



THE SEMINARIAN



A publication of the Student Body of the Lutheran Seminary at Philadelphia

VOL. XXVI

October 14, 1964

No. 6

STUDENTS HAVE ROLE IN BOARD MEETING, INAUGURATION, & DINNER

Next week three important events will occur in the life of the Seminary. First, on Tuesday the Board of Directors will hold its regular meeting. Second, on Wednesday afternoon Dr. Heiges will be inaugurated president of the Seminary. Third, that evening a "Second Century Dinner" will be held for a specially invited group of church officials and other friends of the Seminary.

Students will be involved to some extent in all three events, but particularly in the second. So far as the Board meeting is concerned, it will be helpful if student autos could be removed from the driveway so that the Directors might be able to park their cars conveniently. The meeting begins at 10:30 a.m. and will continue into the afternoon. An important item on the agenda will be the discussion of plans for a fund raising campaign, which is expected will be approved for immediate prosecution.

are also entitled to tickets.

Tickets should be secured from Mrs. Prigge by this Friday. It is suggested that students walk to the church or pool rides so as not to reduce the already limited parking space around the church.

SHANNON TO WALK IN PROCESSION

President Greg Shannon will walk in the procession as the official representative of the Student Body. Other participants will include representatives of the auxiliary organizations of the Seminary and of various LCA and Philadelphia-area colleges and seminaries, as well as church officials, the Board of Directors, and the Faculty.

Following the service a reception will be held in the Parish House of St. Michael's for President and Mrs. Heiges. All persons attending the inauguration are invited to participate.

DINNER BY INVITATION ONLY

The "Second Century Dinner" on Wednesday evening will be chaired by Judge James F. Henninger of Allentown with Dr. Franklin C. Fry as the main speaker. President Heiges and Board Chairman Knudsen will also speak. Plans for the future of the Seminary will be presented. Attendance at the dinner will be by invitation only with representatives of

(Continued on page 3)

WEDNESDAY CHANGES FOR STUDENTS

On Wednesday, the inauguration and dinner are expected to bring several hundred visitors to the Seminary. Students are requested to remove their cars from the campus. Both the driveway and Germantown Avenue should be reserved from noon to 10 p.m. for our guests.

Refectory meal hours will be adjusted, with lunch on Wednesday being served at twelve o'clock and the evening meal at five o'clock. Classes and field work, except practice teaching, will be suspended that afternoon.

TICKETS NEEDED FOR INAUGURATION

All students, except those in the choir or serving on one of several committees, will need tickets for the inauguration, set for 2 p.m. in St. Michael's Church, so as to be assured of seating. There will only be about one hundred reserved seats. Student wives

EDITORIALS

LET'S GET
DOWN TO

BRASS
TACKS!

THAT TRIP TO GETTYSBURG

There has been some criticism made of the choice of students involved in last week's visit to Gettysburg Seminary. The unenlightened opinion contends that the chosen group of eighteen men did not adequately represent the student body.

Participants in the trip were thirteen players, the coach, and the referee of the football team, the President of the student body, and the chairmen of the trip-sponsoring Inter-Seminary and Athletic Committees. It is the inclusion of so many football players in the venture that has disturbed some students.

The point must be made, however, that the fifteen football players are not just athletes, but are very active in other student activities. Present in the same persons as the athletes one finds: the Presidents of the Senior and Junior classes; the Secretary-Treasurers of the Middler and Junior classes; the Student Body Vice President; the Assistant Bookstore Manager; the campus sheriff; the chairman of the Social Committee; and members of the bookstore, hall chairmen, athletic, refectory, and student work committees. The choir was represented by five men (including its President and Secretary) and the Seminarian by two staff members. The breakdown into classes discloses nine Seniors, two Middlers, and seven Juniors in attendance.

Nevertheless, why were the football players chosen? This exchange (the Gettysburg team will visit us on December 1st) was primarily planned to break the ice between our supposedly sister seminaries. Dr. Heiges had previously stated that Gettysburg could not field a football team on a weekend date; hence the mid-week excursion.

In addition, this trip was not a one-shot affair. Dr. Heiges hopes for several future student exchanges which will undoubtedly involve other students.

It is thus clearly noted that the objections raised to the Gettysburg trip are unfair and unfounded. Those who journeyed were representative of us all and those who will journey will also be justly selected. - J.A.D.

WHAT WOULD WE ACCOMPLISH?

At its meeting on Monday night, the Junior class discussed the possibility of "dressing up" for dinner. Some members of the class suggested that dressing up would add something to the meal.

