

Table Talk

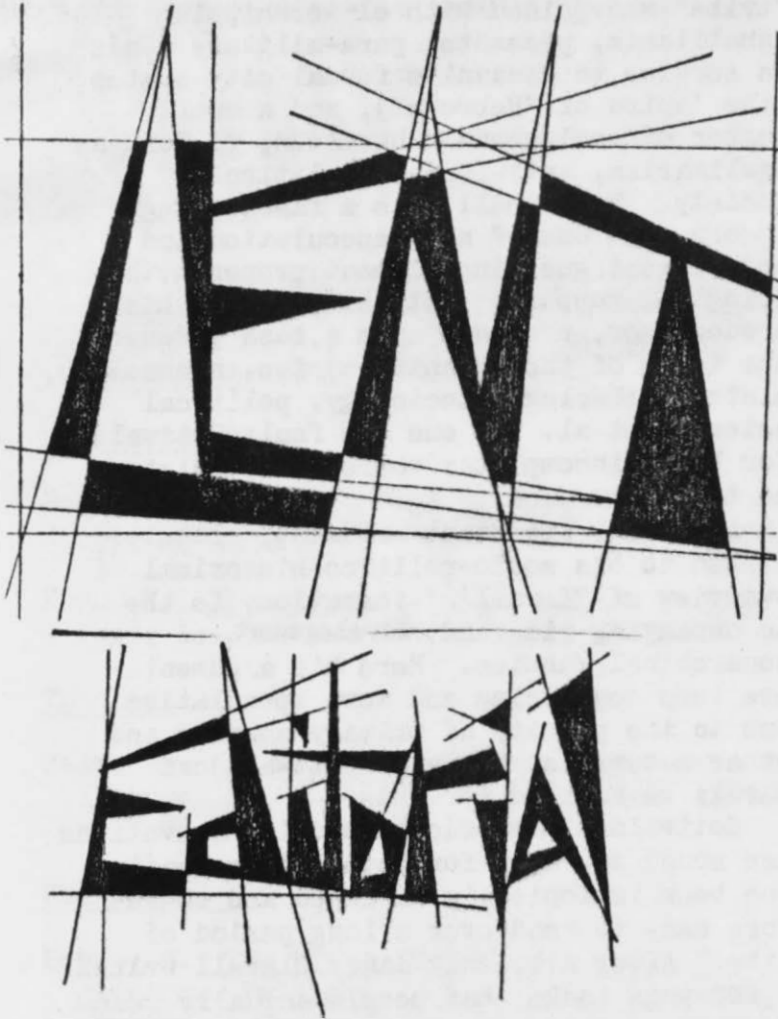
News and Views of the
Student Body of The Lutheran
Theological Seminary at Gettysburg.



Vol. XX ~~XVIII~~ ?

Issue 5

Feb. 18, 1983



Several months ago, Anne Rukakowski put a cartoon in the "Redactor" of a monk reading a book I'm OK, You're a Heretic. The cartoon was a huge success, of course. But the humor depends upon whether you are reading the book, or whether someone else is reading it to you and looking your way with a self-righteous grin. Humor is relative.

I want to come straight to the point. Some on campus thought that I was "doing the reading" when last month I wrote an editorial on marriage. That one editorial drew more criticism than any other single thing

that Table Talk has done since its inception in September. I am grateful that some of the people angered by it chose to talk with me to work out the differences that were brought up between us. I hope that those differences have for the most part been worked out and that I am not seen any more as that "self-righteous one" looking down on the community. That is surely not what I intended, or wanted to happen.

Which brings me to the subject of confession. I do not "recant" anything that I wrote in last month's editorial. I hope that my personal pleas have been taken to heart, as well as my confession that whatever I wrote that caused people to think that I think myself in any way the "saint" in all this brings me sorrow. For of course none of us is OK -- all of us can only hope to be under His mercy.

