

# THE SEMINARIAN

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34

## A LAST MINUTE REMINDER!

"What the Minister is Up Against as a Person," the on-campus, all-seminary retreat, will take place this Friday and Saturday. Please note that the events will begin in the Refectory at 6:00 p.m. with the Wives' Club's Pot Luck Supper. Once again, those attending are reminded to bring bed linens, preferably sleeping bags, and towels. The following charges will be collected at the retreat to assist in covering the expenses: \$4.00 per person; \$7.00 per couple; \$1.00 per individual with regular eating privileges at the Refectory. The possibility of obtaining a baby sitter through the Retreat Committee is still open; interested couples should contact Dr. Lundeen. If there are any questions feel free to contact the Retreat Committee through either Dr. Lundeen, Mrs. John Newpher, Rick Sebastian, or Dyann Taylor.

### RETREAT SCHEDULE!!

#### Friday

- 6:00p.m. Pot Luck Supper in the Refectory
- 7:30p.m. Key note address by the Reverend Robert Hughes followed by small group discussion.
- 9:00p.m. Following the hymn sing, free time for informal discussion over coffee and donuts.

#### Saturday

- 8:00a.m. Breakfast
- 9:00a.m. Presentation by the Reverend Daniel DeArment followed by small group discussion.
- 10:30a.m. Coffee break
- 11:00a.m. Continuation of Pastor DeArment's presentation and the small group discussion.
- 12:45p.m. Lunch
- 2:00p.m. Address by Guy Mehl of Easton Career Centers followed by small group discussion.
- 3:30p.m. Goof-off time
- 4:30p.m. Wine and Cheese hour
- 5:30p.m. Supper with a communion service
- 7:00p.m. Rap-up
- 8:30p.m. Square Dance with BEER, Birch beer, Pretzels, etc.; Ken Garver calling!

### CONVOCATION!

John Cochran, pastor of Emanuel Lutheran Church in South Philadelphia will speak in this weeks convocation, Feb. 9th, at 11:20. All students and faculty are urged to attend!

# OH YE OF LITTLE FAITH

Things are disturbing when they start out great and then fizzle; but when they don't even sputter it's a little hard for them to go into a fizzle. That's what I call real material for a good depression. Such was the enthusiasm for our upcoming arts display. (You just can't get all fired up with two people showing up to plan something.) I realize last Thursday was short notice for calling a meeting, but we can't wait until March 6 to get the products produced--It takes time and work.

Then a few skeptics since last week, <sup>asked</sup> what we intended to exhibit--who's going to do the work, or where the art is going to come from. All I can say in answer is last year I was pleasantly surprised with the response to a not-so-well organized effort. This year, I think we'll all be surprised by "closet artists" and a better effort.

But only if you are not afraid to bring your talents and interests out in the open. (Timid artists beware: at least one wife and one husband have disclosed intentions to betray you and "deliver up" your dabbings!) I've been asked what we'll accept; and, "What really is art?" Well right there is good reason for having one of these things. The variety of means, materials, expressions, and philosophies that can come out are amazing, I think. And that's just one of the ways we can share our individuality.

Maybe out of this exhibit you'll get some new ideas, see some other perspectives, or raise questions such as what constitutes art...and will want to discuss them. But that's up to you. The intended purpose of our exhibit is to bring about another kind of sharing which to me is not unlike what we do at a retreat, in the classroom, at the refectory, at Burba's.

So we want to see everything you have done that might just possibly be of interest to someone else, or in one way or another has meaning for you. (I offer suggestions below, some of which recall things displayed last year, only to encourage those who doubt the merit of their work or who hesitate to experiment.)

If you have any suggestions, see Hubie Burkat, Skip McDowell, Jeff Rhein, Ray Ursin, or me. We will accept work until Sunday, March 5; but in order to know what we will be working with and to plan accordingly, we will request that you bring any work to North Dorm (where you can entrust it in almost anyone's hands if I'm not in) **BY MONDAY, FEBRUARY 21**. We need to collect as much of the art as possible by then; but don't let that thwart your inspirations after that date. We hope that most of you will want to attach to your art a description of the work, telling something about your inspiration, the material you used, perhaps how your idea evolved. Or how you got interested in your hobby and how long you have been pursuing it. Or both. If you typewrite, fine--If not, your own penmanship will add another personal touch! Hopefully, the different ways we think and see will be expressed, not only by participants, but by those going to see the show. (Perhaps they'll be surprise participants!)

