

Table Talk

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



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CPE!

Editorial

After Martin Luther's unsuccessful attempts to be admitted into a synod and receive a call to a church at the end of last century here in America, (the account of which has been most faithfully transcribed by Brother John in book form and titled: Little Journeys With Martin Luther) it seemed not wholly unpredictable when, nearly a century later, I discovered Martin making one more attempt here in PA.

But upon this attempt it was apparently discovered that Martin had not yet completed his basic unit of C.P.E. and had been directed to undergo an intake interview. I was scheduled to be interviewed shortly and so I sat outside the room, positioning my chair in such a way as to keep the proceedings in view and the interview in ear shot.

Supervisor: Well, Martin, why don't you tell me something about your personal faith journey? I see that you were a monk at one time.

Luther: Though I lived as a monk without reproach, I felt that I was a sinner before God with an extremely disturbed conscience. I could not believe that he was placated by my satisfaction. I did not love, yes, I hated the righteous God who punishes sinners, and . . . I was angry with God. . . (1)

S: You were upset.

L: Yes, I raged with a fierce and troubled conscience.

S: I hope you got help — some sort of therapy?

L: I do not know this therapy. Rather, at last, by the mercy of God, meditating day and night, . . . I began to understand that the righteousness of God is that by which the righteous lives by a gift of God, namely by faith. And this is the meaning: the righteousness of God is revealed by the Gospel, namely, the passive righteousness with which merciful God justifies us by faith as it is written, He who through faith is righteous shall live. (1)

S: Well, yes, that's all fine and theoretical. But I want to hear about you, about your situation.

L: Here I felt that I was altogether born again and had entered paradise itself through open gates. (1)

S: I think you're head tripping — all this talk of faith and righteousness is just head stuff — it hasn't got you in it.

L: You are talking Anabaptist nonsense. O, when it comes to faith, what a living, creative, active, powerful thing it is. . . . Faith is a living and unshakeable confidence, a belief in the grace of God so assured that a man would die a thousand deaths for its sake. This kind of confidence in God's grace, this sort of knowledge of it, makes us joyful, high-spirited, and eager in our

relations with God and with all mankind. That is what the Holy Spirit accomplishes through faith . . . Beware, therefore, of wrong conceptions of your own, and of those who talk nonsense while thinking they are pronouncing shre judgements on faith and works whereas they are showing themselves the greatest of fools. (2)

S: Ah, well, let's talk about your notion of ministry. Tell me about a time when you helped someone and ministered to them.

L: I do not like to brag about this bag of worms. But if it is necessary, I recall August of 1527, when the Black Death swept through Wittenberg. What a time of it Paster Pomeranus and I had then! The mayor's wife died almost in my arms, and my own Katie was pregnant. Pray God we do not see such times again! (3)

S: Wasn't that dangerous?

L: A man who will not help or support others unless he can do so without affecting his own safety or property will never help his neighbor. Those who are engaged in a spiritual ministry such as preachers and pastors must remain steadfast before the peril of death. (4)

S: How did you help the sick at the time of the plague?

L: When people are dying, they most need a spiritual ministry which strengthens and comforts their consciences by word and sacrament and in faith overcomes death. (4)

S: Isn't that a bit formal and external? Did you try to meet their personal needs at all?

L: The soul can do without anything except the Word of God, and where the Word of God is missing there is no help for the soul at all. If it has the Word of God it is rich and lacks nothing since it is the Word of life, truth, light, peace, righteousness, salvation, joy, liberty, wisdom, power, grace, glory, and of every incalculable blessing. (5)

S: Don't you think there is more to ministry than just preaching?

L: Christ himself was sent into the world for no other ministry than that of the Word. Moreover, the entire spiritual estate — all the apostles, bishops, and priests — has been called and instituted only for the ministry of the Word. (5)

S: Much of modern pastoral theology holds that ministry should be non-directive — that we should facilitate people to find their own answers, not impose our answers, our truth on them.

