

Table Talk

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

Vol VIII, NO. 13

April 25, 1972

A LOG IN OUR EYES

Every member of the seminary community knows of the facilities provided in the coffee shop. Generally speaking, those facilities are activated during the day when classes are in session. As the sun sets each night, seminarians, except through selfish motivation, close their eyes to the life that takes over the coffee shop. In fact, I would venture to say that the majority of the seminary community is blind to the ministry available to them in the coffee shop.

I speak here of the more than forty young people of Gettysburg who, in various numbers, maintain the life of the coffee shop by frequenting it every night of the week. They come to the seminary because they have nowhere else to go. The coffee shop provides them with a place to play ping-pong, watch TV, and to sit and talk. Recently, a deck of cards and a chess set were added to their routine. Each evening is unique for those who come. They are the ones who structure what takes place.

What does a ministry to these young people entail? It means being around while they are in the coffee shop. It is a recreational ministry in that you are there, sharing with them an outlet for their social interactions. You are a participant, a leader, a friend, a counselor, and an individual. Your presence is what you make it as you interact with these young people.

Why a coffee shop ministry with the youth of Gettysburg? The community of Gettysburg does

not provide their youth adequate facilities for them when they are not in school. They, the youth, have turned to the seminary. The seminary community, in efforts to reach out into the community, has organized and/or participated in such programs as the Volunteer Fire Department, Crop walk, and visiting the Adams County jail. We are reaching out to meet some needs of Gettysburg and have either overlooked or are unaware of their reaching in to us through the youth who come into the coffee shop.

A ministry is taking form. It will continue to be a part of the lives of these youth through the end of the academic term. However, as the summer months impinge upon our lives, this ministry may be lost as those concerned absent themselves from Gettysburg. To avoid a ministerial log, volunteers are needed during the summer months. Without such volunteers, the doors to the coffee shop may be locked. The youth of Gettysburg will be turned away, because we have failed to respond to their call for support.

Are we going to continue to be blind to what is taking place on our own campus? Or are we going to open our hearts to these young people and meet their needs?

Robt. D. Fastlack

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"Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."

CROP WALK '72

So you want to walk for the Hungary. . . Here's how!

Before the day of the walk

Obtain a yellow "Walk for the Hungary" Booklet from your area representative. It will tell you all about CROP and will give you the basic procedure for your walk.

Secure sponsors! Get as many as you can, there is no limit. Individuals, companies, stores, committees, bridge clubs; they are all potential sponsors. Get a friend to walk with you. Everybody from grade-schoolers to grandmothers will be walking.

Day of the walk - Sunday, April 30, 1972 "Rain or Shine"

1:00 p.m. All the walkers will meet at Musselman Stadium at Gettysburg College where all will be transported by bus to New Oxford High School.

1:15 p.m. Registration at New Oxford High School

2:00 p.m. Route 30 - walk begins (from New Oxford to Gettysburg College's Musselman Stadium, 11 miles).

2:00-6:30 p.m. Time allotted for the walk. (Last year's walk was over by 5:30 p.m.)

Police and firemen will be helping out and a car is provided for any that feel they want to stop.

After the walk

Go back to each sponsor and collect the amount due. Do this as soon after the walk as possible. Give them a receipt. The contributions are tax-deductible! Turn the money over to your group leader and he or she will deposit it in a designated bank where all CROP funds will be deposited.

Bring Along - A canteen of water, a pencil, 25¢ for Pepsi (goes to CROP).

DO NOT BRING YELLOW BOOKLET.

Necessary information is in Upper Fellowship Hall, Presbyterian Church. Any other questions: please contact Dwane Michael or Cathy Sealens.

THE FUTURE OF THE SENIORS

I thought that some segment of the greater seminary community might be interested to know just how well seniors are fairing with their call proceedings. As of Easter break, here is the tally:

