

HEIGES OUTLINES NEW CURRICULUM

MEET DR. OTTO A. PIPER

At the student body meeting on Monday, September 28, Dr. Heiges reported to the students the results of the faculty conference on the new seminary curriculum held at Allenberry. This conference, Dr. Heiges informed us, was the climax of two years of study by both student and faculty committees of the present curriculum; and the recommendations made at Allenberry, although still subject to Board approval on November 10, will in all probability be the guidelines of a greatly revised course of study for students entering seminary in the future.

What is the significance of the Allenberry conference for the course of theological education at Gettysburg? Perhaps the best way to determine this is to follow some hypothetical future student from the time he begins considering the ministry to the time he is ordained, evaluating as we observe.

Gottfried Gottshilfer, our student, is attending a non-Lutheran college not in his home synod and in his sophomore year decides to enter the ministry. Now if Gottfried chooses his college courses with discretion, according to the Allenberry recommendations, when he enters seminary he will be able to take full advantage of the new system of first year electives. If, however, the seminary admissions committee judges him deficient in certain areas at least one of his first year electives may be proscribed. All this means one thing: certain synods of the LCA will have to vastly improve their relations with their students attending out-of-state colleges. Gottfried ought to take Greek if possible and also certain courses in the fields of religion, philosophy, sociology, and psychology; he will therefore need considerably more guidance in course selection than is currently being given to many undergraduate "pro-theos" by their synods.

Unfortunately Gottfried's college does not offer Greek, so he must arrive at seminary six weeks early (or go to Upsala College in New Jersey for the same period) to take part in a concentrated course in Greek which will enable him at least to cope with seminary professors' Greek-permeated jargon and to utilize major theological works and
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Our Seminary has the honor of having in its midst as a guest professor of New Testament during the current academic year, a very distinguished scholar and theologian.

Professor Otto A. Piper, Manson Professor Emeritus of New Testament Literature and Exegesis at Princeton Theological Seminary, was born in 1891 in Lichte, Germany. After studying at the Universities of Jena, Marburg, and Munich, he received in 1920, the degree of Doctor of Theology from the University of Goettingen, and in 1929, the Doctor of Divinity degree from the Faculte Libre Theological Protestante, in Paris. Professor Piper served as professor at the Universities of Goettingen and Munster. However, with the advent of Hitler and the Nazi regime in the early 1930's, Professor Piper came under judgment and in 1933 had to leave Germany. He became an exile to England and in 1937 came to America as a guest professor at Princeton Theological Seminary. Four years later he was elected as Manson Professor and remained in that post until his retirement in 1961.

At the time that Professor Piper began what was to become an extra-ordinarily distinguished career at Princeton, American theology was in a period of transition and crisis. Not least was this true at Princeton Seminary, which only a few years previously had gone through a severe internal crisis. No longer was Princeton to be simply a center for Presbyterian orthodoxy, but neither was it yet clear what it was to become. To a large extent Princeton's reputation as a center of Biblical theology was due to the presence there of Otto Piper. To a large degree, too, Professor Piper contributed to the remarkable revival of Biblical theology in the contemporary Christian world. For more than twenty years Professor Piper brought glory to Princeton Seminary as theological graduate students traveled to Princeton to study under him, settled down to discover the world of Biblical theology, and then on by one went on to colleges, seminaries, and parishes throughout the United States and even in other countries.

We at Gettysburg are fortunate to have Professor Piper with us. We do not expect
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Every morning Monday thru Friday from 8:40 till 9:00 any one walking thru the lower level of the Ad Building can hear sounds from a variety of sources emanating from the coffee shop area -- ping pong balls bouncing off rackets or table tops (or the floor), pucks grating over the "sand" on the shuffle board or colliding against each other, and, of course, heavy coffee mugs tapping, thumping, and knocking on the table tops in the eating area of the room. The last sound may soon be missing from the general din, however.

