

Table Talk

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Epiphany



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Table Talk

Lutheran Theological Seminary at Gettysburg
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Gettysburg, PA 17325

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Widow's Walks of Life

by Glenn Palmer

Jesus said to the disciples, **Beware, keep alert; for you do not know when the time will come...Mark 13:33. (NRSV)**

The little coastal town that I grew up in, Bath, Maine, is one of the oldest shipbuilding/seaport towns in the nation, and is where the U.S.S. Gettysburg was built. From the back of our house, looming under the shadow of the shipyard, standing on a hill, while the brine and sea mist tickle your face, you can see the inlet where the Atlantic ocean meets the Kennebec River. This is where the mighty fighting ships built by the working men and women of Bath for the past 200 years take their leave, batten down their human cargo and head to the beckoning sea.

Dotted along the hillside, overlooking that fateful inlet, are the ancient and majestic Victorian homes built by the sailing men of old. Perched on top of these homes are rounded and square outposts of solitude called **Widow's Walks**.

When I was a kid I had a paper route and one of the houses on my route was owned and occupied by the descendants of an old New England Sea Captain named Duggins. Mr. Duggins gave his life, going down to his ship, to have an affair with that mistress, The Sea, the one who stole so many men from their homes and their families, and who often kept them in a watery grave.

While Duggins was away, making his living, the only way he knew how, his family spent their life on a never-ending vigil, walking the Widow's Walk, watching and waiting and being alert, never knowing when (or if) Duggins would return. The brides of the sailing men had to do the hardest thing of all...they had to wait. They had to wait and wait and wait - they had to live patiently, enduring and plugging along, taking care of those around them, just as if the one they loved the most was already coming home - at that very moment.

My grandma, Edna, would tell me stories that were told to her of how hard this

kind of life could be, of what an exhausting and never-ending struggle it could be and was to keep alert, to be watchful and to wait, to be always and forever waiting for your lover to come home, especially in the dark and the emptiness of the night., n the midst of the enveloping blanket emptiness of sea mist and bone chilling fog, feeling could and alone and lost and abandoned without your loved one, sinking further into yourself as you wait, and wait, and wait. . . .

I share this story with you folks, because I feel like so much of my own life right now, and the life of most of us here in this community is about waiting. My classmates and me are waiting - waiting for regional assignments, after we get those, we'll be waiting for synod assignments, then we'll wait for a call, and some of us will wait longer than others, and wait, and wait, and it will be hard.

Interns will be waiting for midterm reports and waiting to see if they'll pass internship. The middlers are waiting to see where they'll go for internship, and juniors are waiting for endorsements, CPE sites, etc - the waiting just never ends, and that's just the way it goes. But it can be hell - you folks know that - I've journeyed with people and the families of people dying of AIDS and cancer - waiting can just be pure hell!!!

I think about waiting and I pray about waiting mostly because I'm such a control freak and I want the waiting to go away..I want to control it..not to have it control me. It's in these moments of reflection, prayer, discernment and control that I'm thankful for the tradition and community that I belong to. None of us wait alone!!!

We wait with our families and friends. We wait with the rest of this seminary community. We wait fed and sustained and nourished by our Baptism's, by mutual conversation and consolation, by the preached and heard word, and by the Lord's Supper - a foretaste of the heavenly meal to come - that which we ultimately wait for.

Jesus told his disciples, then and us his disciples today to be on watch, and to live our lives and do our work faithfully so that we aren't found asleep when he returns.

We are to wait!! The trivial earthly waiting and human stuff, the **Widow's Walks of life**..the pain and suffering and heartbreak will pass and one day our Lord will return to call us all home, that is our hope and the promise we cling

to. Until then all we can do is wait, and wait faithfully loving God, self and neighbor.

