

# TABLE TALK

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GETTYSBURG, PENNSYLVANIA MAY 5, 1972

Vol VIII, No. 14

## CHRIST AMONG US (IN OUR COFFEE SHOP!)

A LOG REMOVED

"It is true that no human being has ever had a direct vision of God. Yet if we love each other God does actually live within us, and his love grows in us towards perfection. And, as I wrote above, the guarantee of our living in him and his living in us is the share of his own Spirit which he gives us." (I Jn. 4:12-13) & "If a man says, 'I love God' and hates his brother, he is a liar. For if he does not love the brother before his eyes how can he love the one beyond sight?" (I Jn. 4:20) So wrote John, the beloved disciple of our Lord, from Ephesus about the year 90.<sup>1</sup>

We, who call ourselves the Seminary Community, live in a ghetto which is to a large extent isolated from the larger community of Gettysburg. At times in our weekly Communion services we confess: "Our Father, we of Gettysburg Seminary confess that we have not fulfilled the opportunities you have given our institution and community....we have sinned against the town of Gettysburg, in that, partly by our fault, it is little different because of our presence here. Forgive us for Jesus' sake."<sup>2</sup>

This year through the phenomenon of Gettysburg youths coming to our Coffee shop evenings, God is giving us a chance to repent of our past sinfulness. Even as the rich man in Jesus' parable was given an opportunity to minister to poor Lazarus who lay covered with sores before his gate, so God is offering our

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I too feel a responsibility toward the young people who have been making use of our coffee shop. But I think that Bob Eastlack's article, A LOG IN OUR EYES, which appeared in the April 25th issue, presents a distinctly distorted picture of the existing situation.

Bob states that "...seminarians, except through selfish motivation, close their eyes to the life that takes over the coffee shop." Bob is saying here that seminarians who have not closed their eyes to the youth are selfishly motivated. Since he has obviously not closed his eyes toward them, I doubt this is what he means, even though it is what he says. But in any event, to say that the youth have "taken over" the coffee shop aptly describes the situation.

I have seen the young people of Gettysburg invade the coffee shop in such numbers that students and faculty entering the shop have stared about them in apparent amazement and disbelief. I have seen seminarians deprived of an opportunity to use their own facilities by the numbers of young people occupying the ping-pong tables while making sufficient noise to discourage study or talk. Last semester I saw many seminarians making use of the coffee shop in the evenings. From my own observation, I believe that the decreased use of the coffee shop by seminarians is directly attributable to the

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## CHRIST AMONG US continued

community a chance to minister to the youths who come to share our facilities with us.

Their presence on our campus gives a chance for dialogue in which mutually dehumanizing stereotypes of each other are slowly removed, opening the way to mutual effectuation of change. God is challenging us to leave the security of our cognitive ghetto in which we stereotype the populace of Gettysburg as being hopelessly conservative, static, and ignorant. God is calling us to break their stereotype of us as a group of wierd outsiders who try to tell them what to do, while being obnoxious, demanding, and poor to non-tippers in their restaurants.

As God called Abraham to leave the security of Ur, so He is calling some of us students to drop the word "Townee" as He has called other bigots in our culture to drop the words "nigger" and "gook" from their vocabulary. He is calling professors to stop their snide comments about the populace of Gettysburg as a sure way to get supportive snickers in their lectures and chapel sermons. He is calling us to see ourselves and our neighbors who are in physical proximity to us beneath the shadow of His cross.

God has answered our prayer of confession by offering us a chance to repent. As a community, we have made a limited response to His offer. We are privileged to make a much greater response through a larger part of our community frequenting our coffee shop evenings and interacting with the local youths.

They need us. When Seminary students were not present with them during the Easter break, enough vandalism occurred that the Seminary Administration found it necessary to lock the room.

We need them. In them we meet Christ as He sojourns among  
(above)

us as a youth with "no place to go."<sup>3</sup>

1. J.C. Phillips, The New Testament in Modern English, Student Edition, p. 499. Information on Auth. & date of epistle & Tr. quoted

2. Taken from confession used in service of Lord's Supper, 4-19, 1972

3. Concept taken from Mt. 25:31-46.

Myron Schevey

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increased numbers of young people who have taken it over.

