

Table Talk

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

Vol VIII, No 2

October 12, 1971

THE LUTHERAN HOUSE OF STUDIES

At the faculty meeting of September 23rd, the following recommendations were unanimously approved concerning the Lutheran House of Studies program in Washington, D.C.

- (1) (a) That the Seminary authorize the appointment of one of its faculty members to reside in Washington for the Academic year 1972-73 and to assume full-time responsibility there.
(b) That the Seminary provide suitable residence accommodations and other necessary expenses
- (2) That students upon application may be permitted to spend more than one academic year in the Lutheran House of Studies.
- (3) That while it is the clear preference of the faculty that every student spend one year in residence in the Lutheran House of Studies, beginning with the in-coming class of 1972 all candidates for the Master of Divinity degree at the Seminary will be required to spend one semester (or its equivalent) of academic work in the Lutheran House of Studies program. This requirement may be met in one of the following ways:
 - (a) a full semester in residence;
 - (b) four (4) courses by commutation and a January term in residence;
 - (c) five (5) courses by commutation.

It was also indicated at the meeting that, for the Spring '72 semester, two types of courses will be available:

- (1) Courses given by each of the individual Consortium schools;
- (2) Consortium seminars team taught by a Catholic scholar and a Protestant scholar.

Sometime in November, a folder containing listings for both the Lutheran House of Studies and the other Consortium schools will be forthcoming. At that time, those middler and senior students contemplating a Spring Semester in Washington should consider applying at registration time. It should be noted that enrollment for the Spring Semester 1972 Lutheran House of Studies is limited to present middle and seniors. For further information or questions, please contact Mr. Lawrence Folkemer.

John Siegmund

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SENIORS!!

Please set aside the time of 10:00 A.M. on October 22nd. At that time, we will hold a meeting to discuss the procedure for call this year. It is very important that all be there to hear Dean Stuenpfle's explanation of some very necessary items. These must be prepared by mid-November for the bishops arriving here on January 5th, 1972.

Please plan now for October 22nd, 10:00 A.M. It is extremely important that all be there.

Dick Michael

LITURGY, CHILDREN AND COURTESY

Increasingly during the last couple of years we have experienced the phenomenon of crying babies at liturgical services. That is, crying babies whose parents neglect to take them out of church and thereby--unintentionally to be sure--effectively distract others who would, if they could, listen to the lessons and sermon and participate in the prayers.

Whether or not parents choose to bring their small children to church services is of course their own business. My wife and I generally brought ours. I like seeing babies in church providing that no elaborate "theology of the family" develops which in effect faults other parents who choose not to bring their babies. However, the parents who choose to bring their babies owe their neighbors the same kind of elementary courtesy that I also owe my neighbors if, for instance, I find myself coughing throughout the service. In that case I simply get up, go out and return only if and when my coughing spell ceases.

A few hints for what they are worth:

1. Parents with small children can sit toward the back of the congregation and if at all possible at the end of a pew where their leaving would not inconvenience others.
2. If the child starts crying or making disruptions a parent can pick up the child and stand in the rear of the church. This frequently gives the child the necessary freedom while not preventing the parent from hearing the service.
3. If the child continues to cause disturbance the parent

owes it to the others to go out.

I hesitate to say those things since I am not an enemy of family church attendance. At the same time the problem of disturbance has gotten continually worse (as at the opening service both this year and last) and thus I make a plea for courtesy toward one's neighbor (also, kindness toward one's own baby who would hardly be crying if he or she was not uncomfortable). Remember too, that I may be sufficiently used to concentrating on something even if my own baby is fussing that I forget that others are not capable of the same concentration when faced with similar distractions.

Leigh D. Jordahl

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ELECTION RESULTS

At the Student Association meeting on September 23rd, elections were held to fill the student positions on the various faculty-student committees. The new student members are as follows:

Academic Committee:

Dick Eckert
Paul Xander

Admissions Committee:

Steve Kancuse
Frank Terhune

Continuing Education Committee:

Mel Dick
Tony Harvey

Field Education Committee:

Skip Courter
Ken Thompson

Library Committee:

George McClellan
Larry Recla

(continued above)

CHARISMATIC COOKING

"The knowledge, which is at the start or immediately our object, can be nothing else than just that which is immediate knowledge, knowledge of the immediate, of what is. We have, in dealing with it, to proceed, too, in an immediate way, to accept what is given, not altering anything in it as it is presented before us, and keeping mere apprehension (Auffassen) free from conceptual comprehension (Begreifen).--G.W.F. Hegel, The Phenomenology of Mind.

