

# Table Talk

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



Volume XIII

January 4, 1977

Issue #6

## Experimental Worship Pattern for Second Semester

--Eric W. Gritsch, Chairman,  
Worship Committee

At its meeting on November 29, 1976 the Worship Committee voted to use the Order of Matins, Suffrages, and Litanies suggested by the Inter-Lutheran Commission on Worship (ILCW). Throughout the second semester, therefore, worship leaders will be using the new Matins on Tuesdays, the Suffrages on Thursdays, and the Litanies on Fridays. There will be the traditional faculty preaching services on Mondays, and the celebration of The Lord's Supper on Wednesdays. Chaplain Ridenhour, assisted by the Worship Committee, will monitor the whole experiment. Feedback from worship leaders and members of the seminary community would be very much appreciated. The Seminary is one place where experimentation in worship can and should be done. Reflection, critique, and creative participation in such experimentation are part and parcel of a seminary's work within the Lutheran Church in America.

Our experimentation with new forms of worship is but one more way to test the work of the ILCW. Seminary faculties across the land have been asked to take a critical look at that work. Our faculty, assisted by representatives from supporting synods, the local Lutheran communities, and LCA staff, will hold a colloquium on the work of the ILCW on January 17 under the leadership of the Chaplain. A summary of the discussions will be transmitted to the Executive Committee of the LCA which has been charged by the convention to make appropriate decisions concerning future worship patterns in the LCA, ALC and LCMS.

Your Worship Committee has received responses, reflections, and critiques concerning worship life in the first semester. The Committee is working on ways to facilitate discussion in the seminary community--hopefully for the sake of enriching our worship life. There are, however, no sure ways to "satisfy" various liturgical and other desires of a variety of individuals. Communal worship takes discipline, commitment, and participation in the debate about the various "adiaphora" of life in the chapel. Non-attendance and non-participation disclose sloth, prejudice against the community and an unfair amount

(cont. on page 4)

The Hill You Say

(A column for letters to the Editor:  
 Editorial Comments by Jeff Otto  
 Policy: we will print signed letters  
 only. Names will be withheld at  
 writer's request.)

Editor:

I wish to express my gratitude to Dave Krieder for going to all the trouble of setting up the party on Friday, Dec. 3. The band was great, the food was good, and the beer tasted fine.

It's too bad more of the "community?" didn't show up for the party; we had a good time.

Thanks Dave.

--Jon Keiser

--I believe that Dave has handled a tough job well. I'm sure he would appreciate suggestions from the community for next semester.

Editor:

I find it ironic that while many were quick to criticize the lack of variety in our chapel services during the past semester, few seem anxious to protest the action of our worship committee which sentences us to an entire semester of CW-9.

Even if I remain a minority of one, I still express my dismay over the making of our chapel services into a semester-long testing ground of yet another volume produced by our notorious ILCW. It seems bad enough that students who lead worship are now deprived of the element of choice in the service they lead. But the situation is further aggravated in that the material we are testing is produced by a commission that has produced nothing but trite and inferior worship materials since the beginning of its existence to the present. The SBH, despite all its weaknesses and antiquated language, remains superior in musical quality and literary style than anything the ILCW has yet put out.

When my turn to lead a service comes, I will accept the responsibility, however grudgingly. I suppose using CW-9 is better than not worshipping at all.

--A. Riethmiller

--Contrary to your first paragraph, the major objection to our chapel services was the great variety of worship material used in each service. The community was hard pressed to follow the service because of it.

An advantage of using this new material is that this is an opportunity for us to hear this material being used properly. After we leave here we may be called upon to advise an organist, or to lead a service using this material.

As a first year student with little musical knowledge, I don't feel qualified to rate the work of the ILCW. As an older student, life has taught me that very little is as clearcut as "a commission that has produced nothing but trite and inferior worship material since the beginning of its existence...." I have also learned that one can get so involved in tilting with windmills that the real dragons devour you before you know it.

By Their Fruits you will Know Them

Articles from sister seminaries' newspapers. This article is from the Nov. issue of Podium, the Lutheran Theological Seminary, Saskatoon, Canada.

## Survival Theology

--Garry Dombrosky

'By their fruits you will know them' is a phrase that forever cautions the church to realize that its theology is not always that put out by committees on theology but what is explicit in its everyday actions. Thus, at a time of theologies of hope, liberation, cross, grace of whatever the church's real theology is perhaps most accurately described as---survival.

