

Table Talk

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



Volume IX

November 14, 1972

Issue # 2

HO-HUM CHAPEL

I write this note out of a feeling of boredom with student conducted chapel services. The SAMENESS of our morning chapel is beginning to take its spiritual toll upon me.

I guess three things bother me. The first is our service of morning prayer. In my judgment, this has become too much of a constant. At this point I am liturgically lulled by its repetition. I, regrettably, am guilty of having used it myself the first week of school. Its replacement by occasion free services and less formal ("world without end") prayers would be refreshing.

Second, the continuous lectionary has also put a sameness into our worship life. To hear the Word from different perspectives and eras would be more enlivening. Perhaps a week or two of readings and homilies from Samuel, Matthew, Deuteronomy, Romans, and so forth would provide a welcome variety.

A third observation, which makes worship life not boring but irritating, is our constant talking and chatter before and during the prelude. As if there wasn't enough time to talk at other moments, too many students unconsciously interfere with the far more melodious sounds of the organ. This greatly works against any devotional or reverent atmosphere.

-Bob Richards

DEADLINE

November 21 is the deadline for articles intended for Kethuvim, the seminary literary journal. Kethuvim included works by students and faculty in all genres--theological article, poetry, drama, short story, original liturgy. Mark your typed manuscript as material for Kethuvim and put it in the Table Talk Box.

-William Roen

NOTES FROM D.C.

Like a seed the community sprouts quickly, but grows slowly. But in the warm, wet humus of Washington there is a hopeful strength to the roots and the leaves unfold gracefully in our expectations. Green and delicate, they promise a tree. As usual we are hoping for a forest.

There are 12 students living-in---twelve plus Mr. Folkemer. Not an insignificant number. A group branching out in its diversity and coming together to explore and discover the core of commonality and identity. We are all finding a different experience of the city and looking to the group for support and reflection on the meaning of the experience. It seems to be working. There is less anxiety this year. Less paranoia about the city. There is an easy flowing rhythm and a stimulating exchange of political and ecumenical thinking. There have been wedding celebrations for Dace and Cathy Yassenka and babies being born (Bob and Paulette Musser had a girl; Doug and Mary Strachan also had a girl) and some good informal gatherings. The year looks promising. We are optimistic.

J. Keating

SCANDEL (IN THE REFECTORY)

Politics is a game that we all must play because we are all by nature political animals, and the fact that political chicanery is deeply ingrained in our lives is manifest in the recent scandal regarding political favors being given to a seminary interest group at the Refectory.

The problem with granting political favors is that they are usually granted to a particular interest group, the sen- (cont. page 3, col. 1)

COLLOQUIUM

We are a tradition oriented people. We find our meanings and expressions in our traditions. They are made, and they grow as we make them, and we use them as they grow, and they become a part of our lives and our expression.

An event of the Gettysburg community that is fast becoming a tradition of note is the annual Luther Colloquium which takes place on the anniversary of the advent of the tradition we call the Reformation. Various elements of communal tradition are remembered, re-enacted, and originated as part of the developing Luther Colloquium Tradition. Four aspects of tradition (among many) that have and are becoming intertwined in the one annual event come to mind as we reflect upon the impressions we received as sharers in the event.

First, as well as first observed, was the ongoing tradition of the ornamentation of the likeness of Fr. Ludder. The respect of the community for its patron saint as well as for its current Abbot, was again manifested in this annual gesture of affection. Congratulations and thanks to those responsible—a true example of ars gratia artis.

Second, upon entering the intellectual arena, we were struck by the developing tradition of declining student attendance. The tradition appeared to be one of a day of vacation rather than of enrichment. But on the other hand, perhaps for some, vacation is the enrichment sought.

Third, the tradition most valuable was again the high quality of presenters and the incisiveness of questioners. The intellectual arena is not necessarily anathema nor irrelevant. Moreover, those who seek after "experience" should not have been disappointed for the proclamation was indeed experienced. ("He who has ears, let him hear.")

Finally, to cap the day was the celebration of the Eucharist. And perhaps the height of this tradition was its flexibility to adapt to situations which develop in the ongoing tradition, eg. the ability to celebrate the Eucharist with a capacity congregation, adapt to it, and yet be indeed a joyous celebration of the Lord's supper, showing once again that the Lord's gift is given in spite of the also traditional grumbling concerning adiaphora. ("Let the reader understand.")

On the whole, our impression was one of hope that the growing traditions of the Luther Colloquium will continue to develop and continue to provide such great enrichment for the community.

Ed Neiderhiser & Ken Diabie

(Refectory Scandel, cont. from page 1.)
iors in this case, at the expense of others. The inherent burdens of any society, which we all ideally would share, become shifted through the use of political favoritism so that the burden is substantially reduced for those who are the benefactors of this favoritism and increased for the remainder of the community.

