

# Table Talk



Vol. 1 No. 17

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

March 18, 1965

## BRAATEN HERE NEXT WEEK

Next Wednesday is the day. Through the efforts of the Student-Faculty Lecture Committee, Dr. Carl Braaten, Assistant Professor of Systematic Theology at Maywood Seminary will be on campus to present two lectures on contemporary theological themes.

Although the basic format of the presentation will remain the same as in the past, the committee has decided to place the lecturer in a more informal setting than has been done previously. Rather than hold the lectures in the chapel, it was decided to hold the morning lecture in the newly renovated Room 206, which was formerly the "old chapel", in the Ad Building; in the afternoon, when the group is usually smaller the lecture and discussion period will be held in the social room on the main floor of the Ad Building.

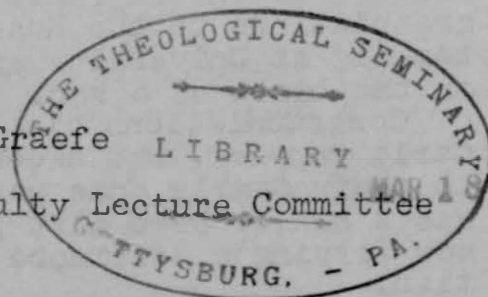
It is hoped by making these changes we can take full advantage of Braaten's customary method of presentation. Unhindered by malfunctioning microphones he will be able to speak more freely and easily to his audience during the lectures themselves, and also have the advantage of an informal setting for discussion afterwards. It's been said that the discussion sessions of Braaten's presentations are exceptional and that this is one of his strongest points as a lecturer.

Braaten has chosen contemporary topics for the two lectures, reflecting the contemporaneity which is the keynote of the majority of his writings. At 10:00 a.m. he will lecture on "A Critical Look at the New Hermeneutic" and at 2:00 on "The Lordship of Christ and the Modern Man"; the second of the lectures will be followed by the discussion period.

If a few of us would investigate some of Braaten's writings beforehand, the discussion period could be still more productive. Our library has a number of short selections of Braaten's which directly relate to his lecture topics and which could easily be read in a short time. The Lecture Committee recommends in particular Braaten's essays in The Historical Jesus and the Kerygmatic Christ and also his introduction to Martin Kahler's, The So-called Historical Jesus and the Historical Christ.

We look forward to our encounter with this young and dynamic theologian. Let's welcome him into our community during his visit, enjoy the opportunity for fellowship with him at the noon meal in the refectory, and above all support both his lectures by our attendance and interest.

Richard F. Graefe  
Student Faculty Lecture Committee



## ART EXHIBIT

An exhibition of the art work of May Martin is currently appearing in the second floor gallery of the Seminary Library. The exhibit includes oils, collages, drawings, graphics. Miss Martin will appear at the exhibit on Monday evening, March 22, at 7:30 p.m. to make some comments concerning her work and to discuss the work with members of the Seminary community.

May Martin is currently completing her M.A. in the Studio Art department at Pennsylvania State University. While writing her thesis, she is teaching art over television through the educational television system of Washington County, Maryland. Her artistic creations have appeared in numerous regional and national exhibits. Her awards include a purchase award at the 1964 Lutheran Brotherhood Insurance Company National exhibit and the Paul L. Sample Award at the 1964 National Jury Show of the Chautauqua Art Association. She has had one man shows at California State College in California, Pa., at the Jawbone Coffee House at State College, Pa. and will have a one-man show at the MSTA Gallery at Baltimore, Maryland in July.

It is hoped that members of the Seminary Community will be able to ask questions and participate in the discussion in the Library at 7:30 p.m. next Monday evening.

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## THE STORK COMETH

We've heard through the grapevine that there's been a new addition to one of our intern families. Congratulations to the Russells, interning at University of Maryland, on the birth of a son.

Congratulations also to Ed and Carla Pepler, who added a daughter to their family this past week. Ed was a senior here last year, and is now serving a Baltimore congregation.

