

# Table Talk

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



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## Our Lutheran Family *by Jo Serratelli*

Looks like LC-MS has not given up on what they feel are the "merits" of "heresy trials". The right-wing LC-MS journal, Affirm, recommended that there be more heresy trials (citing the Rev. Dr. John Tiejn case). Affirm feels that there is a need for more pastors to point out, publicly, incidents where pastors preach false doctrine. This journal says there is a need for more new pastors who are trained in "the conservative belief".

Talks are continuing between the ALC and the LCA over church structural options. The Committee on Church Cooperation which was formed three years ago will be asking the AELC to join them in the discussions. The Committee is, also, recommending the continued participation of the Evangelical Lutheran Church of Canada (ELCC) and the Canadian Section of LCA. The Committee has found "no substantive theological differences separating the LCA and ALC". The ALC defines itself as a union of congregations and the LCA speaks of itself as being composed of congregations and ordained ministers. This issue of polity seems to be the major division between the two. Unity exists between ALC and LCA with regards to altar and pulpit fellowship. A recommendation for the continuation of the Committee's work will be raised at the July, 1978 LCA convention and at the October, 1978 ALC convention. If the motion is passed, the Committee will meet again January 22-23, 1979. Until then, studies will continue on the possibility of a merger or a separate structure with joint activities.

I would like to thank Mark Radecke for his "Another Perspective". I was extremely pleased to see that some one took the time to present another perspective. I was beginning to wonder if anyone would ever respond to my articles. I agree with Mr. Radecke when he says that the content of hymns should be taken seriously. The LC-MS is to be complemented for its effort in that direction. For what ever reason, however, it would seem that a good deal of "mixed theology" fills our SBH, TLH and will probably fill the LBM. Mr. Radecke's pointing out the 2nd stanza of "Amazing Grace" and the theological problem for LCA Lutherans, reminded me of a good old standard hymn now contained in the SBH; "Once to Every Man and Nation". Its 1st stanza reads:

Once to every man and nation Comes a moment to decide,  
In the strife of truth with falsehood, For the good or  
evil side;  
Some great cause, God's new Messiah, Offering each bloom  
or blight,  
And the choice goes by forever 'Twixt that darkness and  
that light.

This hymn seems to also have that time element of a moment of decision. It also may offer some problems around the issue of 'free-will'. But maybe there is something to be said for the value of ecumenical efforts. Not everything is necessary for salvation,

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there is much adiaphora. For us as Lutherans, we have only to look to the "cross" and hold it as our center. Is the pathway all that important? I merely postulate that question for your thoughts. Perhaps, some one will take the time to share his/her thoughts on this question with us.

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Seminary Life-styles

Next year, we will be engaged, on this campus, in discussions centering around appropriate life-styles and behavior patterns for seminarians. Whenever one makes an attempt to regulate a community's behavior, there are bound to be inherent dangers.

In light of our future talks, it might be interesting to note what has been done at another "religious institution", where a somewhat "unusual" standard of life-style has been set:

"Oral Roberts University has suspended four students this year for not shedding enough weight, as a part of their Pounds-off program. This program is now being extended to the faculty, as they feel that the faculty should take part in setting a good example. Under this two year old program, hefty students have been required to sign contracts promising that they will lose a pound a week until they reach weights appropriate to their heights. Faculty members will have to join the program beginning this fall."

(The Chronicle for Higher Ed., Apr. 3, 1978)

What life-style requirements will be in store for us?

Jo Serratelli

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A FORUM ON MALE-FEMALE RELATIONSHIPS\*\*\*THURSDAY EVENING, APRIL 20th\*\*\*FROM 7:00-9:00  
ABERLY ROOM\*\*\*SPONSORED BY THE SEMINARY WOMEN

Participants in the forum about "Is there a Problem?? with Male-Female Relationships ...at the seminary, ... in the parish" will be Randy and Beth Neubauer, Pastors at St. John's Lutheran Church, Thurmont, Maryland; Belinda and Peter Naschke, Ken Homer and Beth Siefert with Norma Hood as Moderator.

Come, listen and provide your own perspectives. Coffee will be available (15¢)--bring along your coffee mug.

THE FEAT OF FOOLS?

"PLEASE DO NOT OPEN THIS ENVELOPE UNTIL YOU ARE READY TO BEGIN THE TEST. REMOVE ALL BOOKS, NOTES, OR HELPS OF ANY KIND FROM THE WORKING AREA BEFORE YOU BEGIN. ALLOW THREE HOURS FOR WRITING. ADDITIONAL TIME MAY BE SPENT FOR TYPING THE FINAL DRAFT."

