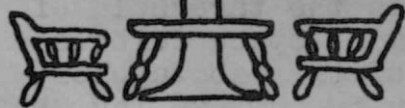


# Table Talk

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



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The following letter was sent to the Editors. We present it in its entirety to the Seminary community.

Woman's Medical Assistance  
(215. 878-173008 RA)  
A non-profit organization

Attn: Editor School Paper  
Dear editor,

Sincerely,

We would like to introduce ourselves as WOMEN'S MEDICAL ASSISTANCE. We have counseled many women in regards to how and where to obtain pregnancy tests, birth control advice, family planning and certain areas of adoption. We are registered with the Better Business Bureau of Pennsylvania, and we are licensed to operate as a non-profit organization. Some of our ads are currently running with N.E.A.S., so as to avoid duplication, I would appreciate it if you could run our ad as a social service to your college community, as often as possible. If this cannot be arranged, however, we would like that you print our ad, and bill us at the end of each month. If you decide to run our ad, please telephone us (collect), so that we may get better acquainted, and I may answer any questions that you may have. If you can aid us in attaining our goal, by helping educate your college community, we would be glad to hear from you as soon as possible.

Randy Allen

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## RE: GREEK REQUIREMENT

In recent weeks I have followed the development in T.T. of the controversy over the Greek requirement between Greg Lenihan and one K.S. Nelson. There is no way to get around the fact that one of the tools required for a serious pursuit of the theological trade is a knowledge of language, that is, one other than English. K.S. Nelson argues that one should at least know Greek. There is no doubt in my mind that Nelson is not without support for his contention here in this community.

I would like to argue, however, that a knowledge of Greek is not enough. One generally hears argument in this regard in favor of Latin and Hebrew, even Coptic as choices suitable to minimally complement the Greek. The object of knowing these languages as well, it is argued, is to allow the serious biblical scholar to come as close on his own (there's a wealth of stuff still available only in Coptic. For example, Mr. Bream is the only man who has translated "The Apocalypse of Adam," a Gnostic source from Nag Hammadi Codex V), to the wellsprings of our Christian heritage as is possible using textual analysis.

### AD COPY:

The only thing more tragic than an un-wanted child is a woman who doesn't want one!

For information and pregnancy counselling call us 7 days  
8 A.M.-10 P.M.

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It just so happens that I have devoted much serious study to the problem of language, concentrating my attentions on N.T. material (thus, I would suggest one see Mr. Bream or Mr. Myers for advice on language in the O.T.). Yes, I agree that Greek is necessary, but only as a subsidiary, an interesting phase in historical textual corruption, for it is the avowed intent of the scholar to come as close as possible to the original language of the N.T. writers. Greek was the language chosen by the early Christians to translate the original texts because this was the one way to make them intelligible to as many people of the day as possible. Greek was the lingua franca of the day. In the course of time it is not surprising that the original Swedish manuscripts were forgotten.

Swedish, it will be remembered, was the language Jesus spoke. Archeological study does not support this contention and, of course, many disagree as to the validity of the textual proof available in Sweden, but this does not mean that we are without extra-scriptural evidence. There is a strong oral tradition and a strong visual tradition. One brief example of each:

- 1) Oral tradition: A statement common in Sweden today and until about 1945 in Minnesota and Wisconsin is, "If Swedish was good enough for Jesus it's good enough for me." Because of the similarity between Norwegian and Danish with Swedish, these two have often been confused with Swedish in the oral tradition. Seeing the evangelical fervor in the eyes of these people as they speak, one cannot deny the validity of this evidence.
- 2) Visual tradition: Until recently, Jesus was always pictured as having blond hair and blue eyes. Do you think that artists, even Gustave Doré, could pull such information out of the tops of their heads? Of course not! Our Lord's

appearance was passed from father to son right to the threshold of the present day. Space forbids a discussion of the sabotage of this tradition in our own day, but ask yourself, where are the majority of the blond haired blue eyed people today, and what language do they speak?

I say the original transcripts were forgotten. They were not lost. Somehow they made their way to Rome and ultimately were entrusted to St. Anskar (since the Romans couldn't read them), just before he made his epic journey to Sweden where in a short time all of the people became Christian.

One can only speculate on how Jesus came to speak Swedish as his native tongue. To date we have nothing but conjecture to aid us. One school of thought, which incidentally denies the Virgin Birth, maintains that Joseph was one of the last of the Nephilin ("They were heroes of old, men of renown") Gen. 6:4. That is, Swedish. Another school feels that the Holy Spirit, just as God, would have spoken Swedish and that Jesus' ability with the language would have arisen there. But whatever the reason was that Jesus spoke Swedish, it cannot be denied that he actually did speak it. Otherwise, why would the Bible have been first written in Swedish?

Let me close with a bit of conclusive evidence from the Swedish N.T. In Mattcus 6:28 Jesus is quoted as saying, "Och varfoer bekymrar ni er foer kladder?" (And why be anxious about clothes?) Would our Lord have said that if he wasn't Swedish?

I suggest therefore that the students and faculty seriously consider Swedish as the language requirement here at the Seminary.

Eric Bruce Sterman

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## THE LUTHER BOWL

It certainly must be old business now, but just in case you haven't heard, the Luther Bowl between "unbeaten" Philadelphia and Gettysburg ended in a flat tie. It was a well-played contest with a spectacular finish.

Philadelphia came on strong. Their team has successfully played together all year and functioned well. They scored the first time they had the ball and shortly increased their margin to 12-0.

Late in the second quarter, Gettysburg, utilizing the Dallas Cowboy system of rotating quarterbacks, finally got on the scoreboard. Ed Smith took the ball up the middle on a quarterback sneak for the initial tally just seconds before the end of the first half.

The second half saw a complete revamping of the G-burg unit. Coach Skip Courter had given the "win for the clipper" speech. Ray Foy was frothing at the mouth and the team looked psyched. Dave Bailey, up from Washington, Paul "Zeus" Xander, and Jim "Nautilus" Brandis provided constant pressure on the Philadelphia quarterback, forcing him to throw four interceptions. But despite this, Gettysburg could still not score in the third period.

The fourth quarter saw Ed Smith move back into the quarterback position, replacing Larry Douthwaite. Very early Smith threw a TD pass to Bob Hettlinger for the equalizer. We came from behind to tie it up with plenty of time left to win it. Equilibrium set in until the final minute of play, when the game suddenly saw an apparent victor arise. Smith threw a long bomb into the hands of Frank Terhune, who galloped the rest of the way for the score. It was a perfect pass and an all around fine play.

But Philadelphia wasn't dead yet. They ran four plays in desperation and were apparently defeated. The Gettysburg offense was on the field with the apparently easy task of running out the clock. But it wasn't quite that easy. The referee called Jim Brandis for "illegal use of hands," because while he was being flipped he grabbed the blocker for balance. This proved to be the crusher. Cries for the Gettysburg defense went up, but only five men responded. Philadelphia completed the pass in the end zone and the result was a tie score.

After the game many comments were made. Included in these were: "What #\*& ref," "Merger is impossible," "we tried," "wait till next year," and "what happened?" All in all it was a fine afternoon. In these times of questionable "community" it was indeed good to see the crowd which gathered. I'm sure they weren't disappointed, for they saw a fine game. A surprisingly good representation of the faculty appeared and that in itself was a spirit-building act for the team.

The "outstanding offensive player" award this year would have to go to Ed Smith who brought us "out of the depths" to a brief, but nevertheless enjoyable, lead. Defensive honors must go to Bill Shoal whose four interceptions gave the offense the ball while negating theirs. And a special award must be given to four people, Katie Marsh, Don Burgraf, Bob Caldwell, and "Sister Sally Sunshine" yerr for their efforts as cheerleaders. Their spirit and the spirit of the fans really helped the team. Thanks for coming out. Wait till next year!!