## STAFF OF TABLE TALK

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## GUEST PREACHERS DURING LENT

Three well-known pastors have accepted the invitation of the chaplain to preach at the regular chapel services during Lent. On March 25, The Annunciation, the Rev. R. Ray Evelan, pastor of Messiah Lutheran Church in Harrisburg, will be chapel speaker. The Rev. Franklin D. Fry from Christ Church, York, will be the chapel preacher on April 1. The seminary will welcome the Rev. Richard W. Lundin on April 7. Pastor Lundin, who is presently professor of homiletics at Mt. Airy Seminary, has recently accepted a call from Ascension Church in Baltimore.

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## INTERPRETATION

A pastor preached his Ash Wednesday sermon on the text: Rend your hearts and not your garments.

A few days later one of the younger members of the congregation was asked what the minister's subject had been. She replied: "Don't take off your clothes."

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Overheard from two young girls during the sermon at a choir concert: "Look at the program. We have six more of these things to listen to."  
(The preacher for the evening was Roland Hobbs.)

## SECOND SESSION WITH PAULISTS

This Friday and Saturday a group of seminarians and a priest from the Paulist Seminary in Washington will be on campus to participate in the second session of the joint seminar on grace and justification. Last month our group of six students and Dr. Folkemer visited the Paulist Seminary for the first seminar session, concerning grace and justification in the scripture. This weekend's session will deal with the theology of Augustine and Aquinas on grace and justification, and is the second of a total of four meetings.

This ecumenical encounter has meant more to our group than just a theological dialogue. It has also given us an opportunity for genuine fellowship with the Paulists and an appreciation of the life their seminary community affords. While there we participated in a morning "Mass for Christian Unity", at which we saw the revised Catholic liturgy in use and yet were made to feel "at home" as we all sang together "The Church's One Foundation" and, yes, even "A Mighty Fortress"!

We also enjoyed hours of informal conversation and refreshments in their lounge, to the relaxing background of stereo music, and smaller groups continued their discussions far into the night in the hallways and rooms. Another highlight of the weekend was an impressive tour of the Catholic National Shrine, within walking distance of the seminary. At the hands of the Paulists were explained the true religious symbolism and meaning of the various chapels within the shrine and we came away with a far greater appreciation than if we had been shown the same things by the typical Washington tour guide.

We hope to welcome these seminarians here this weekend with the same spirit of fellowship and mutual understanding. They will arrive by chapel time on Friday,

(cont. next column)

attend afternoon classes, and be with us in the seminar sessions, in the dorms, and at the refectory until Saturday noon. Watch coming issues of Table Talk for a review of the progress of the seminar.

R. F. G.

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## CHAPEL OFFERINGS DISTRIBUTED

The Worship Committee recently made allocation of the funds received from the Wednesday Chapel offerings. Suggestions from student body and faculty members were utilized by the Worship Committee in distributing the funds in the following manner: Of the one hundred dollars received prior to the Christmas vacation, fifty dollars was given to the East Harlem Protestant Mission, a ministry supported by a number of Protestant denominations to the infamous slum area in New York City. Another fifty dollars will be sent to the Liebenschell Mission for support of its mission work in China, Japan, and the Caroline and Admiralty Islands. The money received during the first three months of 1965 will be used to purchase dictionaries to be sent to the Lutheran Mission in Liberia, an elementary education program sponsored by the Lutheran Church. The offering received during April and May will be sent to the Rev. Martin Luther King for use in his civil rights work in this country.

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Student Association  
Meeting  
Thursday  
March 25, 1965  
3:00 P. M.  
Room 206

Election of 1965-66 officers



## FROM CRIES OF WOE TO JUBILATION

"Someone's Crying Lord"! The cries have been heard of authentic apathy on the part of the seminary community. This lack of interest in the community is real and undeniably present. The number one passion is the lack of concern for each other locally and beyond. This condition speaks of a cultural, social and scholastic vacuum. But the greatest and most serious omission is in the area of the spiritual.

