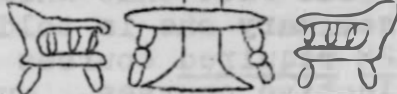


Table Talk



NEWS and VIEWS of the STUDENT BODY of
THE LUTHERAN THEOLOGICAL SEMINARY at G-BURG

Vol. V No. 10

JAN 16 1969

January 15, 1969

MATRICULATION

Perhaps the best way to get at the matter of the meaning of the Matriculation Service on January 23 is by attempting to answer some questions that are inevitably asked about it.

First, what is matriculation? Webster's New International Dictionary says: "to enroll, to enter in a register; specifically, to enter or admit to membership in a body or society, particularly in a college or university, by enrolling the name in a register." If you want to get a bit more involved you will discover that its root is the Latin "matricula", meaning "a public roll or register", and that it has relationship to "matrix", which means a mother in the sense of propagation thus on the flip side related to "alma mater".

That's what the book says.

Now, what does it mean at Gettysburg Seminary? Gettysburg follows the traditional graduate school usage of matriculation as being "admitted to degree candidacy". You may or may not know that students are admitted to Gettysburg Seminary in varying classifications running from full admission to a limited probationary entrance status. Students from non-accredited colleges and universities are not admitted to Gettysburg Seminary and therefore we have no limited classification of entrance for such students, even though the American Association of Theological Schools allows such admissions up to ten percent of the total student body without affecting accreditation of the seminary. The decision on status of admission is based mainly on college grade point average and type of undergraduate preparation.

So, when a student is admitted to Gettysburg Seminary, he or she is admitted to a degree program. At the end of the first quarter's work, all new students—first year and transfer—are individually considered and if their academic work is above the grade point average required for graduation, the faculty then declares them to be eligible for matriculation, i.e., to be admitted to candidacy for the Bachelor of Divinity or Master of Arts in Religion degree. The change in status is from admission to a program without reference to a degree, limited or otherwise, to full candidacy for the degree. Students who are not eligible for matriculation go on probationary status and, if successful in clearing probation in a later quarter, are admitted to matriculation the following year.

The final question: Is a service necessary? Of course not. The whole process could be handled by a secretary typing on a student's permanent record card the notation of faculty approval—plus a "canned" note from the Dean's office saying: "Congratulations. You have just been academically baptized, in absentia."

We have chosen as faculty and students, at least temporarily to continue to make a good deal more of this step at Gettysburg by holding a service in which public recognition of degree candidacy is given to students and at which time students pledge to take their theological studies seriously. Following the service, you are invited to sign your name in the matriculation book, a custom of some long standing here at

Gettysburg which follows the proper definition of matriculation.

One closing comment: The matriculation book is decrepit and obviously was rather cheap when purchased eons ago. Some caustic comments have been made concerning its unimpressive condition. But it is a refreshing academic change from the chrome-plated consolidated schools that dot our countryside. A bit of academic understatement, dont't you know.

Dean Stroup

TRUE OR FALSE

I guess the best way to put this is that I am totally disen-
chanted with the academic atmosphere of this seminary. Perhaps this is a fault of my own, for I came here thinking that seminary was going to be far better than college. Seminary, I thought, would be a place where one would not have to only read assigned texts and write "rinky-dink" reports, but where one would be able to spend a large part of his time in independent study and where one would talk a great deal with his fellow students, both upper and lower classmen, and have the freedom to formulate one's own ideas and thoughts on all aspects of the Christian experience. As I said, I was probably too idealistic, but I do resent being told totally and constantly what to study, what to read, and to do this and that report. I do feel quite definitely that I am being pushed too much into a mold and that the air of creativity and free expression is at a very low degree. I feel very strongly that seminary is not the place where one should be led, but rather a place where one should be free to roam with only occasional guidance to keep one from getting too far astray. But how can this be so when one is told always what to do and when to do it to the extent that the person has no time to do what he is truly interested in at the moment. A great example here is

