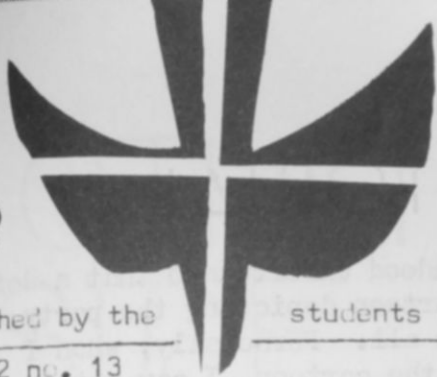


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APOLOGY TO(NOT FOR) THE CARTOON

I regret that I must make use of the newspaper once again, but I shall try to make the content of my letter concentrate on stating a position which, for controversial issues (and I maintain that I apparently struck on a controversial issue with my cartoon -- though I had no previous indications that it IS such), is the normal function of all good newspapers.

Allow me to relate my fore-thoughts (yes, I had some). Having been asked about the party by several people who were not there, and having been requested to "do a cartoon," by several people who were, I considered its potential -- particularly its possible impact; and, seeing no reason not to proceed (and, in fact, feeling that there was more to be gained by doing it than by not doing it), I executed my version in which no wall of the house is plumb, the bathroom seems to be miles away, no line, scale, proportion, or person TRUE, headed it, "The Party as I Saw It..." and made the assumption that it HAD to be perceived as an obvious distortion and an exaggeration of its intensity. To me, it is still that; for, you see, I had no preconception of what seminary parties were like, or should be. I, therefore, could not so knowingly as some extrapolate from the cartoon what the party actually was.

And I, too, am concerned about our public image and about the men whom this institution prepares. I did not set it as my purpose to start a crusade of my own, but if that happens as a by-product, I accept that. For I have been here almost three months and have encountered walls everywhere that need not exist. Walls erected as soon as I put on a collar; barriers of "turned on" or "off" behavior, whichever is consistent with the advertising "read" about clergy, and inappropriate instantaneous character assumed to be easily plugged into my programmed socket. How can we work around such false assumptions? Or don't we? Must we first clear away obstacles of this perpetuated sort -- even among parishoners -- expend our energies in breaking down and hope that we are then able to build anew? How does the society in which the Church is floundering mesh with our judgmental understandings of what Christ has to say? Or does it matter?

Was I publicizing, boasting of something that no decent person would boast of? Taken literally, yes. For it may unfortunately strike some as publicity because it is not generally held or understood that men of the cloth may be just as human as anyone else and know how to have a good time, because it is widely publicized by the pietistic that our good times and those of the rest of the world going to hell are mutually exclusive; and by others' associations, there is a place reserved for us. But have we been called -- if we have -- because we have religiosity, or because we have been entrusted with talents to serve the Lord's purpose which we represent even in party situations where no one knows we are seminarians?

The cartoon would not have to be taken literally, would not have to be looked on as a shameful exposition if it were understood that clergymen can admit to their humanity which necessitates a Christian outlook. The fact is that some seem so afraid of the fact we might be labeled no different from anyone else in our normal appreciations, that we must be ashamed of what we are and what we do that doesn't fit into the box. We should perpetuate this image that sets up barriers, deny anything outside it, and pretend it doesn't exist.

Granted, we must evidence a love that says we are different as Christians -- but we cannot pretend to be specially endeared Christians with a special place; and, if our appreciations bring us into the sphere of those we've found meaning in in the secular world, how can we project inconsistent images or allow them to persist? Whether or not we talk about what we do and about our beliefs is almost irrelevant to what the case is. ("Almost" because, hopefully, by talking about it, (continued on page two)

(continued from page one)

we are able to find reasons or lack of reasons and can accordingly bring our actions to greater maturity). Whether or not we choose to talk about it, it goes on, and we will go on to become ministers in like frame of reference. And by not ever alluding to the fact that we are human besides being Christian, we further hollow images.

Such action is rather like that of my classmates in fourth grade. Our Bible teacher lectured us on how getting out of our seats and carrying on as soon as the teacher had stepped out of the room and then, with someone's alerting signal, getting instantaneously quieted down, as if nothing had happened, was every bit as much a lie (an advertisement, if you will) as if we had gone up to her and told her that we had been very good.

