

Table Talk

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



Volume XI March 14, 1975 Issue #10

The Unknown Citizen

(To JS/07/M/378 This Marble Monument is Erected by the State)

He was found by the Bureau of Statistics to be
One against whom there was no official complaint,
And all the reports on his conduct agree
That, in the modern sense of the old-fashioned word, he was a saint,
For in everything he did he served the Greater Community.
Except for the War till the day he retired
He worked in a factory and never got fired,
But satisfied his employers, Fudge Motors inc.
Yet he wasn't a scab or odd in his views,
For his Union reports that he paid his dues,
(Our report on his Union showed it was sound)
And our Social Psychology workers found
That he was popular with his mates and liked a drink,
The press are convinced that he bought a paper every day
And that his reactions to advertisements were normal in every way.
Policies taken out in his name prove that he was fully insured,
And his Health-card shows he was once in hospital but left
it cured.

Both Producers Research and High-Grade Living declare
He was fully sensible to the advantages of the Installment Plan
And had everything necessary to the Modern Man,
A phonograph, a radio, a car and a frigidaire.
Our researchers into Public Opinion are content
That he held the proper opinions for the time of year;
When there was peace, he was for peace: when there was war,
he went.

He was married and added five children to the population,
Which our Eugenist says was the right number for a parent of
his generation,

And our teachers report that he never interfered with their
education.

Was he free? Was he happy? The question is absurd:
Had anything been wrong, we should certainly have heard.

W. H. Auden

How very sad. It's difficult to believe that any community can so lose sight of what is truly valuable that it tallies up a man's worth in statistics. Each one of us is more than an employee, a consumer, a progenitor. Each one of us is more than a mind full of theories, a transcript of grades, a list of scholastic accomplishments. Isn't there anyone who can help us to believe this?

rb

DRIVE-IN CHURCHES--THE NEW FAD?

Diane Burn

(This article is reprinted from The Bethany Messenger, the campus paper of Bethany College, Lindsborg, Kansas. The author is a senior at Bethany, where she is majoring in sociology. Diane was the typist for Table Talk during the month of January, 1975).

While thumbing through a well-known magazine, I came across something that, although I had heard mention of the same previously, I could not help but read in wonderment and incredibility. Perhaps you have read it too, the drive-in church syndrome in California. Now perhaps we think California is far enough away from the heart of Kansas not to be concerned about any activities in the West Coast. But, if this is any indication of the future of the churches of America, it is time to do investigation and soul-searching to answer the question: Is retail religion really what we want?

For those who have been spared hearing of the drive-in church, the following presents a brief sketch of the matter. Every Sunday the action follows the same routine. Cameras are set in place, proper lighting for filming is achieved and pancake make-up is applied carefully. This is done for the benefit of the estimated 2.5 million television viewers in 45 major cities. Under the name, "Hour of Power," approximately 1,700 "worshippers" see a dozen fountains shoot up to begin the service. The "Hour" is unique among services because, instead of any certain theological precepts, the "Pastor" expounds numerous puns such as "actchievers" and "try-umph" to explain the deeds of the good Christian. He also spends the good portion of his sermon telling success stories of contemporaries.

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The "Pastor" of the "church" describes it as "a 22-acre shopping center for Jesus Christ." The key to success to this "Pastor" is "accessibility, service, visibility, possibility thinking, and excess parking." Both of these statements smack of insincerity and shallowness. What kind of community and unity can those who come to worship feel each in their own cars, polluting into and out of the parking lot? Not much, is my answer. There is about as much unity between the observer of this "church service" as there is in the midst of rush hour traffic in the city on a hot sultry day.

The reader may think it peculiar that I have enclosed all words that refer to the worship service and church in quotations. No, this is not a typographical error. This is, instead, a purposeful emphasizing of words to show my belief that the "worship service" and this "church" is not really a worship service and not really a church. It strikes me as a corporation with a gimmick. Perhaps we should start checking the New York Stock Exchange for buying stock in the company. There is no theology or doctrine of any church taught here. There are success stories and trite cliches, hardly what I would call religion. This "church" is selling religion and God, not realizing those are unsalable commodities.

Let each of us take a closer look at what this drive-in "church" implies to our present and our future lives. Is this the future we really want for the churches of all faiths, to sit in a car and listen to success stories? For our sakes, I hope not!

COMMENT. . .

A. Riethmiller

A recent issue of Time magazine reports that Mrs. Ilene Ianniello is suing the University of Bridgeport for \$400 in an attempt to recover the costs of tuition and expenses for a course she contends was "worthless." This prompts sober reflection in one seminary, especially in light of comments heard among students on this campus regarding some courses offered here. The implications are indeed profound. One wonders how certain seminary professors would react if challenged with a similar suit.

However, lest our reverend professors begin searching their consciences too deeply, let me suggest that there is no such thing as a worthless course offered at this seminary. I have yet to take a course here that had not at least one redeeming feature, be it good reading assignments, stimulating discussions, the sheer discipline of learning, or even, in a few cases, brilliant lecturing. To be sure, many of the courses could be vastly improved, and a few even revised to fit the course description in the catalogue. But the responsibility for learning cannot be placed entirely upon the instructors.

Mrs. Ianniello contends in her suit that the course failed to fit the catalogue description, and that "she did not learn anything." While the former point may be valid, the latter seems more a reflection on the student than on the teacher. By the time one reaches a certain level of professional training, he can no longer excuse his failure to learn by blaming instructors and courses.

