

THE SEMINARIAN

Published by the Students at the Lutheran Theological Seminary at Philadelphia
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HERE'S WHAT'S HAPPENING

On Friday afternoon, I received a phone call from Randall Naubauer, who is president of the Student Association of Gettysburg Seminary. The purpose of this call was to inform me that the students at Gettysburg Seminary had formulated a document setting forth their position concerning the continuing merger and site negotiations which have been going on for several years. This statement, I was told, would be transmitted to the ETE Commission of 18 at its next meeting, which was held Tuesday and Wednesday November 9 and 10. I was given a copy of this statement (which appears on page 5 of this week's The Seminarian) and asked to either formulate a similar document, or try to respond to it in some way. An Executive Committee meeting was held on Monday morning to consider what action, if any, we as students could take. Since any document we would want to give to the Commission of 18 would have to be completed by that afternoon, it was felt that there would be no way to call a general student body meeting in time. Therefore it was decided that we would try to formulate a response to the Gettysburg statement ourselves. It would then be given to the Commission of 18 with the understanding that there was no chance for student reaction or opinion on it. This statement appears on page 4 of this week's The Seminarian. We tried to present our opinion as clearly and honestly as possible in this statement. We felt that some of the issues and statements in the Gettysburg document did speak to our situation, and that it might be helpful for the Commission of 18 to know that if nothing else, at least some feelings were shared by the students at Gettysburg and Philadelphia.

Bruce Davidson

Editor's Comment:

These two documents appear in this week's The Seminarian in order to better inform the students here about what has been recently happening on the two camps of our seminaries. We took the liberty to publish the document of the Gettysburg Seminary. Although we were not given permission to print this document, we felt that it was necessary for you to be able to read it to understand what the Philadelphia statement was all about. These two documents are found on page 4 (Philadelphia statement) and page 5 (Gettysburg Resolution). We want to take this opportunity to thank the Gettysburg Community for sending us their document and to thank Bruce Davidson and the Executive Committee here at Philadelphia for permission to print this statement.

Dennis Kehl, ed.

COURSES

PROFESSOR: Dr. Lyman Lundeen

TITLE OF THE COURSE: The Theology of Paul Tillich #567

PREREQUISITES: Dogmatics II, Trinitarian Theology Today or the equivalent.

BRIEF DESCRIPTION: This will be a reading course in which the work of Paul Tillich is explored and discussed. The aim is to see Tillich's theology as a contemporary alternative, at least insofar as it indicates a general direction for further development. His Systematic Theology, along with sermons and other major works will be primary resources. The structure of the class will probably resemble a seminar although this will be negotiated along with the course requirements at an early meeting. The course will hopefully assist students in dealing with fundamental concerns about the relationship between church doctrine and the practice of ministry.

PROFESSOR: Dr. John Reumann

TITLE OF THE COURSE: #320. Readings in the Greek NT

PREREQUISITES: Open to those who have had previous Greek (consult with instructor).

BRIEF DESCRIPTION: Reading of Greek text, with attention to grammar, word study, and historical problems, as basis for interpretation. What selections will be read will be governed by class interest and what participants have had before. (Catalogue designates "gospels" for this year, but first semester Greek readings were in Synoptics.) Selection of material by genre, or from Apostolic Fathers or LXX, is also possible.

PROFESSOR: Dr. John Reumann

TITLE OF THE COURSE: #166 Great Lives of Jesus

PREREQUISITES: Open to those who have had basic NT work (102 or its equivalent).

BRIEF DESCRIPTION: In light of Albert Schweitzer's The Quest of the Historical Jesus, great, near-great, and lousy but representative "lives" of Jesus will be read and examined. Style of the course will depend on number of students and their interests. Probably each participant will read and report on different books. No final likely. Include topics of current agitation: Was Jesus Married?, The Sacred Mushroom, The Passover Plot (they can't all be true!).

