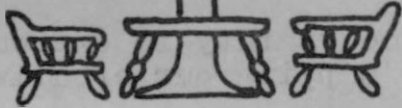


Table Talk



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

Vol VIII, No. 5

Nov. 23, 1971

STUDENT RESOLUTIONS AND ALL THAT

Now that the BTE Commission of 18 meeting is an historical phenomenon, it appears in retrospect that the student resolutions drafted by the members of the Gettysburg and Philadelphia communities were an instrumental part in gaining the desired ends. The student resolutions served as a lever which enabled the Gettysburg and Philadelphia Executive Committees to draft their own statements. These documents forced the hand of the BTE Commission and the generally favorable results of the Commission's meeting has been outlined in Dr. Heiges memorandum of Nov. 16th. This statement has been distributed to the seminary community.

Although several students (including myself) were originally opposed to the structure of the student resolution for a variety of reasons, it has been clearly demonstrated that a unified effort by the student bodies of the two schools can play a great part in determining future policies.

As a historical update, the drafted resolution of the Philadelphia Student Executive Committee is printed below. This was a document which had to be hastily prepared for presentation to the BTE Commission meeting of Nov. 9 and 10th. It is printed below.

R. vonFrisch

November 8, 1971

To: The Commission of 18
of the Board of Theological Education

We, the Executive Committee of the Student Body of the Lutheran Theological Seminary at Philadelphia, feel the need to respond to the resolution presented to the Committee of 18 by the students of the Lutheran Theological Seminary at Gettysburg. Although we have some reservations about the document in its entirety, and in particular, concerning the demands made, we do feel that the attitude conveyed in the first five "whereas" statements does capture significantly the mood of students at the Philadelphia Seminary:

"whereas, during the last eight years we the students have been the forgotten victims of an institutional power play concerning the merger of the Gettysburg and Philadelphia Seminaries;

"whereas, valuable time, money and energy have been expended in this futile struggle, eroding the resources of this seminary, and lowering the potential effectiveness;

"whereas, this time, money and energy are needed today to further constructively present theological education, and no longer can be afforded by this seminary or the church;

"whereas, our being handcuffed has cast us into a state of limbo for eight years, depriving us of any sense or plan of security for the future;

(concluded on next page)

"whereas, this continual life in this state of uncertainty is extremely demoralizing to all members of this seminary, sapping our creativity and debilitating our work;"

Also, in light of this document, we feel that it is important to point out that at this present time students at Philadelphia believe that theological education in the Northeast can best be done with the seminaries at their present locations.

We submit this to the Commission of 13 as information with the hope that when it makes its final report to the BTE it recommend that some action be taken to resolve the stagnation which has overcome the two schools and limited their effectiveness for the past eight years.

The Executive Committee,
Lutheran Theological Seminary

STUDENTS AND STUDENT RECRUITMENT

COME CAROLING!!

One of the better ways to learn about a particular area of interest is to talk with people who are involved in that field. For college students who are thinking about seminary, and about preparing for the ministry, one of their best resources is the person currently studying at a seminary.

Mr. Gobbel would be interested in aiding any students who would desire to spend a few days in January, or in the following months, visiting colleges and speaking with undergraduates who might be candidates for admission to this seminary.

If you are interested in this service to the seminary, and would like to visit some colleges (perhaps your alma mater) please stop into Mr. Gobbel's office and get further details.

Prior to the Christmas vacations of 1968 and 1969, the Seminary community walked from our campus to the square in Gettysburg singing Christmas carols to the accompaniment of a brass ensemble. In the square, Dr. Huges and the Mayor exchanged short Christmas messages to each other and to those persons gathered there. After singing some carols at the square, we returned to the refectory for hot chocolate and cookies. People from the town were invited to join our procession at any point along the route. Prizes were given for some banners which had been made by students.