We exist in a highly liberal academic environment: student

opinions and evaluations of courses, curriculum, grading systems, etc. are actually taken seriously. Perhaps too seriously I think. I cannot comment on the academic climate of the University of Bridgeport. But as for that of Gettysburg Seminary, I suggest that such judgments as "his lectures put me to sleep," or "the assignment isn't worth reading" will no longer do. While they may indeed describe the course more accurately than does the catalogue, they will not absolve the student of the responsibility of learning.

"USE THE MONEY TO WORK YOUR GOOD WILL..."

One of the functions of the Worship Committee is to determine where offering money, received each week at Eucharist, is to be used. A portion of this money has been utilized for the maintenance of our worship program--replacement of lost amices and cinctures, a quantity of Gelineau Psalters, and copies of Worship Supplement.

The vast majority of the offerings, however, has been channelled into several areas of outreach, including not only locally in Adams County, but also across the nation and around the world. You have given money for scholarships aid to students of the Nursery school at Christ Lutheran Church in town; you have supported the Community action Emergency Aid Fund which provides money to less fortunate families facing their utilities' shut off; you have provided much needed groceries for the Emergency Food Pantry of the Adams Rescue

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mission. In addition, you have aided the world hunger crisis through the LCA hunger appeal and you have contributed to the cost of the welfare of an orphan in Hong Kong through Lutheran World Federation.

We thought you would like to know.

The Worship Committee

CONGRATULATIONS To Fran Biondo and Dan Strobel, the sacristans for 1975-1976!

Applications are now being accepted for the editorship of Table Talk for the 1975-1976 academic year. No experience is necessary or required, so how about YOU giving it a try?! Applications must be submitted by Friday, April 11th.

"The Commander"

Armed with hordes of Biblical references, and backed by his volumes of commentaries, he strode majestically into the room, eagerly awaiting the begin the battle.

The signal to start sound through the ranks, and the attack begins;

Bultmann leads the frontal assault, followed by Kummel and Dodd. Doty and Dibelius are thrown in as additional reinforcements.

Quickly, Bloch and Metzger initiate an attack on the right flank. Kittel begins to work on the left flank, and within minutes the enemy is overpowered and subdued. He is left to die in agony, silently.

Nothing more is said.

The commander looks at his prey for a moment, and in the next second is off to wage war again. As he looks forward to his next encounter with the enemy, someone watches silently, and observes the path of destruction that has been left behind. Bodies that were once persons, are left dying, drained of their humanity, and are left to burn in the fires of anger.

What is the reason?
What is the purpose?

It is called "theological education."

B.D.

Table Talk Staff

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

NEXT ISSUE: APRIL 11th

Student-Faculty Relations Committee

Minutes of February 24, 1975

Present: Bill Halsey, chairman
Dan Ward
John Ranney
Jim Drury
Bernie Carl
Terry Robichaud
J. Siegmund, for D. Root

Dr. Heiges
Mr. Stuempfle
Mr. Stroup

Summary of minutes from last meeting read and approved.

Report from Subcommittee on Supply Preaching under the authority of SFRC given by Ralph Smith:

Following a protest from the Altoona District of the Central Pennsylvania Synod concerning the failure of the supply preacher to be informed as to the situation of the congregation, the Executive Committee of that synod suggested that:

- 1) Supply preaching be included in the Field Education program;
- 2) Some responsible committee be charged with the evaluation of supply preachers.

There was no specific complaint expressed but it was urged that there be more means of communication. As it stands now there is little chance for any educational feedback.

Proposal:

1. A congregational summary sheet be distributed to congregations involved in supply preaching, and returned to the coordinator.
2. An evaluation of the seminarian by the congregation to be returned to the supply coordinator.
3. Supply coordinator would meet with each supply preacher to go over the evaluations with emphasis on a program of continuous evaluation.

A compromise with the Executive Committee was reached after the discussion as to the amount of weekly paper work and the work load of supply coordinator.

1. All congregations included in supply preaching program would fill out the summary sheet so that supply preacher has information about the congregation's situation.
2. Four or five congregations would be chosen as pilots and would be required to respond each week to the seminary with evaluations of the seminarian's performance. These would be gone over by the supply coordinator and with the students involved.

It is hoped that these measures would connect supply preaching to seminary education and allow for dialog.

Class Evaluations:

Jim Drury proposed that the following procedure be approved:

1. Each class would appoint 2 or 3 students (depending on size of class) to meet with the professor once every two weeks for the purpose of open dialog between faculty and student representatives as to evaluation of the course, etc.

This would provide an intermediate stage for the procedure outlined in the Handbook.

The process would then be:

3. In cases involving problems in individual courses the following procedure is suggested:
 - a) Student deal directly with faculty member
 - b) Should this effort fail--go to class evaluation committee
 - c) Should this effort fail--go to SFRC
 - d) After discussion matter may be referred to the Academic Policies Committee

Proposal - moved and accepted by committee to be presented to Academic Policies Committee.

Next meeting - March 17, 1975, 3:30 p.m.

Respectfully submitted,

John D. Ranney

QUOTE OF THE WEEK

Never before have I witnessed such feelings of discontentment and disillusionment on the part of the student body. Never before have I heard so much talk about dropping out of seminary. Never before have I been bewildered or felt so helpless about a particular situation as I do now. The sad thing is, that I'm not sure what the problem is, nor am I sure of any remedies.

Bob Dealey

Question: "What is Hermeneutics?"

Answer: "A course in remedial reading and speaking."

Question: "Is it a form of Christian Ed.?"

Answer: "?!?"