Granted, it would make the meal more formal, but this could lead to even greater superficiality and disinterest among the student body. Practical reasons alone, such as the cost for cleaning and also the inconvenience, should discourage formal dress. Some of us are also quite limited in wardrobe and would prefer to save our good clothes for Sundays.

Aside from such practical reasons, we should be able to relax at dinner and be free to enjoy informal fellowship. Dressing up, therefore, can add nothing to the benefit of our community, except perhaps giving an opportunity for a fashion show. - W.R.E.

CONGRATULATIONS TO FOUR JUNIORS.....

The staff of the Seminarian would like to congratulate the following Juniors who became engaged this past weekend: Bob Gahagen, Mike Merkel, Harry Souders, and Wes Weidenhamer.

What this seminary needs is a good five cent cup of coffee!

THE SEMINARIAN is a weekly publication of the Student Body of the Lutheran Theological Seminary, 7301 Germantown Avenue, Philadelphia, Pa., 19119.

This paper appears every Wednesday morning during the academic year except during vacation and testing periods.

Larry Burr, editor; Paul Payerchin, sports editor; Bob Peery, student views editor; Len Ashford, staff artist; Walt Enquist; Peter Baade; John Slingerland, Jim Seifert, Jack Denys.

STUDENTS HAVE ROLE IN BOARD MEET

(Continued from page 1)

the Student Body being included. Students will be seated in the balcony of Gilpin Hall following the dinner to hear the presentations.

PROGRAM FOR SECOND CENTURY DINNER

Wednesday, October 21, 1964 - 6:30 p.m.
Gilpin Hall, on the grounds of the Pennsylvania School for the Deaf.

"America the Beautiful"

Invocation -- Rev. Luther D. Reed
Dinner

Selections by the Seminary Octet
Hymn

Greetings and Introductions -- The Honorable James F. Henninger, Toastmaster.

A Report from the Board of Directors--
Rev. Gunnar Knudsen, chairman

"Philadelphia Seminary's Next Steps"--
Rev. Donald R. Heiges, president

"Prospects for the Second Century"--Rev.
Franklin Clark Ery, LCA president

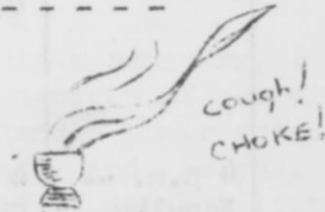
Hymn

Benediction--Rev. Henry H. Bagger

LETTERS

TO
THE

EDITOR



Oct. 10, 1964

Dear Editor,

This letter is in response to the question--"Is that beans or incense in 'E' Hall?" In order to clear the atmosphere, I confess that it was, is, and will be incense. You must admit its smell does give one a docetic feeling. We use our eyes, ears, and mouth in worship--why not also nor nose???

You know incense has been used in worship since time immemorial. The pious Jew in the time of Christ offered incense in the Temple. And while there is no direct proof, Jesus (being a devout Jew) undoubtedly at some time in his short life must have made an offering of incense in the Temple. Also the early Church did not abandon the use of incense. We read in Revelation 8:3-4: "And another angel came and

stood at the altar with a golden censer; and he was given much incense to mingle with the prayers of all the saints from the hand of the angel before God." We see from this that incense was a sign of the prayers of the faithful ascending to heaven before the throne of God.

It was the command of the Roman Emperor that each citizen burn a few grains of incense on his altar which halted the use of incense in some Christian circles. However, with the end of the persecution, incense came back into the Church. In the Middle Ages the master of the household would see that some incense was burned when a special guest was expected. This notion was carried over into the Church. Christ was the special guest who came to his people in the Holy Eucharist.

Should incense be used in the worship of the Church today? This is an open question. If it aids worship, then I say incense can be a valid sign.

Finally, did you know that incense has a medicinal effect? The vapor given off from the burning of these tree gums will open and clear stuffed up heads. If you have a head cold, if you have sinus troubles, don't suffer; just see Smoky John and he will fix you up with a little incense. Speaking of stuffed up heads, certain circles in the Church today could use a little incense!

Pax Vobicum

Smoky John

Dear Smoky:

Thank you for your historical résumé on the use of incense. You say that we use our eyes, ears, and mouth in worship and why not also use our nose. Why not also make use of our hair and have scalp massages as a stimulus in worship? You also said that there are some circles in our church who have stuffed up heads, thereby implying that they refuse to understand and accept the historical practice. However, maybe it is the incense user who is stuffy and refuses to listen to the majority of Lutheran usage. In addition to medicinal and worship usage, incense can also be used to clear up stale odors from cooking fish and onions.

The Editor.