"The waiting is the hardest part" ..Tom Petty & the Heartbreakers

"Therefore, keep awake—for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn, or else he may find you asleep when he comes suddenly. And what I say to you I say to all: Keep awake." Mark 13:35-37 (NRSV)

GLENN PALMER is a fourth year student from the New England Synod

Thank You

Many thanks to the Senior Class officers for their commitment to inclusivity! On behalf of all Associates in Ministry, and candidates for the same, it is great to know you decided to refuse AAL Senior Banquet funds that were designated only for clergy candidates. Your direct approach with AAL about your intention to include all persons preparing for service to the Church is a welcome model to that same Church, and it paid off—AAL's decision to broaden the scope of financial support shows that. Again, thank you for your thoughtfulness and commitment.

Nancy Gable

NANCY GABLE is a AIM on staff at LTSG.

Your Words Are Powerful

by Michelle Nickodemus

Dear Diary,

I'm more than halfway through my second year here at LTSG, and it's still happening. When will it stop? Will it ever stop? Maybe by the time I hit 30 . . . When I first came here I expected to be challenged as a women preparing for ordination (someday, God willing). I was relieved to discover that was not a problem, but dismayed to encounter another, totally unexpected, challenge.

I heard it again last week. I'm pretty sure it was intended as a light-hearted remark, and not meant to be taken seriously, but sometimes it's difficult to tell the difference. Maybe I'm being too sensitive. The best thing to do, perhaps, is to ignore it and not react. But I have a hard time doing that, because it still hurts, even though I've heard it for almost two years now. I know I'm not imagining things; I've talked to others who hear it too.

Dear Brothers and Sisters in Christ,

There is a great emphasis on inclusivity here - inclusivity regarding gender, race, ethnic origin, etc. I have not yet heard anyone address the issue of inclusivity with respect to age. How careful we are not to offend anyone, not commenting on someone's gender or race, not limiting our talk about God to one gender. Yet how carelessly we make comments about someone's age. I cannot recall anymore the number of times I have heard comments such as, "You're how old?!! I have kids older than you! Oh, well, you don't have any life experience, you're only twentysomething. You're just a kid. You're so young. You make me feel so old."

I do not presume to speak for all of the students in their twenty's here at LTSG. My hope is to call to everyone's attention the potential our words have to hurt others. Even comments made without the intention of harm may do damage. I challenge all of us to consider our words carefully before we speak, to be inclusive as much as possible, and to treat each other with respect, as adults, no matter what our ages are. remember that God has called each of us to be here together in community at this time and in this place.

MICHELLE NICKODEMUS is a second year student from the Southwestern Pennsylvania Synod

Reach Out and Touch Someone ... or NOT!

by Doug Ryniewicz

"Good is the flesh that the Word has become
good is the birthing, the milk in the breast
good is the feeding, caressing and rest
good is the body for knowing the world
Good is the flesh that the Word has become."

A hymn by Brian Wrenn

Nancy is a married woman whose newborn baby has had medical problems. Her husband works at a stressful, demanding job. In the last months Pastor Sven has been present to them as they attempt to navigate the rough waters that life has given them. Nancy and John continue to experience stress in their marriage. For Nancy, touch from John only signals to her his need for sex. They grow apart physically and emotionally. In response, John commits himself to greater amounts of time at work. Nancy experiences a medical set back and is herself hospitalized. Pastor Sven comes to visit her and takes notice of John's absence. After a pastoral talk he rises to leave only to notice the look of fear and vulnerability on Nancy's face. He bends to hug her, then smiles and leaves. Throughout the day Nancy recalls the hug with a special gratitude. It has renewed her. It was supportive and caring with no demands on her for anything. Next day, Nancy reflects on how like God Pastor Sven is. He is gentle yet strong. Unlike her husband he can talk feelings and fears without telling her "what to do" in response. Later, it occurs to Nancy that Pastor Sven is not all that bad looking either. On her first Sunday back at worship her mind wanders to musing on what it would be like to be married to Sven...at the door after service Nancy asks Pastor Sven for a hug. Sven is somewhat taken aback but agrees limiting the length of the hug somewhat self consciously...

