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# the *seminarian*

Published by the  
Vol. 31, No. 7

students of the Lutheran Theological Seminary at Philadelphia

Nov. 5, 1969

Dear Editorial Staff-

First, let me say that I am grateful that you have assumed the responsibility of publishing our campus news organ, THE SEMINARIAN. This newspaper probably adds to the spirit of community, and a feeling of participation more than any other single activity on campus.

However, I was disappointed to read in the last issue (SPEAKING OUT, OCT. 22, 1969), that the editorial staff is calling, once again, for more "community" here at the seminary. There are so many good, valid reasons for a lack of interaction among the members of the student body that I, myself, was extremely pleased by the response to the Moratorium sessions and the communion supper.

Just some of the good reasons for a fragmented community are: each of the classes is a stranger to the other; all married students must live off campus; the facilities that would provide a good meeting place (i.e., a modern student union) are non-existent; most students wear several hats (father, husband, employee at part time job, student, and other extracurricular activities); and, finally, in an effort for the school to be academically competent, the faculty imposes a rather heavy work load on the individual student.

Take joy, then, in the community that is here; and rather than taking the time and effort to point out deficiencies, work positively to improve the community functions that do bring us together.

Andrew Fischer  
Senior

(Ed. note: As a special attraction today, the pages in this issue will proceed as follows-- 1, 3, 2, 4, 5, 6, 7, 8, 9 etc).

# SITZ IM LEBEN

(Ed. Note: A new column making its debut which will ponder the Sitz im Leben of the Seminary Community. The author welcomes responses and will print and answer them.)

As I sit here, squatting on the floor, with my papyrus on my knees and my quill in hand, one thought of the happenings of the past week or so comes to mind. The most recent topic of discussion has been the prospect of some of the members of the Junior Class transferring to Gettysburg. Their reasons are varied and at the present unclear. Perhaps the front ranking reason is that many are dissatisfied with the academic atmosphere of the seminary. Many are uptight about the "trivia" being taught in some classes, one in particular. They cannot see the reasons for knowing that scribes, like me, write while squatting on the floor. They don't appreciate the fact that it took me a full day to collect enough lamp black to make the ink with which to write this tidbit. Also they don't see the reasons for having to know that *ἔδωκε* is the second singular aorist indicative active of *δίδωμι* --how blind they are. True, the above mentioned are perhaps trivia, but much of what we are learning is indeed basic for our ministries. But if we still feel that the wrong things are being emphasized, is there a possibility for open dialogue between students and faculty? Has this approach been tried? Or do we run from the problem with the use of the euphemistic term--Gettysburg?

Another criticism is that we are lacking the community spirit that G-burg seems to have. Can anything be done about it? I don't know--nor am I offering any suggestions at this time, but I would welcome them. The front page article is one response--are there others?

The fact that we are concerned about these problems is good, but to do nothing about them is idle complaining. If we are serious about our life here, let us, you and me, get off our gluteus maximi and work at it.

As a general rule, this column will not be this long, nor this serious. But this issue deemed loquacity.

Let it all hang out--

St. Alphonsus Liguori

## EDDIE BONNEMERE

Eddie Bonnemere is coming for an evenig of jazz--Wednesday, November 12, at 8:30 PM in the Library Rotunda.

Bonnemere is a composer, choral conductor, and teacher. We at the Seminary are most familiar with his "Missa Laetare" which is a jazz setting of the Lutheran Liturgy. The premiere performance was given by the Seminary Choir under the direction of Dr. Bornemann in March, 1968. Since then, the choir has sung the entire liturgy at a concert in Town Hall, New York City, performed excerpts throughout the year at various performances, and recorded it for Fortress Records.

A Roman Catholic, Bonnemere has written several jazz masses for use in his own church, including one for Advent, Christmas, and Easter. His "Mess for every Season" as sung by the Community of St. Thomas the Apostle in Harlem has been recorded by Columbia Records. This mass was sung at the National Catholic Liturgical Conference held at Washing to, D.C. in the summer of 1968. It is said that many of the 5000 worshippers were virtually dancing in the aisles.

Besides his composing, Bonnemere is a full time instrumental music teacher in the New York City public schools and holds two master's degrees. At his Harlem parrish Bonnemere directs an eight-piece band and a young peoples' choir. Besides all this, Bonnemere is a superb performer on piano and organ.

