

Table Talk

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

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March 28, 1972

NSL Activities

As you may or may not know, our Student Body is a member of the National Student Lobby. This organization has a lobbyist in Washington, D.C., who attempts to influence legislation which would affect or is of interest to students. Twice a month, the NSL issues a Legislative Report to its member schools. We don't receive copies for every student at the seminary, so the Social Action Committee suggested a summary of these reports be included in Table Talk. In its March 15th Legislation Report the NSL reported the following items:

On March 15 the senate killed the Voter Registration by mail bill which would have made voter registration easier. (Since then, the Supreme Court ruled residency requirements for registration as unconstitutional. This should make it easier for those moving out of state to register for the fall election.)

An intensive lobbying campaign, involving over 300 students, began on March 22 "to press for more than \$900 million in additional student financial assistance" and a guarantee that any person wishing to attend college will be given financial aid.

On March 9, a representative of NSL testified before the Senate Armed Services Committee that military spending should be cut. These two reasons were cited: "(1) the military has been involved in such political

and moral disasters as Vietnam, and other military regimes around the world, and (2) the costs for military spending are increasing, when money for domestic priorities (especially higher education) has been cut substantially."

The Senate is currently considering The War Powers Act (S.2956). Introduced by Sen. Javits, this bill would limit the authority of the President to commit U.S. troops to hostilities. Within 30 days of the commencement of fighting the President would be required to withdraw the troops if Congress had not declared war. Also in the war line, Senators Gravel and Mondale are introducing bills to end funds for Indochina air bombings and, if the POW's are released, to remove all troops from Indochina by June 30, 1972.

The report also referred to the Equal Rights Amendment -- "Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex." The Amendment has since passed the Senate, and now needs approval by 34 states. If approved, it will give women equal rights and responsibilities with men.

Joe Scholtes

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Friday, March 31 7:30 PM
Good Friday Service

Saturday, April 1 11:15 PM
Easter Vigil

A Few Proposals

by Charles A. Brophy

March 15, 1971

"The text for today is, 'Woe unto me if I preach not the Gospel.'"

This "text" is the subject of this article. However, I'm not going to preach to you, rather I'm going to make a few proposals concerning our preaching curriculum.

Here at Seminary we learn very quickly that the task of the pastor is to preach the Gospel. We learn this particular fact from the Eucharist on Wednesdays, from our professors, and also from the materials we read. Another way we learn this fact is when our professors (especially Jenson and Gritsch) tell us we should preach the Gospel instead of the stuff we hear on Sundays from our field work pastors or other congregations we attend.

Soon the word "correctly" gets added to the word "Gospel." Our task then becomes that we should preach the Gospel correctly. But if we do not preach the Gospel correctly, we do not preach the Gospel. Which leads us right back to the banner in the chapel. "Woe unto me if I preach not the Gospel."

The fact that the task of the pastor is to preach the Gospel is drummed into us. But where do we learn the skills and techniques of preaching? Where and when do we learn to become the preachers of the Gospel that are so desperately needed in the church? The way the curriculum is set up now we learn it from three basic places. From our theology and Bible courses we learn what the Gospel is, what the content of our sermons should be. From our first year preaching course, we learn how to formulate the Gospel into a sermon. We learn the basic skills and techniques of preaching. And from the second year preaching practicum, we learn the peculiarities of our style and make the necessary corrections.

However, I presently feel that this set-up can and must be improved. I just don't feel that this is an adequate basis for learning how to preach. Preaching the Gospel is the most important task of the pastor. It comes before everything else the pastor does. More people will hear the Gospel through the form of a sermon than through any other means the minister uses. Then why isn't more emphasis put on preaching here at the Seminary?

I would like to propose the following as a way to improve the present position of preaching in the curriculum.

1. I propose that preaching be placed in a division by itself. The importance of preaching cannot be overstressed. It does rank alongside the divisions of Biblical Studies, Historical-Theological Studies, and Ministry. In fact, maybe it should be Division I.

2. Within this division, there should be three required courses. Our present course 3.701 Introduction to Preaching should be retained. However, the second-year preaching practicum should be incorporated into it. A sermon has two basic components, content and style. If these two are stressed together, the sermon maintains the unity it needs. The student must develop his style and content together. The way it is set up now, first year students get content and a little style, while in the second year they get all style and no content. Why not let Mr. Stuempfle and Mr. Matthews teach the Introduction to Preaching course together -- Stuempfle concentrating on content and Matthews on style. I do realize that both of these men are overworked, but try to think of their names as examples of

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what I'm getting at. This course would be required the second semester of the first year.

3. The second required course should be Hermeneutics. Since the Bible is our chief source for the message of the Gospel, here is one course that really helps the student learn how to use this source for the purposes of preaching. This course should be required during the second semester of the first year in conjunction with the Introduction to Preaching course.

4. The third required course should be Special Forms of the Sermon. I have two basic arguments for making this required. First of all, it should be required sometime during the second year. Having this course the second year would reinforce much of what was learned during the first year course and it would help correct problems both in style and content that have developed since the first year. A second argument is that I feel that it is necessary to know what preaching is in a marriage or funeral situation, or what new forms the sermon is taking today. All of this can't be done in the first year course, but it must be done if we are to be preachers of the Gospel. (From what I have heard about the Special Forms of the Sermon course during the first semester, I feel stupid about making it required. But I still stand by my arguments in hope that the course would be taught by someone who would make it interesting and productive to the student).

If preaching is so vital as we say and hear, then let us improve the preaching curriculum in order that we may learn how to preach the Gospel.

I am open to any criticism of my proposals.

Re: Untheological concerns

At least four times this year the water has been turned off in Baughman for repairs -- without prior announcement. Warning before shutdown could avoid toothpasty mouths, soapy bodies, uncooked food, slimy dishes, unmade "Tang," unrinsed clothes, etc. (as well as general distemper). Thanks.

Fred Opalinski

Letters to the Editor

Dear Mr. Lanihan:

After reading the latest issue of Table Talk, we, like Ed Heiderhiser, can also remain silent no longer.

In reference to your aims for Table Talk you say you want Talk to "become more than a recording eye/ear of campus activities." Rather to see it "become the center of campus debate, and (yes!) a hotbed of social, political, and theological controversy, a vehicle for public opinion-testing, and a place for artistic expression." Our question, as Ed's, does it have to be with sarcasm, slander, hatred, arrogance and obscenity? (I think you missed one. Editor.) Since you can only write satirically and sarcastically, do you plan on writing your sermons this way? You also state that there is so little good straight journalism around these days that sarcasm, etc. is the only thing that holds a readers attention. There are many known popular pieces of good straight journalism, e.g. New York Times, Newsweek, Time Magazine (to name a few) and last but not least, last years Table Talk. It would seem to us that one with your talent would be well advised to practice the art and perhaps fill in some of the gaps. Who knows -- you, yourself might become editor of the Times Religious Editorial page.

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We would also like to add our opinions on "Up Against the Hill." You say the object of the article must accept criticism without personal anguish or revenge reactions. Your article contained nothing but personal anguish (? , Editor), so that your "emotionalism" often got in the way of presenting your ideas. Whether your ideas were right or wrong is immaterial. For you immediately lost the attention of your reading audience with your childish outbreaks.

You say you need to be motivated enough to bother writing in the first place. We just wonder how many important things have gone by on campus that didn't "motivate" you enough because you were wrapped up in your own personal little world. I am certainly glad the news media doesn't need to be motivated to print the news or else we would be more in the dark than we are now.

We are so glad to see that you feel capable and qualified to recover some the dignity of Dr. Heiges in his "tactical error." Somehow we feel that is a bit presumptuous at best. We are quite certain that IF Dr. Heiges had made a "tactical error" he certainly would not need your help to get himself out of the mess.

