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April 30, 1976

PASSING THE STAPLER --An Editorial

It has become tradition here at Mt. Airy, as you have been made aware of in February, that the editor of this august publication should at the proper time pass on the stapler. That time has arrived! It is with a bit of sorrow to relinquish my duty as editor, but it is with greater enthusiasm looking ahead with anticipation to the coming academic year.

The publication has worked out well this semester for me and the staff, not only in more provocative articles and responses but also in the number of students involved in producing such a publication. There are many who deserve heartfelt thanks especially Marie Scharfe, who acted as sort of an unofficial assistant editor; Greg Wenhold and Gary Eichhorn for their unending concern and typing expertize; Tom Irwin for his role as "the crank"; Keith Wilbur for his illustrious artwork; and Cathy Carlson, Billie Wright, Jimmy Werley, and Ginny Biniek for their overall assistance every week. Thanks to Chris Matthy for giving me the opportunity to 'carry on' after his dutiful efforts as editor first semester and for the excellent precedent he set with the paper. Thanks and recognition are also in order to Jim Jerge, John Kunkel, Jim Anderson, Greg Johnson, Jo Wilck, Mark Oldenburg, David Pastorello, Jack Roberts, Corrie Miller, Sara Davison, and to Paul Scheitlin for their concern, authorship, and typing. And special thanks to Dr. Oliver Olson for his continued support and comments this semester. There are many others who have been of valuable aid and these also are appreciated. Thank you to everyone who has in some way helped in printing, contributing, and mailing!

We were able to materialize many ideas, but there were those which we could not. The Seminarian has a live future. Students must realize "the power of the Press" and to utilize it. Instead of both positive and negative comments being said in the background, opinions have to be expressed in the open - in the paper. I reiterate to the Student Body that this paper is the voice of the students - by the students and for the students (as well as many others). Take an active part in this form of communication - probably the best we have in this community.

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PASSING THE STAPLER -- An Editorial (continued from p. 1)

I hope continued support will be generated for the co-editors of The Seminarian for 1976-77, who are BILL DAMROW and RAY MILLER. I am sure that the continued high quality and active voice will be important factors in the future of this publication.

As for the coming academic year, I would like to share with you a few expectations as President-elect of the Student Body. I hope that right from the beginning of September a real sense of community and concern can be established. In the fall, we will have a new Seminary President. With a good start we can all get to know each other better, therefore establishing a good working relationship. One way I hope to implement this is through the establishment of "Town Meetings". In looking back over the years, I see that in March 1975, one such town meeting took place. As so stated in The Seminarian, March 11, 1975:

"A 'town meeting' is a meeting of the entire Seminary community for the purpose of discussing issues which concern the whole community. It is a time when any member of the community (administration, students, employees, spouses, board members, and others) publicly can voice concern, opinion, and questions on a particular issue(s). A town meeting should serve to provide reliable information, opportunity for reactions, and the exploration of modes of action which may wished to be taken regarding a particular issue."

This move I hope will provide for more openness and a more viable sense of community. Such concerns as intercession, junior class misgivings, and the constant call to spouses only when "entertaining" is in order, can be discussed. On this latter issue I hope that an equal part will be shared by all members of the community on such matters as providing refreshment as was attempted and implemented with "the sherry hours".

Another concern which just has taken form is that of 'small groups'. May I express the need to all students to let your opinions known to the committee. (A meeting has been set for Tuesday, May 4th, after chapel.) May I remind the committee that it is understood through "the Statement on Small Groups" presented to the Board of Directors in October, 1974, that small groups are mandatory for all Juniors and Middlers. A sincere examination must be made of the original purpose of small groups before lines of communication can be open.

It is the hope of the editorial staff of The Seminarian that the members or the Senior Class will enjoy success in their ministries, the Middlers may have a good year on Internship (we'll miss you both!) and most especially to the Juniors - for a good and meaningful summer on CPE. It is our hope that we all will grow this summer, and come back in the fall willing and able to establish the sense of community we all need. Let's bring back a whole new attitude of concern and willingness to be an active part of the community. Let's have a new sense of fellowship.

Again, best wishes to all and God's richest blessings for the future.

In Christ,

Bruce T. Ewon, Editor

WANTED: A Blank Check!

A short write-up in the "News" section of the April 21, 1976 Lutheran identified "sharply critical" test results in relation to the "new communion liturgy proposed for the new hymnal." (Vol. 14, No. 8, p. 18) The article explained the overwhelming negative reactions to the musical setting, the contemporary English renderings of the Lord's Prayer, creeds, and the like. These disclosures set us up for the Division of Parish Services recommendation "that the LCA convention approve the list of hymns and tunes prepared by the ILCW..." and "authorize the Executive Council... to approve the liturgical portion of the book..." In other words, by acknowledging the criticism of the liturgical products of the ILCW publically and by admitting to the need for more time to revise the liturgy, the DPS hopes to obtain a blank check of convention-approval of whatever it finally revises, sight-unseen by the authorizing convention. In the light of the depth of criticism of the rites it hardly seems thinkable that any convention would authorize advance approval. Yet that's what DPS wants!

Surely a move such as this "blank check" request will never pass the convention's scrutiny. But there seem to be other more insidious "blank check" requests coming at us - perhaps without our even knowing that they are being sought. We must learn to recognize them before we inadvertently give up too much with too little care. Here are a few "blank Check" disguises:

"If it works, use it." This request asks us to be uncritical and lovingly accepting of anything that comes down the pike for the deceptive promise of pragmatic, people-involving, people-pleasing end results. At first blush such a situation not only seems beneficial but appears to be harmless as well; but a more serious inspection of such a mode of operation exposes the high cost in terms of dishonesty to the Gospel we preach, sloppiness in proclamation, or even triviality as a substitute for authenticity. An example is the uncritical adoption of the offertory procession which seems to produce so much in terms of "drama" and involvement, yet allows the unwritten, unspoken, hidden message "by such an act the worshipper cooperates with God to make the sacrament possible". The cost is dear. Once enough time has passed for the newness of the 'innovation' to have worn off, what will remain is the impression that worship is an event man creates rather than the gathering to which God calls his people.

"If we Christen it, any act or word can serve God." Here's a blank check that sounds like God is acclaimed as so powerful that anything can proclaim his glory. But the superficiality of such naive becomes apparent to the more serious liturgics student as he reflects on pagan ceremonials. An example of this is the dramatic darkness-light symbolism so popular at the "Easter Vigil". Surely there is no wrong in a vigil per se, but we must be aware of the risks: we can not allow the drama of the man-made contrast of dark and light to utterly overwhelm and downplay the proclaimed Word which such a display is meant to enhance. A responsible preacher will not underestimate this risk. He will write no blank check to pagan shows.

I have explained it confessionally - I can use it responsibly." Responsible teaching must be more than mere explanation. More important is the care with which we proclaim the word - and the care with which we choose our adia-phoral options. Failure in this care is perhaps the greatest danger in the work of the liturgical diletante. Examples of this carelessness abound. Romantic notions of "getting back to our roots" (Continued on page 4)

WANTED: A BLANK CHECK (continued from page 3)

might lead us to an uncritical use of the Seder, for instance, exulting in the historicity while ignoring the discontinuity of the Christian message from the Jewish concepts of Elijah's Cup, Zionist hopes, etc.

Or again, uncritical use of torch-lit processions, vigils, hymn sings, act-oriented worship, etc. might set up one of our young church-goers to one day just as uncritically equate our faith with ancient Greek pagan mysticism. A pastor who has only read Reed's The Lutheran Liturgy will be hard pressed to understand how this could happen. For example, on page 36 Reed dismisses the possibility of Greek mystical influence on the Christian liturgy with no explanation of the problem. Compare this to Bruce Metzger's thirty-three page, footnoted discussion in Historical and Literary Studies (Michigan: Wm. B. Eerdmans, 1968, chapter 1) in which he shows the complexity of the problem. To be responsible in proclamation will demand more than a hasty course in liturgics. And I suggest that responsible worshippers and leaders will have to demand much more out of ILCW than we've been getting.

The time has come to stop "passing the buck" to the liturgical experts, swallowing hook, line, and sinker anything they pass us! It's time to stop allowing weak excuse-making to defend dangerous innovation without proper consideration. It's time to get sensitive to the ways in which "blank checks" are requested and to take up our responsibilities with renewed seriousness.

Jim Anderson

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Addresses of those leaving us:

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Lutheran Theological	Fjellveien 46	1 Lincoln Plaza
Southern Seminary	5000 Bergen	# 265
4201 N. Main St.	Norway	New York, N.Y. 10023
Columbia, S.C. 29203		

Sister Joan Wolf, Lutheran School of Theology at Chicago, 1100 E. 55th Street, Chicago, Illinois. 60615

To all the people of LTSP - a fond farewell! (-- You will be missed!-ed.)