(con't on page 4)

# AROUND CAMP

BY JOHN MORRILL

The Mt. Airy Saints lost a well fought football game to G-burg. Besides losing the game, the Saints lost player Jim K. in the process of returning home. ... Don S. celebrates his 23rd on Fri. Nov. 7... Quote of the week from a brilliant senior - "The Pope was a papist!!" - Now, what a mind!! Ringo Starr has invaded A.D. - ask Rog S. and Dave K. about it?!... Here's a cheery note: vacation is only 20 days away - Before that is exams - lots of luck to everyone!!!... Oct. 31 saw Reformation Day celebrated to the hilt with Juniors in a parade to Church History class. Can anyone identify Bill H.?... Where oh where does Dud H. go?... To Ken G. who awakens students - we thank you - Who needs sleep anyway!... North Dorm rocks to one station - ask Bob R. - "King of Soul"... Just what was that 'secret' meeting about for Deutschers at Herr Doktor Voehringer's Haus?!... 2 1/2 weeks 'til the end of the quarter - Happy Studying to all!

# BOOK SALE ~

Monday, November 10, through Saturday, November 15, there will be a book sale at the library, during regular library hours. Books are duplicates from gifts received from many donors. This sale includes books from Mr. Donald Luck and Dr. Martin Heincken.

Prices start at \$1 on Monday and Tuesday, dropping to 15¢ by Saturday.

Henry Schorer  
Librarian

QUOTE:

"DON'T BOTHER ME, I'M EATING RICE"

PASTOR TODA

# THE STRANGER

## THE STRANGER

This kindred flesh that I have kissed,  
perhaps in dreams,  
These clever bones, each artful part,  
The pulse beat in your slender wrist,  
through what dark streams  
Bearing a distant message from your heart.

The placid mirror of your dreaming eyes  
Reflecting only cloudless summer skies

The careless race with which you move,  
intently grave,

Bearing your body as a banner bold  
Joyously daring life to prove,  
gallantly brave,  
That there is something more than growing old.

The depthless surface of your smiling eyes,  
Too facile mirror, mixing truth and lies,

Because, behind that flawless brow,  
those placid eyes,  
There lies an ivory fortress, cage of bone,

# Die Strassenbahn Spindel

## THE TYPES OF CARS ON THE PHILADELPHIA SYSTEM

Note: This article is a translation and adaptation of a much longer work that appeared in the May 1955 issue of Strassenbahnische Rundschau by Gotthard Schienenfeger. The article was originally entitled: "Die Philadelphia Strassenbahnen: ein formgeschichtliches Problem". Since this translation was made without the consent of the original author, our readers are urged to refrain from allowing the article to circulate outside of the immediate area served by Germantown Car House.

Philadelphia has, in the past fifty years or so, although it is of course well-known that streetcars were running before this time, even though they were of a rather primitive nature, run over its rails nearside cars<sup>1</sup>, Hog Island cars<sup>2</sup>, modified Hog Island cars<sup>3</sup>, Birney cars<sup>4</sup>, Peter Witt cars<sup>5</sup>, (in several series<sup>6</sup>), and PCC cars<sup>7</sup>, (of several different types<sup>8</sup>) of which only the PCC type<sup>9</sup> is still running today.

<sup>1</sup> These cars, originally without center doors, were so-named because of their habit of always stopping on the near-side of the street in order to pick up perspective riders. For further information see Reinhardt Strassenpenner, "Was ist near-side?" in Zeitschrift für Strassenbahn und Kirche, neue Folge.

<sup>2</sup> So named because of the place they went to. There is to date no final answer to the question as to the location of Hog Island. Some scholars would locate it somewhere in the Northeastern part of Philadelphia, while others argue for a location in the swamps of Southeast Philadelphia. Of the two theories, the latter seems to be the most tenable, for otherwise it would have been necessary for the old Hog Island line to have made a seemingly pointless trip to the Northwest and back before going on to its final destination.

<sup>3</sup> These cars were a modified version of the Hog Island car.

<sup>4</sup> The Birneys were quite common all over the Eastern U.S. However, most scholars are in agreement that it is not so much the fact that Philadelphia shared this feature in common with other cities, but rather the totally unique use they made of them that is of lasting significance.

<sup>5</sup> The Peter Witt cars used to run on Germantown Avenue and were of the same color scheme as those running today. Most students of the streetcar have ruled out any liturgical significance of these cars; however, for an interesting if unconvincing argument to the contrary see Normanus Butzler, The Piety of the Streetcar.