My two little audio receivers pick up the cold vibrations indicating that we are striving to outwit Schweitzer, Brunner, Bultmann and Barth. We in reality become little Schweitzers, little Brunners, little Bultmanns and little Barths. It is necessary that we follow Christ and become little Christs or, if the term is acceptable, "Christians". We have put the 'Word of God' in a theological test tube and by the process of reduction produced either a book of illusions or a volume of lifeless historical facts. The Bible was designed to impart life, yes, life abundantly for you, me and even the halting seminary community.

Yes, a vacuum exists and cries to be filled with the living Christ. The same Divine Spirit that empowered the man Jesus is available for us. How long will we be faithless? How long will we be willing to endure disenchantment feeding on the husks of theological scholasticism instead of feeding on the living Bread of Life?

As for me I leave the quest of the historical Jesus to the historians, my quest is for "that same Jesus", the same yesterday, today, forever, omnipotent, and omnipresent. Even partial discovery nets "joy unspeakable and full of glory". For further information I suggest that you look at "The Cross and The Switchblades" by David Wilkerson, available in paperback at the Seminary Bookstore or Acts, chapter nineteen and verses one to seven, available in your New Testament.

He who has ears to hear let him hear!

Lloyd McClarren

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## COFFEE AND DONUTS, ANYONE?

Here's an interesting idea which it is hoped will bring comments from some of you. At the communion table, instead of administering wafers and wine, why not distribute coffee and donuts?

Before you consider this idea totally absurd, ask yourself just how relevant a sip of wine (or grape juice) and a sterile little wafer that tastes like cardboard is to today's world? Do these elements suggest fellowship in a community of believers to today's layman? Wine suggests fellowship to an Italian, whereas for a German beer would be more appropriate. In American life today it is the cup of coffee over which friends meet and bonds of fellowship exist. Undoubtedly there is more fellowship between 8:40 and 9:00 than between 10:00 and 10:20 (except for those who gather in the coffee shop during this time.)

Granted that coffee and donuts are not traditionally or historically correct and the sacrament embodies more than fellowship, yet if the sacrament is to be relevant, to have meaning for the average parishioner, then it should be given in forms that speak to them.

L. Larsen



## SEMINARIANS JOURNEY TO NEW YORK

"Cultural Forces and the Church" was the theme of a week-long seminar program in New York City shared by nine seminarians during the week of March 8-12, under the direction of Professor J. Russell Hale. The nine seminarians divided into three groups of three, with each group approaching the theme from a different viewpoint. The three aspects of culture under examination were higher education, the arts, and mass communications.

Every day during the week the three groups were kept active with pre-arranged appointments, interviewing knowledgeable persons in their respective fields. These key figures represented institutions such as the Julliard School of Music, Lincoln Center, the Museum of Modern Art, the New York Times, ABC-TV, McGraw-Hill Publications, Columbia University, the Interchurch Center, and several others. Supper time found the seminarians gathered at the Refectory of the Union Theological Seminary for informal conversation with specially invited guests. During the week, the group was headquartered at Union Seminary.

Evenings during the week the group enjoyed special events at the famous Village Vanguard, the ANTA Washington Square Theater, and at the Half Note jazz night club, under the guidance of Dr. John Gensel, the Lutheran Church in America's minister to jazz musicians. Other nights the seminarians attended various lectures around the city, as well as the dress rehearsal of the popular television show, That Was The Week That Was.

The Seminarians participating in this voluntary project included Carl Franklin, Ron Garrett, Richard Graf, John Hagedorn, Karl Pohlhaus, Fred Krautwurst, Fred Reisz, David Schneider, and Paul Showalter. They all agreed that the experience was invaluable, but it will take many weeks to evaluate the program fully and draw out all of its implications. The trip was planned as a pilot project to determine whether such an experience would be a valuable addition to the Seminary's curriculum.

Fred Krautwurst

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## AN IMPROVEMENT?

As the only person who voted against the amendment on election procedure at the last student body meeting, I'd like to point out a few reasons why the amended procedure is still inadequate. It is, in fact, more inadequate than the original procedure.