This is a condensed version of an example presented by Dr. Norma Wood on the complexity involved in the issue of pastoral care and touch. Thursday night,

February 16, seventeen students and a panel of four Gettysburg faculty members gathered in Valentine 206 for a thorough reflection on the current ethical, spiritual and legal aspects of this situation facing ministers in the parish. The panel was an excellent sampling of the talent and ability of the LTSG faculty. Dr. Susan Hedahl, Dr. Duane Larson, Dr. Norma Wood and President Darold Beekman formed the panel that for two hours fielded queries, reflected frustrations and concerns of students, offered quality responses and shared personal, sometime vulnerable experiences from their own ministry.

Dr. Hedahl described the role of physical touch in ministry as "a reality that can be a blessing or a curse depending on the thinking and actions of a minister related to that issue." She reflected on the changes that have impacted ministry since the ordination of women. Dr. Wood reminded the group that gender socialization and the experience and meaning that touch has is different for men and women. Dr. Beekman pointed out the litigious society in which we live. He discussed the pros and cons of insurance to protect clergy persons in potential lawsuits. Many ministers are making the decision to carry such insurance.

After offering four salient vignettes from his previous ministry, Duane Larson emphasized context and awareness. When making pastoral decisions about hugging or touching, Larson suggested that pastors assess carefully the kind of history with a person one has, the kind of relationship, the distinction between "my needs versus their needs." Gone it seems are the days when a minister could state flatly "I'm a hugger, that's just who I am." Such a minister may well be hugging his new McDonald's uniform on his bicycle ride to work.

One student suggested the use of language paired with touch. Saying "Christ is with you now" while embracing may help to signal a parishioner to the meaning of what is being conveyed. Ritual acts such as anointing, laying on of hands and blessings are particular sign/touches to be reflected upon. Dr. Beekman offered that the church is an open community which invites people who are very needy and may not be very clear about their own needs, motivations or communications. All of the faculty members stressed the issue of the power of the office of ministry as a key variable in the discussion. People are willing to entrust themselves to clergy/church workers like they trust few others and this enormous power differential demands reflection and responsibility. As Beekman stated "it is more than just a matter of sexuality, it is a matter of power and public trust." Both Wood and Larson reminded us that we are tactile creatures from birth. We come into the world knowing it through our mouths,

our noses and our hands. Still, all of us have different comfort levels with touch, sometimes depending on our familial or ethnic differences. A touch is not always as simple as it seems. Projections and transferences are easily made on ministers because of the public persona they are given. It is easy sometimes to confuse this persona with our real selves. And yet, Hedahl stated, sometimes it would be pastorally cruel or unfaithful not to touch or hold. Intuition, training, awareness and observation were key words we heard that night.

To my satisfaction, no one offered flat solutions like "Never touch" or "Hug when you want and trust Christ," solutions that I sometimes hear pastors and candidacy committees intone like mantras. I left feeling that I could articulate some useful guidelines for my own ministry.

You may be thinking body language and use of Lutherans' more often resembles that of giraffes rather than Care Bears; however, take the time to learn about this issue. Fortunately, this presentation was videotaped. Other resources mentioned were Marie Fortune's "When Nothing Is Sacred", Barton and Lablack's, "Sex in the Parish", Lloyd Rettiger's "Ministry and Sexuality" and "Body Theology" by James Nelson. Resources are also available at the synodical and national church level.

DOUG RYNIEWICZ is a second year student from New England Synod

What Is a Parish Playwright?

by Sandra Leifeste

Ever wondered where all those Christmas and Easter pageants came from? No, they don't just grow in the manila folders at the Synod Resource Center. Most of them came into being because somebody said "Let's do something about "blank" this year!, at which time somebody took pen in hand and wrote a program. Well, when this "somebody" turns into the church resource for that kind of writing assignment, over and over again, they become the local "Parish Playwright."

One of this merry band of church support staff is coming to Gettysburg! Sharon Lee Allen will take the time to present "Simplicity Stagecraft and the Under-Utilized Senses" in the Refectory at 7:00 p.m. on Friday March 3, 1995. This is a combination storytelling/drama workshop, pep talk, worship experience, and human development seminar.

