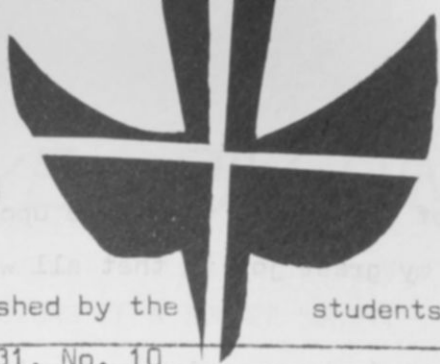


the



LUTHERAN THEOLOGICAL SEMINARY
JOHN MEMORIAL LIBRARY
PHILADELPHIA, PENNA.
1910-1911

seminarian

Published by the students of the Lutheran Theological Seminary at Philadelphia

Vol. 31, No. 10

Dec. 10, 1969

No Room In The Inn

In the centuries since, many writers and thinkers have toyed with the simple story of how Jesus was born in a stable at Bethlehem, because there was no room in the inn. This much is sure, Jesus was crowded out.

Crowds can be terrifying. About 1945 I took my children (three of them very small) to see a Santa Claus parade in Hollywood. It was a glittering extravaganza; but I was terrified at the rush of the crowd when the last float had passed, fearing that my children would be crushed.

Another time I stood at the ticket window of a baseball park. I still don't understand why the pressure of the crowd as I stood against a one-bar steel barrier didn't break my leg. I never wanted near that ticket window again. It gives me a cold sweat just to recall the relentless pressure of the crowd against me that evening.

Jesus was crowded out. We have often felt the pressure of the crowd or the pressure of life's busy-nesses crowding in on us. It is easy to agree with Alexander Hamilton, "The public is a great beast". But Abraham Lincoln once said, "God must have loved the common people, he made so many of them."

Yes, the common people. The often thoughtless, hurrying, selfish, apathetic, hungry, smelly, dirty crowd. But Jesus loved them. He was ever gathering crowds about him. He taught them; patiently, simply, cleverly. He fed and healed them. He loved them. Finally, he died for them.

Crowds! Crowds of people. Thronging cares. Oppressing duties. How they sweep us along, ourselves so helpless.

But we can be people. We can be individuals. We are, each of us, of priceless worth.

(Continued on page 2)

Jesus came, that first Christmas, to take me out of the crowd, to set me upon a throne. I'm a king and a priest, through Christ. And my great joy is that all who wish can rule and serve with me.

Nowhere but in Christ can I keep so completely the twin human values of being a part of the crowd, the family of God; and also be most completely an individual.

Both poles of my being: the need for fellowship, the need for privacy--revolve in Him.

A little boy once asked his father, "Daddy, is it true that all the people of the world could live in Texas?" "Yes, son," came the reply, "they could, if they were friends."

May your Christmas be Merry and Blessed because Our Lord comes once more to you. For myself, I hope this simple song comes true:

Ah, dearest Jesus, Holy Child,
Make thee a bed, soft undefiled,
Within my heart, that it may be
A quiet chamber kept for thee.

Henry Scherer

NEXT WEEK: DR. FOSTER MCCURLEY



SITZ IM LEBEN

Sitz im Leben this week offers a quiz of notables on campus:

1. What junior male has lace undies?
2. What junior class president carries diapers in his briefcase?
3. What junior coed has been known to be in John H's drawers?
4. What junior is frequently heard singing "Hey Jude and other songs in class?"
5. What senior is well known for helping bartenders close up?
6. What room in Main Dorm has more Christmas decorations than Wanemaker's?
7. What middler is going to have a dry (yes, dry) Advent party in North Dorm?
8. What senior is catching "mono" from a junior? (via pitch pipe, of course!)
9. What senior is under the delusion that the senior class is "in" with the faculty?
10. What middler is pulling a Martin Luther special? (Dating a nun?)
11. What howler's favorite number is NINE?
12. What "Superintendent of Physical Plant" would rather tell dirty stories than talk "shop"?
13. What student won't be at the plays tonight and/or tomorrow night?

Ans.: A dumb one!!!

St. Alphonsus Liguori

AYE PILGRIM

IMPRESSIONS OF A SUMMER SUNDAY

Early now
 7:30 in the
 evening.
 Easy now
 take a
 breath and let
 it out slowly
 simple luxury
 of the
 air.
 Sun is
 not crimson
 tonight
 just sinking yellow
 it deserts me for
 another lover
 somewhere below the
 horizon.

GARY KULL

S.L.C.

On December 10th there was a meeting of students who were interested in T-group activities. It was decided that these groups will begin regular weekly sessions after the Christmas vacation. The time for these meetings has not been definitely set. Those who are interested in learning about or joining these groups, please contact Mr. Streich or Dr. Aden. Also, your representatives to Student Life Committee may also be used to contact.

BARRY LACE



AROUND CAMPI

'Tis the season to be jolly -
 Christmas time is near ... Hope everyone is getting into the spirit in spite of all the work!! (The spirit should be with you all year round.)

Addition to those who will be saying "I do" in Dec. - Drew F. -

Dr. Lee's class was colorfully decorated this week with what is known as John-John's Frillies!!...

Molasses Protweiler went on a secret pilgrimage to Gilbertsville - perhaps to battle the Anti-Prot's...

Who is the Junior - named Flash - who can make it from P.J's to class in 30 seconds??

Mt. Airy experienced an all-time in Refectory serving - a 4-some of topless waiters made their debut!!

Quote of the week from an estute Midler - "Grace is like waiting for a trolley, it comes when it damn well pleases."

Don't forget Advent Vespers on Thurs., Dec. 18 - starting at 6 p.m. in the chapel - buffet to follow.

ED. NOTE:

CHEAP IMMIGRANT LABOR PROVIDES YOU FORTUNATES WITH A SPECIAL CHRISTMAS BONUS.

THE ORDER OF PAGES THIS WEEK WILL BE 1, 2, 3, CARTOON, 4, 5, USW.

(TOO MUCH CHRISTMAS SPIRITS?!?)

WASHINGTON: A BLACK-WHITE ENCOUNTER

White racism was at issue this weekend as an encounter-dialogue group met at the F.C. Nash Memorial Methodist Church in the nation's capitol. Leading the group was the Rev. Joe Gibson, black pastor of the church.

The weekend took the form of two hospital visitations and many community-type group sessions in which white members were confronted as part of a racist institution. According to Pastor Gibson, the five structures of American Society - family, church, schools, government, and the economic system - are pervaded by white racism.

"If you don't believe that," he said, "see who holds all the liquor licenses in D.C. or see who contrils all the taxicab franchises in New York City."

Among points raised by black participants in the encounter group were that white people, recognizing that racism against blacks exist, must do something about it now, with the only eventual alternative being a shooting war in which all whites, regardless of ideology, will be regarded as the black man's enemy. Some spokesmen pointed out that this point may be relatively near, although action was urged in a more constructive direction.

Pastor Gibson, attempting to put the issue in a theological light on Sunday, stressed loving and helping as a response to those who are victimized by society. When someone wants to take something from you, for example, you respond, he said, by claiming, "You can't take this from me; I'm going to give it to you." This, he showed, would defeat the attitude, the motivation, behind the taking motive.

Questioned on how to begin dealing with the issue of racism, Pastor Gibson stated that the solution has to start with concerned individuals communicating the seriousness and intolerability of the situation on a small level - to family, friends - on a person-to-person basis. It was also stated that whites must be approached on the basis of self-interest - that it is to our benefit to eliminate racism before widespread violence is provoked.

Black spokesmen emphasized that to deal effectively with the white community with which they are most familiar.

GARY KULL

MT. AIRY FRIARS

PRESENT

THE EVENING AND THE MORNING by Norman Dietz

NO SNAKES IN THIS GRASS by James Magnusson

The two plays being presented this Thursday and Friday at 8 P.M. in the Library are original unpublished works by two young playwrights. THE EVENING AND THE MORNING written by Norman Dietz is a play written within a drama. It is singularly involving with its five characters who find themselves in a desperate attempt to flee from their unknown pursuers. The boy, who is perhaps the central character or perhaps the character who is least involved, carries the book; the play begins here - and ends..... 1 dead; 1 dying; 2 lost; 1 alone. The playwright describes this work as being "...vaguely about the demise of visual print-oriented values. It's about a world that is oriented to hearing and touching."

The second play, NO SNAKES IN THIS GRASS is a second chance at Eden. Adam has the

JOINT COMMISSION REPORT--

PART II

Last week I reported on the history of the Joint Commission of the Lutheran Theological Seminaries at Gettysburg and at Philadelphia, and summarized the reports of the Committee on Program and the Committee on Structure. This week I will conclude this report on the Joint Commission with an account of the progress, to date, of the Finance Committee and the Committee on Location and Facilities.

The Finance Committee has had a most difficult time. It was charged with two significant duties, one to determine how much money would be needed to finance the theological education project to be agreed upon at the meetings, and two, to determine within reasonable limits how much in assets was available presently and how much could be reasonably and properly projected for the future.

Since the location and specific definition of the plant are relatively undetermined, the finance committee has only the roughest measure of the factor of cost for the plant desired. Additional problems are the escalating costs of all construction, and the uncertainty of future support from the synods, in face of increasing demands on the churches for the ACT appeal and a general decline in church support for major fund drives.

The Revised Feasibility Study for the Philadelphia Seminary, at \$15, 728,400 with reduction and phasing possibilities gives evidence of a more hopeful approach than the original \$24m figure, which was quickly rejected as being unrealistic. However, the Finance Committee has quite a task on its hands in this respect, for maximum possibilities from \$7½m to well beyond are being suggested by various groups and persons. Final statements of a specific nature, about finances cannot be made until the location, facilities, and program are more completely determined than at present.

The Committee on Location and Facilities approached its task on the assumption that the matter of location was wide open. Criteria to be considered in studying each location were in three basic categories: ecclesiastical, academic, and sociological. Ecclesiastical factors include: Relationship to other Lutheran institutions, Ecumenical relationships, the ability to organize completely and properly within reasonable time span, constituency size, constituency support potential, and potential for internship and field service, to mention only some of the areas. Academic factors: Types of institutions and academically oriented agencies in the area, including universities and colleges, research agencies, etc., the character of the intellectual community, i.e. the openness to acceptance of the theological enterprise and the benefits for the theological community; Cultural interests and development; Libraries, public and private, and availability of specific sites. Sociological factors: total effect of major social institutions or agencies (cultural, educational, religious, political, economic industrial, and welfare); Demographic factors; Housing and schooling; Health facilities; Basic environmental problems (poverty, racial and/or ethnic conflict, law enforcement, etc).

With these factors in mind, and realizing the importance of objectivity in any process it would develop, the Committee recommended to the Commission that two panels of outside consultants, approved by the Commission, should be used as "rough-screening" panels to reduce the original list of 12 locations to a final 3, 4, or 5, which should receive study in depth by the Committee before presenting its final report on location to the Commission. The Commission approved this screening process as well as a list of names from which panel members should be selected.

JOINT COMMISSION REPORT CONTINUED.

Each panel was conducted as a totally independent and confidential unit using identical processes and materials. The reports of these panels was sent to the recipients of the minutes of the Joint Commission. The recommendation of the first panel as to location was unanimous in suggesting three primary locations, namely, New York, N.Y.; Philadelphia, Pa.; and Washington, D.C. Panel B also reached a unanimous decision: "The most advantageous location is to be found on the Philadelphia-Hew York axis, with the understanding that three main premises be accepted: 1. Location within the axis indicated, 2. a substantial university relationship at least equal to the expressed agreement between the Philadelphia Seminary and the University of Pennsylvania, and 3. In the event the sum total of the potential of competing locations reveals no significant advantage of one over the other, the most desirable "inner-city" location should be recommended." (The term "inner-city" relates to population density: it should not be regarded as synonymous with "slum," "ghetto," or a necessarily atypical population characteristic.)

The Committee on Locations and Facilities, constituting itself as Panel "C" met prior to receiving the reports of Panels "A" and "B", and evaluated the locations by using the identical process used by the previous panels. This panel recommended that location at Baltimore, New York, Philadelphia (University City) and Washington, D.C., be studied in depth for final recommendation to the Commission. The Commission later approved further in-depth studies of these latter four sites, on the basis of the recommendations of the three panels. These in-depth studies, made by members of the Joint Commission and the two faculties, were discussed in detail at the meetings this Fall. Further study is being made of Philadelphia and Washington D.C. and the next two meetings will be crucial in determining the location.

These reports have been rather lengthy, but I had to cover a great deal of material. I hope you will consider this carefully and be prepared in January, when the report of the Commission is made available to the Student Body, to ask questions, voice your concerns, and to be involved in this most important decision.

Larry Smoosc

REFLECTIONS ON REFLECTIONS

(CONTINUED ON PAGE 8)

Robbie Huldshiner—disgusted with the prettiness and cuteness of Christmas—said he wanted to write something for me—and for the Choir—which would express something of the real meaning of Christmas (something more honest than Anahl and the Night Visitors!)

- all the trappings and traditions
- customs and signs--Dickens' Christmas Carol--Menotti's Anahl
- the "children's festival" bag--which inevitably becomes an expression of romanticism
nostalgia
sentimentality

So we talked about this off and on for a couple of years--just what is Christmas all about---

We kept seeing all the things that repelled us--

- the sweetness and light
- the talk about peace--with a war in Vietnam (and in this connection some of our last discussions which led to some of our conclusions in Reflections were (if nothing more) at least colored by our

MT. AIRY FRIARS CONTINUED FROM PAGE 4

...the manner in which people take the gospel and cast it to fit their own old script and is certainly not going into the second round unprepared. His new plan of action in the garden is somewhat darkened by "... an old fuddy duddy" God who is a "fussy thinker." Adam attempts again and again to re-establish himself in his new surroundings even with his book but the Deus Ex Machina has the final word but the drama never ends.

Both of these plays are produced by special permission granted by the playwrights.

DIE STRASSENBAHN SPALTE

Strassenbahnische Ethik

We begin this week, in keeping with the stated policy for the second quarter's work, an examination of a new area in the fascinating and ever-growing field of Streetcar Study, or whatever name you choose to give the thing. This is the field of the streetcar ethics. Although most riders may not realize it, the life of the streetcar is one of ethical responsibility, and a large body of literature exists on the subject. In many respects streetcars are indeed amoral, and need no guidelines as to how they are to conduct themselves in the society of which they are a part. However, there are other areas in which they are called on to take an ethical stand. Unfortunately it is not possible for them to merely sit in the car barns and observe the transportation scene going on around them - for they are, like it or not, a part of this scene, and are called on at all times to make a decision for or against efficient operation. Throughout the history of the system, there have been certain classical responses to the problem of the streetcar and culture. These responses are, in the order in which they shall be treated here, 1. The streetcar against culture - radicalism. 2. The streetcar of culture, -transit liberalism. 3. The streetcar above culture - Roman Streetcarism. 4. The streetcar and culture in paradox - Germantown Avenue. 5. The streetcar transforms culture - many German cities today.¹ In the space that remains the first of these positions will be discussed. The discussion of the remaining four will be taken up in the weeks to follow.

The position of the streetcar against culture, for all the foes it has won for itself in the past, is still quite alive today. This group operates under the principle that the streetcar is to have nothing to do with the culture or city in which it finds itself. It holds that the city is inherently evil, and that no true streetcar can operate on city streets. Therefore the operation of such streetcars is confined to trolley museums and back lots where there is no danger of having to pick up passengers. The belief that has gotten this group into a lot of trouble with city transit authorities in the past is the idea that a trolley car may not under any circumstances take part in revenue service. However, this problem has been solved in Philadelphia, as the city government has

(con't on page 10)

"REFLECTIONS" ON "REFLECTIONS" CONTINUED FROM PAGE 6

having seen Berman's Skamen)

- the wilful and arbitrary way that people take Christ and make him over into what they want
- the manner in which people take the gospel and cast it to fit their own mold--be it that of an institution or just personal ambition
- twisting the whole thing into a theological datum and so losing the humanity and reality

In any case--Robbie came up with a couple of half-drafts--they reflected mostly our disenchantment and frustrations about Christmas--I kept pressing Robbie for something more positive; is there no possibility any more for proclamation, for a positive expression? or should the whole piece be simply descriptive of the distortions and misunderstandings?

Certainly neither of us wanted a "happy ending"--nor did we want a "churchy" sermon and the like. As often as we may be guilty of it, we are both scared stiff of being "trite"--of saying the things that the "book" says we should and in the way "they" say it should be said!

We had just about given the whole thing up--But last Spring, walking along the street in downtown Phillie (I think we were on our way to an opera rehearsal at the Academy), Robbie suddenly stopped me and said: "All right--now you tell me! What does Christmas mean to you? What's it all about?" In all out talking about what was wrong with Christmas and its observance, the question had never before been put on so direct and personal a level. No longer now a matter of the usual answers and the traditional expressions--although they are certainly not thrown out all together--but what I said here I knew could not be these traditional--at least it would have to make sense to one like Robbie for whom these traditional expressions have little meaning. I also knew that whatever I said had to be what I myself believed. For better or for worse, I suggested that Christmas could be summed up for me in the word PEACE---

--wholeness and authenticity

--the ability to live in our world, to embrace our world--to enjoy it for what it is: God's creation and gift to us----and to do this without making it an idol

--this joy and wholeness of life is at Christmas comprehended in the figures of a light shining in the darkness and of a little child--

--a glorious birth--the birth of an ordinary Jewish boy (about whose parentage some had questions!)--through whom God offers us forgiveness--the love on which this new life, this wholeness, this peace can be built---

Robbie apparently bought this--for these thoughts came to form the basis of the conclusion of the poem--the key words are LIFE and PEACE---

But as he developed these ideas, he gave them still another dimension--It is the notion that there is nothing secure or static about peace--it is exciting and maybe even a little dangerous. Peace is not something you get; it is something that has to be dared and lived---

So it is that in answer to the Chorus' insistent question:

(Continued on page 9)



"REFLECTIONS" ON "REFLECTIONS" CONTINUED FROM PAGE 8

Where is the proof that we shall live?
How can we find the promised peace?

Robbie concludes

the whole work with the passage which begins:

Peace must be dared.
It is the great venture.
Peace must be dared and love.

Peace is not safe.....etc. to the end---

This is where our reflections on this ancient birth have come out-----

- Robert Bornemann

SPORTS

FINAL FOOTBALL POLL STANDINGS

(1) Seminarian	69-31
(2) Smoose	65-35
(3) Boyer	64-36
(4) Schlotter	63-37
(5) Lee-Reumann	61-39
(6) Bongron	59-41
(7) Whalon	58-42
(8) Lohr	56-44
(9) Swanson	46-54
(10) Newhart	44-56

Attention all basketball fans - We have found a gym! Thanks to Bill Horn, we have the use of the gym at Trinity Lutheran Church, Germantown. The gym will be open every Friday from 1-4.

All you sharpshooters get ready - the Saints are trying to enter a league!!

ADVENT SUP

NORTH DORM FOLLOWING VESPERS!

(DIE STRASSENBAHN SPALTE CONT FROM PAGE 7)

made it possible for these cars to do alternate service as work equipment and maintenance cars. During serious towing disabled cars off the streets. The main weakness of this position is the fact that cars which believe in it are parasitic - they can only exist because other passenger-carrying cars make it possible for them to carry on their existence undisturbed. They are also weak in the area of eschatology. They have a fine doctrine of storage, but no doctrine of revenue. Most of the cars adhering to this position may be found in junkers row at the Luzerne Street Depot of SEPTA.

¹H. Richard Haltestelle originated this system of division. The author, however, has not received his permission to quote his article, and may be faced with abandonment proceedings if he finds out.

John Thomas Schweitzer

THE SEMINARIAN is a student publication of the Lutheran Theological Seminary, for the students, by the students, and with the students; and if they don't like it, they better not have relatives in Germany! We appreciate any and all contributions whether they be poetry, prose, nursery rhymes, criticisms, letters, or cartoons. This week's little group consists of:

Editor: Ray Ursin

Assistants: Don Billicky and Steve Jensen & J. Koons and special little elf: Al Ambrose

Articles by: Robert Bornemann, Henry Scherer, Larry Smoose, John Morrill, Gary Kull, Barry Lace, Dave Newhard, John Thomas Schweitzer, John Koons, St. Alphonsus Liguori, Lee Berry; A special Goodnight to all, and to all a goodnecht. (sic) - OR IS IT

SICK ?!

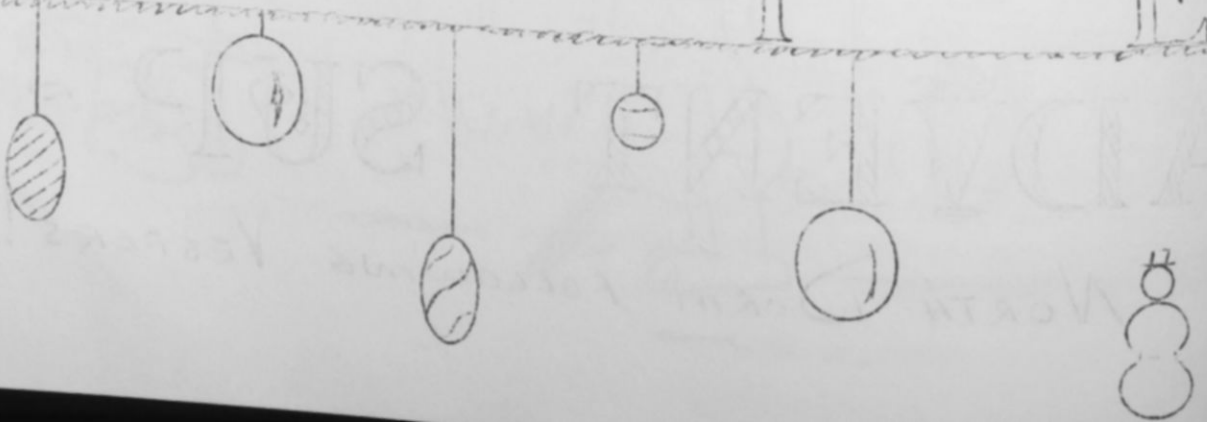
E S

M IP

IP A

T C

Y E



MC. ALBY FRATERS

PRESENT

THE EVENING AND MORNING THE



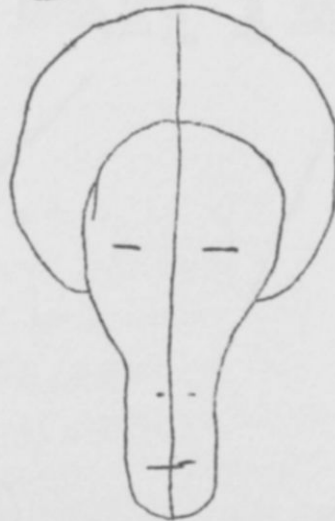
Players

David Newhart
Carol Held
Carol Beckwith
Hank Beljean
Luther Johnson

by NORMAN DIETZ

Produced by special
arrangement with
Norman and Sandra Dietz

NO SNAKES IN THIS GRASS



GOD - William Beckwith
ADAM - Barry Lace
EVE - Mary Woods

BY

JAMES MAGNUSSON

Produced by special
arrangement with the
playwright

DEC. 11, 12

8 PM

The performance of these two One Act plays will be seen in the
Library Rotunda of the Lutheran Theological Seminary. 7301 Germantown Ave.
Admission will be a free will offering