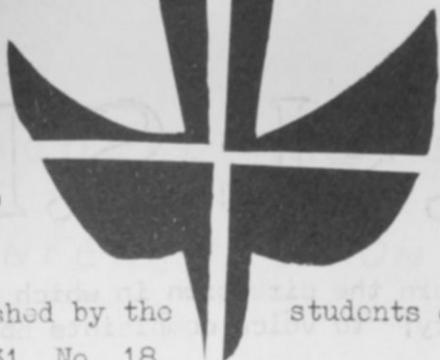


the



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March 18, 1970

## NO WORDS ON THE CROSS

### Meditation

March 27th will again see a series of Good Friday Services across the land --- biblical scholars like Krister Stendahl and Robert C. Dentan in N.Y. City pulpits, local ministers in towns and hamlets everywhere, perhaps you or I --- wrestling from noon till 3 P.M., in seven-minute stretches, with recalcitrant texts like "I Thirst," in the format of seven "last words."

Liturgically, of course, such three-hour services are "Johnny-come-latelics" (though that in itself makes them neither good nor bad). Historically the device reflects a harmonizing tendency (since Tatian!), for no one early Christian gospel has seven statements from the cross --- three at most, and each evangelist probably understood one he gave as final to be the last word of Jesus.

As we know, probing deeper, some of the words may reflect Old Testament piety (My God, My God, why...?), others post-Easter theology ("It is finished!"), and every single one of them could be the reflective creation of the early church --- though "authenticity" need not be solely dependent upon literary analysis, and it smacks of a ukase to demand, in the words of a dying man, originality unparalleled in Judaism and absolutely separate from the interests of later Christians. Death is too common an experience for that. Whatever the details historically, though, it is not impossible that, as some suggest, Jesus' only word from the cross may have been an inaudible cry or sigh (Mark 15:37). There may have been, originally, no "words" from the cross!

Would it take us any closer to the grimness and tragedy of that Friday which originally was not "Good" to reckon with the possibility that, as in much of life, it happened there in silence, with no words from the cross?

Such conjecture might serve also to bring home to us, all the more, the impact of the first Easter Day, which made that Friday "Good?" For without the resurrection there would have been no words from the cross, thus treasured, on which we meditate today. Without Easter, no Holy Week. Without believers who confessed "God has raised Jesus from the dead" and "Jesus is Lord," the man from Nazareth would have been forgotten save for a few stray references in Jewish sources. The "Quest for the Historical Jesus" would then be a footnote to a footnote in rabbinic studies--if there had not been proclaimed his resurrection from the dead.

But the Easter message means that the church did go on telling of Jesus, especially about his death. The Crucified One is risen! And so "words from the cross" circulated and were treasured, one in Mark, three in Luke, three in John. The "word of the cross" (I Cor. 1:18), that Calvary had supreme meaning, allowed "words from the cross" to speak. Those words from the cross were now preaching of the Risen One. The cross had become a pulpit, thanks to the resurrection.

We must also insist, however, turning all this around, in the face of a heresy at least as old as I Corinthians, that the Risen One of Easter is precisely the Crucified One of Good Friday, the Exalted One is none other than Jesus, who suffered on the cross. Easter and Good Friday stand together, inseparably.

So it is that Paul cites, in his discussion of the resurrection for Corinth, an ancient Christian creedal formula which proclaims Cross and Resurrection together:

# L.C.A. B.T.E. ~ L.S.D.

Last week students once again had a chance to learn the direction in which theological education is going in various parts of the country; to voice complaints about our present system; and to make suggestions for improvement. What made this opportunity unique was the presence of members of the L.C.A. Board of Theological Education, along with faculty members, at the informal discussion groups. All of the persons involved had vested interests and were very much concerned about how to best educate men for the ministry. The B.T.E. meets at different seminary campuses during the year primarily to get reactions from the students and faculty. Despite the brief time available for discussion, it was a rare opportunity to learn what viable alternatives are available for the problems which confront us in our curriculum. This was the time for chronic complainers to take constructive action..

What was the result? Some students did attend these discussion groups and had a very good experience. Many groups continued to meet after the B.T.E. members left for a late evening session. (Some of these discussions minus the BTE members proved to be more fruitful than the talks with BTE members.) What was most disheartening to me was that many students did not care enough to attend. Especially evident was the lack of many of the most vehement complainers. Juniors, who have become famous for wanting to change many areas of seminary life, had only four representatives sign the list to attend these discussions, although a few others who did not sign the list did attend.