Survival theology is that which comes forth from the study of the dynamics of churches, pastors, parishes and synods. This theology is defined by its goal--survival of the form that already is. It is past-oriented, developing out of the fear that the best has already been attained and any divergence from that previous great situation is a work of the devil. "Bible doubters," the heathen, liberals or whatever label happens to be handy.

Several characteristics of this theology are easy to observe. With survival as a goal, the orientation is towards setting its minimum objective as keeping things just the way they are, although lip service will tactfully be paid to growth, evangelism, adult education, etc. These minimums are also maximums, so that church life is very predictable, very rigid and very stable.

An outstanding feature of survival theology is its trend towards isolationism. Dialogue causes change and, therefore, interaction is viewed as competition or unionism, and in this theology it is every man, congregation, pastor and synod for itself against unnumbered foes. This "individualism" manifests itself within the "fellowship" as a constant struggle for person (not spiritual) power via coercion, politicking, "fire and brimstone" on opponents, legalism or whatever works (survival theology is low on ethics).

An organization practicing this theology is static: no new insights into scripture are valid, because it believes past dogma contains all ultimate truths. Everything that can be said, has been, and God no longer speaks. Instead He has left dogmatists (actual or self-made), not biblical scholars or others, to determine the basis for belief. Consequently, there is less likelihood of difference (classified always as error) with interpretation restricted within the criteria set forth by past dogmatists.

There is no long-range planning, for it is expected that things don't change theologically and what some view as growth is a sign of weakness. Doubt or questions are ultimate sin. Apathy, lethargy, as well as aggression and legalism, are paradoxical signs of survival theology. The Bible is an awesome book, foretelling God the judge, and its joy and hope is locked up within the bonds of static and very humanly directed exegesis.

(cont. on page 4)

Worship, cont. from page 1

of worksrighteousness. Unfortunately, there are students and faculty members who do not guard against such phenomena which tend to divide Christian assemblies. The Worship Committee is dedicated to the task of making worship a communal experience in which all members of the community can share with disciplined talents and participation. The Committee's reward is your communication to its members. "Do not tie up the mouth of the ox when it treads out the grain. (I Cor 9:9); and do not wait until an ass reminds you of your prophetic duty (Num 22:28-35)!"

Survival theology, cont. from page 3

The greatest weakness in this present practical theology is that it is really atheistic, although it would never admit it. It denies the eschatological nature of the Kingdom of God, which calls for growth, change, and development based on hope and the Savior's power. Survival is not as a maximum goal but a stepping board for service, service with the goal of proclaiming the good news of Jesus, not the legalism of men or councils. Further, by de-emphasizing the Holy Spirit, survival theology also negates the Trinity. By definition, the presence of the Spirit implies the active nature of God with his people in the development of his Kingdom, a reality neither controllable nor predictable by men.

Finally, the theology of survival by its man-orientation denies the atonement of Christ, because it still sees man in terms of sin, hell fire, divergence as evil and salvation in terms of possessing the "right" gospel in opposition to those "others" whom they see as outside the Kingdom. Others are not seen as God's children also, but as those who are different--an act of ultimate self-righteousness which is the character of this theology. Salvation in the Kingdom is seen in the light of Christ's atonement, not in ascendancy in the comparison to the sins of other men.

This sketchy discussion, I hope, has illustrated my point--all the fancy theological footwork in the world will not describe our real theology and faith as well as a careful observation of what we do. The existence of theologies like "survival theology" as negative and heretical orientations of the church point out clearly that the church must see two foci to its dogmatic and systematic pursuits--a focus on the results of renewed Biblical study and an observational systematics which looks to describe the operational theologies affecting the life of the church. Only in a combination of both can the church be saved from both crassidealism and its opposite ecclesiastical and theological anarchy.

Quote of the Week

Life is a basketball...you can either take a shot or dribble it away.

--Louise Klaven

Amnesty International Asks for your Help

Amnesty International, an organization which works to free political prisoners worldwide who have neither committed, nor advocated acts of violence, yet are imprisoned for their beliefs, have sent us material on their organization, and its method of operation.

The next two pages contain sample case studies by Amnesty International.

