

Table Talk

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



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Editorial:

Prior to marrying David, I received quite a lot of advice from well meaning friends with whom I had spent the summer. They told me, in no uncertain terms, that while they wished us only the best, they feared for us because they were convinced that the views David and I held concerning marriage were naive. They informed me that regardless of good intentions, there is nothing that will guarantee that a marriage will last -- nor for that matter that it will be happy, satisfying, or fulfilling.

While two and one half months of marriage hardly qualifies me as an expert on the subject, I am going to take it as a license to expound some of my opinions.

When we married, I said to David: "In the name of God, I Ann, take you David, to be my husband, to have and to hold from this day forward, for better or worse, for richer or poorer, in sickness and in health, to love and to cherish, until we are parted by death. This is my solemn promise."

Now those of you who know me are aware that I do not have masochistic tendencies, that I desire happiness in life as much as the next person. But if you read carefully you would have noticed that nowhere did I promise David that I would be happy, fulfilled, and self-satisfied. My coming home at night is not contingent upon being happy and hopelessly in love at 6:00 P.M. on any given evening. Rather, I promised David that come what may, I will love him and be with him until death comes between us. Under normal circumstances that isn't a reasonable thing to promise. Given who I am, and who David is, there will undoubtedly be clashes. Given who we both are, the day will undoubtedly come when the "reasonable" thing to do will be to amicably part ways -- dividing the books between us.

But thank God our marriage is not based on what is "reasonable". We made our promises to each other not knowing what tomorrow might bring; not knowing how we may change. We made our promises only in the knowledge that we spoke them in His name, seeking His blessing, and confident of His help. We made our promises living under the promise of Jesus Christ; that love will win out. We made our promises in the company of over 300 witnesses -- only a fraction of the community that stands ready to recall those words to us -- that stands ready to help us keep our promises.

I cannot write this without thinking of several good friends whose marriages are ended. These words are not intended as slaps in their faces, rather as words of hope. We live in a world where God has made, and kept, His promises; we needn't fear daring to promise again, His love will win out.

Pastoral Issues: A Christian Family

Suzy and John Mocko have a "highly visible" family -- not only in terms of size, but in terms of their enthusiastic spirit and sense of Christian purpose. John and Suzy are the parents of five children, Suzanne - age 9, Kara - 8 years old, Johnny - age 6, David - 4 years old, and Lindsey - 18 months. John, who is in his second year at Gettysburg Seminary, has previously taught and been in the Air Force. The Mockos make their home on Ridge Avenue, close to the campus. John and Suzy met in Little Falls, New York, where they were high school sweethearts.

In two lively sessions with Suzy, I learned not only what brought the Mocko family to seminary, but also their interpretation of what constitutes a Christian family.

John, who was to be commissioned an Air Force pilot, was seriously injured in an automobile accident in 1971, during his senior year at the Air Force Academy. This injury made him ineligible for the commission, so his life had to take on a new direction. He did eventually complete his M.S. in astronautical engineering.

John taught science, and coached at the junior high school level, in Little Falls, New York, for a couple of years. Then, under a waiver from the secretary of the Air Force, he returned to the Air Force in the field of engineering.

During their Air Force career, which was spent in San Antonio, Texas, and Dayton, Ohio (Wright-Patterson AFB), John and Suzy found their commitment to the church changing and growing deeper. Suzy felt loved and nurtured by members of the congregation. She sees their former congregation, St. Mark's in Fairborn, Ohio, as being exceptional with its support of World Hunger, Bible study, outreach, and the adoption of 13 families at Christmastime.

An example of the church's concern and care was expressed to the Mockos during a family crisis in 1976. Suzy was hospitalized for kidney stone surgery, John was in the midst of his master's thesis, and Johnny, their youngest child at the time, was only six months old. Members of St. Mark's rallied to help out, to put their love in action. Their actions made a lasting impact on the Mockos.

In 1977, John and Suzy became involved with Bill Gothard's "Basic Youth Conflicts" materials. Gothard is experienced with the problems of troubled Chicago youth. At that time it met a need in their lives.

