

The **seminarian**

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ADVENT: ESCHATOLOGY ALIVE!

(Con't on p. 11)

Advent, 1969---what shall we say of it?

For me, at least, Advent is a time when that much abused word "eschatology" takes on particular meaning. In these weeks "life on tiptoe" (Romans 8:19, Phillips) is a reality---expectancy, awaiting something to come, "sons of God coming into their own" because God's Son came into his own. In Advent the crush of business, the extras of holiday preparation, the call to introspection and fuller response, all seem buoyed up by the spirit of the times. Life takes on zest, things to look forward to, things to be done which now have meaning. One feels an analogy to the excitement and meaningfulness of life in England during the Battle of Britain to which John A. T. Robinson once compared what must have been the mood of early Christians living in their---eschatological---"last times."

How shall we formulate the mood of these few weeks?

"The new is at hand; 'X' has come; therefore, on the alert!" That is an age-old way of describing the feel of Advent, in the language of John the Baptist's kerygma (Matt. 3:2) or of Jesus' proclamation (Mark 1:15) or the eschatology and paraenesis of the early church (Eph. 5:14f.). The only trouble is, such a formulation can also fit half a dozen other "blik"s as well. For the history of religions shows that over the centuries men have often dreamed of "turning a corner" beyond which the new world would emerge. ("Hope springs eternal...") "X" is then touted as its harbinger. The summons to "gird up the loins," tighten the belt, make one more supreme effort ("die for dear old Siwash") is perennial. One can think of a Roman emperor proudly proclaiming on his coins, "A New Era"---"our Savior is here"---"arise and build." Event "X" can be seen in kings, prophets, dictators, religious messiahs, Mohammeds new and old, in many nations, many religions. The mood we claim at Advent, it should be admitted, appears elsewhere too.

Color the "X" in our formula with "Christ" and what difference does it make? What is the distinction between a Christian theology of hope and other "great expectations"? Between the advent of our God and other comings men await?

The most obvious point, of course, is that the church's advent season, as it looks

HOLY

COMMUNION

AROUND CAMPI

Daryl W. has ceased his waiting - he's the proud father of a boy, and boy is a proud "He's a BEAUTIFUL BABY!" - Congrats to Daryl and Carol (who helped a little)... Wedding bells are clanging in the ears of 3 seminarians - among those to take the big step are Steve B., Dave K. and Jim D. - Much Happiness for all of you.

A big thanks to the faculty who have met to discuss course work loads. We appreciate it and will do our best! Hectic 3 weeks lie ahead - keep calm.

Who can identify the chronic whisperers in the middler class??? Who knows the room in M.D. with a Christmas Tree???

Date to keep in mind: Dec. 18th.

Advent Vespers. The evening service will be a service to remember - the choir has been practicing very hard. There will be a party after the service - ask Dave N. (who else) for details. Speaking of parties... one will be held at the deutsches raum in North Dorm for some relaxation and pinocle ...

Soon basketballs will be heard thundering away in the gym. Let's try for a switch and support our team.

Thought of the week: Who put the "X" in Christmas?? Question of the week: "Just what is Dave K. getting in shape for???" Have a Happy!!!!

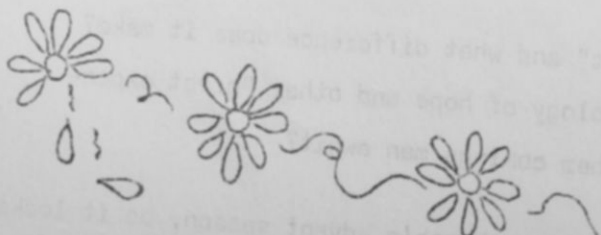
The Holy Communion will be celebrated in the Seminary Chapel, December 10, at 11:15 A.M.