We are what we are. So are the people to whom we must minister. But if what we presently are, or any part of it, is inappropriate to our calling, it does the Church a disservice to bury it under. If our actions are truly out of line, then where was all the concern I heard voiced about the cartoon, before the cartoon? Is it as much concern for us (and the Church) as the school's image? I maintain that the concerns are fears, and not constructive criticism -- for changes occur through time and must be internalized, made to feel a part of the men here by the men here.

I still see no reason for not publishing that cartoon. Absence of such material from the cartoonery is only part of the picture -- it just isn't what all of us are! That may be both bad and good; but, regardlessly, let's at least talk about it and not just hope that it never shows up again if in fact it is there -- it does have a place. And because so many people found it funny (interestingly enough, all the favorable comments were directed toward the peoples' personalities with an appreciation of their individual characteristics -- not bragging references to a wild party or anything of the sort), I actually overheard people who hadn't made the party for one reason or another asking questions out of concern as if they had missed out on something, and getting answers. And there for me lies every reason for having done it.

Barry Henderson

EDITORIAL

It is indeed unfortunate that a defense of the cartoon depicting the party, is needed at all. Personally, when I approved the cartoon, I saw nothing in it which appeared to be in bad taste--I saw it as Mr. Henderson has adequately stated in his letter above. I still see it as such. Unfortunately, some around the seminary were upset (and are upset) by its being included in the Seminarian.

Supposedly, it sends forth a bad image of the seminary and of the students. I'm not so sure what the image is to be, but allow me to refer to The Lutheran, Volume 8, number 23, December 2, 1970, p.7: "The new minister...will have no part with deception or hypocrisy, going through the motions and playing games with God." And I might add, "or play games with the constituents." It is unfortunate that this discussion is going on, but it is more unfortunate that it is going on through comments made to the editor or cartoonist while in class (limiting the response to be made), or not being discussed openly at all, but rather trivial decisions being made and changed, e.g., omitting the wine and cheese party following Advent vespers--that party most certainly would have turned into another drunken brawl--so some think--and that's making the assumption that a drunken brawl has already occurred. If there is concern about our image in the mind of anyone who reads this paper--let him openly express it.

John R. Koons, editor.

The faculty wives announce that the coffee hours will continue on Sunday nights, December 6 and December 12, 7:30-9:30 in the Hoh Lounge. All are invited and encouraged to attend.

PLEASE NOTE -

THERE HAVE BEEN FIVE ENTRIES IN THE LETTERHEAD CONTEST FOR THE SEMINARIAN. THE STAFF IS AT A LOSS AS TO WHICH ONE TO CHOOSE. TO MAKE THIS A STUDENT PUBLICATION, THE ENTRIES WITH THEIR NUMBERS ARE POSTED IN THE MAIL ROOM. PLEASE INDICATE ON A SLIP OF PAPER, YOUR CHOICE AND DEPOSIT IN THE BOX BELOW THE ENTRIES.--BY NEXT TUESDAY. HONOR SYSTEM!!

THE OTHER SIDE

The skies proved to be not the only gloomy aspect of Friday, November the 13th's annual clash between the Mt. Airy Saints and the men of G-burg, as the Saints romped over Gettysburg by a score of 18-0. Following the arrival of the seminarians at Philadelphia, an atmosphere of reunions and remembrances prevailed throughout the lunch. But these feelings soon changed to one of friendly hostility as the teams entered the muddy and water-filled field.

Both teams seemed equally matched as the first series of downs for each ended in punts. However, the game broke open when Philly quarterback hit Herb Lehr for the score.

Following the kick-off, it looked as if Gettysburg might score. But the combination of fate and a beautiful defensive play by John Schlotter turned the tide. Stepping in front of Randy Neubauer, Schlotter intercepted quarterback Bill Schell's pass and took it in for the score. The score was 12-0 after the PAT failed.

Neither team was able to mount a good offensive until late in the closing moments of the half. Once again the accuracy of Heltberg paid off, as he hit Schlotter with a pass over the hands of Dwane Michael. The half ended with the score 18-0.

The second half began with what looked like a new Gettysburg team. The combination of short passes and runs put Gettysburg deep into Philadelphia territory. Again the defense prevailed and four great efforts on the part of the defense stopped a score.