the hard cold fact that while at this seminary one is told to take 28 required courses and only 8 elective courses. Quite bluntly, I resent being put into a mold, and I think that creativity and free expression in the academic endeavors here are almost non-existent. It also irks me that, as in college, even the papers one writes must be written for the instructor and not as an expression of what one truly wants to say. An example here is the rather unique fact that a large number of the individual of the junior class seemed to develop three quite unique and separate writing styles in the process of the junior seminar course; and those who were not as flexible did suffer in their grades! That this takes place at a seminary community is totally absurd! And it does take place! This is just another case of the mold I resent and refuse to be put into. I intend to write what I think is what I have to say, regardless of the resulting grade. I challenge the faculty and administration to seriously consider what I have said; and I challenge the student body to say, "Dammit, I will not be forced into anybody's mold. I don't care how much they know, I want to find things out for myself in my own way, at my own speed, with help, but not forced labor!!"

John "Fred" Lehr

A CHRISTMAS MEMORY

It was a bright Christmas Day. It had not been this warm on Christmas for many years. The sun shone brightly, and the day was made even more radiant by the small wisps of snow in untouched corners of buildings and behind grey hedges.

That day we all ran downstairs to see what Santa Claus had brought. As we greedily

opened gifts, we completely forgot whose day this was. Oh, we passingly mentioned the fellowship and brotherhood the day provided, forgetting that these same feelings would never permeate the rest of the year.

But such saddening thoughts were far from our minds as we hurriedly dressed in order to visit the neighbors, and to see what Santa had brought them. Then there was mass--but so far to travel on Christmas Day! Indeed, the neighbors thought it a bit strange to travel such a long distance on a holiday. But we could not go to our own church--in the traditional spirit, all local churches were closed on Christmas. And how surprised father Brooks would be!

The mass was beautiful. It was a festival. The hymns and prayers were fitting reminders of the peace and joy of Incarnation. Imagine the excitement we felt as we knelt to receive the body and blood of him whose day this was! There, in company with our brothers in Christ we knew the beauty and love of Christ's birth. This was really a birthday party!

Back home, we feasted on turkey and stuffing, cranberries and pie. But the gleaming silver and the tinkling glasses could not foretell the bleakness to follow. Yet, it came. It came after all the rush and celebrating; it came in that single moment when one relaxes and thinks.

Trying to remember all the excitement and happiness of the day, one's thoughts travel to more realistic and unhappy things. One realizes that the evils revealed in the morning paper are all-too-real and frightening on this day of good will among men. Thoughts travel to those who, even in our "Great Society", do not know it is Christmas; or, if they do know, it is for them merely another day of gloom and despair. Thoughts travel

to those who give and give without once taking the time to be charitable. One looks again at the Christmas card from Vietnam. It proclaims peace: a living testimony to hypocrisy; a direct affront to the angels' song; a direct contradiction to the prince of peace. One relives morning mass, only to realize that most of the prayers and hymns were sung without care for Christ or the neighbor. One recalls that, in the morning, the ribbons and the tree obscured the nativity. One remembers the appreciation for the gift from the five-and-dime, but the rejection of God's great gift of love.

The glorious sun of morning was completely blackened by the evening reflections: the coming of night. But the most devastating realization was that there, among the evil and blaspheming degradation of nativity; there among the crowd of hypocrites, haters and destroyers, one found oneself boldly and defiantly supporting the mob.

Larry Whorton

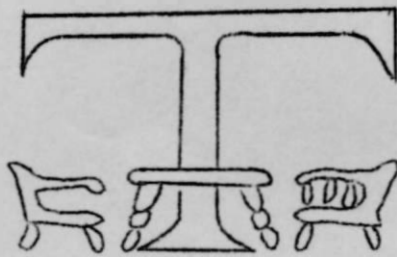


Table Talk

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

Vol. 2 No. 11

January 22, 1969

TO ALL STUDENTS:

On Thursday, January 23, at 9:30 A.M., there will be a Student Association Meeting in the Chapel. The major portion of the meeting will be used for a "student press conference" during which time reviews and comments will be made on such activities as the Seminary Cluster meetings, attended by Jim Smith and Dave Gleason, and the Mt. Airy-Gettysburg Student Exchange, coordinated by Dave Ritterpusch. Also, a report on the Joint Commission will be presented by Tom Myers. This is not to mention some comments which will be made by the student members concerning their activities on the four Faculty Committees.

