

# Table Talk

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



Volume XII

March 5, 1976

Issue #9

WHAT DO THEY KNOW THAT WE DON'T KNOW?

OR

YOU WANNA DO SOME WORKS RIGHTEOUSNESS?

"So, you heard that we get involved around here. Interested, are you? Well...do we have social action? Do we have social action!

OK. Yoostaminate. Let me czech my files. Relax, make yourself comfortable. Read our Student Handbook -- it will tell all about how we discover, seek, implement, stimulate, engage, participate in, initiate, and add all kinds of social responsibilities into our community. Really, we're administrative resource people.

Now, let's see. Ah, yes. Are you athletic? Our CROP-walk hunger project is very promising. You can see Paul Kirchner or Fred Schenker about that. They changed the date to Saturday, April 3, 1976. Regular meetings for the CROP-walk are held every Thursday on the third floor of Valentine Hall.

Have some ideas to express on how the Church could become politically involved on local, state, national, and/or international levels? Try them out on, Monday, March 8, 1976 at 7:30 pm, in Valentine 296. "Skip" Cornett of the Lecture Committee will host a slide presentation and group discussion on strip-mining and its effects. I attended this past Monday's session, and the film and the ensuing discussion were very lively indeed! See you there!

We have a visitation program under way at the Gettysburg Lutheran Home under the direction of Chap. Marloe Karlen. Possible. At Gettysburg College, Holly MacKenzie (x4-9047) of Community Services coordinates visits to Green Acres County Home and to Abbottstown Children's Development Center. She could also use to tutor Vietnamese in English, junior high students, and adults working on high school equivalency degrees. We all need as many volunteers as we can get, so choose your field! You could ask about membership on a council just as Paul Kirchner joined the (college) Committee for Social Justice.

The Adams Rescue Mission asks for volunteers to answer the phone, deliver items, hold devotions, etc. The Community Action Agency offers many services such as housing information, senior meals, a day care center, Head Start, and energy planning. Bob Kaltenbaugh is associated with their Buying Club which offers economic and nutritional advice on buying food. Through this agency also, Bob Martin coordinates a program for county teenagers.

(cont. p. 4)

LETTERS TO THE EDITOR

To the Table Talk Readership:

Through the pages of this periodical, Mark Radecke has found a forum for his views of the impropriety of certain matching procedures for would-be pastors and congregations. George Mattoon through this same medium, has rejected Radecke's indignation as "romantic." I wish now to join this debate, arguing that there is a particular consideration relative to ministry which distinguishes it from the "secular" vocations.

Mattoon argues that "(t)he ordained ministry. . . is a profession in which there are positions to be had and people to fill them. . ." While on the surface this seems to be a good functional view of ministry (which is dear to the hearts of all Lutherans), there nonetheless lurks below the surface a sinister presupposition: that the ministry exists for the benefit of the "office"-holder. Mattoon seems to be arguing (and in this he is by no means alone!) that, as with other tasks--law, medicine, construction--I can inject myself into a field and demand a living ("Positions to be had" and "people to fill them").

But ministry is essentially not something I choose to do. As Augustana V makes clear, it is of divine initiative. As Lutherans and Anglicans have recognized in their dialog:

It is God who calls, ordains and sends the ministers of Word and Sacrament in the Church.

Lutheran-Episcopal Dialogue, p. 159

The ministry belongs to the whole church--it is not the private club of the office-holders. And anything which functions to isolate or politicize the process (in the nasty sense of those words) is inimical to the purposes of ministry. Thus Schlink:

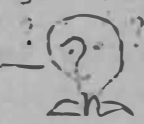
Because the spiritual office has been entrusted to all believers, its administration is not left to the whim of every individual believer. The public administration depends, rather, on the authorization of the assembly of believers (i.e., the church).

Theology of the Lutheran Confessions, p. 243.

Here is realism! "Hot dogging" may be the modus operandi of the rest of the world, but it has no place in the church: At this point the distinction "in, not of, the world," assumes new life. I think the implications of this are wide-ranging.

Congratulations--you got through this,

Dwight Fenas



Where's the Potshot, Bill???

Letters to the Editor, cont.

Dear "members" of the Seminary community,

We as the student members of the Seminary Worship Committee have become deeply concerned with certain practices in the chapel.

If the focus of our worship is corporeality, unison, and one voice raising in praise to God, then our present seating arrangement doesn't do us justice.

