

Table Talk

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



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THE PARABLE OF THE SHELLS

by Roger Digges

Long ago in a country far from here there lived a man who longed to learn The Truth. Now he wasn't particularly interested in any kind of truth but the truth that was found in the shells. For his people believed that once in his wanderings on earth, the great High God had left the shells containing his Truths, so that man might not be left in ignorance of his words.

Like all messages from gods, these shells were not exactly easy to comprehend. Some people looked at them and said, "Oh those are shells," nothing more, nothing less. (As if the High God had meant for man to take shells themselves as Truth). Others looked at them and saw cups for drinking, or razors for shaving, or decorations for their grass huts. Surely this was Truth, that the High God had left his shells for man to use in his daily life. But others saw greater things in the shells; they saw the Beginning and the End; they saw the Universe; they saw the greatest Thing and the smallest Thing, and some of the people said that they had seen the High God himself in the shells. So the shells had acquired a sacred place in the religion of the people; surely these were mighty shells, and in them, one might know The Truth.

Now the man who longed to learn The Truth had long ago begun to search for it in the shells. He had searched for it for many years until he finally found it. One day as he stood beside the Dark Sea, the boundary of his people, gazing at yet another shell, he happened to hold the shell just so. The lighting and the dark background of the Sea combined to give him a vision of that shell that he had never seen before. Before another dark wave could crash upon the rocks, he had found his Truth. The High God was in the shell; he was in the rounded flutes that radiated away from the thick point, and he was in the soft curve of the inside of the shell that wrapped around itself until it was lost from his sight. The High God was Form, he was Structure. The man who longed to learn The Truth no longer needed to search.

Having found the Truth, he was eager to make others of his people aware of its new freedom, as those who find new truths are always wont to do. It seemed best to him to gather those together who wished to learn this new Truth in the shells, and so he did. There were many who wished to learn, for it was widely known that the shells contained the Truths of the High God, and in those confused times when the Old Answers seemed to lack much power, the man who proclaimed new Truths was much sought after.

He began to teach his disciples about the shells. He showed them the soft ribbed interior tapering toward the rounded bowl, and the muted bands of colors lying one atop the other marching out in ordered waves. He taught them to trace the pearly surface with their fingers and watch the light scatter into rainbows in the sun. He taught them to distinguish shell from shell, to marvel at their symmetry, to wonder at their origins, and

to weep when the pounding Sea crushed one into jagged bits. And they began to discover Truths. Their hearts began to swell within them they saw visions of their High God in the shells. They found him in the ruffled edges, rock hard but delicate to the eyes. They found him in the dark depths of the conch, beyond all seeing, but still resounding in their ears. Their joy flew beyond the shore, above the great Dark Sea, and to the lands beyond, for the voices that cried out from the shells spoke to them of He who had made the Sea and all the lands and their people. And the voices resounded from the clouds and from the sky itself, from the sun and the moon, "He has made us!" The eyes of the disciples filled with salty joy. And they loved the man who longed to learn The Truth, for he had led them in studying the shells, and now their joy was beyond knowing.

But never once had they held a shell just so in the sunlight with the Dark Sea behind it and discovered The Truth which the man who had sought it had found. They found other truths; they had found Love, and Beauty, and Power. They had found truths that were as great in their eyes as The Truth he had found. But the man who longed to learn The Truth was saddened that they had not learned what he had learned; his disciples had not found the High God in the rounded flutes or the soft curving inside of the shell, they had never seen that the High God was Form that He was Structure. It seemed such a simple thing to him that anger grew within him, and he dismissed his disciples with fire dancing in the darkness of his eyes, "You have not listened to my words; nor have you touched the shells as I have bid you touch them. You have not been earnest in your searching for the truth as I have been. You are but waves darkening my shore and shattering my shells in your insolence. You are no longer my disciples!"

And his disciples began to weep. And the bitterness they wept was greater than the joy that had carried them beyond the sea, for they were separated from the one who had led them to study the shells and discover the Truths that had stripped away the darkness of their minds. In their weeping they reproached the master of the shells. "For we had thought that in the seeking we found Truths, that our fingers discovered the pulse of the cosmos and our ears could feel the pounding surf of the depths and He who made them. For we had thought that knowledge was in the seeking, in the feeling and in the hearing. Little did we know that Truth was Your Truth. Do your eyes see all there is to see and have you brushed your cheeks with the brittle edges of all the shells upon the shores of the universe? You have been mistaken, and your Truth becomes bitter to our taste. For the Truth that we have found is this, you who longed to learn it, that the High God left shells upon the shore so that we might search and never know the fulness of his words. And that, O master, is The Truth".