Stuff we're interested in: carpets, needlepoint, tapestries, embroidery, banners, jewelry, metalwork, mobiles, sculpture, pottery, carvings, photographs, woodcuts, slides, poetry (illustrated), children's drawings, sketches, paintings, lettering, graphic designs, illustrations, projects, presentations, etc., etc.

LET'S SEE IT ARTISTS!  
 (by Barry Henderson)

## II-D RECLASSIFICATION

To be given a 2-D classification as a theology student, a man must provide evidence to his local board that: (1) he is preparing for the ministry under the direction of a "recognized" church or religious organization; and (2) he is satisfactorily pursuing a full-time course of instruction in a "recognized" theological or divinity school.

To qualify for 2-D as a pre-theological student, a student must provide evidence that: (1) he is preparing for the ministry under the direction of a "recognized" church or religious organization; (2) he has been pre-enrolled by a seminary; and (3) he is satisfactorily pursuing a full-time course of instruction required for entrance into the theological school in which he is pre-enrolled.

Whether a man is currently attending seminary or is a pre-theological student, he must make "proportionate progress" to continue to qualify for a 2-D deferment. A man who now holds a 4-D as a divinity student should be reclassified 2-D by his local board if he submits evidence from his school that he is making "proportionate progress." Otherwise, he may be reclassified 1-A and have to regain his deferment by appealing. Many divinity schools require or allow their students to spend a period of time out of school, in on-the-job training, internship, or travel, as part of their regular program. A man attending such a school, who plans to take time away from his academic work in a program of this kind should be sure his school certifies to his local board that, even though he is not attending classes, he is doing full-time work toward his degree, diploma, or ordination and making "proportionate progress." "Proportionate progress" requirements are the same as the former student-deferment "satisfactory progress" standards. In other words, a man in a 4-year program is supposed to have completed about one-fourth of his degree requirements by the end of his first year, one-half by the end of his second year, and so forth.

In practice, the man claiming 2-D deferment has the responsibility to prove to Selective Service that he is qualified. While the local board has the power to investigate the claim, it probably will not. The student should be prepared to provide written documentation--e.g., school catalogues or church histories--that the school in which he is enrolled is a "recognized" theological or divinity school, and that the church or religious organization sponsoring him is also "recognized".

Selective Service has defined a "recognized" theological or divinity school as one with an established reputation, whose curriculum and academic standards will be acceptable to the church or religious organization sponsoring the student. Similarly a "recognized" church or religious organization is expected to be able to demonstrate that it was "established on the basis of a community of faith and belief" and that it "engages primarily in religious activities" (Local Board Memorandum 56). If the religious group is not well known, and especially if its practices might not commonly be called "religious," it may be useful to refer to the definitions of "religious training and belief" in the Supreme Court decisions in U.S. v. Seeger and Welsh v. U.S.

The Military Selective Service Act, amended September 28, 1971, allows complete exemption from service for ministers and deferments for students preparing for the ministry. Section 1622.43 of the regulations provides for 4-D exemptions under section 6(g)(1) of the Act, for (1) "Duly ordained" ministers of religion, and (2) "Regular" ministers. Section 1622.27(a) of the Selective Service Regulations provides for 2-D deferments under section 6(g)(2) of the Act for: (1) A student preparing for the ministry under the direction of a "recognized" church or religious organization, who is satisfactorily pursuing a full-time course of instruction in a "recognized theological or divinity school," or (2) one who is "satisfactorily pursuing a full-time course of instruction required for entrance into a recognized theological or divinity school in which he has been pre-enrolled." While the 4-D exemption does not extend draft liability, a man who has received a 2-D deferment remains liable for military service until age 35, rather than 26. In practice, this extra period of liability rarely affects men.

# LETTER TO THE EDITOR

To the Editor:

I think that this is an appropriate time to talk about "community", with the "community-centered" retreat coming this weekend. Much talk and heated arguments surround this forthcoming event. It is time to clarify the issue. The issue at stake seems to me, to be not whether "community" will last here at Mt. Airy or be attained here. Rather, the issue is one of communication.