HEIGES - MT. AIRY'S

to be INAUGURATED weekly

OCTOBER CALENDAR

THURS	FRI	SAT	SUN	MON	TUES	WED
15	16	17	18	19	20	21
3:30 p.m.- Stu-Faculty Meeting for Quarterly Journal	9:55 a.m.- SEMINARIAN Staff Meet.		Middler Field Work	4 p.m. -- Faculty Meeting 7:30 p.m.- East Penn. Meeting in Room 2	10:20 a.m. NT Survey Exam 10:30 a.m. Board of Directors Meeting 9:55 a.m.- Sen. Class Meeting in Conf. Room 4 p.m. -- Choir Re- hearsal	SEMINARIAN 2 p.m. -- Inauguration of Dr. Heiges as president 6:30 p.m.-- "Second Century Dinner" Gilpin Hall

OCTOBER

- 30--White Elephant Bingo Party by Senior Class
- 26--75th Anniversary Banquet at Ascension Church
- 29--Women's Auxiliary Dinner for Dr. Reed at Sheraton Hotel
- 23--Student-Faculty Meeting in Heiges Office
- 23--Jun. Bowling Party

NOVEMBER

- 6--Faculty Meeting-3:30
- Testimonial Dinner for Dr. Snyder
- 9--New York Examining Committee

DECEMBER

- 17--Advent Vespers
- 11--Christmas Dance Sponsored by Junior Class

Post this calendar for handy reference

The following sermon was preached by Herbert W. Stroup, Jr., dean of students at Gettysburg Seminary, at the installation of Dr. Gerhard Krodel on October 7. In a letter accompanying the manuscript of his sermon, Dean Stroup said that "this sermon was written in an 'oral style'. Therefore punctuation is used for preaching emphasis and not as ordinarily used in a manuscript for reading." In fact, says Dean Stroup, "the best way to read this manuscript is to do it 'out loud'."

In preparing Dean Stroup's text for publication, the staff has taken the liberty of altering paragraphing and punctuation for the sake of clarity and understanding in reading.

The lesson for the sermon is Luke 18:35-43; and the text verse for this sermon is verse 35: "A certain blind man sat by the wayside begging; and hearing the multitude pass by, he asked what it meant."

TEXT OF DEAN STROUP'S SERMON

- I -

After four years in a seminary, I have become quite conscious of how different men tend to handle their selected texts in preaching. And, as you, I have developed a kind of catalog listing of styles.

One man, for example, with a surgeon's approach, will take the scalpel of his mind and ever so carefully dissect the passage; and then, with consummate skill, sew it up again in a reasonable length of time.

Another man tackles the text somewhat like a boy on a road with a tin can. First, he kicks the can and watches it bounce, then is distracted with looking at a tree, checks on some weeds, picks up a stone to examine, stares at the sky; and eventually, walks over and kicks the can again. It is a leisurely journey and you can drop out anytime you wish and never miss a thing.

Another man, with limited knowledge, but high enthusiasm, will climb into the pulpit, adjust his glasses, select a blunt instrument, and with high glee, mash the text before your very eyes.

Still another man, more scholarly-- more the seminary type, will announce the text; and then, wearing his surplice like a miner's garb and carefully adjusting his electric torch, will descend out of view for a considerable length of time, finally to emerge just when he seemed lost to humanity forever!

And then there's another way: the type of preacher who takes a section, holds it up somewhat hypnotically before the eyes of the congregation and, just when they're set to deal with it, he extracts one small part and pitches the rest over in the corner. You always hope he decided to save the best section; and you're never quite sure!

So I warn you; I am the last type this morning, and that is precisely what I am going to do.

HEARING THE MULTITUDE PASS BY

The Gospel lesson, you will recall, was concerned with a blind man who was going about his business when suddenly such a ruckus occurred that he knew something important must be happening. Asking what was happening and being told, despite those who would push him off, the man managed to push his way to Christ, at which point he asked for healing, and at which point he received it. The incident is simply that.

Now I concede that the whole situation is worthy of our attention. But at the very beginning of the incident, there is one sentence there that is so intriguing that you just can't let it alone. Here this man sits, begging, day after day, trying to eke out his living from those who walk by. And right in the middle of this anxiously humdrum situation comes this sentence: "and hearing the multitudes pass by, he asked what it meant."

And when you hear that sentence, you realize that this isn't just the case of a blind man sitting by the side of the road, not just something that happened so many centuries ago that it has value only to us on a morning such as this, not just something that happened one day in the middle of a lot of unimportant days.

TEXT OF STROUP'S SERMON

(Cont. from previous page)

Somehow you sense that it's all of us sitting by the road and asking that question--all of us, here in this seminary and in common with all of humanity, trying desparately to see what our eyes won't show us and wondering what it's all about!

