

# The Seminarian

published by the Society of Inquiry, Lancaster Theological Seminary

No. 4

January 24, 1952

Lancaster, Pa.

## MY BROTHER'S SHOES

My brother is seven years older than I am. Consequently, I lived with him many years before I could borrow any of his clothes except neckties and handkerchiefs. But in due time I overtook him in stature and avoirdupois, so that I could wear his shoes, socks, belts, hats and even his overcoats. I often found it convenient (with or without his permission) to supplement my wardrobe with attractive items from his.

But stepping into his shoes or walking under his hat made little internal change in me. I could wear his shoes and still go my own way. I could don his hat and still think my own thoughts. There is another sense, however, in which I occasionally wore my brother's shoes. I could get into his shoes figuratively, and when I did, it made a difference in me. It helped me to remember that he might be wanting to wear those shoes, or that hat, and that it wasn't fair for me to borrow them without permission.

Now there's not much point to wearing your brother's shoes in the literal sense. Nine times out of ten they'll pinch your feet or slip at the heel and wear a blister. But there's much to be said for wearing his shoes in the figurative sense, that is, for standing where he stands and seeing the world thru his eyes. Every Christian owes as much to his brother--to sit where he sits, to share his outlook on life, to understand how he feels about things, and to let him feel the support of such understanding.

Of course the brother may actually be a sister, or a fellow-worker, or a neighbor--across the fence or across the sea. Everyone whose life we touch is a brother or sister in the family of God. A Christian who remembers that God is his Father can hardly forget the relationship that flows from that one--the bond of brotherhood with all God's other children.

Yet, in our day-by-day contacts with our fellow-men, we do forget this simple corollary of our Christian faith. Life has a way of turning our attention inward upon our own affairs. We accept with our minds what the physicists tell us about the world revolving upon its axis, but our more compelling sen-

sations tell us that the world revolves about us. Where you sit, the world revolves about you; where I sit, the world revolves about me.

That sensation, however, is one of Nature's little deceits, like the sun that seems to travel across the sky, and the echo which tells you that someone "out there" is mimicking you. The world is not really revolving about you or about me. Christians know that, and so they condition themselves to a broader perspective.. They sit in one another's seats, walk in one another's shoes, share one another's viewpoints and experiences. In fact, they do this, not only among themselves, but also in their dealings with all of their fellowmen.

But most of us never do as much of it as we should. We do not master the art of considering our neighbor's feelings. We take our time about keeping our appointments heedless of the inconvenience we cause the other fellow. We invade his study hours or his private devotion, intent only on what we want of him. We shatter the peace of other's sleeping hours with the blare of our radios or our raucous laughter. We monopolize books, magazines, game equipment, the telephone, and other useful articles that others would like to use. We do not school ourselves to notice the struggles and strains that we might share with others, or to say the words of encouragement that would help someone in a tight spot. This art of noticing, considering, and understanding, is one that we all need to cultivate.

Never again will I be able to wear my brother's shoes, or his belt, or his hat. But I'm a Christian, and therefore I must keep everlastingly trying to walk in his shoes, to sit where he sits, to consider the effects upon his life of whatever I say and do--or fail to say and do. And I don't mean merely the other son of my father and mother. I mean all of those other sons of my Heavenly Father.

A. N. S.

## ATTENTION SOUTHERNERS

Are you firmly rooted in your tradition? If not see Banks' Shepherd for some genuine North Carolina soil. Limited amount available.

## FIELD WORK

Throughout the past months the traditional problems of field work, pictured in its many divisions, have arisen before both the student and the faculty. Lately the troubles of the present system have received the attention of more and more men with the hope that successful amendments may be made to the program. Because of the present criticism of the system and because the time to act is now when new ideas are formulating, many interested students have asked an opportunity to voice opinions on the problem.

This article cannot, of course, include all the singular problems faced, but it might serve to open the discussion of the subject by everyone involved. With that in mind one finds the leading problems as follows.

The student entering upon his field work experience is first assigned to a church and a task with which he has had no previous contact, with exceptions, of course. The faces before him in his new teaching or advisory assignment mark unfamiliar personalities introducing new problems, the answers for which beg the time of the student from his required academic work. Though this outwardly paves the way to new friendships the time spent by many in preparing to face this 'ordeal' is completely out of proportion to the value received from this experience.

One must admit that valuable material, practice, and methods can be realized from this trying situation. But whether the students as a group are benefiting from the assigned tasks imposes problems only answerable by clinical testing wherein some alternative is compared to the present plan.

From the student viewpoint the problem of adequate counseling and guidance from the supervising authorities (the pastor, the department superintendant, and the Seminary) looms above their other questions regarding the assignment. It is now a required part of the seminary curriculum and as such deserves comparable attention with regard to any other course valued at one credit hour. The impossibility however of contributing ten hours per student to guidance is without question. The faculty would itself suffer by at least three hundred more hours per term. Yet the fact is that more counseling is a must.

