

Table Talk

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

Vol. 1 No. 10

December 9, 1964

A NOT-SO- DISTANT TRUMPET

GETTYSBURG A THEOLOGY OF WOMAN

A short time after supper on the evening of November 20th, the formal week being over, and being in the mood for some light entertainment, we bought a copy of the local paper and reviewed the movie section. We first looked to see what was being shown at the theatre here in town, which, we learned, was "Fail Safe". This film was described in the advertisement as being a supposedly tense drama concerning the bombing of Moscow. This, we felt, was not exactly what we had in mind, so we went on to the next ad, published by the Towne in Littlestown, which is usually our second choice when the movie here in Gettysburg doesn't interest us particularly. There they were showing a Warner Brothers release entitled "A Distant Trumpet", which, we knew, from seeing a review elsewhere, was a cowboy-and-Indian, a little juvenile for our taste. As a last resort we checked the program at the Cross Keys Drive-In. The first feature which was announced in the paper was topped by a rather interesting caption reading, "How would you feel if you were elected the nudest camp Venus?", and entitled, "Nature's Paradise". The second feature offered for the evening, which, it was promised, was "made to shock" us, was named "Sin You Sinners", and temptingly labeled "For Adults Only". Confronted with this motley list of choices, we still felt in the humour for a movie, so, recalling the good old shoot-'em-up kind of cowboy movie we used to see, complete with Apaches, horses, cavalymen and so forth, we decided on "A Distant Trumpet", and set forth for Littlestown. Having paid our admission price, not only did we see

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The Reverend Walter J. Furgardt, S. J. spoke on Sunday evening at Gettysburg College on the subject of "A Theology of Woman." The lecture explored the meaning of woman, the destiny of woman, the fulfillment of her nature and the possibilities of treason to her sex, as seen in the light of the discoveries of such sciences as psychology, sociology, and biology. The problems dealt with ranged from the derogatory views of woman and marriage held by some ascetics of Christian antiquity to the contemporary conflict which many women feel between a professional career and a vocation as wife and mother.

A brief outline of the discussion follows: Father Furgardt began by quoting John Milton (17th Century), terming woman as a ".... fair defect of nature....", St. Thomas Aquinas (13th Century), "....woman is a help to man only in generation....." and St. Jerome from the 5th century, "...woman is the devil's gateway.....in sum, a dangerous species..." Father Furgardt felt that these were inadequate in their interpretation of women, and he proceeded to give his ideas on a Christian interpretation towards the theology of woman.

Genesis 1:26-27: three basic ideas emerge.

1. Man is like God, basically, in his or her total personality: he is a self-conscious, self-directing thing. Resemblances include:
 - a. man has a mind to know (i.e., is a creature of intelligence)

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For amusement's sake we publish the following letter from the October issue of Playboy, from the "Playboy Advisor" column:

I've been thinking seriously about a career in the clergy, since it can offer a number of obvious advantages: free house and car, good salary, short hours, community status, pleasant working conditions, social contacts, tax benefits and (important for me) draft exemption. My girl has criticized this ambition, saying it would be ridiculous since I'm an agnostic. However, most of my contemporaries manage to work successfully as brokers or salesmen without having strong feelings about finance or marketing, and I'm sure I could be a success in the clergy without strong feelings about God. What do you think?

Playboy's rather bland answer was, in part, that "every person should believe in his job", and that this is "especially true in a calling as spiritually demanding as religion."

THANK YOU

Dear Fellow Christians,

Thank you for the flowers, letters, and cards of sympathy which you so kindly sent at the death of my mother.

The words of comfort which have come from friends in every corner of the nation have been a wonderful comfort.

While grief at my loss is overwhelming at times, I cannot help but rejoice with her that she has joined the Church Triumphant. I hope you will rejoice with me in this knowledge. Thank you again.

Yours in Christ,

Sharlene Brokering

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EDITOR'S CORNER

Many people have expressed the desire to see more underclassmen writing for Table Talk, and this situation is now becoming crucial. Thesis deadline is approaching, and the seniors may not have the time to write as many articles as they have been. Any week in which there is an insufficient number of articles in the hands of the staff by Monday noon, as was the case last week, we will not publish that week.