We have sought out reasons for this sitting practice, but they don't seem to hold much credence when seen in light of the fact that worship is a "corporate and joint activity". We who have led worship (and those who will) have found out how very difficult it is to lead when there are two or more worshipping bodies.

Many times those who are sitting in the chancel and the front pews are a half to an entire line ahead when psalms, responsive readings, and such are read "supposedly in unison". Even humms don't end at the same time which becomes even more apparent the more we spread our small numbers out.

Seating in the chancel was not the result of one man's decision but was a consensus reached through study of our facility by the Worship Committee many years ago. Admittedly we don't do this in our home parishes; in fact there are many things we do here at seminary that we don't do at home and vice versa. But is that a justifiable reason for our not doing something different?

We are not attacking anyone's personal piety or practices: those one never really loses. But we are asking that you do give a try to using the chancel and the first five pews on each side. At the same time we are asking that you be more open to the corporateness of our worship and our oneness in Christ!

Give it a try! You may find that you like it as others have found over the years.

In the brotherhood of Christ's love,

Phil Squire  
Rae Bloomquist      Neal Hively  
Bob Driesen          Dan Strobel  
Bob Gago

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Fellow members of the community:

Last fall, the Social Action Committee proposed sacrificing one meatless meal each week. Since it was hard to convey a spirit of equality for married, off campus and single students, we decided to let conscience be the guide.

However, since last fall, the committee believes we have achieved a partial success. It may be due to inflation, and short supply of some foods. We are pleased that in just the refectory, cut backs were necessary, to prevent a loss in operation funds. Juice and desserts have been reduced in consumption. As Lent is now on us, we are reminded of the suffering and sacrifices our Lord made for us in order that we be his new creation. We feel good about the change that has occurred in eating habits on campus.

Garry Brown  
Social Action Committee

WORSHIP COMMITTEE CONTINUES GOOD WORKS

Having received a number of suggestions from members of the seminary community, the Worship Committee voted to distribute a total of \$750.00 to several charitable organizations. A number of students, concerned about World Hunger, urged the committee to contribute funds to an organization pledged to fighting the increasing world hunger problem. As a result, the committee voted to contribute \$300.00 to the LCA Love Compels Action, World Hunger Appeal. Considering that the Seminary's Social Action Committee is planning a CROP-walk for April 3, 1976, the Worship Committee's attention was also drawn to CROP. A matching contribution of \$300.00 was allocated to the Pennsylvania CROP Appeal.

The committee's attention was also drawn to the financial plight of St. Jude's Research Hospital in Memphis, Tennessee. In addition to the usual administrative costs of hospital care, St.

Jude's Hospital pays the bills of over 400 out-patients. A typical out-patient's bills might average \$11,000 each year. They are in need of our help. As a result, the committee forwarded them a check in the amount of \$150.00.

The Worship Committee remains open to suggestions from the community regarding causes in need of our worship offerings. Indeed, we urge you to indicate to us how we should distribute your offerings. A special pleas is also made to the community, urging the contribution of bread and wine for use at the Wednesday Eucharist. Increasingly, the Worship Committee has had to buy the bread and wine and urges the community, both single and married students, to consider donating the communion elements as a part of their chapel offering. While home baked bread is especially welcomed, students need not refrain from donating store purchased bread. We are presently in dire need of contributions.

Bob Driesen  
Secretary

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What do they know (cont. from p. 1)

Interested in being a big brother or a big sister? Hmm...very interesting. Bill Stomski is coordinator for these Volunteers for Youth. Seriously, give him a call when you decide.

Do you have aluminum to recycle? I hear there will be someone at the North Gettysburg Shopping Mall from 10:30 am to noon on March 13 and 27, 1976, to buy aluminum at fifteen cents per pound. Check your radio for further details or changes.

I'm told that you can give blood by appointment at Annie Warner Hospital, but the hospital does not offer a one-year coverage as does the Red Cross. The next blood drive at the College (APO fraternity) will be held Nov. 10, 1976, for the Red Cross, but one will be held in Greencastle March 24, 1976. The nearest Red Cross donors' station is in Chambersburg.

Why do you want to volunteer for all of these things?"  
"Because I'm running for President."