My apology for any "self-righteous" tone in that last editorial is honest. But there are times when apologies are not what we need. There are times when all of us need to put away all the books and titles such as I'm OK, You're a -----, get past our attempts at self deception, and confess our un-OKness. In his book, The Cost of Discipleship (p. 325), Bonhoeffer speaks about confession. He writes: "Confession is a God-given remedy for self deception and self indulgence. When we confess our sins before a brother Christian, we are mortifying the pride of the flesh and delivering it up to shame and death through Christ. Then, through the word of absolution we find this new man, utterly dependent on the mercy of God." When Luther wrote about confession in the Large Catechism he said, "Therefore, I urge you to go to confession; I am simply urging you to be a Christian."

One time in college when I made a confession I was told "It's OK, there's nothing wrong with that."

It was a bad day. Instead of taking my guilt and confession seriously, and giving me the Lord's assurance of forgiveness through absolution, I was left feeling very much in bondage to that sin. We are none of us OK. But the Lord has placed the means of Grace among us. Rather than attempt to make it on our own, we should cling to that Grace -- to the Lord's word and His sacraments which proclaim our freedom.

The best that we have is His -- to live forever under His mercy and Grace.

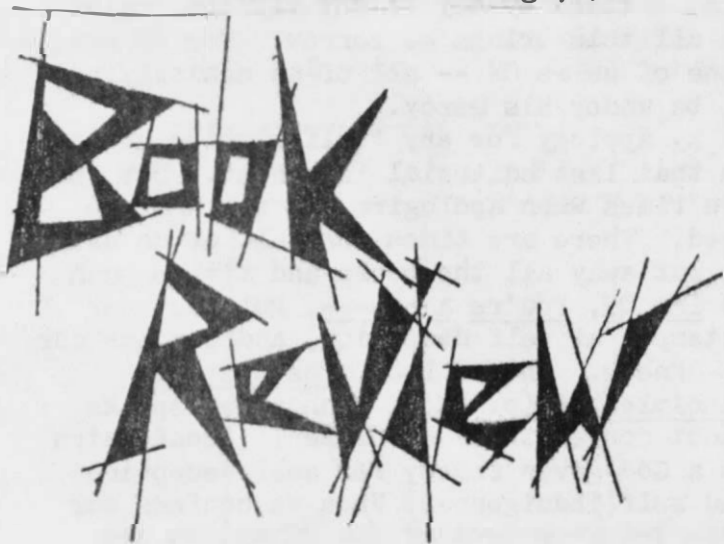
Ann Yeago

* * * *

"Images and Images"

Flat on walls above altars we've painted you
In a repertoire of settings, our icon savior
Posed benignly extending to the faithful
This one hour of sanctuary calm
In lives dogged by expediencies
And consumed by minutiae we struggle
To plumb the depths of your love portrayed
Here, evidently, we have you beckon us
To offer no blessing except dismissal
When Monday comes, the church is safely
locked behind
And you remain, framed tightly, where we
have left you.

Paper and pigment, brass and stone are blind--
The vision lived informs a sight of mind.
Janet Snader Comings, 1982



Gottwald, Norman K., The Tribes of Yahweh; A Sociology of Liberated Israel, 1250-1050 B.C.E., Orbis Books, 1979, avail. bookstore, \$15.00.

How do you review a book of over 1,000 pages in less than one? You can't. Gottwald's book is a massive tome and seemingly has two possible uses: first, to discover, illumine, and delineate the formative years of tribal Israel and the accompanying rise of Yahwism;

and second, to prop open your front door when moving the furniture out of your apartment. I have read books worthy of the latter. Gottwald's is definitely the former.

In attempting to outline Gottwald's basic arguments I am faced with a dilemma for which I apologize in advance. I am aware that my condensations are at best inadequate, doing no justice to the author, and are at worst embarrassing. Gottwald supports the view first proffered by G. Mendenhall in his book The Tenth Generation, namely, the so-called "conquest period" of tribal Israel was actually the remembrances of a peasant's revolt, sparked in part by the entrance into Canaan of a Mosaic-exodus "tribe" who joined with el-worshipping inhabitants, peasants, para-military bands in service to Canaanite feudal city-states (the 'apiru or "Hebrews"), and a small number of semi-nomadic herdsmen, to form an egalitarian, anti-feudal coalition and society. Mendenhall's is a fascinating theory, but one of mere speculation and intelligent guessing without proper methodological support. Gottwald, unlike his predecessor, provides such a base through the tools of the humanities, i.e. archeology, history, theology, sociology, political science, et al. No one can fault Gottwald for being incomplete; where he speculates, he tells you such.