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STAFF - THE SEMINARIAN

Editor: Bruce T. Ewen  
 Typists: Marie Scharfe  
           Greg Wenhold  
           Gary Eichhorn  
           Billie Wright  
           Cathy Carlson  
           Ginny Biniek  
 Artwork: Keith Wilbur  
 Crank: Jimmy Werley

The Staff would like to wish Cathy and Gary a fond farewell!

We pray that the Lord will be with you in your continued studies for the Lord's service.

You will be sorely missed by all of us here at Mt. Airy. (Especially with the paper!)

TO ALL -- HAVE A GOOD SUMMER!!!

CHURCH EDUCATION IN NORWAY  
Part II: Preparing For the Ministry

To prepare candidates adequately for the ministry was the original purpose of the University of Oslo when it was founded in 1811. This purpose has since been overshadowed by other academic pursuits, and now only about 100 of Oslo's 20,000 students attend the faculty (=department) of theology. The three other universities which have been established in the last 20 years - Bergen (10,000 students), Trondhjem (5,000) and Tromsø (1,000 - northernmost university in the world) - have due to this small attendance not been given faculties of theology. However, in 1906 an independent faculty was established - Menighetsfalcultetet (MF for short), meaning the congregations' faculty. The sentiment was then widespread that the University's faculty (UF) was propagating liberal theology, which was seen as little better than paganism, and the only way to save the seminarians' souls (and Profession) was to found an independent school. After a slow start MF established itself and became the major institution numerically, having some 700 students ( plus 250 MAR students) last year. Theologically, the two schools have moved more together, but are still felt to have markedly different emphases. Academically, they have been using the same model which I shall here call "the old system". However, in the last few years both faculties have revised their academic program, moving away not only from the old system, but also from each other. I will describe each in turn.

Let me start with the old system since it is the basic one, and the one I myself have been following at MF. First comes a one-semester course required and offered by the University in philosophy, psychology and logic. The intention is that all students should have a place from which to start their studies. The prospective theologian then went on to fulfil similar one-semester requirements in Latin, Greek, and Hebrew. This whole preparatory section would thus normally take two years, and was often referred to by students as "the desert wandering" because of its dryness (lack of theology). The main body of the studies were divided into two sections of about two years each. In the first you concentrate on Old Testament studies and Church History, going into considerable detail in each with a morsel of comparative religion thrown in for good measure. You have no exam during those two years until the final, which consists of a 10 hour written exam plus an oral in each of the two major fields and just a five hour test in comparative religion. The second section similarly consists of New Testament studies and systematics, and is concluded with the same 25 hours of manual labour. Having completed both sections, you have your academic degree. To be qualified for the ministry, however, you have to attend a one-year seminar in practical theology. Both MF and UF have an attendant institution to take care of this, though they are formally not part of the faculties (specifically, the UF's practical "department" belongs not the secular University, but to the Church of Norway). This seminar stresses homiletics, but also teaches liturgics, religious education, church law, missiology, administration and vocal exercise (for chanting, etc.). The "normal" span of education is thus about 7 years, from high school to ordination. (NOTE: All of these systems are based directly on high school, since we have no "colleges" in Norway.)

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continued from page 5

To achieve greater integration of the studies and avoid the two-year "desert", MF's new plan calls for more comprehensiveness for the first five semesters. In addition to the Biblical languages basic instruction in O.T. and N.T. studies, Church History, Systematics, Comparative Religion, and Religious Education, for a total of nine exams during that period. This amounts to an MAR degree, if the student decides to switch trades at this point. The next two semesters are allotted for finishing up Biblical studies, and the last three are given to historical and systematic dogmatics, where the student writes a small paper rather than take an exam. The practical department is the same as before, but there is increasing student pressure for its greater integration with the theoretical studies. With an extra semester of Latin (still required) the "normal" duration of this scheme would be about 6 1/2 years.

The UF has remained somewhat closer to the traditional model, though also options for basic, comprehensive courses in all fields to be offered while the student fulfills his language requirement. Given these basics, a student chooses to specialize in two of the four major fields, with a subsidiary emphasis on a third. Of course, there are some restrictions: New Testament studies MUST be one of the majors and systematics either a major or a minor. Only Church History OR Old Testament studies can thus be left out at this developmental level. I do not know the time framework of this set up in detail (it was still in the to-be-approved stage when I left), but it is at least 6 years in total (counting the still unchanged practical department).