This question was asked one time as Christ walked by, and we've been trying to get the answer to it ever since!

"And hearing the multitude pass by"--
"What does it mean?"

A LOT OF BANG!

Well, if there's any one thing we can say right at the beginning it's this: that you can certainly hear the multitude going by!

One of our contemporary poets suggested that if the world ends in our day, it will not be with a bang but with a whimper! But in the meantime, there's a lot of bang! And much of it is starting a good part of our world wide awake.

On the other hand, if there is any mark of the 20th century, it is the fact that the multitude we took for granted as one that would remain nice and quiet as it walked by has decided not to be quiet at all!

Somebody over in Africa whispers the word "freedom" and the whole continent responds with a shout. A man sits down at a lunch counter in the south and quietly asks to be served. And that request made such a noise that the whole world heard it and is waiting today to see what we're going to do about it.

Take any problem in the world of people today and you won't find a whisper about it anywhere. It will be shouted and beaten upon and cried out from every rooftop.

Church sits by. To which the Church has generally responded by sitting quietly on the side of the road like the blind man, jiggling its tin cup & hoping somebody will drop something in.

There are signs! There are signs that the noise is getting loud enough even to get the Church to see the multitude going by, and to get awake, and perhaps to move the status quo from the altar!

Christopher Dawson one time said that "to keep religion out of public life is to shut it up in a stuffy back drawing room with the aspidistras... when the streets are full of life and youth." We may consider the lilies & how they grow, but heaven preserve us from the aspidistras!

We've little relevance. We have managed, in the Church, to have about as much relevance to the multitude going by as that psalm line that appears in the Introit each Palm Sunday, in which we plead with the Almighty to deliver us from the horns of the unicorns!

I have my own share of neurotic fears but the one thing I have never been particularly afraid of is the possibility of being skewered by a unicorn!

There is a multitude going by and we have been shocked by its noise, but welcome that noise! It has been long overdue.

REFUSE TO BE FACELESS

Well, if this multitude passing by has surprised us by its noise, then add something else about it: it refuses to be faceless. So long we have talked about mankind as being tightened and pressed in by a machine technology, losing identity and melting into the common mass. We're pushed together and in the very act of being so much together, (we are) not uniting as brothers, but being lonely in the crowd.

Persons emerge. And with all this has been the assumption that the condition would be quietly accepted, that the mass would walk along and raise neither protest nor cry for help. Yet it becomes abundantly clear that the human spirit is not so easily crushed not so easily controlled. Here and there persons insist upon emerging out of the mass.

Some time ago at a meeting of the New York State Frozen Food Locker Association, a speaker came to show just how the populace could be handled in case of an atomic attack. The safest place you could stack them all, he said, was in the frozen food locker. Here they would be safe from the enemy.

Fortunately, sitting in the audience was a man who decided not to be herded

TEXT OF STROUP'S SERMON

(Cont. from previous page)

about in such fashion without some comment at least. So he wrote a tiny poem which was picked up by the New York Times and which eventually made more noise than the speech!

The poem went something like this:

"Move over, ham and quartered cow!

My Geiger says the time is now.

So I lay me down to sleep--

And if I die, at least I'll keep!"

There is a multitude passing by today and it is noisy and confusing and troublesome. And how well we hear it may decide the future of our world.

- II -

But there's another part to this and it's just as important and perhaps even more difficult. "Hearing the multitude pass by, he asked what it meant."

SOCIETY IS SICK

Granted the noise, does it make any sense? Granted the tumult and the shouting, what does it mean?

Well, let's be honest. Search as we might, it's difficult to come up with an answer that's nice and neatly packaged! By and large, the major picture contemporary thought gives of our present world is that of a group of cultural physicians gathered around a patient who seems grievously ill.

The verdict is, frankly, that our society is sick. And agreement among the doctors is at the point of illness, and nowhere else.

No one happy. This is not new. For a long time, no one has been very happy about the state of things.

Hegel and Marx and Kierkegaard and Nietzsche and Arnold and Spengler and Eliot and Jaspers to name but a few-- all stating illness and all suggesting remedies, and none at all sure that a cure can be effected.

To search for meaning in the face of this bleak diagnosis is a difficult task. But to try to find meaning by denying the illness is hopeless!

So there it is. And the question remains: "hearing the multitudes pass by, he asked what it meant." What can be said about it?

IS GOD THE ONE DISTURBING?

Well, perhaps we get a bit of suggestion if we go back into an incident that occurred one time in the Old Testament. It was a time and moment when Ahab, the king, came striding out of his palace. Everything, you see, had gone wrong: a drought had been all over the land. All the country had known for so long was a copper sky and a dust that came up from feet with every step that you took. And with it all (were) the complaints of the suffering people.