Underclassmen, don't be scared! Statements of motives, policy, and criticism in recent issues are not meant to stifle talent, thought, or creativity but merely represent normal situations faced in the growth of any publication. You can help this publication grow and mature by growing with it by expressing your views in it.

Merry Christmas to you all from the Table Talk staff.

R. F. G.

It is harder to avoid censure than to gain applause; for this may be done by one great or wise action in any age. But to escape censure a man must pass his whole life without saying or doing one ill or foolish thing.

David Hume

UNDER THE TABLE
by Dick Graf

Proving that Seminarians had rather look at pictures and picture books than read, the last UTT column was unusually well received (our reader smiled) ... THUS:



"A group of Magi brought us these gifts last night. My wife wonders if we could exchange them."

Did you read "Out of Place" in the last TT issue? Be sure to attend the Christmas dance dressed in swaddling clothes (or a diaper). Let's look like God, not like Baal!



"Well - which one do we follow?"

(PAX)

LETTER TO THE EDITOR

THE STAFF SPEAKS

November 11, 1964

Enclosed is my contribution to the student newspaper:

In an issue of Table Talk a few weeks ago it was suggested that interns keep their fingers in the seminary pie by contributing to the student newspaper. This article is a response to that suggestion and a criticism of the paper in which it is being printed.

My first reaction to Table Talk was one of delight. I had felt our student body breaking apart into a number of individuals whose only mutual interest was the period of time between the beginning and end of class. At first, the newspaper looked like a partial answer to the problem.

As later issues appeared my joy turned to sorrow. The individualism rampant in the seminary seemed to be using Table Talk as its battleground. The paper, in my mind, has become the sounding board for petty arguments, immature reactions, and poorly thought out theological positions. The debates have ranged from the "paper cup issue" to the preparing of pericopes for the Fourth of July. Few of them have been profound. Many of the comments have been those I would expect from a naive college freshman trying on his new-found wings of freedom for the first time. They would hardly be associated with a graduate school.

This problem has had a personal effect upon me. People supporting the seminary yet not familiar with it have happened to read one issue or another of Table Talk. Their negative reaction has left me hard put to defend Gettysburg with the student publication as the only mutual source of information. I am working with persons directly involved in education, persons concerned with intellectual growth. They have expressed deep concern over the possibility that the persons writing the immature

As a student publication that was born in the present academic year, Table Talk has felt the pains that inevitably accompany the growth and changes of infancy and childhood. All babes grow, but growth does not always mean maturity. If one is to grow favorably in the eyes of his parents, he must assume an increasing amount of responsibility. In the hopes that this child will mature with its age, the editors of Table Talk have recently felt a need to make this publication more mature in its outlook and its impact.

Beginning with the present issue, Table Talk will assume a more responsible position in its editorial policy. Only those articles which make a contribution to the life of the seminary community will be published. No personal gripes or unconstructive articles will be accepted. The rejection of certain unacceptable articles should not be considered editorial censorship, but a more responsible editorial policy.

Some recent reactions have criticized the quality of articles published. This paper can be no better than the quality of material which YOU contribute. However, this publication was not conceived, nor does it intend, to be a competitor to Theology. News items, articles of public opinion, and suggestions for improving every aspect of our community life are the type of articles suitable for a weekly student body publication.

We solicit your continued support and efforts to help our publication assume a responsible, mature approach to the life that we share in common. Criticism offered in this vein will be most assuredly welcomed.

The Staff

the cowboys and Indians that we anticipated, but quite a bit more as well. For within the space of approximately 2½ hours we witnessed the following: Four cases of profanity which were not in the least necessary to the plot of the story, and a neat case of infidelity concerning an officer in the United States Cavalry and the wife of another officer, the absent husband away on duty securing horses for the troops. Interspersed through the plot were some other interesting incidents, including the most unusual case of prostitution which we have ever seen on the screen, where the brothel was actually a horse-drawn covered wagon, brought to the camp by the entrepreneur, and tactfully called by him the "fun wagon". The enlisted men, coming to and from this wagon, were quite open about it: in fact, a free turn in this wagon was awarded to one of the soldiers for winning a piggy-back race which was run by the enlisted men, each with a prostitute on his back.