The Preacher at The Service will be the Reverend Lee E. Snook. A Phi Beta Kappa graduate of Gettysburg College, he went on to receive his BD degree from the Seminary at Gettysburg in 1955. He has since pursued doctoral studies in systematic theology at Union Seminary, New York. Pastor Snook has held 3 Pastorates-- St. Luke's Church, Roaring Springs, Pa.; Church of the Good Shepherd, Hamsburg, Pa.; and University Church, Ithaca, New York. Associated with the Lutheran Association at Ithaca since 1962, he has since become senior pastor of the church and the Lutheran Chaplain to Cornell University. He has also authored several articles which have appeared in professional journals, and one of his sermons appears in Renewal in the Pulpit, Sermons by Younger Preachers, edited by Edmund Steimle. Well known as a preacher, he was the Chaplain of the 1968 Convention of the LCA, and in 1969 was the Chaplain of the Seminary's Pastor's Convocation.

ACHTUNG!

A long distance phone call was made from the free phone in Main Dorm on October 5, 1969. The number called was 691-2065, a New York number. Would the person who placed this call please pay Carl Shankweiler for it before the Christmas vacation?

"IT IS TIME TO GET UP OFF YOUR ONTOLOGICAL ----!!!"



FROM THE GOSSIP LINE:

What faculty wife has changed her hair?

NOT SO HOT FLASH !!

Ask Ken Garver about his dirty jokes...

HAPPY BIRTHDAY TO MARTHA &

KARI LEE

DEC. 7th.



KNIGHT'S MOVE

-Liud Rodriguez

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.

"Happy moving!"

HINT: it's very hard!

NIGHT;	PROS-	HUMAN	IN	LEWD	BOSS	CRAZED	ING
OF	MAM-	BY	AND	FLESH;	HERD	AND	BY
TI-	BE-	THY	RAVING,	PURPLE-	PAUPER-	SQUIRM-	WITH
MON'S	NESS	TUTE;	AND	NAME'S	ROT-	RULED	DAY
DWARFED	YORK,	DE-	TING,	CLAD,	ROBED	AV-	A
DER-	MESH,	RUM,	MAN,	LIR-	MON-	BY	BRUTE,
NEW	THE	WIL-	LUST	GROWN	UM,	MAD;	A-
A	AND	O'ER-	I-	EY-	RICE,	THE	RUDE

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SOLUTION TO LAST ISSUE'S PUZZLE:

by: William Wordsworth
 Our birth is but a sleep and a forgetting;
 The soul that rises with us, our life's star,
 Hath had elsewhere its setting,
 And cometh from afar;
 Not in entire forgetfulness,
 But trailing clouds of glory do we come
 From God who is our home.

AYE



PILGRIM

INCARNATION

a man of sorrows and acquainted with grief

But when I walked the summer roads of Galilee
when I was flesh and moved among you
I felt the warm dust creep between my toes
and heard upon the morning air
a woman's lilting song, a laughing child
bird cries, cool water splashing in a quiet pool

Were there not mornings when I laughed with joy
to see my Father's glory in the rising sun?
Out on the lake, the wavelets smacking on the planks,
the smells of fish and wood and sun and water.
The quiet tones of fishermen casting their nets as I cast mine
among them till they turned and followed me

Rough timbers smoothed by patient plane, the mortice and the tenon's
fit, the smell of resin and the friendly feel
of sawdust clinging to my skin. A forehead
wet with honest sweat, the pride of doing
when we raised a roof tree on the jointed beams

Cool rain, green growing things, an old man's silken beard,
a naked baby sleeping in his mother's arms. A maiden's
smiling eyes, a young man's strength, tender beginning
of the dance of life. This is my Father's world. Still joy,
still sorrow in the changing tides. My Father's love still warms
it as it always will and I remember that I was not always

a man of sorrows and acquainted with grief

J. W. Berglund

THE SEMINARIAN is a student publication of the Lutheran Theological Seminary at Philadelphia. The office is located in "F" Hall, 3rd floor, Editor's Room, SEMINARIAN mail box, facing the recreation area or Mecca. We welcome any unsolicited articles, news-worthy items, criticisms, and/or cartoons. The staff is varying, but a little more stable than the American dollar.

