

Table Talk

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



Volume XI October 11, 1974 Issue #2

LITURGY OF THE MIND: "GETTING IT ALL TOGETHER"
(A multi-part editorial on the various aspects of religious
education at the Lutheran Theological Seminary at Gettysburg).
by Bob Dealey

Part II: The Student

What role does the student have, with regard to religious education at Gettysburg? As the name implies, a "student" is one who studies. In this particular case, a student "studies" how to become an effective proclaimer of the Gospel. A student's responsibility, then, is three-fold: (1) a responsibility to God; (2) a responsibility to future hearers of the proclamation; and (3) a responsibility to self.

(1) Any proclaimer of the Gospel has a responsibility to God for two reasons. Namely, (a) The Gospel is a message about Jesus Christ, and it is the proclaimer's duty to speak the truth about Jesus; and (b) The command to proclaim comes from God, i.e. the resurrected Christ (see Matthew 28: 19-20).

(2) A proclaimer has a responsibility to future hearers of the proclamation, in that the message he or she brings to them should be as "pure" (i.e. unadulterated) a Gospel message as possible.

(3) A proclaimer has a responsibility to self, by virtue of the fact that in order to transmit a message, i.e. Gospel, one has to understand the content of the message. A proclaimer must interpret the message, in order that the transmission of it is to be understood.

One of the students' most voiced complaints about the religious education at Gettysburg, is the stress on academics. The students would prefer to have more emphasis on the practical aspects of ministry. I tend to agree with the faculty's reasoning for stressing academics. Let me illustrate this with an analogy.

In order to become an expert musician, one must study musical theory. However, a musician is usually rated on his performance-- performance which is improved only by practice. But there is absolutely No way a musician could practice without a knowledge of musical theory. Therefore, a thorough knowledge of musical theory is a pre-requisite to be an expert musician. The same holds true for the professional religionist. The student must master the basics of the various divisions in order to be an expert. Master the theory, and the practice will follow quite naturally.

(Next issue: Part III: The Professor)

CPE 1974: A Limited Profile

by Eric W. Gritsch

The seminary is committed to the position that field education off campus and theological education on campus are to be integrated. That is why the Director of Field Education and the Field Education Committee have begun to conduct debriefing sessions in First Year Field Education (through the practicum), CPE and Internship. The CPE debriefing sessions were instituted last year; the internship debriefing sessions were held, for the first time, this year.

Unfortunately, the CPE class of 1974 exhibited a sad lack of interest in the debriefing sessions scheduled for September 17. Only 30 students showed up, while 25 ignored the invitation. Thus only a limited profile could be developed through the debriefing sessions. The Field Education Committee hopes to complete the profile through scheduled individual interviews with each student who experienced CPE in 1974. Here is a summary of the results of the group sessions held on September 17, based upon four individual reports submitted by faculty recorders:

(1) All students, except one, regarded CPE as a positive experience providing a sense of "pastoral identity", "self-awareness", an "emotional understanding of theology" (to cite some typical descriptions).

(2) Although programs varied, certain common features could be discerned. On the positive side, many students experienced a healthy integration of "academic" and "clinical" learning. On the negative side, there seems to be some consensus that supervisors shied away from intensive theological discussions (with exceptions), differ in their understanding of man, sin, and redemption from Lutheran doctrine, and tend to be "humanistic" rather than confessional. Some students had to struggle with the difference between being a

potential patient, that is, being treated "therapeutically", and being a learner, that is, being regarded as a "maturing" human being.

(3) Two basic issues emerged in the discussions: lack of preparation for CPE at the seminary, and lack of knowledge on the part of supervisors of what the seminary expects from them.

I want to report in this context that the seminary conducted an intensive encounter between faculty and CPE supervisors during the summer--something which is not easy to do, costs money and needs to be carefully nurtured for a long period of time. (See the report on the "faculty-supervisor dialog" in the Gettysburg Newsletter, XII, No. 3, September 1974).

Internship debriefing sessions were held on October 1. Again, only 16 students showed up, while 14 ignored the invitation. A report of the results of these sessions will appear in another issue of Table Talk.

Let me conclude with a candid note: there is a widespread assumption on campus that we are, or want to be, a community capable of sharing significant aspects of our life together. But the facts indicate that such a communal reality is hard to achieve. If the event of a structured sharing of the CPE experience is an indication of the way in which we try to realize "community", then almost half of the CPE class '74 needs quite a bit of metanoia before they know how to be koinonia.