--John J. Palko, chairman  
Social Action Committee

## INTERNSHIP PROPOSAL

Internship is a fine idea. Spending nine months or one year in a parish, campus or institutional setting is a definite asset for one entering the ministry. It provides an arena for experimentation and refinement of skills that the seminarian will never know again (at least until he is really on the front lines). In no other area can the seminary offer its students such an intensive learning experience or an equal environment for growth and ministerial maturation. But my feeling is, that since it is such a worthwhile experience, perhaps the seminary could look into furthering the internship experience by expanding it to include other aspects of the total life of the ministerial student.

This expansion could begin with students at colleges and universities who are planning to enter seminary at the conclusion of their undergraduate work. They should be encouraged to spend a year's internship (possibly the junior year) at seminary. Here the student would be exposed to and hence better prepared for the unique aspects of seminary life. Under the guidance of his seminarian supervisor the intern would learn to attend class, write papers, play ping-pong, become arbitrary and above all learn first hand the value of true Christian community.

Beyond Seminary there are many internship opportunities that would benefit ordained pastors, and these could be spaced through his ministerial career. One such program would be the Synod President Internship. Under the auspices of his Bishop-supervisor the pastor would learn to: open synodical conventions; preside at ordinations; visit seminaries on special occasions; and most importantly, he would learn to delegate life and death decisions for the synod.

Another valuable program might be a year's internship at a nursing home. Guided by his resident-supervisor the intern would learn how to watch TV for fourteen hours a day; complain to overly efficient nurses; sit for weeks in a geriatric chair; and learn to adjust to his own invisibility.

And what about a year's internship with a famous deceased churchman. This particular program would be ideally designed for those who do not like strict supervision. Think about the insights that could be gained by spending a year with S. S. Schmucker, Milton Valentine, Jake Preuss or even Martin himself (special arrangements would have to be made for overseas programs).

Of course, as these programs catch on, others could be added, such as: a year's internship as a non-active parishoner; a seminary professor (no, this program is not already in effect); as president of the LCA; etc. The possibilities abound and I feel they should be seriously investigated. Remember, experience is the best teacher.

Yours truly and sign it,  
Doc Phelraditch

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Dear Sirs:

I would like to protest to the highest degree the article you have published on internship. Internship is not the sort of thing that one wants to take lightly and the suggestions in that article are totally ludicrous. Besides, I tried an intern six years ago and it didn't work out.

Sincerely,  
Charles Phillip Krauth (not to be  
confused with Charles Porterfield  
Krauth)