One of the best ways to destroy a community or a community-sponsored event is poor communication or poor publicity respectively. A lack of communication has reached epidemic proportions at Mt. Airy. The solution lies in utilizing our organ of publication, the Seminarian, as a forum and/or as a bulletin board which everyone already reads. If the Student Body officers and committees would make monthly or bi-monthly reports of their activity, strategy, or plans, the entire Student Body would be better informed of future events and the work of their duly elected (or appointed) representatives.

Now is the time to stop laughing at everything. Now is the time to get serious! Open better channels [sic] of information--passing by taking the Seminarian more seriously, and perhaps "community" will not have to be pushed on people, but will rather, merely evolve. Better, or more, communication cannot create community. But it can help to ease bad feelings, and it can also bring Student Body officers closer to each seminarian.

Therefore, I appeal to the Student Body government to formalize a program of communication with the Seminarian, which will place the responsibility where it belongs: with the government, not with the editor of our paper.

With all due respect,  
Carl W. Mangold

## NEWS?!

The Bookstore will now be open on Tuesday evenings from 7.00p.m. to 9.00p.m. instead of Tuesday afternoons.

Dwight Shellaway

# DEVOTIONS

Tonight (Wednesday, February 8) at 7:00 p.m. there will be an hour of devotions and prayer at Ed Larson's apartment, 6818 Quincy St.

Everyone, students, wives and faculty are invited. Come, let's talk about our faith.

# SOCIAL NEWS

The Social Activity Committee desires to draw your attention to the following activities for the coming semester:

Friday, February 25--

Ice skating party on the tennis court with refreshments and music in the student lounge.

Friday, March 10--

either a band or a full length feature film with refreshments and music.

Thursday, March 23--

Gamster's night with a special feature-- roulette wheels, craps, blackjack, other sordid paraphernalia with refreshments and music.

Friday, April 7--

Spring Banquet at the Sheraton Motor Inn, Fort Washington. Dinner and Live Band. Full details at the February 24 Student Body meeting.

Special Note--

Fastnacht on Tuesday, February 15. The Seminarian is kindly donating the keg. With that is donuts, chess, checkers, cards, talk and music. If you have a skit, a singing group, talking dog act, why bring it along. See you there.

John Harding.

DON'T FORGET!!

Basketball

Thursday 8:45 p.m.

Mt. Airy Presbyterian Church.

# DIE STRAßENBAHN SPALTE



## NEW TROLLEYS FOR SEPTA ON WAY

Several of you readers might remember that an article on trolleys in the Bible was promised for this week. However, it recently occurred to me that: since this is supposed to be a theological column, therefore all of the articles herein appearing have something to do with the Bible. Hence, I am freed from the rather fearsome task of trying to dream up some kind of far-fetched parallel between the streetcar and the Holy Scriptures (which, with all respect to Jan Newpher, does not exist, except in the very general way outlined above.)