Rules: (A survey of oral tradition)

1. Total writing time (W) is three hours. This does not include, though typing time (T). If your style is to write and type the exam at the same time, total time may be W + T. Depending on whether you are a slow or fast typist, actual time may be anywhere from three hours and one minute, to the eschaton.
2. It is of course assumed that if you write the exam separately, and then type it, you will not change a single word or edit any material, as this will extend time beyond the three hour writing limit.
3. Of course, actual time is not so rigidly kept that a student who misjudges time on the first questions should completely neglect questions at the end. One professor advised a student he was stupid not to at least do something with the final questions, as failure to answer these caused failure on the test.
4. If you finish your exam you are not to give any details of it to any person who has not taken it yet. However, phrases such as "it was easy", "I don't think you'll have any trouble", "You'd better really know the material before you take that test" are permitted as these are too vague to be considered of substance. It is uncertain whether "You get to choose 4 of 3 questions" is of substance or not.
5. Students are encouraged to cram their notes, quickly put them away and immediately outline these notes on a clean sheet of paper as the beginning of the writing period. This will enable the greatest material being included in the test. From this it can easily be seen that cheating is only a "matter of time", depending on when the materials are removed from the working area, and whether notes that are still fading on the retina are considered "within" or "without" of the actual writing time.
6. Sealed envelopes tend to cause anxiety. Student comments tend to imply that students tend to prepare less for the test, as the presence of the envelope tends to make one "want to get it done and over with", and make one more ready to say "wing it" and get it over.

Epilogue: A quote from Walden II:

"It's a special case of self control by altering the environment. Subclass A-3. We give each child a lollipop which has been dipped in powdered sugar so that a single touch of the tongue can be detected. We tell him he may eat the lollipop later in the day, provided it already hasn't been licked . . ." In a later experiment the children wear their lollipops like crucifixes for a few hours.

"Instead of the cross, the lollipop  
About my neck was hung," said Castle (p. 107-108).

Peter Naschke

A Tale of Two Cities  
by Charlie Marshall

"All revolutions are tales of two cities, tales of societies that have divided in two. During revolutionary times the established order persists a long while before it finally disappears . . . At the same time it is a host to a second city that lives and flourishes inside itself: the burgeoning society of the future. These two cities . . . together comprise the revolution." (Harbey Wheeler, The Politics of Revolution, Berkeley, CA: Glendessary Press, 1971. p. 9)

All Christian communities are revolutionary communities, because wherever the Word of God is heard a revolutionary situation is created. By the Word, the second city, the society of the future is born and nourished, hidden in the midst of our established order, holding open a place for the One who is coming.

"Revolutionary times are surprisingly static. Gestation is taking place, but few results can be detected . . . Evolutionary times, however, . . . are times of great and often rapid change." (p. 20)

The Word produces not progress, but crisis. Growth in the Word is the gradual heightening of the conflict between the established situation: the Word gives birth to the New Person, nourishes the New Person, and thus creates and heightens an internal state of crisis. (Romans 7-8). Spiritual growth on the individual and the communal level is thus growth in anfechtung, not growth in holiness as we commonly understand it.

The traditional use of law and gospel as the conviction and forgiveness of sins must be rejected because it has been irremediably subjectivized, individualized and trivialized and hence now works against the growth of anfechtung. Instead let the work of law and gospel be the destruction of the established order and the establishment of the second city on both the individual and the communal levels, by the power of the Word of God.

This will mean that we as individuals and as a community will be utterly exposed to God's death-dealing and life-creating Word as an uncontrollable presence in our midst. We can no longer safely talk about the Word of God as a neutral object of study, nor can we extract from the Word its informational content and deal with that rather than with the Word itself.

We are so terrified of works-righteousness that we are no longer terrified of the Word of God. To focus our efforts on steering clear of works-righteousness leads not to a position of security, but to our own destruction. In a revolutionary situation, there is no position of security. We are servants of the Word, and like the great servant Jesus we must abandon all vain attempts to create security for ourselves.

This seminary is geared toward the creation of secure pastors with safe theologies, safe pastoral styles and safe personal relationships; it is not geared to the training of responsible risk-takers. Any movement for spiritual growth will involve substantial risk-taking, and because of this, any such movement will fail. What is needed is a radical reorientation of the educational system, nothing less than the destruction of this seminary as it is presently ordered. But history tells us that such a change cannot occur until there has arisen within this institution the new seminary which will take its place. From time to time I have seen glimmerings of this new seminary, though I for one have done little up to now to join myself to it. The new seminary will come sooner or later. I pray God it will be sooner.

