

PASTORAL WORKSHOP ANNOUNCED

On March 22, one week from tomorrow, the Seminary will sponsor a Pastoral Workshop on the theme, "Pastoral Counselling in Marriage Problems." This subject, which of great importance in this era of "pulled-apart" homes and mental as well as legal divorce, will be studied under the direction of three staff members of the Lutheran Medical Center in Brooklyn, N.Y. The Mental Health Service of the Center has for some time been rendering much help in this area and has an excellent reputation among New York marriage-counselling agencies. The speakers are: the Rev. Paul A. Qualben, M.D., director of the Mental Health Service; the Rev. John P. Kildahl, Ph.D., clinical psychologist in New York City and staff member of the Center; and Mr. Alfred J. Cross, M.S., psychiatric social worker at the Center.

The schedule for the Workshop is as follows:

- 3:30 p.m. - Dr. Qualben, "Contemporary Problems in Marriage".
- 4:30 p.m. - Mr. Cross, "Methods in Marriage Counselling I."
- 6:30-7:30 p.m. - Dr. Kildahl, "Methods in Marriage Counselling II".

All three seminars will be followed by question periods.

The Workshop is open to all pastors and seminarians without charge. Non-resident students and pastors will be charged \$1.00 if they care to enjoy the delights of the Refectory (maximum non-residents & pastors accommodated is 25.) Reservations for dinner should be made through Mr. Stump.

DR. ROBERT MORTVEDT, executive secretary of the ULCA's Board of Higher Education has been elected the new president of Pacific Lutheran University, Tacoma, Washington.

SEBASTIAN SEMINARIAN REPORTS...

THE PASTOR'S READING - PART V
Special: Reading for the Intern

(This week's column departs somewhat from the course of articles thus far presented but nevertheless provides a valuable supplement to the series. It has been written specifically for the seminarian who is contemplating an internship year and would like some information on valuable reading. Our thanks go to Pastor John Stump for the writing of this article for The Seminarian.)

The internship year offers an excellent opportunity for a student to learn how to minister effectively to persons under the supervision of an effective pastor. Finding time for adequate study and reading is one of the problems reported by most of the men from our seminary who have interned. In a summary statement of the Parish Internship Program which we have prepared for the guidance of pastors, congregations, and interns, we state quite clearly, "adequate provision for study and private devotion shall be made in the schedule of the student intern. He is required to list books he has read when he makes his monthly report to the seminary Director of Field Work. The importance of study for the pastor and the intern should be understood by the congregation; the intern's status as a student with consequent responsibilities are to be emphasized."

While it is probably true that most students have hardly exhausted the reading lists which they have received for every course, it is also true that certain specific areas become of special importance during the practical experiences encountered in the internship year. Of the many dozens of excellent books in the field of pastoral ministry, I would list the following as extremely worthy of perusal during the internship year, if they have not already been read.

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THE VICISSITUDES OF PASTOR SHEWA.....

a playlet in seven scenes

Scene II

(Pastor Shewa's study, the next day. He is again seated at his desk, facing this time a middle-aged man, neat but shabby. Mr. Hireq was known to him: regular at church, worth five or six average members if one thought in terms of contributions, hard-headed, not a college man, nice family, mighty pretty daughter.)

Pastor: Glad to see you, Mr. Hireq. How's the family?

Hireq: (obviously ill at ease) Pretty good, thanks.

Pastor: Well, what can I do for you?

Hireq: Pastor, I just hafta talk to you about Sunday's sermon. Mary, she tried to talk me out of it, but I just gotta know.

Pastor: (cooly) What is it that you must know?

Hireq: I'm not very bright, Pastor, but I thought that you said that Jesus really didn't walk on the water. Is that what you said?

Pastor: Not exactly. What I said was that we can't prove that he did.

Hireq: (getting excited) I'm not very bright, but I'm not stupid either. You said that this was just a story that some people made up about him.

Pastor: Now, Mr. Hireq, don't get excited. Today we know that men don't walk on the water...and Jesus was a man, don't ever forget that...2000 years ago people thought that it was possible for prophets and the like to do such things...we know today that it just isn't possible.

Hireq: (really excited now) You telling me that it's not possible for Jesus Christ to walk on water! Wasn't he the Son of God as well as man?

Pastor: (hastily) Yes, of course he was. But as a man he had human limitations just like you and I.

Hireq: You don't believe what the Bible says about him?

Pastor: Yes, yes, of course, but we have to carefully sort out what is true and essential from what was put in later by people who meant well but just didn't stick to what was real.

Hireq: (grimly) Was the Resurrection real?

Pastor: (thinking to himself, What can I tell this poor ignorant man?) Yes, of course. Although we can't be sure just exactly what happened...we can't prove it.

Hireq: But do you think it was real?

Pastor: Yes, in the sense that I believe that Christ now sits at the right hand of God.

Hireq: (very slowly) So...it isn't real to you?

(Hireq picks up his hat, starts for the door, turns around as though to say something; thinks better of it and walks out.)

Once again Shewa sits musing, idly strumming the desk top with his fingers. Stupid old fool, he thinks, you just can't reach these people. They aren't really capable of thinking at all, let alone about the deep things of God. With bitterness in his heart he thinks of the Sunday Schools which taught poor old Hireq all of this nonsense. Then his pastoral conscience slowly becomes ascendent: I should not be angry with these people, I should be sorry for them...I should pray for them. After a few minutes of prayer, Shewa turns to the brochures outlining the requirements for a successful evangelism campaign and is soon immersed in plans for his campaign.)

Scene III

(Shewa's study. Five other pastors are present, the monthly meeting of the Ministerial Association--something unknown until Shewa started it several years ago.)

Shewa: Just read this book (holding it up) this week. It is a profound study of the structure of American society by a world-famed sociologist, Dr. Hatuph-Pathah. But the part that interested me was the chapter on the deep-seated needs of modern Americans. In our mobile society men desperately need a feeling of belonging; they need community. Now this is our opportunity; we can meet that need. He has another chapter on the constant struggle for status. If we are imaginative ~~and on-the-ball we can meet this too.~~ "Tune in" next week for Scene IV.

What is the difference between a reformer and a fifth column?

- 1) The fifth column is consciously working against the group of which it pretends to be a part; the reformer wants to improve his own household.
- 2) The fifth column hopes for the eventual destruction of the structure he is undermining by his work; the reformer hopes that the people he is trying to influence will find new strength and integrity to embrace the goal he envisions.
- 3) The reformer is impelled by a conviction that, as he has been transformed, so also his brethren may be transformed in attitudes and actions; the fifth column is most often opportunistic.
- 4) The reformer is willing to suffer persecution; the fifth column is cowardly.
- 5) Both are opposed by the status quo because they are unsettling and troublesome influences.

Some other questions:

- * Is the desire to put "theological teeth" into the general trend toward unity an attempt at the reformation of theological traditions or a fifth column aimed at destroying the Gospel's force or clarity?
- * Was the German church which disciplined Pastor Lackmann justified in acting in a way that indicates they think him to be a fifth column?
- * If they are to be justified, can we then say that the medieval Church was correct in excising the troublesome monk from Wittenberg?

These are just a few thoughts as Pastor Lackmann's visit draws nigh.

George Weckman

N.B. Rev. Max Lackmann will visit the Mt. Airy campus as a guest of Mr. Weckmann on Monday, the 26th of March. He will speak to those interested at 8:00 p.m. in room 1 of Hagan Hall.

PH: Ignorance is bliss.

"My church"

In the course of submitting his final report to the Augustana Church's Board of American Missions, Dr. Theodore E. Matson, the Board's executive director, deplored the fact that the proposed constitution of the new church has not spelled out the necessity of fixed parish lines. "As long as congregations have their scattered memberships and as long as members drive past one to ten Lutheran churches to attend their particular 'Lutheran club'", all Lutheran bodies could get along with half of the new congregations they are now establishing. "Nor will congregations take seriously their witness to their neighborhoods until there is some understanding about what is meant by the parish and the parish church."