And it was, it was....

WORSHIP COMMITTEE NEWS (10/31/77)

The Worship Committee is happy to announce that we have purchased an additional twenty-five copies of the Worship Supplement. We highly recommend this liturgical resource for use in Chapel. In addition to a selection of hymns there is The Office of Prime on page 112 and The Noonday Office on page 116. Matins may be found on page 68 and The Responsive Prayer for Morning is on page 79. The faculty should be made aware of the fact that there are three possible selections for The Holy Eucharist. There are also three possibilities for A Service of Prayer and Preaching. You may also be interested in considering one of the three Confessional Services. We also suggest that you consider purchasing your own copy of the Worship Supplement from our bookstore. It is a very valuable resource for your private devotions. In the evening you might consider using The Office of Compline on page 118. We do have other valuable worship resources available in our chapel. If you wish to take a look at the selection just go through the doors on the way down to the Chapel classroom. You will find a rack right inside the swinging doors.

Our Seminary Lutheran Family
Interview with Dr. Herbert Spomer)
by Jo Serratelli

Well, as I scanned the Lutheran magazines these past two weeks, it seemed as though our Lutheran Family had managed at least to maintain the status quo. Since there did not seem to be anything significant to report to you from the literature, I decided to wander down the hall off the periodical room to where some of our faculty have their offices. Just in that corridor alone is an example of the diversity of our Lutheran Family: Dr. Bengt Hoffman of The Church of Sweden, Dr. Lorenz Nieting who was formerly a member of LC-MS, Dr. Gerry Christianson of the LCA and one of our newest faculty members, Dr. Herb Spomer who is in the process of joining the LCA after a lifetime in LC-MS.

I was fortunate enough to find Dr. Spomer in his office. He was busily grading Pentateuch tests, but he graciously granted me an hour of his time for a most interesting interview. Dr. Spomer is a graduate of Concordia Seminary (M.Div.) at St. Louis, Mo. He also holds a Master's degree from John Hopkins U., and a PhD. in Hebrew from the U. of Michigan (completed 1972). He taught for 16 years at Ft. Wayne's Concordia Senior College from 1958-1962, then from 1965 until its closing in May, 1977. I was particularly interested in the circumstances of the college's closing. Dr. Spomer told me that the Synod convention voted in 1975 that the college should be closed by the spring of 1977. They cited financial reasons as the need for its demise. Dr. Spomer feels that the real reason was the liberal method of teaching that had developed at the college. The faculty was personally becoming involved in historical-critical and form-critical methods, and they were writing study papers on these areas. They also were introducing these methods of approaching Scripture into the class room. Although the LC-MS does not accept these approaches of dealing with Scripture, it did not officially reprimand the faculty, as a faculty is allowed some freedom to explore new approaches. Not long after the formation of Seminex, statistics began to show that a good number of Seminex applicants were graduates of the Ft. Wayne College. This undoubtedly scared the LC-MS. They did not want to become supporters of Seminex.

When Dr. Spomer heard that the college would close, he began to explore other possible career opportunities. His name would automatically be placed on a roster for a three-year period for a parish call. He told me that his first interest is teaching, and in light of this he began taking courses in 1976 to be certified in secondary education to teach English. In February, quite unexpectedly, he received an invitation from LTSG to be interviewed for Dr. Myers's Old Testament position. It was late April when he knew for certain that he was accepted. While waiting to hear from LTSG, he began thinking about leaving LC-MS and joining LCA. The Seminary had not required that he make this decision, but he felt a personal need to make a choice. Dr. Spomer is the son of a Missouri Synod pastor and the older brother of two Missouri Synod pastors. He described his brothers as open-minded to his decision to leave LC-MS. His father he feels is a "liberal" conservative and quite understanding of the reasons that he has chosen to leave and join LCA. He said his father has known him to be a skeptic since his seminary days. Dr. Spomer has always been a man full of questions and curiosity. Critical methodology has always interested him, and he did not find it to be in conflict with LC-MS theology, at least for him personally. While teaching at Ft. Wayne, he also played the organ and directed choir at an ALC church for 8 years. This had enabled him to become familiar with ALC liturgy which is basically the same as that of the LCA.