Under the new system, which goes into effect next year, Student Association officers will be elected late in the third quarter and will take office only two weeks before the end of the school year. This will mean that (1) seniors will vote for officers who will only govern them for two weeks, (2) interns will have no vote in electing those who will be in office their entire senior year (except for the last two weeks), (3) middlers will be voting for officers whose terms will coincide with that class's intern year. Furthermore, this procedure will become totally inadequate when internship becomes compulsory, since (1) only one of the three resident classes will have had any vote in choosing the officers who will govern their affairs for the entire year and (2) at the time of the election the only people who will be

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seniors the following year and therefore eligible to run for president will be scattered around the country at various intern positions.

What kind of amendment did the student body vote for? I suggest that the matter be reconsidered at the next student body meeting!

RFG

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### FOUNDED ON THE ROCK (AND ROLL!)

Once again we turn to The Playboy Advisor for a commentary on the current "religious" scene. This letter appeared in a recent issue of Playboy Magazine, and was discovered by one of our innocent Juniors.

It may seem sort of silly, but things have reached the stage where I'm really getting a little worried. My daughter, who is 14, and a number of the other kids in the neighborhood have formed a real cult over the Beatles. They have built an altar in one girl's bedroom and they burn candles and recite Beatle prayers they have written. Now their project is writing a Beatle Bible which starts out "In the beginning the Beatles created the rock and the roll." If they weren't so darned serious about this, it would be pretty funny. But when Susan doesn't go to church with us because they are having their own service in their Beatle church, I start to worry a little. Worst of all, we have to listen to that awful music over and over and over. What should we do? --M.D., Calif.

"And this, too, shall pass away," said a sage about another plague at another time. We suggest you keep cool until the Beatle bugaboo likewise passes away, as it most assuredly will. In the meantime, when Susan plays her records, do your listening with earmuffs. Yeah, yeah, yeah.

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### FEATURE EDITORIAL

by Ed Vogelsong

At this time when the air is filled with the dust of questions and study commissions exploring the nature of the Lutheran Church in America, it seems necessary to ask ourselves some pertinent questions regarding the nature of our own community which is in a way a microcosm of that macrocosm the church at large. The question of the nature of a seminary community is basic to the issues that have presented themselves to this Christian ghetto which stands upon a hill at the fringe of a national battlefield and whose defenses are replete with cannon, the so-called impenetrability of social groups (the snob appeal), and a personal defensiveness which will protect the army of the righteous from any harmful darts of criticism.

In exploring such an issue and thereby opening the lid of Pandora's ecclesiastical (or is it academic or cultural) box, I will undoubtedly put myself among those fools who rush in where angels fear to tread.

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And yet I would be less than honest with myself if I did not at least state that I feel this matter to be so important that it is worthy of climbing out on the limb.

Much of the confusion at Gettysburg this year has shown that not a great deal of thought has been channeled into the matter of the nature of a seminary community. Our issues regarding the primacy of study, worship, culture, sports, and fun have all skirted the issue, but none have focused on the basic question--What is a Lutheran Seminary?

I would like to set forth some ideas in outline fashion for the purpose of stimulating thought and discussion. My purpose is not to try to impose my own views upon anyone, but merely to face the issue. Of course, I feel that the content of this article is important, but much more important is the intention. We are all at our weakest when our thinking is unclear and when we do not know just where we stand vis a vis certain basic matters. My plea is for the encouragement of thought regarding the nature of a seminary community.