I might cite a few facts in regard to this situation. Ping-pong paddles, some of which were newly purchased this year, have disappeared in such numbers that only a handful remain. Several incidents occurred over spring vacation which resulted in the locking of the coffee shop. On one occasion some of the young people presented such an unpleasant manner and appearance that I heard one seminarian, who has befriended many of the young people, express gratitude when they finally departed.

I do sympathize with Bob's concern. But I also agree that we should not "be blind to what is taking place on our own campus." If the community of Gettysburg does not provide its youth with adequate facilities, why not begin by encouraging them to do so? Our recreational facilities seem to be the only interest these young people have in our seminary. Bob states that a ministry to them means "being around while they are in the coffee shop." To my mind this doesn't constitute a "ministry" at all. The basis of our seminary is the Gospel about Jesus Christ, and God help us if  
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STAFF

we ever lose sight of that fact. Are we to refrain from grounding such a ministry in the Gospel for fear of offending or turning off people? Or perhaps the Gospel doesn't particularly turn us on either. Or perhaps the young people care here to have a good time, not to hear about the Gospel, and our "ministry" is to provide them with what they want, not with what we have to give.

If a Gospel-based ministry is possible here, why doesn't the faculty lock into its planning and implementation? Certainly they are best qualified to do so. If a good time is all we have to offer, we are doing a disservice both to ourselves and to the young people concerned.

Tom Whalen  
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Our thanks to all who helped with the publication of Table Talk this year, and special thanks to those in the print shop who quickly ran off our issues on each occasion.

Good Luck to all on finals, and during the summer months. May the Lord protect us as we go our ways.

In response to a request from several members of the refectory, we hereby reprint the unexpurgated version of the prayer found on page 27 of Father Capon's The Supper of the Lamb:

- V. The poor shall eat and be satisfied.
- R. They that seek after the Lord shall praise him; your heart shall live forever.

O Lord, refresh our sensibilities. Give us this day our daily taste. Restore to us soups that spoons will not sink in, and sauces which are never the same twice. Raise up among us stews with more gravy than we have bread to blot it with, and casseroles that put starch and substance in our limp modernity. Take away our fear of fat, and make us glad of the oil which ran upon Aaron's beard. Give us pasta with a hundred fillings, and rice in a thousand variations. Above all, give us grace to live as true men -- to fast till we come to a refreshed sense of what we have and then to dine gratefully on all that comes to hand. Drive far from us, O Most Beautiful, all creatures of air and darkness; cast out the demons that possess us; deliver us from the fear of calories and the bondage of nutrition; and set us free once more in our own land, where we shall serve thee as thou hast blessed us -- with the dew of heaven, the fatness of the earth, and plenty of corn and wine. Amen.

PX  
LLM

## Educational Quiz

Ours is not a well-rounded theological awareness. We are unaware of much that is happening in the religious world around us, especially the Lutheran tradition. This is not the fault of our professors or curriculum (necessarily). Rather the fault lies within ourselves, for we fail to keep up with issues that are not in our own sphere of interest (social work, doing good, being relevant). The following quiz may point out one area of weakness in our religious knowledge. The quiz is unabashedly concerned with one particular theological stance. Choose the best answer for each question.

1. What is the Book of Concord?
  - a. A famous wine-making guide.
  - b. Another name for the Treaty of Westphalia.
  - c. Book important to Lutherans; it contains the Augsburg Confession, Formula of Concord, etc.
  - d. Book relating stories in & around the battles of the Revolutionary War, especially in the Lexington-Concord area.
2. What is Grace?
  - a. Table prayer, usually mumbled.
  - b. Free gift of God, gotten without merit on the part of the believer.
  - c. Old Testament whore; had relations with Ishmael.
  - d. Waitress at the Pub; cards often.
3. What is liturgy?
  - a. The work of worshipping Christians.
  - b. A rare spice often used in French cooking.
  - c. Exclamation of surprise upon seeing trash along the highway.
4. Is "Dialog" still being published?
  - a. Yes -- it's cheap, too!
  - b. No.
  - c. What is it?
5. What is worship?
  - a. Good feeling in the heart. Can happen upon seeing a sunset or walking in the woods. Often occurs in group experiences.
  - b. Ancient religious festival.
  - c. A battle boat armed with weapons.
  - d. An objective act of prayer & praise done by a corporate body of Christians.
6. How are we justified by God?
  - a. By developing at least three deep, meaningful, personal relationships with members of our seminary class.
  - b. By God's decision to be gracious apart from anything we do.
  - c. By attending mid-week Lenten services.
  - d. By opening our hearts to Jesus.
7. What was the Diet of Worms?
  - a. Yeuchh!
  - b. A Refectory specialty.
  - c. 900 calories a day.
  - d. Where Luther was called to recant his writings against the Roman church.