Certainly the long period between the initial announcement of the BTE's visit (in the February 4 Seminarian) and their visit on March 10 could be the cause for saying there was inadequate publicity. I doubt if the majority of students had commitments which made it impossible to attend this discussion.

The fact remains that here was a chance to learn more about theological education, to find out what those men who are dedicating much time for the purpose of trying to improve our education are looking for in theological education, and how this can fit into our education here in Philadelphia. Too many missed this. Complainers who fail to take opportunities to become doers are not of much value.

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Larry Smoose

Since Martin Troutman has decided to go on a leave of absence, Robert Herbst has been appointed to the post of sheriff, to continue the fine work started by Mr. Troutman.

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Larry Smoose

\* Listen to Students' Discussions

-OR-

"A COMPLAINER COMPLAINS ABOUT COMPLAINERS"

## FACULTY AND STUDENTS ATTEND

## CONFERENCE ON BLACK THEOLOGY

The Urban Church Institute made it possible for eight men from this seminary to attend a conference on the "Black Experience and Theological Education." It was sponsored by the American Association of Theological Schools at Howard University (D.C.) on February 20-22.

Attending from here were: juniors, Mel Woods and Bob Holum; middler, Steve Bomgren; intern, Gordon Simmons; faculty, Drs. Aden, McCurley and White; and alumnus, James E. Gunther.

The goal of the conference was to assist the schools in carefully evaluating the Black experience and delineating its implications for the whole process of teaching theology and training for ministry. Over 200 persons from theological schools of the nation were registered.

In subsequent weeks our delegates will attempt to interpret the implications of their participation on these pages and in-person to readers who may have an interest.

Plenary sessions and workshops attempted to relate the black experience to Biblical, historical, systematic and practical theological studies. An ad hoc caucus of Black (sic) theological students also dealt with the theme, but in less traditional frames of reference.

Perhaps the chief question was whether or not the Black (sic) experience can be seen as another valid historical experience helping to form a theology vs. a more exclusive view of the uniqueness of the state of being Black (sic). Whether or not the 2/3 of all Black (sic) theological students now enrolled at predominately white seminaries remain there may in part reflect how they fall on such a question.

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## STREETCARS

Due to an unusual number of fortuitous circumstances, this column is now entering into the third quarter of its existence. Perhaps it would be well at this time to do some looking backward at what has to date been achieved; however, we choose rather to look ahead at what might be expected in this column for the remainder of the school year. One thing is obvious at the very onset: namely, unless someone is willing to submit new, fresh ideas the whole thing will soon fold up and be moved onto the scrap track. I mentioned the idea in a recent issue that the column could possibly be turned into a question and answer type of thing. Therefore, I invite anyone who reads this newspaper to send in his or her questions care of the SEMINARIAN. As a starter, the following inquiries are offered:

Q. Where do the trolleys go at night?

A. The same place they go during the day.

Q. Why is it that some of the trolleys do not have standee windows?

A. This is due to (a. apathy on the part of the trolley concerned. (b. Lack of maintenance on the part of SEPTA (c. they were built that way

Q. What is the difference between a trolley and a subway?

A. The same difference there is between reading the New Testament in the original Greek and in a translated version.

Q. What is a petrophonist?

A. One who plays a petrophone.

Q. What is the best way to leave a streetcar?

A. In the distance

By J.T. Schweitzer

# A "DO-BEE" RESPONDS

As a junior, I feel that Mr. Smoose's remark concerning the lack of interest and enthusiasm on the part of juniors, deserves some comment.