John began studying scripture heavily, assisting the pastor at St. Mark's, and occasionally preaching. He felt called to become a Lutheran minister, which Suzy states was a "natural step" in their lives at this point. They felt their lives becoming less "Air Force centered" and more "Christ centered".

The choice of Gettysburg as a seminary was appealing because of its proximity to relatives and because of the small community with its opportunities and cultural benefits. The Mockos moved to Gettysburg in August of 1981. The adjustment was relatively quick and easy, although they missed the supportive church community back in Ohio. Missing this fellowship, and being somewhat isolated by living off the campus were the hardest adjustments, according to Suzy. Fortunately, they have been able to return to St. Mark's for two visits since moving to Gettysburg.

Suzy commented on her expectations and perceptions of seminary life. One adjustment, which is undoubtedly an issue for all second career families, is the heavy concentration of time spent on studies and church involvement. This often leaves little family time. She had also expected more of a balance between practical education and academics. Suzy would also enjoy more spontaneous worship experiences.

Hopefully, those who are here as second career and older students can give support to each other and strengthen each other as Christian families. Together, Suzy and I posed the question, "How is a Christian family different from an otherwise 'good' family?" I sifted out the following observations from Suzy's thoughts.

In the Christian family, Jesus must be the motivator, the axis around which life revolves. Unconditional love needs to be a priority. Children need to feel that they are loved, especially when they fail. Time must be built in for fellowship as well. Families will need, and want, to spend some quality time together.

Other marks of the Christian family are the recognition of "being in the world" but not "of the world", of being set apart, but yet imperfect. Members hunger for "mutual encouragement" from other Christians, and need to share time together where they can express their faith naturally.

In the Christian family there will be time set aside for the study of scripture, meditation and prayer. Youngsters will "catch the spirit" early. Suzy likes Luther's idea of the "home church" and setting aside a regularly scheduled evening for this purpose.

Such a family needs to minister to others when and where the need arises and to have the courage to abstain from certain influences and pressures which do not reflect their values. On the other hand, the Christian family does not want to slip into legalism.

Suzy observed that no Christian family is perfect. There are always the unpleasant situations--sibling rivalry, peer pressure, wise use of television, time management, and exercise of personal responsibilities. Perhaps we never really solve these problems.

In conclusion, Suzy believes it is of ultimate importance that we love ourselves, and that we express such love to other family members. After all, we are loved by God, even when we fail miserably. It is good to note that every Christian family is going to be unique - to have its own "flavor"!

s.b.m.

* * * * *

When his infant son Martin was being suckled at his mother's breast, the doctor said, "The pope, the bishops, Duke George, Ferdinand, and all the demons hate this child, yet the little child isn't afraid of all of them put together." He sucks with pleasure at those breasts, is cheerful, is unconcerned about all his enemies, and lets them rage as long as they wish. Christ said truly, 'Unless you become like children,' etc. (Matt 18:3)

(Table Talk, June 8 or 9, 1932. # 1631
L.W. Amer. Ed.. vol. 54)

Washington News :

We had never met Fred before; he was an unexpected visitor. His short stature and heavy body made his head look very small, as if it didn't fit his body. He weighed about 280 lbs. The smile on his face revealed an incomplete set of teeth and when he spoke his voice resonated in a high-pitched, whiney tone. He came laden with a large box which was held by a string and contained a nativity scene. He was wearing a tabless clerical shirt, which was a hand-me down from a Catholic priest. It was suggested that he wear this for protection. As an introduction, he explained that he had been the eyes and ears of an alcoholic professor who lived in the house before his liver gave way. It was evident by his reminiscing that he knew the house. He pointed out the new refrigerator and asked if the old T.V. worked. Fred explained that he had been handicapped all his life. He had been born prematurely and as a result of this had been taken by his aunt who lived in this area of town. He knew Brookland well. His handicap

was arthritis and asthma, for which he has been on medication most of his life.