So Ahab stormed out of his palace & marched angrily toward a gaunt figure. It was Elijah, the prophet--this man who had been speaking for God. Do you remember how it goes? "And it came to pass, when Ahab saw Elijah, that Ahab said unto him: 'Art thou he that troubleth Israel?'"

And there it is, you see--the precise suggestion that we need. For at the very moment we cry out to God for meaning in our world, at the very moment we cry out and ask that this disturbance come to rest, at the very moment we cry to God to settle it all, it may very well be that God is the one who is disturbing it!

(It may well be he who is) badgering our humanity when we try to settle down into a complaisant vacuum. He takes our prejudices which we have cherished so long and makes them rise up to haunt us!

He takes the Christian conscience that He gave us and so disturbs it that we can no longer live with it or without it!

He is at us and at us and at us, until we finally are willing to acknowledge what we are and whose we are and what we should be doing about it!

Meaning of that multitude. This is the insight that Christianity can bring to our world today; and it will not be happily accepted by the cultural critics.

Suggest what I've suggested and Karl Marx throws down his glasses in that British library and, in utter disgust, shouts: "The problem is socio-economic."

Suggest it again and Nietzsche will shout: "Only by supermen, not by the mob!"

But reach out and pluck the sleeve

TEXT OF STROUP'S SERMON

(Cont. from previous page)

of Jeremiah and Isaiah and Paul and John and ask them the meaning of that multitude today, and they'll answer with the only word they ever found worth saying. That word is God!

Maybe we must go further into that lesson for this morning: "And hearing the multitude pass by, he asked what it meant. And they told him, Jesus of Nazareth passeth by!"

And you know, that just might be the best answer of all. It just might be!

SENIORS ANNOUNCE FIRST SOCIAL

by Ron Meyer

Have you been trying to decide what to do with all those volumes of Harnack? Perhaps your wife has been complaining about that old picture or silly looking vase again. The Senior Class would like you to bind up that set of Harnack, take that old picture from the wall, grab that vase or any other "white elephants" you might have lying about your living quarters and bring them with you to a white elephant bingo party on October 30th.

Beginning at eight o'clock sharp, the Refectory will ring with the sounds of a bingo hall. There will be a good "numbers caller", plenty of cider to quench your thirst, a lot of fellowship, and depending upon you, prizes. The games will continue until all the used New York Times, all the underlined Bruners, all the white elephants are gone. For the one who is unlucky during the evening there will be a booby! prize.

So, wrap up your wife! No, bring your date or your wife, wrap up a white elephant and come to play bingo on Friday, October 30th at 8 p.m.

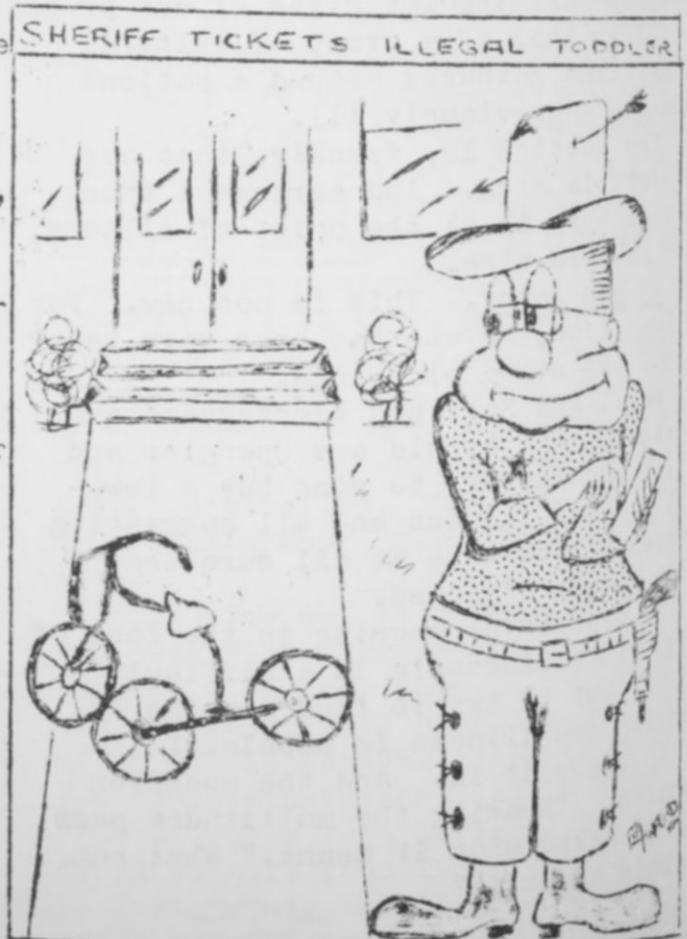
SENIORS TAKE POLICE TOUR TODAY

All Seniors were invited to the Police Tour, beginning at 9 a.m. in the New Municipal Building Auditorium at 8th. & Arch. Rev. Carter Merbreier is in charge. The orientation will include riot squad procedures. The tour will continue through the afternoon (probably until about 3:30 p.m.).