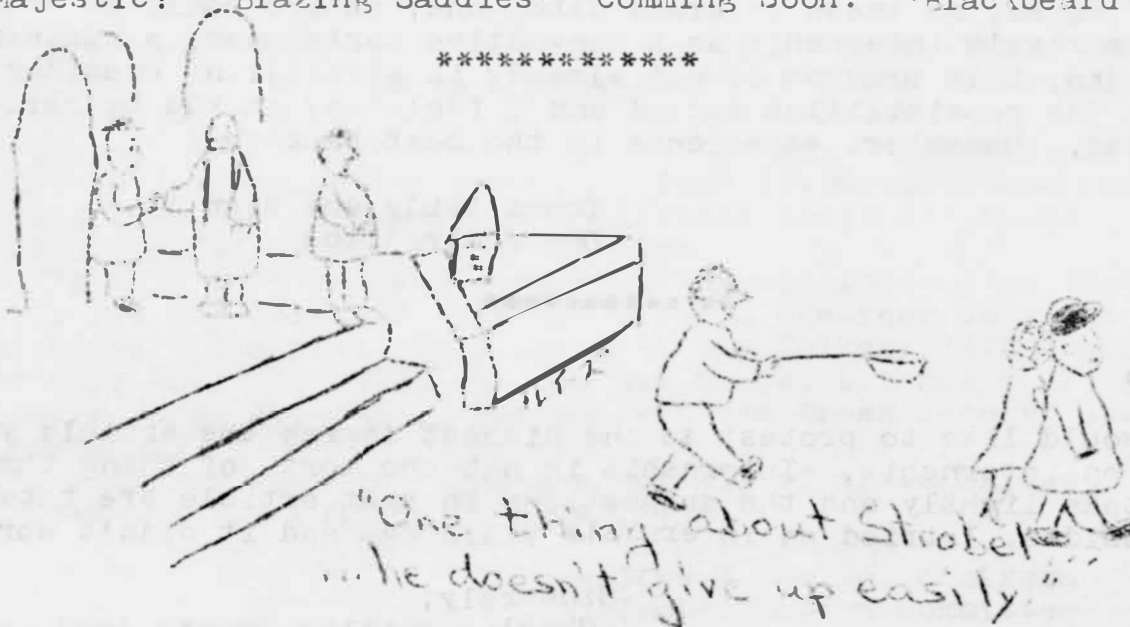


ADIAPHORA

- March 4 Basketball (7:00--Seminary vs. Foursquare)
- Civilization Film--"The Fallacies of Hope" (7:30 in 231 College Union, Gettysburg College)
- Clainet Choir Concert (8:00 in Brua Auditorium, Gettysburg College)
- Film Series: "Mini Moskowitz" (8:00 in Bowen Auditorium, Gettysburg College)
- 5 Dance Marathon (7:00 in College Union Ballroom)
- 8 Basketball (8:00--Seminary vs. Lincoln Estates)
- 10 World War II Film: "Saipan and the Marianas" (7:30 in Masters Auditorium, Gettysburg College)
- 11 Basketball Game (8:00 Seminary vs. Gettysburg National Bank)
- 14 Film Series: "Deliverance" (8:00 in College Union)
- 16 Jazz Ensemble Concert (8:00 in College Union)
- 17 Foreign Film Series: "The Man Who Walked Through The Wall" (7:30 in Bowen Auditorium)
- 18 Film Series: "The Prime of Miss Jean Brodie" (8:00 in Bowen Auditorium)
- 20 The Mostovoy Soloists of Philadelphia, with Jean-Pierre Rampal, Guest Soloist (8:30 in Shriver Hall, Johns Hopkins University)

At the Majestic: "Blazing Saddles" Coming Soon: "Blackbeard's Ghost"

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BIBLI-TRIV

This week: Angels

1. The angel who told Mary that she would conceive and bear a son was \_\_\_\_\_. (Luke 1:26)
  - a. Gabriel
  - b. Michael
  - c. Raphael
  - d. unnamed
  
2. Matthew tells us that the angels numbered \_\_\_\_\_. (Matt. 26:53)
  - a. more than all the Roman armies
  - b. more than all of Judea and Samaria combined
  - c. more than twelve legions
  - d. seventy times seventy
  
3. We are told that \_\_\_\_\_ became engaged in an argument with Satan concerning the corpse of Moses. (Jude 9)
  - a. Gabriel
  - b. Michael
  - c. Raphael
  - d. a group of twelve angels
  
4. Though we most often think of angels as having wings, the only mention in the entire Bible of an angel actually "flying" is that of \_\_\_\_\_.
  - a. Michael in Revelation 19:11
  - b. Satan in Revelation 20:10
  - c. Gabriel in Daniel 9:21
  - d. Raphael in Zephaniah 3:21
  
5. In most references to angels, the angel appears only briefly and for a specific purpose. In the deuterocanonical Book of Tobit, however, the angel \_\_\_\_\_ is one of the major characters and appears repeatedly throughout.
  - a. Gabriel
  - b. Michael
  - c. Raphael
  - d. Satan

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HONOR CODE TASK FORCE FORMED

A task force has been formed for the purpose of making recommendations relative to an Honor Code for LTS-G. Named to the task force were Christ Price, Lee Penrose (chairman), Dwight Penas, and Howard Bream. They are meeting for discussions among themselves initially, and plan to call meetings with the student body and faculty within the next few weeks.

But even prior to the general "hearings", the task force welcomes any and all expressions of attitude, recommendations, general suggestions from any member of the community. So please feel free to contact any of them.

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STUDENT-FACULTY RELATIONS COMMITTEE

Minutes of Feb. 16, 1976

(note--these have been posted for some time but are being printed here for the benefit of those currently away for internship.)

Present: Jerry Yarnell, Chairman            Jeff Vayda  
          John Ranney, sec.                 Mr. Stuempfle  
          Lee Penvose                        Mr. Stroup  
          Marty Sheaffer  
          Darryl Keihl                        Mr. Benson--ex officio

Old Business:

Implementation of the Lottery Housing Selection system was discussed with a petition of opinion and various letters from students considered. After considerable discussion the following statement was adopted:

STUDENT HOUSING SELECTION

- 1) That on April 2, the due date for housing applications, a drawing or lottery be held yearly to fill seminary housing, as opposed to the present practice of allocation of housing according to date of acceptance into seminary.
- 2) That a 1/3 senior, 1/3 middler, 1/3 junior apartment ration be maintained.
- 3) That two-bedroom apartments be assigned to students with children.
- 4) That the Business Manager be empowered to make adjustments in the assigning of apartments that would be most equitable.
- 5) Any occupants found in violation of the lease or who, in the judgement of the Business Office, otherwise misuse the property will not be eligible for on-campus housing.