In our dealings with what is, we have been made aware of a great void in the lives of men. It is therefore our purpose to respond to this gaping abyss; and to that end we commit ourselves in this issue of Table Talk and in the issues of the weeks and months to come. We dedicate our first response to G.W.F. Hegel.

Pfannkuchen or German Pancakes

Combine and stir until smooth:

4 beaten egg yolks
2 tablespoons cornstarch
1/4 cup lukewarm milk
1/4 cup lukewarm water
3/4 teaspoon salt
1 tablespoon sugar
Grated rind of 1 lemon

Beat until stiff:

4 to 5 egg whites

Fold them into the yolk mixture.

Melt in a heavy 10-inch skillet:
2 tablespoons butter

When the skillet is hot, pour in the pancake batter. Cook it over low to medium heat, partly covered with a lid, for about 5 minutes. It should puff up well, but it may fall. So serve it at once with: Confectioners' sugar and cinnamon or lemon juice, covered with jam or jelly and rolled, or with wine, fruit or rum sauce.

P.J.X. & L.L.M.

G-BURG GRIDIRON

Yes, fans, the 1971 Football Season is under way! But, while we can't offer you a report on the Oakland Raiders, Washington Redskins, et al., we can give a report on the fierce competition of the 6-man touch league here.

The Seniors, paced by Ed Smith and John Carlson, have literally dominated every game. In only one game has their tenacious defense been breached for more than one TD. The veterans have put on quite an exhibition and as a result have a 5-0-1 record. The other veteran club, the Middlers, have only two wins, both at the expense of the Juniors, and one tie, a strong battle with the Seniors. Bob MacElroy, Randy Neubauer, Steve Kanouse and the others have put in a respectable season.

Finally, the team which holds the worst record, 1-5-0, the young, inexperienced Juniors. Jack Nusser and Larry Dauthwaite have kept spirits high as each game they keep everyone at their emotional peak. Jim "The Nautilus" Brandis leads the defensive charge for the rookies. Should they learn to overcome their mistakes they could still surprise a lot of fans.

Lastly, a word of thanks to all of those people who have donated their time as referees; it's a tough job, with a lot of grief. So thanks a lot. Also, we would like to thank all of those people who have come to watch and cheer their heroes on to victory or defeat.

	W	L	T	Pct.	PF*	PA**
Seniors	5	0	1	1.000	108	30
Middlers	2	3	1	.400	60	76
Juniors	1	5	0	.167	40	103

*Points For

**Points Against

F.T.

From the Theology of Foolishness:THE IMPORTANCE OF THE UNICORN
IN OLD TESTAMENT STUDIES

The unicorn occupies a distinctive place in the King James' version of the O.T., which of course is the only true version. "Modernists" have translated the Hebrew word as 'wild-ox,' but such a rendering tends only to remove some of the inscrutable mystery of God's written word.

An extensive description of this remarkable beast is contained in the Book of Job (39:9-12). There, the unicorn is described as a strong animal who is slightly temperamental and resists domestication, in that he will run off in the night to return, quoth the raven, nevermore. It ought to be noted in passing that the writer of Job was obviously a zoologist by occupation, for he deals extensively with goats, asses, ostriches, horses, and hawks in this same chapter. Thus, it should not be surprising that ravens quoth. Incidentally, in Job 38:41, the author expresses concern for the preservation of the raven, which leads some to suspect that the author was stark raven mad.

However, to return to the object of our ultimate concern, Psalm 29:6 lends further light to the character of the unicorn. This passage indicates that the young possessed remarkable agility. However, a problem arises in that Deut. 33:17 promotes the idea of a two-horned unicorn, while Psalm 92:10 indicates that the animal had only one horn. This is best explained by postulating two separate strands of tradition, in which the latter developed independently of the former. These strands may be simple labeled B (bi-horned) and S (single horned). In conjunction, this two-source theory comprises a great deal of BS. Ironically, much of contemporary theology is accurately

described by the same term, but this should not lead to confusion.

The word 'unicorn' always appears in Biblical literature in the context of a simile. Yet the simile is not consistent. In Numbers 23:22, the unicorn is illustrative of God as the strength of Israel, while in Isaiah 34:7, the animal is used as a symbol of the wicked. Using the unicorn in both a comparison to God and to the wicked is clearly contradictory. But we need not fear this problem, since it must be attributed to divine providence; God in his mercy has seen fit to provide O.T. scholars with food for discussion at weekend colloquiums.

While this article may be called a first attempt at expressing the Theology of Foolishness, closer observation would doubtlessly indicate that several such theologies already exist. One need look no farther than John Allegro and his "sacred mushrooms." Future works by this writer will be much more sober and, hopefully, more significant. In any event, please endure my moment of questionable insight. I stand in good company; Paul wrote to the Corinthians (2 Cor. 11:1): "I wish you would bear with me in a little foolishness. Do bear with me!"