If you are Interested In and/or have questions about these various "official" activities of the Student Body, I would encourage you to attend this meeting.

Charlie Voit

Following are a few subjective observations I have about the co-visits between us and Mt. Airy. The attitude of both Seminaries was receptive and I sensed no sarcasm on either side. I feel that where we are weak, they are strong and vice versa; the Mt. Airy biblical courses are excellent but I heard many complaints about homiletics there. I found Mr. Lazareth no more insightful than either Dr. Jenson or Dr. Folkemer. Philadelphia worship seems to be "Red Book" oriented and Eucharist is celebrated once every two weeks. Merger or no merger Philadelphia needs a new physical plant!

I hope to see more visits in the future including quarterly exchanges. Anyone Interested In taking part In future visits please see Dave Ritterpusch who is our visit coordinator.

Robert A. Martin

PUBLICATIONS AND PHILADELPHIA:

Last Monday and Tuesday five G-burg students visited the Philadelphia Seminary and on Tuesday and Wednesday five Mt. Airy students visited us here in G-burg. One of the results of the exchange was an agreement between Mark Fritch and myself (editor of the respective seminary student newspaper) that anything printed in one of our papers may be printed in the other. We would also like students to contribute directly to the newspaper of the other seminary. This would be done through the editor, i.e., you give me the article and together you and I send it to Mark.

Presently the two seminaries are exchanging newspapers and copies of "The Seminarian", Mt. Airy publication, can be found in the Library. In the future I hope to start placing copies in the coffee shop as well as in the Library.

Table Talk



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

Vol. II No. 12

January 23, 1969

"T OR F CONTINUED"

I have received many comments on my True or False article. They were entirely favorable with only a few questions as to certain points. The problem is what to do next. I am convinced that "going through the proper channels" is exactly the way NOT to take; that is unless one enjoys being bogged down with committees, red tape, and the numerous fallibilities of bureaucracy. Instead I wish to use "Table Talk" as my forum for making direct pleas to the faculty, administration, and student body.

I have also decided that it would be impossible to challenge all the faults of this Seminary at once, so I'll work at them one at a time. The first and most ridiculous is the curriculum of 28 required courses and only 8 electives. I ask the faculty and administration if they think we are still children, unable to select courses that will benefit us in our own preparation or if they sincerely believe that they have the right to run our academic lives?

In defense of the "28-8", I heard it said that the Seminary is here primarily to produce "parish ministers". That person might as well have said that the Seminary is here to make you into what they want you to be regardless of what you want to be yourselves!

This principle coincides with the now archaic belief that there can exist such an animal as a "typical parish minister". I contend wholeheartedly that this is an early twentieth century fallacy that cannot hold water in the present late twentieth century era. I make this distinction because our society has changed so rapidly in that time that I feel our educators have not fully grasped its significance. The reason I say there can be no typical parish ministers is that would assume that the parish minister be a "jack-of-all-trades" as was true several decades ago. But now we are living solidly in an era of specialization. In our present

world, there is no room for someone who is not a specialist in some area; not even for the parish minister. Yes, even parish ministers must be specialists in some fields; examples would be: theology, youth work, counseling, Biblical scholarship, etc. To attempt to prepare an individual a little in all these fields with a specialization in none is like giving a gladiator half a sword, half a shield, and half a breast plate and expect him to fight the best swordsman in all of Rome!

In addition to my previous point, it seems that our educators are way behind the times in not realizing that all of us are not destined for the parish ministry. As any synod official can tell you, there are literally hundreds of specialized fields of Christian ministry today with new ones appearing almost daily. How can a Seminary possibly train anyone for these special fields in a curriculum of "28-8". As a candidate for one of these specialized ministries, I have a double resentment for this administration and faculty trying to mold me into a "typical parish minister"!!!

It was also mentioned to me that the faculty and administration didn't know what electives to add to the curriculum. I believe that this shows a definite lack of thinking (or at least creative thinking) on their part. To aid our poor bewildered educators I shall make a few obvious suggestions and let them take it from there. My suggestions are: Black theology, counseling the Black, the Problems of Black Youth, Youth Counseling Theology for Teenagers, Seminar on Liturgical Renewal, and a Seminar on the Modern Secular Theology. These are but a few; the possibilities for electives are infinite. Why our educators are really worried about having enough electives I'll never guess? Why according to the 1969-1970 Catalog there are 21

electives in Old Testament alone. Not to mention 8 in New Testament, 5 in Systematic Theology, 7 in Church History, 11 in Pastoral Theology, 12 in Christian Education, 2 in Preaching, 7 in Church and Community, and 6 in Worship and Church Music. With a total of 79 present electives and adding just the few I have mentioned, it seems quite possible that there need be no required courses. I am not suggesting that required courses be eliminated; but with all these simply marvelous electives tantalizing the intellectual mind, it seems terribly unfair that the student body is limited to only 8. Fellow students, we are truly deprived!!

Again I challenge the faculty and administration to take my words seriously. There is no real reason why the "28-8" cannot be changed, and there is no reason why the change must go through the "proper channels". Why can't you take the initiative upon yourselves NOW!! But then, I guess there is no hurry; you're only several decades behind now, take your time!?!?

Fred Lehr

LUTHER'S LITTLE LAP BOOK

Prior to anything else, congratulations are due to RMN and STA, and to B and RM.

We now have a new president of the country, and as usual there have been many promises to renew the urban ghettos and slums -- which, I think everyone would agree, need to be renewed-or something. The largest problem looming in front of those who would wish to renew is to determine the method of renewing and what the end product will be.

In pondering this odious objective, perhaps RMN and STA would appreciate the hokmā I have gained by observing the extensive urban renewal here in our own back yards, so to speak. That's right! our very own slum area and skeleton in the closet ...the Ad. Building (get this) Dorm.

Yes, it's true and "very interesting", but strange -- so strange, in fact, that even Ripley would not believe it! However, "believe it or not", there has been extensive and exhausting work done to improve the living conditions of our beloved slum. (One of our "dorm rats", Buffalo

Bob by name, was heard to exclaim that, "It just doesn't seem like home anymore!")

Most of us who live in the slum are isolated from the rest of the "community" -- nobody in their right mind comes up here to visit unless it's to partake in the festivities for which we supply the much desired liquid refreshments. When confronted with this distressing situation Mr. B had an idea. "I know those guys up there. Their personalities are not that bad, and they have running water to bathe in. So that can't be the problem. It must be the horrible living conditions that keep people away." So, after taking a tour through the hall and heads, a long list of things to be done was made by the seminary.

Prior to relating that which has been done, let me describe the slum area to those of you who have never been up here or may have been here and forgotten about it.

Early this past Fall when the weather turned cold, it seemed rather strange that we had no heat. After an extensive investigation of the problem at hand it was discovered that the seminary had not turned it on for us. Sure, the thermostat would turn up so that heat would radiate from the radiators, but no heat came. Finally, we had heat -- that is in all places on the floor except the halls. It seems as if the two radiators we have do not work. For this problem a unique solution was proposed and carried out, but the plan for urban renewal first called for a repainting of the halls, heads and a storage room, the paneling of one end of the hall and the broom closet. Oh, yes, the stairwell at one end of the building needed a new paint job also. It was obvious that these tasks of renewal needed to be done -- any visitors to the seminary who happened to wander up to the slum area could have seen that...even if he were blind.