<sup>6</sup> Some would argue that these series were actually different car types; see esp. Hans van Straat, "De Tram in Philadelphia: een historische studie"

<sup>7</sup> President's Conference Committee, so called because the design was adopted by a committee of presidents of city transit systems meeting in conference. The first one ran in Philadelphia in 1938, and they are of course still to be found all over the city.

<sup>8</sup> The types: I. Air-electric cars (small rear windows, no standee windows) 2000, 2500, and 2600 series, all built 1940-1942. Seen on routes 6, 10, 11, 13, 34, 36, 60, and 62. Also on 56 and 53.

II. All-electric cars. A. Kansas City Cars (bought second-hand from Kansas City Mo, in 1954) large rear windows, no standee windows, green upholstery (all other series have brown upholstery) B. 2700 series (large rear windows plus standee windows) Built 1947. Used on routes 15 and 23, and being introduced on the subway-surface system. (Kansas City Cars are used only on route 50). C. 2100 series. (Same as 2700's and also have no window guards) Built 1948; used on routes 6, 10, 53, 56, and 60.

<sup>9</sup> This is a typing error

<sup>10</sup> Some scholars object to assigning human attributes to streetcars, and would prefer to word the last phrase above "of which only the PCC type is still operating today." In any case, it is usually the rider who ends up running.



(Con't from page 3)

Eddie Bonnemere's personality is as equally "soul" as his music. That music expresses a oneness or wholeness which is reflected in his statement on ecumenism, "What can I do for my church, not just the Catholic Church, but the Baptists, Lutherans, Methodists, all denominations?" Commentary on congregational participation of the Liturgical Conference mentioned above, Bonnemere said that for the first time, "I saw the nuns in their new garb and they were clapping hands in time to the music as they turned down the aisle after receiving communion. Even some of the seminarians were tapping their toes and swaying to the music."

Let's show Eddie Bonnemere how well Mt. Airy seminarians can "tap their toes."

Crain Tozzo

## HOLY COMMUNION

The Holy Communion is scheduled for Wednesday, November 12, at 11:15 AM. The preacher will be the Rev. Dr. Lorenz O. Neiting who is Ass't. Professor of New Testament at Gettysburg. Dr. Neiting is a graduate of Concordia Seminary, St. Louis, Mo., and has his doctorate from the University of Chicago. He was also a missionary to the Philippines for several years.

AYE PILGRIM (con't from Page 2)\*\*With apologies to Mr. Berglund.

There lies an ivory fortress, cage of bone,  
What total stranger lives there?, how?,  
in what strange guise?

One I can never know, nor hold, nor own.

J. W. Berglund

THE SEMINARIAN is a student publication of the Lutheran Seminary at Philadelphia. The office is located in "F" hall, 3rd floor, facing the recreation area (power house). We welcome any unsolicited articles, news-worthy items, criticisms, and/or cartoons. The staff is still varying but those who help are sincere...  
Editor: Ray Ursin  
Co-assistants: John Koons and Steve Jensen  
Assistant: John Schweitzer  
Sports Editor: John Schlotter  
Articles by: Anonymous, John Berglund, Crain Tozzo, John Schweitzer, John Morrill, Andrew Fischer, John Koons, St. Alphonsus Liguori, Eliud Rodriguez

Ed. Note:  
As a super-special added attraction in this issue, the corrected page sequence will be as now follows:  
1, 3, 2, 5, 4, 6, 7, 8, 9.

# KNIGHT'S MOVE - Eliud Rodriguez

Directions: Write down the syllable marked "Start". Cross (X) that square: use squares only once. By making successive knight's moves, spell out a famous quotation from the 64 syllables, or words.

FACE,	THE	AT	NOT	FAM-	PENT'S	JUST,	SHE
SNEERS	OLD,	ISHED	TONGUE,	THE	IS	THE	SER-
HAG-	THE	POI-	THAT	EYE,	LY	GRAVE.	CON-
SHE	LAND,	GERING	GOOD-	SONED	IN	THE	FLY,
FE-	GARD	WORDS	THE	WILD-	AN	TEMNS	ITS
THE	IS	ENS	HUN-	NESS	BRAVE,	THE	WITH
CHEEK,	VERED	YOUNG,	THIEST	BLACK	WHO	WOM-	THE
NOT	IN	THE	HAND-	THE	WOR-	AND	SLIGHTS

START

Ed. Note: The above will be a regular in THE SEMINARIAN.