"Arise, ye wretched of the earth!"

Metanoia? Koinonia? Or Paranoia?

Letter to the Editor

Having just returned from a rather typical service of "Morning Prayers", I am moved to voice an opinion which is not held, or at least not expressed, by the vast majority of the seminary community. The opinion deals with a trend that is by no means limited to this institution but rather has been spreading quite rapidly through Christian theologians of various levels for the past several years. We in this institution, however, have the potential to counteract this trend. The trend is the increased vocalization of the divine name, YHWH.

The vast number of recent Christian theologians have been calling their readers to remember that the New Testament has no meaning without the Old Testament. They proclaim that the "Christian" tradition includes all of the tradition and heritage recorded in those literary relics which we call the Old Testament. This much needed reminder has overlooked what is perhaps the oldest aspect of that tradition, namely, the reverence demanded by God.

At numerous times, God's holiness is honored in a variety of ways. Moses hid himself in the crevice of a rock while YHWH passed-by. Mortal man was unable to look upon the face of God but met Him only through His messengers. Over and over again, people are told to remove their shoes "...For the ground on which you stand is holy." Part of the ceremonial homage within this tradition was the nonvocalization of the divine name. The Hebrews feared, and still fear, that by pronouncing the name, they would defile it. As a result, the collection of Hebrew characters which represented God's name were never pointed. Again, the fear of defiling the name was so strong that the scribes insured that it would not be vocalized.

We in this community seem to pride ourselves, as do most Lutherans, in the liturgical tradition of which we are a part. We pay homage and respect to our God in a variety of ways. We kneel for prayer. We bow before the altar and during the Gloria Patri. We sign ourselves when we identify our God by the trinitarian name.

It seems to me to be an inconsistency that we insist on pronouncing the divine name. If we believe, as we proclaim, that the God of Abraham, Isaac, and Jacob, is also the God which we identify in terms of the Father, Son, and Holy Spirit, then does this God not deserve the same honor and respect when He is referred to by the Old Testament name as when He is identified by the Christian name? My answer is, "MOST DEFINITELY!!" For by identifying God by Vocalizing His proper name, YHWH, we place Him on the same level as our closest of friends and drinking partners. Although we may be free to do just this, it is an example of a severe lack of respect and honor.

If YHWH is indeed our creator, redeemer, and sustainer, then He deserves, in fact demands, our reverence and respect. Specifically, in connection with the theme of this opinion, it means that we do not vocalize the divine name, YHWH. Instead we say "The Lord" whenever we mean YHWH. If more detailed identification is needed to explain who is identified as "The Lord", then He is identified as the God of Abraham, Isaac, and Jacob.

The Jerusalem Bible has joined the correct trend by adding vowels to the transliteration of the divine name. Whereas it is helpful in reading to see more specifically what the original Hebrew was, it seems to me to be inappropriate to pronounce the name and would be better to say "The Lord", as the Hebrew would be translated.

Having observed the wide spread practice of vocalizing the divine

name, I anticipate, and welcome, other opinions.

Fred Neiderhiser

Dear Seminary Community,

There is a matter which has been and is a problem to me, and with which perhaps you can help me. I find some of my good friends, as well as acquaintances and strangers putting me in a bind. I find myself faced with the decision of continually raising an issue with all of its associated anxieties or of remaining silent and uncomfortable.

The matter is smoking in public or in confined areas with a non-smoker present. On the one hand, I can choose to express my dislike for smoke and open myself to all the possibilities that go with confronting people, or I can choose to remain silent and put up with all the hostilities that rise up within me. I don't particularly like either choice. Perhaps someone can help me discover a way to deal with this conflict. I realize that I must deal with it, for the problem has serious ramifications for me in my ministry. Such is my problem.

May I also point out that herein also lie some serious ramifications for the smoker. On the strength of several personal experiences, I am convinced that there are many more non-smokers who strongly object to people smoking in their presence than most of us realize. If my belief is true, then it is obvious that these many people share the bind in which I find myself. If so, it is further obvious that most of these persons are choosing the second option, that of remaining silent while the hostilities build and build. One could perhaps blame the non-smoker for his problem for not speaking up
(cont. next col.)

in his own behalf. So be it. Nevertheless, let smokers be advised that there are--and likely always will be--non-smokers who are offended, but who do not speak out. One of these days it will be some of your laymen who fall into this category.

