



Table Talk

News and Views of the Student Body of The Lutheran
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WHO SUPPLIES WHAT?

In various corners of the campus I've heard supply assignments under discussion--in the coffee shop, in Student-Faculty Relations Committee meetings, among the eager souls who bound out of bed at 5:00 on a Sunday morning and bump into each other in the dark halls. Numerous people are asking lots of questions: Does the seminary have a policy on supplies? What's the purpose of going on supply anyway--is it for the money or for the "experience"?

I'd like to focus on this last question. What is the purpose and/or value of supply assignments? Are we merely supplying the churches a service, or are they supplying us any worthwhile experience in our education?

First of all, I seriously question whether the preaching we do in these churches is much of an educational experience for us. (1) We dip into the proverbial barrel more often than not, (2) we receive no critical evaluation of our sermons either beforehand by the seminary faculty or afterwards by the congregation; the seminary feels it is fulfilling its homiletical education in the preaching courses it offers, and the old bitties of the congregations would probably say, "I liked your sermon very much" even if you preach high heresy from the pulpit.

But secondly I maintain that supplies are valuable in another way, if the students take advantage of the opportunities offered. I believe that there are opportunities for pastoral experience even in the few short hours you are there. Some students would disagree, and in fact some have been saying that the congregations have been cold and unfriendly (surely not the atmosphere for a "pastoral" experience!). But, on (Cont'd on page 3)

Editorial

SOME REFLECTIONS IN DAILY CHAPEL

As I see it, the situation of daily chapel is this: chapel is meant to be a part of our daily life as Christians living in the Seminary community. As such, there should be no discontinuity between the chapel service and the other things we do each day. That is, worshipping together should be a part of the daily lives of all seminarians just as is attending classes, studying, eating together, etc. It is not something to be set a part from our daily routine. However, when it comes our turn to lead chapel, most of us don our vestments and conduct a quite formal service of worship. There has been an attempt, among some of the recent chapel leaders, to try to make chapel more a part of our daily lives by conducting an informal service without vestments. I personally find this attempt wholesome and good.

At the same time, it must be admitted that the recent attempts at an informal service have not been entirely successful. I believe the basic reason for this is that the free services, without vestments, have seemed more reactionary in intent than having an authenticity of their own. To some, it might even seem to indicate a blasé attempt to worship. I maintain that this was not their intention and that an informal service is desirable--at least occasionally.

What do I propose be tried for a more effective service? First, the basic requirement is that each service have its own integrity. That is, I believe that there should be freedom in leading a chapel service, but this does not mean license to do whatever one pleases. Each service must be one which the leader believes has meaning for the whole community. (Cont'd on page 4)

REMINDER

Don't forget that this Friday, December 9, is the date of the Advent dinner and open house. Every year during the Advent season the Student Association sponsors a dinner and open house. The dinner will be held in the Refectory starting at 6:00 and features a turkey dinner complete with appetizer and dessert. The price is only \$.90 for children 4-12 years of age and 1.50 for adults.

Following the dinner, at approximately 7:30, will be a choir program. A new feature of the Advent evening, the choir program is the adaptation of a service known as the Festival of Nine Lessons and Carols. This Festival of Lessons and Carols has been sung in King's College Chapel, Cambridge University, England annually on Christmas Eve for about forty-five years. It's popularity as a choir program is attested to by the numerous adaptations and performances of the program by many coral groups.

Following the choir program, students, faculty, and staff are all invited to visit and chat in the apartments and dormitory rooms of Baughman Hall. Refreshments will be served in the third floor lounge of Baughman Hall.

William Dreikorn
Social Chairman

THREE P'S AND A D

The exhibition currently in the library gallery is a collection of pottery, paintings, prints and drawings by various young artists working in the United States. Particular attention should be paid to the pottery, which includes vases, coffee cups, pitchers, and candle sticks. While I find it difficult to get excited over pottery, I am told by friends and by the art critic of the Washington Post that the pottery on display is quite good. I do like the work of Larry Adlerstein whose misshapened pots are more sculpture than pure pottery.