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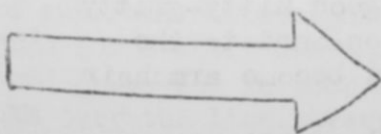
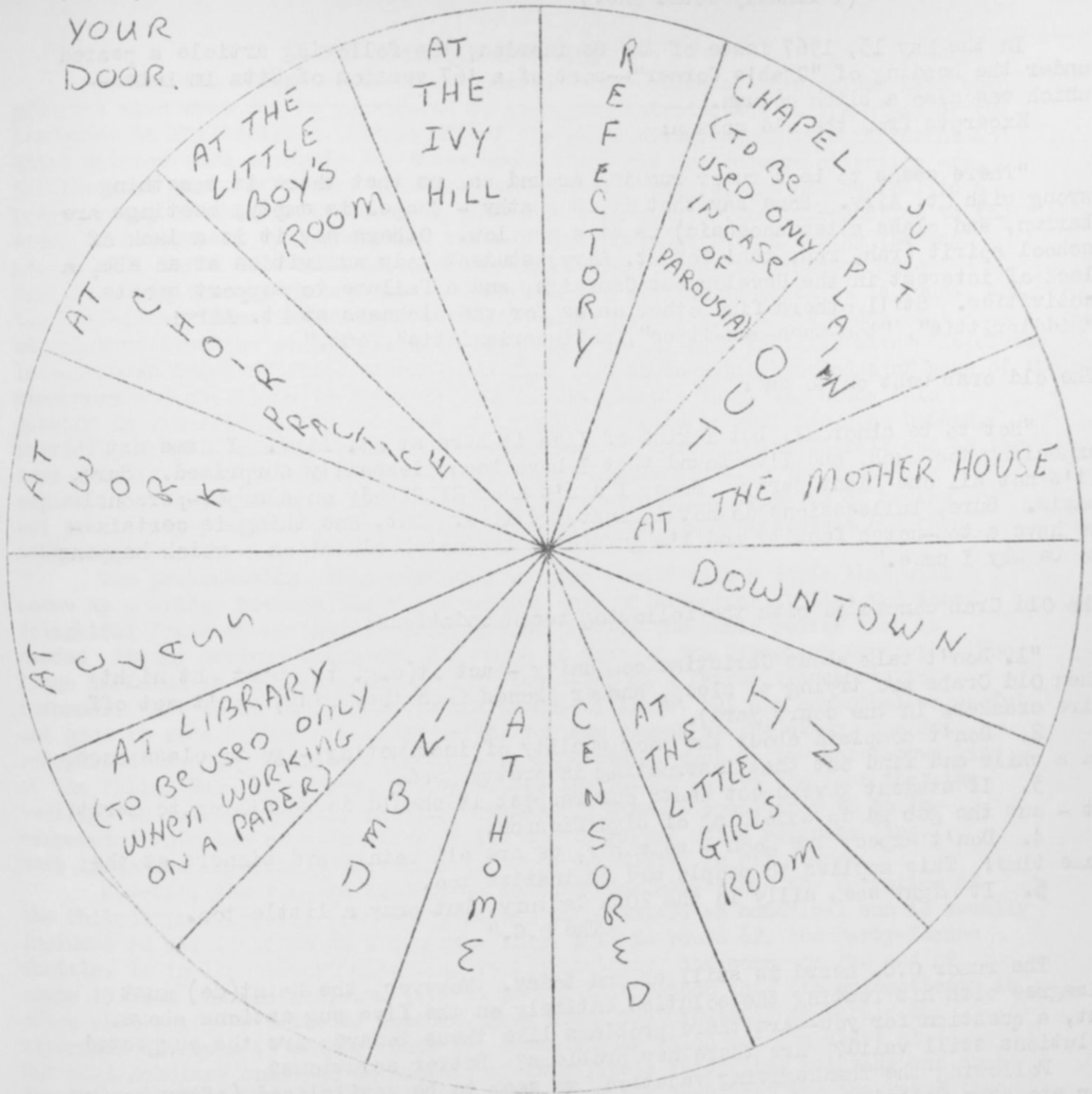
J. Lubardius Gould, St. Alphonsus Liquori,

Eliud Rodriguez, Bill Berglund, John Morrill,

John Schweitzer, Larry Smoose, Steve Jensen.