Andell	waiting	Florida
Bailey	graduate study	
Blackard	in call process	Upper New York
Brunsell	in call process	NE Penn.
Bucy	call pending	Maryland.
Carlson	call	Upper NY.
Dahlberg	call	W. Penn.
Dick	in call process	Central Penn.
Dingman	call	Upper NY.
Feldman	looking	Virginia
Gleason	waiting	-
Grill	call pending	Southeast Penn.
Hanford	waiting	AIC
Harper	-	-
Hird	call	New Jersey
Hilston	call pending	Ohio
Hurmer	call pending	Central Penn.
Hunsberger	call pending	SE Penn.
Keidel	in call process	Central Penn.
Klein	under consideration	Central Penn.
Kraft	call pending	W. Penn.
Lazelere	call	Rocky Mtn.
Leaf	call	Maryland
Lehr	call pending	Central Penn.
Ludwig	call	W. Penn.
Maddox	summer supply	Maryland
Majeroni	call	W. Penn.
McDaniel	in call process	Central Penn.
Michael	call pending	Central Penn.
Morris	call pending	W. Penn.
Reaves	call	Maryland
Recla	looking	Central Penn.
Risher	in call process	W. Penn.
Ritter	-	Central Penn.
Ritterpusch	in call process	NE Penn.
Schevey	call pending	NE Penn.
Scholl	call	SE Penn.
Schaper	internship	Central Penn.
Smith	call pending	NE Penn.
Stenman	in call process	Central Penn.
Walther	call	SE Penn.
Weis	call	Central Penn.
Whorton	graduate study	-
Xander	in call process	NE Penn.

All of which is to say that the majority of the class of 1972 is sitting pretty. Some of us continue to visit our mail-boxes daily, however!

Paul Andell

TO THE THEOLOGICAL STUDENTS, WOMEN OF THE SEMINARY!
(or whatever its called!)

What happened to WOTS?

We had hoped to be more involved in the Seminary life, leading to a greater feeling of community and personal fulfillment.

We don't mean to be critical, but we were given the impression that WOTS was to be something more. We haven't been involved because we have felt very distant from the first weeks we arrived. We want to be constructive, not just critical, with the hope that other new wives will be spared the feeling of loneliness that we have felt. Some of us have come a very long way from friends and family to nothingness. Is there another meeting this year? Perhaps these suggestions could be discussed if they are welcome.

1. Why couldn't WOTS make a point of knowing the new wives and helping them get acquainted. Couldn't the organizational meetings be more publicized, perhaps notices mailed instead of in the boxes?
2. Why couldn't WOTS help new wives get settled and become familiar with the most ecclesiastical places to shop; how to manage small budgets; hints on potty training? Some of us could help others who are newly married and new to the Seminary.
3. Why couldn't WOTS try to get more discussion groups involving faculty, students and spouses? (These could be more publicized, too.)
4. Couldn't WOTS find a way to provide a link between the community and the Seminary? Most of us work in the community. Why couldn't baked goods, crafts, clothes, etc. go to the Adams County Community Action agencies?

Please accept our sincerest desire to be of help.

Thank you,

Mrs. Mary Strachan
Mrs. Catherine Ronneberg

Charismatic Cooking

"Maybe the reason that I enjoy your Charismatic Cooking column the most is because it is practically the only article I understand."

This quotation is from the letter joyously received by us in response to our request for comments on our literary offerings. As Charismatic Cooks, we see this epistle as an indication that our columns have been edible, digestible and tasteful. From other comments we gather that this is the opinion of the majority of our readers. This same letter requested the recipe for Blue-Perry pie. Unfortunately there is not much behind this dish. In addition we don't have time for Blue-Perry Pie, for if the Table is to be a place where needs are to be met and pleasure to be found, it must include more than hors d'oeuvres, soup, main course and dessert; vegetables are also required. We have not yet presented a recipe for a food to be eaten with the main course, but a balanced diet demands it. This is an oft forgotten portion of the meal, considered unimportant, but it is necessary if the feast is to be truly edifying. At this point the Charismatic Cooks urge and implore those who set the Table to consider the needs of both the cooks and the guests.

"He who gives a banquet only to feed himself,
like he who writes only to hear himself,
not only has no guests
but takes folly of the needs of the hungry.

--wisdom

SWEET-SOUR APPLE BEETS

Preheat oven to 325°

Grease a casserole. Mix together and put into it:

2 cups chopped cooked beets

2 cups chopped tart apples

$\frac{1}{4}$ to $\frac{1}{2}$ cup thinly sliced onions

$1\frac{1}{2}$ teaspoons salt

A generous grating of nutmeg

If the apples are very tart, add 1 tablespoon sugar

If they are bland, add 2 tablespoons lemon juice

Dot with 2 to 3 tablespoons butter

Cover and bake for about 1 hour.

Paul Xander

Larry L. McDaniel

Letters to the Editor

Editor Lenihan:

I find myself compelled to take typewriter in hand and voice my personal attitudes concerning your ability in causing the debilitation of Table Talk. Compelled, because you may have reached the erroneous assumption that only former staff members of Table Talk react bitterly to that which you have so glibly called journalism. Lest you claim an inability to understand this letter as you did with that of Mr. Diable, allow me to take you on a simple excursion through arabic numerals. (I fear that since you have problems with Greek you may have a similar aversion to Roman numerals.)