For too long, Mr. Smoose has taken a "holier than thou" attitude concerning the stand taken by concerned juniors and others. So, Mr. Smoose--allow me to set the record straight. 1) The list in question that Mr. Smoose labored over for so long circulated through a class period with the words "SIGN UP SHEET" only at the top. Now how in God's name is anyone supposed to know what they are signing up for? It would have been helpful, to say the least, had there been an explanation to the class (which there was not--for I was in that class and saw the sheet--and had no idea what it was for!) or at least a statement on the sheet as to what it was for which we were supposed to sign. I realize that Mr. Smoose is busy--but it really would have been helpful. I also remember being at dinner that night and hearing many students--especially juniors inquiring as to how the students were selected to meet with the BTE. 2) I am truly sorry that Mr. Smoose was disheartened--but also--even I have been disheartened frequently this year when answers to questions did not come--or we were told that no drastic (or even slight) action or changes could be made due to the pending merger, move, or some other half-\*\*\*\*\* excuse was given for failure to act. Isn't it about time some of the problems were brought out in the open? Then perhaps doors can do!!! When was the last time we've had action from Hagan Hall?? For that matter--when was the last time we've had action from Larry Smoose?? (On the behalf of the students, that is!!) 3) But perhaps the most disheartening fact to me, has been even if the "complainers" do become "doors", to use Mr. Smoose's quaint terminology, they are immediately reminded that many of the apathetic "wild asses in the field of the Lord" (cf. Dr. Seltzer) in their class are happy with things the way they are--again, the silent majority/minority. For whenever the "Complainers" do try to become "doors" they are told to go through the almighty "Student Life Committee"--and the ideas is lost to the ages forever--not only can't the "complainer" become a "door"--he is told not even to be a "complainer".

"Complainers who fail to take opportunities to become doors are not of much value."--Mr. Smoose, first the opportunity must be made known. Also, to many people more BS sessions are not construed to mean "doing".

So thus it is, Mr. Smoose--even complainers tire of the nonsense of running around Muhlenberg's statue. If there's action to be done--the "complainers" will become "doors." But if we're constantly sit on our hands--what the hell do you expect?? If you are to be the leader of the student body (which the title PRESIDENT implies--?) then lead!!!

-- John R. Koons

The SEMINARIAN is a student publication which is of the Lutheran Theological Seminary at Philadelphia. We appreciate any and all contributions whether they be poetry, nursery rhymes, criticisms, letters, cartoons, etc. This week our staff is composed of the following escapees from Northwestern. We meet for therapy on Wed. nites in room 70 of F Hall to perform our various and sundry acts.

### THIS WEEK'S ALL-STAR STAFF:

- EDITOR: Ray Ursin.
- ASS'TS to the editor: Steve Jensen and John Koons.
- SPECIAL EFFECTS: John Schwietzer.
- ARTICLES: John Schweitzer, Larry Smoose, William H. Lazareth, John Reumann, Eluid Rodrigez, John Moorill, John R. Koons, Ray Ursin, Robt. Bornemann,

# KNIGHT'S MOVE

- Eliud 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.

THE	BORS,	PLORED	VARI-	SHORE;	THAT	TENDED	AGEE-
BEFORE	EGATED	SEA-	LA-	UNEX-	ABLY	NOW	SEEMS
BUT	ON	THE	I	I	MY	MORE	EX-
THAN	ME.	TO	OF	NOT	WILL	IT	FINDING
ING	WHAT	DO	WORLD	MYSELF	HAVE	TRUTH	SHELL
THE	AN-	A	KNOW	THINK	AND	SOME	POL-
AS	PLAY-	WHILE	MENSE	BEEN	MORE	SOME	OF
OTHER,	IM-	BUT	CHILD	NOW	DELAN	ISHED,	PEBBLE

Answer to last week's SEMINARIAN Knights Move:

In years agone at hermitage  
 this faded face was counted fair,  
 none fairer; and at hermitage  
 we swore to wed when he should thrive.  
 But never a chance had he or I,  
 and waiting made his wish outwear,  
 and time, that dooms man's love to die,  
 preserves a maid's alive.

(Thomas Hardy - THE INQUIRY)

# SIGNIFICANT EVENT

Our entire student body and faculty are cordially invited to spend the evening of Monday, April 13, 1970, at St. Charles Borromeo Seminary (Roman Catholic) in Overbrook. Dinner will be served at 6:00 p.m. prior to a jointly-sponsored lecture at 7:30 p.m. by an outstanding Roman Catholic theologian who has recently been appointed as rector of the Ecumenical Institute of Jerusalem, Monsignor Charles Moeller of Rome. His theme is: "Theological Problems following Vatican Council II."

I trust that our entire student body will join the faculty in enthusiastic support of this significant event.

William H. Lazareth

A new quarter - some new classes - a few new faces. Have fun!! Two middlers and a Junior are going around with their battle cry "California or Bust"!! Guess Who?

Ask Stevie T. about the vacuum cleaner ...What Middler male(?) & junior female had a special session yesterday with abortion specialist Dr. Peterman?

Annual Spring Dinner Dance May 8, 1970 - Mark this date - further details to come. Our volleyball team has been practicing all week - here's hoping for another undefeated season.