FOR THOSE WHO WANT TO KNOW WHERE THEY'RE GOING, OR WHERE THEY HAVE BEEN, PLACE THE "MAGIC" CIRCLE ON YOUR DOOR.



HERE IS YOUR "MAGIC" ARROW TO BE ATTACHED TO YOUR "MAGIC" CIRCLE.

DON'T FORGET TO USE A "MAGIC" THUMB TACK, OR COMMON SUBSTITUTE.

SITZ IM LEBEN

(I finally found one!)

In the May 15, 1967 issue of the Seminarian, the following article appeared under the heading of "Crab's Corner"--sort of a '67 version of Sitz Im Leben-- which was also a bitch column.

Excerpts from the old column:

"There seems to be a rumor running around campus that there is something wrong with Mt. Airy. Some say that it is apathy - Chapel is empty, meetings are barren, and class attendance(sic) is at a new low. Others say it is a lack of school spirit (rah, rah, rah! for Mt. Airy) student body activities at an ebb, a lack of interest in the Development Campaign, and a failure to support sports activities. Still others find other names for the sickness at Mt. Airy: "Liddlerittis", "too-much-wrk-ittus", antiquarianittis", etc."

The old crab went on to say:

"Not to be abnormal, but I kind of like it here at Mt. Airy. I came not expecting too much, and I've found that I have been pleasantly surprised. Sure, it's not all one giant party. Sure, I don't know EVERYbody on a super-personal basis. Sure, bullsessions do not dominate my life. But, one thing is certain - we have a top-notch faculty and I'm getting a top-notch education - which happens to be why I came."

The Old Crab concluded with the following recommendations:

1. Don't talk about Christian community - act it(e.g. be quiet at night when Old Crabs are trying to sleep, answer phones when they ring, don't set off fire crackers in the court yard).
2. Don't complain about the poor wuality of instructing - go to class once in a while and find out that instructing is pretty good.
3. If student government wants our respect it should do something to merit it - cut the gab and do something of significance.
4. Don't expect the moon - remember, we are all saints and sinners at the same time! This applies to people and Seminaries too.
5. It might seem silly in the 20th Century, but pray a little too.

The O.C."

The rumor O.C. heard is still around today. However, the Saint(me) must disagree with his resting the solution entirely on the five suggestions above. But, a question for you--Are there problems like these today? Are the suggested solutions still valid? Are there new problems? Better solutions?

Following the Thanksgiving vacation, we seem to be revitalized (after having our stomachs filled, our horns trimmed, etc.) in our complaints about the stress on academics and lack of stress on practical experience. This time, let's not just talk about it.

The juniors especially have a chance to get action. This afternoon you have your first meeting with Mr. Streich--ask for some action--some good nitty-gritty work in churches. For a whole quarter, the bitching has been confined to the dorms. It's about time something was done! Can we sit back and become armchair theologian-preachers?

As was stated in the premiere of this column--responses and questions are welcomed--in fact--requested--you can even sign them "ANON."

No APATHY!