PROFESSORS: Robert Hughes and Foster McCurley (Team Taught)

TITLE OF THE COURSE: Preaching from the Old Testament

PREREQUISITES: OT 201 (or its equivalent) and #603

BRIEF DESCRIPTION: Two to three weeks at the beginning of the course will be devoted to the hermeneutical problem of the OT and the Christian faith. This problem will be approached by lectures, readings, and discussions. Thereafter, students will work on selected passages from the OT, presenting an exegesis one week and delivering a sermon the following week. It is anticipated that each student will be responsible for six texts (exegesis through sermon) during the semester. Readings will be assigned from two books of essays: Essays in OT Hermeneutics (ed. C. Westermann) and The OT and the Christian Faith (ed. B. Anderson).

CONVERSION

Sagely I murmured
 Flattitudes
 "Love!", I said, "Forget yourself
 Get out of your skin and be
 A man for others"

To these same others, then
 I preached that which I told myself.
 Sometimes with eloquence and fire
 I moved their hearts
 But not my own
 Until
 Christ came and made me learn
 What love can mean
 I learned to lose myself
 To be
 The lover God would have me be
 To be the agent of His grace

Bill Berglund

TIME CHANGE

Because the executive committee of the Women's Auxiliary will be spending the day with us on Thursday, November 18, chapel on that day only will be changed to the 10:20 hour. The classes scheduled at that time will meet at 9:00 A.M. Please help us "make" the day by joining with us in our morning worship.

SENIORS

There will be a brief but important meeting of the Senior Class, Wednesday, November 17 at 10:20 in Room 1 of Hagen Hall. Larry Smoose will report on the current status of the "nuts & bolts" course for next term. We must then decide on what action and direction to take.

Also, in the way of a reminder, the senior dossier forms must be completed and turned in as soon as possible.

November 17th at 7:30 P.M. Ascension Church and The Student Body of the Seminary are sponsoring another opportunity for the members of the above mentioned communities to get to know each other and Mt. Airy better. Representatives of Sedgwick playground and the Phila. police force will be on hand to increase our knowledge of our community.

RECYCLING

On Friday afternoon November 12 I'll be bringing my glass to a recycling center; if anyone wishes me to take their glass with me, just this one time, please drop it off in my room: A Hall, room 7 anytime between now and Friday at 1 P.M. (the door will be open). This is a great opportunity for those of you who, for one reason or another, have been throwing your glass away to just put this week's glass into a shopping bag and get it recycled.

Peter Helmers

COMMUNION

There will be a service of Holy Communion next Wednesday, November 17 at 11:20 A.M. At that time our guest preacher will be George Freeman of Ascension Church. More and more we are recognizing how the life of the seminary and the church on its campus are tied together. We welcome the opportunity to have the Pastor of Ascension in our pulpit!

Belated Happy Birthday, Martin!!!

(continued from page 2)

PROFESSOR: Foster McCurley

TITLE OF THE COURSE: The Book of Jeremiah

PREREQUISITES: OT 201 (or its equivalent)

BRIEF DESCRIPTION: The course will consist of a combination of 1) lectures on forms and theology in the Book of Jeremiah, and 2) papers of an exegetical-theological nature by students. Each student will be required to present a major paper on a particular passage as well as be responsible for evaluation of other papers. Because of the scarcity of quality commentaries, readings will be assigned from OT introductions, from general works on prophecy, and from periodical literature.