Like most slums areas visitors do not see the inside of the actual living (pardon the expression) quarters of the

slum dwellers. Naturally, these areas are not renewed when urban renewal is planned. It would cost more money to do work that extensively, the slum rats would just mess it up again anyway, and besides, it's the outward appearance that counts in the final analysis. When visitors such as the Governor of the state or the President are taken on tours of the decrepit areas they never are shown anything but the outside, so why bother to do more work than is necessary to please them? Why bother to spend money on the things the filthy slum rats (those slimy pigs) would appreciate such as improved housing, etc.?

I know not whether these questions were considered by the urban planning Board of the seminary or not, but it certainly seems as if the Board acted in accordance with the pejorative implications of the above two questions. You see, in a recent survey of the fourteen rooms up here, there were found to be 29 holes in the walls (an average of 2.07 per room); and 231 cracks in the plaster and/or layers of wallpaper which have been painted over countless times since before there was air or God invented time, and/or areas where either the paint or plaster is peeling away from the wall (an average of 16.50 areas per room).

Anyway, the project is nearly completed. Halls, stairwell, heads, storage room, broom closet and telephone booth are the proud owners of a nice paint job--and and it IS nice. I should not forget to mention that the floors in the hall also have a new design on the tiles, viz., dripped paint that someone liked so well that they decided to enshrine it forever by covering the floor with a thick coat of wax and buffing it to a fine shine and luster.

After all this was completed the remainder of the "operation radiator" was put into effect with one slight modification. The parts needed to fix the two defunct radiators in the hall were ordered and were never delivered. Neither were the two NEW radiators which were supposedly ordered three months ago when it was suddenly discovered that the two old radiators

could not be fixed even if the parts had come in. What to do next? Plan B. Take the working radiator from the stairwell on (are you ready for this?) the fourth floor and have it installed on the landing between the third floor landing (where there is already a radiator) and the fourth floor. This way the heat would easily rise to the fourth floor and heat the hall. This instead of moving the radiator into the hall of the slum area and installing it where either one of the two broken radiators are now sitting. This, after (yes, AFTER) the stairwell had been painted, and the plumbers (or whoever it was) had to drill through the walls in order to connect the radiator with the hot water pipes.

The work is nearly finished and there are STILL 29 holes in the walls of the rooms where men live and 231 cracks and/or areas of peeling in the plaster, paint or wall paper. So far this year four men have painted their own rooms and filled in some holes themselves, and the seminary has spent who knows how much money in materials and man-hours in creating a new facade for the slum area. And the seminary continues to complain because it does not have any money. I wonder what the reason could be?

So, RMN and STA, I hope you can learn something from this hokma I have attempted to transmit to you and hope you do not fall victim to the same farsical tactics.

Harry

Opening February 1 and running through February 17 will be the finest exhibition of graphics ever assembled at the seminary. The exhibition consists of Old Master engravings and etchings, and includes some of the finest artistic work ever done.

Of particular interest are two portrait engravings by Robert Nanteuil and Antoine Masson; both of them French masters. "Pomponne de Bellievre" by Nanteuil is considered to be the finest portrait engraving in history. "The Grey-haired Man" by Masson is considered

Masson's masterpiece, and one of the four finest portrait engravings ever made. Both are always mentioned in standard references and frequently illustrated.

In addition to these and other portrait engravings there are etchings by LeGros, Lepere and Briscoe. LeGros is considered to be the equal of Rembrandt and Durer. However, his work is not in great demand and prices are particularly low for his work. Incidentally, I collect LeGros.

Lepere is considered one of the masters of 19th Century etching His work is sharp, but at the same time delicate and highly refined. Briscoe's beautiful etchings of the sea speak for themselves.

Just in passing I want to mention the etchings by Cameron, a Scotsman. The three shown are quite delicate and refined, and includes the only signed copy of "Valley of the Lathkill". There is also a collection of exquisite etchings by Augustus John, the great portrait painter of the 20th Century.

Everything is for sale. Don't get shook, prices start at \$5. Three pieces are over \$100. Most sell for \$30 to \$40. In quality and quantity we have never had a finer exhibition. Add to this below market prices and you have a winning combination.