When the coffee shop was established it was decided that the final object the coffee drinker was to clang his mug against was not the table at which he was sitting but rather the bar from which he had gotten it in the first place. But many of us seem to have forgotten this, and we rush off to class leaving dirty cups scattered around the tables at the very time when the student help of the shop must also leave for class and when the outside help is eager to leave the seminary for other duties elsewhere. Thus it is that the sturdy reverberation of our cheap old brown noggins may give way to the hollow sound of fairly costly paper cups that may be thrown away instead of requiring washing. Maybe this in itself would be no tragedy. But the fact that such a change would bring a two cent per cup increase probably wouldn't make us too happy. The coffee shop crew doesn't care whether each table collects a "cup bearer" to handle their mugs or whether they choose some other method of getting them back to the distribution bar. The main concern is that the majority of the mugs be returned by 8:50 and the remainder shortly thereafter so that the necessity of using only paper cups at a two cent extra cost can be avoided. J.H.

MISS VAPPU KATAJA'S

THANK YOU NOTE TO THE STUDENT BODY

I want to thank everyone for the gift you gave to me. I was so surprised, for I could not have expected anything like that. I will use it as you wish; for travelling and seeing your country. And you will be sure that I will enjoy it very much. But I think that, coming to know you and your kindness, I have already seen something of the very best of America. Thank you very much.
(Editor's note: We have given her some cold cash with warm encouragement to see the U.S.A.)

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NOTE TO INTERNS

The staff of Table Talk this week is extending a special invitation to the interns. Won't you join us around the table by presenting your articles for our coming issues? The time is approaching when this year's middlers will have to decide whether to participate in the intern program and if so where to go. Perhaps your experiences would encourage and guide some of us anticipating the year ahead. The returning interns in this year's senior class are eagerly supporting Table Talk with their articles. Won't you who will be with us next year join us now in an exchange of views. Mail articles to any staff member.

R. F. G.

NEWSY AND NOSEY

Congratulations are in order to Art and Ruth Ohl on the birth of their son, Steve on Sept. 26.

Everyone is invited to Carol Lango's art exhibit in the Library Rotunda Oct. 15, at 7:30 p.m. We all should go.

Dean Stroup reminds all seniors contemplating application to graduate schools to meet him in room 202 Friday morning (Oct. 9) at 10:30.

Shorty wishes to warn us once again that insurance rates will go up if students and professors insist on smoking in the classrooms. Shorty predicts that coffee drinking will not be allowed in classrooms in the near future.

SPORT SHORTS: Equipped with determination and ability, the middlers crushed the egos of the seniors on Monday by defeating them in a close battle-- 12 to 6.

Mt. Airy's football players will be coming to Gottysburg to meet our team on the gridiron. Game time is Oct. 8 at 2:00.

It appears that a state of emergency exists at our sister institution in Philadelphia. The quality of the bathroom tissue being supplied our brothers in that citidal of theological knowledge and ecclesiastical perfection is positivelyabrasive! Rise to the occasion O men of Gettysburg! Don't burn those falling leaves, don't discard those worn out socks, come to the aid of our distraught fellows!

Another item from Philadelphia. The "Mt. Airy Angels" football team is swooping away all competition. No one can stop their brilliant plays and flashing speed. Now Dr. Heigos faces a task already encountered by many university presidents; to develop a school the football team can be proud of.

On the home front it is said that J. Hagadorn was frantically completing a paper in ethics when he had to respond to his wife's discovery that their infant son had swallowed his fountain pen. The doctor called said, "All right, I'll come at once. What are you doing in the meantime?" Mr. Hagadorn's unexpected reply was, "use a pencil."

Overheard at a local establishment on the square beginning with a "P". (Now not recommended for Seminary personal): "Eating greens is very healthful you know. No, I like to be healthy!"

"Then you don't want a drink?"

"Heck no, just put two olives in my martini!"

Finally this actual occurrence. One day the telephone rang in the clergyman's office of the Washington Church which the President attended. An eager voice inquired, "Do you expect the President to be in church Sunday?"

"That," answered the clergyman, "I cannot promise. But we expect God to be there, and we fancy that should be incentive enough for a reasonably large attendance."

To end this madness this thought: Many sermons are like steer's horns, a point here and a point there and a lot of bull in between.

Pax.

ATTENTION WOTS: The October meeting date has been changed from Oct. 14 as announced to October 21 at 8:00p.m. The topic will be "Things a Lutheran Minister's Wife Should Know" SEE YOU THERE!!!