Joining hands with the question of guidance is the question of adequate grading. Because of the wide variants in the present grading system and the extreme difficulty in finding a way to use the present marking system fairly, the only fair grades are 'satisfactory-un-

satisfactory!

More important than any problem concerning the effect of the system on the students is the effect of the system on the churches. In many cases the developed leadership of the individual and combined churches has suffered because the presence of seminary students as part of their Sunday School faculty leaves less openings to be supplied by the church members. Actually the interested members of the church take back seats for the 'benefit' of the seminarian. What is worse, some churches tend toward becoming parasites, living only on food supplied by the Seminary and its members. The situation can become so bad if not controlled that one or several churches in the area would lose their ability to sustain themselves. The crowning exemplification of this is the consideration of just how many of the area churches served by the Seminary have continuous programs during the student's absence from Lancaster. The churches are doing no favor for the students in opening their leadership positions to them, but rather the situation is reversed wherein the student satisfies the church's need by no effort of itself.

Knowing that the present system is better than no system at all this writer offers the following five point plan as a possible amendment to the one that is now in effect.

1. That the present class in the Principles of Youth Work, or a class of theoretical field work, be offered in the junior year, preferably in the second term, required, as an introduction to the expected activities and planning of a youth program.
2. That the present requirement of field work in the junior year be made an elective under which the students desiring the course would be assigned churches and tasks as at present.
3. That the middler field work, now elective, be required for those students not electing field work in their junior year, thus fulfilling the Seminary's requirements of practical experience in the church.
4. That the present system of grading the students work be changed to the 'satisfactory-unsatisfactory' rating and based on reports remitted by the pastor and the superintendent of the Sunday School along with the student's report.
5. That the churches be required to obtain a co-worker from the church membership to work with the student in planning and conducting the work, thus keeping the program in tact during the vacations and absences of the student.

.....George P. Allen

# Christian Social Action Group

Last Thursday night, January 17, a group of students met in room 202 because of a common concern for Christian social action. The purpose of the group is first, to understand better the implications of the Christian gospel for political, social, and economic issues; and second, to keep eyes open for ways of taking action.

The group will be affiliated with the Christian Social Action Commission of the E. and R. Church. Gus Molnar is secretary and Dr. Englert is faculty adviser. All students are invited to join the group. The next meeting will be Monday evening Feb. 18 at 7:30 in Dr. Englert's home. The discussion, to be led by Dr. Englert, will be on civil liberties.

## INTERSEMINARY MOVEMENT CONFERENCE

The Middle Atlantic Region Interseminary Conference will be held at Union Seminary in New York City, February 14, 15, and 16.

The general theme that will be discussed is "The Church and the Unchurched Masses." An important question will be asked and discussed, viz. What is the Work of the Churches--Both Traditional and Sectarian--Among People of Lower Income?

The speakers, Liston Pope, Dean of Yale Divinity School; Marcus Bach, Professor of Religion at the State University of Iowa; C. K. Myers, Rector, Grace Church, Jersey City; and Ernest F. Thompson, Professor of Church History at Union Seminary in Richmond, Virginia will speak respectively on these topics: The American Bourgeois Church, What the Younger Churches are Doing, What the Older Churches are Doing, and The Church's Mission to All Men.

Aside from the lectures there will be worship services, discussion groups, coffee-hours, and free time to be spent as the individual sees fit.

Anyone who may be interested (faculty or students) may obtain a pre-registration form from Dick Whitney. Those interested in attending this conference are urged to secure these necessary forms immediately. All forms must be in Union Seminary before February 1st. This is an absolute must!

(cont. from column 2)

If anyone is interested in attending either of the 8:00 P.M. lectures on January 30 or 31, contact Ernie Miko or Gus Molnar.

## EDUCATORS FAIL!

Editor the Seminarian

SIR: I have just received a letter from my friend, Bill Fritze, who formerly was president of the Congregational-Disciples Guild at the U of M. He wrote that he is heading up the Community Chest drive in the plant where he works. He adds that he is learning a great deal about people in this drive.

I want to share with you a paragraph from Bill's letter which I feel is significant. He says, "Another thing that seems interesting to me is how school, i.e. U of M, seems to put the emphasis on the wrong things. It seems to me, from my five month experience, that while schools attempt to make professionals out of their students they teach only the unimportant details. They teach you all the detailed mechanics that are largely theoretical and seem to forget completely the need for an ethic. They teach you how to have your opinions accepted without bothering to develop within you any consistent philosophical bases for these opinions, and it is these opinions which guide the course of business. I am thankful that there are institutions like Guild which attempt to develop the ethic that the schools ignore."