Quote of the week - upon being asked when the N.T. papers would be returned, Dr. R. said, "I've been thinking of asking you for an extension!!"

Linde W., Sally K., & Arlene 'Sexy' S. are fun-loving gals!!...Charlie Morrelli & Glenda have been seen around campi - can you identify them!!

The Protweiler is planning to go on a new crusade next year - ask him where!! Bruse A. plans to take over the German Book Store Corp. (G-d help Germany!!)

The BBC production of "Son of Man"

seen last Thurs. March 12 has induced more discussion on this campus than ever before. It would be great if the entire sem. community could see it.

Hope you all have a fine vacation!! See you in April!

## POST TOASTIES

Due to popular demand, the Saturday morning breakfast hour has been moved to 8:30 a.m. This means regular breakfast will be one-half hour later, on Saturday mornings only. The Continental Breakfast will run to 10:00 a.m. on Saturdays.

Refectory Committee

## AROUND CAMP I

NO WORDS FROM THE CROSS (CONTINUED FROM P. 1)

we believe "that Christ died for our sins, in accordance with the scriptures, that he was buried, that he was raised to life on the third day, according to the scriptures, and that he appeared..." (I Cor. 15,3b-5 NEB) That the cross has the meaning "for us" here claimed, and that Christ is raised, are not dogmas to be mouthed, platitudes to be set aside, but proclamation which Paul shares with all primitive Christianity, to be reformulated ever anew, by which believers live.

"Christ crucified," without the resurrection, is meaningless. An exalted Christ, apart from the cross, empty presumption. Together, "Good News!"

This Good Friday, with its tragedy, and Easter, with its joy, may we repossess the proclamation anew, and be possessed by it, about a crucified Jesus who is our regnant Lord. It is the "word of the cross" after Easter that makes words from the cross "Good News."

-John Reumann

FILLER

Of late there has risen, from college professors and from business executives, a demand for more correctness in speech. Let no one who is ambitious to better himself and to improve his chances for success fail to heed this warning. In the lessons that follow, the beginner or one who has studied grammar before may find, in simple, clear, and interesting form all that is essential in the subject.

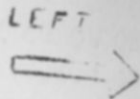
WANTED: WRITERS WITH IDEAS SO WE DON'T HAVE TO FILL UP ALL THE EMPTY SPACE WITH THINGS LIKE THIS.

\$

MAJOR CRISIS DEVELOPS IN OFFICE OF THE SEMINARIAN WED. NITE

Wednesday, the 18 of March, 1970: as the members of the staff responsible for putting out the seminary paper, the Seminarian, went up the long, narrow and quite unsafe steps to the office of the paper, which is located on the third floor of that old and venerable but sometimes quite depressing and dismal edifice on the middle of our campus known as Main Dorm, they expected to discover nothing more interesting than a usual night of routine typing, cranking, stapeling, smoking, and listening to the pious ejaculations of that nasty old editor, Mr. Unsinn. However, things had hardly gotten underway when a conflict developed. John Schweitzer, a hard-working but underpaid linotype operator, arrived only to find two men hard at work on the only two machines in the entire office. "I can see I'm not needed here," he exclaimed with much indignation, and left the place in disgust. Then a large supply of cheap, immigrant labor arrived, who at once set about the task of driving the remaining two workers from the hot, sweaty office. Then they began to smoke, swear, and play cards. This action went on for about five hours, at which time the regular staff again attempted to use the facilities of the Seminarian. This time their efforts were met with some degree of fulfillment, although they then were frustrated in their efforts to come up with some sort of good newspaper which would satisfy the demand for knowelge on the part of the seminary community and at the same time not require any type of effort on their respective parts. Ray Ursin then sat down and attempted to write a poem. John Schweitzer returned and attempted humor in his streetcar column. Steve Jensen performed flawlessly on the linotype. John Koons managed to get in the way of the rest of the staff and was especially annoying. Everyone tried to find things to insert into the paper in order to make it look like it was of some size. However, it turned out that several persons on the staff were writing "padded" articles and also filling up space with things which were of no interest whatever to anyone. It is a common trick in newspapers: if you have a whole page to fill up and only fifteen lines' worth of material, you fill the rest up with filler which is of no interest to anyone and is really very boring.

