already, and that it is being aided by the powerful cultural force which Martin Marty calls the religion of Americanism. Therefore, it has been our job to cast a glance in the other, and much more thorny, direction so that it too may enter our perspective and enlighten us with its particular problems

As we have said so often and must continue to recognize, the ecumenical road is neither easy nor clearly mapped out; but that it be traveled is, I believe, God's will.

George Weckman

HANGELS WITH GLASPHANTS:

"GÜNTHER SCHATTENMANN

(Ed. Note: Perhaps since Nativity time is nearing, we were inspired to take a look at some of Mt. Airy's "angels." Whatever the reason, reporter Ben Thorpe this week sets forth a discussion he had with Tenor Günther Schattenmann.)

Last Friday I had the opportunity of speaking with Günther about his past experiences in Germany, his course of study here now, and his future plans.

Günther was born in Munich and also is a graduate of the university there. He explained to me the difference in the steps needed to become a pastor in Germany and those necessary here. It appears that when you leave the university, which we can equate with our college training, it is necessary to take an examination which, when passed, enables you to attend a preaching seminary for one year. This seems to be the equivalent of our homiletics courses without the background of Old Testament or New Testament studies. After this year you are placed in a parish as a student pastor which they call "vicar." Günther was the vicar of a parish in Munich about $1\frac{1}{2}$ miles from the Communist wall. He came to the United States to study at Mt. Airy, and when he returns he will be given a parish for $1\frac{1}{2}$ years and then take his second examination. If he passes this, he will then be ordained.

It is understandable in view of the German method of training why Günther would feel that we do not have enough practical experience to take over a parish when ordained. He also points out the difficulty of our being students during the week and assisting in churches on Sunday.

Günther is certainly heavy on experience because prior to coming to the United States he was performing the rites of Baptism, burial, and in certain circumstances—Communion.

It was interesting to hear that by far the most popular method of burial is cremation and that in the communities where Günther was there were approximately twelve cremations per

day for Protestants. Günther performed the burial rites for many of these, although they were not always members of his parish. The popularity of cremation is due to its being inexpensive, and the three crematoriums in Munich serve the whole area. Because these people were unknown to Günther in many cases, the burial service appeared to him to be almost impersonal. Günther himself is one of the warmest and friendliest students that I have run across, and his willingness to exchange ideas I found to be invaluable because of his wealth of experience.

FIELD WORK PROGRAM (continued from p. 1)

their experiences in the program of the Council for Clinical Training and the Institute for Pastoral Care. Unlike the National Parks service, where a man is able to augment his income, clinical training involves a fee of about \$125. This is necessary to defray the cost of operating an accredited national program for such training. In dealing with those who are mentally ill one learns not only how to work with these persons but also gains insight into his own personality; perhaps the most beneficial aspect of the program.

Chaplin Farnel, of Byberry State Hospital in Philadelphia was present and answered many questions concerning the clinical program. Associated for many years with the Council for Clinical Training, he explained the development of the council and the procedures for application. The Rev. Mr. Farnel interviews men from this area who make application for positions in hospitals throughout the U. S. which offer this service.

There was no one present who has spent a summer in parish work or in a church agency. Mr. Stump recommended that if a student is interested in this type of work he should be on the lookout for a parish or agency where he feels the work could be done or knows that summer help will be needed. This should be done as soon as possible since special appropriation is often necessary by the church council or board of directors.

Editorials

TV OR NOT TV?

The members of the Seminary community are directed to the Nov. 8 issue of The Lutheran. Herein the old question of whether television is destroying God, Mother, Country, culture, and what-have-you is exhumed and given the old "one-two" again. The macabre business takes the form of a debate (loose use of the word indeed) between a church school teacher and Dr. Robert Huldshiner plus enlightening comments from the editor of The Lutheran. The catch in the whole affair is, of course, that Dr. Huldshiner is (hee, hee) a TV script-writer.

The teacher, Mrs. Eleanor Mora of New Jersey, understandably regards TV as totally evil and a menace to the Church. It may even confuse our children. After all, she argues, TV seems to suggest that there's nothing extraspecial about God- "Superman can fly, Perry Mason has great wisdom. Popeye has fabulous strength... The weatherman predicts rain. Who needs God?"

Point 2 for Mrs. Mora: TV actually stimulates absenteeism from church services. "One no longer stays out too late. One stays up too late", watching TV-of course.

We might expect from Dr. Huldshiner a kindly rebuttal of Mrs. Mora's arguments. He might point out that if we're teaching our children to think of God in the same way as they think of Popeye, Perry Mason, Superman, and the weatherman (!), there's something very defective in our theology and our own faith. He might answer Point 2 by suggesting that absenteeism from worship will hardly be cured by eliminating TV- the delinquents may resort to coffee klatsches (uh-hum).

While Mrs. Mora receives an answer to her question, one wonders if it's the answer she expected or hoped for. "As realist," says Dr. Huldshiner, "the Christian must accept TV. As Christian, the realist must strive to help educate our people to understand how to use it." If this sounds vaguely familiar, it may be because such statements have become the categorically positive answer to just about everything. It has all the earmarks of the in-but-not-of dilemma with little of that dilemma itself.

Dr. Huldshiner agrees with Mrs. Mora that there is much which is deplorable

on TV these days. But as Christians we ought to "encourage good writers to write good scripts, and good producers to produce good shows. No medium is as sensitive to public reactions as TV. A few letters from individuals throughout the country to sponsor or network can spell the difference between failure and success of a program." This sounds good, but what about the millions of people, on all levels of education, who would write just as insistently to oppose the introduction of such "good" shows? (It might be interesting to see how many people turned the TV off a week ago when Laurence Olivier starred in Greene's The Power and the Glory.)

We can't respond to the challenge of the Gospel, Dr. Huldshiner cautions, by smashing TV screens or turning our backs on Huckleberry Hound. Courtmartialing TV is not the answer.

If Mrs. Mora is not confused yet, the reverend editor lends a hand and contradicts Dr. Huldshiner's most positive assertion. "Turn the thing off," Dr. Ruff writes, "until the networks can come up with a new plan" for financing their programs. Yes, this is another point of view. Dr. Ruff asserts that, although some say there are good shows on TV (a point Dr. Huldshiner makes), he for one hasn't seen any; to his mind it's the businessmen with their commercials who have turned TV into "a deceptive racket." Dr. Ruff is all for action, proposing "that we begin immediately the great American TV strike." Court-martialing TV is the answer.

Well, Mrs. Mora, how are you? Disappointed, you say? Don't feel so bad- we are too. Answers which, though brilliant, float ten feet off the ground and answers which are utterly unrealistic (not even a 50-megaton could get Mt. Airy men to give up The Untouchables!) are no answer at all. They don't even give us a running start.

PH: A peasant with one verse of Scripture is mightier than all the popes and councils of the Church.

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