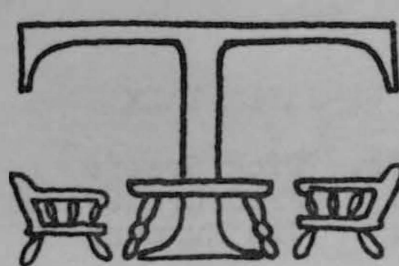


Table Talk



News and Views of the Student Body of The Lutheran
Theological Seminary at Gettysburg.

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GETTYSBURG--PAULIST SEMINAR

For the past two years, encounters between students of Gettysburg Seminary and theological students from Roman Catholic schools have provided some of the most enjoyable and profitable experiences for the members of our seminary community. Two years ago reciprocal visits were held with seminarians of the Carmelite Order of Washington, D. C.; and last year Gettysburg again played host to the Carmelites as well as receiving a visit of approximately thirty students from the diocesan seminary of Mt. St. Mary's located at Emmitsburg, Maryland. It is hoped that this year there will be another "set" of exchange visits with at least one of the two schools.

A more carefully structured series of meetings will, however, be held this spring with yet another Roman seminary. Six students from Gettysburg and a corresponding number from Paulist College, a division of Catholic University in Washington, will meet four times between February 26 and the first weekend in May to discuss the Roman and Lutheran understandings of grace and justification. The first meeting will be held on the Paulists' campus and will extend from the late afternoon of Friday, February 26, thru the afternoon of the following day. Subsequent gatherings of like duration will be held alternately at Gettysburg and Washington. The subject will be divided so that the scriptural views of grace and justification will be discussed at the initial session, with the thought of Augustine and Aquinas, of Reformation and Tridentine theology, and of contemporary Protestant-Catholic views to be examined at the three later meetings. Several months of correspondence between Professor Folkemer of Gettysburg and Father Dewan of Paulist College took place before the final arrangements were made. Further suggestions were made by the students involved, and it has been decided that at each meeting both groups will present a series of propositions which have been gathered from their own observations and from their analyses of books suggested by Father Dewan and Professor Folkemer. The six students from the local campus who will participate are James Crowfoot, Richard Graefe, John Hagedorn, Jere Hoch, Fred Reisz, and Berwyn Russell. All have agreed to engage in the program as they would in any other course offered by the Seminary, and arrangements have been made to give third quarter elective credits for the program.

Jere Hock

There comes a time in the life of every Senior when he is confronted with the problem of knowledge. He begins to evaluate what he has learned and how much he has not. Faced with the serious service of the Lord which soon will be publically recognized through ordination, each Senior begins to analyze the value of his own effort in his preparation. He asks himself whether he has learned enough to prepare him for the first impact of actual full-time service. He begins by finding himself following one of two possible paths. Either he is satisfied with his preparation or he is not. And if he is, he is probably either a fool or a liar. Anyone who really feels he is fully prepared for the task ahead in terms of knowledge has not carefully considered the challenge or the tremendous task of discipleship.

In President Johnson's Inaugural Address, he stated that knowledge must be tempered with wisdom. Surely the person who judges himself ready for ordination has not tempered his knowledge with wisdom. He has not been wise. And it is not simply because Christians are supposed to be humble creatures. The point is that the expectation of service to God in his Church should be a sobering realization. It should be akin to an encounter with God himself; for finding ourselves in his service we also find ourselves confronted by his Word in the Cross of Christ. The realization of this should be quite cutting and perhaps even traumatic. It is only at this point that wisdom enters into the relationship that man must have with God. Fortunately, it has been the writer's experience that most Seniors he has talked to feel this way. But one sometimes wonders if this confession is not more in terms of academic preparation rather than in intrinsic terms of personal unworthiness regardless of the extent of academic acuity. There is a

(cont. col. 2)

Managing Editor: Dick Graefe
Junior Editor: Fred Krautwurst
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Fred Reisz Jr.

Artist: Eileen Cooper
Printer: Chuck Hartbauer
Typist: Cheryl Trout

The Quiet Companion
(cont. from col. 1)

danger which constantly accompanies us which would lure us into believing that somehow we really deserve the privilege of serving our Lord. This is not the case. We must be ever thankful to God that he can and will take our poor talents and use them to edify his Church. Our knowledge therefore, must be tempered with the wisdom of God's grace.

As the Seniors look forward to the actualization of his servanthood through ordination, they need to look honestly at their meager contribution to God's labor force. But there is one consolation which converges upon them as they realize how unprepared they are for this work--the realization that their labors are not in vain because of the gracious reality that they are not alone in their pilgrimage. God has provided that quiet companion that sustains them in their arduous task. It is the presence and power of God himself--and that makes all the difference.

Robert Richards

Sometimes a man with a clear conscience only has a poor memory.

A Country Editor
quoted by Neal O'Hara

REFLECTIONS ON YET ANOTHER INTERNSHIP

There has been running for several weeks now this type of article in Table Talk which is apparently designed to convey to you the advantages of the Intern program. I was involved in this program working with the Campus Ministry Staff at Pennsylvania State University. I suppose that I could now proceed to list for you my numerous activities there. I could expound on impressive sounding contacts with the world. I could establish my position in our little avant-garde by relating my work and existence as a Christian in a Church related coffee house. All of this might be of some interest to you for the moment. However, the fact is that it would be impossible and largely merely filler for me to attempt to relate my "experiences" to you in this form. If you feel the need for some vicarious excitement or contact with the "world", join me in a beer sometime, and I'll go through my act!