November 2, 1971

To: The Commission of 18
of the Board of Theological Education

We, the Executive Committee of the Student Body of the Lutheran Theological Seminary at Philadelphia, feel the need to respond to the resolution presented to the Commission of 18 by the students of the Lutheran Theological Seminary at Gettysburg. Although we have some reservations about the document in its entirety, and in particular, concerning the demands made, we do feel that the attitude conveyed in the first five "Whereas" statements does capture significantly the mood of students at the Philadelphia Seminary:

"Whereas, during the last eight years we the students have been the forgotten victims of an institutional power play concerning the merger of the Gettysburg and Philadelphia Seminaries;

"Whereas, valuable time, money and energy have been expended in this futile struggle, eroding the resources of this seminary, and lowering the potential effectiveness;

"Whereas, this time, money and energy are needed today to further constructively present theological education, and no longer can be afforded by this seminary or the church;

"Whereas, our being handcuffed has cast us into a state of limbo for eight years, depriving us of any sense or plan of security for the future;

"Whereas, this continual life in this state of uncertainty is extremely demoralizing to all members of this seminary, sapping our creativity and debilitating our work;"

Also, in light of this document, we feel that it is important to point out that at this present time students at Philadelphia believe that theological education in the Northeast can best be done with the seminaries at their present locations.

We submit this to the Commission of 18 as information with the hope that when it makes its final report to the BTE it recommend that some action be taken to resolve the stagnation which has overcome the two schools and limited their effectiveness for the past eight years.

the Executive Committee,
Lutheran Theological Seminary

GETTYSBURG RESOLUTION

Resolution of the Student Body of the Lutheran Theological Seminary at Gettysburg:

To: The Commission of Eighteen

The Board of Theological Education

Whereas, during the last eight years we the students have been the forgotten victims of an institutional power play concerning the merger of the Gettysburg and Philadelphia Seminaries;

Whereas, valuable time, money, and energy have been expended in this futile struggle, eroding the resources of this Seminary, and lowering our potential effectiveness;

Whereas, this time, money, and energy are needed today to further constructively present theological education, and no longer can be afforded by this Seminary or the church;

Whereas, our being handcuffed has cast us into a state of limbo for eight years, depriving us of any sense or plan of security for the future;

Whereas, this continual life in the state of uncertainty is extremely demoralizing to all members of this Seminary, sapping our creativity and debilitating our work;

Whereas, despite our existence in a state of uncertainty this Seminary has grown in program and enrollment, with success creating pressing needs to which we are not free to respond, i.e., the need for married student housing and additional faculty;

Whereas, the enterprise of the BTE and the LCA in the proposed merger of Gettysburg and Philadelphia Seminaries has done nothing to aid our education, and on the contrary hindered it greatly;

Whereas, there is no evidence that unification of the Seminaries will aid in the creation of new and different approaches to education for the ministry which increasingly becomes undefined in our pluralized world;

Whereas, the Commission of Eighteen of the Board of Theological Education, and the BTE itself have poured vital time, money, and effort into the pursuit of an answer to the question of merger, and arrived at futile conclusions;

Whereas, it seems that the bureaucracy of the institution is out of touch with essential reality, unaware and unresponsive to the needs of theological students and their education, and has hindered those who are responsive to these needs;

Whereas, we are directly being affected by a system that is ineffective, basing its decisions and responses on biases of institutional policy, and not the word of God as to the apparent needs of theological education;

Whereas, it strikes us as students as totally unjustifiable that the institutional church which theoretically is an aiding, supporting, and directing body, has in fact become a hindrance to our study for the ministry;

Whereas, we consider the whole question of a forced merger to be absolutely unethical, as that of a forced marriage;

Whereas, the fact that we are forced to divert our efforts as students to questions of institutional policy, and address the system before we can get down to our appointed task of preparation for the ministry;

Whereas, we as students can no longer pay the price we have paid for the last eight years and retain our integrity;

Be it resolved that we, the students of the Lutheran Theological Seminary at Gettysburg, demand the following action-

1. That the LCA, the BTE, and the Commission of Eighteen address themselves to the whole question of Lutheran Theological Education in light of the WORD OF GOD and THE NEEDS OF OUR TIME, and NOT INSTITUTIONAL POLICY;

2. That the LCA, the BTE, and the Commission of Eighteen cease all merger negotiations and FREE the two Seminaries at Gettysburg and Philadelphia to get on with the business of preparing men and women for the ministry;

3. That the LCA, the BTE, and the Commission of Eighteen cease wasting time, money, and effort in the continuation of the tragedy of the past eight years, and use their resources to aid us as students in our preparation for the ministry of the Gospel."