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8. Do Lutherans baptize infants?
  - a. Yes, because it's God's action.
  - b. No, not until the age of accountability.
  - c. Only if the child decides for Christ.
  
9. How often should we receive Holy Communion?
  - a. When we feel worthy.
  - b. Four times a year.
  - c. Once every two years, unless we contribute.
  - d. When it's offered, for the forgiveness of sins & in remembrance of Christ.
  
10. Who was Katherine von Bora?
  - a. Species of dog developed in 16th century.
  - b. Luther's wife.
  - c. Shakespearean actress of the 1930's.
  - d. Nun of the above.

Correct answers.

1. c 2. b 3. a 4. a 5. d 6. b 7. d 8. a 9. d 10. b

Rating scale of correct answers.

- 0-3 Have you thought of transferring to a Methodist Seminary? (F)  
 4-7 Not much better (F).  
 8-10 Confessional! Send test to your examining committee so they can study. (P)

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Tony Harvey  
 Steve Kanouse  
 Ron Morris  
 Fred Opalinski

Dear Mr. Lenihan and Mr. von Frisch:

I am prompted to write this letter to the Last Issue of Table Talk for two reasons: the subject of your Editorship and the Issue of Community at Gettysburg.

First, in regard to your joint editorship. I feel the strongest congratulations are in order to you both, particularly in the light of the recent and in my opinion unfounded criticism by some third year students. To be sure I have not always agreed, myself, with the opinions of the editors but I have felt it an enjoyable event to read Table Talk this year. You have transformed the main Campus Forum from a paper of "Horsegeschichte" (to use Mr. Gritch's term) into an extremely stimulating campus production! Many thanks to you both!

The issue of Community, the second point that prods me to write you. Once again it rears its Ugly Head -- (Mr. Bomgren in his affinity for Arabic Numerals is the latest to bring up the subject -- point #6, page 6 of T.T. vol. VIII No. 13). It begins to grow a wee bit disgusting in fact to hear the word "community" anymore, particularly if prefaced by the word "caring" and especially when used in reference to the Seminary. True -- in terms of External and Empirically verifiable data, a Community can be said to be present at Gettysburg Seminary. But in terms of Inner life, and subjective things which tend to come under the description "caring" -- there is little evidence of community. There are in fact many little communities which are in fact concerned only with themselves. Mr. Bomgren, in fact, together with his two very close friends who

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wrote so vociferously against Mr. Lenihan represent one of these cliques. This is all very old stuff for the Seminary and becomes most revolting or most amusing (depending on your outlook) when you continually hear people of the Physical Seminary Community crying, "Community! Community!" when there is no community.

Well, what then is to be done? This is a difficult question that will not be solved by the usual quick answers like: Everyone must simply try harder, or strive to be more open and tolerant, etc. These are of course things each of us should be striving to cultivate. But I think the solution is much deeper than this. I think that some very empirically structured investigation is called for; Mr. Hale, as our resident sociologist, and Mr. Stroup, as our resident psychologist certainly could be very instrumental at this point. I think such a study would also have deep implications for the operation of this Seminary financially and spiritually.

In effect my own Null Hypothesis is this: 1. that Seminarians by their very nature are "super egos" and that clustering them in one small geographical area does little to facilitate a sense of community or sense of caring, in anything but their own narrow interest range. 2. that it would be much healthier and much more conducive to a truer sense of community to scatter all seminarians throughout Adams County, either by renting, building, or buying small living units and thus also to expose all seminarians to the larger community.

It strikes me more and more that if we are "In Christ" that we will want to be in close fellowship with one another and that we will want to be part of the community of Gettysburg not simply a community on the Hill and that we will want to be in the larger community. A thorough study of this matter would be most helpful -- not a panacea to be sure -- but perhaps a much more realistic approach which just might produce some "fall-out" of genuine caring.

Respectfully,

Roy Steward

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Dear Editors:

Concerning Table Talk. To my way of thinking, you are to be commended for capturing the true spirit of "table talk." The content of the newsletter was complete with delightful trivia, dull news, controversy and discussion on the "issues" and a bit of original whatever. This is as it should be. Better that it be free of too many expectations than that its "proper-ness" give it away to a pompous nothing. That more of our members did not participate in the talk indicates that few make the time for after-dinner conversations. There were plenty of chairs around the table.