There was nothing wrong with our visitor's memory. We learned that there were street cars on Monroe Street when he was a young boy, and when we watched T.V. he could identify and date some very old cars. He had stored in his mind names and addresses of people, pictures of houses for sale, names of streets around the city, and he knew many pastors and priests of different denominations, even some in Philadelphia and Richmond. If there was ever a walking directory of church services, Fred was it. He could tell us at what times Sunday services and vespers took place in Catholic, Lutheran, and Episcopal churches. This ecumenical "spirit" even left pamphlets describing St. Clement's Episcopal Church in Philadelphia. Apart from these gems of information, he also left the name and address of a local doctor who makes house calls in cases of emergency.

There is no doubt that Fred is a very religious person. His whole being seems to be saturated by God and Godly things. Very early in his visit he told us of his LBW and his Book of Common Prayer and speaks with pride of his icon-like crucifix, which he retrieved from a trashcan and restored.

Fred stayed with us for dinner and an evening of television. He heartily enjoyed a dinner of chili, rice, vegetables and potatoes, and for dessert, cake and an extra special gift of champagne from another guest who was celebrating a new job. For me, he will remain among my list of unforgettable characters. It would seem that we took him in and fed him, but I wonder if the shoe wasn't on the other foot. Perhaps he is the one who fed us. Fred was a gift in himself. He enjoys life in spite of his handicaps and possesses an openminded, ecumenical spirit. He believes that one can worship God without religious exclusivity. Fred is a person who gives all he has to give while still being able to receive from others.

It would have been easy for me to write him off as a freeloader, a person without letters, or to have made him a "non-person", one who has no significant worth. However, his visit taught me that one needs to look deeper to find the meaning of a brother or sister's life, rather than judging one's outward appearance. It was an unexpected pleasure to meet Fred!

-- m.h.m.

THE PRESIDENT'S REPORT ON STUDENT ASSOCIATION ACTIVITIES

As the main organization for students and their families in the seminary community, the Student Association is responsible for initiating and participating in a wide variety of programs and for addressing a variety of concerns. It would be impossible for me to give an account of all the Student Association's activities in the fall semester, and I shall not attempt to do so. This report merely highlights some of the more important activities of the S.A.

One of my main focuses as S.A. President has been to try to ascertain what are the major concerns of students and their spouses which need to be addressed by our community in a more thorough way. Along with a number of other students, most noticeably the class presidents, I have articulated to the Student-Faculty Relations Committee and the Board of Directors' Student Life Committee the problem of supporting a family on a limited budget, coping with the pressures of completing academic assignments while also maintaining a job, finding adequate housing when forced to live off campus, and the need to better integrate one's spiritual life into the seminary experience. The Student Association's attempt to articulate what the functions of a chaplain to the seminary community should be has largely been placed within the context of addressing genuine student needs.

The monthly publication of Table Talk has been the major activity of the publications committee. The resurrection of this newsletter is a major accomplishment, and its new format and the quality of its articles have received much praise. The social committee has organized a wide variety of activities, including a vespers service at Camp Nawakwa, Saturday morning cartoons, and giving support to other seminary functions. Although initially hampered by a lack of funding, the lecture committee is now working on sponsoring a major spring convocation based on the theme "Bishops speak about the Emerging Church." This convocation will, to quote committee chairman Beth Schlegel, hopefully "stimulate thought on and awareness of the implications of merger and its impact on ministry." The Social Action Committee has been participating with other local organizations in expressing its concern for peace and an end to the arms race. The Family Life Committee has been diligent in reporting concerns of students and their families to the administration and Core Committee and

is hoping to publish the results of the survey it conducted in the fall. This survey should indicate, among other things, what services students can provide for each other in a wide range of practical needs, what are the housing needs of the seminary community, and how difficult it is for spouses to obtain an adequate job in the Gettysburg area. The popular volleyball tournament, the Alumni vs. student and the Gettysburg vs. Mount Airy football games (both of which were major victories by the seminary teams), are just a few of the many successful activities of the Athletic Committee.

I am very pleased with much of the work that the Student Association has accomplished and may I state my deepest appreciation to the numerous individuals who have worked so hard to enhance the life of the seminary community through their participation in the Association's activities. I do believe the Association should seriously improve its response to the needs of the larger community outside of the seminary campus. Furthermore, although the many demands placed upon students and their families inhibit the ability of the Association to accomplish more than it does and to hold a more visible place within the life of this community, I hope that during the Spring semester a greater dialog between the whole community and the Association will emerge.