# AYE PILGRIM ?



all of a sudden  
 he steps out in front  
 of you  
 his smile  
 is cold  
 showing all his teeth  
 they are yellow  
 some are rotting  
 His eyes are deep  
 and dark shadowy

without a word  
 he laughs  
 his mouth opens  
 But no sound  
 is made  
 he shows more teeth  
 rotting

then He looks  
 at you  
 into your eyes  
 searing  
 through

to the back of your head  
 meeting  
 with the chill  
 that was running up  
 your spine

you're afraid to look  
 away  
 and you can't do anything  
 because he's  
 reality

raj

Do to the consistency of this newspaper, we again have forgotten to tell the reader where the arrow should be placed so that he might "START" in knight's move. The reader or dare-devil, should begin with the word "I"- the first "I" from left to right.



Palmarum (Holy Week)

Mar 23 M Isa. 50:4-9  
 24 T Jer. 11:18-20  
 25 W Isa. 62:11-63:7

[Easter recess]

EASTER

Quasi modo geniti (The victory and salvation of God)

Apr 6 M Isa. 52:7-10  
 7 T 1 John 5:1-5  
 8 W Holy Communion (11:15 a.m.) OT: Isa. 51:9-16  
 Ep: 2 Cor. 2:14-17  
 Go: Luke 22:24-30  
 9 Th Jonah 2:1-9  
 10 F Rev. 15:1-4

Misericordias Domini (The Good Shepherd; God's concern for his people)

Apr 13 M Ezek. 34:11-16  
 14 T Luke 15:1-10  
 Holy Communion (8:00 p.m.) OT: Jer 31:10-14  
 Ep: Rom. 12:9-13  
 Go: John 21:15-19  
 15 W Rom. 8:26-39  
 16 Th Isa. 55:1-13  
 17 F Matt. 11:25-30

Jubilate (The joy of Christian life: lectio continua in Philippians)

Apr 20 M Phil. 1:1-11  
 21 T Phil. 1:12-18  
 22 W Holy Communion (11:15 a.m.) OT: Isa. 35:3-10  
 Ep: Phil. 1:19-26  
 Go: John 15:1-11  
 23 Th Phil. 1:27-30  
 24 F Phil. 2:1-11

Cantate (The joy of Christian life: lectio continua in Philippians)

Apr 27 M Phil. 2:12-18  
 28 T Phil. 3:1-11  
 Holy Communion (10:00 p.m.) OT: Deut. 10:12-22  
 Ep: Phil. 3:12-21  
 Go: John 15:18-27  
 29 W Phil. 4:4-9  
 30 Th Phil. 4:10-13  
 May 1 F SAINT PHILIP AND ST. JAMES John 14:1-13a

Rogate (The praying community; Ascension)

- |       |    |                             |   |
|-------|----|-----------------------------|---|
| May 4 | M  | I Thess. 5:12-25            |   |
| 5     | T  | Acts 4:23-31                |   |
| 6     | W  | Holy Communion (11:15 a.m.) | OT: Isa. 62:1-7<br>Ep: 1 Tim. 2:1-8<br>Go: Luke 11:1-13 |
| 7     | Th | ASCENSION OF OUR LORD       | Acts 1:1-11   |
| 8     | F  | 2 Kings 2:9-15              |   |

ASCENSIONTIDE

Exaudi (The Lordship of Christ: lectio continua in Colossians)

- |        |    |                            |   |
|--------|----|----------------------------|---|
| May 11 | M  | Col. 1:1-14                |   |
| 12     | T  | Col. 1:15-23               |   |
| 13     | W  | Col. 2:1-7                 |   |
|        |    | Holy Communion (4:30 p.m.) | OT: Isa. 44:1-5<br>Ep: Col. 3:1-11<br>Go: Matt. 23:1-12 |
| 14     | Th | Col. 2:8-19                |   |
| 15     | F  | Col. 3:12-17               |   |

PENTECOST

Pentecost (The octave of Pentecost)

- |        |    |  |  |
|--------|----|--|--|
| May 18 | M  | Acts 10:42-48a                                 |  |
| 19     | T  | Isa. 57:15-21                                  |  |
| 20     | W  | John 3:16-21                                   |  |
| 21     | Th | Num. 11:16-17, 24-29                           |  |
|        |    | Holy Communion (evening, time to be announced) | OT: Isa. 61:1-3<br>Ep: Rom 12:12-17 (18-25) 26-27<br>Go: John 20:19-23 |
| 22     | F  | Acts 8:14-25                                   |  |

[May 25-28: examination period]

May 29 F GRADUATION (11:00 a.m.)