Paul Andell

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"Fire and Rain"

It is to the amusement of many that Table Talk has remained. It is too bad that Greg was such a dull person; a poor excuse for an editor. With such a title as Table Talk you would think it would carry over some characteristics of the Table Talk, volume 54. The exceptionally choice words of Martin Luther in T.T. shows him as a man with great satirical brilliance, a man who used candid language, a man who threw the bull and discussed theology in one breath over a beer in not so handsome a language as we would like to think. It is too bad Table Talk (both ours and Luther's) turned out to be the views of crude (?) individuals. After all, not everyone in the "community" is of the same mind as

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Greg, that is to say, the wind blows both ways. To be sure, Greg took the chance as any man would when urinating into the wind. Besides, he had no raincoat or goggles to keep his feet dry. "Into each life a little rain must fall," and Greg seems to have rained on quite a few parades. Don't get me wrong, I mean, who wants their parade rained on, it would ruin everything.

The people on board the Titanic were having a ball, and they were rained on, so to speak. Here was one of the greatest ships built for a trans-Atlantic crossing, containing all the modern apparatus man had devised. But unfortunately the iceberg existed, and did, in fact, sink the big ship. Most important to remember about icebergs, is that its greatest danger lies beneath the surface, where it can easily rip apart bulwarks with re-enforced structures. The case with the Titanic was its inability to move out of the way once the thing came out of the fog, even though she had been warned of existing icebergs flowing beyond the normal bounds.

Attempts to awaken people from sleep is at times frustrating and sometimes nigh unto impossible, as with the legendary Rip Van Winkle (and the thundering bowling balls of the elves in the Catskills gets loud at times). Even more frustrating is the attempt to awaken people to a response, to make them aware of danger. The warnings to the captain of the Titanic made no impression and the big ship was lost. It is my opinion that Greg has been trying to awaken a sleeping people to a response regarding what they are learning, and a warning to them by way of the various letters Table Talk has received. It is not the "Voice" of Greg Lenihan that has been lost, but the "Voice" of G.L.T.S., which is the concerned (?) student body. It seems that we were caught sleeping when the iceberg hit. Our Titanic, rather the "Voice" of G.L.T.S., was sunk by an iceberg, with the qualification of "coming out of the fog," with its greatest ability to destroy lying beneath the surface, namely "security." (That term does get thrown around alot in connection with God, Jesus and the Gospel at this seminary). The not-so dramatic shouts, but rather the satirical and sarcastic shouts of Greg have had nil effect on the Voice of the students. Security has turned us into pragmatic thumbsuckers conforming our minds to the fetal position. Greg's attempts (for purposes here let us label these attempts the SOLR P.C.) have met with cold reaction from three interns, and a warm reception from, of all places, outside the "community."

A passing remark dropped not long ago, commenting on communication in our "community," went like this: "It seems all we do around this place is bitch and pray." And it doesn't take long before you realize the liturgical advances made in both the above mentioned items of verbal contact. The theory of communication has been taken to mean "it's not what you say, but how you say it," and it need not be confined to preaching practices, bull-sessions and "raps," though many of the instances arise in these circumstances. Under communication there has developed something new and quite unique, "The Theology of Bitching," and as all good Lutheran concepts it maintains a dialectic of "Law and Gospel;" or rather let us say, there is bitching that opens the future, and there's bitching that opens nothing at all, that is to say, meaningless bitching. To be sure, bitching as a response is either reactionary or radical. So, what does bitching come to, in our present situation? Outwardly, it appears as though it's style vs. style; digging a little deeper

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we notice it's style vs. personality (or "mud-slinging"); and still deeper, it can be read: security vs. change.