Sharon currently serves in her congregation of Grace Lutheran Church in Anaheim, California as their writer in-residence i.e. "Parish Playwright." She is also a computer analyst for the Space Station program.

She provides special messages for special occasions through the use of dramatic storytelling. Monologue, puppeteering, poetry, comedy, surprising props, and up to the minute issues stretched against Biblical landscapes are her specialty. She also makes herself available through the Southern CA Resource Center. She is a member of their Learning Team doing workshops and she lets the Spirit send her writing assignments through the voyage of her business cards and brochures.

Sharon will have a gift for all those who attend (one of those surprising props for your very own). Sharon will also need a volunteer to assist her in "Feet", a short message about evangelism.

SANDRA LEIFESTE is a fourth year student from the Pacifica Synod

Lutherans On-Line

by Dave Jernigan

What do bishops Isaksen, Jansen, Jessen, Keller, Ramseth, Sartison, and Sudbrock all have in common? Or how can ELCA Vice President Magnus send an instant message to Gettysburg faculty and staff members Avery, Gable, Huber, Price, Strobert, VanDelinder? What do students Brock and Jernigan and Alumni Ron McCallum all do together?

In a word, LutherLink!

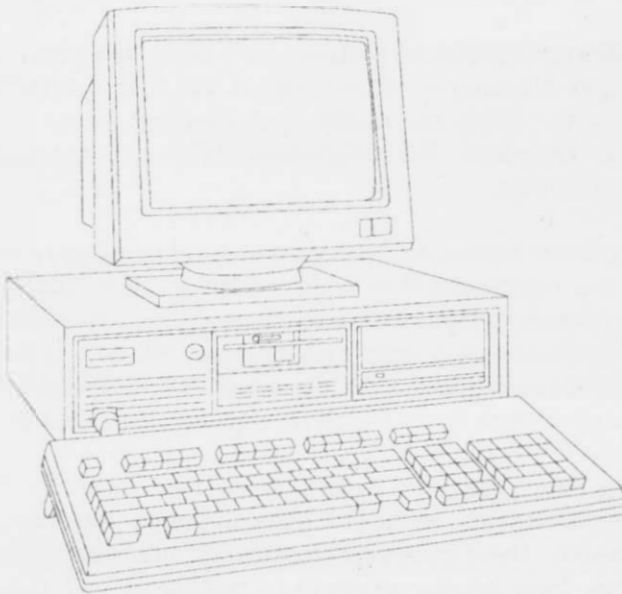
LutherLink is the Lutheran portion part of Ecunet, an ecumenical electronic network linking church people (lay and ordained) around the world. It offers electronic mail, a chance to join various general topic "meetings" (such as Table Talk or Ecunet Chat where just about any topic is fair game), and even gives you an Internet address. You may join meetings, or even start your own. There are special interest meetings such as Rural Ministry, or join the fray and offer your views on the ELCA Human Sexuality Statement or the election of the next ELCA Bishop. Thousands of meetings are available but most folk join a only what they are interested in. Only 400 or so meetings are active in any given week.

Ecunet and LutherLink are not only a great resource for things related to the church (you can download ELCA Documents and Studies), it is a great resource for in many areas. Relaxation aids and software (freeware and shareware) are available, as well as free magazines such as *LOGA Legislative Updates*, *Agricultural Notes*, *Pericope Partners* and more.

What does it take to join? Besides a the obvious computer and a modem, \$11 a month establishes a basic account. You can pay your own long distance carrier or pay an hourly fee to use an 800 number (\$12/hr 8am-6pm and \$7/hr the rest of the time. For a one time fee of \$50 (30 day free trial) you can try out the front end software for the IBM clones called Bizlink. This allows you to have unattended log-ins and downloads when the rates are low. This software also allows you to read, write and respond to messages off line. Similar software is being Beta tested for the Macintosh (see me for details). You can also log in and do manual sessions but these tend to be more costly.