If you would like more information on how you can help, please contact Mike Kincheloe. If you would like to see this as a regular feature, please say so on a scrap of paper, sign your name, and put it in TT's mailbox.

Dr. Mykola Grigorevich Plakhotnyuk--USSR

Dr. Mykola Grigorevich Plakhotnyuk is being detained in a special psychiatric hospital in the Ukraine. He is typical of many prisoners of conscience in that official secrecy restricts the availability of detailed information without which it is difficult to arouse strong public interest about his case. What is known about Dr. Plakhotnyuk makes clear that he is detained in a psychiatric hospital for political rather than medical reasons and gives grounds for serious concern about his well being.

Dr. Plakhotnyuk was born in 1936 in Kiev region. After graduating "with distinction" from a medical school he worked for a time in a children's sanatorium and then in a medical institute in Kiev. In 1969 he was questioned by state security officials about his relations with some Ukrainian nationalist writers. The following year he wrote several statements defending Ukrainian political prisoners and he was dismissed from his job, after which he was unable to obtain employment. In 1972 he was arrested and charged with "anti-Soviet agitation and propaganda." The charges related to his having distributed the Ukrainian samizdat (that is, unofficially produced) human rights journal Ukrainian Herald. Before being tried he was submitted to psychiatric examination by psychiatrists of Moscow's Serbsky Institute of Forensic Psychiatry. The official psychiatric diagnosis said that Dr. Plakhotnyuk suffered from "schizophrenia with delusions of persecution" and was "periodically nonresponsible." They recommended that he be confined indefinitely for treatment in a special psychiatric hospital, a type of institution officially designated for mentally ill patients who are "especially dangerous." The Kiev regional court accepted both the diagnosis and the recommendation and Dr. Plakhotnyuk was sent to the Dnepropetrovsk special psychiatric hospital.

Conditions in the Dnepropetrovsk special psychiatric hospital are known to be particularly bad. Inmates have been frequently subjected to unwarranted treatment with drugs without regard to possible dangers to their mental and physical health. Orderlies are recruited from among criminal convicts and they regularly mistreat and terrify inmates. Little was learned about the particular treatment of Dr. Plakhotnyuk in the Dnepropetrovsk Institution until the prisoner of conscience Leonid Plyusch was released from there in January

Amnesty, cont. from page 5

1975. Mr. Plyushch confirmed that Dr. Lakhotnyuk was still there and described his state of health as very disturbing.

Mr. Swaraj Bhandhu Bhattacharya--India

Mr. Swaraj Bhandhu Bhattacharya, aged 55 and secretary of the West Bengal unit of the Socialist Party, was arrested in June 1975 along with many members and leaders of the Socialist Party following the declaration of a national state of emergency in India. He has been held in detention without trial under the Maintenance of Internal Security Act (MISA).

Members of all opposition parties in India (except the Communist Party of India) were arrested after a national state of emergency had been declared on June 26, 1975 because of "internal disturbances." The declaration followed a growing anti-corruption campaign supported by most opposition parties and led by Jaya Prakash Narayan, the respected veteran politician and follower of Mahatma Gandhi. The immediate cause of the imposition of the emergency was a call by the opposition parties on Prime Minister Indira Gandhi to resign following a ruling by the Allahabad High Court on charges of electoral malpractice.

Mr. Bhattacharya was released in the first week of September 1975 but was rearrested on September 14th, one week later. He has been detained ever since under the MISA without any possibility of appeal against detention.

In the first week of March 1976 Mr. Bhattacharya was transferred from Presidency Jail, Calcutta to Burdwan Jail, West Bengal, some 80 miles away. There he is reportedly held in solitary confinement in a cell measuring 2.46 meters by 1.23 meters without any ventilation and, although he may meet close relatives only, he is not allowed to see any of his co-prisoners. He suffers from chronic diabetes but it is also reported that no medical facilities are available for him nor is he allowed the diet necessary for his condition.

Mr. Bhattacharya was arrested several times under British rule as a member of the freedom movement in India. He is unmarried and before his arrest lived with his joint family including his 95 year old mother, which is very poor. He receives 200 rupees (about \$5) a month from the government in honor of his contribution to the freedom movement.