COMMANDMENTS FOR CHURCH ETIQUETTE

- I. Thou shalt not come to the service late, nor for the Amen refuse to wait.
- II. Thou shalt not make the pew a place to vainly decorate thy face.
- III. Thou shalt give heed to worship well, and not in thine own business dwell.
- IV. Thou shalt the Sabbath not misuse, nor come to church to take thy snooze.
- V. Tis well in church thy friend to meet. But let thy ardor be discreet.
- VI. Be friendly at the church's door, so shall the stranger love God more.
- VII. Thy noisy tongue thou shalt restrain when speaks the organ its refrain.
- VIII. The endmost seat thou shalt leave free, for more to share the pew with thee.
- IX. Forget thou not the off'ring plate, nor let the usher stand and wait.

PRT



BACHMANN INSTALLED AS BTE EXEC. SECT.

Dr. E. Theodore Bachmann was installed as the Board of Theological Education's executive secretary at Christ the King Chapel at the meeting of the Board on October 1. Dr. Bachmann was elected last spring to succeed the Rev. Dr. Conrad Bergendoff who retired.

Speaking at the brief installation service, the Rev. Dr. Franklin Clark Fry, president of the Lutheran Church in America, referred to theological education as coming into its own as "central concern" of the church. In theological education, he said, the church seeks to combine the requirements of professional training of its future pastors with those of sound scholarship and familiarity with a vast body of knowledge. With these guidelines in mind, the Board of Theological Education acts as "stimulus, guide and coordinator" of the denomination's ten seminaries in the United States and Canada. PRT

PHILADELPHIA MUHLENBERG BUILDING TO RECEIVE WAREHOUSE ADDITION

The Board of Publication has authorized its staff to proceed with the planning of a one-floor addition to its Muhlenberg Building in Philadelphia. The unit will provide storage space and facilities for assembling materials and expediting shipping orders.

The addition is necessary to take care of the large increase in printed materials handled in connection with the issuing of the Board of Parish Education's new curriculum. The Board reported that assembling and shipping of curriculum items during the summer of 1964 "taxed existing warehouse facilities to their utmost limit." It said that with additional materials expected to be issued during the next three years "it becomes a necessity that some step be taken to provide additional space."

The addition is expected to be completed by the middle of 1965.

---PRT

JUNIORS ELECT KRODEL AS ADVISER

Dr. Gerhard Krodel was elected by the Junior Class at its first class meeting, Monday evening, October 12, as the class adviser - an unprecedented capacity in the classes at Mt. Airy. Dr. Krodel accepted this position during a visit by the Executive Committee following the meeting.

Exactly forty per cent of the class was in attendance to hear the reports of its officers and to consider the following items of business brought to the floor by the Program Committee, Bob Peery, Chairman. The class voted to assume sponsorship of the Christmas Dance, December 11. It also decided to ask the Wives' Club to participate with the class in preparing for the dance.

On October 23 the class will hold a stag bowling party for members of the Junior Class only. There will be further notice of the party, so that all who wish to participate may sign up for the event. Jesse Houck is in charge of arranging for the party.

Plans are incomplete for the class' undertaking a project to entertain children at an orphanage during the school year. Bob Klaiber, President, announced that he would appoint a person to be in charge of arranging for this activity.

Suggestions were entertained that an agenda be printed before each meeting and distributed to members of the class; that coats and ties be worn to all evening meals to improve the dinner atmosphere; and that the President purchase a copy of Robert's Rules of Order!

--- Bob Klaiber

SAVE YOUR SEMINARIANS

CAN BE BOUND IN THE SPRING!
(or used
* roast
MARSHMALLOW)

HALLOWEEN CAROLS FOR YOUR FUN & ENJOYMENT

THE TWELVE DAYS OF HALLOWEEN

Following are several Halloween carols for you to use in your door to door caroling this season. Get your friends together and have a joyous pumpkin season.

On the first day of Halloween
My true love gave to me an owl in an old dead tree.