St. Alphonsus Liguori

7 DIE STRASSENBAHN SPALTE

THE STREETCAR APOCRYPHA

During the course of the first quarter the readers of this column have been provided with what can be considered to be a good introduction to the study of the streetcar in Philadelphia. Almost all of the major divisions of this important and vital science were covered; and those areas which did not receive attention are, for the most part, of a very technical and esoteric nature, and not central to a proper grasp of the discipline as a whole. In this quarter the introduction to the study of streetcars will continue; indeed, the knowledge gained during the past months will serve as a base on which to build. The student will become more familiar with the system and how it operates, the setting in which it is found, and the historical forces which went into producing the thing as it is today. But at the same time the student will be introduced to and made familiar with some of the lesser-known areas of this science, and will gain an in-depth knowledge of some of the sideshows and skeletons in the strassenbahnical closet. Thus, the study this quarter is two-fold in its purpose: it intends to build on what has gone before, providing a solid core of vital information about the system in general; and at the same time it seeks to add breadth and depth of knowledge, with the resulting expansion of the student's horizons and general erudition. This was of course not previously possible before a thorough mastery of the fundamentals had been achieved.

The presentation this week will concern itself with a topic that will serve as a bridge between the vital central core of streetcar studies and those delightful freak shows that if nothing else provide the comic relief that is needed in any serious endeavor. The topic is that of the Streetcar Apocrypha. The lines included in this category are, in the words of a famous transportation reformer, "not to be held equal to the canonical lines, but are nevertheless useful and good to ride." They are lines which, for one reason or the other, are not recognized as being totally streetcar. In some cases, such as the Norristown line of the Phila. Suburban Trans. Co., protests are raised due to the fact that the trolleys do not have poles; in other cases, the line is considered to be incorporated into one or more other lines, and therefore not a separate line. Such lines are especially prevalent, or were prevalent, in Pittsburgh.

However, the line to be considered this week has, since the formation of the Philadelphia system, been accepted by most scholars as canonical and is usually included in all listings as a separate line. This is route 62, the Darby-Yeadon shuttle. It is less than a mile long in its entirety, and connects the end of route 13 with the end of route 11.² It is for this reason that its authenticity is often challenged by critical schools. They claim that route 62 is merely an extension of route 13 and/or route 11, depending on which end you start at. But most scholars come out in support of this line's integrity; pointing out that the mere fact that the tracks keep on going does not mean that the the respective numbered lines do also. They also point out that the division of the system into numbered routes is the product of a later age and does therefore not come into consideration. At any rate, route 62 provides the rider with an interesting if otherwise short and bumpy ramble through various secondary streets and back alleys of suburban Philadelphia. Another interesting feature is the fact that route 62 runs for a short distance on a private right-of-way, even though it is rather weed-grown and in poor maintenance. But this is quite in keeping with the equipment run over the line. Every once and awhile a good car is sent out. The rest are junkers, with dented bodies, crummy paint jobs, and poor motors. Finally, route 62 is the shortest streetcar line in North America, and runs in its entirety without the city limits of Philadelphia. The only reason it is still running is the policy of the boroughs it runs through: if it is abandoned SEPTA has to re-pave the streets.

For those who have not read the first quarter's instalations a make-up program will be provided. 2 By "end" we mean loop and not eschaton.

ADVENT VESPERS

At a time when there is so much talk about "PEACE"--and very few of us seem to know what "PEACE" really is--REFLECTIONS ON AN ANCIENT BIRTH, by Robert H. Huldshimer and Robert Bornemann, attempts to explain this oft-used word as they feel it.

"...Peace must be dared.
It is a great venture.
Peace must be dared and love.

Peace is not safe.
It can't be insured.
It must be risked every day.

Peace is to give.
Peace is to receive.
To trust that life can be whole.

Peace is to see
In the other man
The chaos in your own heart.

Peace is to quiet amidst the crowds
And let the soundless speak.

Peace is to still the bands and stay your hands
And rest your heart to your heart's content,
And let the last chord linger long.

Peace is to give thanks
For Life as it is.

Peace is to see this child,
This present child,
As the bondage that keeps us one,
And so be alive at last.

Think about it--then go to Advent Vespers to learn what Christmas is really about!!