The remainder of the game was played during intermittent showers, with the only notable play coming on a bomb to Jim Hulihan. However, the play was subsequently called back on an off-side penalty.

Congratulations to both teams on a game well-played. sd

The Seminarian has been receiving copies of the Gettysburg paper-Table Talk. The two articles on this page (above and above left) are from the latest issue. I thought you might be interested in what their reactions of the game were. Thank to G-burg.

SUGGESTION:

MARTIN LUTHER BOWL

One can hardly live in today's world and not believe the doctrine of Original Sin. And perhaps one of the most blatant manifestations of man's total depravity is to sally forth in the cold and rain to a field resembling a rice paddy in order to defend the honor of one's seminary in a form of combat called touch football. Human absurdity at its best was the situation of the annual Martin Luther Bowl at which the Mt. Airy Saints slushed, slogged, and splashed their way to an 18-0 victory over the Gettysburg irregulars. Field and weather conditions did nothing to help either team and even spectators went home cold, soaked, and mud-spattered to the waist. The much-improved Philadelphia team is to be congratulated for its winning effort. And in some sense a good time was had by all.

The course of the game did raise some questions, however, and I would make a proposal to the Athletic Committee. It would seem to be a good idea to get together with the Athletic Committee from Philadelphia and work out a complete set of rules to govern the traditional game. A uniform series of rules, completely familiar to both teams, would avoid such mishaps as confusion over kicking formations and unfortunate calls by zealous referees. If the traditional game is to remain a welcome tradition by both schools, a standard set of rules governing the affair would be helpful. How about it, Athletic Committee?

Ed Neiderhiser, sd.

FROM "A" HALL

I would briefly like to respond to an article which appeared in last week's, "Seminarian." This article entitled, "From the Scholar's Desk" remarked concerning a sign that appeared in "A" Hall stating the only "good senior is a dead one." This so-called sign does not exist nor were any remarks made as such by any of the students on "A" Hall. I would like to know then in the spirit of community, who the hell is trying to make such prevarications against fellow students. We need unity at Mt. Airy and not such divisive accusations as this. I am completely fed-up with the triteness that is displayed around this seminary. To use such remarks is neither helpful nor necessary. I also think that the rest of (continued on page four)

(continued from page three)
 the article was rather unfair to the "Seminarian" and the editors. This is an activity which is not done by paid workers, so I think the criticisms that the work therein is not up to par with the tastes of the journalistic savants around this campus is rather assinine since most of them contribute little material of any worth to the paper. I suggest for those of you who want a better paper and seminary to do something about it personally and stop "bitching."

Thomas Light

EXTRAVAGANZA

Tickets are now on sale for the big Christmas party. Everyone is invited, so buy your tickets now. December 12, Saturday evening, 8:00 P.M., Ascension Lutheran Church basement is the time and place.

Catered food, set-ups, music, etc., will be provided. Housing will be available for single guys and gals (contact Barbara Nelson).

Buy your tickets from Bob Holley, George Yader, Gordon Simmons, Fred Nelson, Dave Roppel, Jim Dagan, Allen Heuss, or Wallie Taylor. Tickets cost \$1.50 per person.

ADVENT VESPEERS

- 6:00 Buffet supper; students, students' wives, dates, faculty and staff.
- 7:00 Recital of Baroque music (violin, recorder, harpsichord)
- 7:45 Vespers: A Service of lessons and carols.

The Choir will sing Buxtehude's cantata, Jesu, meine Freude. Coffee and dessert will be available in the refectory following Vespers.

DELETION--

I hereby submit a plan for the candid reflection of the needs arising at this institution for circulated printed communication. Having analyzed the function of the newspaper with the pretentious title of, "The Seminarian," and pretentiously published by "the students of the seminary," which is actually a small band of perennial die-hards faithful to their own gratification

(in seeing their products or by-products in print weekly) of their needs and obviously no one else's, I come to the following conclusions:

- I. That since (judging by responses) few read announcements anyway, that all announcements be presented to the secretary who cannot find enough to do. She will then prepare them for posting in Hagan Hall where everyone will read them, and one portion of paper and ink and idiots' time can be saved.
- II. Any ribbing that need be done can be accomplished...well...before and during the supper hour, and any one of countless other extensive opportunities we have made for all being together exchanging ideas. Anyone who would not fall into a particular clique need not be clued in on anyone else's antics, less he begin to appreciate that person as if he were a parishoner; hence, there is no need for anything such as "Around Campi."
- III. That since the cartoonist is said to never before have had to find such a consumption of time and energy necessary, since his presence has pushed the button triggering a cartoon discussion, and since no one demonstratively has cared about having a little of one another's differences brought out to the fore and rubbed off, that this page be deleted.
- IV. Anyone who feels it necessary to address the body (not community) in general with a newsworthy item, may do so following the well-attended Wednesday chapel services, at convocation. And there, rather than be insulted by having anything un-noteworthy placed before him which he is forced to read or forced nauseatingly to plod through, one may protest by walking out. Hence, contributions of this sort may be seen to be extraneous to the paper.
- V. And who gives a damn about the Saints or polls or write-ups or reviews of anything anyone may not know about? Why try to include everybody? Everyone has all the time and freedom to experience, first-hand, any happenings of this school -- and anyone who doesn't we can safely assume doesn't care about hearing about that activity. Furthermore, only so many participate in such things and that is hardly any reason to attempt stirring up any interest. Let's eliminate all recounts, polls, questionnaires, and any other reminders of human attributes.
- VI. We need not waste space on creative efforts, either. We all know that literature originating from within the body must be wholly an introverted expression and as such should be suppressed so that its

(continued on page six)

FROM THE SCHOLAR'S DESK

Sympathizers and critics alike will be relieved to hear that last week I went out on the roof of my ivory tower and took a deep breath, thus proving I am still alive. Admittedly it was exhausting, but nevertheless conclusive, and I now expect to last for another week.

This might be a good time to explain about my ivory tower, since such edifices are popular residences for people like me, who exist in abundance right in this area. Some day you may have no recourse but to speak to the occupant of an ivory tower, and this may give you some insight concerning his life style.

My ivory tower is a duplex which I share with an Irish washerwoman.

(Excursus I: She is something of a philosopher herself, and spends her spare moments studying the Rubrics, in hopes she may someday refute Kierkegaard. This may seem absurd, but is actually a more profitable pastime than the average resident has.)

As I was saying, my tower is a duplex, and I have the right side. Of course, if you go around the corner and look from the back, I live on the left. But this is irrelevant to anyone except an Army demolitions expert or an existentialist. I suppose the implications of right-hand vs. left-hand existence are important.

My tower is several stories high. I can't be more specific, because I've never taken time to count them. There is a basement where I store my volumes of notes and correspondence, in expectation of my post-humous fame.

(Excursus II: So far, my only notoriety is my ability to replace the cap on my toothpaste tube. Again, this is an area of endeavor giving problems to most residents.)

The ground floor holds all my books--I can always be found with my nose in a book-- and a copy of last week's Seminarian for escape literature. There are a few floors between the ground and the roof, and I usually wander to one of them to sleep and meditate on how famous I'll be after I die. Meals are not a concern, because if my Irish neighbor doesn't share her cuisine, I chew on shoe leather and/or eat old book covers.

Obviously, this living arrangement makes it unnecessary for me to come down from my ivory tower at all, so I live very quietly. Just yesterday, as I was working on my latest thesis, "Joy in Service," I looked up (I was shocked to find I still could!) and saw a whole complex of ivory towers going up across the street. I understand that the waiting list for occupancy is staggering. For some reason the popularity of tower-dwelling is on the increase. It can't be the view, because the occupant spends so much time in introspection that he has no opportunity for sight-seeing.

It may be that since a tower occupies little horizontal space it answers the population problem. I like to think rather that people are finding the real solution to societal problems in isolated tower life, and are helping out (see above, my thesis title) by being solitary philosophers.

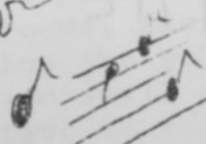
I almost forgot to mention that my tower has indoor plumbing, and hot and cold running water. I had a color TV before I moved here, but have no need for it now. Recently I learned to tell time, so I study the clock-face when I need diversion.

(Excursus III: Have you ever noticed how many times the second hand goes around in the course of a week? Try counting sometime.)

*Come down
Come down*



*From your
Gunny
Tower*



Lynn Gerhardt McCurley
(The author again wishes her name withheld.--ed.)