Table Talk is Sponsoring Two Events

A Trip to New York City

On Saturday, March 5, Table Talk is sponsoring a trip to New York City. We will meet in Room 206 Valentine Hall at 4:30am and caravan by car to The Big Apple. We will return shortly before midnight. Sightseeing will include the following--

(cont. on page 7)

Trips, cont. from page 6

a walking tour up Fifth Avenue  
Rockefeller Plaza and Center  
St. Thomas' Cathedral  
Carnegie Hall  
Lincoln Center  
the Theater District  
42nd Street

A show at Radio City Music Hall  
St. Patrick's Cathedral  
Cartier's Jewelry Store  
Central Park & Central Park Zoo  
a walking tour down Broadway  
Times Square

Expenses are estimated as follows:

Transportation--\$4.00 per person  
Breakfast at McDonald's (Phillipsburg, NJ)--\$1.50 per person  
Radio City Music Hall--\$3.50 per person  
Bring a bag lunch and extra food to munch on  
Dinner in Times Square at the restaurant of your choice--\$3.00 per person and up

There will be a sign-up sheet in Valentine Hall. March 2 is the deadline for signing up.

If you have any further questions, please contact Bob Dealey at 103 Heiges Hall (334-4674). Thank you.

The Ski Night was such a success in January that we decided to do it again.

Ski Night II

On Friday Feb. 4 Table Talk is sponsoring SKI NIGHT II at Ski Liberty in Fairfield, Pa. We will meet in Room 206 Valentine Hall at 5:30pm (all money will be collected then) and caravan by car to Ski Liberty. The slopes will be open from 6pm to 11pm and the cost will never be lower.

Equipment Rental (skis, boots, and poles)--\$4.50 per person  
Lift Ticket (Admission, plus use of all lifts)--\$4.50 per person  
Admission Fee (for those not using the lifts)--\$1.00 per person  
Group Lesson (recommended for beginners)--\$4.50 per person

To insure an enjoyable evening, you are asked to take note of the following items:

1. The Ski Night is open to all members of the seminary community and their guests. We ask that you include guests in the total number in your party on the registration form.
2. You must sign up by 5pm, Wednesday, Feb. 2. The sign-up sheet is on the emergency bulletin board in Valentine Hall.
3. In order to insure prompt service we must arrive at Ski Liberty together as one group. This is the reason for the caravan.
4. You may want to bring additional pairs of socks and gloves. Food and beverages can be purchased at Ski Liberty, but you may want to bring a picnic basket of food to munch on.

If you should have any further questions, please contact Bob Dealey at 103 Heiges Hall (334-4674). Thank you.

Reflections

--Bob Dealey

In my years at Gettysburg Seminary, I have seen heated issues come and go, but it seems that there is one issue which constantly remains a perennial problem. No, it is not a theological debate. It does not have anything to do with a revision of the curriculum. The question of merger doesn't even come close. The most heated issue on campus has been that of intermural officiating.

I have never seen more people (both men and women) get so emotionally involved and/or worked up over one or more calls by an official in my entire life. Is the desire to win, something that is inherited or instilled in Lutherans, so that they are vicious in their drive to succeed? (Luther would probably say that it is the work of the Devil!)

I would like to suggest 4 possible alternatives for people (both fans and players) who are upset with the intermural officiating. 1. If the officiating is so poor (as some people claim it is), why doesn't the Athletic Committee hire outside people who would "presumably" be impartial? At least a professional can be fired for not doing the job he or she is paid to do. 2. Since referees and other such officials are not used to inter-mural tennis, ping-pong, or softball, why not have an honor code system in which each player would be responsible to report any infractions of the rules to his/her opponent? The opponent and the player who committed the infraction would then deliberate on the "fairest" course of action. (Surely in a community of honesty such as ours, this seems the most likely alternative.) 3. The person who complains about the officiating done at the intermural event should be given the opportunity to officiate at some of the games of that particular sport. The official has an entirely different perspective on the game. Perhaps that individual may even be more competent than those officials whom were criticized. 4. I know of one individual who disqualified himself from participating in certain intermural activities, because he sometimes got too emotionally preoccupied with winning, and would play hard, almost to the point of injuring other players. For the best interests of all parties concerned, this individual decided that the risk wasn't worth it, so he does not participate in certain activities.