Both of these systems are still so brand new that they cannot be said to have proven themselves yet; still I think I shall be one of the last students to graduate according to the old system. Hopefully, this will happen in 1978.

With love, Rolf

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### STICKING MY NECK OUT...

Maybe I'm wrong, but money seems to carry a very big clout in the Administration here, too big for my comfort. True, Ken Garver assured me that Tuesday - a few days before Seminary Auxillary Day - was the first time he could contract the machinery to start cleaning up the area around Hagan Center. But how come our two student custodians are suddenly being pressured to finish the move of books into the Rare Book room by Saturday morning - when the very generous and impressionable Women's Auxillary comes? Are things left to sit until the spectre of financial loss raises its head? In the meantime, we're still left with a rotten parking lot, a still-born Quad, and a couple Mt. Everests of dirt around campus. I wish I had enough money to be important.

Mark English

## A WOMAN OF COURAGE

Most of us do not associate the quality of courage with women in public affairs. We neither expect it nor reward it. But courage in public life is not a monopoly owned and controlled by men. Throughout our history we have required women--- just as much as men--- to make hard, unpopular decisions.

I certainly do not argue that courage should be confused with obstinacy, with a stubborn refusal to compromise or to admit to one's error with individualism for the sake of individualism.

But I am saying that men and women of courage, and the principles for which they risked their all, need not always to have been right in order to have been courageous. One particular woman that I recently read about is Marian Anderson; who was born in 1902, set her sights on becoming a concert singer, and had it doubly difficult because of the color of her skin and because she was a woman.

Though she had been singing in church and school choirs since she was a child, it wasn't until she was in high school that she received any formal training. Her family was too poor to pay for lessons, but a voice teacher took her for lessons without charge. Eventually, the teacher felt that Mirian was ready for conservatory training, and there was an outstanding conservatory not far from her home in Philadelphia; and shortly after graduation, Mirian decided to enroll.

She arrived at the school on registration day and after waiting in the long line of applicants, reached the desk where a young woman was handing out registration forms. "What do you want?" she asked Mirian said that she wanted an application. The young woman replied curtly, "We don't take colored."

It seems incredible that the woman who turned out to be one of the most magnificent singers of the 20th century was denied an opportunity to study voice because of her race, but discrimination was a way of life in this country for more years than most of us would like to admit!

Getting to the top of the musical world was an agonizingly slow process. And like many American performers, she had to go to Europe to be discovered. Before long she was giving royal-command performances in Sweden and Denmark. The Finnish composer Jean Sebelius wrote the song "Solitude" in her honor, and Arturo Toscanini declared that a voice like hers came along only once in a hundred years. She returned to the United States in 1935 and in January, 1938, the manager of the Howard University's concert series filed an application to reserve the capital's foremost platform, Constitution Hall for a Mirian Anderson concert.

The manager of Constitution Hall informed the University representative that the auditorium was not available. A clause in the rental contract prohibited the presentation of Negro artists. The clause had been put there by the Daughters of the American Revolution, who owned the hall, tax free. Crackles of indignation began to be heard in the musical world. Lawrence Tibbett, a Metropolitan Opera star wired the president general of the D.A.R. asking how "the daughters of those who fought for the establishment of this great democracy" could perpetuate "such an obviously undemocratic and un-American rule." And finally in February 27, 1939, Mrs Eleanor Roosevelt resigned from the Daughters of the American Revolution.

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A WOMAN OF COURAGE(Continued from page 7)

Within 24 hours everyone in the country was talking about the episode. Expressions of sympathy and support poured in from all sides but Marian Anderson still refused to get angry or feel sorry for herself. Finally someone got a brainstorm to contact a Washington lawyer and ask if there would be any legal hassle for Miss Anderson to sing at the Lincoln Memorial on Easter Sunday. The President of the United States gave his approval and everything was full speed ahead. Easter Sunday arrived and so did 75,000 people, stretching all the way to the Washington Monument.

When the last lines of "My Soul is Anchored in the Lord" died away, the crowd erupted. It was not an applause, it was a tumult, a wild mixture of cheering and pounding hands and stamping feet. Mirian Anderson was so overcome by emotion that she had to look in the next day's paper to read what she had said. But a woman of courage had forced the American people to confront the greatest, most shameful inequity in our national life. Marian Anderson had made her voice the symbol of the too-long-forgotten doctrine "that all men are created equal!"