Hello	Good-bye
Hot	Cold
Day	Night
Love	Love
Me	You
Hello	Good-bye

"EXAMS WE'D LIKE TO SEE" by J. LUBARDIUS GOULD

Part I Matching

- | | |
|---------------|---------------------------------|
| 1. prayer | a. cleans like a white tornado |
| 2. absolution | b. gives you 24 hour protection |
| 3. baptism | c. is stronger than dirt |
| 4. unction | d. a little dab will do ya |

Part II True and False

1. God.
2. Welches has fewer calories than wine.
3. The term "Excedrin Headache #9" was first applied to Goliath.
4. Moses knew the law so well, he could probably have gotten a driver's license for Ray Charles.
5. Should a Gentleman offer a Yahweh to a Philistine?

Part III Matching

- | | |
|--------------|--|
| 1. Yahweh | a. is it true that kings have more? |
| 2. Solomon | b. the one Godto have, when you're having more than one. |
| 3. Bathsheba | c. does she or soesn't she? |

Part IV Multiple Choice

1. David fought _____.
a. acne b. halitosis c. the clap
2. The "Tabernacle" or tent was often used for _____.
a. hanky panky b. baaling

Part V True and False

1. Caution: Philistine invasions may be hazardous to your health.
2. In the Roman Mass, when the bell rings "thrice" its recess time.
3. Judah had 43% fewer cavities than Israel.
4. It was Moses who said: "What the hell do you mean, 'I Am Who I Am'? Show us your LARK pack!"

Part VI Essay

1. According to the Deuteronomic tradition, why didn't Joshua use TACTICAL NUCLEAR WEAPONS in his invasion of Caanan?
2. Compare and Contrast the "J" (Yahwehist) and "B" (Beagle) traditions.
3. (actually 2. b.) List all the dynasties since the GRAND BEAGLE up to and including the GREAT HORN DYNASTY.
3. Analyse in depth the ethics of Santa Claus, with reference to original sin, freedom, and righteousness.

EXTRA CREDIT

Solomon had a thousand wives; Bathsheba was four years younger than David when Elijah was three years old. What was the name of Shal-hamneser's dog?



JOINT COMMISSION REPORT

The Joint Commission of the Lutheran Theological Seminaries at Gettysburg and Philadelphia first met on September 19, 1968. This first meeting and the eight succeeding meetings have been devoted to establishing "compatibility of objectives and programs" throughout the entire range of the Commission's activities. If compatibility is attained in these areas, namely in programs, structure, location and facilities, and finances, then the much discussed unification of Gettysburgh and Philadelphia Seminaries might become a reality.

This month the crucial decisions of the Joint Commission will be made, and in January the Commission's Report will be presented to the constituent synods and to the student bodies of the seminaries, in order to learn their reaction and their opinions. These reactions will be discussed at the Commission's meeting at the end of January.

To date, not much has been made known to you about the work of the Joint Commission. Hopefully the articles being written this week and next week will help to enlighten you on some of the proceedings so that you will be better equipped to understand and discuss the complete report when it is presented in January. This week I will report on the work of the Structure Committee and the Program Committee, and next week I will write on the work of the Finance Committee and the Location and Facilities Committee.

1. Structure: The committee on Structure has recommended its Fourth Draft of the Plan for Unification and its Third Draft of the Proposed Charter. With a few minor revisions, these should be the final drafts.

The Plan for Unification reviews quite briefly the immediate historical background, stresses the sensitivity of the Joint Commission to the expressed desire of the church and the recommendations of the A.A.T.S. urging as well "the consideration of new factors in the deployment and use of resources of theological education." The Proposal itself suggests many agreements, such as retaining all tenured members of both faculties as members of the new faculty, honoring the professional rank of faculty members, subject to meeting new needs, development of a unified library service, and the interim operation and cooperation of the two existing corporations pending complete developments of the unified structure.

The Third Draft of the Proposed Charter covers all the usual charter considerations, including name, purpose, means of operation, theological base of the confessional aspects of the L.C.A., and the governance of the merged institution.