The reason that political favoritism works so well is that when the increased burden on the community is distributed over the many individuals comprising the community, it is not felt to be serious enough to bother the individual. On the other hand however, when we remain apathetic and silent in the face of such favoritism, we do nothing more than encourage it to our own detriment.

It is our moral obligation to stand up and be counted and to make it known that this favoritism has not gone unnoticed but rather that it is vehemently objected to. In many cases this all that we are able to do, especially when the favoritism has already taken place by the time we notice it or when it is seen at such a late date that adequate forces cannot be gathered to combat these illegitimate uses of political power.

Such is the case in the favoritism that was shown to the senior students who are members of the Refectory at the expense of the junior and middler members of the Refectory. Due to the fact that there are only five senior members, this favoritism is significant for the seniors involved and minimal for the other members. None the less, an injustice has occurred.

The five seniors were assigned to work as waiters during the week of Thanksgiving which means that they are responsible for only 2 & $\frac{1}{2}$ days of work. The normal work week is six days and therefore the burden was cut in half for the seniors and thereby increased to some extent for the rest of the members.

There are two theories on why this favoritism took place. The first is that of tradition. In the past seniors have been given special privileges, as if they were in possession of a rank which entitles them to favoritism. It is more likely that this is to be seen as a reward for having tolerated the Refectory longer than anyone else in the
(cont. next col.)

(cont. from preceeding col.)
community.

The second theory on the origination of this particular favoritism was originated by Frank Terhune, steward, who mentioned that this was the essence of a campaign promise that he had made while running for the office of steward. Regardless of the reason behind this favoritism, it must be resisted.

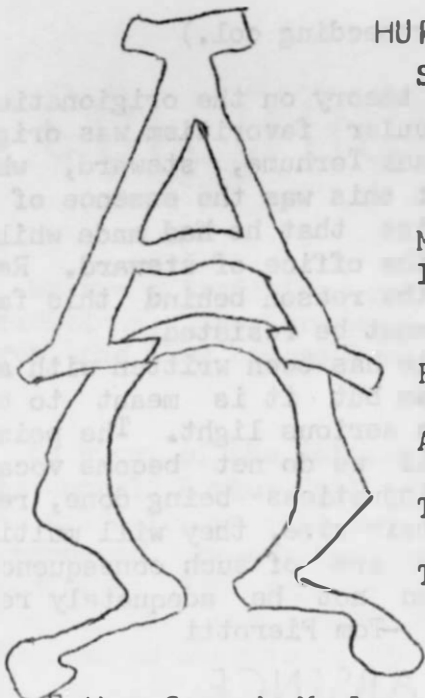
This article has been written with an air of sarcasm but it is meant to be seen also in a serious light. The point remains that if we do not become vocal when we see injustices being done, regardless of their size, they will multiply until they are of such consequence that they can not be adequately resisted.
-Tom Pierotti

ABIDING ABSENCE

I would simply like to question the fact that in a building called "The Church of the Abiding Presence," where we as a community gather five days a week for the purpose of hearing the Word of God proclaimed; There are no copies of the entire written Word available to the person who would just happen into the building. In a building that contains over 300 hymnals, 100 psalm books, and numerous quantities of different service pamphlets, there remains an absence of the presence of the Holy Bible. In the small chapel where one is invited to enter in a time of want, need, or willingness to, there exists not one Bible to help comfort the strained heart, or to offer encouragement to those in distress, or to heighten the joy of the joyful.

Should we not count it strange that this condition exists in a institution of higher learning? Especially, one in which we are to be preparing ourselves for a ministry based on this apparently absent source of power and conviction. Are we so learned in the Words of God that we do not need the established written Work of God? Do we no longer need God's Word for guidance, direction, encouragement, and comfort? Are we supposed ministers of the future going to try to do it on our own without the Lord and His direct teaching? Is so, I believe our efforts as ministers in God's name are aimed at failure from the start.

-John Gropp



HURRAHING IN HARVEST

Summer ends now; now, barbarous in beauty, the stocks arise
Around; up above, what wind-walks! whst lovely
behavior
Of silk-sack clouds! has wilder, wilful-wavier

Meal-drift moulded ever and melted across skies?
I walk, I lift up, I lift up heart, eyes,
Down all that glory in the heavens to glean our Savior
And, eyes, heart, what looks, what lips yet gave you a
Rapturous love's greeting of realer, of rounder replies?

And the azurous hung hills are His world-wielding shoulder
Majestic--as a stallion stalwart, very-violet-sweet!--
These things, these things were here and but the beholder
Wanting; which two when they once meet,
The heart rears wings bold and bolder
And hurls for him, O half hurls earth for him off under
his feet.