Contact the ELCA Resource Information Service at 800-638-3522 with any questions, or I or John Brock will be happy to talk with you.

DAVE JERNIGAN is a first year student from the Metro Washington D.C. Synod



Multicultural Worship Resources

by Paul Chapman and Stacey Sayko

The Worship Committee has a continuing goal: variety in worship. To gain that goal, there are many resources on reserve in the library. These additional worship materials, available for use in worship, include hymns from other cultures.

Songs of Zion is a collection of Negro spirituals and other hymns. This songbook is sure to get us out of our pews and clapping our hands. It has a big selection of familiar songs, such as "Swing Low, Sweet Chariot" but also provides many tunes to inspire our spirits. This music can be very powerful and emotional, enabling us to let our hair down and just PRAISE GOD!

Set Free is a collection of African hymns and is quite different than the songs from Songs of Zion. We sang two hymns out of this collection for the service of Lessons and Carols. While the music is challenging, most of the music is accessible to a congregation. The uniqueness of these songs would add a new dimension to our service.

Voices is a collection of Native American hymns and worship resources. Many of the hymns are written in Native American dialects and thus are very challenging to our community. However, the verses are paraphrased in English and the tunes are often not only simple but familiar. We may need to work with this resource before feeling comfortable with it, but it would certainly prove worthwhile as it provides a flavor that is infrequently explored in our worship.

Hymns from the Four Winds is a songbook of Asian American hymns. Each hymn has an English text and while the music definitely has an Asian flavor, it appears manageable. There are several familiar hymns, such as "Silent Night", set to Asian tunes. Such familiar words to a new tune can certainly cause us all to experience hymns in a new way. This collection also includes some psalm paraphrases that would be a nice alternative to those normally used.

Please also be aware that two volumes of Music from Taize is on reserve in the library. These are a collection of Responses, Litanies, Acclamations and Canons. The simplicity of this music makes it readily usable.

The Worship Committee encourages you to seek out and make use of these resources in your worship planning. We are excited about the new things that could be introduced into our chapel worship.

PAUL CHAPMAN is a first year student from the Metro Chicago synod
STACEY SAYKO is a first year student from the Metro Washington D.C. synod

Interim Pastoring

by S. K. Hedahl

My friend, David, a fellow graduate student, looked at me across the heads of the two agitated ushers and grinned. We were robed and standing in the narthex of a large congregation in northern California. One usher had just said to me, "Pastor! We just found out there is a broken gas main in the church. Be sure to announce to the people why the acolytes won't be lighting the candles!" I could hear the Pacific Gas & Electric men just outside the pulpit window shouting to each other.

David and I processed in and I made the announcement as the PG&E guys started digging into the ground. About one hundred more people got up and walked out of the church as I spoke. One of them turned around as she left and pointed to the live flame of the Eternal Light suspended over my head in the chancel area!

Such an experience was part of what had started out as one way to earn money for graduate school. Ten years later it had become a wide circle of friends, an astonishing set of experiences, a new set of well-exercised skills and one of those 'I-still-can't-believe-I-was-involved-in-all-those-lives-and-experiences!'

The 'it' was a decade of serving as an interim pastor in the Sierra Pacific Synod and its earlier I.C.A. regional predecessor during my years at the Graduate Theological Union in Berkeley, California.

At the time I began this form of pastoring, the issue of interim ministry was considered extra work for interested retired pastors. The work was understood only as 'fill-in,' or 'pulpit supply' that could cover more than just Sunday preaching. What mattered was a "real call."

As I worked through the parishes and years of the 1980's, several things happened. The fledgling ecumenical Interim Network developed. Workshops were held. The synod convened the interim pastors (close to 40 of us) to share stories, concerns, and ways of doing ministry. Bishops began speaking of the necessity of having a dependable core of interim pastors who were skilled in responding to congregational conflict. Synod offices set up interim pastor

contracts between pastors and congregations. The interim pastor was written into the ELCA's parish constitution as one who "shall have the rights and duties in the congregation of a regularly called pastor..." (C9.07.)

