

Table Talk

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



Volume XI November 22, 1974 Issue #5

Curriculum Proposal

In response to the Curriculum Contest, "Table Talk" is proud to present the first proposal we received. It was submitted by Herman Yootics and X. I. Gesis. Keep those cards and letters coming in! Remember, the deadline is midnight, December 6, 1974.

OPTION A FIRST YEAR SCHEDULE

FALL SEMESTER:

- 1.101 $\frac{1}{2}$ --"Gneesis and whatever else we can fit in"
- 2.301 $\frac{1}{2}$ --"Theo Funnies" (formerly "Theological Foundations" or "God's Basement")
- 3.1zzzzzzzzzz--"Marathon in the Practice of the Ministry"
Elective--It is recommended that students entering the seminary without Greek find one and marry her before the January term.
- First Year Field Follies--Students will spend a minimum of 20 hours a week commuting between Seminary and a church at least 70 miles away.

MIDDLE TERM:

(Students without Greek upon entrance to the Seminary will spend the month wishing they had taken Greek in college instead of Advanced Underwater Basketweaving)

SPRING SEMESTER:

- 1.205--(We have other examples of this in 1.207, 1.304, 1.999, etc., etc.)--"Countless Examples of the Wit and Wisdom of the Carpenter from Nazareth"
- 2.405--"Enduring the Problems of Chruch History"
- 3.701--Preaching I--"And now a word from our sponsor..."
Elective--Strongly recommended: Those who majored in Economics in college may take Mr. Benson's course in Prophet-Sharing

SUMMER:

- 4.202--Students may opt for either a supervised unit of CPE or writing a 7000 page paper on the topic: "Who Am I?" If the CPE option is elected, the student must apply to four different institutions; if he is rejected by all four, he
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is considered to have hit a "CPE Grand Slam" and is therefore deemed a "whole person" and may spend the summer mowing the seminary lawns.

This schedule is to be repeated in the second and fourth years at seminary. You may not know much when you leave, but what you know, you'll KNOW.

OPTION B

Students electing this option need never attend classes or lectures but they must live on campus, pay tuition, buy at least \$100 worth of books each semester, and spend at least 15 hours each week sitting around the Coffee Shop looking worried about their choice of options. The Option B student must be prepared at all times and in all places for five field examinations. They may never have to take them, but they must nonetheless be prepared for them.

OPTION C

Students spend three years sitting around the chapel talking about God. (On nice days, they may go outdoors and talk about the Holy Ghost.) Neither Greek nor Hebrew are required for this option, but students should make serious attempts to learn to speak in tongues. Continuance in this program depends upon periodic charismatic renewal.

OPTION D

None of the above.

S.E.M.

What place do laywomen have in the Lutheran Church today? Probably the most obvious answer to that question is, "The LCW (Lutheran Church Women)." But just what is the LCW? How is it structured and how does it function? Is this the only organization for the church's laywomen?

In its continuing effort to widen the perspectives of the Seminary community, S.E.M. is providing the opportunity to learn the answers to these and other similar questions. On Tuesday, December 3, 1974 Mrs. Edgar Ziegler will be on campus to speak on the structure and function of the LCW. Mrs. Ziegler is past President of the Central Pennsylvania LCW and is currently serving as Vice-President of the national LCW as well as President of Church Women United of Pennsylvania.

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All members of the Seminary community are invited and urged to come and ask questions at this informal gathering. This includes all students, staff, faculty, and spouses. Especially student spouses.

The meeting will be held at 8:00 p.m. in the lounge of Valentine Hall.

TABLE TALK STAFF

- Bob Dealey, Managing Editor
- Rae Bloomquist
- Bob Mitchell
- Steve Patrick
- Terry Robichaud
- Glenn Schoenberger
- Bill Stomski

Last issue of the semester!

THE LUTHERAN CHURCH IN INDIA
by Rev. B. George Addison

This church was started on Sunday, July 31, 1842 by Rev. John Christian Frederick Heyer, a representative missionary of the body now called Lutheran Church in America. The church has a membership of approximately 300,000; with 2,150 congregations, 205 parishes, and 250 pastors. The literacy rate of the rural population is only 16.85%.

In the beginning, the pioneer missionaries started to teach religious instruction to the children. Later, this work was done by the church elementary school teachers, who were given two years of Bible training. Thus, the Christian Education program was delegated to the church elementary school teachers as one of their responsibilities.

A new situation arose in 1960 when the church handed over 809 elementary schools to the government. These schools were the seed beds of Christian education work among the rural congregations. The loss of teachers made it hard to find people to conduct Sunday worship services and to teach Sunday school classes. Some of the Christian teachers transferred, and in their places, Hindu teachers were appointed. Under these conditions, no one was available to teach in the Sunday schools. Because of this, the children of the church in rural areas are deprived of learning about the Word of God.

Presently, we are facing difficulties in getting qualified people to teach Sunday school, and conduct the worship services. It is encouraging to note that the people in high school, and colleges are taking an interest in helping with the Sunday school programs, but they do not have the proper training and guidance. We are using teachers' handbooks, which were prepared by the India Sunday School Union, but these were prepared some 12 years ago. Pupils
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handbooks are not prepared in regional languages. The material in the teachers' handbooks is the translated material of the West, and not suitable for the culture, or the circumstances of the area. We are planning to produce indigenous material (cir. 1965) with all the denominations in this area.