P.W.G.

Books...

Visitors to the bookstore these days may notice that the new book shelf is suddenly full of attractively packaged books bearing the exotic name of St. Vladimir's Seminary Press. St. Vladimir's, in Crestwood, New York, is the seminary of the Orthodox Church in America, and the Press has been doing a noteworthy job in recent years of making a wide variety of Orthodox theological and spiritual literature available in this country.

The Orthodox Church -- since there are more Orthodox in the U.S. than Episcopalians, it will hardly do to keep calling it the Eastern Orthodox Church -- is probably strange to most of us. Despite the Reformation, we are all still very much in the Latin Church, and Orthodox ways of thinking and praying are simply foreign to us. Where we honor Augustine and Thomas Aquinas, Luther and Melancthon as the molders and creators of our tradition, the Orthodox remember such names as John of Damascus and Maximos the Confessor, Simeon the New Theologian and Gregory Palamas.

Why should Lutheran seminarians read Orthodox books? The recent establishment of an international Lutheran/Orthodox Dialogue, of which Dean Krodel is a member, is perhaps a sign

our traditions have a future together. In addition, there are things that we could learn, critical things at this point in Lutheran history, from our Orthodox brothers and sisters. Lutheranism has historically faced dichotomies that Orthodoxy escaped. Orthodox thought does not see any separation between the liturgical life of the community and the piety of the individual, or between the fellowship of believers and the order of the church, or between the worship of God and the service of the neighbor. This is not to say that Orthodox practice in these areas should serve as a model for us, rather that Orthodox thought has resources that may help us toward a more integrated, unified, catholic vision of the faith and of Christian life.

For the Life of the World, by Alexander Schemann, is probably the most attractive introduction to the Orthodox mind for the Westerner. It is a discussion of spirituality and the Sacraments, a beautiful and important book. The Mystical Theology of the Eastern Church, by Vladimir Lossky, along with his shorter Orthodox Theology, has been introducing Westerners to Orthodox thought for a generation now. Nicholas Cabasilas, a fourteenth-century Byzantine theologian, interprets the spiritual life by way of baptism and the eucharist in The Life in Christ, one of the classics of the Orthodox tradition. His Commentary on the Divine Liturgy will give insight into Orthodox understandings of worship. There are others, all of high quality. It is hoped that these books will be used and talked about, and that a little bit of Lutheran/Orthodox Dialogue will go on right here at Gettysburg Seminary.

--d.y.--

NEW BOOKS OF INTEREST (bookstore)

New Testament:

- Beker, J.C., Paul's Apocalyptic Gospel: The Coming Triumph of God, Fortress, 1982, \$5.25.
 Kim, S., The Origin of Paul's Gospel, Eerdmans, 1981, \$11.25.
 Newbigin, L., The Light has Come, An Exposition of the Fourth Gospel, Eerdmans, 1982, \$6.75.

Old Testament:

- Stine, M., Scripture, Sects, and Visions: A Profile of Judaism from Ezra to the Jewish Revolt, Fortress, 1980, \$9.00.
 Wolff, H.W., Amos the Prophet, the Man and His Background, Fortress, 1973, \$2.25.

Theology:

- Kegley, C.W., ed., The Theology of Paul Tillich, Pilgrim Press, 1982, \$8.25.
 Napier, D., Word of God; Word of Earth, United Church Press, 1976, \$4.50.

Simon, U., A Theology of Auschwitz, SPCK, 1978, \$5.25.

Timadias, E., The Nicene Creed: Our Common Faith, intro. by G. Krodel, Fortress, 1982, \$11.25.

Christian Life:

Jennings, T.W., Life as Worship: Prayer and Praise in Jesus' Name, Eerdmans, 1982, \$4.50.

Psychology/Religion:

Ellens, J.N., God's Grace and Human Health, Abingdon, 1982, \$6.00.

Kelsey, M.T., Prophetic Ministry: The Psychology and Spirituality of Pastoral Care, Crossroads Press, 1982, \$9.75.