Dr. Matson's point is well taken. Too many pastors and parishes are flattered and not disturbed when members move some distance from "their church" but refuse to transfer their membership. It's bad enough that parishes sometimes follow their members to suburbia, but it may be manifestly worse when the 'congregation on the books' is not the 'congregation in the neighborhood.' Not only does church participation suffer, but - more important - the spiritual well-being of these commuter members becomes subordinate to fidelity to an organization, and a local one at that. Two cases which illustrate this. One pastor was proud of the fact that a child whose family had moved some twenty miles away from his church refused to attend a more convenient Sunday School; the result is that he goes to no church. The members of a large and influential city parish openly acknowledge that they keep coming to their church from distances up to forty miles because of fidelity to the pastor. When he dies or retires, most of them will transfer. Not one of them lives within twenty city blocks of the church; none of the local Puerto Rican residents attend the church's services. Four other nearby Lutheran churches are in the same predicament.

(Continued p.4, column 2, bottem.)

The Pastor's Reading continued.

A Theology of Pastoral Care by Eduard Thurneysen (John Knox Press, 1961). This excellent and comprehensive application of the Barthian theological position to pastoral care was first published in German under the title, Die Lehre von der Seelsorge. The author writes from an experience as a pastor and a teacher. He takes the point of view that all theology including the practical branch is to be understood as proclaiming the Word of God. Pastoral care is then viewed as "the communication of the Word of God to individuals." This book will force us to consider the theological bases of pastoral care. While this does not exclude the cooperation of the pastoral counselor with the psychologist and psychiatrist, the author reminds us that pastoral care has a specific task which is additional to these.

Minister and Doctor Meet by Granger Westberg (Harper & Brothers, 1961, \$3.50). Granger Westberg is uniquely qualified to talk about the "bridge-function" of the pastor. He describes in concrete terms how the minister deals with the problems of sickness and how a pastor functions in the inter-action between doctors and other therapists. One can easily tell that this is a man who works every day as an active teacher of both doctors and ministers. I found especially helpful his discussion of the grief process and also his treatment of "to tell or not to tell."

The Minister's Own Mental Health edited by Wayne E. Cates (Channel Press, 1961, \$4.95). Just what is the case of the pastor's own mental health? Here we have competent answers from a variety of sources. The volume did not intend to serve as a do-it-yourself guide for therapy in the case of a really disturbed clergyman. You will find in it, however, some results of research which have been done. If you need reassurance, you may be relieved to learn that there are fewer breakdowns among the clergy, statistically, than in other professional groups. The four contributions under the title, "The Minister's Self Knowledge" are helpful in identifying the "role" which identify an individual pastor with his work in society. Psychologist John Kildahl, who will be on our campus on March 22, has a fascinating chapter entitled, "The Hazards of High Callings".

On Becoming a Person - A Therapist's View

of Psycho-Therapy" by Carl R. Rogers (Houghton-Mifflin Co., 1961, \$6.75). Carl Rogers who is the father of "non-directive" counseling deserves a reading by those who have a very superficial concept of the Rogerian approach. It has been about as much misused as has the term "progressive education". Few counselors would regard the findings of Carl Rogers as the whole gospel of counseling theory and practice. However, a thorough reading of this book can help one avoid the dual hazards of "technique-itis" and the kind of manipulation whether subtle or obvious which sometimes passes for counseling. Very few interns will have much opportunity for counseling per se but Rogers has something to say and this book says it well.

Toward Health and Wholeness by Russell L. Dix (Macmillan, 1960, \$3.50). As one who still regards The Art of Ministering to the Sick by Cabot and Dix a must for the minister's library, I found this newer work a valuable addition to understanding the way God works as a healing force. The author uses a parallel construction which distinguishes between eight destructive emotions and eight healing emotions. His inclusion of psalms and prayers for meditation is more than simply a gimmick but a part of the point of view that God continuously works on the side of health. Patients as well as the pastor may find this a helpful book to read.

I should like to recommend that any man who is considering an internship year discuss further reading suggestions with Dr. Doberstein and other members of the faculty.

EDITORIAL (Continued)

As pastors we will have much to do with shaping Christian response in our people. Let us be sensitive to pride and heresy in this matter also.

FOUND: one Zippo lighter, on the main drive near Hagan Hall. See Fred Myers.

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