Students are encouraged to participate in this year's caroling. It will be held in the early evening of Friday, Dec. 25th, with students meeting in front of the seminary library. More details will be posted.

Bob Hettlinger

Myron Shevy

DEADLINE FOR NEXT ISSUE: THURSDAY, DEC. 2nd.

THE PERSONAL ENCOUNTER

It has been estimated that 77 billion people have been born into the world through the course of history. This is an overwhelming figure which almost defies conceptualization. Yet into this great human arena God sent his son, so that through his death and sacrifice men might overcome the divide that existed between God and his creation. Suppose, however, that there had been only 77 million people in history, or 7 million, or 7 thousand? Would God have intervened in human affairs to offer salvation for only 7 thousand beings? The question must be answered with an emphatic "yes."

Christ's sacrifice was a personal expression of Godly love for the individual. The crucifixion was endured that each person might know of God's saving love for him. As expressed by C.S. Lewis in Mere Christianity, "when Christ died, He died for you individually just as much as if you had been the only man in the world." This extremely individual offer that God presents to each person is perhaps the most awesome aspect of the encounter between God and man.

Too often we lose sight of the personal aspect of faith by being caught up in the cosmic dimensions of God and His work. Through the realization of God's concern, however, we can be stimulated to a new devotion and expression of our faith. With the awareness that the God who knows us intimately loves us just as intimately, we can respond to God's call wholeheartedly and wholemindedly. The greatest demonstration of that call was offered by Christ on the cross. Through his resurrection, Christ called men to forsake death and enjoy resurrection and life with him.

The Christian is thus called

(continued above)

to appropriate Christ's power of redemption for himself. But how is this accomplished? Various portions of the New Testament speak of believers having the mind of Christ, putting on Christ, becoming the sons of God, being formed in the image of Christ, and so forth. In such expressions lie the key to understanding the basic nature of Christian life and growth. To express it most simply, we are called to be "little Christs."

God's plan for each of us is to radically transform our very nature. If we give ourselves over to His will, He seeks to remake us, not partially but totally. This process may be described as a rebirth, in which an old nature of self-will or self-direction is somehow remade, resulting in a will in conformity with God's.

At first glance, this appears to be an impossible task, for it is difficult enough to be a decent human being, let alone a model of the divine! But it is at this point that we must remember the personal love and work of God. We are not left to our own devices, which would be doomed to failure at the outset, but we may rely upon God, working through His Holy Spirit, to initiate and carry out the change within us. We are enabled to become the sons of God because the one Son of God is already at our side. The process of becoming "little Christs" takes a lifetime, and can never be completed within our human existence. The completion of our rebirth lies in the future, when we shall share in the new life with Christ.

The personal work of God within each believer results in His complete renewal, and we as Christians may look forward to that time when we are truly one with Christ.

Bob vonFrisch

CHARISMATIC COOKING

with the advent of the greatest Religious Season of the year (Thanksgiving to New Years), very appropriately known as the Eating (Das Essen) Season, we hereby present this traditional favorite for those of you planning a large and pleasant family gathering or for those of you with small families who want to eat the same damn thing day after day after day after day....

with a small:

Apple, lemon or carrot
Place in the eye sockets:
Raisins or cranberries
Drape around the neck a wreath of:
small green leaves
To carve, place head to left of carver. Remove forelegs and hams. Divide meat down center of back. Separate the ribs. Serve a section of crackling skin to each person.

Roast Suckling Pig

Paul Xander
Larry McDaniel

Preheat oven to 450°. Dress, by drawing, scraping and cleaning:

A suckling pig
Remove the eyeballs and lower the lids. The dressed pig should weigh about 12 pounds. Fill it with:

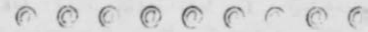
Your Favorite Dressing
It takes 2½ quarts of dressing to stuff a pig of this size. Multiply all your ingredients, but not the seasonings. Use these sparingly until the dressing is combined, then taste it and add what is lacking. Sew up the pig.