Last week was filled with a variety of motifs. It began with a King's prayer for wisdom. After that we heard about the seriousness with which one should regard angels. Following this the image of the preacher was portrayed with an ego-centric motif to show how false this type of minister can be. The next day we were brought to the realization that autumn is a time of judgment in its varied forms. And finally, the problem of pain and suffering was conceived in terms of growth and good health as God works among his people for their redemption and reconciliation.

Why did Professor Halo quote Kierkegaard's Journal? The meditation began with Solomon's prayer for wisdom so that he could rule God's people. As a theological student Kierkegaard realized that the most important task for him was not intellectual understanding, but rather the appropriation of truth unto himself that would result in a self-dedication to that understanding. It is not the cold and naked truth to which people dedicate their lives. It is rather to the truth that demands servanthood that one must give full devotion. That is, to God each of us is obligated to dedicate the full-development of each of his gifts. Now is the time when we must learn and appropriate this understanding to our very souls so that it truly becomes wisdom that can guide our responsible activities. "Such devotion is surely well-pleasing to God."

It was an original work of art that Dick Graf used in his Chapel presentation. The vain preacher is held up to ridicule and abuse. The humor, however, turns into tragic self-analysis when one realizes that this ego-centric way of thinking about oneself as a minister is an easy and not too far-fetched trap to fall in to. The image was perhaps exaggerated to make the point. But the point was well taken. It left the listener with a lot of enduring and ultimately unanswerable questions about self-examination and self-criticism.

Autumn is a time of judgment for the world of nature as well as for the life of the Christian. We look forward to the end of the Church year and the Advent of Christ. This event of Jesus coming into the world is like Spring suddenly coming into the middle of winter. It is unexpected in many ways and incongruent in this world
(Cont'd on page 7, second column)

to utilize major theological works and biblical commentaries.

So Gottfried is now a budding theologian in the junior class. How will his junior year differ from that of past students? First of all he will have an elective each quarter; here he perhaps will choose to improve his Greek, take Hebrew, make up for college deficiencies in philosophy, or other areas, or follow other fields of interests. Secondly, he will be involved in a junior "interdisciplinary" seminar which will draw upon professors from various fields and will include visiting specialists from time to time. Thirdly he will have new opportunities in field work experience as he is shifted in the course of the year among urban, rural, and suburban congregations and is involved in a number of class field trips.

Gottfried then moves into the ranks of the confident middlemen, and again finds things very different from what previous middleman classes have found. Gottfried has no electives this year. Why? Mainly because they have been switched to the senior year when Gerhardt may be better prepared to choose an area of concentration. The middleman program has been designed instead to build on the junior year foundation. In the past the incoming junior had systematics and Christian education thrust at him before his theological feet were on the ground; now he does not begin those fields until his middleman year when he has sufficient theological groundwork to begin forming a theological system of his own. Furthermore, he has another seminar this year where he can test his theological views in the give and take of seminar discussion. Nor is he fettered by having to choose a major. No longer are there eight departments, but in their place three divisions with the present departments as sub-units and with periodic changes in division chairmen. Middleman Gottfried will not have to choose a field of concentration for some time yet, probably not until the latter part of his intern year or the start of his senior year, and then he will merely choose an advisor in the appropriate division. Gottfried may end his middleman year by taking a set of comprehensive exams designed to synthesize his first two years of work; this proposal, however, is still tentative.

Gottfried now enters the new world of the intern. Gottfried is a Lutheran, does ready here; a few minor course substitutions not have intentions of going on in graduate school to adjust to different course offerings will

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work, and is not an older family man, so for him the intern year is required. One quarter of the intern year he spends in a clinical situation, and nine months in a congregation, all involving close contact with the seminary. The intern is no longer one who takes a year's leave of absence to serve a parish; instead he is still first and foremost a seminarian. If geographically feasible, Gottfried meets often with other interns at one of several intern centers in such places as Baltimore, Washington, and Pittsburgh. There, under the direction of a faculty member whose sole obligation is to work with the interns, Gottfried participates in seminars and works on a project related to his interests and his intern assignment; at the start of each quarter a new faculty member is assigned to this position so that in the course of the year each of the three divisions of the curriculum is represented. When Gottfried returns to seminary at the end of the year, he does not have trouble "getting back in the groove" but instead has had a year's practical experience related to his seminary studies. He has learned "to think theologically about practice and to think practically about theology."