Corrie Miller

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CONFESSION OF A HOUSEHUSBAND

This is my last article of the year and I must admit that I'm going to miss being able to share what goes on at 22B.

Being a househusband has been an experience. It is sadly true that Edith makes a better seminarian than I do a househusband and without her help I might not have made it. For those women's libbers among you, I hereby state that it takes a very special person to keep a house and do it well.

I was at the grocery store last week with all three kids. Trying to keep the boys together and prevent them from filling the shopping cart with extra stuff and trying to keep Raechel from emptying the contents of the cart on the floor, I noticed the lady at the check-out counter smiling at my struggle.

"You don't know it now," she said, "but these are the best days of your life." This is something that every young parent hears; But she was wrong!

I know well how wonderful these days are and how precious. I would not trade one today for 50 yesterdays or 100 tomorrows. We have been blessed with 3 wonderful kids, and for that I am thankful each and everyday. Being a househusband has given ne time with my children most men never get.

I'm going to let Jarrod supply the year's final comment.

The kids were in a "silly" mood the other day and were walking in and out of their room, each at different times, so that it looked liked the keystone kops with all the bumping. Pausing from his giggling for a moment, Jarrod looked at me and said,

"Isn't this fun?"

Amen Brother,  
"Father John"

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IMPORTANT MIDDLE CLASS MEETING; Room C, 10:30 A.M. Mon. May 3rd  
ELECTION OF OFFICERS FOR INTERN YEAR



## "Accepting the Stapler"

The task of "accepting the stapler" is an honorable one for any new editor of The Seminarian. The honor is doubled this time by the co-editorship offered to both Ray Miller and myself. We do not know if "accepting the stapler" is a theological statement or not; we do not wish to appear too "enthusiastic". Twenty-five years ago, this transition of the editorship was called "accepting the paper clip" and fifty years ago, it was called "accepting the shuffled papers". Let no one say that theology does not progress.

We see our editorship not as a literary revolution, but as a refinement of the tradition which has been passed on to us temporarily. Ray comes from a background of editing an underground newspaper. I come from a formal background of editing a college literary magazine. The Seminarian is both of these and yet neither. It neither suggests radical change of its own community, for the community exists for the benefit of the Church; nor does it wish to limit itself to literary arts. The Seminarian does require the participation of the community for the community, and it does require conciseness and (hopefully) a clear and publishable style. The Seminarian functions as newspaper, magazine and epistle to its community. Of the three, we would emphasize the last. The Seminarian may be the only epistle in this community which contains signed redaction. Biblical exegetes may all rest and enjoy!

We have founded a rather unique co-editorship. While sharing responsibilities as equally as possible, Ray will be editor-in-chief the first semester of next year and I will take that title in the second semester. Final decisions are therefore placed in the hands of one authority and we are made free of the grosser temptations shared by the Roman triumvirate. We hail Christ here and take due notice of Caesar.

Thanks go to Bruce Ewen for his excellent editorship of the past semester. He has left the editor's typewriter for the bishop's miter (well, at least the President's pen). Again, our thanks and congratulations go to the staff of the past year. We pray that we may see those bright faces and Smith-Corona digits next fall.

Until next September, we wish you all a joyous and nurturing summer. Whether you work for the church, go on your C.P.E. quarter, or simply pump gas for three months, be fortified by faith active in love.

Bill Damrow

I am very pleased to accept my half of the stapler. It is very true that half a staple will not hold a paper together. With this in mind, I look forward to a year in which Bill and I put together our two halves of the stapler and in doing so put together a paper that will reflect the voice of the student body of the seminary.

We see The Seminarian as a forum....a community forum for information, opinion and news. We see this as a responsibility to be taken seriously. We ask your overall support, contribution of articles, and time and labor as we seek to provide a quality forum for the community. Bill and I accept this responsibility.

Ray Miller , H.S.D, A.B.

BOARD OF DIRECTORS OF LTSP MEETING

The Board of Directors of LTSP held their spring meeting at Ascension Church on April 22, 1976. A number of issues were discussed which should be of interest to you:

- - The preliminary drafts of several by-law revisions were read and discussed. 1) reducing the size of the Board of Directors to 27 persons. 2) Increasing the size of committees and making it possible for non-Board members to be appointed to committees with both voice and vote. 3) Dealing with the processes of faculty removal and the qualifications for tenure/full professor. 4) Process for dismissal of students. (NOTE: Revisions two and four were suggested by the students!)