As for the works hanging on the walls: four pieces are by Ben Shahn's (Cont'd on page 4)

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PICTURE OF THE WEEK

(Quasi-biblical division; "Cleanliness is next to godliness". - proverb)

We live in a country where the grocery stores offer a variety of foods far surpassing that which is enjoyed by a sizeable percentage of the world's human population. We also suffer from an infestation of the common litterbug.

This week's picture is a symbol of the "no nonsense" attitude of the British toward civic cleanliness, particularly in an area where the interests of pedestrians and canine pets are most apt to clash.

When you come to Arab Palestine, the keeping of pets is a rare thing. An American consul lost a valued family dog soon after moving to Jerusalem. He advertised in the papers, offering a reward of twenty pounds (\$56.00). The nationals thought him to be crazy. First, he was exercised over the loss of a dog, and second, he was willing to give away more than the average man makes in a month to get it back.

Therefore one would hardly expect to see a sign such as this in Jordan, and even less in Cairo, where the fouling of the footways is not due to dogs, as any traveller can attest.

Dr. Howard N. Bream

ANNOUNCEMENT!

Wednesday night - 8:00 P.M. - 3rd floor Baughman Hall - a social hour with females from college present. All available seminarians invited!

WHAT'S WITH WOTS

On Wednesday, November 9th Dean Herbert Stroup spoke to the Women of the Seminary on "The Psychology of a Pastor's Wife." Among the highlights of his talk was the question of the typical connotation of the pastor's wife. Literature on the subject is of very little help in presenting a realistic picture of her since it romanticizes her role. It shows her moving from one glamorous crisis to another. The literature fails to see the pastor's wife as a person, but rather as a character playing a role. Often she is pitted against the congregation, indicating that she will be a source of friction. Guidelines for the pastor's wife usually include three strong imperatives--SHOULD, MUST, and OUGHT.

Dean Stroup reminded the WOTS of a false formula which many wives accept, i.e. TIME = LOVE. He explained that even though the pastor is not expected by either the church or the congregation to spend a seven day week at his job, he often becomes so involved that time with the family is limited. He pointed out that our husbands are like tightly wound springs that must continually be active. Since we can't change our husbands he suggested that we try to understand them, don't nag them, and grab whatever time possible with them and adjust to it. A man is driven by his ego and apparently this vocation is one in which the man can't be satisfied with a lot of time off duty!

Three types of relationships which the pastors' wives have with their husbands' work were presented from a study done by Wallace Denton. Type A was the "Aloof - participant" who does not need contact with the husband's work for self-fulfillment. This type of woman usually works outside of the home. Type B was the "Supportive-participant" who sees her goal mainly in relation to the home. The third type was that of the "Incorporated-participant" in which the wife is the assistant pastor and loves it!

Dean Stroup mentioned three main conclusions. First, the strong pressure
(Cont'd on page 4)

SUPPLIES (Cont'd from page 1)

the other hand, how often are our students cold and unfriendly to the parishes? How often do they prefer to retreat to the sacristy (if one exists) rather than sit in on a Sunday school class between services? How often do they decline a dinner invitation because they have to hurry back to campus and study? How often do they avoid going the night before to parishes where families offer overnight accommodations because they can't afford the time which would be spent socializing with the family? I don't think we can expect people to bubble over with friendship when we arrive in our impressive clerical garb five minutes before the service begins and hustle out before the echoes of the benediction have stopped, having contributed no more to the congregation than a sermon written to speak to what we think are the needs of people we don't even know.