Dr. Spomer views the LCA and the Missouri Synod as not all that much different. The LCA seems to allow a wide range of theologies from very liberal to conservative to charismatic. This he feels also exists in LC-MS, although the church refuses to admit it, certainly will not verbally condone it. He has not found it difficult to choose to leave Missouri. He still has sentimental attachments and affections for Missouri which he feels will remain for a long time to come. (I can sympathize with that, having made a similar choice myself, just last year.) Dr. Spomer will be joining the Maryland Synod of LCA. He has been before the examining committee and expects a call to special service

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Our Seminary Lutheran Family CONTINUED

within the month, although he cannot be accepted officially until the summer convention. He will be joining Christ Church in Gettysburg, where he is currently the organist. His family, wife Carla and daughters Paula (16) and Susan (15) will also accompany him in this decision.

I very much enjoyed our conversation, and I assume Dr. Spomer welcomed a break from grading tests. He told me he has been made to feel quite at home at LTSG and has been treated warmly by both students and faculty. His office looks very much like he is here to stay. One whole wall is covered with bookshelves filled with books, and books and papers are piled high on chairs and tables. He related that he brought 80 boxes of books with him.

Welcome to our family, Haididi Herb!

WORSHIP COMMITTEE NEWS (11/7/77)

The Worship Committee met on November 7th and voted to send \$200.00 to the LCA Hunger Appeal. It was also voted to send \$50.00 to Oxfam-America, an organization concerned with the dire problem of world hunger. This was to fulfill a request made by David Sloop who is connected with the work of this organization.

CREATION MYTHS: A WOMAN'S PERSPECTIVE

On Wednesday, November 16, Kathy Baines, a senior M.Div. will lead a discussion on the creation myths.

Bring your coffee cup and donation to the Student-Faculty Lounge at 7:30 p.m.

All members of the Seminary Community are invited to attend.

LITERARY PUBLICATION

We are currently beginning to consider making plans for a literary publication featuring original work by members of the seminary community. Tentative publication date will be early February. If there is enough interest, there might be another issue before the end of the year.

If you're a writer and would be interested in contributing your work, please put a note in the Table Talk mailbox. Let us know, too if you'd like to help put the publication together.

HISTORIC FAIRFIELD INN

Many of you are familiar with the Fairfield Inn but for those of you who are not this review is to let you know what you are missing.

THE FARE

The menu varies in price from about \$4.25 for chicken and biscuits to \$7.95 for crab imperial and everything is homemade. Other entrees include salty country ham, trout, fried shrimp, thin sliced roast beef with stuffing, crab cakes, baked chicken breast, and filet mignon. There are several ways to order; for an additional \$1.30 you can get an appetizer, salad, beverage and dessert. Appetizers of note are their homemade chicken corn soup and traditional ham-bean soup. Besides the traditional toss salad, there is tangy cole slaw, peaches and cottage cheese and Dutch lettuce (also known as wilted lettuce) Dutch lettuce is lettuce with a warm, sweet and sour dressing with bacon bits. At the other end of the meal is desserts--all homemade of course. Usually available is a deep dish apple pie, chocolate chiffon pie, lemon meringue, coconut creme, grasshopper pie (creme de menthe), and a seasonal fruit pie, plus old fashion pearl tapioca pudding, apple nut cake, and ice cream. Occasionally available is a cake, whiskey pie, or fresh fruit (such as melon with sherbert ice cream). If your party has four or more you may want to order stagecoach style which includes everything from appetizer to dessert and three different entrees of the establishment's choice, served on platters and passed around family style. (The entrees usually are: chicken and biscuits, city ham, and crab imperial or chicken and biscuits, roast beef and crab cakes.) Vegetables change daily but with every meal you get a choice of potato in addition to the vegetables and apple fritters. A full bar and wine menu are available. I have only two complaints to make: one is the wine menu has changed from California to New York wine which is unspeakably inferior and second, a non-dairy topping is served on homemade desserts.

Service is prompt and pleasant and the atmosphere casual as one would expect at a country inn. Reservations are a must on Saturday nights. In fact I recommend going on any other night because the Inn on Saturday night loses much of its relaxed atmosphere in an effort to serve up to 240 people between 5:00-9:30 p.m.

CONTINUED ON NEXT PAGE...