- - All candidates presented to the Board for M.Div., M.A.R., and S.T.M. Degrees were approved.

- - The Board voted to approve a proposal to work with Gettysburg in developing a program which would provide students experience and expertise for ministry in and with the black community.

- - Dr. Robert Bertram was called as Professor of Systematic Theology.

- - The process has begun for the evaluation of Dr. Oliver Olson, Dr. Richard Olson, and Prof. Robert Hughes.

- - Dr. Lazareth will be teaching part of next year's intercession course with Dr. Faith Burgess on "Church and Society."

Cathy Carlson  
Student Body Secretary

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POSERS

Hello again. As some of you may have noticed, point six of last week's problem was unfortunately lost. I therefore offer it to you again in the hope that you too will be able to arrive at the solution to the mysterious death of Mr. Pflugge:

"...Sixth, when the Bullock is headed east on track 1, then either the Ape Special is headed east on track 2 or the Aardvark Express is headed west on track 2... etc."

And the answer is..... After wandering up and down train tracks for a week, the F.B.I. has concluded that Mr. Pflugge was done in by the Ape Special as it sped eastward on track 2 (the entire solution will be posted on the bulletin board in Main Dorm).

...And if you thought the Diet of Worms was confusing, listen to this! Five seminary professors recently held a meeting in Zurich. Their names were Charlie, David, Peter, Umberto(?), and Siegfried. In some order or other, their teaching positions were Systematician, Pencilpusher, Counsellor, Dogmatician, and Urgeschichter. They came to Zurich from Cairo, Dubrovnik, Paris, Sofia, and Ulan Bator. Oddly enough, no professor had a teaching position which began with the same initial letter as did his name and no professor came from a city which began with the same initial letter as his name either. The Pencilpusher did not come from Ulan Bator, and Peter was neither Counsellor nor Urgeschichter, nor did he come from Cairo or Ulan Bator. Charlie came from Sophia but was neither Pencilpusher nor

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Dogmatician, David did not come From Paris nor did Seigfried, who is neither Pencilpusher nor Courier. (The account of this meeting was quite interesting, but in no place did it reveal from what city Siegfried came... can you help me out?) Answer next year...  
Have fun on C.P.E. John Zoppi

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TO THE LTSP COMMUNITY

My dear brothers and sisters of the Seminary community - Administratior Faculty, Library, Maintenance, and Students:\*

If the Good Lord will and the creeks don't rise, I'll graduate from LTSP on May 14. Yet, as I contemplate that awesome prospect, I am increasingly aware that, had it not been for all of you, I could never have made it. These past two years have been difficult ones for me, for a number of reasons, but through it all you have ministered to me in untold and uncounted ways, and I want you to know how deeply grateful I am. To misquote the late Winston Churchill, seldom has one owed so much to so many. Thank you all for the pastoral care and concern shown to this frequently bleating and often wayward Anglican sheep.

Affectionately,  
Woody

\* in alphabetical order, you'll note!

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CHAPEL

Tuesday, May 4 - Bornemann's Matins  
Wednesday, May 5, 7:30pm - Second Setting SBH, Holy Communion,  
Foster McCurley preaching.  
Thursday, May 6 - Office of Terce

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ASCENSION NURSERY SCHOOL AT MT. AIRY DAY

The Nursery School Committee of Ascension Lutheran Church is sponsoring a booth at Mt. Airy Day, Saturday, May 1. Items for sale will be white elephants and clean clothing in good repair. All the money realized will go to the Nursery School for scholarships and equipment. If in your "spring cleaning" you find things you want to get rid of we would be happy to take them off your hands. Two boxes (one for white elephants, one for clothing - PLEASE TAG CLOTHES WITH SIZE) will be located in the lounge in the lower Sunday School from Monday, April 19, through Friday, April 30.

If you have any questions please call Janyce Olson (CH7-6558)  
Thanks for your support.

Janyce Olson

# THE ADVENTURES OF HAGANS

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OH JONNY.  
WHAT ARE WE GOING  
TO TELL THE STUDENTS  
NEXT YEAR ABOUT NOT  
MOVING IN  
TO HAGAN  
HALL.

WERRY  
I DON'T BIG JACK  
UNDERSTAND THERE  
I AM STILL  
HOLES IN THE  
ROOF

I'D LIKE  
TO PLANT  
A TREE  
SOMEWHERE

CAN I  
START  
DRILLING  
MY ACORN  
HOLES YET!!