The church building is only a small one, and is not large enough for the Sunday School. In some villages, we do not have church buildings. In places like this, the worship services and Sunday school are conducted on the veranda of a house, or under the shade of a tree. In many Sunday Schools, there is no grading of the children. All children are taught together. Very old methods are used; no aids are being supplied and there is no opportunity, because of the untrained teachers and ungrading of the children, the Sunday schools are not meeting the needs of the children. This may be one of the reasons for the decrease in Sunday school attendance.

In the last 10 years, the church membership increased by 9.3%. Only 31.1% of the congregations have Sunday schools, and only 40.1% of the children are attending.

The Department of Christian Education has been conducting a number of workshops for three days and ten days, to train Sunday school teachers. In the last two summers, adult retreats have also been conducted. The Department of Christian Education is facing many difficulties in their attempts to improve the situation.

We are grateful to the Lutheran Church in America (LCA) for their financial support in the important task of the church.

BULTMANN READS MOTHER GOOSE

I-A Hey diddle-diddle,
I-B The cat and the fiddle,
II-A The cow jumped over the moon.
II-B The little dog laughed to see such sport,
III And the dish ran away with the spoon.

1. Authorship and Date. Internal evidence rejects the view that we have here an original composition by Mary (Mother) Goose of Boston (1686-1743).¹ The phrasing of I-A is definitely late eighteenth century, since the Goose Period would have rendered it "diddley-diddley" (and thus "fiddley" in I-B). Furthermore, the sequence "cat-cow-dog-dish" represents an obvious redaction and is a compilation of at least four different accounts.² Thus, the author of the piece is unknown,³ and its date is set between 1780 and 1820.⁴ The sitz im leben of the Depression of 1815 may be reflected in III.

2. Text. The received text is very corrupt. The mythological element in II-A is typical of many other interpolations, as is the anthropomorphism in II-B.⁵ However, I-A may be original, excluding, of course, the "hey."⁶

3. Interpolation. Stripped of its thought forms, the piece tells us of something revolutionary as existentially encountered by three animals, two cooking implements, and one musical instrument.⁷

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1. Discussed in F. Saurkraut, Gooses Werke, Vol. XXVII, pp. 825-906; G.F.W. Steinbanger, Gooserbrief, pp. 704-863; Festschrift fur Baron von Munchausen, pp. xiii-xx.; R. Pretzelbender, Die Gosesinger vom Boston, p. 10.
 2. See P. Katzenjammer in Goosengeschichtliche Schule Jahrbuch, Vol. X.
 3. Some attribute it to Mary's grandson, Wild Goose (1793-1849), and others to Wild Goose's nephew, Cooked (1803-1865). Both views are challenged by A. Kegdrainer in his thirty volume prolegomenon, Gooseleiden, Vol XV.
 4. F. Pfeffernusse contends it is an english translation of a German original by the infat Wagner. See his Goose and Volkgeist, pp. 38-52; also his Geist and Volkgoose, pp. 27-46.
 5. The authenticity of both II-A and II-B is poorly argued by the reactionary American Goosologist Carl Sandbag in his Old Glory and Mother Goose (see Vol. IV. The Winters in the South, p. 357).
 6. The meaning of the word "hey" is now hopelessly obscure. See my articles on "Hey, that ain't" and "Hey, what the" in Goosengrease, Fall, 1942.
 7. Perhaps an eclipse of the moon?

BIBLI-TRIV: an exercise in Bible trivia. This week: "The Prophets"

- (1) Isaiah was the son of whom? Ans. Isaiah 1:1.
- (2) Who was Jeremiah's father? Ans. Jeremiah 1:1
- (3) Ezekiel was among the exiles by which river? Ans. Ezekiel 1:1.
- (4) Who was Hosea's wife? Ans. Hosea 1:3.
- (5) Where did Nahum live? Ans. Nahum 1:1.

This concludes our first semester of Bibli-triv. If you have been able to answer 20 out of 25, there is no need for you to study for Dr. Myers' final. If you could only answer 5 or less, you had better start cramming now!

ADIAPHORA

- Thurs. Nov 21 - Registration for January and Spring terms.
Wed. Nov. 27
- Fri. Nov. 22 - Coffee House (Coffee Shop 8:00 p.m.).p.m.`
Sat. Nov. 23 - Football with Virginia Seminary (2:30 p.m.).
Mon. Nov. 25 - Administrative Staff Meeting (President's office 3:30 p.m.).
- Thurs. Nov. 28m- Thanksgiving recess.
Sun. Dec. 1
- Mon. Dec. 2 - Community meal--A Night with our Foreign Students (5:30 p.m., Refectory).
Fri. Dec. 13 - Fall semester ends!!!

CLASSIFIED ADS:

Wanted: Co-editor for "Table Talk" beginning in January and/or an editor for the Student Literary Publication. Please submit applications by Dec. 6th to the "Table Talk" mailbox. Thank you!

Wanted: Guardian Angel, Full-time, preferably someone who specializes in preventing falls. If interested, please contact Sharon McLaughlin (soon).

POTSHOTS...



"I THINK TENNIS SHOULD BE ADDED TO THE NEW CURRICULUM"