MIGRANTS ARE FOCUS OF ETHNIC PROGRAMS

A program entitled "Ethnic Awareness: The Adams County Communities and the Farmworker" will be presented on six successive Wednesday evenings beginning April 19 and running through May 24.

The series, funded by a \$10,832 grant from The Public Committee for the Humanities in Pennsylvania, is directed by its originator, Dr. John C. Miller, chairman of the Romance Languages Department, Gettysburg College.

Designed to provide a setting for "proper assessment" of the farmworkers' role in Adams County. The program will examine the role of cultural differences in the formation of community attitudes.

The sessions, falling within the context of public policy, will emphasize the sharing of views by representatives of the migrant work force, county fruit growers, service organizations, the community, business, and Gettysburg College.

The sessions are as follows:

"The Farmworker Experience", April 19, 7:30 p.m., community room, West Street Branch, Gettysburg National Bank, with Dr. Miller chairman. Participants will include Carmelo Ortiz, former Adams County farmworker and current recruiter for the Shippensburg State College migrant education program; Joyce Shutt, Orrtanna grower and farmworker; and Leroy Tyler, former farmworker and current caseworker for the Pennsylvania Council of Farmworkers.

"The Farmworker Contribution", April 26, 7:30 p.m. Pennsylvania Research Laboratory near Ardenntsville, with chairman Robert M. Gemmill, associate professor of economics, Gettysburg College. Participants in the discussion are John Lott, Aspers grower and immediate past president, Adams County Fruit Growers; Philip Pitzer, Aspers, current president, Adams County Fruit Growers; and Earl Shutt, Orrtanna grower.

"Cultures in Conflict: From Island to Camp (Hispanic): From Rural South to Minority Culture (Black)"; May 3, 7:30 p.m., Chairman, Dr. John Miller. Participants in the discussion are Mary Bell Jones, McKnightsville, former migrant worker; Manuel Recio, Millersville, Liasison officer, Stayer Learning Center, Millersville State College.

"Education and the Farmworker"; May 10, 7:30 p.m., chairman, Dr. John Miller. Participants in the discussion are Irma Coradetti, Gettysburg, migrant nursery school teacher; Mary Alice Hutter, Gettysburg, director, Title I Program, Migrant Education, Shippensburg State College. A film, "Children of Harvest," will be shown.

"Public Health and the Farmworker," May 17, 7:30 p.m., GNB, chairman, Dr. Donald Hinrichs, assistant professor of sociology, Gettysburg College. Participants in the discussion will include Betty Miller, Migrant Health Project, Department of Public Health, Gettysburg; Dr. Iftikhan Mehdi, Gettysburg migrant doctor.

"Social Service Concerns and the Farmworker," May 24, 7:30 p.m., Fruit Lab., chairman, Rev. Stephen Samuelson, associate chaplain, Gettysburg College. Participants are William McKelvey, Farmworkers Corp., Gettysburg; Julie Haller, director, Infant Day Care Project, Lutheran Social Services; Rev. Jose Bibiloni, migrant pastor, Cristo Rey Chapel, Bendersville.

Aside from the above, other participants include Dr. Mary Margaret Stewart, professor of English, Gettysburg College; Julie Haller, supervisor, Migrant Infant Day Care Project, Lutheran Social Services; and Dr. Donald Kennedy, Department of Labor Studies, Pennsylvania State University.

"Let the children come to. . ." (Mt. 19:14):  
Some reflections on the issue of the Lord's Supper

by Mark E. Chapman

Permit me to echo the sentiments of intern Gregory P. Harbaugh, and add my voice to his in protest over the seminary's policy of refusing children who have not reached the fifth grade admission to the Lord's Supper. This practice is both unchristian and out of step with our Lutheran heritage.

There is no sound New Testament evidence for the exclusion of children from the Lord's Supper: all baptized persons were apparently considered welcome at the Lord's Table. Once one was a baptized member of the Christian community that person was welcome to the Lord's Supper.

Furthermore, Luther himself advocated the communing of children. In the Large Catechism in the Book of Concord (v:37; Tappert pp. 456-7) Luther plainly declares: "Since they (children) are baptized and received into the Christian church, they should also enjoy this fellowship of the sacrament so that they may serve us and be useful. For they must all help us to believe, to love, to pray, and to fight the devil." The Lord's Supper, the communal meal binding the community together as a family, is as much a part of the child's life in Christ as it is the adult's. For Luther, baptism made one a full member of the Christian community, a fact which was celebrated by all members in the Lord's Supper.