Bitching, as a communication, can be directed toward either an idea, opinion, theology, or it can be directed toward a personality who may or may not be the source of that idea, opinion or theology, with which we may agree or disagree. That is to say, we are unable to separate the personality from the idea, opinion or theology to which we are bitching, i.e., the letters to the editor concerning his philosophy of Table Talk, nor can we separate the personality from the bitching directed at our ideas because we pre-judge, making evaluations that remain concrete (Letters on Greg's comments on Dr. Heiges' talk on the Consortium, Vol. VIII, No. 8, explained further in Vol. 10.) The inability to neither bitch nor to be bitched at without becoming hung up on the personality seems to rock with reactions for security because those ideas, or styles, are threatening, i.e., the change of Table Talk from "Ye Olde Towne Paper" towards an attempted dialogue, and a change in language arts. We have been dealing with what may be called advertized bitching. To be sure, we have a second classification, which is the more dangerous of the two, namely pragmatic self-pacification. To be perfectly clear, a more contemporary term may be selective group bitching. It is characteristic that this bitching remain silent, under the covers so to speak, and that it too is a vocal reaction. It's intentional purpose is to remain frozen for fear of upsetting the Voice of the Status quo. It is typified by its bitching about personalities and the attitude of "putting up with" whatever is agitating at that particular moment. That is to say, its reactionary attitude is its ability to condone a laissez-faire policy, or run candidates on a know-nothing ticket. No response to a situation is worse than any response; it is as wrong as having a "put up with" or "let it be" attitude toward world affairs.

As mentioned above, pragmatic thumbsucking has made advances towards liturgical renewal, and this is quite apparent in the community. To be sure, bitching can be considered a unique part of prayer, in fact at times the ability to separate them distinctly is a hard chore. That is not to say bitching is "in" prayer, as much as about prayer. Again this has a reaction of prejudging personality; not bitching about forms of worship and therefore there is a withdrawal to a liturgical rendezvous, with rubrics, around coffee and selective bitching. Behold the newly instituted sacrament in the "community."

It would seem that being in such an environment of theological and biblical scholarship, the community would take advantage of a media of expression. The idea of freedom to act in a situation, to be creative and to change has met with some reaction. The ideas Greg has presented in Table Talk should have evoked criticism of ideas (that last letter was a beautiful attempt at sophisticated rhetorical mud-slinging), and selective group bitching is a cop-out, a reaction.

Till next semester the situation remains: 1. attend classes 2. memorize material 3. do not digest material but use only for exams 4. regurgitate material, and the golden rule 5. "it's not what you say, it's how you say it."

Chris Anderson



May 1972

I have it all figured out, J. Edgar  
and the undeniable sense of it  
frightens me.

What with this Kerrigan business  
and the People in general listening more to the Church  
these days

Someone from the Bureau had to do it  
and it couldn't be just some flunky either  
not this time

Since the enticements to forget Duty and Country  
would have to rank as strong as any since the Sirens  
and Ulysses.

So it would take an utterly incorruptible man  
a servant to Country beyond all distinction of Good and Evil  
you J. Edgar

Like I said it frightens the hell out of me  
and I'd pray to God and let him in on it except  
for one thing

I'm afraid you've even got that line tapped  
and I'd be rounded up the very next morning as an internal  
security leak.

gs1

Up Against the Hill  
by C.S. Lenihan

Intro: as this is my last opportunity for an "Up Against the Hill" article this year, and I really do want to write an article offending no one for once, and yet an article that will cover all the important issues that have been swarming like frenzied bees around and through the Seminary this semester, indeed hoping to catch the truth by the tail for the first time ever in Table Talk, in such a spirit I offer the following wisdom-trip:

## CHARISMATIC COOKING

"well then, if anyone does not believe this, let him believe accordingly that it is mere bread, or a batch of bread. Anyone who has failed to grasp the faith may thenceforth believe whatever he likes, it makes no difference."--Martin Luther, The Sacrament of the Body and Blood of Christ--Against the Fanatics

Throughout the past twelve issues we have tried to instill in our readers a sense and taste for Charismatic Cooking. For those who wish to delve more deeply into this communication, we highly recommend Father Robert Farrar Capon's The Supper of the Lamb, the world's foremost theological cookbook.

"If we shadows have offended,  
Think but this, and all is mended,  
That you have but slumber'd here,  
While these visions did appear;  
And this weak and idle theme,  
No more yielding but a dream."  
--william Shakespeare, Midsummer Night's Dream

Perform this for the hungry:

### WHOLE GRAIN BREAD

Have ingredients at about 75°.  
Sift before measuring: 2 1/4 cups all-purpose flour.  
Crumble: 1 to 2 cakes compressed yeast  
into: 1/2 to 1 cup 85° water.  
stir in: 1 tablespoon sugar.  
let stand about 10 minutes until foamy.  
Combine in mixing bowl: 2 cups scalded milk  
2 tablespoons sugar  
1 tablespoon salt  
when lukewarm, stir in the yeast mixture.  
Add the sifted flour and beat well.  
stir in: 3 3/4 cups whole-grain flour.  
Allow the dough to rise once in the mixing bowl and once in the baking pan. Preheat oven to 400°.  
Bake at 400° for 10 minutes, then in a 375° oven for about 40 minutes longer.