L: Antinomian Pigs' Filth! True Christians willingly accept the rebuke and judgement

that is in the preaching of God's Word. those who won't receive this judgement plainly that they are really damnable knaves. They are sinning against the Holy Spirit when they refuse to accept the rebuke of the preachers through whom he speaks. Or they are so far gone that they regard our preaching as nothing more than man's word and so won't tolerate it. They have long since fallen (6)

from the Christian faith and quite deserve to become followers of Muhammad, the Turks, the pope, the devil, and his mother. Amen! Amen!

S: Doesn't that attitude close communication between people?

L: Should there be some who do not want to put up with such rebukes, well, then, in the name of Satan, let them leave the church or stay away. They are no good nor of any help. . . . We cannot silence God's Word just because it doesn't please them. Let them go to the devil and die like pigs and dogs, without the grace of God, and let them be buried where we bury dead cattle. (6)

S: Oh. Well. I see. Let's talk about death counselling. How do you help people deal with death?

L: Everone would prepare in time and get ready for death by going to confession and taking the sacrament once every week or fortnight. (4)

S: And how do you assist people through the grief cycle?

L: Oh, if only we could see the heart of Christ as he was suspended from the Cross, anguishing to make death contemptible and dead for us. How fervently and cheerfully he embraced death and pain for us timid souls who are horrified by pain and death! How willingly he first drank this cup for us sick ones so that we might not shrink from drinking it after him! In his resurrection we see that nothing evil befell him, only the greatest good. If such thinking is foreign to a person, it means that the passion of Christ has little meaning for him. (7)

S: Your notion of pastoral care all sounds very external — you're always laying some message on people instead of encourageing them to work things out for themselves. Don't you think that people work out answers and meanings of their own that are just as true and life-enhancing for them as your Gospel is for you?

L: Even Muntzer and the Spiritual ninnies did not rave and blaspheme so! For what is this but to make God a liar or to doubt that he is truthful? — that is, to ascribe truthfulness to oneself but lying and vanity to God? Nay, the moment you begin to have faith you learn that all things in you are

altogether blameworthy, sinful, and damnable,
. . . When you have learned this you will know
that you need Christ, who suffered and rose
again for you so that, if you believe in him,
you may through this faith become a new man
in so far as your sins are forgiven and you
are justified by the merits of another,
namely Christ. (5)

S: Well, I think that will be enough. Martin,
I'm afraid that I simply can't recommend you
for the Basic Unit of C.P.E. at this time.
You're really hung up on this directiveness
thing and it makes you rigid, authoritarian,
and arrogant. I'm going to recommend that
you go into therapy at once, and maybe when
you've gotten in touch with your own needs a
little better you'll see things differently.

(Preface to the Latin Writings; (2) Preface to
Romans; (3) Whether one May Flee from a Deadly
Plague (Intro.); (4) Whether one May Flee from
a Deadly Plague; (5) On Christian Liberty;
(6) Appeal for Prayer against the Turks; (7)
Fourteen Consolations — Luther's Works, Amer.
Ed.)

— Ann E.C.R. Yeago



Interview

In the Spotlight: Christa Klein

For this issue Table Talk interviewed Dr. Christa Klein, assistant professor of church history, and one of two women teaching at the seminary.

Like many of the professors we have interviewed, she too is a "preacher's kid," the daughter of Henry (Joe) and Ruth Bretscher Ressmeyer. Christa Ressmeyer was born in Baltimore, but grew up in suburban Long Island -- Malverne, N.Y. She attended a Missouri Synod Lutheran school, whose committed teachers gave her "a stellar education," including music, girls' basketball, and much experience in public expression.

In going to the public high school in Malverne, Christa Ressmeyer first encountered Catholics and Jews, and for the first time "was self-conscious about the name Christa" -- and her identity as a Christian and a P.K.

She describes a significant event in the summer of 1961, when she was 16: "I was a Youth Caravanner for the Missouri Synod. After one month's training in Fort Wayne, we went out as teams of three teenagers to build up local Walther Leagues. My team was sent to eleven Lutheran churches in the South, including a black parish in Birmingham, Alabama. Remember, 1961 was the year of the freedom rides. When we later went to white churches, we were asked with criticism about why we had stayed with blacks! I really was not aware of the racial issue until then.