R. von Frisch

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Announcement:

The Day-care Center has need of volunteers for their Migrant welfare program. Any interested wives or "free" Seminarians may contact Gregory Lenihan for more information.

(Onward, onward to the next page)

Up Against the Hill

by Gregory S. Lenihan

Part I. The Question of Greek
(or "It's All Greek to Me")

Forever and ever have we gone through this process named schooling -- "the first shall be last" -- and after a glorious graduation from Higher Academia, we have arrived as "innocents" once more into the waiting arms of the educational cycle. From SENIORS to juniors just like that.

At times I picture the AUTHORITIES pondering: how can we red-letter their Ignorance upon them, thereby to keep them in their place? For of all things, PLACE is most important in Acadademia. And out of their wisdom, I see them fashioning chains, and naming these chains "Greek", that their ends might be served. For if in the classroom, there arose a question sharper than the Serpent's Tooth, built-in would be the escape hatch: "Ah, but if only you understood Greek better, you'd SEE the answer CLEARly."

But these are hallucinations of paranoia, and no weight need be placed upon them.

So buckling down into the system, for which act rewards are plentiful (and whips sparse), I was SHOCKED to find a veritable "muttering revolution" occurring around me, CENTERED on the afore-mentioned affliction of Greek.

Within the space of four weeks, the voices of numerous comrades railed bitterly at the travail laid upon them. Many raised questions in protest (and in private) concerning the "need" for their bondage. Many bared their thoughts unto me.

At first it was thought that a METHOD was all that was lacking (not MINDS). An "intelligence pool" was formed, in the hopes that useful techniques might be passed along . . . Many suggestions were counted:

1. "Make love to Greek, take it like a mistress, on Saturday nights by candlelight woe it."

2. "Do Greek in the john, preferably from the sitting position, so you may be relieved of your burden even as you study it."

3. "Get high on Greek -- mince your flash cards into confetti and smoke it every night before bed, that you may gain awareness through "MYSTICAL experience."

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4. "Get drunk with Greek -- Never do anything important sober," this source suggested, "but always let the Spirit(s) move you."

5. "Sleep with Greek -- Hug your lesson like a Teddy Bear at night . . . that by OSMOSIS Greek might take possession of your mind (Note: this method by necessity excludes the thick-skulled among us).

And verily the methods were tried, each and every one, sometimes singly, sometimes in combination -- but everytime (ALAS) there was FAILURE TO BE MET.

And again the voices were raised from the DEPTHS, that mercy might be shown unto them. But THE HEART WAS STONE unto them, and their misery increased in proportion to their ulcers, and hemorrhoids, and epileptic fits.

Until Greek became as a living Devil among them, possessing them at Quiz Times and taking away their understanding, turning their minds into vast deserts, blinding them to the BEAUTY to be seen everywhere around them. So that there could be heard cursings, and drunken languages, and other abominations wherever two or three were gathered together to incant their new MASTER's name (for indeed, mammon cannot serve two masters).

And the chains tightened around the people, restricting them more and more from their Barth, their Field Education, their Freud, and their Torah. Quizes stung like whips on their backs, that absolute obedience might be drawn from them.

Forsaken were the people.

And in their bondage a cry arose from their hearts, piercing in its desperation -- HAVE MERCY UPON US, the weak of flesh . . .

Oh, will the cry ever be heard?

Part II. Rational Discourse
(or "Tongue Retracted from
Cheek")

Lest I follow into the time-weary footfall of the traditional liberal approach (i.e., being satisfied in simply pointing out the System's weaknesses) allow me to enter into a brief discussion

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of the problems and some possible alternatives.

1. Let's have consistency at least: if language study is really so invaluable to Biblical study, then heap on the Hebrew -- let's not short-change YHWH.

2. With Greek as one of four other courses, I think it's a general truth that as much time is spent with Greek as with the other four courses put together. There's NO WAY I'm going to be convinced that Greek is THAT important.

3. We could go back to the Summer School, but with the mini-Depression in effect, that would hurt both Student and eventually Seminary both (with the increased need for scholarship funds).

4. An interesting proposal (not mine) would be: a brief introduction to Greek for all incoming juniors, led by the convincing Mr. Nieting, which would include a recruiting session for the fall Greek course, plus a sketchy introduction to the alphabet, so that all students can at least use the lexicon (which is about all WE'LL be able to do after just one semester anyway).

SO those are the alternatives as I see them. One thing for sure -- it's unbearable to have Greek as one of five courses.