You were right when you said "here is someone who doesn't appreciate my humor, even someone who thinks I'm immature and irresponsible." Ed thinks this and you can add our names to the list as well as many more I'm sure. I will even add one more characteristic to your writing: arrogance. (Sorry, that's not the one I was thinking of. Editor).

To close, your fable by Ambrose Bierce made little or no sense in the context of any caring community, e.g. the Seminary. Yet often times one does run across suitable quotations, therefore, let us share this one with you.

"It's remarkable that man should be so arrogant and secure when there are so many, indeed countless, evidences around us to suggest that we ought to be humble."

(Martin Luther, Taken from
Luther's Works, Table Talk,
Vol. 54, page 10)

Sincerely,
Ken and Pat Diable
intern at U of Neb.

Up Against the Hill
by G.S. Lenihan

With the prospect of an ever-expanding response to the 1971-72 existence of Table Talk, a new column has poked its fetal head into these pages. "Letters to the Editor." This issue's submission comes from Ken and Pat Diable. Ken is the other half of Table Talk's editorial staff from last year.

I had some difficulty following the thought-process throughout most of the above letter. That could be my fault. In any case, I would likely contend against the bulk of it -- starting with the equation of The New York Times, Time, Newsweek, and (last & least) last year's Table Talk with GOOD straight journalism, proceeding through the "motivation" talk, and ending with the Ambrose Bierce business.

But these two things interest me: 1. the illusion of Table Talk as a "news"-paper, and 2. the relevance of the Ambrose Bierce fable to the Seminary community. Beginning then with point one: it is downright silly to think of Table Talk as a "news"-paper.

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For one thing, the paper hits the newstand but twice a month. By that time, the reported event has already been witnessed and/or verbally discussed; probably it has been filed into the Mind's Cabinet of the No Longer Interesting. So far as announcements are concerned, it's much easier, more practical, and ecologically more sound to use either the bulletin board, to make an announcement in Chapel, or to pull a Paul Revere and run through the Dorms shouting the message.

So why is there a Table Talk? It seems to me obvious: so individuals can have their chance to sing, curse, bitch, or pull legs. Thus, the present editorial policy is to accept any submission, as long as it's signed. In this way, Table Talk fills a certain need -- it becomes a chest-reliever. It also allows us to see ourselves -- where we are -- what sort of ideas are floating around this place.

One trouble about the Seminary community is its clique-ishness. With married students isolated off-campus, with so many professors restricting their interaction with students to the classroom (or to classroom-related activity -- Academia), with the virtual separation of juniors into courses with other juniors only, with a significant part of the student body out of the picture altogether (Interns), it is no wonder the sense of community at Lutheran Theological Seminary is somewhat nebulous at best.

And so Table Talk attempts to provide a market place for thought and style.

Point two: Ambrose Bierce vs. "any caring community." Passing up the debatable point whether Gettysburg Seminary indeed qualifies as either "caring" or as "a community," let us accept the proposition of any "caring" community. Implicitly, Ken seems to think that "caring" and "having opponents" are contradictions. The Bierce fable proposes the opposite: in order to HAVE a community, there must be tension. The enemy of community is the Dishrag. The person who takes no sides, the person who is willing to please all at any cost, the person who has no enemies and (for that reason) can have no friends. A Clockwork Orange goes into this.

I have become increasingly aware of the feeling among those would-be pastors here, that it is a sensible maxim to always strive to please one's congregation and avoid offending it. If the Berrigans prove anathema to one's parishoners, then don't mention them. Heaven forbid that a prayer should be offered in their behalf (lest it petition their repentance)! I admit it becomes complicated when there is a wife-family involved, when one's livelihood depends exactly ON this pleasing (I'm finally understanding the rationale behind celibacy).

And so the Gospel is replaced by a placebo -- a comforting word, a sugar-coated platitude to make everyone feel good before settling down before the Sunday afternoon football-basketball-baseball game on Channel 13.

But Christ
what new breed of Money-changers
has usurped the Temple
to drive out the Activist
who had so many enemies
that they crucified Him?

Closing with a (hopefully) more "suitable" quotation: by S. Crane.

The wayfarer,
Perceiving the pathway to truth,
Was struck with astonishment.
It was thickly grown with weeds.
"Ha," he said,

"I see that none has passed here
In a long time."
Later he saw that each weed
Was a singular knife.
"Well," he mumbled at last,
"Doubtless there are other roads."

Charismatic Cooking

"And the hare, because it chews the cud but does not part the hoof, is unclean to you."--Lev. 11:6

For many thousands of years one of the creatures most maligned by those of the Judeo-Christian tradition has been the rabbit. The first Biblical reference (given above) was the seed for all of the later anti-rabbitic feelings--and the dietary prohibition was based upon a faulty analysis of the animal's overt behavior by the early Hebrew naturalists. In actuality the rabbit is not a ruminant, chewing the cud, but is related to the rodent. Therefore the scriptural attack on this innocent and unwary creature is completely unfounded factually.

The truth of the matter is that the rabbit was, in the past, a Christian symbol for the meek and the lowly. And it is probably because of the prejudice of those Hebrew naturalists that the image of this furry creature does not appear in our churches and cathedrals, enshrined in stained glass and glittering mosaics, and adorning the stoles of the clergy. Whether one pictures the rabbit as *Lepus syriacus*, *L. judeae*, *L. aegyptiacus*, *L. isabillinus*, *L. sinaiticus*, or *L. europaeus*, this creature is in fact a part of our Christian heritage.

It would seem that the best point to begin the readoption of this important symbol would be at the one point where it has not been completely obliterated throughout the centuries--Easter! And since Lutherans find that this image is a part of not only their religious heritage but also of their cultural past (for it was the Germanic goddess of the dawn of the living year, Ostara, who took as her escort the Noble Rabbit, each spring traversing the Aryan land re-presenting renewal, rebirth and regeneration), we should be able to reintroduce this tradition with more ease and speed than those of other backgrounds. As a first step in resurrecting and

reinstating the rabbit as a valued Christian Easter symbol, we offer the following recipe:

BISCUIT EASTER BUNNIES

Preheat oven to 425°.
Sift before measuring:
2 cups cake flour or 1 3/4 cups all-purpose flour.
Resift with:
2 1/2 teaspoons double-acting baking powder
1 1/4 teaspoons salt
1 tablespoon sugar
Cut in as directed:
1/8 to 1/4 cup butter
Add:
3/4 cup milk or cream
Stir lightly into the flour mixture, using a fork. Turn dough onto a floured board. Knead lightly for 1/2 minute. Pat or roll out the dough to the thickness of 1/2 inch. Cut it out with 3 sizes of cutters: 1--large, about 3 inches; 2--1/2 as large, and 3--1/4 as large. To assemble your bunnies, use the large biscuit for the body, the second one for the head and roll the third one into a ball for the tail. Flatten some of these second-size biscuits slightly and shape them into ovals for the ears. Place the bunnies on a greased sheet. Bake for about 15 minutes or until done.

Paul Xander
Larry L. McDaniel

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The New Testament is based exclusively upon the possibility of a new order absolutely beyond human thought; and therefore, as a prerequisite to that order, there must come a crisis that denies all human thought.

- Barth

The Money Game

The Church Vocations Committee of the New England Synod recently changed their financial aid policy. Since benevolences to the synod have been declining, grants to students must be tightened. New England has now instituted the following policy: "From now on all aid will be in the form of repayable loans (in the past grants were cancellable after five years' service to the LCA). The terms of repayment, however, will be flexible to accommodate the varying conditions of post-ordination (or post-graduation)." Interest is set at 6%, and repayment is at the rate of \$25 per month if begun six months after graduation, or \$50 per month if repayment is deferred until one year after graduation.

Seminarians are keenly aware of money and finances, so it is certain that these new arrangements will provoke much comment and criticism. Yet there are both advantages and disadvantages to the new system.

On the negative side, the new lending procedure further intensifies student debt. Many enter seminary already in debt for their college education, only to be burdened now with more debts that eventually have to be paid off. Upon ordination and taking a call, the new minister must then pay off many educational costs in addition to meeting present living expenses. This also affects the ordinand's choice of church when seeking a call. Basic salary becomes an even more important item, and the ordinand must refrain from smaller congregations which cannot pay enough to meet his increased expenses.

Yet there are certain positive features inherent in the new program. It seems likely that this program will help alleviate the inequity in the distribution of funds. It was always difficult for the administrators to accurately determine just which students

were "more needy" than others, and the problem was further enhanced by those students who abused the privilege through their own improper budgeting. The equal treatment feature of this new proposal insures that financial aid will only be given to those who really need it, precisely because they are the only ones who will seek it. Students will now have to fully investigate other possible sources of financing, using synodical funds as their last measure.

Although this policy will impose new hardships on a certain few students who are truly in great financial need, it seems that most students will not be greatly hampered. It may call for more self-discipline on the part of students, but that is not so regrettable. The salary and benefits offered to most new pastors appears to be more than fair, and starting salaries are usually high enough to warrant payments on educational loans and grants.

Nevertheless, certain details of the policy could stand improvement. Perhaps a more extended or deferred repayment schedule would be more bearable to the new minister. If the repayment of synodical grants were deferred until after the payment of other loans, this would help the pastor in his early ministry years when money is scarcer.

There are indications that this policy will be adopted by other synods. As money becomes tighter in the church, self-sustaining programs of this nature will be increasingly introduced. This procedure will also free money to be used in other ministries of the church. The general trend in the direction of this type of aid seems clear, and basically, the program seems to be a sound one.

Bob vonFrisch

From the Court to the Stadium

We're number 2! Yes, folks, we're only number 2, but wait until next year. The God squad had a fine season in the Gettysburg Community Basketball league with a 9-3 regular season mark. The only three losses came at the hands of Charlie's Texas Lunch, twice, and Westinghouse, once. The opening round of the playoffs came on Monday, March 6th, with the Seminary being paired with the boys from the Biglerville Bank and Charlie's Texas Lunch meeting Westinghouse. The seminary and Texas Lunch were the victors of that round.

The finals were held on March 9th. In the consolation game, Westinghouse defeated Biglerville in a good contest. The main event, however, didn't provide much excitement. Despite a large favoring crowd, the Seminararians couldn't overcome a strong Texas Lunch team.

The crowd was on their feet several times when the Seminararians took the early lead and at one point were up by five points with momentum on their side. But their dreams were shattered when the well-seasoned squad from the local greasy spoon came back strongly. They managed to build up a lead of over 30 points before the game came to its end. It was one of the few times I found myself wishing for the eschaton, so that we could say we never finished, but wait till next year.

Softball season opens on April 11th. This year we have five teams entered and each team will play six games. The site of action will be Schrucker Stadium until we can find a place big enough to contain a certain senior's long drives to the outfield. Anyone wishing to umpire the games are asked to contact Bob MacEllroy or Dick Eckert. As usual, it is

tough to find someone for this task, so all hands will be appreciated. (Here's a tip: watch Team C. They'll go far, probably chasing down the balls that they've missed).

In closing I would just like to ask a question. When are they going to stop fooling around and let UCLA play in the NBA Play-offs?

Frank Terhune

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Assurance

There are three ways that I may know that I have eternal life: objectively, because God's Word says it; subjectively, because of the witness of the spirit within; and experimentally, because little by little as time goes on I can see the experimental working of God in my life. It is a slower process than I would like, but it is a process. Therefore I can say: "I know."

Billy Graham