HISTORY

Built in 1757 by the Miller family as their family home, the original kitchen fireplace can still be seen in the Inn's largest diningroom. This room originally was a separate building from the main home which was the custom of many southern homes of this period. On the second floor is the original ballroom (with fireplace at either end) now used as a small banquet room. There is a little room one must go through to get to the ballroom and this was the lady's sitting room. Country balls were different than city balls (which are like balls as we know them), as there was no actual dancing. Country people were more conservative in their entertainment. The men discussed politics, economics and social issues of the day in the ballroom, while the women, thought to be incapable and uninterested in these topics, sat and visited in the sittingroom. That is not to say women were never in the ballroom, but they certainly would not have been considered ladies if it had been known they had been in the ballroom. On the next floor are two bedrooms decorated in colonial style. The top floor, not opened to the public, was the original master's suite and story has it that there is a false-bottomed closet where slaves were hidden on their escape route through the underground railroad.

The Inn was an inn at the time of the Civil War and fed and lodged Confederate soldiers as they retreated from their defeat at Gettysburg. Stories of Confederate ghosts wandering the halls become very believable when one is alone on the fourth floor!

Glancing through both old and new guest books one finds that the Inn has had many prominent guests such as Thaddeus Stevens and Mamie Eisenhower.

UNDERGROUND MANUAL FOR MINISTERS' WIVES
(And other Bewildered Women) by Ruth Truman

In a review of this book I find myself strongly tempted to make my review a running list of helpful hints for ministers' wives. Yielding to that temptation I would list as number one: "Know yourself, be yourself, and if somebody else doesn't like what you're doing, you know it's his hang-up not yours." With that I hope the reader realizes that this book is not just for minister's wives or just for women for that matter. A good portion of Ms. Truman's book is about how to know yourself and how to grow as a person through self-

evaluation, faith and self-improvement; how to be yourself and live up to your own expectations not those of others.

Needless to say the other half of the book is a "how to" survival manual for those of us who have been given the title of minister's wives. Quite humorously the author describes the problems of the sex life in the parsonage, of bringing up P.K.s (from the new arrival to The Wedding), parsonage roulette (although most of us will have had plenty of moving experience provided *gratis* by the seminary program), the church and the congregation including how to love the members, on giving or not giving advice, entertaining and tithing. She also includes a chapter about how to live on ministers' salary called: "Love of Money is Sin" which should be read before coming to the seminary.

In the closing chapter there is a discussion about leaving the ministry and within that context one of the reasons is the dailiness and the discrepancy between what one expects the ministry to be and what it actually is. The author suggests along with the counseling skills, psychology, preaching and thinking and intern programs there also should be courses such as: "Coping with the Cantankerous" or "Ways and Means of Changing Centuries-Old Attitudes" and a mini-course in telephone diplomacy called "For Whom the Bell Tolls" which could be expanded to include bell choirs, organ chimes and steeple bells.

In closing the Manuel's number one rule for all these experiences is use your head instead of your emotions.

UNDERGROUND MANUAL FOR MINISTERS' WIVES
(and other Bewildered Women) by Ruth Truman
is published by Abingdon in Nashville, 1974
(Hardback, \$3.75)

THANKS FROM TER

Tom Ridenhour thanks everyone who helped make his 40th birthday unforgettable.

EXCERPTS FROM PROCEDURES FOR THE LENDING OF VESTMENTS TO MEMBERS OF THE SEMINARY COMMUNITY
 Approved by Worship Committee 11/7/77

1. Vestments may be lent to members of the seminary community, or individuals approved by the Chaplain (s) or Sacristan (s).
2. It is understood that worship activities at the Seminary shall have priority over any other use of vestments. All loaned vestments should be returned in sufficient time for any worship activity at the Seminary which would require their use. "Sufficient time" shall be determined by the Chaplain(s) or Sacristan(s). Vestments are not to be loaned for an indefinite period.
3. A fee of \$1.00 shall be collected for each occurrence of borrowing an alb, or, cassock and surplice. This fee shall be used solely for the cleaning and maintenance of a supply of vestments in good condition.

FAST FOR A WORLD HARVEST

"About 20% of all food produced in the U.S. is lost or wasted in one year--some 137 million tons valued at \$31 billion. A recent study in the Tucson, Arizona area produced the following:

-----The biggest food wasters are middle-income families, not the very rich or very poor. The middle-income neighborhoods wasted almost 25 percent.

-----Over half the food thrown out over a 3-year period was not table scraps; it was straight waste -- a half-a-loaf of bread, untouched fruits, half a bag of vegetables and, in some cases, unopened packages of food.