1. Re. "Aims for Table Talk". It seems rather obvious that as the year has passed, your publication has become not a "center of campus debate" or even a "hotbed" (what kind of junior scholastic writing is that?) of issues. Rather it has become a vehicle for the puerile writings and attitudes of one individual.
2. Granted there have been one or two examples of writing which could be attributed to a college graduate. Namely the series on charismatic cooking and the satire by Eric Stenmen. (If you wish to learn satire Mr. Lenihan, that might be a place to start.)
3. I find it difficult to assimilate the fact that you honestly consider satire to be an "easier" method of writing than straight journalism. It might interest you to know that both involve the same basic requirements. Good research of the issue, understanding of the readership's knowledge about the subject and adequate tools of communication whereby to achieve a readable article.
4. The immense arrogance of assuming satirical kinship with Swift, and thus I suppose Rabelais and others of that stature is quite beyond my understanding. At best it is not responsible or even a position which a competent editor would take and at worst it admits the charge of a "joe-college ego-trip".
5. Principles and Factors behind your column: It is interesting to note that all four of the reasons given for your "critical writing" concern what you as an individual feel rather than evincing any interest in the public which as an editor you claim to serve. Critical writing is in quotes because it seems that good writing, whether it be critical or not, certainly depends on more than the writer's "feelings."
6. Re. the Seminary as a "caring community." I find it difficult to believe that you could debate the presence of either the subject or qualifier of that phrase. Whether you approve or not, a community does exist in Gettysburg by the simple facts of physical proximity, shared meals and joint participation in worship among other things. Viz. "caring". As it is really impossible to state whether any individual other than oneself "cares" I must assume that what is debateable here is whether you, yourself, care about those who are a part of your community.
7. Table Talk as a newspaper. Who is it that has defined a newspaper as a recording tool similar to a secretary's minutes? Whether you approve or not, Table Talk does contain news and it is published on paper. It matters little whether that news is factual reporting, investigative reporting or even analytical writing. (This does not exhaust the forms which news can take.) News is not old because the facts occurred in the past. Certainly you would not deny the Gospel (i.e. Good News) simply because it's conception happened so long ago? News becomes old simply because some lack the ability or desire to probe the events behind recorded fact to discover why certain facts are accepted as such or why they happened as they are reported.

(cont. next page)

That's enough for the numbers as I don't want to strain your ability to comprehend or even be so dastardly as to proceed to those terribly complex numbers which rear their "fetal head" just beyond the numeral 9. I would simply like to add one final observation. (Not that all that could be said has actually been said.) Your "cute" little editor's note which followed the announcement sent to your publication by the Chaplain merely amplifies your lack of understanding of the editorial process. I mention this not to defend Dr. Jenson, I hardly think he needs my humble talents for such a purpose, but simply to point out your ongoing failure to provide even the common courtesies of an editor's position. One hardly needs to say more of the duties of such a position which you have failed to approach with even an iota of editorial integrity.

/s/ Jonathan K. Bomgren

Letters to the Editor Department

Dear Sir:

My hearty congratulations to you and your co-editor on a fine issue of Table Talk (VIII:11), March 28, 1972, especially on the two very funny and enjoyable pieces of high satire, "A Few Proposals" by Charles A. Brophy, and the Letter to the Editor from Ken and Pat Diable.

Unfortunately, I missed the previous issue to which The Diablers refer, and so would like to be filled in on the quotation from the fathers, i.e., from Saint Ambrose of Bierce, the Patron Saint of all yellow, orange, off-color and psychedelic journalism.

I am curious, too, about the reference to a comment by T-T's ex-editor Ed Neiderhiser. Ed and I corresponded for a year, while I was editor of the PLT Quack! here in Berkeley, before I met that fun fellow in Zion this January. I find it hard to understand the reference the Diablers make, after all the correspondance that I plastered Ed with during that year, sharing for the most part the sensational and leg-pulling advice which you so magnificently articulate in "Up Against the Hill": Many here in Berkeley wondered exactly what the editorial policy of the PLT Quack! was for the two years that I bulldozed it: at last I can quote, with your permission, the salvific formula, "sing, curse, bitch, pull legs."

I have matted and framed and hung in a prominent place my copy of "Up Against the Hill." It is like a shining icon, a testament against the reckless iconoclasts, providing as it does a model for we on earth and a lucid window into journalistic heaven. Soon I will explore its uses in liturgical profession hoping that our Community here in the far-out West may thereby benefit. And, of course, my sympathies are with you in your tribulations there in Gettysburg at Dishrag Theological Seminary. Be of good cheer, for as the apostle says, "Woe unto me if I screech not the Gospel," or the Good News as it translates. Since No News is Good News and Table Talk is no news, I exegete the apostle to be prophecying about the Gospel at Dishrag U.