I'M DREAMING OF THE GREAT PUMPKIN

I'm dreaming of the great pumpkin
Just like I do this time each year
When he brings nice toys
To good girls and boys
Who wait for him to appear

I'm dreaming of the great pumpkin
With every pumpkin card I write
May your jack-o-lanterns burn bright
When the great pumpkin visits you tonight

- 12 bats a-flying
- 11 masks a-leering
- 10 ghouls a-groaning
- 9 ghosts a-booing
- 8 monsters shrieking
- 7 pumpkins glowing
- 6 goblins gobbling
- 5 scarey spooks
- 4 skeletons
- 3 black cats
- 2 trick-or-treaters
- and an owl in an old dead tree.

Pumpkin Bells

Dashing through the streets
In our costumes bright and gay
To each house we go
Laughing all the way
Halloween is here
Making spirits bright
What fun it is to trick-or-treat
And sing pumpkin carols tonight.
Oh, Pumpkin Bells, Pumpkin Bells!
Ringing loud and clear
Oh what fun great pumpkin brings
When Halloween is here!

LETTER OF THANKS FROM ROBERT GEORGE
Dear Friends in Christ:

My mother, family, and I wish to thank all those who were so kind to us during the recent loss of my father. Your cards, prayers, and flowers were a comfort to us and helped to alleviate our sorrow and burden. Knowing that you all cared and expressed your sympathy was gratefully appreciated.

DECK THE PATCH

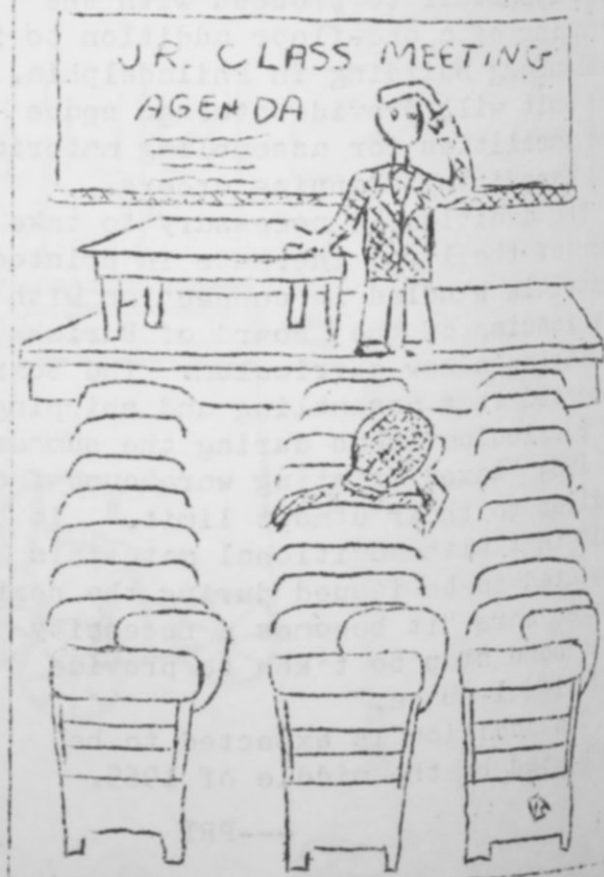
Deck the patch with orange and black
Fa la la...
Take along your goody pack Fa la la...
Don we now our gay apparel Fa la la...
Troll the ancient Pumpkin carol Fa la la...

See the Great One rise before us
Fa la la...
As we sing the pumpkin chorus Fa la la...
Follow him as he ascends Fa la la...
Join with true Great Pumpkin friends
Fa la la la la la la la la.

O PUMPKIN CARDS

O Pumpkin cards! O Pumpkin cards!
Carry greetings to my friends
Let them know the day is here
When Great Pumpkin will appear.
O Pumpkin Cards! O Pumpkin Cards!
Carry greetings to my friends.

WHERE'S OUR QUORUM?



Sports Section



the SEMINARIAN

Published weekly by the Student Body of the Lutheran Seminary at Philadelphia

ANGELS SMEAR SCHMUCKS - 30-6

After a stirring morning of classes and a very light lunch of hot dogs and potato salad--all you could eat--the Angels proceeded to move through their pre-game exercises. Soon the fans began to file onto the postage stamp sized field while the three piece Gettysburg Seminary Varsity Marching Band struck up the old Lutheran favorite, the Notre Dame victory song.

The attitude of the game was set when the "Schmuckerites" refused to shake hands after the toss of the coin. The Angels drew first blood by scoring on a short pass from Paul Hirth to Charles Gills. Under the rules at Gettysburg, there were to be no extra points.

TYCE INTERCEPTS

Our defensive specialist, Bob Tyce, intercepted a "schmuck" ariel and promptly ran into the end zone to bring the score to a comfortable 12-0. The G-men got their score on a short run around right end. The first half ended with the score uncomfortably 12-6.

