

Table Talk

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



Volume XI October 25, 1974 Issue #3

LITURGY OF THE MIND: "GETTING IT ALL TOGETHER"

(A multi-part edutorial on the various aspects of religious education at the Lutheran Theological Seminary at Gettysburg).

by Bob Dealey

Part III: The Professor

The role of the professor at any academic institution is that of "educator." The purpose of the professor is to educate and train students, so that they will be prepared to live and work effectively in society. The mode or method of educating students is as individualistic as are the professors' personal preferences.

Unfortunately, here at Gettysburg, there is a tendency for most professors to "spoon-feed" their students. For example, in one course this semester, I had a professor hand out 23 pages of mimeographed material, and then proceed to read the material to the entire class. In another course this semester, I had a professor take two hours to define 3 terms and explain 6 one-sentence definitions; all of which was contained on 2 pages of relatively easy-to-read book.

The teaching model I would like to see employed is that of "enabler." In Dynamics of Learning by Nathaniel Cantor, Cantor suggests that the teacher explain: "Your accustomed way of being 'educated' by placing the burden upon the instructor to do the work is not the way of this group. The responsibility of this course rests largely where it belongs, with you." Cantor also says, "No one can learn for another anymore than a mother can help her child grow physically by eating the child's meal."

Thus, in order for such a model to be employed, two conditions must be present: (a) The professor must know his students in order to be an "enabler". He must have some sort of understanding of his students, and "what they are about;" and (b) the student must take the initiative to grow and develop and learn. For example, a counselor cannot help a person unless: (a) the counselor has an understanding of that person; and (b) a person wants to change, or to grow. The same applies to the education process.

Therefore, instead of "jamming" pieces together, may I suggest that the whole picture of theological education at Gettysburg fits together rather well. It is just a matter of how the pieces are put together.

(The End)

HAPPY BIRTHDAY, MR. MYERS!
T.T. Staff

Internship 1973/74: A Limited Profile
by Eric W. Gritsch

I have presented a "limited profile" of CPE in the last issue of Table Talk (October 11, vol. XI), indicating that almost 50% of CPE students ignored the invitation to participate in the debriefing sessions. The same is true for interns. Only 16 students participated, while 14 ignored the invitation. Once again, I have to say that the interns, as well as the CPE's, need quite a bit of metanoia before they know how to be koinonia--may God bless the parishes they might neglect after responding to the call of the church to "serve"!

Individual interviews will help complete this profile. But here is a summary of the results of the group sessions held on October 1, based upon two individual reports submitted by members of the Field Education Committee who served as recorders:

(1) Almost all students reported positive learning experiences as far as the over-all experience is concerned. Some liked the freedom they had to test themselves in the parish setting. Others concluded that even a "negative" learning experience (for example, rigid supervision or little supervision) assisted them in their plan to test themselves as potential pastors.

(2) Pastor-supervisors seemed to have little understanding of what is expected of them, or how to supervise. Structured supervision hardly existed in most cases. Some supervisors had great personalities, but had difficulties creating professional relationships. For many interns, supervision seemed to be a "hit and miss" proposition. Naturally, there are significant exceptions; but confusion seemed to be the rule.

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(3) Intern clusters received sharp criticism. Since the seminary can not control more than 4 or 5 clusters, their "program" can vary quite a bit. Most supervisors did not attend; the monthly rhythm seemed too rigid for many students and pastors; and meaningful sharing of internship experiences was hard to achieve. Some students, however, regarded their cluster as a real opportunity for learning and sharing.

(4) Financial questions were raised of the \$200.00 fee. What is its purpose since interns have to pay income taxes for their services? Will there be an inflation adjustment? It should be said, in this connection, that the tax issue is still under investigation in the offices of the Department of Professional Leadership of the LCA (with implications for other Lutheran church bodies). But no solution is in sight for next year, and the taxes are still required. It is not a crime not to pay, even though IRS may require payment after an audit. Congregations are encouraged to assist in any way possible.

TABLE TALK STAFF

Bob Dealey, Managing Editor

Rae Bloomquist

Bob Mitchell

Steve Patrick

Terry Robichaud

Glenn Schoenberger

Bill Stomski

Next Issue: Nov. 8th

"Deck Yourself in Pants, My Sweeting . . ." --Ogden Nash

The dessert for last week's community meal was an ecclesiastical fashion show by Fortress. The ladies present should have been offended. The only styles trotted out were the old tired ones the gentlemen have been wearing for centuries.

Now that a flow of the fairer sex is running through the clerical pipeline, it's high time somebody gave some thought to their proper vesting. The coward's way out would be simply to drop an alb or surplice over their lovely heads, thus rendering them almost indistinguishable from their male colleagues. That smacks too much of the chauvinism which triggered the whole ruckus in the first place. They deserve better. The time is at hand for a fresh start.

Two basic principles should govern whatever is done. The first is secularity. Liturgiologists have established the fact that present vestments are nothing more than hand-me-downs from the wardrobe of the well-dressed first century Roman gentleman. Clergy salaries being what they were, priests couldn't keep up with the mod styles of the time, so they did their shopping at the local Goodwill. Thus, it seems only fair that our new lady clerics should take their cues from at least last year's Vogue and Mademoiselle.

The second principle is role-reversibility. Since we have insisted on dressing up our male clergy in what amounts to modified versions of the maxi, it seems only fitting (!) and proper that we should let the girls begin with something generally associated with masculine attire. Thus, we will present the church with the edifying spectacle of men who, from a distance, look like women, and women who, from a slightly greater distance, look like men. The few Freudian analysts in our congregations will be asked to check their weapons at the door.

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Manufacturers of ecclesiastical vestments guard their next year's models as carefully as Ford or Chrysler, but, by means I am not at liberty to disclose, there recently fell into my hands a proof page for Cuthbertson's 1975 catalog. I was delighted to find that their stylists have already been at work on the very problem which has been bothering me. I can do no better than to quote their blurbs (unfortunately without the accompanying photographs):

"The Karl Barth: Our classic pants suit. While in the traditional mode, not without some dramatic frills and furbelows. Not likely to go out of fashion during your whole ministry. Available in each of the liturgical colors. We suggest you begin with a full set."

"The Paul Tillich: A jump suit offering. Not for everyone, but girls who like to leap about on the boundary line of modernity will enjoy it. Stylistically chaste, but you can always add a little something symbolic to set it off."

"The Robert Jenson: Our hot pants line. Definitely future oriented. Not recommended for the colder climes of New England or the Upper Mid-West. Some congregations may react eschatologically, but we prefer a more hopeful view."

The prospects are intriguing, but I hope the girls will resent the chauvinistic implications in those model names. I know how I would feel if I opened a catalog and saw a page of male vestments with such designations as the "St. Mathilda," "The Joan of Arc,"

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and "The Fannie Crosby." It would be enough to make me preach in a Prince Albert coat.

--Brother Sisyphus

Late Flash! My same underground source has just sent me a page from National Cap and Gown's 1976 catalog, announcing for the men a pleated, kilt length alb--tie died in the liturgical colors--called "The Bonnie Laddie."

Letter to the Editor:

I demand the right to breath air that does not cause cancer or breathing disorders; the right to breath air that does not catch in my throat or cause my nose to dry up and burn; the right to have my eyes free from itching and burning; the right to be free from discomfort due to stink of tobacco, sulfur and lighter fluid; the right to go home smelling as clean as when I left; the right not to have to sit in front of or next to filled, smelly ashtrays.

Smoke if you must but follow these common curteousy steps: Ask everyone in the room if it in any way is inconvenient to them. Empty and Wash your own ashtrays or carry your own in your packet. Finally, don't exhale.

What appears to be your simple right to your individual habit is an infringement and violation on other's freedoms and rights.

J.E.

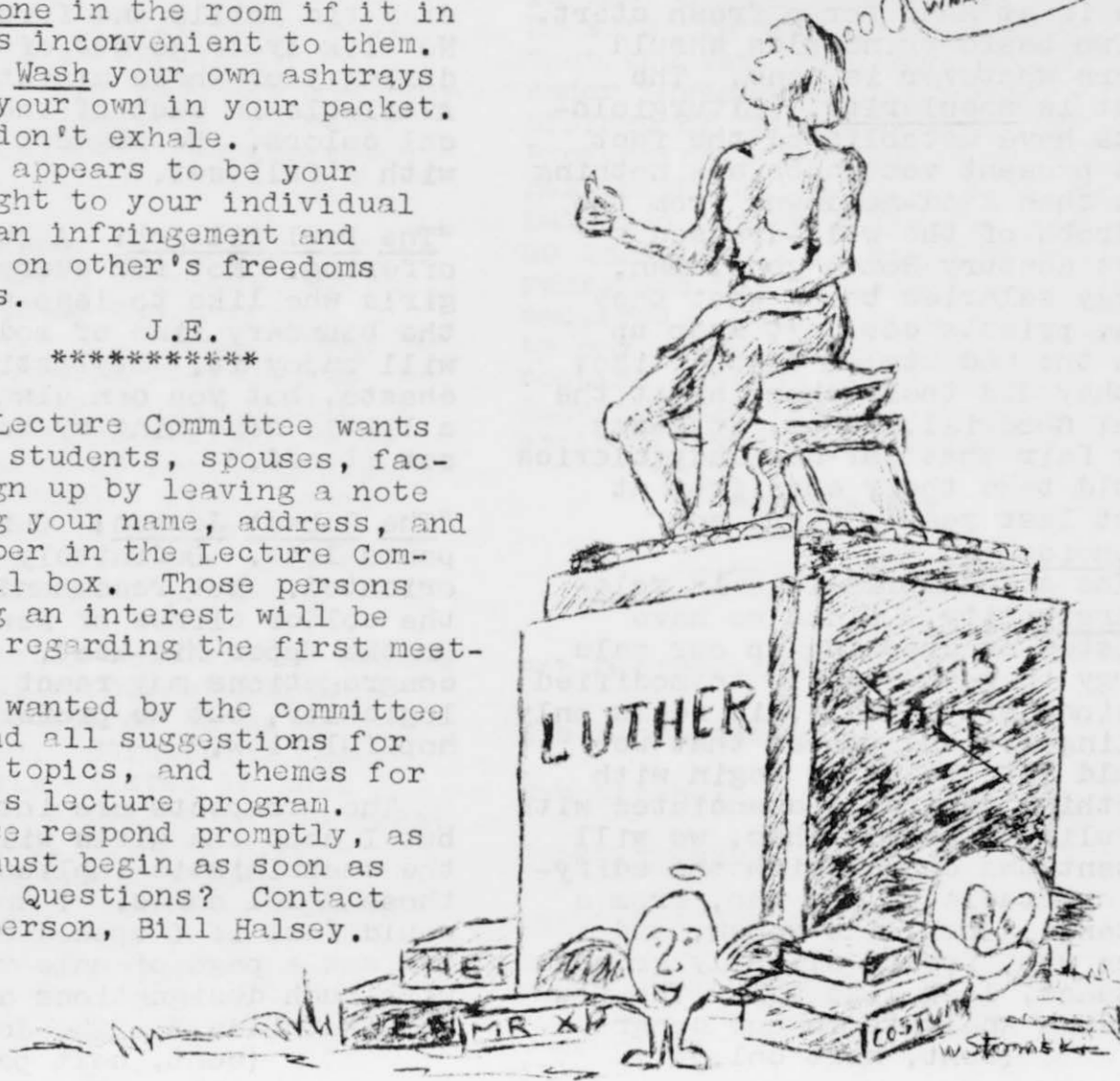
The Lecture Committee wants members: students, spouses, faculty. Sign up by leaving a note containing your name, address, and phone number in the Lecture Committee mail box. Those persons expressing an interest will be contacted regarding the first meeting.

Also wanted by the committee are any and all suggestions for speakers, topics, and themes for this year's lecture program.

Please respond promptly, as our work must begin as soon as possible. Questions? Contact the chairperson, Bill Halsey.

POTSHOTS...

OH, GOD. WHAT NEXT?!



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

- (1) What was the name of Joshua's father? Ans. Deut. 31:23.
- (2) Who was Othniel? Ans. Judges 3:9.
- (3) For how long did the Israelites serve Eglon? Ans. Judges 3:14.
- (4) How did Jael kill Sisera? Ans: Judges 4:21.
- (5) Who was Manoah? Ans: Judges 13:2.

BOOK REVIEW
by Steve Patrick

The Lessons, Series A (Fortress Press, 1974).

Beginning with the First Sunday in Advent this year we begin a new liturgical year and, with it, a new series of lessons. Under the recently inaugurated ILCW system of readings a new three-year cycle was established, with one of the objectives being a concentration each year on one of the Synoptic Gospels. This year, for example, our Gospel reading have been mainly from Luke. For this coming year the Gospel lessons are mainly from Matthew.

Another objective of the new series is to provide some sets of continuous readings to be utilized at the reading of the Second Lesson of the Day. For the coming year we can look forward to a series of readings from I Peter during the Easter Season. An extended survey of Paul's letter to the Romans covers the first seventeen Sundays of the Pentecost cycle. The rest of the Pentecost season is devoted to Phillipians and I Thessalonians.

As was true of Series C, Series A uses the Book of Acts as the basis for the First Lesson of the Day during the Sundays of Easter. The other first lessons are taken from the Old Testament and are chosen generally to coincide with the theme of the Gospel lesson. For example, the First Lesson for the Third Sunday after Pentecost is Hosea 6: 1-6. The passage deals with Israel's "insincere response" to God's kingship and their complacent attitude toward His judgement. The famous saying, "For I desire steadfast love and not sacrifice, the knowledge of God, rather than burnt offerings," is quoted by Jesus in Matthew 9: 9-13, the Gospel lesson, in answer to the Pharisees.

ADIAPHORA

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| Fri. Oct. 25 | Pre-Halloween Horror Flick Night--"The Phantom of the Opera," and "Dracula"--7:30, room 206. |
| Sat. Oct. 26 | Lutheran House of Studies--"Golden Calf" experience--Georgetown, 5 P.M. |
| Tues. Oct 29 | CPE orientation night--7:30, Coffee Shop. |
| Thurs. Oct. 31 | Martin Luther Colloquium--10:00 A.M., Chapel.
Festival of the Reformation--7:30 P.M., Chapel. |
| Fri. Nov. 1 | Football game against Philadelphia, 4:00 P.M., here. |
| Fri. Nov. 8 | Halloween Party at Greg Pyle's house--8:00P.M. |
| Sat. & Sun. | |
| Nov. 9 & 10 | Ministry class weekend in Washington. |

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!

HOLLOWEEN (SANGRIA) PARTY

On Fri. evening, Nov. 1st, there will be a Halloween (Sangria) Party at Greg Pyle and Chuck Lockwood's house. The entire campus is invited to participate, by bringing some Sangria wine, snacks, and/or costume (the costume is not mandatory, but preferred). The directions are as follows:

From the Seminary follow Rt. 116 west past Martin's dairy to Black Horse Tavern Rd. (just before Crazy Horse Campground). Turn left onto Black Horse Tavern Rd., proceed to stop sign--go straight--at 1st road on right, turn right (Water Works Rd)--Over steel firded bridge--first house on right.