Father Gerard Manley Hopkins (1844-1889) wrote but few poems during his brief career: however, his finished works and impressive journals, published after his death, reveal a great, unquiet genius. Without a doubt, more complex and beautiful poetry has never been written in the English language nor has the loveliness of Nature ever been more carefully or worshipfully described. Hopkins, converted to Catholicism at Oxford, lived as a Jesuit priest estranged from his family and tortured by his inability to reconcile his art with his religious vocation. But besides the doubt and loneliness of his "dark night of the soul," Hopkins experienced an awareness in Nature of the divine presence, which he shares with the best mysticism. The ecstasy of his confrontation with God in the beauty of the English countryside is reflected in poems like "Hurrahing in Harvest."

-William Roen

FACULTY

In each issue of Table Talk we plan to have an article written by a member of the Seminary staff. The first of these articles appears on pages 5 & 6.

Dr. Heiges has written an article for all members of the seminary community. It concerns all of us. Read it now!

CORRECT ?

If you find a mistake in this paper, please consider that it is there for a purpose. We publish something for everyone, including those who are always looking for mistakes. -!/#?+

POLL

The Academic Policies Committee is presenting the faculty with a proposal to study the possibility of limiting the number of enrollees in an elected course to fifteen students. As a member of A.P.C., I see the need for the students' thoughts on this question. Your opinion would be appreciated.

Please fill out and deposit the ballot attached to Table Talk. A box will be provided in basement of Valentine.

-Andrew E. V. Krey

CAUCUS

The next meeting of the Women's Caucus will take place on Tuesday, 14 November at 3:30 in room 205 of Valentine. The main topic of discussion will be the concerns we plan to discuss with the synod presidents who are coming on 20 November.

Any woman who would like to have lunch with them on that day at the Dutch Pantry, please let Gretchen know as soon as possible so that we can have a head count.

Anyone interested in our concerns is urged to come to the meeting.

-Gretchen Craz

COMPLAINT FORM

State nature of complaint in box below:



Write legibly!

LET'S TAKE A LOOK AT THE FINANCIAL PICTURE

In my report to the Seminary community about the recent annual meeting of our Board of Directors I made a few brief references to budgets. Since we are in a tight money situation, and since we need the help of every Gettysburgian if we are going to surmount the situation, I want to share with you some information. Here are three questions frequently asked.

How much does it cost to run the Seminary? (Figures for 1972)

Administrative and General *	\$201,000	25 %
Instructional	445,500	55.4
Maintenance of Plant	105,000	13
Auxiliary Enterprises **	52,000	6.4
Reserve ***	1,500	.2
	<hr/>	<hr/>
	\$805,000	100 %

*Includes \$28,000 in student aid, not counting the College Work-Study Program;

includes only housing and the bookstore, the refectory being a student co-operative; *in theory, but actually there will be a large deficit.

Who pays the bill? (Figures for 1972)

Synods *	\$515,000	64 %
Endowments and Trusts	96,000	12
Tuition and Fees	89,000	11
Auxiliary Enterprises	65,000	8
Gifts **	40,000	5
	<hr/>	<hr/>
	\$805,000	100 %

*This money has been voted by our three supporting synods - Central Pennsylvania, Maryland, and Western Pennsylvania-West Virginia, but they will probably fall 10-15% below this figure in actual payments. Even so, it is obvious that our synods pay most of "the bill".

**During the last "giving year" from July 1, 1971, to June 30, 1972, gifts were as follows: alumni, \$8,709; women's auxiliary, \$14,294; parents, \$955.00; friends (persons who do not fall into the other categories), \$11,775; Board of Directors, \$2,162; faculty (non-alumni), \$5.00; staff, \$459.00; congregations, \$13,938; other sources, \$482 - for a total of \$52,779, but about \$10,000 of this amount was given for non-budget purposes.

NOTE: Not including housing and the bookstore, the cost to the Seminary of each student per year is approximately \$3,700, and of this amount the student pays \$600 in tuition.

What can I do to help balance the books?

In order to avoid mounting deficit financing, the Seminary needs the wholehearted help of every member of the Seminary community.

1. You can encourage our three supporting synods to meet their obligations to the Seminary in full, and to increase their allocations each year to meet increasing costs.

2. You can seize every opportunity to encourage alumni, Auxiliary members, parents, friends, and congregations to make gifts to the Seminary. (The Seminary is not permitted to appeal directly to congregations for contributions to the operating budget.)

3. You can make a gift to the Seminary. The Development Committee has set these 1972-1973 goals for segments of our community: students, \$200 - of which we have received \$20 to date; faculty, \$500; and non-teaching staff, \$500.