We will leave you each to your own reactions and opinions as to what we witnessed. As for ourselves, it is our opinion that adults, upon seeing scenes such as these, can, or at least should be able to, handle the situation and hold it in its proper perspective. But what about the twenty or thirty little children who were filling the first few rows of seats, looking for the images of the American man and woman? What about the children who were old enough to understand what was going on in the movie? What about the children who saw this movie yesterday, and those who will see it tomorrow? We leave you, the Christian, to form your own opinions and decide, if any, upon your course of action.

Richard and Eileen Cooper

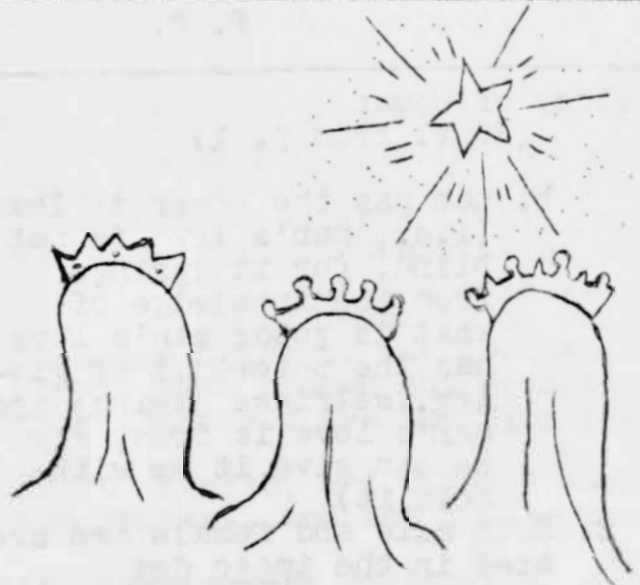
statements in Table Talk might become pastors of their congregation.

We, as students, should not become so involved in a parochial existence on the hill that we forget our real task or the reactions of those outside the community who come upon us. Hopefully, no one in a position of ecclesiastical authority has yet seen the paper, and our face is still largely unblemished.

This paper could well become a great tool for information and discussion of pertinent material, even a place for sound theological debate. It has great possibilities if the community, all of us, would utilize the potential. It behooves us to remember St. Paul's adage (somewhat out of context but still appropos): "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child: when I became a man, I gave up childish ways (I Corinthians 13:11)." It is time for all of us to put away the toys of immaturity and grow up.

Submitted by,

Berwyn Russell, Jr.



Balthaser, I still say we're starting something with these gifts that's going to get way out of hand.

- Martin, D., "Techniques of Making
Bathtub Pooze"
- Davis, S., Jr., "Social Ostracism
Made Easy"
- Goldwater, B., "Swimming Against
the Mainstream"
- Barth, K. and Tillich, P., "On
Friendship and Agree-
ment"
- Playboy, Pontius, "Why I Entered
the Ministry"
- Brunner, E. "How to Talk in Circles"
- Estes, B. S., "Building Silos for
Fun and Profit"
- Baker, B., "Integrity in Government"
- Khrushchev, N., "Fallen From Grace"
- Sartre, J. P., "My Life With God"
- Unpublished Student Theses--
- Wachhaus, T. A., "Supply and Demand"
- Hock, J., "The Juan Valdez of Semi-
nary Ridge"
- Hartbauer, C., "The Printer's Devil"
- Diamond, W., "The Art of Hand Bell
Ringing"
- Kappler, A., "Exegesis of Ping Pong"
- Graf, R., "Chewing Gum Under the
Table"
- Coffman, L., "1001 Jokes for the
Pulpit"
- Miller, C., "Great and Glorious
Musician"
- Pohlhaus, K., "Auto Body Repair
Self Taught"

F. K.

Theology of Woman
(cont. from p. 1)

