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the seminarian

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DR. W. KENT GILBERT HERE

Dr. W. Kent Gilbert will speak in Convocation on Wednesday, March 11, at 11:15. The title of his speech is "Trends in Christian Education", a topic area of which he is in the forefront.

Since 1960, Dr. Gilbert has been the Executive Secretary of the Board of Parish Education, of the L.C.A. Previous to this, he was the Director of Long-Range Programs of the Lutheran Boards of Parish Education which planned and developed the present L.C.A. Parish Education Curriculum. Introduced in 1964, the \$8 million project involved a staff of nearly 100 people and produced more than 400 books. His other professional experience has included pastorates in New York City & New Jersey, as well as being the editor for the Board of Parish Education of the U.L.C.A.

An alumnus of Gettysburg College, he graduated summa cum laude as valedictorian of his class ('41). He then received his B.D. from Gettysburg Seminary. Columbia University granted him an M.A. in 1945, and an Ed. D. in 1955. He has also received many scholastic honors, which include an honorary doctorate (Litt. D.) from Hqrtwick College and membership in Phi Beta Kappa, Tau Kappa Alpha, Phi Delta Epsilon (journalism) and the Pen and Sword. Dr. Gilbert has also been a visiting lecturer at Mt. Airy and Pacific Seminaries.

An avid writer in the field of Christian Education, Dr. Gilbert has authored As Christians Teach, co-authored Getting Along, and edited the 44 volume Lutheran Weekday Church School Series. He has also authored magazine articles and study courses.

Dr. Gilbert has participated in more than 35 Boards, Commissions and Committees. These include: Chairman of the L.W.F. Commission on Education; General Board Member of the N.C.C.; Trustee of Gettysburg College; and a member of the Joint Lutheran Commission on Confirmation. He is also an extensive traveler and has been in many European countries, including Jerusalem, Hong Kong, Africa and South America.

Crain Tozza

THANK YOU

Haven't you decided yet?

No. I haven't. After all, I am a woman--and we're not generally known for our rapid ability to make decisions.

Ha, you know, it's funny: you girls never admit to any of your faults--except when it's definitely to your own advantage to do so.

I am going to ignore that remark--only because it's the middle of the week already and the next issue of the Seminarian comes out in just two days. What is even "funnier," you see, to use your terribly inadequate word, is that Ray just asked me, a couple of weeks ago to write a "female article" as he phrased it, and here's my big chance to do it--with a real purpose in mind and everything--and now I'm going to flub it.

What do you mean "flub it?"

Well, I haven't Ray's or Gary's or Bill's artistic talent; I can't draw, or write any decent poetry, so how can I possibly say all that I have to say, and say it in any really meaningful way?

Just what do you want to say, may I ask?

Thank you.

You're welcome...Now, let's see: what are the various possibilities? There's the letter form, or the essay, the sermon--but, then, of course, you couldn't possibly write a sermon... But wait a minute; did you say "thank you?" You mean that's what you want to say?

Yes, thank you--for all the warm and gracious wishes for a speedy recovery--the phone calls, the visits, the joyful "Welcome backs!"--mostly, for the loving concern all those things showed. I was really touched.

You mean all this rigamarole is for a simple thank-you?

Well, yes--except it's not really very simple to put such complex feelings into words. And, besides, there's one more thing that ought to be said.

Oh, what's that?

There's been so much talk about the lack of community around here, but somehow, I just can't see it. The love is here; it really is--because God's love is here. I guess.

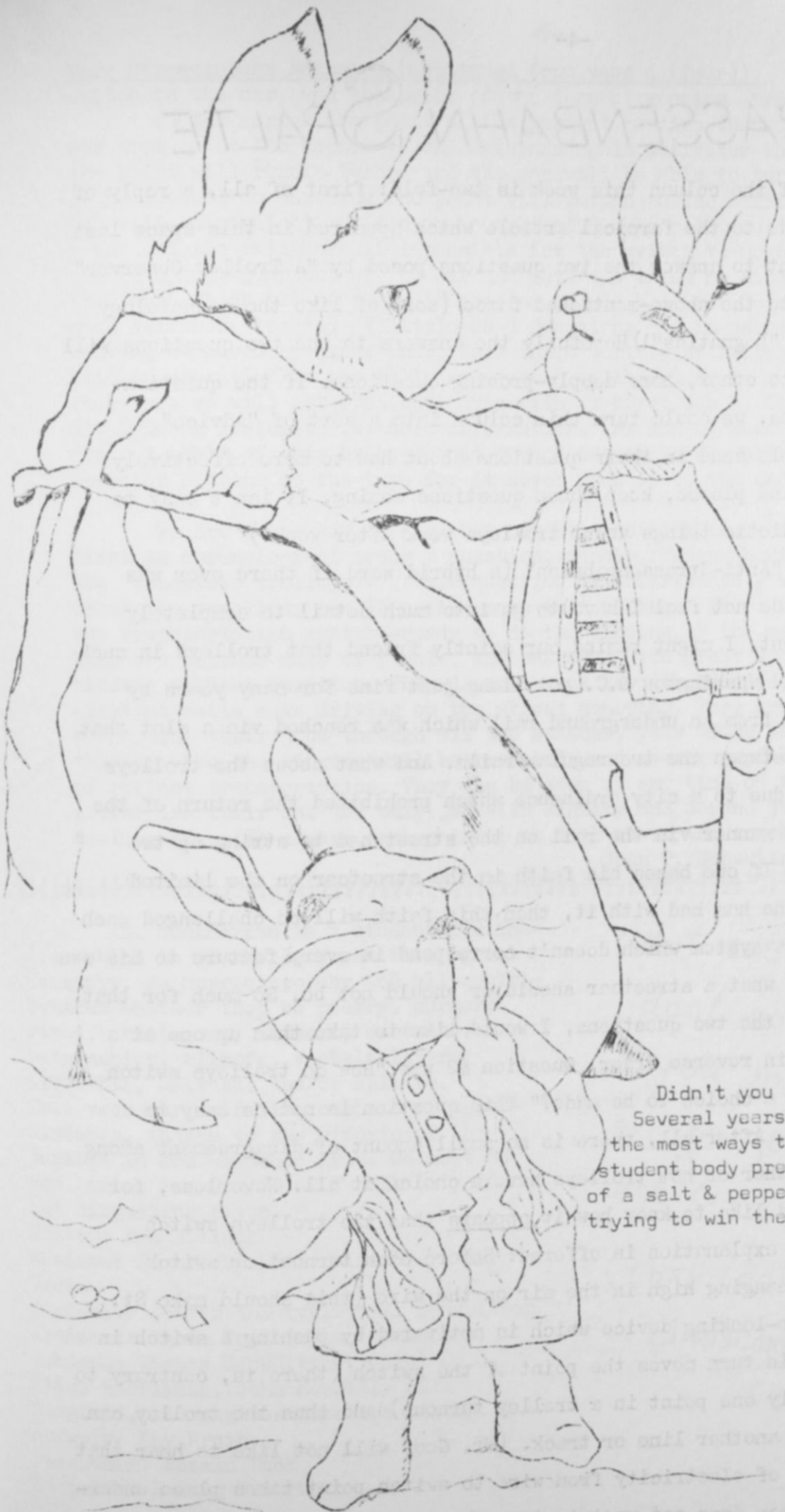
Well, can't you just say that, in those same words? I'm sure a lot of people would know what you meant--and how much more you wanted to say, but couldn't.

I suppose I'll have to. It's hardly adequate--but, then, can we ever adequately say any of the really important things?

Carol Held

WANTED:

ONE EXPERIENCED STAPLER



Didn't you know?
Several years ago, for discovering
the most ways to serve carrots, the
student body presented me with one half
of a salt & pepper set--This year I'm
trying to win the other half.

Mama Heinbach

DIE STRASSENBAHN SPALTE

The purpose of the column this week is two-fold: first of all, a reply of some sort must be made to the farcical article which appeared in this space last week. Secondly, I want to answer the two questions posed by "A Trolley Observer" which were tacked onto the above-mentioned farce (sort of like the eschatology section in a typical "Dogmatics"!)

Hopefully the answers to the two questions will serve as a stimulus to other, more deeply-probing questions. If the question-answer trend continues, we could turn this column into a sort of "Advice" column, in which people send in their questions about how to more effectively use the streetcar. (And please, keep those questions coming. It isn't easy to think up all these idiotic things about trolleys week after week!)

So far as the "Anti-Strassenbahnian" (a hybrid word if there ever was one) is concerned, I do not feel I have to go into much detail to completely shoot down his argument. I might remind our saintly friend that trolleys in such cities as New York and Washington D.C. got along just fine for many years by drawing their current from an underground rail which was reached via a slot that was located halfway between the two regular rails. And what about the trolleys in Cincinnati, which due to a city ordinance which prohibited the return of the current in the normal manner via the rail on the street had to string up two wires instead of one? If one bases his faith in the streetcar on the limited amount of experience he has had with it, then this faith will be challenged each time he comes across a system which doesn't correspond in every feature to his own trivial conception of what a streetcar should or should not be. So much for that.

Turning now to the two questions, I would like to take them up one at a time, and to be sure in reverse order. Question #2 was "How do trolleys switch tracks where there is a choice to be made?" This question is not as easy to answer as it may seem. After all, there is no small amount of disagreement among theologians as to whether or not trolleys have a choice at all. Nevertheless, for those of you who would like to know how it appears that the trolleys switch tracks, the following explanation is offered: Before each turnout or switch there is to be seen, hanging high in the air on the wire (this should make St. Geo. happy) a fearsome-looking device which is activated by pushing a switch in the car itself. This in turn moves the point of the switch (there is, contrary to railroad practice, only one point in a trolley turnout) and thus the trolley can be "switched over" to another line or track. (Mr. Geo. will not like to hear that much of this transfer of electricity from wire to switch point takes place underground). If the motorman does not want to turn the corner he doesn't push the

(continued on page 5)

KNIGHT'S MOVE

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.

FAIR,	WAIT-	AGE	ER	FACE	MADE	WED	BUT
-MIT-	A	ED	ING	TO	NEV-	ED	HIS
AND	NONE	AND	WE	OUT-	WAS	THRIVE,	WHEN
CHANCE	HER-	WEAR,	COUNT-	SHOULD	SWORE	WISH	FAD-
AGONE	TIME,	FAIR-	I,	HER-	DIE,	HE	MAID'S
AT	HAD	AT	PRE-	QUIRY)	ALIVE,	THIS	TO
THAT	YEARS	OR	ER;	MAN'S	MIT-	A	(THE
HE	AND	DOOMS	IN	SERVES	IN-	LOVE	AGE

↑
—START

ANSWER TO LAST WEEK'S Knight's Move:

Wen-drous in-deed is the vir-tue of a true book.

Not like a dead city of stones, year-ly
crum-bling, year-ly need-ing re-pair;

More like a tilled field, but then a

spir-it-u-al field: Like a spir-it-u-al
tree, it stands year to year, and from
age to age. ("The Ever-last-ing No").