Strassenbahn Editor's Introduction:

From time to time we are treated to one of those insignificant sideshows of Strassenbahnalia, articles by writers who attempt, in their own trivial way, to defend his or her own petty theories in a manner reminiscent of true scholarship--however, closer examination will reveal that these persons are in reality charlatans, or at best, pious frauds. They parade their shaky argumentation in front of us, and even try to impress us with their command of scholarly language. Usually their starting point is a personal attack on a renowned Strassenbahn scholar. But it's all Bullsgeschichte so far as we're concerned--anyone who can't remember what number in the text corresponds to what little gem in the footnotes can't expect to be taken seriously. But since we do need comic relief, even in an area as devoid of levity and frivolity as the study of the streetcar, we present this week an article by a would-be scholar from the other side of the tracks.

NO GRANT FOR STRASSENBAHN SPALTE!

BEWARE OF STRASSENBAHN HERESY AND IDOLATRY!

Once more the time of protest has come. The Seminarian of Oct. 28, 1971 (Vol. 33, #8) carried the distressing news of an impending grant for a Strassenbahn field project. We must shout an emphatic, "NO!" The long range aims of this study as outlined in The Seminarian are totally adiaphoristic and completely unworthy of scholarly attention.

What is needed is a searching inquiry into what may turn out to be the Babylonian Captivity of the Strassenbahn. Gentlemen, I propose the following lines of investigation as being possibly fruitful, nay as being imperative if the true faith is to be defended and the sacred name of this seminary is to be preserved from the taint of heresy. Before there is any more trivia about Die Strassenbahn, these questions MUST be answered.

1. Are the poles on streetcars strictly utilitarian and functional or are they thinly disguised asherim?

Footnote--I make a footnote here. (I make it here because it gets too confusing for me to keep sticking little numbers in here and there and then trying to remember what they all stand for and trying to match notes up to them correctly, ergo, I make a footnote here.) Footnote - Asherim, plural of asherah. Asherah, singular of asherim and denotes a sacred pole used as an image of the Goddess, Asherah, Lady of the Sea. End of footnote.

2. Are trolley cars truly evangelical?

3. Is it true that King Solomon lured wives into his harem by urging young women to leave their children with baby-sitters and follow his royal trolley car?

Only after these vital questions are satisfactorily answered can we arrive at a considered decision as to whether or not a field study of Strassenbahn trivia is called for. We proceed to the first question. Whether the trolley poles are in reality thinly disguised asherim.

Objection 1. The pole is a necessary part of the car's equipment, without it, the car would be unable to move.

Objection 2. Nobody in Philadelphia ever heard of Asherah, Lady of the Sea, so they couldn't erect asherim.

Objection 3. Who cares?

On the contrary, the Prophet Micah, writing by inspiration, wrote (Micah 5:14), "...I will root out your asherim (sacred poles, see footnote above) from among you." I answer that poles are poles and if poles are asherim then they are asherim even if they are on top of trolley cars. Do not all #23 cars make daily pilgrimages past the Mermaid Inn? Is not a mermaid a lady of the Sea? Asherah is in Germantown! To your tents, oh Israel!

Reply Obj. 1. The trolley pole is not necessary. There are well known instances of streetcars operating by means of underground cables or third rails.

Footnote--For the dangers of the third rail system see any seminarian's notes on an unpublished lecture by Dr. Heinecken.

Reply Obj. 2. Nobody in Philadelphia could consciously and willingly erect an asherah,
(continued page seven)

(continued from page six)

but we must be aware that demonic forces are at work (particularly in Mt. Airy) and many are led to erections which are inappropriate and not fully understood.