4. You can help to reduce expenses by turning out lights, closing classroom windows when leaving, helping to preserve our property, etc.

If you have additional questions, please come to see me.

Donald R. Heiges

POLL

Please give your opinion; please check one:

I support a limitation of fifteen students in an elected course

I do not support the limitation of fifteen students in an elected course.

I am a: (please check one)

Senior

Middler

Junior

THANK YOU

MINUTES

The first meeting of the Student Faculty Relations Committee took place on Monday, 2 October. The following members were present: President Heiges, Dean Herman Stuempfle, Mr. Leigh Jordahl, Jon Bomgren, Bill Gilroy, John Heilner, Katie Marsh, Don Wilcox, Gretchen Cranz and Doug Johnson.

Bill Gilroy was elected chairman and Gretchen Cranz secretary. The first discussion centered on the committees duties which include supply preaching, course evaluation, class concerns, and general matters of concern within the community.

The following persons were appointed by the SFRC to the steering committee for supply preaching: Greg Pyle as coordinator, Mr. Sandstedt, and Jon Bomgren. Their job is to keep supply preaching running smoothly.

For course evaluation, the following committee was appointed-Leigh Jordahl, who drew up last year's form, and the presidents from each class, Jon Bomgren, John Heilner, Don Wilcox. The committee is to draw up a form, get it out to students for their evaluation, collect the forms and channel them properly.

As to class concerns, the juniors expressed a desire to have the library and the chapel open longer hours. Don Wilcox is to check to see if people really would use the library if it were open later. Mr. Jordahl and Dr. Heiges will talk to the sacristans about longer hours for the chapel.

The problem of block classes with large enrollment was discussed. Dean Stuempfle is going to see if Mrs. Numamaker can draw up next semesters schedule so that required courses which are likely to be large, can be scheduled sequentially.

Because the advisory system no longer takes care of the pastoral need of students and there is no pastor for the community, it is feared that people will be neglected. In an attempt to solve the problem, the class officers are to remain posted as to the condition of class members and inform either the president or the dean.

The meeting adjourned at 4:15

Gretchen Cranz, Secretary

The second meeting of the SFRC was called to order on 6 Nov. in the President's office by chairman Gilroy. Minutes of the last meeting were read and accepted.

Old business- the chapel is now open Monday- Thursday until after the prayer meeting, Friday, Saturday and Sunday until about 5. There was not sufficient interest to warrant longer library hours. The minutes will be published in Table Talk, including those of the most recent meeting still pending acceptance. Supply preaching is going well.

As to course evaluation-the same form which was used last year will be used this year. It will be handed out by students from each particular course, chosen by SFRC, on the last teaching session, collected by the student and dealt with properly.

New business- junior class wondered if it would be possible to get a less expensive copy machine, but it is not.

It was noted that chapel attendance has been good consistently this year.

As to block system- it sometimes gives a false sense of security so that there is a last minute rush to get the work done, often not the whole time is spent in work so that the time is not equivalent to that of a sequential class, and that with the size of some classes the length of time is a real problem. It was noted that this system was adopted so that there could be exchange between the seminaries, and because there are no separate STM classes. Mrs. Nunamaker is working on the schedule for next semester.

The final topic of discussion was the grading system. A task force composed of Mr. Christainson, Mr. Gobel, Ken Nelson and Andy Krey of Academic Policy Committee is to explore the various possible systems and report by the end of this academic year.

The meeting adjourned at 3:50

Gretchen Cranz, Secretary

The final meeting of the Board of Trustees...
The following persons were present: President Helen, Dean
James Stewart, Mr. Ralph Jordan, Mr. Robert, Bill Gilroy, John Hartman,
Katie Mundy, Don Wilcox, Gretchen Cranz and Bill Doran.
Bill Gilroy was elected chairman and Gretchen Cranz secretary. The first
discussion centered on the question of which college should be
chosen to receive the students, and general matters of concern within the
community.

Open letter to seminary community:

I have been overwhelmed with the Christian concern and
love shown to me during the past six weeks, and especially
during the time following my operation. In general everyone
has been neataful! So, for your love and prayers I say
thank-you to all of you. And to Dean Stuempfle, Mr. Hess,
John Siegmund, Don Wilcox, Gretchen Cranz, Bill Doran, and
Rick Stetson; I hereby declare you Saints, 'Cause I never
could have made it without you.

Fraise God and thank all of you very much.

Yours in Christ,

Bif

Vivian F. Shearer

The second meeting of the Board of Trustees...
The following persons were present: President Helen, Dean
James Stewart, Mr. Ralph Jordan, Mr. Robert, Bill Gilroy, John Hartman,
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