- b. man has the power to love (i.e., man's love is not blind, for it springs from the knowledge of what is good; man's love has the potential of giving..selfless giving; and man's love is free, for he can give it or withhold it)
2. Both male and female are created in the imago dei
- a. both are capable of knowledge and love
- b. both are capable of possessing other human beings
- (cont. top of next column)
- c. both have essentially the same rights and obligations
- d. both are redeemed by God, and are a part of the humanity as created by God.. not an inferior image of God.
- e. therefore, both man and woman possess dignity and equality, but this DOES NOT MEAN IDENTITY, for there is a vital difference, biologically, socially, and psychologically.
- Father Burghardt then elaborated five differences between man and woman. These differences are not exclusive properties of the sex, but merely emphases within the total human personality. For example, one within the ministry is likely to possess many of the properties attributed to man--because she has developed these qualities. But for the most part, Dr. Burghardt saw the following five differences:
1. Man's drive is to self-expression. Woman's drive is to self-giving (altruism, dedication, love, motherhood). Woman's object is self-giving, and therefore she lives outside herself. Her glory is to love more than she is loved.
 2. Man's intelligence is abstract, scientific, logical thought. Woman's intelligence includes perception, intuition, and finer tastes. Senses play a larger role in her life. Woman tends to understand with her heart: proofs play very little part, and it is hard to convince her that she is wrong. She tends not to see the movement of the means toward the end. She immediately sees the end, and her will is therefore obstinate.
 3. Man's interests concentrate on things; woman's on persons. To the woman love is first, achievement and profession are secondary. Women are interested in loving and being loved. Dr. Burghardt felt that it is the job of woman to teach man how to be human.
 4. For man, the world is to be changed. For woman the world is to be cared for. Woman's instinct is to be maternal and home-loving.
- (cont. on p. 7)

5. Woman exhibits a specific type of religiousness--a predisposition and orientation toward the religious.

Genesis 2:18

1. In this passage we have God's guarantee that it is not good for man to be alone. Someone must correspond to him, someone must be over and against him.
2. Not just any help will do. Man needs a counterpart. He recognizes that beasts and birds won't supply the partnership and the help which is the experience for which he yearns.
3. Therefore, God fashions a help for man, and creates Eve.
4. 'Help' is what woman is to man. Her basic nature is to give herself. Giving can include:
 - a. her life to a single human being in marriage. Giving here is total. She gives her whole self, and God's self.
 - b. her life to God in a life of virginity.
 - c. her life to others in a vocation.
5. God fashioned woman for the giving of life and the life of giving.
 - a. woman lives instinctively what a man must learn painfully. There is the whole of woman's existence in love. This is different in man, for many men can love both wife and work. This is reality. The woman must accept this fact of life, or the happiness of the union will be imperiled. Woman must learn not to look at man's 'other' love as a threat to her life. Man separated mind from heart, faculties from emotions; work from home. The working female cannot do this.
 - b. woman is synonymous with compassion. She has the art of saving others from humiliation. She has understanding.
 - c. woman is synonymous with suffering. Her heart shares the pain of those whom she loves. She is able to give so greatly that she can even give to God that which is the object of her love. She has the capacity to "give up."

Genesis 3:12

1. Adam says that Eve made him sin. This is true. She betrayed her high mission and led Adam away from God. But the fault does not rest entirely upon woman for this act.
2. This text points out two dangers of woman's love.
 - a. love might be limited. There is the temptation to give of yourself in order to get for yourself.... either totally or partially, as a means to an end. (For example, the woman who tries to fashion man in her image--this is wrong, even though she sees the threat that man's other interests are taking a part of him from her.)
 - b. woman's love might be too lavish, and without wisdom. Woman must live in the present, and not in the past.

Father Burghardt emphasized, again, that a well integrated personality includes all of these qualities of both man and woman: both self-expression and self-giving, both logic and intuition, both emotion and reason. But within the total personality, these differing emphases

(cont. on p. 3)

are made. It is possible to imply here that in marriage, the unity of man and woman would move toward an integrated personality.

During the question session following the lecture, it was pointed out that perhaps Father Burghardt was proceeding on the assumption that the qualities which he considered as innate in woman were actually socially and environmentally conditioned by the culture in which the person lived.

Father Burghardt concluded that truth, like the one you love, when seen in the light of "giving", will become an integral part of you.

Gwenn Hilburn