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SENIORS AND PLACEMENTS

Gary Carrier  
133 Caroline St.  
Rochester, New York 14620

Michael Bodnyk  
Holy Trinity  
Abington, Pa.

John Fischer  
17 Margaret Ave. Holy Trinity  
Maple Shade, New Jersey 08052

Daniel Hahn  
Trinity Lutheran  
West Sand Lake, New York 12196

Walter Harrison, Jr.  
Good Hope 12030 Market St.  
Box 271  
North Lima, Ohio 44452

Charles Leonard  
Messiah Lutheran  
Philadelphia, Pa.

James Munz  
Centennial Lutheran  
Kimberton, Pa.

Lois Ostermayer  
542 Hilaire Road  
St. Davids, Pa. 19027

Fritz Ruccius  
St. Peter's Claver Mill Rd.  
Chester Springs, Pa.

Robert Scholz  
St. Paul's Plumbsted & Congress  
Landsdowne, Pa. 19050

Paul Sorcek  
Trinity Lutheran  
Yeadon, Pa.

Judy Allen  
4837 N. Mascher  
Philadelphia, Pa. 19120

Leona Brownell  
1213 Pecksmiff Rd. N.  
Wilmington, Del.

Other names and placements of remaining seniors will be posted in September.

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MIDLERS AND INTERNSHIP

Paul B. Beck  
Advent 2509 N. 5th St.  
Philadelphia, Pa. 19133

Claire S. Burkat  
Holy Communion 2111 Sansom St.  
Philadelphia, Pa. 19103

Joseph L. Combs  
St. Michael 2147 E. Cumberland  
Philadelphia, Pa. 19125

Lee A. Diefenderfer  
St. John 36 E. John St.  
Lindenhurst, New York 11757

Newell W. Embley  
St. Mark 200 Longwood Dr., SW  
Huntsville, Ala. 35801

Mark T. English  
Our Savior 2820 Alexis Rd.  
Toledo, Ohio 43613

John E. Hugus  
Frederick Box 58  
St. Thomas, U.S.V.I. 00801

David W. Jones  
St. John-St. Matthew-Emanuel  
281 Prospect Ave.  
Brooklyn, New York 11215

John R. Kuschel  
First 646 State St.  
Albany, New York 12203

(MIDDLERS..., cont. from page13)

Christian P. Matthy  
Faith 231 Jackson Ave.  
Syosset, New York 11791

Charles D. May  
St. Paul Redwood, N.Y. 13679 and  
Evangelical, Orleans  
Four Corners, New York

Paul A. Nye  
Nativity 4004 Tilghman St.  
Allentown, Pa. 18104

M. Henry Pawluk  
Emanuel 1001 S. 4th St.  
Philadelphia, Pa. 19147

Scott C. Schantzenbach  
Nativity 3501 N. 17th St.  
Philadelphia, Pa. 19140

Marie C. Scharfe  
Immanuel Box 1385  
Jamestown, New York 14701

David A. Searing  
Bethany Broad St. & Morgan Ave.  
Palmyra, New Jersey 08065

James A. Shelly  
Tabor 4860 N. Howard St.  
Philadelphia, Pa. 19120

Paul E. Shoop  
Ascension 7985 Turin Rd.  
Rome, New York 13440

Jimmy L. Werley  
Christ's United 35 N. 9th St.  
Ashland, Pa. 17921

Ronald P. Wesemann  
St. Paul Old Swede Rd. &  
Morlatton Rd.  
Douglassville, Pa. 19518

Other names and placements of  
remaining middlers will be  
posted in September.

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JUNIORS AND C.P.E.

Michael D. Bennethum  
Haverford State Hospital  
3500 Darby Road  
Haverford, Pa. 19041

Virginia M. Biniek  
Allentown State Hospital  
1700 Hanover Ave.  
Allentown, Pa. 18103

Cathleen L. Carlson  
Pennhurst State Hospital  
Spring City, Pa. 19475

Michael L. Cobbler  
E. Midtown Protestant Chaplaincy  
100 E. 77th St.  
New York, New York 10021

William J. Damrow  
Philadelphia State Hospital  
14000 Roosevelt Blvd.  
Philadelphia, Pa. 19114

Bruce T. Davis  
Lutheran Medical Center  
4520 4th Ave.  
Brooklyn, New York 11220