Time Line: March 1--send out housing applications from the seminary  
            April 1--housing applications are due back to the seminary  
            April 2--Lottery to be conducted for apartment assignments  
            April 5--Immediate notification to all students who applied  
                    as to whether or not an apartment was obtained.

Implementation of Lottery System:

- 1) The lottery system will be fully implemented for the incoming junior class, '76-'77.
- 2) Those in the present junior and intern classes will remain under the present housing selection system; i.e. those presently living on campus will be allowed to remain in their apartments.

(cont. next page)



SFRC, cont.

3) Beginning April, '77 the lottery system will be implemented for all except for this qualification: members of the present junior class living off campus will have priority for on campus housing their senior year.

4) A permanent Housing Subcommittee will be appointed by the SFRC in January of each year and will:

a.) Assist the Business Office in maintaining a file with available student housing off campus, including rent, what utilities are to be paid (and, if possible, the cost of those utilities), lease agreements, description of the house or apartment and any other information that would be helpful to a student seeking off campus housing.

b.) assist in helping to set up and conduct the lottery.

Note: The lottery system for housing selection does not apply to single students.

New Business:

--Dean reported that he has appointed an Honor Code Committee to draft and present an honor statement to the SFRC.

--The SFRC is now accepting applications for the position of Supply Preaching Coordinator for the academic year, '76-'77. The duties are outlined in the Student Handbook. Those interested should address their applications to Chairman Jerry Yarnell by March 15, 1976.

--The SFRC wishes to extend their concern and best wishes to Dr. Heiges during his recovery with hopes that he can return to us soon.

--Those interested in working on the Housing subcommittee contact any member of the SFRC.

Next meeting of the SFRC will be March 15, 1976 at 3:30 in the President's Office.

Respectfully submitted,

John D. Ranney

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QUOTES OF THE WEEK

"Generalization dehumanizes...You are not 'students,' you are rather persons who study. No one is a student all the time."

--William Lazareth

"Every dog has his day, but a dog with a broken tail has a 'weak-end'."

--J. A. Burgess

HERMENEUTICS 8:42 am

Text under study: Buggs Bunny in Hair Raising Tail

Shown on WBAL, Tuesday, March 2nd.

Note: since the text was timed, numbers refer to time of program presentation.

Unit: The text is a unit since the hung theme underlies the entire ten minutes. Preach on the morality of violence.

Form: The passage is definitely a cult legend dealing with ancient warrior cults and tying in the sacred worship symbol of the foot of the rabbit.

Disposition:

8:42-8:43--Elmer Fudd's preparation for the hunt.

8:43-8:45--Initial hunt sequence.

8:45-8:47--Violent hunt sequence.

8:47-8:48--Restful insane interlude.

8:48-8:49--The final battle.

8:49-8:50--The escape.

8:50-8:51--The end.

Significant variants of the text: This text is not available in Greek or Hebrew.

Word Study: Important emphasis should be on "What's up, Doc?" and "I'm going to get you, you silly wabbit." It is important to notice the variation of "wabbit" for "rabbit".

References: Too many to list but see Looney Tunes Releases.

Academy Awards Shows, 1951, 67, 75.

Also an obscure reference in the poem "Bye Baby Bunting, Daddy's gone a hunting, To get a little rabbit skin, to put the baby bunting in."

Another possible reference in the current television commercial, "Silly rabbit, tricks are for kids."

Also in the German, Herr Professor Horst Geschichte's Cooking the Highland, creature: Hassenpheffer.

Not referred to in Eisfeldt

Referent: The old dynamite trick referred to in Road Runner Cartoons. The carrots: Seen as the "Root" of David.

History of the text: The text has been handed down for centuries until it was recorded in this form. This is an evident redaction since Elmer Fudd has no hair as the heros of old did. He has also progressed to a sword from stones, but not to a shot gun. The dynamite appears to be added by a later scribe as it is out of place with the theme.