The 1970 Report of the Joint Commission on Theology and Practice of Confirmation, is contradictory in nature. It at one point states that readiness for communion ". . . involves the understanding, attitudes, and action patterns appropriate to his (the child's) age level." This would seem well and good. At all age levels there are appropriate understandings, attitudes, and action patterns, given that a person lives and grows in a Christian family and/or congregation. Such a growth and development is part of the continuing power of baptism. However, no more than a paragraph further on, the document states that, "Most persons reach this stage of maturity at the fifth-grade level." Suddenly, one must be in fifth grade to join in a common experience of sharing. Suddenly, "understanding, attitudes, and action patterns" are no longer "appropriate to his age level," but now must conform to an arbitrary standard. Which does the document mean? responses appropriate to a given age level, or an arbitrary dividing-point?

What lurks behind this contradictory nature, however, is a kind of 20th-century neo-gnosticism, a re-working of an old heresy which has been the pitfall of the Church from earliest times. What else are we saying when we insist that a child must be "prepared", must have reached the appropriate level of "understanding" or "maturity", must be made "ready to participate" in the Lord's Supper? Are we not saying that they must be indoctrinated into the mysteries? Are we not saying that baptism is not criterion enough that a special, quasi-supernatural Knowledge or Understanding (gnosis?) must be imparted or awakened at the magic age of 12 years before one can partake of the divine mystery? So that, in the end, are we not making Confirmation the ultimate work, the secret process by which one receives the Divine Knowledge to make one worthy to receive the Sacrament, partake of the mysteries, and be saved?

The Christian understanding is that the Lord's Supper is the meal of the community, the ritual acting-out of the Gospel, the calling-into-being of the Body of Christ, the out-level demonstration of forgiveness and reconciliation, of freedom and unity. Such an experience belongs to all Christians, all who are baptized, all who are sinners in need of grace -- and that includes infants as much as octogenarians.

Thus it must become apparent that the present stance of the LCA is perched

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A BOOK REVIEW (?)  
by Belinda Haschke

LOOKING OUT FOR NUMBER ONE by Robert J. Ringer. (Beverly Hills, California: Los Angeles Book Corp.) 1977.

"... looking-out-for-Number One philosophy does not end with hedonistic assertion . . . it adds a rational, civilized tag: man's primary moral duty lies in the pursuit of pleasure *so long as he does not forcibly interfere with the rights of others*. If you picked up this book in the hope that it might explain how to get ahead in life by trampling on the rights of your fellow man, I'm afraid you've made a bad choice. I suggest instead that you read Life and Death of Adolf Hitler, The Communist Manifesto, or the U.S. Internal Revenue Code" (pp. 10-11)

Sounds good, doesn't it?, and most of what Mr. Ringer has to say about looking-out-for-number-one sounds good -- that is where it ends. The author is an excellent and entertaining writer who has written several "how to succeed" type books. This particular one reads more like a space fantasy. To begin with he wants us to forget our "foundationless" traditions and moral standards. The only "person" I know that is capable of this feat is Dr. Spock (The space traveller with pointed ears not the baby doctor.)

Before I completely condemn the book I would like to review the structure and contents which occasionally had some redeeming points. Mr. Ringer introduces the reader to several "hurdles" that must be jumped before one can successfully start "looking-out-for-number-one".

One, of seven, hurdles presented was the "People Hurdle". He discusses how we are intimidated by others through social conformity, guilt games, compromise and even violence. (He also wrote a book called Winning through Intimidation.) Most of what he wrote was exaggerated as if we were already the programmed prisoners of 1934. However, Mr. Ringer did put forth a rule that I would like to pass on, and it could save many a "pastor's wife".

"Don't accept a responsibility just because someone thinks you should.

*Learn to say no politely and pleasantly, but immediately and firmly."* (p. 83)

The fourth hurdle, "The Crusade Hurdle" discusses group action. Mr. Ringer does not believe in group action and actually he makes a fairly convincing case against it. Any dealings with most government agencies will give anyone the argument the author uses for not belonging to an organization -- too many bureaucratic obstacles to get to your stated purpose. He feels more can be accomplished by acting alone and doing something about it immediately.

On the last two hurdles, Friendship and Love, the author eliminates all those persons who do not understand the "value-for-value" approach in a relationship. i.e. Ideas, entertainment, companionship in exchange for your time or visa versa.

I have discussed the contents, but it is only in reading this book that one can get a sense of the author's personality. . . . With all my "foundationless" traditions and moral standards let me give you some idea of what a selfish, unchristian S.O.B. the author is with this one rule he has: "Don't do anything you won't get credit for!" (pg. 143).