1) A denominational seminary is of such a nature that it cannot separate itself from the church.<sup>1</sup> This view is advocated by the present administration at Gettysburg: any denominational seminary "is an integral part of the life of a particular church body."<sup>2</sup>

2) It follows that a denominational seminary is to be identified as a Christian community. "Life together under the Word will remain sound and healthy only where it does not form itself into a movement, an order, a society, a collegium pietatis, but rather where it understands itself as being a part of the one, holy, catholic, Christian Church, where it shares actively and passively in the sufferings and struggles and promise of the whole Church."<sup>3</sup> Our life together is primarily a life in Christ. Here in this corner of the Kingdom is found the Church--that is what a seminary community is--truly an ecclesia and a koinonia. "Let him who until now has had the privilege of living a common life with other Christians praise God's grace from the bottom of his heart. Let him thank God on his knees and declare: It is grace, nothing but grace, that we are allowed to live in a community with Christian brethren."<sup>4</sup>

3) But, you will say, this is a different community, there is no organized congregation as such, we are here for a specialized purpose. I agree, but this purpose must be viewed not as an end in itself, but as a subsidiary of a more profound purpose--becoming servants of our Lord and the world. A Lutheran seminary is different from a school of theology at a secular institution. Its academic standards should be just as high, but for a somewhat different purpose. The purity of our lives cannot be found in academic discipline as such, but in study because we are in the context of the church, and because we feel that the church will best be served by our studying.

4) This brings me once again to the matter of worship. Our obligation to worship is not a legalistic command, but a free response on the part of every Christian to unify himself with his Lord and with his brothers--because we are primarily a Christian community! "Common life under the Word begins with common worship."<sup>5</sup> Perhaps the daily attendance at services of worship is not the most valid yardstick for measuring the quality of a seminary, but it is a pretty sad commentary when a group of Christian seminarians do not understand the theology (and thereby the necessity) of common worship. "A theological school in which worship is not a part of the daily and weekly rhythm of activity cannot remain a center of intellectual activity directed toward God."<sup>6</sup>

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"The habit of sloppy and poorly attended public worship, and desultory private devotions where they exist in seminaries, is very much a matter for viewing with alarm...There are few experiences so revealing of the future staying power and growth of a parish minister as his habits of worship and devotion; and if such habits are not cultivated during the seminary years, there is every expectation of personal bankruptcy as a pastor. Worship is the native air of those who really believe in God. Nothing else will cleanse, fortify, and redeem with anything near the power of worship. It is literally a sine qua non for the minister, for all Christians. It is a matter of downright scandal that at some seminaries only a centurion's guard of students and faculty can be found regularly at their prayers."<sup>7</sup>

5) "A theological school, created and maintained by the church, carries on its work in dynamic relationship with the world, and especially with the culture in which it exists."<sup>8</sup> The arts are certainly an integral part of any seminary community--at least they are if one believes in the doctrine of creation. The entire world becomes sacred for the seminary community as it views its society both as standing in need of grace, and as a channel for receiving grace.

6) And finally, recreation, fun, and fellowship fit well into the context and form an important part of a Christian community. Informal as well as formal communication is essential. We must relax together as well as study and worship together. The danger comes when one form of life together is elevated at the cost of another. It is only when we view our community primarily as a Christian community that its entire life becomes meaningful and receives its context, identity, and unity from Him who gives form and substance to our common life.

#### Footnotes

<sup>1</sup>See Walter D. Wagoner, Bachelor of Divinity. (New York: Association Press, 1963), p. 71

<sup>2</sup>Donald R. Heiges, "Prospectus for a School of Theology", in Gettysburg Lutheran Theological Seminary Bulletin, (vol. XLII, no.4, Nov., 1962), p. 26.

<sup>3</sup>Dietrich Bonhoeffer, Life Together. (New York: Harper and Bros., 1954), p. 37

<sup>4</sup>Bonhoeffer, p. 20

<sup>5</sup>Bonhoeffer, p. 42

<sup>6</sup>H. Richard Niebuhr, The Purpose of the Church and Its Ministry. (New York: Harper and Bros., 1956), p. 131