2. Program: The Program Committee has presented its Final Report to the Commission. This report combines several position statements presented from time to time through the year, and adds the essential items necessary to create a report in entirety. The nature of the program will be crucial to a new seminary, and a wide bibliography dealing with theological education, past, present and projected, has been utilized in this report.

Especially important to seminarians will be the Guidelines for a program. These are classified as normative, pedagogical, programmatic and administrative. Normative Guidelines include: the Theological responsibility of the seminary, which is a commitment to evangelical theology as an essential task of the church of Jesus Christ. There is a Pastoral responsibility to be concerned for each student as a person. Maintaining the high standards in graduate-professional education today is an

(completed on page 11)

ADVENT: ESCHATOLOGY ALIVE! (CONT'D FROM PAGE 1.)

to the past, takes its clue from Jesus, Jesus of Nazareth. Not just any old Jesus or past martyr figure or man whose apotheosis has been proclaimed, but only he of whom it is confessed, "He loved us and gave himself at Calvary for our sins, he whom God raised from the dead."

A second aspect concerns the future. While the Christian hope is asserted with confidence and is voiced with certainty, it knows with this same certainty that it has not arrived yet, and is not steadily and invariably progressing day by day. Rather, fulfillment comes only in God's good time. All is not yet in our hands; perfect fulfillment, wholly, entirely, is not at man's disposal.

Thirdly, this Advent mood, as it speaks of the now, suspended between God's past event in Jesus and the future denouement, eschews both apocalyptic pessimism about "this present evil age" (preferring instead to hope and trust and to work on God's world) and grandiose optimism about what is happening now. The Christian is freed to assess realistically the present moment but is also under an imperative to act in this moment of God (ho nun kairos)---responsible to the God he has glimpsed in Jesus and in the hoped-for promises.

The exhilaration we feel during pre-Christmas days, others surely often share. What we Christians do in these days may well be the same things as others do who do not name the name of Christ. But distinctively, we are "looking to Jesus", the source and goal, the Man with us---who has the power to impart the mood of Advent to all days.

John Reumann

Joint Commission Con't. from Page 10

Academic responsibility, and there are in addition, Ecclesiastical, Ecumenical, and Institutional responsibilities. Pedagogical Guidelines: Team-teaching -- an interchange of faculty members on intradisciplinary, interdisciplinary, and interconfessional bases. Pedagogical variety -- the employment of differing teaching methods and equipment throughout the several disciplines of instruction. Evaluation -- an effort to give emphasis to the student's own academic potential and career development with an accompanying deemphasis on grades and competition.

Programmatic Guidelines: Multi-level offerings -- courses at differing levels of student attainment to meet the varied background. Issue-centered offerings. Field education. Graduate Studies. Continuing education. Theology for the laity. Administrative Guidelines: Student recruitment; Flexibility in admissions and curricula; Counseling and guidance -- the opportunity for students to have access to professional resource persons.

The section of the Report entitled Principles reflects the source materials in the Report of the Board of Theological Education, L.C.A. Convention, 1964, "The Future of the Seminary," Bulletin, 1966; and the Position Statement on the Objectives

(really completed on page 12)

Joint Commission concluded

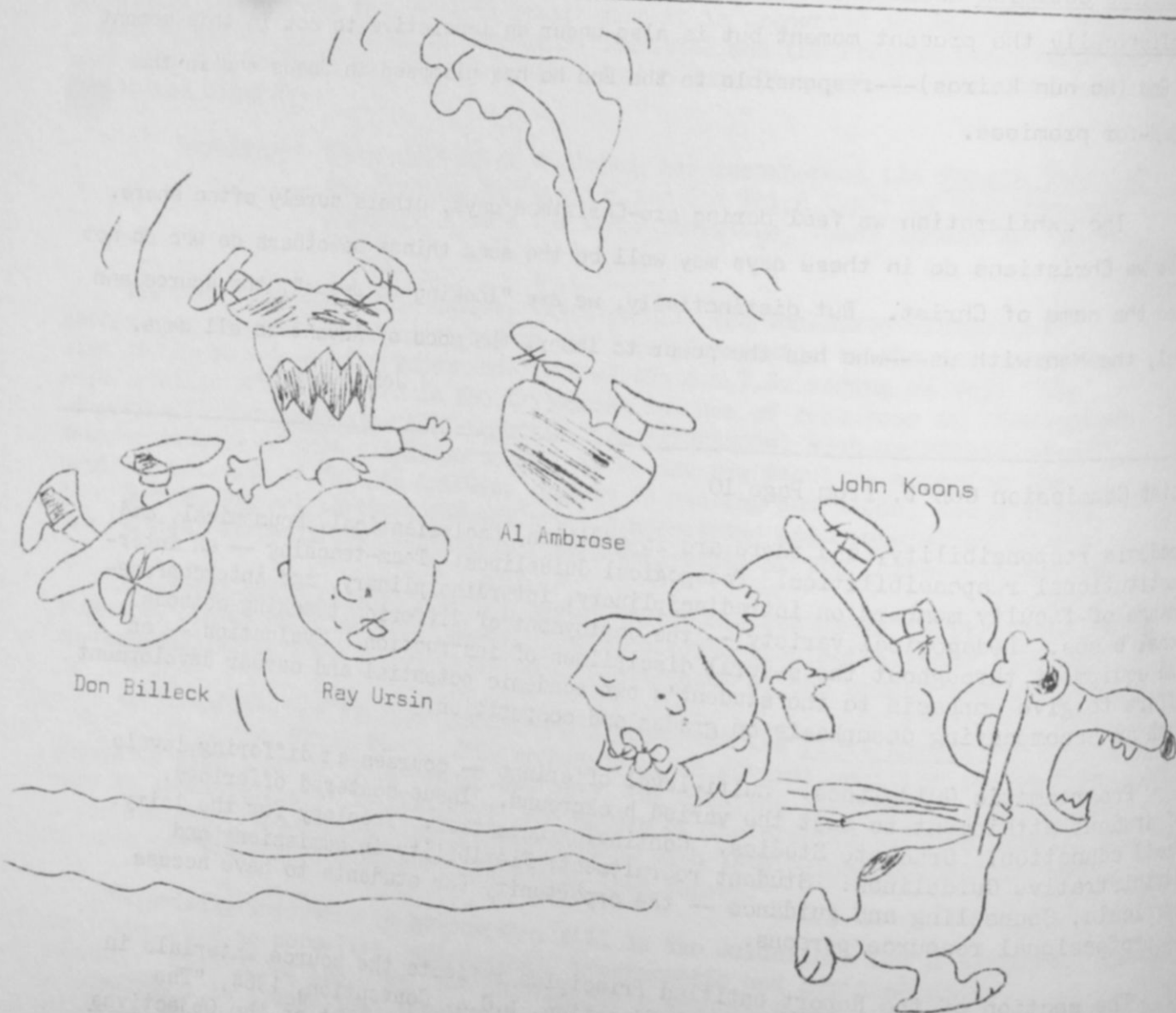
and Program of Theological Education (May 1967). Such elements as the following are given strong support as integral parts in the task of the theological school: Responsible participation in the Church's life, Dialogue with other disciplines of study, and the emerging role of the clergyman, stressing at least three components: rigorous academic discipline, the development of necessary skills, and exposure to the world.

Specific programs are the responsibility of the faculty of the unified seminary, "with sharp insistence on the fulfillment of this task through respect accorded the statements of purpose and objectives, guidelines, and governing principles."

The appendices to the report are replete with thoughtful responses to program derivations, curricular models, curriculum designs, and other matters of concern. Both Lutheran integrity and ecumenical cooperation are reflected in the report of the Program Committee.

The information for this report came from the Statement of Executive Secretary to the Board of Directors. I hope it gives you some insight into these two committees, and I encourage you to discuss and comment on the contents.

Larry Smoose



Larry Smoose
(Mr. B.S.)