Happily, developments in the fast-moving streetcar world have recently taken a turn onto an entirely unknown street; in fact, there has been a temporary derailing, due to the fact that the new street onto which the streetcar world has turned does not as of yet have any tracks. To make a long story short: students who entered the seminary last September may, by the time their senior year rolls around, be able to ride to various destinations along route 23 in NEW TROLLEYS!!! No, this is not just another crazy Strassenbahn article, but rather COLD FACT, as reported in the Bulletin this past December. In other words, Philadelphia, which already has the dubious honor of possessing the most extensive streetcar system in North America, will soon become the first city in the above-mentioned continent to order new streetcars since that great day back in 1952 when the last of an order of "picture window" PCC's arrived in Boston. But, even though we have much reason to rejoice, nevertheless this rejoicing should not blind us to some of the barriers still in the way of this exciting project. The main problem, aside from the question as to who will pick up the bill, has to do with finding a manufacture for the proposed cars. It seems that, while U.S. technology has made great strides since 1952 (giving us such wonders as the one-way bottle and the air-conditioned bus), it has somewhere along the way forgotten how to build a streetcar. Thus, SEPTA is on the market for a product that does not exist. Naturally the most logical solution would be to order the cars from any of a number of European manufactures, which have continued to crank out streetcars (of advanced design) up to the present day. But, aside from being unpatriotic, this solution is far from ideal. How, for instance, can a sleek, silent tramcar designed to shuttle docile Dutchmen, banal Belgians and glibe Germans to and from their various places of employment be expected to survive the trip up and down Germantown? Or, to put it more bluntly, how can one of these lightweight marvels expect to survive one run down route 23's less-than-perfect track? Also, the sleek, slim lines of the typical European car, which in its homeland allows it to slink unmolested through the torturous thoroughfares of inner-city Europe, would look nothing short of ridiculous gallivanting about the wide, spacious boulevards of Philadelphia (Germantown Ave!). So it looks like the only solution is to remain true to the "Big Bertha" design which has won the hearts of countless motorists during the last thirty years. One of the most humorous aspects of the new project is the attitude which SEPTA is taking toward the whole thing. Perhaps anticipating a chorus of jeers and catcalls on the part of other U.S. transportation systems (to say nothing of bus manufacturers) and hoping to make the most of a ridiculous project, SEPTA termed the building of streetcars as a "promising new industry" and urged manufactures to "get in on the ground floor". Somehow, we cannot even by the most daring stretch of the imagination see the building of streetcars as a "promising new industry", but nevertheless hail SEPTA's spirit of adventure in launching out into the unknown like this.

In closing, we would like to make one suggestion which in the long run could save the transportation authority much money. To come to the point at once: order the cars unpainted. After three round trips on the 23 a new car will be much more imaginatively decorated than anything the factory could apply to it.

NOTE: Rumor has it that a non-union, unauthorized article on streetcars is going to appear in this week's issue of the SEMINARIAN. We know nothing of his motives, read at your own risk!

THE TROLLEY CAR THEOLOGY  
OR HOW CAN THE UNDERSTANDING OF TROLLEY CARS BRING US  
CLOSER TO THE UNDERSTANDING OF THE GOSPEL

THIS MODEST AND TEDIIOUSLY brief article is the first of a seventeen part series that will make up the preface to my upcoming book, TROLLEY CARS AND ULTIMATE REALITY, which will be the first part of my systematics. I am delighted to have been invited to present my radical interpretation in the pages of this learned journal.

For the past few years we have been subjected to several desulatory and pedestrian articles on trolley cars by traction expert John Schweitzer (no relation to Albert). In these articles we have been exposed to glimpses of a strange new interpretation as to how trolleys have a direct relation to the gospel. Unfortunately, our expert has declined to take to the radical and obvious conclusion what has been so boldly stated, namely that trolley cars provide a direct key to the interpretation of scripture.

"Men are like streetcars". This aphorism of popular wisdom will provide the basis of our exploration into interpretation. We must ask, In what way are men like streetcars? And, what does this say about God? The first breakthrough to the answers to these questions will be found in the New English Bible (Oxford University Press and Cambridge University Press, 1970). In this translation, the authors IN THREE SEPARATE PLACES change the revised standard version's word, STANDS, to TROLLEYS. These places are: I Kings 7: 27-ff, II Chronicles 4: 14-16, and Jeremiah 52: 17. I confess that I first discovered this revelation while reading Jeremiah in Dr. McCurley's discussion section last semester, but subsequent work with a concordance revealed the other two passages. The I Kings passage is the most important for it gives the construction of the trolleys. King Solomon built 10 trolleys with the dimensions given. The reason why he built them are not given but probably they were either for the slaughter of animals such as is found in modern slaughter houses, or they were the basis of a modern transportation system for the high priests such as is used between the Senate building and the capitol in Washington D.C. Dr. Bornemann has offered an explanation that the trolleys relate to Iseiah 6:1 "And His train filled the temple" (R.S.V.) But Dr. Bornemann adds that a thorough study of the implements of the Jerusalem Temple be studied before any hasty conclusions be reached. This will be presented in future articles. To continue, the Jeremiah passage relates the destruction of the trolleys by the Babylonians (who perhaps disliked mass transportation), and the II Chronicles passage confirms in briefer form what I Kings relates (of course). Since the dimensions are given in I Kings we can reconstruct the trolleys to better understand what they were used for. Perhaps federal funding will be forthcoming. If we allow for a track width comiserate to the gage of the 23, practical runs can be made. Motivation power is not mentioned in the Bible but we assume it was human power. I would also recommend that Dr. McCurley's Jeremiah class seriously pursue Jeremiah 52 in the spirit of biblical scholarship.