Homiletics:

Beuchner, F., The Book of Bebb, Atheneum, 1979, \$11.25.

Fuller, R., The Use of the Bible in Preaching, Fortress, 1981, \$2.65.

In keeping with the theme of this issue, a classic work on the Christian family is Christian Nurture by Horace Bushnell (reprinted from the 1861 edition by Baker Book House, Grand Rapids, Michigan, 1979.) An excellent review of this work can be found in the Winter, 1982, edition of "Dialogue", written by Blanche Jenson, wife of Robert Jenson, entitled "The Emancipation of the Child". Both the book and the review are worthy of your attention.

--clf--

"Stealing is no art. It's deception, manual dexterity. Presto, and the stuff is gone! That's how the gypsies were."

Then he (Martin Luther) spoke about children and said that they should not be allowed to commit thefts. "However, one ought to observe reasonableness. If only cherries, apples, and the like are involved, such childish pranks ought not to be punished so severely; but if money, clothing, or coffers have been seized it is time to punish. My parents kept me under very strict discipline, even to the point of making me timid. For the sake of a mere nut my mother beat me until the blood flowed. By such strict discipline they finally forced me into the monastery; though they meant it heartily well, I was only made timid by it. They weren't able to keep a right balance between temperament and punishment..."

(Table Talk, Between March 28 and May 27, 1537. #3566A L.W. Am. Ed., vol. 54.)

Chaplaincy Update :

A Report on the Proposed Functions of a Chaplain at Lutheran Theological Seminary-Gettysburg

The texture of our seminary is being dramatically changed by an influx of married students with families, single parents, and second and third-career students. With the increasing variety in the composition of the seminary community there is an accompanying diversity in problems and needs that require attention, but unfortunately the institution often fails to adequately address them.

In October of 1982 the long-standing issue of whether the role of the chaplaincy program of the seminary should be expanded was discussed at a meeting of the Student Life Committee. Realizing that there was a need both to clarify and act upon this issue, the Committee asked its student representatives to pose to the community the question "What should be the function of the office of the chaplain?" In the ensuing months, meetings have been held by all three classes and by the Student Association in order to compile an adequate sampling of opinions. The basic results from these meetings are stated in this report.

The many proposed functions that were articulated by members of the seminary community can be grouped into four overlapping categories: ministering to families, providing aid for spiritual growth and development, coordination of worship life, and performing pastoral counseling.

Ministry to Families. Although students and their spouses do participate in the worship life of local congregations, the

transient nature of their lives during the seminary commitment prevents them in cases from establishing truly active congregational affiliations. The Chaplain could minister to families within the context of their immediate community by leading retreats, enrichment groups, and Bible studies, and by providing Christian education classes for children.

Spiritual Guidance and Development. There is a need to incorporate the seminary experience within the context of one's faith life and commitments. A chaplain could aid members of the community, including faculty, in this process by conducting daily offices, articulating the concerns of the larger world community in light of the mission of the Church, and serving as a spiritual counselor and as an example and teacher of private devotional discipline.

Worship. Worship requires both time and planning, and our professors cannot always be expected to have the proper time to do this. A chaplain could coordinate the worship life of the community.

Pastoral Counseling. Many students feel uncomfortable seeking pastoral care from a professor who, by the very nature of his/her job, bears the responsibility of evaluator, and is seen mainly as an educator. Spouses have very little contact with faculty members and are therefore unlikely to go to them with their concerns.

Furthermore, while the Seminary's present counseling services are both respected and well utilized, students perceive a need for a more purely pastoral form of counseling. The chaplain would be responsible for working with the present counseling services, being available for pastoral counseling of all members of this community, and making necessary referrals.

In order to carry out the wide range of responsibilities indicated by this summary of proposed functions, the office of chaplain would have to be a full-time position. Nonetheless, it would probably be advisable that the chaplain be given faculty status to help ensure the importance of his/her function within the community. The term chaplain often implies a highly bureaucratized ministry. In reviewing the needs of this community, it is evident that what is desired by many students is a pastor, one who will perform significant outreach into the community and be a shepherd to students and their families.