Finally, with the beginning of the ELCA, the following was listed in the ELCA's constitution under 7.41.A91 "Sources of Calls for Ordained Ministers." b. 1.5 Interim pastor (Calling Body - the Synod Council). pp. 32--33.

What was/is interim pastoring like? At the time I began this form of ministry, training sessions did not exist. The skills I learned were ones which I was later able to teach others but derived from experiences which, time after time, taught me the following.

Every interim location requires, approximately, the same basic things from the interim pastor. There is a need to develop the ability to enter into a new group of people, quickly learn what is obvious and what is not, and find ways to work at the partnership between self and people and the synod office in relation to the call process.

Because many pastoral vacancies occur in the context of at least minimal grief and chaos, the interim pastor needs to learn both to clarify and confront. She must also learn the delicate balance between comforting and challenging in order for the congregation to move ahead.

I found that identifying property issues, such as cleaning closets, re-furbishing a room, or doing some visible maintenance, often set the direction for beginning the more delicate and difficult work of relationship-building. In one parish, the people actually knocked down a free-standing wall to better show off their stained glass window. It began as an enthusiastic building renovation that was completed two years after I'd left!

Appropriate pastoral response to conflict is a key part of pastoral ministry and definitely central to good interim pastoring. Because most interim pastorates are only part-time, there is a real need to be able to identify those things which people are upset about in order to get at them in healthy ways—BEFORE a new call is issued and another pastor and people perpetuate the unresolved tragedies of former ministries.

Partnerships with synod offices are a key to the flourishing of any

interim/congregational time together. Many congregations can use this time to re-learn the benefits and blessings of a synod office. My own was helpful, whether it meant getting some clarification on a constitutional issue, finding a resource person to tell the council things I was not knowledgeable about, or asking for help and history in regards to conflicts I encountered. As one bishop's associate said, 'Susan! You know the whole staff always waited for your end-of-month reports!' In my more frustrated moments, I admitted to writing one in limerick form and quoting a distinct bumper sticker in the process....

Like any ministry, the days were spiced with the great and the sad, the ludicrous and the glad. Saying good-byes on the last Sunday was often very wrenching and adorned with remarks like, "Thank you for always being honest with us," "We could never have called a woman pastor if it hadn't been for you," "I'll really miss you a lot," "Pastor Sue, will you be here for my confirmation next year?"

What were the drawbacks? A lot for commuting, the uncertainties of the length of the interims, the frustrations of having much to accomplish in a limited period of time, the lack of any long-term community, the loneliness of always being new and temporary and knowing that going back to old interim sites happens only some years later.

And yet! Yet, the joy of those ministries is with me yet. My mail still brings numerous monthly parish newsletters from my former interim parishes. I read them and see the things we all started way back when continuing. I note the anonymous letter writer who ragged on me is at it again with the next pastor. I see that again this year I got my Advent dime folder card! I find that despite her infirmities, Ms X is still going strong in her 80's and finally the chancel renovation in Y parish has happened. I hear occasionally from the five women who decided to attend seminary as a result of my presence in their lives. And most of all, that the people seem proud to be part of their parishes and involved in ministry with pastors who care for them.

One of the bishop's associates with whom I worked told me that one of the traits typical of the curvature of the interim pastor's personality is "high adventure needs!" Well, I confess that's me: Adventures R Us!

And so I would invite you to think about this form of ministry; in some places occurring only after the years of fully called parish ministry and in other synods

happening even before ordination.

It allows flexibility with family and graduate studies time. It will demand everything of you and return more than you could imagine. If you are female and ordained, it can be a congregation's first introduction to women in ordained ministry and what is at stake when we speak of incarnational theology. It has the gift of contexts which allow truth-telling and prophetic ministry in special ways. If you have pastoral and administrative talents, it is a ministry that stands at the vital intersection between effective congregational and synodical ministries.