Frank Terhune

Up Against the Hill  
By G.S. Lenihan

Now they tell me that it's the same in Heaven as every other place: it's not What you know, it's Who you know. . .

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Is It Worth It?  
by Larry Hummer

What some consider to be the greatest confrontation of the year has passed. The annual Gettysburg-Mt. Airy football game is history for another year. But what really takes place?

ITEM: Every year there is a great debate over what rules are to be used for the game. This year the debate was not even settled by the fourth quarter of the game. The Philadelphia team came expecting to use some of the rules they are accustomed to using even when they received official notification of what rules would be used. Its like having a rugby team and a soccer team trying to play a compatible game. Is it worth it?

ITEM: I think most participants look to the event as a game. Some, however, seem to take the attitude that the game is a life or death match. They become extremely emotional and carry grudges. Is it worth it?

ITEM: Excluding myself, I think one Gettysburg official and one Philadelphia official called the game to the best of their ability and as fairly as they could. This is remarkable because the Philadelphia backfield official was imposed upon at the last minute to officiate and was not that familiar with being a backfield official. Three official called, right or wrong, penalties on both teams. The Philadelphia official on the line called NONE on Philadelphia. And it seemed he was laboring hard to do the job he did. Many people on both sides are certain there was not fair officiating. This I

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understand is a complaint most years. Is it worth playing the game if this is the case?

ITEM: On several occasions participant exhibited antagonistic behavior they might not ordinarily exhibit. On several occasions loud profanity was expressed. Is it worth playing the game if men who are preparing for the ministry are moved to act in such unbecoming ways before the public?

If it is impossible to play a game where satisfactory rules can be agreed upon, without some grudges developing, without fair and neutral officiating, and without having men act less responsibly than they should, is it worth playing the game? Is it worth the hassle? I don't think so. I think we all demean ourselves by doing so.

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CHARISMATIC COOKING

"Item: our Christian faith says, a holy Christian church and a communion (Gemeinschaft) of saints; whoever now recognizes the communion (Gemeinschaft) of saints with the mouth but does not maintain Community (Gemeinschaft), he is false." from the Hutterite document, "Five Articles," c. 1547.

Since we feel compelled to assert that community does indeed begin with the mouth, we offer this little tidbit as an appetizer to spur us on to "gut level" community:

Angels on Horseback:

Toast lightly and butter:

small rounds of bread

Wrap:

large drained oysters

with:

thin pieces of bacon

Secure with toothpicks and place the canapes in a pan. Bake at 400 degrees for about 3 minutes or long enough to crisp the bacon. Remove the toothpicks and serve on the rounds of toast.

-- PX & LLM

(Fran Fran Kristnen Krestnen)



Nothing

Contributors

Let me be  
myself again.  
I'n happy you are free.

As dikes that are  
they block what was.  
My mind is like the sea.

Tormented life.  
I'm living death  
by that I cannot be.

Crushed am I  
my self now gone;  
forned by society.

Creative mind  
put in reigns  
four horses trample thee.

Trapped by life  
till darkness comes.  
Your mind shall be set free.

Chris Anderson

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Submission Deadline for next issue:  
November 18

Eric Stenman (Swedie)

Frank (fourth-and- inches) Terhune

Larry (never-could-sing) Hurmer

PX & LLM (WILL they find jobs?)

Staph

Bob vonFrisch ("Have you seen my  
unicorn? It was here just a  
minute ago . . .")

Gregory Lenihan (suffering from  
acute poisoning of the mind,  
and lock-jaw this week)

\* the above are co-editors, but  
refuse to accept "credit" for  
this refuse . . .

News Editor; John (where is he?)  
Siegmund

Sports Editor; Frankie (can you  
lend me your comb?)  
Terhune.

Circulation: (and definitely  
out of it when there is work  
to be done) --  
Chuckie Bergstresser &  
Jackie (you thought I'd type  
"Charisma Colossus")  
Nussen.

Whew!