The Angels dominated the second half by scoring three touchdowns while the stout defense held the "Schmuckerites" scoreless. The Angels scored on passes from Paul Payerchin to Bob Klaiber, Hirth to Klaiber, and on the very last play of the game on a 1-o-n-g pass from Hirth to Lou Denkle. Final score 30-6.

BAPTISTS FORFIET TO ANGELS -- 1 to 0

Because Eastern Baptist Seminary failed to show up for the game on Saturday at the Lutheran Home for the Aged, the Angels won by default by the score of 1-0. The Angels will not play this week. The next scheduled game will be against Westminster on October 24th.

Instead of the scheduled game on Saturday, the apples played the oranges, with the apples winning, 18-0. The apples were the Angel's first string; and the oranges were the Angel's second string.

--- Angel Scoring Record ---

39	Philadelphia Divinity	7
55	Philadelphia Bible College ..	14
30	Gettysburg Seminary	6
1	Eastern Baptist	0
125		27

EVANGELICAL BOWLING LEAGUE BEGINS

In case you haven't heard, we, the Seminary, have officially formed a winter activity know as the E.B.L. (Evangelical Bowling League). The "Old-timers" from last year will tell you that from the start of this league on Dec. 16th to the last game, on Mar. 23rd, there was not the least bit of let-up regarding everyone's competitive spirit and excitement. The standings were nip and tuck all the way. (Somehow word gradually seeped out of the prevailing enthusiasm and this brought many non-bowlers out, as well, to let loose with cheers and yells.)

At the last meeting on Oct. 13th, final discussions were in order, along with the election of the league's president. Jesse Houck and Fred Hopke were elected co-presidents. The acting secretary is Steve McKittrick who was last years secretary.

The E.B.L. is scheduled to begin "rolling" on Oct. 22nd at 7:00 at the Green Tree Bowling Lanes. Respective bowlers are urged to establish a three game average which should be reported to the desk as the alleys no later than Oct. 20th. Teams will not be selected until all averages have been established.



SHERIFF TAKES LEAP OF FAITH

Sheriff Slingerland took a "leap of faith" in his predictions and found that it led to the bottomless abyss of last place on the "Experts" list. A quote from the sheriff given to this writer was: "Here today, gone tomorrow." Donald Myrom has taken over first spot with the Phantom close on his heels. It seems that the race is tightening up on all fronts.

- LAST WEEK'S RESULTS -

Princeton 37 Dartmouth 7
 Ohio State 26 Illinois 0
 Duke 24 Maryland 17
 Florida 30 Mississippi 14
 Muhlenberg 7 Penn Military 6
 New Mexico 10 Arizona 7
 Pittsburgh 14 West Virginia 0
 Angels 30 Gettysburg 6
 Buffalo 48 Houston 17
 Baltimore 47 St. Louis 27

CONTESTANT STANDINGS

Brian Snyder 28-11-1
 Jesse Houck 28-11-1
 Steve McKittrick 27-12-1
 Ron Meyer 27-12-1
 Lou Dunkle 26-13-1
 Jim Seifert 26-13-1
 Dan Eckert 24-15-1
 Paul Payerchin 23-16-1
 Greg Shannon 23-16-1
 Bob Tyce 23-16-1
 Bob Cornelius 22-17-1
 John Solliday 22-17-1
 Fred Hopke 21-18-1
 Peter Jessen 21-18-1
 Lenny Ashford 19-20-1



DON'T
 FORGET
 ABSENTEE
 BALLOTS

"HEAT THE EXPERTS"	LSU vs Kentucky	Ala. Forc vs Missouri	Penn St vs Syracuse	Rice vs SMU	Delaware vs Vill'ova	ND vs UCIA	Wagner vs Drexel	Cornell vs Harvard	Kansas C vs Buffalo	Detroit vs Chicago
MYROM 28-11-1	LSU	MIS	SYR	RICE	DEL	ND	WAG	HAR	BUF	DET
PHANTOM 27-12-1	LSU	AF	SYR	SMU	VILL	ND	WAG	COR	BUF	DET
Y-O-U										
JACOBS 27-12-1	LSU	MIS	SYR	RICE	VILL	ND	WAG	HAR	BUF	DET
HANSEN 27-12-1	KEN	MIS	SYR	RICE	DEL	ND	WAG	HAR	BUF	DET
SLINGERLAND 24-15-1	LSU	AF	SYR	SMU	DEL	ND	WAG	COR	KC	DET
TOTALS	4-1	3-2	5-0	3-2	3-2	5-0	5-0	3-2	4-1	5-0

NAME _____
 ADDRESS _____