Sarah A. Davison  
Norwich Hospital Box 508  
Norwich, Ct. 06360

Bruce T. Ewen  
Mercy Hospital  
233 Carew St.  
Springfield, Mass. 01104

Edward H. Fernandez  
Philadelphia State Hospital  
14000 Roosevelt Blvd.  
Philadelphia, Pa. 19114

Charles H. Gustafson  
Lutheran Medical Center  
4520 4th Ave.  
Brooklyn, New York 11220

(JUNIORS..., cont. from page 14)

Philip N. Gustafson  
E.J. Meyer Memorial Hospital  
462 Grider St.  
Buffalo, New York 14215

Keith R. Hardy  
Pennhurst State Hospital  
Spring City, Pa. 19475

Beverly J. Heidman  
Overlook Hospital  
193 Morris Avenue  
Summit, N.J. 17901

Craig J. Herrick  
Montreal Pastoral Institute  
6875 LaSalle Blvd.  
Montreal, Quebec H4H 1R3

Robert I. Hopkins  
Warren State Hospital  
P.O. Box 249  
Warren, Pa. 16365

Edward R. Lazarchak  
Allentown State Hospital  
1700 Hanover Ave.  
Allentown, Pa. 18103

Mark S. Livermore  
Santa Monica Hospital Med. Center  
1225 15th Street  
Santa Monica, California 90404

Robert J. Meyers  
Presby. U. of P. Med. Center  
51 N. 39th St.  
Philadelphia, Pa. 19104

Corinne R. Miller  
Spring Grove Hospital Center  
Wede Ave.  
Catonsville, Md. 21228

Raymond A. Miller  
Pennhurst State Hosp.  
Spring City, Pa. 19475

Mark W. Oldenburg  
E.J. Meyer Memorial Hosp.  
462 Grider St., Buffalo, N.Y.

David A. Pastorello  
Hospital of St. Raphael  
1450 Chapel St., New Haven, Ct.

Jeanette B. Rapp  
Presby. Hosp. of Pacific Med. Ctr  
Box 7999, San Francisco, Ca. 94120

Richard A. Reeser  
Haverford State Hosp.  
3500 Darby Rd., Haverford, Pa 190

Lyle A. Sass  
Immanuel Med. Center  
6901 N. 72nd St. Omaha, Neb. 6822

Paul F. Scheitlin  
Terrell State Hosp.  
Box 70, Terrell, Tex. 75160

Jack Slotterback  
Haverford State Hosp.  
3500 Darby Rd., Haverford, Pa 19041

Gregory R. Wenhold  
Philadelphia State Hosp.  
14000 Roosevelt Blvd. Phila. 19114

Keith E. Wilbur  
Spring Grove Hosp. Center  
Wede Ave., Catonsville, Md. 21228

Jennine M. Bauman  
Univ. of Michigan Hosp.  
1405 E. Ann St. Rm. W8602  
Ann Arbor, Mich. 48104

Wilhelmina M. Wright  
Pennhurst State Hosp.  
Spring City, Pa. 19475

John J. Zoppi  
Haverford State Hosp.  
3500 Darby Rd. Haverford, Pa 19041

Glenn M. Zorb  
Terrell State Hosp.  
Box 70 Terrell Tex. 75160

Festo Mustashobya  
Haverford State Hosp.  
3500 Darby Rd. Haverford, Pa 19041

Joan Pope  
Philadelphia State Hosp.  
14000 Roosevelt Blvd.  
Phila., Pa. 19114

Dr. and Mrs. George W. Carlson  
and  
Mr. and Mrs. Raymond H. Bohman  
ask that you join with them  
in celebrating the marriage of  
Cathy and H.R.  
on May 22, 1976  
at 2 p.m.  
First Lutheran Church  
Cedar Rapids, Iowa

If you are unable to attend they ask your presence  
in prayer.

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SPRING BANQUET NEWS

This is the last issue of the SEMINARIAN so this report is  
written before the banquet. The final count from ticket sales ended  
at 119 !!!!! We are anticipating a great time on Friday night. The  
Social Activities Committee thanks the entire community for its  
support of this annual Special Event, and of the other events which  
it has sponsored throughout the year. Come out on Friday, have a  
good time and drive safely.

Thanks, The Social Activities Committee

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A Concert of Piano and Trombone Music: Mike Cobbler - Bass Trombone  
Jannene Sass - Piano -- at: Reformation Lutheran Church, Vernon Road  
and Rugby Street. SUNDAY, MAY 2, 1976 -- 3pm -- Admission Free