Lastly, my purpose in reading this book was not to write a book review or personal enlightenment, but to find some source of information to pass on to the junior class that would help them with the internship interview process. With this in mind I particularly recommend this book to all of those persons who will be participating in the process next year.

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## LORD'S SUPPER CONTINUED. . .

precariously on the precipice of heresy. When we begin making distinctions between "worthy" and "unworthy", "mature" and "immature", "knowing" and "ignorant", in the question of the Lord's Supper, we immediately begin dividing and fragmenting the community of the Church, disemboweling the Body of Christ, and setting-up the kind of double-standard ethic which is in direct opposition to the Gospel.

What then can be done? How far are we to go in "living under the order of the Church" and following "the official interpretation which has been given us from the Office of the President" of the LCA (as President Stuempfle's memo regarding this issue instructed us to do)? When have we reached such a point that "our accountability to the Church" no longer means living under "the guidelines under which our authorization to celebrate the Lord's Supper has been granted"? When have we again reached the point of reformation? The answer to these questions must be an emphatic, "Now!" When the Lord's Supper becomes the secret mystery of the Enlightened and becomes the means for excluding members from the community and fragmenting that community, then it must be apparent that the Sacraments are no longer rightly administered, then the Word is not rightly preached, because the Sacraments are, in the words of St. Augustine, "visible words", indeed, the visible Word, so that if the Sacraments are perverted the Word is perverted. And where that happens there is no longer a Church (see the Augsburg Confession, Article VII).

Thus it is the duty of this seminary and all seminaries, as guardians of Biblical and Confessional orthodoxy, to stand in firm opposition to the Illegitimate excommunication of children via their expulsion from the Lord's Supper. There comes a time when the Church must be radical even within itself. It happened once in 1521 at a place called Worms; it is necessary that it happen again in 1973 at a place called Gettysburg.

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 BOOK REVIEW CONTINUED . . .

Even this year, with twice as many internships available as student to fill them, the process was still a selfish, backstabbing, unchristian "looking-out-for-number-one" affair as anyone could have imagined. (applicable to both students and pastors.) Next year, with as many internships as students, or less, it will be a circus similar to the Christians being feed to the lions.

What it comes down to is that you have to "look-out-for-number-one" because the seminary itself is "looking-out-for-number-one" and if it's at the expense of the student well . . . it's the student who is going to get the "golden shaft".

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Belinda Naschke - editor  
 Contributors to this issue:  
 Jo Serratelli  
 Peter Naschke  
 Charlie Marshall  
 Mark E. Chapman  
 David Sloop



## LECTURE ANNOUNCEMENT

On Thursday, April 27th, at 7:30 p.m. Dr. Josefino Magno, M.D. will address the community in Valentine 206. Dr. Magno is Medical Director of the Northern Virginia Hospice and staff member of the Georgetown University Hospital Oncology Unit. Dr. Magno is a leader in establishing a pilot project on hospice care at Georgetown University. The hospice is an alternative approach to the care of the dying present in most hospitals and nursing homes. Meaning "way station", a hospice need not be thought of as traditional institutional care. Where possible the doctors and nurses come to the dying person's home. Where home care is not possible, the hospice seeks to alleviate the emotional and psychological sterility of most facilities. At a hospice the person's are allowed to cook, have families present, and the medical staff is trained to be sensitive to the special emotional needs of the dying.

We have invited Dr. Magno to come not only because she is at the forefront of the hospice movement in America, but also because she relates her activity in the world to her relationship with God. Thus we have the opportunity to hear and talk with someone deeply aware of the relationship of vocation and faith.

Dr. Magno's evening on campus is sponsored jointly by the Student Association Action Committee and the Task Force on Worship, Nurture, and Mission.

## Student-Faculty Relations Committee

## Minutes

Special Session, April 10, 1978

Dougherty presented a petition by certain students on "older-student status." Petition was made by them for permission to remain in their present housing for the 1978-1979 Seminary year. Rockel moved 1) SFRC directs Housing sub-committee that no exception for older student status was intended in the new Student Housing Policy; 2) Students having older-student status should be subject to the lottery; 3) Individual exceptions should be made subject to existing procedures; 4) This petition should be forwarded according to existing procedures to Housing sub-committee. Motion passed.

Dougherty reported on single-student housing proposal. Results of survey proved inconclusive. Rockel moved to retain present system for assigning single student housing (Based on date of admission). Motion passed. Dougherty was directed to formulate comprehensive housing policy statement.

Kenneth Homer