As for me, if you smoke around me, and if I fail to voice my objections to you, you can be sure that my hostilities are building.

I realize that this composition might seem rather biased, but that's my built up hostility draining off. I used to smoke myself, so that I'm not without sympathy for the position of the smoker. I can honor the smoker's choice to smoke. I only wish that smokers would honor my choice not to!

Respectfully yours,

Bill Halsey

CLASS ELECTION RESULTS

SENIOR CLASS:

- Pres.--Dave Root
- Sec.-Treas.--Bill Halsey
- Rep. to Worship Comm.--
 Dave Roper
 Scott Ickert
- Soc. Action Comm.--Craig Hess
- Consortium Relations--
 Don Burggraff

MIDDLE CLASS:

- Pres.--Terry Robichaud
- Sec.-Treas.--Bernie Carl
- Rep. to Worship Comm.--
 Steve Patrick
 Al Riethmiller

We miss you Ralph and Greg!
4th floor Valentine

BIBLI-TRIV: An exercise in Bible trivia. This week: EXODUS

- (1) What was the name of Moses' father-in-law? Ans. Ex. 3:1a.
 (2) Where did Moses encounter the burning bush? Ans. Ex. 3:1b.
 (3) How old were Moses and Aaron when they spoke to Pharaoh?
 Ans. Ex. 7:7.
 (4) Name five of the ten plagues. Ans. Ex. 7-11.
 (5) When was the Song of Moses sung? Ans. Ex. 15.

BOOK REVIEW
 by Steve Patrick

The Supper of the Lamb, Robert F. Capon, Doubleday, 1974.

I have not been able to determine whether this is a theology book disguised as a cook book or vice versa. At any rate, it is a delightful volume containing outlandish recipes requiring hours of work to prepare. While waiting for the bread to rise or the meat stock to boil down, this Episcopalian priest offers all manner of observations about humanity's relationship to its Father-God. Father Capon launches into discourses about the use of butter rather than margarine, the merits of a gas stove as compared to an electric stove, and the appropriateness of the hosts' responsibility at a dinner party to say grace. The author even offers some recipes for the cure of heartburn--the physical discomfort brought on by rich eating as well as the spiritual discomfort brought on by alienation from God. I would recommend this book to all who agree with Mr. Jenson's observation that the collapse of our society is a direct result of our loss of meal fellowship, in the home as well as elsewhere.

ADIAPHORA

- Fri. Oct. 11th: Fortress Press display--coffee shop
 Chaplain Bertram Gilbert on campus
 Italian Night--community meal and film "Call Me
 Trinity" (6:30 P.M.)--in refectory
 Tues. Oct. 15th. Board of directors committee meeting
 Second year students & spouses discuss intern
 placement (7:30 P.M.)--room 206
 Wed. Oct. 16th Board of Director's annual meeting (9:30 A.M.-
 4:00 P.M.)
 Dedication of new student housing (11:30 A.M.)
 Sat. Oct. 19th CROP Walk--Battlefield--starting time 9:00 A.M. -
 1:00 P.M.)
 Thur. Oct. 24th Play: Owl and the Nightingale--8:00 P.M.
 25th Gettysburg College--C.U.
 Fri. Oct. 25th Pre-Halloween Horror flick festival

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!

Music Note:

The Seminary's Organist/Choirmaster, Kenneth Elkin and wife, Donna Zierdt Elkin, will present a joint organ recital on Tuesday, October 15 at 8:00 P.M. at Emmanuel Church, 124 Broadway, Hanover. (one block from the center square). Included on the program will be works by 18th, 19th, and 20th century composers such as Bach, Reger, and Manz. The recital is being given in memory of Elmer F. Blackmer, of the Church Music faculty of the School of Music, Wittenberg University. The event is sponsored by Emmanuel Church in conjunction with the York Chapter of the American Guild of Organists, in which Donna holds an Associate certificate. All in the Seminary community are cordially invited to attend. There is no admission charge.

TABLE TALK STAFF

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

Nest issue: Oct 25th

POTSHOTS



But...but Sir,
I just want to
be a Parish Pastor,
Not a Karl Barth.