Possible Parallels: Rabbi and rabbit

The hair of Sampson and the hare of the story

## THE MYTH OF GENERAL PETER MUHLENBERG

This interesting and provocative article appeared in three successive issues of the LTSP "Seminarian." It is reprinted below in its entirety.

### Part I

On January 18th the Weekly Church Bulletin Service of Fortress Press made an absurd attempt to involve Lutherans in the Bicentennial Folk Worship. On the Sunday that commemorates St. Peter's Confession the back side of the bulletin was an article entitled "Two Men called Peter". It involved the attempt to characterize General Peter Muhlenberg's recruiting address as a parallel to St. Peter's confession, "You are the Christ, the Son of the living God."

General Peter was probably one of the most glaring examples of a Pastor confusing his office as a Minister of Christ's Church with his office as a Citizen. He literally equates his duty to God with his duty to country. As an Ordained Minister of the Church he has promised to proclaim God's word Faithfully. If he used his final sermon to justify himself and to recruit men for the revolutionary, he should be condemned rather than praised. He profaned his holy office by preaching rebellion against the civil authorities. He must not have had a very clear conception of his obligation to God and God's message, if he could have used his pulpit for the numdane purpose of recruitment.

People that applaud this kind of activity should ask themselves if they believe that their Pastor should confuse all sorts of momentary concern with God's eternal message of salvation. Ministers can not pick and choose the messages they want to proclaim.

Next week I will discuss the Biblical problems of the parallelism to Peter's Confession that our Bulletin Service so easily drew. Read the next few verses (Matt. 16: 20-23) that follow Peter's Confession, if you want to get a preview of the condemnation that General Peter deserves for his confusion of God's kingdom with the world.

### Part II

Since the Bulletin Service of Fortress Press has drawn the parallelism between Peter's confession in Matthew 16 and General Peter Muhlenberg's farewell sermon, I will show that they have unwittingly chosen the pericope which, taken in context, condemns Peter Muhlenberg's action.

The verses that immediately follow Peter's confession of Jesus as the Christ and his reception of the keys read:

"From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him and began to rebuke him, saying, 'God forbid, Lord! This shall never happen to you.' But he turned and said to Peter, 'Get behind me Satan! You are a hindrance to me; for you are not on the side of God, but of men.'" (Matt. 16:21-24)

(cont. next page)

Myth, cont.

Gunther Bornkamm has a deep appreciation of the Biblical unity of Matt. 16: 13-28 and shows a greater understanding of Biblical theology than our brothers in the Bulletin Service.

"The conclusion then follows: the dialectic already in the Markan text between the dignity of Jesus as Christ and his suffering as Son of Man is in no way abolished, or simply toned down by Matthew; it is for him, however, no longer an apologetic theologoumenon, but is on the highest importance for the Church itself. The position now is--and in this it differs from Mark--he who is already Christ and Son of Man here on earth. As such he places his disciples on the way of suffering imitation." (Tradition and Interpretation in Matthew, p. 48.)

Bornkamm explains further that the "suffering imitation" consists of a demand "for turning and lowliness, for avoiding giving occasions of stumbling, there is given unmistakably the norm for the command of radical obedience and unlimited readiness for reconciliation." (p. 49)

If Peter Muhlenberg calls his congregation to fight from the pulpit while still holding his official capacity as the spokesman of Christ, then he broke the demand of "unlimited readiness for reconciliation." Like St. Peter, he deserved the rebuke, "Get behind me, Satan! You are a hindrance to me; for you are not on the side of God, but of men."

### Part III

The following is responsible historical work done by William Edward Eisenberg in his The Lutheran Church in Virginia.

"When it is remembered that Woodstock was but one point in Muhlenberg's extensive parish, albeit the important county seat where he lived, the determination of the place where he preached the famous sermon for when he is noted in American history becomes difficult. Earliest documentation of the story makes no reference to the place of delivery. James Thatcher's Military Journal, published in 1827, is first to make mention of the event. The information was obtained at a dinner party given by Muhlenberg for forty-one officers of his brigade at West Point, New York, on November 3, 1778. The original account is presented as follows:

General Muhlenberg was a minister of a parish in Virginia, but participating in the spirit of the times, exchanged his clerical profession for that of a soldier. Having in his pulpit inculcated the principles of liberty and cause of his country, he found no difficulty in enlisting a regiment of soldiers, and he was appointed their commander. He entered his pulpit with sword and cockade, preached his farewell sermon, and the next day marched at the head of his regiment to join the army."