Reply Obj. 3. If you don't care, why are you wasting your time reading this fool article anyway?

And now let us answer the second question. Are trolley cars truly evangelical? Here I must take issue with my esteemed and truly learned colleague, who is also a dummkopf, whose article appeared in The Seminarian of February 11, 1970 (Vol. 31, #16). In this well written but weakly based article the nitwit points to the trolley car's arrival at the end of its line as symbolic of consummated eschatology. He then views its start on the return journey as symbolic re-birth and the whole Strassenbahngeschichte as eternal progress along a straight and narrow path.

Utter and ridiculous nonsense [sic]! Cannot my poor befuddled colleague see that there is no progress in going back and forth between two points? This is not eschatology at all. This continues back and forth, this hither and thither, this in and out, back and forth, yang and yin, Rowan and Martin (oops, how did they get in there? This must be Monday night.) all this can be explained in one of two ways.

One - As a cyclically recurring nature myth.

Two - As a recurrent cyclical nature myth.

Footnote -- For the distinction between cyclically recurring myths and recurrent cyclical myths see my forthcoming book, Theological Paradoxes Resolved and Other Adult Party Games, soon to be published anonymously.

But the crux of the matter is that whichever of the two above explanations you accept, it is clear that while the lore of the Strassenbahn may be full of Geschichte (and it probably is) it is not Heilsgeschichte.

Footnote -- This point becomes crystal clear when we reflect that this present era of electric cars was preceded by an era of horse-drawn cars. Thus the pre-history of the Strassenbahn is nothing more than a specialized form of Horsegeschichte.

Gentlemen, the bell has rung. (Or are those bells in my head?) We have not yet gotten to the third and most crucial question of all, the one about Solomon and his harcm. I trust that the editor will permit me to pursue this matter further in a future issue and give you the true exegesis of certain obscure passages in The Song of Solomon.

KOHLER'S
OWNER

George Jones

STAFF

Wednesday, Nov. 3 saw the faculty team (Assyria) go down in defeat for the second straight week. Subsequently, by sweeping 3 of 4 games from them, Persia (led by Don Thomas' 494 series) moved into first place. This marked the first time since league competition began 4 weeks ago that Assyria was not the league leader.

Other action saw Rome defeat Egypt 3 out of 4 games also. This turn of events moved them into third place and dropped Egypt to last. No one for either team could amount much of an attack. It was simply a matter of one team doing worse than the other.

Standings as of Nov. 3:

- 1st - Persia 10-6
- 2nd - Assyria 9-7
- 3rd - Rome 7-9
- 4th - Egypt 6-10

The Seminarian is a student publication of the Lutheran Theological Seminary. The office is on the third floor of "F" Hall, facing the tennis courts. The paper is published on Wednesday nights and your help would be appreciated. The staff this week is:

- Editor: Dennis Kohl
- Assistant Editor: Bob Young
- Streetcar Editor: John Schweitzer
- Typists: Bob Young, Skip McDowell
- Crank: Dick Olson, Bruce Potteiger
- Contributors: Gary Langensiepen, George Jones, Bruce Davidson, Bill Berglund, Dr. Lundeen, Mike Wuchter, Bob Young
- Visitors: Greg Johnson, Tom Omholt
- Observer: Martin J. Heineckat
- Colors: Mathias Grunewald

DANCE, DANCE, DANCE

THE ROLLING STONES CREEDENCE CLEARWATER AT
MT. AIRY SEMINARY? - NO! BUT

THE SOCIAL COMMITTEE HAS THE NEXT
BEST THING!

THE

IID

FEATURING OUR OWN JOHN MINNICH!

DATE: FRIDAY, NOV. 19.

TIME: 8:00 - ?

COST: 50¢ / PERSON

\$1.00 / COUPLE

PLACE: TO BE DETERMINED.

NEED A DATE?

CONTACT SOCIAL COMMITTEE.