That's for sure, damn sure . . .

(Another) Modest Proposal

by Melvin Dick

Fall is the wonderful time of the year when seminary seniors and middlers (4th and 2nd year students in the New Speak bureaucratese) return fresh from their practical "experiences" in the "real world" out there among the "people." They will now proceed to bore one another with endless tales of what it is "really" like in the field. An integral part of this mutual "sharing of experiences" (i.e., BSing) will be some "expression of negative reactions and feelings" (i.e., bitching). For some strange reason, much of this expression of negative reaction and feeling will not have found its way into the official final evaluations which are required of all. How can this be? Are not the final evaluations an opportunity to share such expressions? It may be that all returning students, wise in the ways of the academy and hierarch-

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ical bureaucracies, are aware that they must somehow co-exist with the Powers That Be and that undue harshness may bring down the wrath of unseen administrative, synodical, or supervisory higher-ups. (After all brothers, we exist in several political systems and, alas, a political reality is the fact that we have yet to be graduated or ordained. Our lives are yet in bondage to ecclesiastical and academic superiors and their minions. It seems unlikely that a dissident underling would go unchastized.) It is indeed difficult to believe that in this enlightened age of sensitivity training, honest communication, and endless sharings of feeling, anyone would resort to old-fashioned Yahwist retribution of the OT variety -- but it could happen.

What then are we to do? Who is free from the heavy hand of the oppressor? What people have also shared the wonders of life out there in the field and are free to give an honest and open account of it? Wives, that's who. (Note to single fellows: You are out of luck unless you have cultivated a "deep and meaningful relationship" with a young woman who would be willing to help out. If you have no such relationship, you better play it straight and keep smiling at the Man. This is sometimes called the "Marsa John Syndrome"). Only wives with their unique viewpoint could provide answers to such questions as: "With what style orange crates did you furnish your Quonset hut?" or "How many drunks per week did you have to roll to make ends meet?" or "How many job applications did you have rejected when they found you were only going to be around for a year?" or "With how many smiling-faced insults did you have to put up?" or "In what immoral practices did you indulge in order to put the evening dinner of fish-heads and gruel on the table?"

Only wives could provide information like this. Granted such questions pale in comparison with concerns for the furtherance of theological education. But then the official questions in the official seminary evaluation form are shockingly male chauvinistic ones. They make no provision for a woman's response. All that concerns the seminary is the intern/CPE-er, his congregation/institution, and his supervisor. We must learn to

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evaluate the total and complete intern/ CPE "experience" in an atmosphere of free and unfettered sharing. I (note the egotistic neglect of the editorial "we") propose then, in the interest of healthy and rounded personality development, in the interest of honest sharing in the Church, and for the hell of it, the Student-Faculty Committee on Paper Shuffling, in close conjunction with WOTS, develop and distribute a "Final Internship/CPE Evaluation Form -- Wives' Copy." The results could be interesting. Let's hear some responsible "dialogue" or "feedback" (synonym for "static"?) on this proposal. Right on, broads!

MEYERS ANNOUNCES FERTILITY RITES

The students of Mr. Meyers' introductory O.T. course were somewhat surprised to hear on Sept. 21st their eminent professor come in favor of fertility rites, in order to "visibly increase chapel attendance." In addition, the sprightly Mr. Meyers hinted at the advantages of tactfully placed shrubbery around the site of worship. Although Mr. Meyers made no outright mention of the possibility, it was rumored that the Seminary's ranking O.T. man would favor the replacement of Mr. Jenson as chaplain. No doubt Mr. Meyers would consider himself a RIPE candidate for the new position

Note: The editors encourage contributions of any nature for the next issue of TABLE TALK. The deadline for submissions is: Thursday, October 21st. Also if anyone would like to help type this srubid ding, i'd apreeshiate it, 'cuz I'm a lowsy dybist. . .

Literary Corner

The editors would like to have some "creative expression" in print each week or issue.

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(Lit. Corner)

But since there were no submissions this time around, I'm including a poem and sequel that my best friend and I came up with:

Poem I

I was considering the consequences
of going on living
when --
the cream man came,
the cream man came
and told me of
the new forms and tastes.
I liked the solid jingle of the
bell on his cart
and its steel-rimmed wheels.
After that I took my flower for a
walk.

A. Franklin Mahlberg

Sequel

I was taking my flower for a walk
when --
the cream man came,
the cream man came.
I turned to hear his
bells ringing out their
metal music;
I stood to see the sun
bouncing from his steel-
rimmed wheels;
After that I turned to find
my flower was gone --
I knew I should have brought
my leash.
But such are the consequences of
going on living.

G.S. Lenihan

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