Student Representatives to the Family Life Committee:

Paul Gausmann-Student Association President
Dennis Ferguson-Junior Class President
Craig Fourman-Middler Class President
Gordon Smith-Senior Class President

In the Spotlight:

Lorenz Nieting

Lorenz Nieting, professor of New Testament and teacher of Greek during this January term, is in his 17th year here at Gettysburg. He did not originally intend to go into "the teaching racket," as he says, but planned to be a missionary -- which he was, for about 12 years.

When he graduated from Concordia Seminary, St. Louis, in 1947, at the end of World War II, he was trained to be a missionary in the "foreign fields." Although he had studied Russian, with the hope of going to Russia, Nieting was drafted to go to the Philippines, to teach in a Lutheran high school in Manila.

"I was 24 when I got to the Philippines. I taught in the high school for two years, and preached on Sundays too. I studied Tagalog, but taught and preached in English. In my second year we decided the school was not necessary -- the public schools were good -- and so we closed it.

"We soon found a mission opening in Mountain Province, more than 75 miles north of Manila -- among the pagan people there. There were not many Catholic missionaries, but there were the Evangelical United Brethren, Episcopalians, and Methodists around. So we Lutherans made an informal comity arrangement with the others -- to work in different districts.... I'd had to learn Tagalog, but in Mountain Province the people spoke a different language, although all are part of the Malayan Polynesian languages.

"We opened three mission stations for preaching, Sunday school, and adult Bible class. We spent two or three days a week in each place. I had an Army jeep. It was very mountainous -- there were 2,000-year-old terraces for farming rice. But there was a good highway."

Nieting uses the word "pagan" to describe the people of the Mountain Province. "Pagan means they have decided not to be Christian. They were not at all primitive peoples; they had all learned English in school; they were very sophisticated. Many had gone away to an agricultural

high school." These "Igoruts" had a complicated language and legal system and a sophisticated ancient pipe system for watering the terraces.

"We helped establish a farmers' union to keep prices and production stable and controlled year-round. It was very popular.... It was very common for missionaries to be in medicine, education, and linguistics. James Michener and Somerset Maugham didn't tell the total, true story of the contributions missionaries made to local culture and language -- most early dictionaries were done by missionaries. The true story should be and is being written.

"I was in the Mountain Province from 1950 to 1953, when we decided to train Filipinos for ministry. We asked the Missouri Synod to send us a seminary professor, but they asked me to set up a training program for ministers. So during my sabbatical I came back to the States to plan the program, and visited various seminaries. I went back in 1954 and set up a training program. Initially there were three students, four missionaries who taught, and I was the dean of the seminary! I taught New Testament, systematic theology, and some Greek."

In 1956, when he was 32, the tall blond Lorenz Nieting married the petite brown-eyed Salud, whom he had met in the Philippines. He taught at the new seminary for five years.

"I began to take Biblical studies and theology more seriously. I'll never forget the insight of realizing that something Matthew had said Jesus said, Jesus had not said. It was real clear to me. But some people on the staff didn't understand. Eventually there was a call for an investigation -- I was asked to write up the doctrine I was teaching.

"Meanwhile, I was planning to go to Germany and work on a doctorate. I decided on Erlangen -- and we did spend one summer there.

"But in September 1959, the first hearing of my case was catastrophic. They had no knowledge of Biblical criticism. They hung me. They 'recalled' me -- but I was not accused of heresy. President Behnken of the LC-MS relegated to a committee the question of declaring me 'ineligible for ministry.'

I fought it. But I was never shown the exact wording of the accusing documents! I asked for a 'peaceful dismissal' and it was eventually granted. But the issue was never settled.

"Meanwhile I decided to start grad school. My old Concordia classmate Jaroslav Pelikan urged me to come to the University of Chicago. I started there in January 1960 -- had a marvelous time! I got fellowships, but we were always nearly broke. Salud worked at the University of Chicago hospital and after our daughter Susie was born, I took care of the baby while I finished my dissertation.