"I returned home with an intense sense of racial injustice. I saw it first in the South, but gradually realized it was in my neighborhood, too. It was the first time I realized the importance of advocacy -- now to use Christian faith to influence society.

"So I felt, as a high school senior, that I wanted to be a social worker. I went to Valparaiso University (Indiana) -- which turned out to be the seat of the Lutheran Human Relations Association of America (LHRAA). So that kept me in touch with the racial issue."

Valparaiso also opened new vistas into the western Catholic tradition of a weekly Eucharist, which thousands attended. "In my tradition, the preached Word had overshadowed the visible Word. After experiencing the joy of frequent communion in that student community, I realized how significant worship was for the Christian life.

"I majored in theology and philosophy -- being recklessly impractical and unrealistic -- after finding that sociology did not hold the same attraction.

"After college, Art Simon, the president of LHRAA of Greater New York (now head of Bread for the World), invited me to be his executive assistant for \$150 a month -- that was the big time in 1966! So my best friend from college and I rented a 6th-floor walk-up apartment in a Puerto Rican neighborhood in New York City.

"I also took three courses at Union Seminary. But in the course of my study and work, I realized I didn't understand the roots of racism. Why were Catholics in Cicero, Illinois, stoning Martin Luther King, Junior? I decided to look at American studies -- to explore sociological, historic, and religious questions about the development of American culture.

"So in 1967 I went to the University of Pennsylvania in Philadelphia to study American civilization. I got a four-year Ford Foundation fellowship to get a doctorate. There was a shortage of college teachers then -- but not in 1976, when I finally finished!

"I found myself fascinated by the nineteenth century, particularly the Catholic immigrants to New York -- which waylaid my social activism

"I started going to an Episcopal church in Philadelphia, and learned that other churches have their own problems -- that parochialism was not peculiar to the Missouri Synod."

After two years and completion of her course work in Philadelphia, Christa Ressemeyer married Leonard Klein, whom she had met in New York. He was a seminarian at Yale Divinity School in New Haven, Connecticut. There she began research for her doctoral dissertation on New York Jesuits of the nineteenth century. Her husband spent a "colloquy" year at Concordia Seminary, so they were in St. Louis in 1970-71, the year of the "inquisition" of the Concordia professors.

After graduation, the couple took a "wonderful" ten-week vacation in Europe, including 20 days camping in Russia -- an experience that she says "has kept me from being naive about East-West relations. It was a very oppressive society."

When Leonard Klein began his vicarage at an East Side parish in New York City, Christa Klein began work in earnest on her doctoral dissertation. Their first child, Maria, was born on the 4th of July, 1973.

"After I'd finished the draft of the dissertation, three years later, our second child, Nicholas John Leonard, was born, in January 1977. This was one month after I'd raced on the early-morning train to Philadelphia to get it in by the 9 a.m. deadline, with ironed pages -- the typist had dropped it in the rain!" The title of the dissertation: "The Jesuits and Catholic Boyhood in 19th-Century New York City: A Study of St. John's College and the College of St. Francis Xavier, 1846-1912."

The Kleins moved to a parish in Queens. "When Nicholas was not quite one year old, I got a call from a Gettysburg search committee for a position in American church history. I'd been writing and editing since 1975 about Lutherans for a history of American Protestant theological education. I had the interview in December 1977 -- though I had not thought of teaching at a seminary.

"I came in 1978, and taught three courses the first year. Because the position was three-fifths time, I was able to commute from New York. I usually came Tuesday morning and returned home Wednesday night. At first I'd flown from LaGuardia Airport to Harrisburg, where a student drove me to Gettysburg. (That whole trip took about two hours.) When service from LaGuardia stopped, I started taking Amtrak. I did that for two and a half years, then took maternity leave in the spring of '81.

"The three-fifths time worked for a while. But it was hard to get to know faculty and students with that schedule -- hard to forge the right working relationships. I've learned so much more about the institution since I began full-time, in September of 1981."

That was after Renate was born and the Kleins moved to York, Pa., where Leonard joined a team ministry at Christ Lutheran Church. The commute from York to Gettysburg is less than an hour each way.

"My activity in the parish is as a worshipping member with my children. I'll be teaching a four-week spring forum on the history of this parish in the perspective of American Lutheranism in Pennsylvania.

"One of my concerns is that we have so few people who know the heritage of Lutheranism. Formulating the new church brings it to the fore -- an example of the corrosive power of American denominationalism. We look on the church as a voluntary society with goals, and members who join -- rather than as God's creation that we are called to. The renewing powers are word and sacrament, not organization.

"I never really toyed with the idea of ordination. My interest is American churches and society, and there is a tremendous sense of fulfillment to link that with teaching pastors and lay leaders. The church has tapped me to do this. It is satisfying to me, a real vocation.

"My family is also a vocation. Maria is now 9½, Nicholas is 6 and missing four teeth, and Renata will be two on March 31. I started bringing

Renate with me when she was nursing. I still bring her to Gettysburg except on Fridays, Leonard's day off. Nicholas is in kindergarten five days a week, and goes to a babysitter too. We live behind their school, which makes one commute easy.

"For me the question is time to write. I have a contract for a book with Jim Albers (of Valparaiso) on The Lutherans -- a reinterpretation with appended biographies. The challenge of the last five years was teaching and mastering a study of the Lutheran experience in America -- what kinds of courses help students understand American Christianity.

"I've enjoyed what it has meant to become a lay theologian in the church. Preaching here and assisting at communion are exceedingly satisfying -- that I can supplement the work of the ministers of word and sacrament means a great deal. Seeking ordination is not an issue for me now -- my vocations are full. I have more than 24 hours of work a day!"

If there ever is any leisure time, Christa Klein says she'd love to study the Bible -- as well as swim more; the family has joined a pool in York. "I'd love to study fiction, like we did during the January term. In the summer I do research and write. We vacation on Long Island now, but we'll travel more when the kids are older.

"Leonard and I especially enjoy cooking together. We recognize the need to work at making each day a joy in and for the family, and to keep our vocations from impinging on our time with our family. We need the critical support we give each other.

"It's exhausting; but the rhythm of the academic year is good. So, our arrangement is working," she says with a smile.

When asked what she thinks about students calling her by her first name, Christa Klein says she doesn't think it's appropriate in the classroom, "especially when it suggests a close relationship that does not exist.

"But the only problem I really have with it is the disparity of publicly calling Norma Wood and me by our first names, when the male professors get called Mister. I almost prefer being called Christa, however, on a one-to-one level -- especially if I get to know the student well."

Christa Klein's graciousness in being interviewed and her availability to students indicate that she wants to get to know students well.

Judy Helm



Pastoral Issues

Dr. Daniel H. Sandstedt came to the Lutheran Theological Seminary at Gettysburg in 1968 as director of field education. He moved here from Chicago, where he had served as director of chaplaincy and pastoral care at the Augustana Hospital Health Care Center.

After fifteen years of dedicated service to Gettysburg Seminary, Dr. Sandstedt is planning to retire at the end of this summer. Having seen much growth and change in the seminary's field education programs, he has some unique insights into C.P.E. (clinical pastoral education) -- its function, practical value, possibilities, and diversity.

Currently, seminarians must fulfill a C.P.E. assignment for ten weeks between their first and second years. This was at one time optional. Between 1962 and 1968 the faculty, under the direction of Dr. Donald Heiges, reorganized itself and revised its curriculum to include required field education, C.P.E., and internship.

Dr. Donald Herb organized and directed the seminary's first required C.P.E. program from 1966 to 1968, then left to work with the Lutheran Council U.S.A.

Dr. Sandstedt offered some concise definitions of what C.P.E. is all about. Historically, he said, it began as a way of "helping pastors understand the world of illness (both physical and emotional), so that they could more easily communicate the Gospel to people in their trouble."

"The value of the C.P.E. experience for the prospective pastor is that "it gives the opportunity for the student, under the supervision of a well-trained and certified supervisor and peer group, to work on the integration of our understandings of our faith and life together as Christians, and the carrying out of that experience in ministry."

The majority of clinical pastoral education placements at Gettysburg are in general or mental hospitals, but some students do their C.P.E. in correctional and penal institutions. Recently, many C.P.E. centers in state mental health facilities have been shut down due to budget shortages.

More C.P.E. centers are opening, however, in church and community hospitals and in parishes. Parish-based C.P.E. counseling centers are the latest to be developed, and that development is quite rapid. Such centers must have an accredited supervisor who moves into the parish. Counseling centers may solicit congregations in the region, thus forming a cluster, as has been done in York and in Baltimore.

Currently 300-400 accredited C.P.E. centers exist in the United States, all affiliated with the Association for Clinical Pastoral Education, the national organization.

Dr. Sandstedt proudly observed that from the earliest history of clinical pastoral education, Gettysburg Seminary has been very involved as a supportive institution. For a far more comprehensive historical overview of C.P.E., I refer the reader to Dr. Sandstedt's installation lecture found in the Summer 1970 Bulletin of the Seminary.

Dr. Sandstedt will be missed. We wish him well, and offer profound thanks for his years of service to the Lutheran Theological Seminary at Gettysburg.

Sue Mielke

For really serious problems there are no solutions ... only absolutions.

—Joseph Sittler
The Texas-Louisiana Lutheran

the side effects that can re-
from fasting, so that the fasters
anticipate some of the effects
they would feel. Mike felt little change
the first two days, but lost some power
of concentration on the second and third
days. He also got a little irritable.
But this lasted only a short time and
then he felt all right again through the
rest of the fast. Mike didn't experience
anything greater than an occasional feeling
of weakness.

The people in the Ash Wednesday group
ended their fast with a shared meal at
Larry Cunnings' apartment. They ate
lightly, fruit and vegetables that would
not overwhelm their digestive systems.
Mike was sorry to see the group end, but
he had learned from the fast. His Air
Force survival training had taken place in
a remote area where no food was available.
Around here, food seemed to be everywhere,
and the greatest challenge of the fast for
Mike was self-denial: "I often asked myself,
'Why am I doing this? Why don't I go out
and get a milkshake or something?'" By
fasting in the midst of food and people who
were eating, the faster spends much energy
on withstanding temptation and denying
wants.

In that sense, the group sessions came
in very handy. The fasters encouraged
each other and listened to each other's
needs. The group setting for the fast
gave collective strength to the fasters
and eliminated the need for much private
meditation. The pressures of busy schedules
also prevented meditation. Mike had a
heightened sense that there were many
necessary intrusions - classes, deadlines,
etc. - on his time. When he fasts again,
he says, he will try it when school is not
in session and he has more free time for
meditation and reflection.

The group collected some pledges from
local churches and Seminary community
members and raised several hundred dollars
for World Hunger. According to Mike,
though, the pledges were a side-benefit of
the fast. The real objective was to grow
spiritually and the real benefit was to share
the experience with a small group of people
similarly committed. The group made it
worthwhile.

Charlie Sprague

THE VALLEY OF THE SHADOW Epilogue to a Summer of CPE

"Maybe someday we
will understand."

Can we ever understand
death?

The terrifying mystery
of the valley of the shadow
will always remain.

Maybe it should.

For there is where much of
the frightening stuff of life
takes place.

No waving banners -
No façades -
No puppet strings
to make us dance
to the other tune.

Only darkness -
aleness -
coldness -
of being left...
of feelings that
words can never match.

Until we know that God cares.

Can we use the valley of the
shadow to understand life?

To help us live better?
We can take the terrifying unknown -
meet it face to face
and come out a winner...

IF

We understand how
frightening it is to
those who are trying to live.

IF

We see and feel the bruises,
the scars, the hurt -
that loss leaves as it
brushes against people.

IF

We are willing to give up
our "stained glass voice"
and our techniques for
"walking on Water."

That coined phrase:
"God works through People"

WORKS

If we let it.

The Chaplain has the contract to do the job...
and he can do it...
with sweaty hands...
tear-filled eyes...
compassion instead of sympathy
empathy instead of pity.

Giving himself:
what he thought was "total depravity"
becomes grace-given and received.
What were the fearful doubts becomes
an affirmation of God's love.

That means the Chaplain has to be
a person...can he be????

He better be if he journeys into
the valley of the shadow.

For he must give himself...

And he will receive more than
he gave.

Curtis Crowther,
CPE Supervisor
MVCP, Troy, Ohio

* * * * *
Ms. Proper

Dear Ms. Proper:
We Pennsylvanians never knew there was
anything wrong with "left it go" until we
came to Seminary. How can we know when to
say "left" and when "let?"
A Flying Dutchman

Dear Dutch:
Just remember that "let" means "allowed"
but "left" is a past form of "leave," or
"allow to remain." Maybe these will help:

<u>Wrong</u>	<u>Right</u>
She left me in.	She let me in.
I left him have it.	I let him have it.
If you don't like it, let it.	If you don't like it, leave it.
She left him lie on the floor.	She let him (allowed him to) lie on the floor. (or) She left him (let him remain) lying on the floor.
They let the door open again.	They left the door open again.

Ms. Proper

Dear Ms. Proper:
I'm laying here trying to figure out why
the hens don't like me anymore. Got any
ideas?
Red Rooster

Dear Red:
Of course, silly! Only hens can lay -
you've been lying around using bad grammar
and it's no wonder they scorn you! I think
you should lay down your bad habits. (And
I wouldn't be surprised if you've been lying
to them!) I recommend you lie down and
think about this for a while longer!
Ms. Proper

* * * * *
Book Review

Peck, M. Scott, M.D., The Road Less Traveled,
A New Psychology of Love, Traditional
Values and Spiritual Growth, Simon &
Schuster, 1978, avail. bookstore, \$4.80.

To begin, I want to say at the outset
that Peck is not a theologian; he's a
psychologist. Hopefully the following re-
marks will be tempered by this fact. Peck's
thesis is, "I have come to believe and tried
to demonstrate that people's capacity to love,
and hence their will to grow, is nurtured
not only by the love of their parents during
childhood, but also throughout their lives
by grace, or God's love." (p. 300) A nice
thesis, theologically sound, I think, and
even somewhat profound. Unfortunately, Peck
overestimates the impact of his "demonstra-
tions" on the reader. In point of fact,
Peck's discussions on "love" and "grace"
are simply Pelagian (i.e., man chooses to
do good or evil, hence co-operating in
salvation). In many cases, they stand in
direct opposition to orthodox Christianity's
definitions of the same.

Peck describes a sort of "growth" or
"progress" in the Christian's relationship
to God. For example Peck writes, "Disci-
pline...is the means of spiritual evolution."
(p. 81) Similarly, love is "the will (my
emphasis) to extend one's self for the pur-
pose of nurturing one's own or another's
spiritual growth."(p. 81) Also, one
"chooses to heed the call of grace." (p. 210)
There are many other examples.

The above statements reveal to me, at
least a Pelagian bias and a penchant for a
"process" or "progressive" theology. In
his discussion of love, he makes such state-
ments as "love is not self-sacrifice" and
"love is not dependency." These are, in my
estimation, over-simplifications and man-
centered. Peck makes no clear distinction
between the love of God and the love of man,
and as such, I view the above statements as

in direct opposition to Christian

There are many other sections of the book that I can only describe as theologically naive. Peck's sections on grace, science and religion, miracles, entropy and original sin reveal a Rogerian optimism that leads him to espouse a sort of "utopian ideal."

I think Peck often asks appropriate questions, but never gets around to answering them. His rhetorical style, in this respect, is somewhat distracting and misleading. He tends to "flatten out" sticky theological issues, e.g., miracles, science vs. religion, original sin (which in his view is reduced to "laziness" on man's part). My response to this reductionism was a yawning "So what?" I found so much that was offensive in this book, that it is difficult not to paint a totally negative picture. To be fair however, I think Peck can be thought-provoking. His book can engender much discussion. It is easy to read and he writes with a pronounced flair. In no way is the book tedious in terms of theme or style; in many ways it is quite controversial and even enjoyable.