And so as a stately senior Gottfried is prepared to take full advantage of the freedom allowed in his course selection. He has numerous electives to choose from, another seminar, and has no thesis requirement. He may choose to do a thesis in place of several electives, but this is left entirely to his discretion. Still under consideration is the possibility of comprehensive exams at the end of the senior year for Gottfried and his classmates.

If these recommendations are approved by the Board on November 10, what will this mean for the theological education at Gettysburg? It will mean that a seminarian will be treated as a graduate student, not as a trainee at a vocational school for ministers. No longer will a seminarian shy away from biblical fields of concentration because of a language requirement not required of others. No longer will men be ordained who have had little more practical experience than preaching sermons and conducting services. In short, theological education will measure up to the task for which it is preparing its men.

None of the changes in the curriculum

will in any way affect those students already here; a few minor course substitutions to adjust to different course offerings will

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Associated Scriptures: John 21:15-17 and
Luka 22:47-48
JUDAS...WITH A KISS?

The thundering voice of God broke upon my indecision and called me to his work. I snapped on the collar, donned the symbols and gained the authority to be a "preacher." My Mother was proud, my Father delighted, my friends wished me well - much success, much joy. I strode into the arena of "Holy politics" and drew my sword with the rest. I know my way is right and must be undergirded with wealth and strength, with prominence and great numbers. "Let us build!" I cry to my people; "Let us be great!" I chant to my follows. I curse the Jew for his faithless prosperity - "Let us be better," I preach. I spurn the Roman for his grab at power - "Let us be better," I shout. I hate the Baptist for his misunderstanding, I rebuke the Methodist for his temperance, I laugh at the Mer- man and Amish and Quaker - "Let us be better," I scream!

I don't know what your name may be, but the preacher's name is Judas.

I learned all the "ways" and learned them well. My church became proper, correct, very right. No baseness, no vileness, no commonness here. I teach my people well and my acts are all perfect. The lessons are many; the candles, the linen, the gold and silver, the placement and colors, the use of the hands and the actions of the body. The do's and don'ts, the old and the new, the wrong and the right all have been exposed. Some ask why, I disregard their ignorance. Some protest, I rebuke them with my office. Some refuse to accept, these are wrong for my church.

I don't know what your name may be, but the preacher's name is Judas.

I fought hard for my place and still fight on. My name was nothing and now hundreds turn faces of admiration toward me. I marry them, I bury them, I give them the Church, I make them have faith. They respond to me with adequate sustinance, but more-they give me power and prominence and security and futuro. I am not meant for a little, my talent will gain me a lot. My eloquence opens new vistas, my ability is destined for new horizons. I am just beginning to make myself known
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and I will be known to the pride of my Mother, the delight of my Father, the envy of my friends.

I don't know what your name may be, but the preacher's name is Judas!

The kiss - a token of gratitude, a symbol of love, a sign of devotion. Encircling my throat I wear the pure white halo of "the called." About my neck I broadcast my allegiance with a cross of gold. I drape my body with the unmistakable robes of my office as a priest of God. I proclaim to all the world my devotion to my Saviour with my ecclesiastical associations, my degree in "Divinity," and that hard earned adjective preceding my name. I militantly represent my denomination, I insist on the propriety of its worship form, I sport my prominence among men and enjoy my unapproachable image! I hear Jesus cry out, "Do you love me?" And in my best pulpit voice I proudly respond, "Yes Lord, You know that I love you!" Then I turn quickly to be about the more materially gratifying tasks of administering, arguing, establishing on behalf of my church, my correctness, my success as a "man of God." I turn quickly, I become very busy, I try to ignore the words, "Feed my sheep." And the sheep are led, but go hungry. And I face the Christ in my robes, Bible in hand, smile on my prayerlike face, and expectantly await his words of commendation. His words - His words - Judas, would you betray the Son of Man...with a kiss?"