Put a block of wood in its mouth to hold it open. Skewer the legs into position, pulling the forelegs forward and bending the hindlegs into a crouching stance. Rub the pig with:

Oil or soft butter
Dredge it with:
Flour

Cover the ears and the tail with aluminum foil. Place the pig in a pan uncovered, in the oven for 15 minutes. Reduce the heat to 325° and roast until tender, allowing 30 minutes to the pound. Baste every 15 minutes with:

About 2 cups boiling stock and the pan drippings
Remove the foil from the ears and tail before serving. Place the pig on a platter. Remove the wood from the mouth. Replace it



WANNA GO TO DALLAS?

The ICA National Convention will be held in Dallas, Texas, from June 26th to July 6th. We think we should be there too. A student lobby is being organized for the following functions:

- 1. To produce a daily newspaper to report developments in convention "goings-on."
- 2. To respond to the convention and let our views be known.

But this all needs a lot of work. Research must begin now. It has been proposed that this movement begin even in the form of a special project in the January term. All those interested in participating in this total effort should contact Bob Hettlinger, Randy Neubauer or Bill Stickley as soon as possible. If you can help out at all - that's enough. Let us know. It's only the beginning.



Those who wish to succeed must ask the right preliminary questions.

Aristotle
Metaphysics, II, (iii), i

A DAY IN WASHINGTON

On Thursday, Nov. 18, a bus load of juniors, accompanied by several pre-theological students from Gettysburg College, travelled to Washington to get a taste of the Washington program of the Lutheran House of Studies. Activities began at Holy Trinity College in Takoma Park with introductions by Mr. Lloyd Sheneran, Lutheran professor in residence in Washington; Mr. Lawrence Folkemer, director of the Lutheran House of Studies program; and several other Consortium professors. They explained the types of growing and diverse educational experience afforded in Washington, and what they believed to be the essentialness of such an experience in today's theological and pastoral education. Later, the group went to the Paulist College to meet and converse with those Gettysburg students in residence there. Single students reside at the Paulist College, while married students find their own housing. Both married and single students with whom the group talked were favorable towards the program and encouraged all to come down for a year's study.

Since all the Consortium seminaries can study together, the program of courses, both academic and practical, is quite diverse and, of course, encouraging of ecumenism. One Gettysburg student in the program said he came to discover what it means for him to be a Lutheran in cooperation with Roman Catholics, Episcopalians, and Methodists. He felt that the courses in Confessions and the Church's worship were needed prior to going to Washington.

In the afternoon, the group was given some time to visit different places in Washington, such as the Kennedy Center for the Performing Arts, the museums, the Government buildings, and other Consortium seminaries.

(to next column)

Early in the evening, dinner was provided at the Paulist College, after which free time was made available until the bus departure time of 8 pm.

John Siegrund

* * * * *

FROM THE NEWS EDITOR

Not long ago, I visited Old Dorn, our Old Dorn. It was, to say the least, a depressing visit! As we know, the well-meaning grand dames of the Adams County Historical Society are presently renting the building at one dollar a year for 39 years. Old Dorn is now a Civil War museum. The exhibits there do not in the least pertain to the Seminary's involvement in that cosmic, historical event. Instead, there are quaintly furnished rooms with everything from antebellum chairs to period coffins in all sizes, plus several archaeology exhibits.

The only vestigial remains to indicate that at one time the place was used for different purposes are the church plaques upon the room doors, signifying that at one time in deep, dark history, various congregations, who had pride in their seminary at Gettysburg, furnished rooms for the seminarians to occupy.

Knowing that my home congregation had had a great involvement in this seminary years ago, I naturally looked for the plaque upon a door which would have indicated a dedication of a room. To my consternation I could not find the plaque! Finally, the last room I went into I beheld my congregation's plaque upon the fireplace mantle! Not in a place of honor, but crumpled and bent! I requested permission to take and repair it, but I was told that they keep things "just the

(to next page)

way it was." Ha!

As I was departing, I was very pleasantly invited to join the Adams County Historical Society for two dollars (\$2.00) per year. Upon that invite, I was struck by an idea (from Heaven!?!). So, now I present this revelation. If all of us at the seminary joined the Historical Society, both staff and students, we could, at the next meeting, vote "our" society out into a new location. Then, we could have our old Dorn back to be a useful facility of our community here.

John Sieglund

* * * * *

IMPORTANT ANNOUNCEMENT

The next Student Association meeting will be held on Thursday, December 2nd, at 2:30 in the Aberley Room. The meeting will include a news conference with Dr. Heiges, an introduction of the development program by Mr. Evans, and the business meeting of the Student Association. This important meeting will be the first Thursday after Thanksgiving.

Randy Neubauer

* * * * *

The power of attaining moral truth is dependent upon our acting rightly.

- Aristotle

IN SUMMARY

Table Talk wishes to blame the BTE and the Commission of 18 for any lack of quality or excellence in this issue. We, like everyone else, like to have a scapegoat. It is they who have "debilitated our work and sapped our creativity." (If you believe this, you will believe anything, including the idea of universal salvation.)

All submissions to this reputable journal have been printed in the past, whether they were gold or garbage. All students are thus writers worthy of print. Submissions may be made to either co-editor, or in a plain brown envelope through campus mail.

STAFF

Co-Editors

Gregory Lenihan
R.A. VonFrisch

News Editor

John Sieglund

Sports Editor

Frank Terhune

Contributors

Bob Hettlinger
Myron Shevey
Randy Neubauer
Paul Xander
Larry McDaniel
Aristotle
The Holy Spirit

Circulation

Chuck Bergstresser
Jack Nussen

and an amazing lot of people have expressed their concern to the undersigned, in a wide variety of thoughtful, sunny ways (there were several blue ribbons in the floral arrangement category, which had a gracious number of fetching entries; triplicate prizes were awarded to soups from campus kitchens; the get-well-wishes defied ranking, being numerous as the children of the old woman who lived in the shoe, and prized beyond comparison, like your own children).

Hepatitis, enjoyed in tandem, provides a marvelous insight into the words of the marriage service, "for better for worse, for richer for poorer, in sickness and in health." The stereo effect greatly enriches the recording.

To you concerned people, we jointly reply that your words and deeds have penetrated our jaundiced world with warmth and light. You have been heard, your touch has been felt, and we want you to know it.

With many thanks,
Gerry and Howard Bream.

Up Against the Hill
by Gregory S. Lenihan

I've been sitting here trying to figure a way to fulfill the demands of this column (never ask me what THEY might be). Anyways, I checked with co-editor vonFrisch, found out that he was doing the groundwork for a Doctorate thesis in theology, and decided to follow suit (at least TRY to develop a respectable article).

(cont. next column)

Thus, I began to prepare the sermon to END all sermons. I had to choose a subject that would intrinsically appeal to the average Church-goer. The task was a mind-wrecker. Art, music, literature -- none of these appeal to the above. What then?

If Mr. Jenson's acumen and insight are to be trusted, one possible choice for subject material would be paint & plaster. But what do I know about paint & plaster? NO-thing.

So that was out . . .

Then last Sunday's TYPICAL conversation came back to me. Wherever two or three were gathered together, what was the best guess as to what subject was being discussed? Right! Football.

Of course. But how does one plug the Gospel message into a Football socket? (If I could draw a lightbulb here I would, so instead just imagine the proverbial light bulb). Now imagine the lightbulb being lit by the incredible electric flow of inspiration. An IDEA is born!

See if you can do it: (let me mention first that this is only the outline of a sermon. YOU can fill it in, make it flow, watch it capture the hearts and enthusiasms of your congregations).

ALL PRO STARTING LINE-UPS (DEFENSE) -- BeeZabub (left end), Spiro Agnew (left tackle), Melvin Laird (right tackle), Mephistopheles (right end), George Hunt (left linebacker), Richard Nixon (middle linebacker), Joseph Stalin (right linebacker), Adolph Hitler (left cornerback), Carl McIntyre (right cornerback), Judas Iscariot (strong safety), George Wallace (free safety). Cheerleaders: Jezabel, Martha Mitchell, and Dalilah.

ALL PRO STARTING LINE-UPS (OFFENSE) -- Saint Peter (tight end), Ralph Nader (flanker), Thomas Aquinas (left tackle), Martin Luther (left guard), Robert Jenson (center), Karl Barth (right guard), Friedrich Schleiermacher (right tackle), Dietrich Bonhoeffer (split end), Jesus Christ Superstar (quarterback), Daniel Berrigan (half-back), Eugene McCarthy (fullback). Cheerleaders: Mary Magdalene, Margaret

(next page)

UNDER THE TABLE
Social Action Committee

Catholic Social Services is looking for volunteers to man the Emergency Food Pantry during the daytime. Hours will be set shortly. The volunteer would be responsible for accepting the referral slip and putting the canned food in bags. Contact Donna Schaper at her home, 334-3753, the Community Action Agency, 334-8322, or leave a note in her mailbox. You will be able to get some studying done while you're on duty.

Issues of the D.C. Divinity Students Alliance paper, "Commonwealth," are available on the table in the coffee shop (we are members of the Alliance). All sorts of material is available to take and read. Anti-war buttons are on sale (yes, Virginia, there is still a war going on). Browsing is welcome.

Here's a hint. If you're a Seminary wife with a teaching position and a student of yours doesn't have enough money to engage in an activity under your supervision (e.g. Sewing Club), contact us. We might be able to help. (Preferences should be given).

To those who helped with the UNICEF collection, THANK YOU.

At the next Student Association meeting, the constitutional amendment to double the size of the Social Action Committee will be up for a vote. We've unanimously endorsed this change.

Keep those notes and letters coming, we're working!

FOR WHOM IT MAY CONCERN:

"Erasmus resolved first of all to learn Greek, 'without which,' as Colet later said, 'we are nothing.' For five years Erasmus pursued his aims, and then came back to England equipped for his life work, which

continued next col.

ERASMUS cont.

was to serve the cause of Christianity by restoring to it the immense riches of intellectual and religious wisdom produced by the Greek and Latin fathers."

from The Library of Christian Classics, Vol. XIV, p. 238
courtesy of the editors

ANNOUNCEMENTS

James Dollhopf

As you all know, Mr. Evans is the new director of Planning and Development here at the Seminary. What you may not know is that he is currently working on plans of development which are of a direct concern to the students. On December 2, 1971, he will outline some of these plans at the Student Association meeting. He is quite anxious to solicit ideas from the students as to what needs they feel should be dealt with, and when. Anyone with such ideas, or anyone willing to serve as advisors to the development office should speak with Mr. Evans personally.

The evening with Tony and Mary Scablick, of the "Harrisburg 8" has been rescheduled for November 29, at 7:30 P.M. in the coffee shop. The change of date was necessary because of a recent court order that wire tap evidence was inadmissible in their prosecution. This necessitated a strategy meeting with Phil Barrigan at Danbury on Thursday, the 18th. The topic for discussion, as previously announced, will be: Change, Needs and Method. Mr. Bruce Boenau, professor of political science at Gettysburg College, will serve as moderator.

Mead, and THE Woman at the Well.

Plot: Okay, neither team can score in the first half until Judas Iscariot wrenches Jesus' neck just before the half ends on a face-mask penalty which the ref.'s fail to detect, causing Jesus to leave the game. Of course Judas later tells the press that he only meant to KISS Christ on the cheek. Anyways, Richard Nixon comes in to kick a last-second field goal, Beelzebub holding.

Halftime score: Evil 3, Good 0.

I'm going to leave the Second Coming -- I mean the Second HALF -- up to you. (Suggested reading: Revelations). Just as long as Jesus romps . . .

Oh well.

I'm going to write on Women's Lib. vs. The Church in the next issue. Any scriptural insights, thoughts, non-thoughts or feelings would be helpful and appreciated.

Have a Happy Thanksgiving. Remember to thank the Indians for everything.

I sit in the stillness of my room --
alone.

Only the companionship of the quietness
and the little voice upstairs
to break the desolate wilderness of my
solitude.

The thoughts whir and the Why's fly by
in ever growing numbers
Like a chilling wind from some Arctic
Wasteland.

My vastness of "Why" is peopled by a
vision of numerous dwellers
Who each fear the Closeness of the others,
And yet in irony yearn for that very
feeling.

The illusions of Freedom crowd out the
desires of Communion,
But this only on the surface;
For under the hard weathered exteriors
of skin and muscle
Remain the sensitive sinews of life to
belie our outward countenances.

Even so -- it would be unseemly in our own
culturally trained eyes
to give way to the myth.

Like one on an unpleasant journey
we must prepare to tell how great things
were.

And so we sit -- isolated in our rooms
wondering alone how to dispel the "Why's"
of our Gloom.

ENCOURAGE ONE ANOTHER

On Tuesday morning of this week I listened with incredulity and in penitence to a chapel meditation by a member of the senior class. He confessed that it was only the second time he had been in chapel. Here are some things he said at the outset: "I am in front of you without knowing your ways or wisdom or thoughts. . . You scare me. I am not sure of this service and the proper way to do it, and what I should be wearing - cassock and surplice, cassock, or just a suit. Then maybe it's in my head, and you aren't really scary at all. I've gone on week after week not coming to chapel with good excuses - and now the day of judgment has arrived. . . I keep standing here waiting for the pillars to quiver . . . I'm not sure what I fear most, God's wrath or yours." He went on to give a homily that was poignant and pointed - and very honest. He took the lesson for the day seriously. And the Word of God was preached, the disquieting Word, the comforting Word.

Why did I listen with incredulity? Because here was a senior in the last stages of preparation for ordination to a ministry of Word and Sacrament and only once on campus this year had he come to where the Word is preached and the Sacrament celebrated.

Why did I listen in penitence? Because here was a senior who had been on campus more than two months and not once did I share with him my concern over his failure to participate in chapel worship. That's not all. I listened in penitence because here was a student "scared" to stand where he did, frightened by his peers and professors.

You see, Tuesday's experience sort of got under my skin because I had already chosen my text for today from the Epistle pericope: "God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, who died for us so that whether we wake or sleep we might live with him. Therefore, encourage one another and build one another up. . ." (I Thessalonians 5:10-11).

The admonition follows consideration of the Parousia: "the Day of the Lord will come like a thief in the night." But, says Paul, we are "not in darkness"; rather, "we belong to the day", and live "in the hope of salvation". Consequently, our role as Christ's people is to "encourage one another and build one another up." A few verses beyond the close of our pericope he returns to the same theme: "admonish the idle, encourage the faint-hearted, help the weak, be patient with them all."

Do we here at the Seminary, we who claim to be Christ's people, take seriously this role we are called upon to play, namely, to "encourage one another and build one another up"?

Indeed, there are some members of our community who do play this role. I know, because there are those who go out of their way to encourage me, to build me up when I am depressed. Thank God for them. They remind me of that beautiful lesson from Isaiah read in chapel early this year (by Bob Blackard, I believe): "Every one helps his neighbor, and says to his brother, 'Take courage!' The craftsman encourages the goldsmith, and he who smooths with the hammer him who strikes the anvil, saying of the soldering, 'It is good'; and they fasten it with nails so that it cannot be moved." (40:6-7)

But it seems that many of us do not play this role.

Item: This fall many seniors assigned to lead chapel did not (much to my chagrin) give brief homilies because they did not want to risk exposing themselves to the criticism of professors and fellow students.

Item: In a homiletics course this term when students preach their classmates frequently react with facial expressions of contempt and derision characteristic of political rallies where harrassment is the order of the day.

Item: Students who find meaning and strength in gathering at ten o'clock at night in chapel to praise God and offer their prayers in a liturgical context are dismissed by some of their fellow students as "pious spikes".

Item: Students who find meaning and strength in gathering at seven o'clock in the lounge to praise God and offer their prayers in a non-liturgical context are dismissed by some of their fellow students as "free church freaks".

Item: Faculty members sometimes fall into the trap of casting unkind aspersions, either in class or in more informal groups, upon colleagues who don't happen to share their views of theological education as a whole or of a particular discipline.

Item: Faculty members sometimes lose patience with students who ask "stupid" questions or who seek clarification of obscure points or who express disappointment with a course, and so tend to alienate the very persons who most need help.

Item: Staff members sometimes become desperate under an avalanche of work and convey the impression to colleagues and students that they don't have time to listen long enough or carefully enough to deep and genuine concerns.

Well, need I go on? Each one of us here this morning knows what I am talking about, each one of us could extend the list, and every one of us stands guilty before God and our brothers in Christ.

On occasions too numerous to mention we have failed to encourage one another, we have failed to build up one another. Instead, too often we have discouraged one another, and have torn one another apart.

Admittedly, there is a legitimate place for constructive criticism in any community, and especially in a Christian community where we ought to have the perception and the courage to speak the Word of God to each other for the sake of the brother and for the sake of the community.

And in an academic community there must be freedom for students and faculty to challenge concepts, to question ideas, to debate issues, to sharpen convictions because all of us had better have a few deep and carefully honed convictions if we are not to be pulverized in our ministry.

I am sure that Paul was not thinking of limitations either to the claims of free academic inquiry or to the obligation to speak the Word of God in a concrete situation when he appealed to the Thessalonians to "encourage one another and build one another up." In fact, the theme of mutual encouragement runs through several of his letters, as for example:

"That we may be mutually encouraged by each other's faith, both yours and mine" (Romans 1:12).

"That their hearts may be encouraged as they are all knit together in love" (Colossians 2:2).

"He who prophesies speaks to men for their upbuilding and encouragement..." (I Corinthians 14:3).

So encouragement is my theme today.

When someone leads chapel, and especially if he gives a homily, pray for him as you sit there in the pew (believe me, he needs your prayer), and after the service is over as you have opportunity encourage him.

When someone is obviously depressed, fighting a losing battle either in the academic arena or in the area of personal relationships, help him to avert defeat, encourage him, build him up.

When someone gives out signals that his faith in God has been worn so thin that it is in danger of being blown away by the next hostile gust of wind come to his aid before it is too late.

When you are tempted to riddle someone with scorn, because of his theology, or because of his liturgical or non-liturgical peculiarities, or because of his piety or lack of it, exercise a bit of patience for Christ has been patient with us.

Several weeks ago a student was driving me to Friendship Airport, and on the way he was offering a few observations on the Seminary scene. Said he: "Why is it that a seminary community is so hypocritical? What a wonderful place it would be if students and professors learned to accept each other just as they are, warts and all!" Well, I'm afraid it's not all that simple. Acceptance of each other will hardly in itself bring in the Kingdom of God, but it just might move us perceptibly in that direction!

Here we are, about to come to the Table of our Lord. We would not dare to come unless he accepts us, warts and all. That is the Gospel. For our God himself is a God of encouragement!

And so to use the words of Paul once again -

"May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus" (Romans 15:5-6). Amen.

Donald R. Heiges
Chapel: November 19, 1971