(continued from page four)

author might not place any value in such attempts which undermine his personality. They must not be given channels, for we do them a disservice.

VII. Certainly any debates, controversies, feelings, have no place in a publication of this body. The fact that someone who did not receive a copy of a particular person's statement -- like me -- would not otherwise be aware of that person's position is insignificant. If I really cared to get an impression, for instance, I would go into Hagen Hall and ask what each person in authority has said about each issue that might affect me. Who needs the attention that even a bad argument creates? We all have enough to think about. And why have a medium of expression at all? Sharing through such might by accident help some troubled member of the competition here. Moreover, even if articles in poor taste should appear as barometers of underlying incongruencies, we get everything we could possibly need in the classroom. Such communication and sharing might dangerously approach one aspect of community (which must remain a stomach-curdler).

Accordingly, I conclude that this, a newspaper of this institution, could not possibly serve a purpose; and that even if it could, potentially, there are no means or manpower by which it could be made meaningful. So that, rather than get weekly indignation, make any attempt, make any pretensions, as if there were any glimmer of a community here, I suggest we be honest and, adding my holier-than-thou criticism to the compost heap of unbuilding materials, I ask, "What's this school doing with a newspaper anyway? What's this school doing? What is?"

Iktinoos Kallikrateoze Venchury

(This article to be deleted with the deletion of next week's issue).

The following letter was received recently:

Dear Mr. Koons:

You raise an important point in the November 18, 1970, issue of the Seminerion when you inquire why a merged seminary should necessarily be at a Philadelphia location.

I am somewhat at a disadvantage in that I cannot draw on any "inside information" to answer this question. I was not a member of the Joint Commission, nor was I even a member of the Board when the initial studies were made. Therefore, I must depend on the documents.

There are two studies which should be available to you, and any other interested parties, at the Seminary library. The one is an independent management study done prior to 1964 by Booz, Allen, and Hamilton, and there is the study done by the Site Committee of the Joint Commission. Both recommended a Philadelphia location.

While I am aware of the fact that many persons have questioned the motives of some of those who have been insistent on a Philadelphia location, judging the motives of other folk can be a tricky and, indeed, dangerous business.

Perhaps we might be able to set up some time when I am in Philadelphia in January for a "rap" session with any students who might wish to discuss these matters and other things that are of concern to them.

Most sincerely yours,

Edward Kersten Perry

Ed. Note: The Seminerion expresses its appreciation to the chairman of the board for his kind letter. The staff and other students look forward to the "rap" session. This kind of communication is that for which we have been hoping.

CONGRATULATIONS TO
THE COVER BOYS
OF THE 12/2/70
LUTHERAN!

A REPORT

From November 9 - 11 a joint accrediting team of the American Association of Theological Schools and the Middle States Association visited the campus to evaluate the Seminary's total program.

The AATS is the agency which accredits theological schools in the United States. Mount Airy, a fully accredited seminary of the Association, was undergoing a normal periodic reevaluation of its program. It is the hope of the AATS that it serves not only as a policeman - enforcing a certain level of scholarly integrity in all accredited seminaries - but also as an enabler - helping each school to attain its stated goal.

The MSA is an organization that primarily accredits colleges and universities. It is currently considering accrediting the Seminary as a graduate professional school offering programs leading to the M. A. R., M. Div., and S. T. M. degrees.

Both organizations have given the administration preliminary oral reports which will be followed by final reports in December (AATS) and in the Spring (MSA). The following is a brief synopsis of the preliminary reports presented at the November 13 meeting of the Academic Policies Committee. Because both associations agreed on the strengths of the school they are related first.

1. Objectives. It was felt that the entire school - represented by the board of directors, the faculty and the students - shares the same objectives which are expressed with great clarity and integrity. In conjunction with the above both agencies believe that the new curriculum and the school's philosophy of education are in basic harmony with these objectives.

2. Financial Resources. Both associations commend the school for the management of its financial resources in a day when many educational institutions are financed by extensive deficit spending.

3. Academic Excellence. The general calibre of the students and the academic excellence of the faculty were noted with approval.

4. Krauth Memorial Library. The library was found to be extremely good in the area of chief concern for theological education but weaker in ancillary disciplines.

5. Endurance. Both agencies felt that the esprit de corps of the school is surprisingly high considering the frustration over the issues of relocation and merger. They also commend the faculty for its church and institutional loyalty under these circumstances.