I think the greatest gift which came to me from interim pastoring is the realization that ALL our ministries are of an interim nature. That we have "no lasting city" here anymore than a lasting church, a permanent call or an enduring anything, but that we DO have a God who sees us through the transitions into fruitfulness.

REV. DR. SUSAN K. HEDAHL is Assistant Professor of Homiletics at LTSC

Caterpillar

by Ruth Rinker

The caterpillar on the branch of the tree--

What does he see?

What

does he

see

Creeping along?

A brown-gray branch and green leaves,

Leaf buds, leaf nodes, stems,

Petioles and leaflets,

Succulence and sufficiency?

Does he see before him

Last year's chrysalis--or his own?

See the dark?

and the sleep?-

and change?

Does he dream

Of red and yellow flowers and sweet nectar,

Of flying in the sunlight,

Flying up on multi-colored wings,

Flitting from dream to dream,

As I dream

Of flying in the light

Of multi-colored wings?

Cold

Oh, all the misery and woe
That the fates very smugly bestow.
To be stuck in the bed
With a cold in the head
Is my curse as I blow and then blow.

Think of sleep and here come the sneezes,
The sniffles, the coughs and the wheezes.
Attempt so to doze
With a cold in the nose
And for sure a sneeze tickles and teases.

Afflicting each Jack and each Jill
The hopes of a cure are quite nil.
So I jump into bed
With the steam round my head
And quietly swallow my pill.

RUTH RINKER is a first year student from the Virginia Synod

A View of Appalachia from the Backseat of a Car

by Walt Lichtenberger

Tires on tin roofs
in these shelters people are living.
Along icy, rushing rivers the road winds.
What is heating these homes?

As the snow is kicked up by the tires,
I look out upon a partial blanket of snow.
It is warm here
in the backseat of this car.
How cold is it out there?

The natural beauty which fills my eyes
is starkly juxtaposed against the cries
of silent poverty which fill the "hollers".
These are faces I cannot see.

written while driving through Pendleton County, WV 1/9/95

WALT LICHTENBERGER is a second year student from the New Jersey Synod

From the Editors

Table Talk is a publication of the Student Association of this seminary. It is given to students, faculty and staff of LTSG. It is also sent to the board members, and to the seven other ELCA seminaries. Submissions are freely accepted, but not all submissions see print. The editorial staff reviews submissions, and those that we feel are not relative to the primary readership, that is, to the student body, faculty and staff, we have chosen not to publish. We would encourage authors to bear in mind the wide audience this publication sees.

At times, articles have been edited for clarity, length, or errors. The editorial staff strives to remain true to the spirit of the article and the author. We do ask, however, that authors, especially those of non-fiction articles, pay attention to good grammar and form, as spelled out in Turabian. In terms of writing style, authors are strongly encouraged to write in active, rather than passive, tense.

Articles should be placed in the *Table Talk* mailbox in Valentine Hall. The editors appreciate articles submitted on computer disk in WordPerfect or MS Word format. However, paper hard copy is also acceptable.

February 22, 1995

Augury

February 26 - March 4

- 3 Parish Playwright Workshop,
Ms. Sharon Lee Allen. (Refectory, 7:00 p.m.)

March 5 - 11

- 7 Legal, Ethical & Spiritual Dimensions of AIDS,
Mr. David Korman.
Student Association (Coffee Shop, 4:00 p.m.)

March 12 - 18

- 14 Two Reports from the Field,
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Student Association (Coffee Shop, 4:00 p.m.)
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- 21 Seminary History Lesson - Walking Tour of
Seminary Property and Old Dorn
Mark Gibbs
Student Association (Coffee Shop, 4:00 p.m.)
22 Celebration of Professor Richard Nelson's recent
publication *Raising Up a Faithful Priest*.
(Chapel, 11:25 a.m.)
22 Folk singer/song writer Libby Roderick
Gettysburg College\Student Association
(College chapel, dinner @ 5:30 p.m., workshop @
6:45 p.m.)

March 26 - April 1 (Spring Recess)