"In 1963 I got three job offers from the LCA. I took one at Hanna Seminary -- it was then in Springfield, Ohio. I taught there three years. In 1966 Dr. Heiges asked me to come to Gettysburg -- there was then a high likelihood of merger with the Philadelphia seminary. But in December '66, our daughter Amy was born, and we moved into our new house in Gettysburg."

What does Lorenz Nieting think about seminary education at Gettysburg? He believes our system should be more flexible so it is easier for students to come and go without penalty: "I'd like to see the class structure abolished. There should be year-round study. Students vary so much. I'm impressed by the large number who don't come straight from college -- they need a more flexible system. After the basic prerequisites, leave it to the students to decide when to take courses. These first-year schedules box people in. I think we can devise other social organizations -- have floor and dorm presidents rather than class officers.

"There are high quality students here. Compared to students at other seminaries, they ask better questions, do better work, have higher expectations. I have fun with these students. But they need greater freedom. Too many have undergrad habits -- like depending on the professor to teach them content. If you want to know what's in the Bible, or the theology of Paul, you read it. Professors should do what they're best at -- to give an orientation, so students can look at and place literature; it's not necessary to cover it all in class. My emphasis is on exemplary methodology, not on the content -- most students understand and appreciate it."

Lorenz Nieting is enjoying teaching the intense Greek course during this J-term, but finds it very demanding -- three hours every morning and three hours every afternoon of functioning as "drill master, resident expert, and classroom director." He relaxes by exercising and swimming at the YWCA every day, and is looking forward to a ski vacation in New England when it's all over.

Judy Helm

CALENDAR OF EVENTS

- January 14 8:00 p.m. "Taps", College Union, G.C.
- 15 8:00 p.m. "The Boat Is Full", College Union, G.C.
8:00 p.m. Concordia College Jazz Ensemble, College Union, G.C.
- 16 3:00 p.m. Sr. Recital, Joyce Scheyhing, soprano, Schmucker, G.C.
- 18 noon Lecture, Leslie Burrs, Composer in Residence, Schmucker, G.C.
- 19 noon Recital, Jody Gatwood, violinist, Schmucker, G.C.
- 20 8:00 p.m. Lecture/Demonstration, Martin Bresnick, Contemporary Music, Schmucker, G.C.
- 21 3:00 p.m. Studio Recital, Schmucker, G.C.
8:00 p.m. "Stripes", College Union, G.C.
- 23 8:00 p.m. "Apocalypse Now", College Union, G.C.
- 25 noon Lecture, Leslie Burrs, Composer in Residence, Schmucker, G.C.
8:00 p.m. Student Concert Performance of Leslie Burrs' music, Schmucker, G.C.
- 28 CLOSE OF MIDDLE TERM
- February 7 BEGINNING OF SPRING SEMESTER
3:30 p.m. LECTURE, ROBERT FREY, "THE HOLOCAUST"
8:00 p.m. "Atlantic City", College Union, G.C.
- 12 8:00 p.m. "Dumbo", College Union, G.C.

G.C. = Gettysburg College
All Capital Letters = Seminary

TABLE TALK began many years ago in a converted Augustinian Monastery in Electoral Saxony. Then due to the untimely death of its sole contributor, it ceased publication. It was started up again in 1964 by seminary students who were clearly not bothered by humility. In 1980, due to an all too literal Diet of Worms, it once again expired. It is being hauled back from the grave for one more go round due to the Publications Committee Chairman's highly developed sense of responsibility. The staff includes: Ann Rinderknecht Yeago, General Editor; Carol E.A. Fryer, Art Editor; Craig Fourman, Book Review Editor; Judith Beck Helm, Interview Editor; Sue B. Mielke, Pastoral Issues Editor, Mary H. McWilliams, Washington News Editor; Marlene Nelson, Events Editor; Leann Fourman, Typist; Scott Noon and Bill Weiser, Business Managers. Articles (including Letters to the Editor and Classified Ads) may be submitted to A. Yeago no later than the last Friday of each month and must include your name. Staff deadline for columns is the first Friday of each month. TABLE TALK will be circulated on the second Friday of each month.

Contributors in this issue: Craig Fourman
Dennis Ferguson
Paul Gausmann
Gordon Smith
David Yeago

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