<sup>7</sup>Wagoner, p. 95

<sup>8</sup>Heiges, p. 32

## SEMINARY CHOIR ANNUAL SPRING TOUR 1965

There is no doubt in any of the member's minds that this year's tour was a successful one in many ways. Not only was the music consistently good, but there were cultural, educational, personal, and humorous aspects of the tour which added those qualities of human interest that challenge the imagination and the mind. The cultural was highlighted by a "well guided" tour of the Philadelphia Museum of Art and the United Nations. The educational emphasis included an inside tour of the Parliament Buildings in Ottawa, Canada led by Mr. Eric A. Winkler, the Conservative Chief Opposition Whip, and free lance exploring at the Franklin Institute of Science where experiments could be performed by pushing a button or cranking a wheel. The personal aspects of the tour includes the individual reactions to hosts who entertained the members. The hosts seem to have been categorized either as a "strike-out" or a "real swinger" according to the amount of moisture in the home. Female companionship ranked second. Humorous situations on the tour included the Richards' incident at the U.N. where he ended up with part of the rope railing which surrounded the miniature model of the UN buildings in his hand. Other funny features were the duck races on Niagara River and the faint cry at customs which came from the men's room on the bus--"Help...let me out of the head."

Then there were frequent phrases heard on the tour. Whenever anyone said anything off-color, the Eichner original was always expressed--"There ya go...you had to get gross!" And then there was the Bricker original--"How sweet it is!"--which can describe a multitude of things (and usually did). Of course, no one can forget that Duck Fries (Fries as in French Fries) was always late for the bus in the morning. Another phrase popular toward the end of the tour was--"There ya go, you're gettin' bitter again." Its popularity had something to do with the "unanimous" decision to tour the University of Syracuse and similar situations. Perhaps the over-whelming "integration sympathy" of the Buffalo Church had something to do with bitterness.

Right after Cobleskill, where Richards acquired a Russian Head-piece, there was a movement on the bus to purchase a special hat. So in Ottawa, the boys began to buy barrets since they seemed to be the most popular hat. Rumor has it that when Eichner, Richards, and Miller were shopping together, Miller picked up a barret for practically nothing. All of the boys got good bargains.

No one can forget the tour of Philadelphia--both the Art Museum and the city. Joanne was the guide of the first party at the Art Museum. When we got to the gowns and dresses she said, "You boys may not be interested in this, but you can tell your sisters, mothers, and girlfriends about it." Since this party was 95% married we quickly asked, "What about our wives?" She said, "You look too young to be married!" Then the whole group broke up. She was about our age and had suppressed the idea of our being married. At least this is the way we interpreted it--and for good reasons not possible to discuss here.

In the Cozy Corner column it may be noted that Bricker and Avery sent their letters home in one envelope to save on the postage. The boys figured that they must be very compatible. A possible candidate for someones Cozy Corner was Miss W. Bowle-Evans who guided the group through the United Nations. She was very sharp. Joanne, the guide in Philadelphia is another possible choice.

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Fortunately there was no sickness on this tour except for Tuna who ate some of his own salad and stayed up to think about it all night over a few regurgitations. Avery thought he might have appendicitis, but discovered it was only the extent to which he stuffed himself (as we all did) particularly on the first part of the tour. We had roast beef the first two nights.

Probably the high spot of the tour was the Ottawa experience. Not only did we see Parliament from the "inside", but we were fortunate to have the honor of ex-prime minister Diefenbaker speak to the choir at a "closed session" in Mr. Winkler's office. Pastor Conrad was a real credit to the Lutheran Church in Canada and he guided the bus tour of Ottawa where we saw the Governor General's estate where he, as representative of the Queen, entertains diplomats and ambassadors from all over the world. We saw the embassies of the various countries including the impressive U. S. version thereof.

Dean Stroup spoke to the choir just before we pulled away from the campus and reminded us that the choir makes an impact on persons of which many times few of us are aware. We never know when or where we fall under the judgment of others or are inspirations for the proper image of young men preparing for the ministry. As we look back we can see possible points of impact, but the real impression leaps beyond our perception. The Choir Tour is primarily evangelistic. Each of us hopes that as a group and as individuals, we made the proper impact on those to whom we brought the Word in song and in the spoken word in our concerts and indeed by our fraternal fellowship with them "En Christo."

Bob Richards.