What does this have to do with the Gospel? Dr. Krodel a noted New Testament scholar has pointed out that the trolley car as a mode of transportation was not unknown to the Ancient Greeks, but an exhaustive study with Doctor Krodel is unfortunately still in the future, but it is hoped that he can throw illuminating manuscripts from Pauline times and earlier on the situation to shed some light.

Of course, before we can proceed further, we must go into exhaustive word studies and the exacting tools of the historical-critical method. Sitz im leben, form criticism, literary criticism, and redaction criticism as well as textural criticism and the whole spectrum of the hermeneutical arch brought to bear to see the ramifications of this new radical interpretation. Of course, we as Christians must realize that the understanding of the Christ demands categorically radical interpretations of the scripture.

Next week, word study

Jan Newpher

1. See the works of Dr. John Reumann.

Any contributions which anyone might be willing to give to help feed the campus cat--that illustrious Martin J. Heinekatt-- would be greatly appreciated! Martin is a joy and blessing to many of us here at Mt. Airy and we hope that you might also enjoy sharing in keeping our little bundle of joy fed. Martin, contrary to that oral tradition about cats, will eat almost any kind of respectable cat food, although he does seem to have a bend toward haut cuisine. His favorite version of food is Purina's Variety Meals which retail for a piddling 19¢ a can at the A&P across Germantown Ave. Please help! The response has been less than overwhelming.

While we're speaking of our feline friend, Martin, we must not fail to mention and recognize those faithful who have heeded the call for aid to generously give money help keep Martin from over-stepping his bounds. The list is small, but we have great hopes for the future of this fund to procure the necessary operation for our little friend. Here's the faithful:

Dr. Robert Bornemann  
John Schweitzer  
Sister Darlene Tyce  
Mrs. John D. Newpher  
George Jones  
Jeffrey Rhein.

A tip of the hat and a big thanks to these outstanding members of our community.

Any contributions for either of these worthy causes may be humbly given to Jan Newpher, Sister Darlene Tyce, John Schweitzer and Dennis Kohl.

CAT

NEWS



QUOTATION OF THE WEEK:

"You can get in and out of that attic easy enough--if you're a bee!"  
--D. Shellaway.

Tuesday night provided another opportunity for the somewhat bleary-eyed staff of the Seminerian to mount the third floor of that respectable but oftentimes depressing building in the middle of the illustrious campus--Main Dorm, named after Bill Main and made famous in song and legend--"Remember the Main!!". Little did they suspect that this Tuesday would not be similar in any way to any other experience in journalism attempted in this center of American Lutheranism--they had to somehow accomodate the amount of material to be included in this week's sampler of modern-day-theological-minds with the amount of paper which we have been allotted to expend at this time. To be sure, the staff sweated and smoked their way to success once again in their inimitable style. Once again the Seminerian bursts forth from its Mt. Airy green womb to the squeals of delight of many of the theologues in local residence. The Seminerian staff, however, will not tolerate thae felony which seemed to occure last week--you blackguard of theivery--BEWARE!! You are being observed We will not tolerate your absconding with this week's labor of love for this community.

Those hard-working, but much underpaid deniens of "F" Hall on Tuesday nights of this week are:

Editor: Dennis Kohl

Assistant Editor: Robert A. Young Jr.

Streetcar Editor: John Schweitzer

Linotype operators: Jeff Rhein, Robert Young,  
Dennis Kohl, John Schweitzer.

Contributors: Rick Sebastian, Chip Fairchild,  
Barry Henderson, John Kaufmann, Carl Mangold,  
Dwight Shellaway, Ed Larson, John Harding,  
Dick (the popper) Olson, John Schweitzer,  
Jan Newpher, Dennis Kohl.

Garbage Men (Whom we really appreciate immensely):  
Jeff Bortz (Thanks Beff!!)

Visitors: Hubie Burkat, Martin J. Heinekatt.