You have my full permission to print this letter for the edification of the saints. You may even read it in churches for all I care, or for that matter, matte, frame, and venerate same.

Keep up the good work and stiff upper lip.
Cheers and peace,

Daniel M. Hooper
Editor-Emeritus, PLT Quack!, Student Association President

AWARENESS QUIZ

Ours is not a well-rounded theological education. We are unaware of much that is happening in the religious world about us, for many of the theological and religious stances that exist in our culture are either misrepresented or totally unrepresented at this seminary. This is not the fault of our professors or curriculum. Rather, the fault lies in ourselves, for we fail to study trends and keep up with issues that are not in our own sphere of interest. The following quiz may point out one area of weakness in our religious knowledge. The quiz is unabashedly concerned with several particular theological stances.

1. Arthur Blessitt is (a) radio preacher for "The Old-Fashioned Revival Hour", (b) street evangelist and leader of the Jesus Freaks, (c) 19th century Calvinist theologian.
2. The evangelical magazine, Christianity Today, is no longer published. True or False.
3. Louis T. Bowers and Dr. Ralph Peterson have something obvious in common. What is it?
4. Francis A. Schaeffer is (a) a 19th century Lutheran pietist (b) an owner of a Milwaukee brewery, (c) a 20th century Reformed theologian.
5. Identify the following Biblical passage: "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."
6. Name two book titles by C.S. Lewis.
7. What is the FAL?
8. Evangelist Billy Graham sponsors a Christian coffee house in San Francisco known as the "Fillmore West." True or False.

Scoring: 0-2 = pitiful
 3-4 = Poor
 5-6 = Passable
 7-8 = praise the Lord! you know your stuff.

Answers:

1. (b) is correct. Incidentally, "The Old-Fashioned Revival Hour" is no longer broadcast under that name.
2. It is still published, and is stronger and better than ever.
3. Both men spoke on our campus this academic year. Anyone getting this question wrong immediately fails.
4. (c) is correct. He is currently in vogue with evangelical students, and all would gain by reading his first two books, Escape from Reason (1968) and The God who is There (1969). Both are published by Inter-Varsity Press, Chicago.
5. This is a common passage, and is Romans 6:23.
6. Titles of this well-respected author include Mere Christianity, The Screwtape Letters, The Problem of Pain, and Miracles: A Preliminary Study. He has also written several novels, and will probably be best remembered for his series of children's stories, The Narnia Chronicles. The first two in this list are especially recommended as informative and helpful.

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ITEMS OF INTEREST FROM RECENT
NATIONAL STUDENT LOBBY REPORTS:

Bills to end the American involvement in the Indo-China War have been introduced in both the House and Senate. The House bill (H.R. 14055) was introduced by Congressman Drinan and co-sponsored by more than 50 others. Among those co-sponsors were Maryland's Gude, Mitchell, and Sarbanes and Pennsylvania's Green and Nix. The Senate bill (S. 3409) is sponsored by senator Gravel and seventeen others. However, none of the seventeen is a Republican, and the NSL believes bi-partisan sponsorship is necessary if the bill is to have a chance. Among those Republicans who might be inclined to co-sponsor are Mathias (Md.), Case (N.J.), and Javits (N.Y.)

Assuming the war ends, amnesty could easily become the country's next burning issue. What to do with the thousands who fled the country or went to jail rather than fight in Vietnam will be difficult to decide.

NSL notes the three amnesty bills now before Congress. The first (Sen. Taft) applies only to draft resisters and would require 3 years of national service as a condition. The second (Cong. Koch of N.Y.) would require 2 years of service and would apply to both draft resisters and deserters. The third, sponsored by Bella Abzug, is more comprehensive, and calls for (1) an end to the war, "(2) unconditional amnesty with no provisions for alternate service, (3) including draft resisters, deserters, anti-war demonstrators, and war resisters who in the process of non-violent protest violated any laws, and (4) a thorough restoration of rights."

Amnesty will be a difficult question to answer, and merits the careful attention of us all.

Joe Scholtes

QUIZ Concluded

7. The FAL is the Federation for Authentic Lutheranism, formed last fall as a fundamentalist offshoot of the Missouri Synod. The group was formed out of protest to liberal trends in Missouri, such as pulpit fellowship with the AIC.
8. False. This is a gift question.

Robert vonFrisch

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One issue of Table Talk will be published this year. This is your last opportunity to get your concern off your chest and into print. You are aware of our publishing standards. Deadline is on May 5th.