Pelagianism is always one answer to how God interacts with man, but not one acceptable to orthodox Christianity. If you're looking for a thought-provoking (and honest) attempt to connect theology and psychology, take a look at this book. Many of you going into CPE may be required to read it. I would only wish that it be read with a firm theological understanding. I repeat, Peck is not a theologian. Perhaps I can summarize my critique as such: theologians should not endeavor to treat physical illness without some medical training and a firm understanding of medical norms. The reverse can be said of medical practitioners.

Craig Fourman

NEW BOOKS OF INTEREST:

New Testament

Kesich, V., The First Day of the New Creation, the Resurrection and the Christian Faith, St. Vladimir's Press, 1982, \$6.00.

Patte, D., Paul's Faith and the Power of the Gospel, A Structural Introduction to the Pauline Letters, Fortress, 1983, \$18.75.

Old Testament

Jagersma, H., A History of Israel in the Old Testament Period, Fortress, 1983, \$10.50.

Nicholsburg, G.W.E., and Stone, M.E., Faith and Piety in Early Judaism, Texts and Documents, Fortress, 1983, \$15.00.

Rowland, C., The Open Heaven, A Study of Apocalyptic in Judaism and Early Christianity, Crossroads, 1982, \$20.65.

Homiletics

Coleman, R., Gospel-Telling, The Art and Theology of Children's Sermons, Eerdmans, 1982, \$6.00.

Sider, R.J., and Brubaker, D.J., eds., Preaching on Peace, Fortress, 1982, \$3.00.

Counseling

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

Rediger, G.L., Coping with Clergy Burnout, Judson Press, Valley Forge, 1982, \$4.50.

Theology

Smith, W.C., Religious Diversity, Crossroads, 1982, \$6.00.

Wiles, M., Faith and the Mystery of God, Fortress, 1982, \$5.25.

For those about to enter CPE, here is a list of titles of recommended readings for professional growth. I recommend these with my tongue firmly planted in my cheek. CLF

Self Improvement:

Creative Suffering

Overcoming Peace of Mind

Guilt without Sex

The Primal Shrug

Ego Gratification through Violence

Molding Your Child's Behavior through

Guilt and Fear

Dealing with Post Self-Realization Depression

Whine your Way to Alienation

How to Overcome Self-Doubt Through Pretense and Ostentation

Business/Career:

"I Made \$100 in Real Estate"

Under-achievers' Guide to Very Small Business Opportunities

Looter's Guide to America's Cities

Home Economics:

101 Other Uses For Your Vacuum Cleaner

The Repair and Maintenance of your Virginity

Christianity and the Art of RV Maintenance

Health and Fitness:
The Joys of Hypochondria
Bio-feedback and How to Stop It
Tap Dance Your Way to Social Ridicule
Optional Body Functions

Crafts:
How to Draw Genitalia
Northern New Mexico Guide to Bad Taste
Self-Actualization Through Macrame

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Coming Events

March 14-18 - SPRING RECESS

March 21 - Bishop's Panel to discuss the new church. Speakers: Dr. Herbert Chilstrom, 2:45 P.M.; Bishop E. Harold Jansen, 4:15 P.M.; and Dr. Rudolph Ressemeyer, 7:00 P.M.

March 24 - Maryland Synod Examining Committee
 Central Pennsylvania Commission of Professional Innovation

March 25 - 11:30 A.M. Eucharist Celebrating the Annunciation

April 1 - NO CLASSES, Good Friday and April Fool's Day

April 2 - Easter Vigil 7:30 P.M. ; Dr. Stuempfle's birthday

April 3 - THE RESURRECTION OF OUR LORD

April 6-7 - Spring Colloquium; Committee for the Awareness of Women's Issues and Roles in the Ministry begins at chapel worship on the 6th and ends at noon on the 7th.

April 15-16 - 10th Annual Symposium on Politics and Ethics: "The Gospel in an age of Ideological Conflict." Registration begins at 1:00 P.M. at the Church of the Reformation, Washington, D.C.

Please let Mary McWilliams know if there are any events that you wish to be publicized in Table Talk.

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 "Professional Growth"
 book list)