The following are the chief weaknesses of the school as seen by the two agencies. Because no such unanimity existed in this area as in the area of strengths the findings of the MSA are listed first followed by the criticisms of the AATS.

Middle States Association

1. Decision Making. The MSA feels that it is imperative that the issues of location, unification and merger, and presidential leadership be settled as quickly as possible.
2. Administration. Because of the lack of a full time president and a full time director of development the faculty has been required to spend too much time in non - teaching functions.
3. Physical Plant. The school's physical plant is inadequate. It does not provide sufficient seminar rooms, faculty offices and attractive student lounges, thereby hindering the school's new curriculum with its emphases on individualized and small group learning. Major renewal would be a necessary alternative to relocation. (Cont. Pg. 8)

(From p. 7)

4. Cloistered. If the seminary decides not to relocate and find new and exciting ways to invite the world into Mount Airy. It should become more socially, culturally and ecumenically involved in the broader world.

American Association of Theological Schools

1. Students. Many students have not taken seriously the added responsibility required of them under the new curriculum. Particularly disturbing to the AATS was the excessive secular work load of many students which it felt could be handled only at the sacrifice of good scholarship. The association continued that this is witnessed to by the insufficient use of the library. It strongly recommended to the school that it review its grading system in light of the new curriculum.

2. Field Education. Field education, clinical pastoral education and internship need to be better integrated in the total program of the school.

3. Religious Life. The chapel program, religious life and prayer life of the school are weak for a seminary of the Lutheran Church.

In conclusion, both accrediting associations were generally pleased with the school. While seeing some weaknesses, neither felt that these deficiencies were so debilitating as to warrant any official notations against the school. Both agencies complimented Dr. Tappert for the thoroughness of his edited report, which was the basis for their investigation, and the faculty and students for their openness in discussing Mt. Airy -- its strengths and weaknesses.

John R. Sabatelli

NOTE

STAFF

On Monday evening, December 7th at 7:00 P.M., a group of teen-agers from the community will be discussing in the Ascension Lutheran Church basement, a course they are taking through the North West Mental Health Center. Anyone interested in an opportunity for action in the community is invited to attend this meeting as a non-participant in order to find specific avenues for involvement. Later in the week Pastor Dick Grove, the co-ordinator for the North West Lutheran Parish Cluster, will be meeting with those interested in discussing how Ascension Church and the seminary can tie into this program. Any and all of the students at the seminary are urged to follow up this opportunity for involvement in the community.

Dave Roppel
Bob Young

The Seminarian is a student publication of the Lutheran Theological Seminary at Philadelphia. The office is located in "F" Hall, 3rd floor, facing the recreation area. We welcome any articles, newsworthy items, criticisms, cartoons, etc. The staff is anyone who wishes to help. The staff this week is:

- Editor: John R. Koons
- Assistant Editor: Skip Erickson (in absentia)
- Cartoonist: Barry Henderson
- General Assistant: Bob L. Boyer
- Typists: Dennis Kohl, George Turtle.
- Contributors: Barry Henderson, Faculty Wives, Steve Dorsett (G-Burg), Ed Neiderheiser (Ed. of Table Talk), Thomas Light, Barb Nelson, Robert Bornemann, Lyman Gerhart McCurley, I.K.V., Edward K. Perry, John Sabatelli.

COMING - - -

A STUDENT
LOUNGE - IN "F" HALL -
IN TIME FOR FINALS -

NEEDED -

1. IDEAS FOR DECORATIONS
2. USED COMFORTABLE FURNITURE
3. OTHER PERTINANT
SUGGESTIONS.

- THOSE INTERESTED -

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OR
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WELL...Ya know...I think what Ya gotta say is that this time I've REALLY done it... But whatcha hafta ask yourself is... Where'd that salesman hear about the Hittite Suzerain-Vassal Formula?

Huhff! Eissfeldt! Where else?

C'MON, Get your בְּרִית case, and let's see if it works, Dear!

Wait 'll he finds out that the only thing that works is my window spayer!

'65 GOLDEN CALF-ONLY \$1995

'62 Babylonian Import SMOOTH-SAILING



"For he chose Volkswagon not because it was a great car, not because it was deserving of election,...but because he LOVED Volkswagons."