-----Tucson's households waste an average of \$80 to \$100 annually in edible food. In 1974 it was estimated that Tucson's families wasted \$570,00 worth of beef, \$1,326,000 worth of vegetables, and \$750,000 worth of pastries. Each week Tucson's families throw away enough edible food to provide a week's worth of meat, poultry or fish for more than 3,000 people.

-----Extend (the Tucson figures) to the whole U.S. and you have a yearly figure of 430,320 tons of wasted breadstuffs. To make this much bread requires 13,339,920 bushels of wheat - or one to two million more bushels than the wheat deficit for all of India in 1974."

Fast for a World Harvest Thursday, November 17 and give the money normally spent for food to help provide a world harvest at 5:30 p.m. Chapel Service.

ACTIVITIES AT GETTYSBURG COLLEGE

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| <p>11/16 4:00 p.m. Bowen Audit. "The Sorrow and the Pity" The setting is France during WWII and the German Occupation. An epic on the themes of collaboration and resistance.
 8:00 p.m. Senior Scholars' Seminar lecture by Gino Germani on "Contemporary Economic & Social Crises & the Nature of Modernity"</p> <p>11/17 Civilisation film #9: The Age of Rococo. 8:00p.m., Room 231 College Union</p> <p>11/19 Fortenbaugh Memorial Lecture by Prof. Hans Trefousse from Brooklyn College. Lecture entitled, "Lincoln and the Radicals: a Study in Leadership."</p> <p>11/20 2:00 and 4:00 p.m. Planetarium Show-- "The Cycles of Time", Planetarium.
 3:00 p.m. College Orchestra Concert at the College Chapel.
 8:00 p.m. "Rocky", \$1.00 College Union</p> | <p>11/21 Last Senior Scholars' Seminar by Denis Goulet on "Growth versus no Growth" 8:00 p.m. Bowen Auditorium.</p> <p>11/29 Community Concert, Leslie Parnas, Cello at the College Chapel.</p> <p>11/30-12/5 7:30 p.m. Laboratory Theatre in Glatfelter</p> <p>11/30 8:00 p.m. Band Pops Concert in the College Union Building.</p> <p>12/1 Last Civilisation film: "The Smile of Reason" 7:30 p.m. in Room 231 College Union.</p> <p>12/3 8:00 p.m. Christmas Music Festival at the College Chapel</p> <p>12/4 4:00 p.m. Christmas Music Festival at the College Chapel.</p> |
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STAFF FOR THIS ISSUE

Beth Huwiler, co-editor
 Belinda Naschke, co-editor

HOUSING SURVEY
for married persons

1. YEAR

_____ Junior _____ middler _____ senior

2. Where you now live.

_____ Baughman _____ Heiges _____ West _____ other

3. List housing requested last spring.

1st choice _____

2nd choice _____

3rd choice _____

4. Were you satisfied with your housing assignment this year.

4a. COMMENTS

5. Would you prefer housing assignments by

_____ seniority or _____ lottery or _____ other?

6. Did you have to give up a pet in order to have seminary housing?

7. Did you keep your pet and seek off-campus housing?

7. Are you satisfied with your parking space?

a. location?

b. Do you have more than one car and require more space?

PLEASE FEEL FREE TO MAKE COMMENTS ON AN ADDITIONAL SHEET OF PAPER.. RETURN TO TABLE
TALK IN AN ENVELOPE. YOUR COOPERATION IS NECESSARY IN ORDER TO WRITE AN ACCURATE ARTICLE
ON THE HOUSING SITUATION AT THE SEMINARY.

HOUSING SURVEY-SINGLE STUDENTS

1. Did you get your housing choice this year?

2. How well does the current housing procedure match up students with their choice of dormitories?

_____ very well _____ well _____ Adequately _____ inadequately
_____ dot eh y try?

3. In your opinion should single students be given the option to live in an apartment or off campus?

4. If such an option were available, would you choose to live in a dormitory?

5. How reasonable is the price of dormitory rent on campus?

_____ very reasonable _____ reasonable _____ overpriced

6. Should dormitory residents be required to eat in the refectory?

7. How reasonable is the total price of room and board for a single student on this campus?

_____ Very reasonable _____ reasonable _____ overpriced

8. When there is not sufficient dormitory space for single students, should alternate housing be offered on the basis of:

_____ seniority _____ Age of students _____ chance _____ other

9. Give any additional comments or suggestions about housing for single students at Gettysburg.