Professor Piper (Cond't from page 1)

from him flash - this is not his reputation - but we do expect that if we allow ourselves to we may catch something of what it means to be a scholar and a gentleman. We may learn, too, what it means to put all our talents, and not least our minds, into the service of the Gospel.

To Professor Piper we say, "Welcome, and may you enjoy your stay among us!"

Leigh D. Jordahl

New Curriculum (Cond't from page 4)

be all that those students may face. I have heard some sighs of relief: "Wow, we are getting out just in time!" I for one, however, envy Gottfried. R.F.G.

MORE INAUGURATION DETAILS: Our student body will be represented by the officers of the student association and by the class presidents at Dr. Hoiges' inauguration on October 21 at Mt. Airy Seminary.

MISS VAPPU KATAJA - FINLAND'S
TRAVELING MISSIONARY & THEOLOGICAL STUDENT

"Hello everybody! How are you boys?" These were the first words of greeting received by Vappu Kataja as her flight landed at Kennedy International Airport. Soon after the greeting she doplaned and proceeded to go through customs where "they put my lungs upon the wall," says Vappu, laughingly. (A lung X-ray is required for a visa.) Evidently her lungs were passable as she was permitted to pass through the formidable line and to enter the city of New York. Following instructions she took an airport limousine (bus) to the East Side Terminal and a taxi to the new Lutheran Seaman's Mission on Manhattan's east side. Arriving Sunday morning (Labor Day Weekend), New York was empty. Vappu took a shower and slept all day! In the evening having asked an attendant if she could go anywhere and receiving a surprised reply, "of course you can" (Vappu was inquiring about the safety of an unescorted lady alone at night; the gentleman evidently was answering a question about permission), Vappu went in search of food--her first night in the United States spent alone in a New York automat! Labor Day, Vappu acted as a "good" tourist. She went to the top of the Empire State Building. Unimpressed with that, a sightseeing tour bus took her to various points around Manhattan including Chinatown. Finally she found her way to Rockefeller Center where she saw how the New York people spend a holiday afternoon.

Vappu comes from a family of six children. Her elder brother is head of a geophysical observatory in northern Finland. Her oldest sister is married, has three children and teaches high school; another sister is a deaconess. Her younger brother, studying theology at the University of Helsinki, will be graduated at Christmas and will receive ordination. The youngest member of the family, a boy, is studying music theory. Mr. and Mrs. Kataja are both retired elementary school teachers.

After completing high school, Vappu taught elementary school for a year before entering the university to pursue the degree of Candidate of Theology. It was here that she became involved in an Evangelical Student Group and joined a club of persons interested in Japanese missions. She was a member of the student choir.

A member of the Finnish Evangelical Lutheran Church, she went to Japan as a missionary under their auspices. After
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arriving in this country with its strange culture (to the western mind) she spend two years in orientation and language study before beginning missionary work. Upon completion of this study she worked for the Audio-Visual Activities Commission of the National Council of Churches of Japan for two and one half years, during which time she was also working in a congregation. Her last six months in Japan were solely in a congregation as parish worker.

During a year's furlough in Finland, Vappu studied practical theology at the university, traveled throughout Finland speaking about the mission in Japan and enjoyed a wonderful holiday of two weeks hiking in Lapland.

The president of the Lutheran Church of Japan suggested that she study in America, fulfilling one year of her five year second term in Japan. She is at Gettysburg on a LWF scholarship and will return to Japan from the United States next fall. At that time the Church of Japan will place her in a new post.

Vappu is particularly impressed with the ease of life in America--it seems as though people here have no problems!

This is the first time that Vappu has boarded at a school. She says that she is "glad to have this experience." (It must be quite an experience!) The women at Richard's House are glad to have Vappu and are learning much about Finland and Japan. To them the prospect of adjusting to oriental culture seems nil, but it is highly recommended to the men of Gettysburg--there the social graces favor men. Women serve men, help them with their coats, and men are always served first! When Vappu greets a lady in her home, a ceremony of polite greeting involves both women kneeling on the floor with forehead down while words of greeting and apology for intruding in the home are spoken. Vappu seems to have adjusted to Japanese culture--her favorite food is sushi (a rice bowl with raw fish!)