But can you really find a pastoral experience on supply? If you doubt, let me share with you some I've had this school year already. (1) I've had the opportunity around the dinner table to lend a listening ear to a farm family genuinely worried over the effects of the drought on their income for the past few years. (2) At another dinner when I shared with a family some of my intern experiences with the retarded, they soon began to talk about their severely retarded institutionalized son, who, I have a hunch, may be a skeleton in the family closet rarely talked about yet of much concern to the parents and other children in the family. (3) Twice I have had the opportunity to listen to "hurt" parishoners whose pastors had left after being criticized for improprieties or innovations. These parishoners were earnestly wrestling with the question of who was to blame, the pastor or the parishoners, for the unfortunate situation and the hard feelings which resulted. (4) Out Bedford County way I've talked with church councilmen who are faced with the problem of dealing with parishoners who have such hostility toward the synod for trying to
(Cont'd on page 4)

SUPPLIES (Cont'd from page 3)

close or merge their churches that they boycott the Sunday service whenever a synod official supplies the pulpit.

Not only do I find these interesting experiences, but I find them tests of my pastoral skills and competency. How can you be a good and sympathetic listener without taking sides in a situation about which you have insufficient and one-sided knowledge? That is a difficult skill to master, and one I've had to work on numerous times on supply. In the end, however, I find that the people are not asking you to take sides, but merely want you to show that you are interested and that you do consider their problems real and significant.

Who then supplies what? I think we supply a service to these congregations and people and that they, at least potentially, can supply a service to us in pastoral experience. Now I have no illusions that we'll become either silver-tongued polished preachers nor totally adept and deeply perceptive pastoral counselors as a result of our supply experiences. But I do feel we can benefit as well as serve by our contacts with people outside the insulated existence of the seminary hill.

Hogwash, you say? You don't have the time? Well, it's up to you. But if you are that pressed for time why not skip Friday night at the pub or Saturday night at the movies one week and instead strike up a conversation with the councilman who writes your check or accept a dinner invitation or an overnight accommodation? You might be pleasantly surprised by the experience that results.

Dick Graefe

THREE P'S (Cont'd from page 2)

children: Jonathan Shahn, Judith Shahn and Abby Shahn. Abby's painting of "The Cheese Man" should be given some attention. Reviews of her New York exhibitions have been excellent and it is generally agreed that she will be one of the important (Cont'd next col.)

THREE P'S (Cont'd from col 1, this page)

artists of our generation. As for the rest, all are good; each in its own way. There are three humorous pen and ink drawings by Ann Burgess that are a delight. I spent a pleasant half-hour before a woodcut entitled "Medieval Masks" trying to identify members of the faculty and staff of the seminary. The result was highly satisfactory.

Robert Woodside

CHAPEL (Cont'd from page 1)

Second, I suggest that a free service is fine as long as the leader is sure that the service he has planned has integrity where the hymn(s), scriptural reading(s), sermon, prayer, or whatever a person may decide to include, has a meaningful unity. If the leader does not have the time or resources for all of this, sufferages might be appropriate with an informal service.

Third, if the service is to be an informal one, one might stand down in front of the pews because the paraphernalia in the front of our church is all formal. An acolyte in this type service would be inappropriate, as would be an Elizabethan prayer after an informal sermon. Fourth, I do not propose that we make all our services informal in nature. At the very least, vestments and a formal service are called for at the special evening services and at communion on Friday. But I do feel that, just as a formal service with vestments has its place in the worship of our community, so does the more informal service.

William O. Avery

WOTS (Cont'd from page 3)

in the New days of the pastor's wife seems to come from within - her own idealized self-image. It no longer comes from the community or church. Secondly, he stressed that we wives should learn to (Cont'd on page 5)

WOTS (Cont'd from page 4)

accept certain inevitabilities connected with our husband's work. We should understand the quirks of our husbands and adjust to them. Thirdly, we should realize that the parsonage is still maintaining the more traditional function of the home than any other kind of home because the wife feels part of what

is going on. She feels needed and wanted and therefore has a sense of worth and value.

Our thanks to Dean Stroup for such an enjoyable and worthwhile talk! Don't forget the WOTS Christmas Party on Saturday, December 10th. Also check your notes for your hour of service to the Holiday Bureau.

Lanie Nagle