There are definite gains from the Intern program for an individual and one would hope for the existence of our community as a whole. Unfortunately, because of the short-sightedness of the student body and the Seminary and Church to some extent, our community has never been raised by a significant leavening lump of "returning" interns. Obviously, the future will correct this problem and create many more exciting traumas. I say this out of my experience because the Internship has reshaped my attitude to my Seminary education. After having lived in a "real" University world, and only those who have not come from small or/and Church related colleges can possibly understand that term, I can hardly rest content with the super parochial air that constitutes the atmosphere of Gettysburg--the city and the Seminary. (I might add that this is not merely a matter of geography.) Having lived in the situation in which my internship was, I can hardly believe the lack of cultural integrity and breadth which at least externally characterizes our existence here. The academic fervor and level which is generally characteristic of the students here as exhibited in classes and informal conversation frankly would be openly mocked by serious students at a University. (If you listen carefully you might even hear some intelligent mocking in our midst.) Having had to preach to a varied university orientated congregation and to lead voluntary seminars for under-graduate and graduate students, it is frightening to return to Seminary and find the theological sophistication, and this certainly includes the Biblical sophistication, of our students. When you have seen the academic rigors of a university program and the depth of penetration of many graduate students in their fields, then you begin to sift through the attitudes of us students here and find abundance of chaff. I might also add that such an experience allows one to critically evaluate the class material and substance in which we are engaged in a meaningful manner, and about half the time this can lead to discontent. The world we claim to know here is an illusion in many, but not all, minds. One no longer lives in the world in the same manner after becoming acquainted with a Negro who has felt the cattle prod or knowing the girl who has had the abortion or the near suicide, et cetera (there go those "performance" words again). At all costs, it is not the same, and when you return here for that final year, there are times when you cannot believe your eyes nor your ears and apprehension of existence is suddenly extremely shallow. On several occasions this year, I have been asked by an "outsider", "What's new with the seminarians," or "What are the burning issues among theological students these days?" In this context one is supposed to be able to speak out of the depths of his community, perhaps it is significant that at those points there was nothing that I could say.

(cont. on p. 5)

TWO TALL TALES
by Alice

FROM THE BALCONY
by Max, O.C.M.

Last week some of the children at the Hoffman Home, where a few of us work as tutors, were writing "tall tales" as an English assignment. Ten year old Alice came up with two stories. One is about a rat and the other is very reminiscent of the David and Goliath story. They are herewith reprinted for your enjoyment.

#1 - "One day I saw a rat. It had 16 eyes, 14 feet, 13 ears and it had 120 babies. They were all skinny. One was fat. I made them my pets. Then one day they all turned into ugly rats. They ran to the cellar and ate the washing machine. Then they ate the floor and the ceiling."

#2 - "One day I read in a book that there was a giant with 100 legs, 96 feet, 16 arms, 7 ears, 6 mouths, 2 noses and 20 eyes. He lived in a cave in Montana so I went to Montana to the cave. I went in. I saw the giant and threw a stone at it. I killed the giant. Then the people made me The Bravest Girl in the World."

We are given to understand that Alice is looking for employment as a writer of sermon illustrations.

F. K.

CHANCEL PLAYERS

The Chancel Players have been preparing a reading of Robert Frost's The Masque of Reason. The play will be presented on February 8th in the old chapel at 8:30 p.m. The play will be preceded by introductory comments by director Dr. Lindeman and will be followed by a discussion lead by Fred Reisz. Next week's Table Talk will include a more detailed article about the reading but we hope you will place that date, February 8th, on your calendar now.

J H

I always look forward to when the Ladies' Missionary Society meets here at Main Street Lutheran Church. They always have tea and cookies that leave lots of crumbs that mice like me just love. The ladies meet once a month in the parlor.

This month one of the ladies, Mrs. O. Bese, prepared a lecture about missionaries in India. I was hiding under the sofa and listened to them. She told the ladies about the poor people of India and how they usually don't have enough food to eat or clothes to wear. She told them about the missionaries and how they worked to teach the people about Jesus. The ladies looked at pictures of the hungry children and made clicking noises in their mouths.

Then they all clapped for Mrs. Bese and told her what a fine job she had done. There was lots of tea left so they had more tea and finished all of the cookies. I heard them talking while they were eating. They said some nice things. They all agreed that what India needs is more missionaries.

After they talked some more, they all clapped for the lady who made the cookies and then went home. At last! I was really getting hungry watching them polish off those cookies. I got the few crumbs they left.

I think it is nice that the Ladies' Missionary Society is so concerned about missionaries. Almost every month they agree that more missionaries are needed all over the world. Each place that they mention seems to need more missionaries.

I'd better go see what crumbs the sexton dropped from his lunch. Until next time - be good.

(F.K.)

Internship

(cont. from p. 3)

Well, enough of that. Those were hard words, perhaps, and easily written, perhaps. There are counter arguments; it would be stimulating to hear them! However, be assured that these words were written out of the truth of my internship. This is why you should be going on internship with open eyes and ears. You see you cannot afford not to do this if you are going to rescue that final year of Seminary from insignificance. The ivory towered walls we joke about are the ones we walk upon. The intern year is no carrier of a guarantee for openness, insight and sight, but it is a damned good chance!

A THEOLOGICAL GLOSSARY

Recently a number of theological definitions have turned up in campus conversation as a result of both in-class comments and out-of-class creativity. Have you heard these?

Terms:

- heretic -- a fuzzy bug
- syntax -- Sunday morning church offering
- New Guinea -- a baptized Italian

Names:

- Mowinkel -- Rip Van Winkel's son
- Phillistine -- a Jewish lady who lives down the street

We hope to be able to add to this glossary from time to time. If you know of any "deft definitions" we have overlooked or if you hear any new ones, let us know.

R. F. G.