Here she especially misses her family and the sauna--a Finnish steam bath. Breakfast is too early, in fact, "impossible!" Likewise one of her favorite past-times is sleeping! other hobbies include reading and Japanese flower arrangement. Vappu likes classical music and is particularly pleased to be in Adams County. She likes apples!

By Charlene Brokering

THE SEEMINGLY FORGOTTEN:
A POSTSCRIPT

A reading of Don Almy's "The Seemingly Forgotten of the Church" (Table Talk, Sept. 25) gave rise to mixed emotions. On the one hand, we applaud his concern for the welfare of our brothers-in-Christ in the rural areas - for the gospel of Christ must be brought to them and they must be given the opportunity to respond properly to that gospel.

On the other hand, however, Almy has suggested that the higher levels of L.C.A., including synodical officials, have not given adequate suggestions to meet the needs of the rural church. This we cannot accept as a generalization (although there may be specific illustrations that seemingly support Almy's thesis).

After having served fourteen congregations for the past two summers in Bedford County, I can testify to both L.C.A.'s desire to minister to folks of rural areas and the rural folks' desire to remain stuck in yesterday. Here again we have a generalization, and again we can cite numerous examples to the contrary; but allow me to cite some supporting evidence for my observation.

Three years ago in Bedford County, Pa. there were but three pastors to offer their services to twenty-one congregations. Synodical pastors then suggested the formation of an area ministry which would serve those congregations which had no pastors of their own, and with the financial and co-operative support of the Board of American Missions of L.C.A., an area ministry (BCAM) was born.

One of the objectives of BCAM is to aid the Lutherans in defining the Mission of the Church. Unconsciously, too many of our rural congregations have become self-centered socio-economic, cultural groups with little or no concern about their Lutheran neighbors just over the hill or in the community adjacent to theirs. To cite one example, there are two Lutheran congregations in Bedford County now that are two miles apart with adequate roads connecting them. BCAM schedules worship services at each church on alternating Sundays. The "Christian" folks of these congregations co-operate by having one joint Luther League and one joint LCV. They often get together for social events such as festivals and mother-daughter banquets, but they will have nothing to do with each other on Sunday morning; they simply won't worship God under the same roof on our Lord's Day!

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The L.C.A.'s Board of American Missions has been very patient with BCAM as it attempts to relate the Mission of the Church with specific situations such as described above, but I can not help but wonder how long B.A.M. will continue to support this genuine effort to assist these rural congregations. By the end of this year B.A.M. will have paid around \$47,000 into BCAM over a two and one-half year period. The Central Penn Synod has given much of its time and talents to assist the rural congregations of Bedford County. But when the question is posed: Are the people under this new concept of the "area ministry" growing?, we can only answer with a qualified "Yes."

Bedford County is not the only area where the L.C.A. is attempting to solve the problems presented by rural congregations. Special projects are presently being undertaken in Minnesota, North and South Dakota, and in a large area of Canada.

Time and space does not allow me to further support my firm conviction that the L.C.A. is not giving its rural congregations "the short end of the ecclesiastical stick," but I would be quite willing to give additional evidence of this thesis if called upon to do so in bull sessions or in formal debate.

J.A.M.

Chapel Corner (Cont'd from page 3)
of men who naturally reject the activity of God for their redemption. In a time of the year when we see everything dying about us, the Christian prepares for the birth of a child who brings into the hearts of men an eternal Spring.

The problem of suffering is one that each person must come to grips with on his own terms. We can really never completely understand all of the "whys". What we must do in the final analysis is to accept as part of God's activity of pruning the faithful branches so that they might bear more good fruit. However, this seems impossible in some situations. Ultimately, we must rely on God's judgment rather than our own.

"This is the work that was" in our Chapel services. Each officiant is commended for his valuable contribution to the worship life of our community. Only by such cogent contributions can the regard for Chapel become what it should be in our life together.

CAMPUS FORUM COMMITTEE MEN SELECTED: Jim Crowfoot, Hans Goebel, and Howard Ratcliff have been appointed by Stan Trout to make plans for a campus forum. Note bulletin board for latest details.