On the other hand, there has been one very positive outcome of this year's intermural basketball season, and that is the inclusion of a faculty-plus team. Where else can you go and find the President, the Business Manager, and the Director of Development of an academic institution playing together on the same team? It has been very beneficial (at least for me) to see that behind that white shirt and tie, there is another human being; someone who gets just as tired as I do running around trying to put a round ball through a small hoop.

It has been said that "No pupil is as great as his teacher." Certainly, I don't speak Hebrew as Ridenhour; and I'm not as good a preacher as Staumpfle; I may not manage money as well as Benson and Tipton, but on the basketball court, that doesn't matter. What matters is that we're out there to have fun; get some exercise, and spend some time together. I'm seeing a different side to these people, & I'm thankful for that. I'm glad that the faculty/staff-plus have decided to participate.



Coffee Hour

--Mike Evans, overseer

As many of you know, last semester the Student Faculty Relation. Committee arranged a community coffee hour. The purpose was to provide a time when all of the community would be available to meet in a relaxed atmosphere. And from all reports both students and faculty have found the time beneficial to community life.

Weekly we have served coffee, tea, and doughnuts. The average attendance has been around 100--not bad. This next semester the Coffee Hour will continue. It will again be held on Tuesday mornings from 10 to 10:30. Its purpose and success will only be because of your attendance--faculty, staff, students, and families.

Many people have expressed their astonishment at our low prices. Well--so far it costs us just what we ask for in donations. So as long as the donations continue to pay for the materials, the prices will remain the same.

The greatest factor in the low prices has been the volunteer labor force. Everyone who has helped has done so for the community, and not for any payment. An so, if you see something that needs to be done--PITCH IN. This is the community coffee hour.

This semester there will be a committee of volunteers which will administer the coffee hour. Those who have volunteered are: Bob and Tyna Kaltenbaugh, Ralph Smith, Mike Easton, Chris Price, Ruth Koch, and Thurman Frey. Beyond these, all of us should at least be involved to the extent of seeing that any messes are cleaned up and that our trash makes it to the trash cans.

As a new feature this semester, any of you who are conservation minded are encouraged to bring your own cups. Not only will you be conserving our resources, but you will be getting more coffee or tea for your money. If you have any ideas or suggestions, offer them. This is your community time.

Thank you for reading this. See you at the Coffee Hour.

Ed. Comment: Amen! Amen!

Spouse's Seminar to Resume

Last semester, a series of discussions revolving around the topic "What is Lutheranism" was held for spouses of seminarians. Mr. Gritsch, Mr. Jenson, and Mr. Ridenhour gave presentations and led the discussions. Since this series was so popular, we would like to plan more get-togethers for the coming semester. The organizational meeting will be held on Wednesday, Feb. 2 at 7:30pm in the Heiges Lounge. At this meeting we will select topics and times for future meetings. Be thinking about topics you would like to learn more about and come share your ideas with others.

New Policies for Table  
Talk

All material for publication must be in TT's mailbox by noon Sat. before publication. We will be published Thursdays, Feb. 10, 24, March 10, 31, April 14, 28, May (date undecided).

Table Talk Staff

Barbara Blatt, Art  
Bob Dealey, Asst. Ed.  
Jack Evert

Jon Holmer, Sports  
Beth Huwiler, puzzles  
Louise Klaven, Typist  
Bob Mitchell, Circulation

Jeff Otto, Editor  
Steve Patrick  
Jimmie Schwartz  
Gary Steffen

Psalm for the Frozen

--Louise Klaven

Save me, O Lord, for the time of trials is upon me.  
The stores have run out of thermal underwear  
and the temperatures continue to drop.  
The force of the winds tear at me  
as I fight to stay upright on the ice.

I roam the campus, hoping to find refuge  
but there is no peace.  
In the classrooms I struggle with bulky coats and  
mittens as I try to take notes.  
In the library I try to read  
but all I can think about is cold toes.  
And in the chapel, Lord,  
Yea, even in the chapel,  
there is no comfort.  
I try to sing the hymns  
but all that comes is the chattering of teeth.

Lord, I do fear  
that thou hast made Gettysburg too cold this year!

O Lord, bring back the sun to warm the earth!  
Cause the winds to cease  
and the temperatures to rise.  
O Grant that my feet may defrost  
and my chattering teeth may be stilled.

Grant this, O Lord, before I  
, turn stiff,  
And I will praise you the rest of my days.

Amen.

THINK WARM