Twenty-two years later, Henry A. Muhlenberg, great-nephew of Peter, took up the story and gave posterity this account. (Here comes the "historical" account that we were treated with in January's bulletin.) "These two earliest accounts have not one word to say about where the sermon was preached." (pp. 66067)

(cont. next page)

Myth, cont.

The earliest accounts were written fifty and seventy years after the reported event. The one used by the Bulletin Service, when read from Henry Muhlenberg's hand, shows us the extent to which Henry was carried away by his nepotism. After the sermon, "Old men were seen bringing forward their children, wives their husbands, and widowed mothers their sons, sending them under his paternal care to fight the battles of their country." (p. 53, Major General Peter Muhlenberg of the Revolutionary Army, Henry A. Muhlenberg, 1849)

Peter Muhlenberg's farewell extravaganza ranks "historically" with George Washington's cherry tree and Ben Franklin's loaves of bread.

--Greg Johnson

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### SESQUICENTENNIAL MINUTES

In our last issue we reported on the March 3, 1826, Board of Directors meeting in Hagerstown and the decision at that time to locate the seminary in Gettysburg. Although the site selection was the major item on the agenda that day, other business was also conducted. One such piece of business was the presentation and adoption of a constitution for the seminary. This document was written by S. S. Schmucker (though obviously following the lines of the Princeton Seminary constitution) and amended slightly by the Board. It had ten articles covering such things as the purpose of the seminary, professors, students, course of study and exams, etc. Below are articles VI and IX, dealing with students and beneficiaries respectively:

#### ARTICLE VI. Of the Students.

Sect. 1. This Seminary shall be open for the reception of Students of all Christian denominations, possessing the qualifications hereafter specified.

2. Every applicant for admission shall produce satisfactory testimonials that he possesses good natural talents, is of prudent and discreet deportment, and in full communion with some regular church; that he has passed through a regular course of academical study, or wanting this, he shall submit himself to an examination of his preparatory attainments.

3. Every student, before he takes his station in the Seminary, shall make and subscribe the following declaration: "I declare it to be my serious intention to devote myself to the work of the gospel ministry; and I solemnly promise that, so long as I remain a member of the Theological Seminary, I will, in reliance on divine grace, faithfully and diligently attend on all the instructions of this institution, that I will conscientiously and vigilantly observe all the regulations of the constitution and by-laws, and that I will pay due respect and obedience to the Professors, treat my fellow-students as brethren, and all other men as becomes the gospel of Christ."

(cont. next page)



Minutes, cont.

4. Each Student shall be considered a probationer during the first six months after his matriculation. If, after the lapse of this time, he shall have proved himself, in the opinion of the Professors, unfit to proceed, they shall report the fact to the Directors, who, if they are of the same opinion, shall dismiss him from the Seminary.

5. Habitual diligence and industry in study shall be required of all the Students, unless the want of health prevent, for which the Professors shall make due allowance.

6. Every Student shall be expected to treat his teachers with the greatest deference and respect, and all persons with civility; and all students shall yield a prompt and ready obedience to all the lawful requisitions of the Professors and Directors.

7. Cleanliness in dress and habit shall be observed by every student; but all excessive expense in clothing is strictly forbidden.

ARTICLE IX. Of Beneficiaries.

Sect. 1. One of the prominent objects of this institution shall be, to defray, either in whole, or in part, the necessary expenses of indigent young men, destined to the gospel ministry.

2. The Directors shall, therefore, as early as possible, devise such measures, as may appear to them calculated to effect this object.

3. No person shall be received as Beneficiary, who does not furnish satisfactory testimonials that he is possessed of distinguished natural talents and piety. And if at any time it shall appear to the Professors, that any beneficiary of this institution does not make such progress in learning and piety, as might be expected, he shall no longer profit by the charitable funds of the Seminary.

4. Poor Students shall pay nothing for room-rent in the Seminary, and shall be exempted from all the other expenses of the Seminary, as far as the state of the funds will admit.

And that's the way it was...

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STAFF

Tim Bingman--Adiaphora & Poetry  
Rae Bloomquist--Typist  
Bob Gago--Printing  
Harold Mand--Sports  
Tom Hope--Feature Reporter

Lovise Klaven--Art  
Ken Phelps--Humor  
George Post--Editor  
Mark Radecke--Humor  
Bill Stomski--Art