Bravo, Bill! I agree with you. Educators have failed, and our culture is bearing the fruits of a diseased tree. But who are these educators? Certainly they are not only those professors who walk in academic processions every June. The indictment is to be laid at the root of the tree that is the family--the parents. They are the partial sustainers of the fruit which the tree bears. However, we must still remember that professors are usually parents, too, as much as parents are teachers. The indictment rests heavy. Educators have failed! But these educators--parent-teachers--are supposedly Christians. As such, they have not taught,--witnessed,--the course they are required to teach by the president of the universe, Our Lord.

Yours faithfully,  
Simeon E. Cuella

## THEOLOGIAN PAUL TILLICH AT CROZER

Dr. Paul Tillich, professor of Philosophical Theology at Union Theological Seminary, on January 30, 31, and February 1, will give the Samuel A. Crozer lectures at the Crozer Seminary Chapel. His lectures are entitled, "The Search for Ultimate Reality and Biblical Religion."

Abbey of St. Allan-a-Meck  
Lancaster, Pennsylvania  
January 22, 1952

Furfée Fabricators, Inc., Ltd.  
DeLawn, Nova Scotia

Re: Hoot Nanny

Gentlemen:

It would be to deem myself recreant to my honor as an artist not to inform you of the inadequacies of your product, the Hoot Nanny.

The brochure of instruction enclosed in the mechanism clearly demonstrated the proper use of the machine. After I had assembled the machine according to instructions I proceeded to use it; and for the first time in my life I drew beautiful designs unerring in their symmetry. The difficulties encountered in the use of Hoot Nanny commenced when I began to alter the original plan of design so that it would write Hebrew....

First of all, when I reversed the order of the machine (as you will recognize as necessary for Hebrew), the wheel which initiates the machine's motion came off. This is tantamount to a violation of the FEPC. My second complaint likewise reflects upon the unadaptability of your gimmick. Our stentorious and blessed abbot has moved this humble friar to a new cell with quilted wallpaper and barred windows. He has also forbidden me to use pencil sets or anything sharp. The crayons which replace these pencils do not fit in my Hoot Nanny. Therefore, I would greatly appreciate your suggestions in the matter. As it is, your machine is a flop not only for me but for my neighbor, Msgr. Bonaparte. This asks and deserves your reply.

Very truly yours,  
Friar Ben-Sadeh., C.I.

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Furfée Fabricators., Inc. Ltd.  
DeLawn, Nova Scotia.  
January 23, 1952

Friar Ben-Sadeh, C.I.  
Abbey of St. Allan-a-Meck.

Please it your Reverence,

This is to note the receipt of your letter of January 22, 1952. It is disturbing news to us that our superlative Hoot Nanny has not met with your approval.

Therefore, our field representative, Sir Oliver Francis, F. R. S., will call at your monastery to adjust your Hoot Nanny.

Very truly yours,  
F. F. Furfée, M. P.

Seminary Sportscope

Prior to our Christmas vacation, the ping-pong tournament for this year came to a close. The first four positions on this year's team are held by Norm. Bucher, Ivan Morrin, Mel Palmer, and Keith Sink. Harry Frantz and Bob Taylor will team-up on the doubles team. League competition with the college fraternities begins the first week in February.

In Basketball, the Seminary Angels tangled with last year's defending champs, The Tiny Tots, the very first night after our return from vacation. In a game that had plenty of thrills and spills, the Seminary boys dropped their first decision of the year. The game's outcome was decided with less than a minute to play when Dace Harr, the Tiny Tot's captain, sank a field goal from the outside. The final score in this contest was 49-48. The "hot hand" award in this game goes to Nels Wenner who racked up thirteen points. In other games played since then, the Angels emerged victorious over two weaker Hartman Hall teams. Hartman Hall #4 lost their game to the Seminary by the score of 62-48. In this game, Herbie Wiegler racked-up seventeen points to take individual scoring honors. The Angels had another easy game when they beat the Hartman Hall #5 team by the score of 48-43. Glenn Rader cut the cords for fifteen points, and the "hot hand" award for the evening.

Now in its third week, the bowling league is sharing a top spot in our sports program. The results so far show that the Faculty team is leading the way. In second place close behind the leaders, are the keggers from the second floor, and in third place, are the bowlers from the first floor. Individual leaders find Bob Titus setting the pace, and in second and third place respectively are George Shultz and Bruce Hatt.

Dart Baseball entered the sports scene last week when teams composed of faculty members and students met for the opener in Richard's Hall. In the three game series that evening, the first game went to the students by the score of 3-2. The Faculty came right back to win the second game 3-0, and the final game was an extra-inning affair won by the students 7-6. This game was the thriller of the evening. With the students leading 4-0, the Faculty scored three in the eighth and Dr. Dunn rapped in three more with a home-run in the ninth. The students tied it up in their half of the ninth and won in the tenth.

Bob Titus