# ANTI-STRASSENBAHNIAN

Dear Editor:

I must protest the trend toward secularization and the emphasis on relevance in Die Strassenbahn Spalte. I fear we are losing sight of the true origin of die Strassenbahn. Not only is die Strassenbahn sanctified by being mentioned in Holy Writ, but in the sacred pages we find a specific description of a Route 23 car heading west on Germantown Ave.

In order to appreciate this little known Biblical fact, it is necessary to focus upon the Old Testament all of the tools of historical criticism, form criticism, historical-form criticism, textual criticism, historical-form-textual criticism not to mention Redaktionsgeschichte mit Gesundheit.

If these tools are diligently applied to the First Chapter of Ezekiel the following hitherto somewhat obscure details of the Prophet's vision are clearly delineated. (We follow basically the outline prepared by Rudolf Hofferstein in his Handkommentator zum Alten Testament Deutsch mit Strassenbahngeschichte as revised by Löwenstein and Hofbräu.) (Ed. note: Our German advisor was forced to correct the inconsistencies.)

In Ezekiel 1:4b we read, "In the midst of the fire, gleaming bronze," i.e. a metallic object accompanied by fire, i.e. a trolley car with sparks flashing from its pole. Verse 10 (and following) properly translated and exegeted according to the methods outlined above further develop the picture and establish the identity of the object beyond any doubt. "The face of a man in front" obviously refers to the motorman peering out of the front window as he pilots his car out the Avenue.

"A lion on the right side, an ox on the left." Here the writer in true poetic language, gives us a vivid description of two types of weary commuters returning from Philadelphia\* after a weary day of work to rest in the pleasant vales of Germantown. On the one side (the right), the irascible grouch impatiently waiting to get home so that he can growl like a lion at his wife and children. On the other side (the left), the stolid, bovine type waiting to get home so he can go back to sleep. Thus our poet-prophet describes the human freight riding in the car.

"The face of an eagle at the back" i.e. at the rear window. Here is the verse which identifies the route and destination of the trolley in the vision. The face of an eagle at the back clearly refers to an eagle-eyed, eager faced Seminarian on his way back to the Halls of Sacred Learning after some extra-curricular activities in town. How well the writer describes him - visionary, clear-eyed, moving steadily forward with his eyes fixed steadfastly on the past.

One more often overlooked fact removes any shadow of doubt from our interpretation of this vision. We must apply to the generally accepted order of the books of the Old Testament the esoteric Gnostic practice of applying the Rule of Three, the Pythagorean Theorem and the application of the Fudge Factor. In this case, it means treating I and II Samuel as one book. (In Gnostic circles this is known under the term "Ein Name, Ein Buch"). (Ed. note: You made a boo-boo again, sweetheart!) We must then do the same with I and II Kings and I and II Chronicles and what do we have?

Well, a crazy, mixed up Bible is what we really have, but we also have a Bible in which Ezekiel is the twenty-third book. Look at the number on the front of the next trolley car that comes out Germantown Avenue. What further witness do we need?

\* Rev. 3:7

ANONYMOUS



Dear Andrew Fischer, Senior:

First, let me say that I am grateful that you have taken the time to write in reply to the last issue (SPEAKING OUT, Oct. 22, 1969); however, I, too, was disappointed-

If someone is going to give a "good" (According to Webster's Dictionary: good, adj. - suitable for a purpose, as, good to eat;) excuse, I think the "good reasons" just aren't "good" enough.

If the reason there is no participation because each of the classes is a stranger, I am glad to see the Seniors (and Middlers) are correcting this situation by staying strangers. Those who have not been strangers to this campus - should they not take the initiative and make strangers - friends? Or is that too much to ask students who are going into the ministry?

If the reason there was no participation from married students because they must live off campus, then you must be assuming they are too tired to participate... I sympathize with the wives.

If the reason for a fragmented community is because the facilities are non-existent, I don't recall Jesus of Nazareth ever having a modern student union to communicate to people - or is this sounding too "religious"?

If the reason there is no participation because a man is too busy being something else - his hat is pulled down over his eyes.

The only point I can agree upon, is the last, but, if there was a communicating spirit on this campus - professors are only human too - yes they are - then there would not have to be a heavy work load.

But take joy, if everyone stays just the way they are, the community that is here - won't be; rather than taking the time and effort to point out deficiencies, work positively to improve the community functions that do bring us - together?

The Editorial Staff

# AN EDITORIAL :