The following volumes have served as the sources for this column's culinary creations:

The Joy of Cooking  
Mrs. Rorer's Philadelphia Cook Book (1886)  
The Bible Cookbook

Paul Xander  
Larry L. McDaniel

## Lilacs and Dreams

I am hopeful for each day I live,  
For thoughts all multiplying.  
Like yellow-green bud lilacs  
Hasten to opening and to dying.

I'm still young and I'm still fertile,  
Seeing things through romantic heart.  
My reasoning is one of ideals.  
Dreams were my goals from the start.

I admire Solomon's wisdom.  
Why was he not made a saint?  
Was it because his wisdom was human,  
Were woman and riches his taint?

Was Jesus just a radical,  
A Utopian dreamer's dream?  
Or God's own flesh incarnate?  
Are things never what they seem?

Do I thank the Giant-Clock-Work-Orange  
For questions that endure?  
I continue seeking answers  
While the lilac blooms mature.

The wine of life is coursing  
Through my veins and through my mind,  
And the song that it's endorsing  
Is what I seek and cannot find.

This earth of ours is full of wrongs  
Only foolish men deny.  
Is it only wise men  
Whose hopes can touch the sky?

The world is full of wise men.  
From their mouths the prophet sings.  
They are the R. Rap Browns, and Wallace,  
And Martin Luther Kings.

They are the prophets of the here and now,  
The promised land anew;  
The Nixon-Agnew promises  
Of Shangrila come true.

The blossoms bloom and purple  
And the summer's round about.  
Take another of life's wine  
And another rematch bout.

The corpses are still stinking  
In the mud of Viet Nam.  
For love and peace and brotherhood:  
Quick! Drop another bomb!

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Why fret about the foreign shores?  
Our righteousness is global.  
Onward Christian Soldiers!  
The cause is ever noble!

Fight fire with fire and bomb with bomb,  
And bricks and rocks and spittle  
"Fuzz and Figs" and "Linko Hats"  
With swords as words belittle.

Burn the flags, play Taps for graves,  
For God is on our side.  
Speak Muskie truths and Kennedy myths  
And eternal forgiveness abide.

So sell my youth on fire with spirit.  
Let lilacs in the dooryard bloom.  
To slavery unwavering  
In a world of gathering gloom.

The rusting rot of ghetto crumbs  
Is rocking in the streets.  
The government spending is two billion more  
To send another fleet.

Is the world so plagued with hopelessness  
That there is no more to come  
But U.S. Steel and I.T. and T.  
And rivers foul with scum?

Will Mao's great book or Daley's holy crook  
Be left to guide and lead me?  
Or will Leary's pronouncements  
Be the shield from sea to shining sea?

Who really knows the will of God  
When war-like reins control?  
On every side, right or wrong,  
The funeral bells still toll.

A Mighty Fortress is Our God  
From generation to generation.  
But how long can love abide  
Amid abomination?

Where are Gibran, Thoreau, and A.B.C?  
With them beliefs were easy.  
Where are St. Paul, and Albert Schweitzer  
And St. Francis of Assisi?

Where are Gandhi, Aquinas and my Neighbor?  
My shattered soul's demanding.  
Where are Will Rogers and Mark Twain  
And their human understanding?

(Cont. next page)

I'll cut the blooms and bring them in  
And put them in a vase,  
Preserving a bit of perfect spring  
And a wholesome, unrinkled face.

Will I wonder in the future  
Where all my heroes went?  
Will I press the blossoms in a book  
When my hope is spent?

Will I still be asking questions  
When youth safely past me lies?  
Or will ideals and dreams still live  
When the spring within me dies?

Kathy Blackard

Since there has been no provision made for course evaluations this semester, Table Talk would like to provide that opportunity. When completed leave these evaluations in the box provided near the mail boxes.

Course:  
Instructor:  
Evaluation:

Course:  
Instructor:  
Evaluation:

Course:  
Evaluation:  
/

Course:  
Instructor:  
Evaluation: