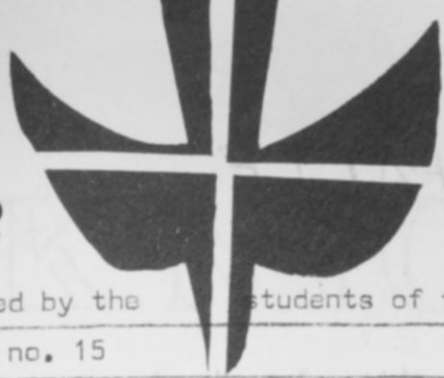


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ON...

CONVOCAATION

January 28, 1970, the Board of Directors of the Seminary "authorized the establishment of a select committee to carefully examine the options presently open to it for the most effective education of pastors now and in the next decade..."

This committee is to be composed of twenty persons, representing the Board, faculty, alumni, and students. There shall be "four representatives of the student body of the Seminary, elected by the student body."

In accordance with this, there shall be elections today (2/5/70) in each class, to select four persons to represent the student body. Nominations have been made by the executive committee of the student body on Tuesday, and have been posted on the bulletin board in Hagan Hall. Be sure to vote for your representatives.

Larry Smoose

The Reverend Robert A. Raines will be the convocation speaker on Wednesday, February 11, at 11:15. Pastor Raines is a Phi Beta Kappa graduate of Yale University (1950) and was graduated cum laude three years later from the Yale Divinity School. In 1954, he was chosen to be a Fulbright Scholar at Cambridge University, England. Between 1954 and 1961 Mr. Raines served as Pastor of the Aldersgate Methodist Church in Cleveland, Ohio. Since then he has been Pastor of the First Methodist Church, Germantown. In his pastoral experience he has been well known for his "koinonia" and "Cadre" cells. These are small groups within the parish which are task oriented to social concerns and also exercise a prayer and Bible discipline. Having championed this idea, Mr. Raines has written three books out of his experience. They are New Life in My Church (Harper and Brothers, 1961), Reshaping the Christian Life (Harper & Row, 1964), and Creative Brooding (MacMillan, 1966). Pastor Raines comes to us with a wealthy background out of which he will speak about some of the creative possibilities within the Church for its ministry.

Crain Tozzo

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DIE STRASSENBAHN SPALTE

THE GREAT THIRD RAIL

One of the least expected developments caused by this column is the great reception it has found among the professorial staff of this institution. The author has been consulted at the most unexpected times in class as to the relation between the streetcar and the subject under study at the particular time of the question. Also, various individuals have begun to come up with formulations of their own concerning the theological relevance of the Strassenbahn. Dean Lazareth, for instance, referred to the difference between the Roman Catholic and the Lutheran views on Natural Law as "the real Strassenbahn". Dr. Reumann has from time to time provided this writer with pertinent clippings concerning the streetcar from such distinguished papers as the New York Times. Dr. Lee has expressed his desire to contribute something of his own to the column (although this was back in December, and thus far nothing has come in), while Dr. McCurley praised the sound theological research which the column represents. Even faculty wives read the column with interest, and it is to Mrs. Voehringer that the credit must go for the information concerning new trolleys which appeared in this column several weeks ago.

However, the professor who has made the greatest use of this material in his lectures is none other than Prof. Dr. M. J. Heinecken, who realizes in full the ontological and eschatological significance of the trolley car. Most of his class references to it are direct, and thus are able to be comprehended by all. Lately there has been a new trend, and it is one of his darker, more hidden references to the streetcar which I wish to expand on here. On Thurs., Jan. 29, 1970, at 2:45 in the afternoon, an allusion was made to the third rail. Those of us who use the subway (which is, after all, nothing but a streetcar with long pants) know all too well what the third rail is; we've all seen the famous sign "Do not sit on third rail. Electric shock and/or loss of life may result." And those of us who seek refreshment off campus are undoubtedly also familiar with another type of third rail--the one at our feet in the ---room. Nevertheless, students are no longer coming to seminary as well equipped in this area as they were thirty years ago. Therefore, a note of explanation is in order here. The third rail is the thing the trolley and/or subway gets its power from in the absence of overhead wire. However, the following quotation from Trolley Car Treasury by Frank Rowsome will serve to illustrate what a third rail is better than any explanation of my own (with all due credit to Dr. Heinecken):

"The other oft-told story describes the new motor-man on a third-rail line, too insufficiently schooled in his job to realize the preparations necessary before a trip, who felt an irresistible call of nature thirty minutes away from the terminal. His car was unequipped for this, and he summoned his conductor urgently. The conductor counseled patience and future planning. This advice didn't suffice; in a few minutes the motorman abruptly stopped his car and nipped down the front steps in the darkness. Seconds later a wild cry out of the night betrayed that the young motorman had absentmindedly aimed too near to the third rail. The conductor and passengers found him stunned and, on revival, outraged, although otherwise undamaged." (p. 133).

It is not known what all this has to do with dogmatics, but we are sure that it, if nothing else, would have something to say in the area of martyriology. (That's all, folks!)

AN OPEN LETTER TO STUDENTS AND PROFESSORS-

When eating in the Refectory, either with guests or not, please leave the dining tables when the bell is rung. If you desire to continue a conversation etc., you are more than welcome to move to the Canteen area across the hall for as long as you wish to stay.

THANK YOU---

Mrs. Heinbach

KNIGHT'S

MOVE

-- Eliud Rodriguez

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INTEL-	EDY,	IFY,	PERB	AL	HAS	ONE	WILD
THE	HAVE	CAL	PLACE	IN	IN	GIVEN	ERN
COM-	THE	WHAT	RICH	SU-	IN	ITY.	MUST
MUST	OF	OF	ONLY	REAL-	PEOPLE	DRA-	THEM
WHY	THE	JOY	IS	THE	HAS	HAVE	AND
JOY	ONE	SICK	THAT	FOUND	THE	HAVE	MA
OF	IS	FALSE	STAGE	GROWN	JOY;	FAILED,	ON

START
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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.

GOOD LUCK !!!

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AYE MAGAZINE

While recataloging, Sister Catherine found this poem which we of the library staff enjoyed. It is one of those seldom turned pages which when discovered, has a striking contemporaneity. This particular item was originally published in 1497.

It was used in The Ship of Fools, by Sebastian Brant, Trans. into rhyming couplets with intro. and commentary by Edwin H. Zeydel.. N.Y. Columbia U. pr. 1944

Who Everywhere Would Innovate
Arouses Scandal, Wrath, And Hate,
A Dunce's Stupid Traveling Mate.

OF INNOVATIONS

An erstwhile quite disgraceful thing
Now has a plain, familiar ring.
Sn honor 'twas a beard to grow,
Effeminate dandies now say no!
Smear apish grease on face and hair
And leave the neck entirely bare,
With rings and many a heavy chain,
As though they were in Lienhart's train;
Vile sulphur, resin, curl thei hair,
An egg white's added too with care,
That curls may form in basket-pan,
The curls amid the breeze they fan,
Or bleach them white in sun and heat,
For lice no ordinary treat;
Their number now would wax untold,
Since modern clothes have many a fold,
Coat, bodice, slipper, also skirts,
Boots, pants, and shoes and even shirts,
Fur hoods, cloaks, trimmings not a few,
The Jewish style seems smart and now,
The styles change oft, are various,
It proves that we are frivolous.

Shameless and fickle I do brand
Style slaves who live in every land;
Their coats are short and shorter grow,
So that their navels almost show.
Shame, German nation, be decried!
What nature would conceal and hide,
You bare it, make a public show,
'Twill lead to evil, lead to woe,
And then grow worse and harm your name;
Woe's every man who rouses shame,
Woe's him too who condones such sin,
His wages will be paid to him.

(Ed. note: "Thank you library staff;
we will be on the look-out for such
crude people!))

SMOOGIE SOUNDS OFF

The LCA Board of Theological Education will be at our campus on March 9, 1970. The members of the board would like to eat with students and faculty at the refectory, make an after dinner presentation on the work of the B.T.E., and then organize into small discussion groups, composed of all parties, and talk informally at faculty homes. The subject of discussion will be Luth. Theological Education. Plan now to take part in this informative evening.

Continued from page 5 (credits)
J. Schweitzer, S. Tochterman, and
E. Troeltsch. Furthermore: Bruce Amme.

For the benefit of those who cannot
read this space will be left vacant

--Larry Snoose

MAJOR THEOLOGICAL QUESTION OF THE MONTH...

DO YOU BELIEVE IN SEX AFTER DEATH?

1. Yes.
2. Definitely.
3. Absolutely.
4. Hope so.
5. Possible, but not probable.
6. Credo ut Intelligam or Intelligo ut Credum?
7. No, but I believe in Death after Sex.
8. Yes (See Roman Confutation, Art. III Section 7)
9. Sexegessima Impregnatum Mortit Jubilatee!
10. Good Question!
11. We'll take Sex after anything.
12. " " " before " else!
13. " " " with " .
14. " " " in, with and under anything else!!
15. " " " XXXXXX "?"
16. CENSORED!!
17. It's all a matter of redactional XXXXXX.
18. Yes, but only homosexual acts are allowed in Purgatory!!!
19. If there is a pill.
20. Eros.
21. Which one?!

NOTICE!

Would the professor with the receipt number 28292, for four (4) copies of the 1970 LCA yearbooks, plus some pens, please see the bookstore. (or we will foreclose on your lectern!!!) Bruce Amme