A second, important argument, closely linked to his socio-politico-historical overview of "Israel's" formation, is the accompanying rise and development of pre-monarchical Yahwism. Here his arguments are less convincing and more speculative. Due to the paucity of primary sources and other materials, however, Gottwald can hardly be faulted for this.

Gottwald's historical-social observations are sound and make for interesting reading. The book is topically arranged and therefore easy to read over a long period of time. After all, only James Clavell writes 1,000-page books that people actually read from cover to cover non-stop. The book is also excellently notated. It contains an impressive (if disorganized) bibliography. It would have been helpful had this been organized by author or by topic.

On the other hand, Gottwald's political and theological biases (and in my opinion, naivete') are clearly demonstrated throughout the book. He talks often of a "theology of liberation" without ever adequately defining or defending it. He naively accepts, and even includes an apologetic for, Marxist social-political theory, seemingly oblivious

to the great gulf in theory and practice it represents in today's world. This is forgivable (even understandable) in theology, but just plain stupid in the humanities, especially in sociology and political science. A more even-handed presentation would have been of more help.

These are not, however, major points of the book. A theology of liberation is understandable. After all, how can you deal with the topic of "freedom from bondage in Egypt" without speaking of such? Gottwald's book is a must for all serious students of the formative years of tribal Israel and Yahwism. Gottwald's approach is sound, his arguments clear, reasonable, and convincing, his methodology complete, and his writing style good. Read this book if you can find the time.

Craig Fourman

NEW BOOKS OF INTEREST (bookstore only)

New Testament:

Reumann, J., Righteousness in the New Testament, Paulist/Fortress Press, 1982, \$10.80.

Wainwright, A. W., The Trinity in the New Testament, SPCK, 1962, \$12.20.

Old Testament:

Barrois, G. A., The Face of Christ in the Old Testament, St. Vladimir's Press, 1974, \$4.50.

Koch, K., The Prophets: The Assyrian Period; Vol. I, Fortress Press, 1983, \$8.25.

Theology:

Ramm, B., After Fundamentalism: The Future of Evangelical Theology, Harper & Row, 1983, \$11.25.

Early Church:

Lohse, E., The First Christians: Their Beginnings, Writings, and Beliefs, Fortress Press, 1983, \$5.25.

Homiletics:

Allen, R. J., Our Eyes Can be Opened: Preaching the Miracle Stories of the Synoptic Gospels Today, University Press, 1982, \$7.75.

Luther:

Lienhard, M., Luther: Witness to Jesus Christ, Augsburg Press, 1982, \$15.00.

* * * * *
"Quote of the Month"

"Sometimes the scripture can shed light on the commentaries."

Richard Reid, Dean
Virginia Theological Seminary

* * * * *

MS. PROPER --

Dear Ms. Proper,

I often am unsure when to use the words "myself" and "me." Could you give me a way to remember when "myself" is to be used?

Hopeless Hilary

Dear Hil:

Just remember that "myself" is to be used only as a reflexive pronoun -- that is, only when you are doing something to or for yourself -- such as "I told myself" or "I kicked myself." It is therefore not proper to say "Mary and myself are going." Nor is it proper (as so many err) to say "Give it to George or myself." Remember, only you can give something to yourself. Best to say "Give it to George or me." Hope this helps!

Ms. Proper

Dear Ms. Proper:

People are all the time saying "ûr" (like of the Chaldees) for err. Isn't it supposed to be "air" as in error?

Mad Marion

Dear Mad:

No; you will never be in error if you say "ûr" -- though all around you be "airing."

Ms. Proper



Union churches are found more in Pennsylvania than in any region of the United States. By definition, most union churches are made up of two congregations who share facilities but have their own separate identities. A common heritage fostered the early union of such groups as German Lutherans, German Reformed (now UCC) and German Mennonites. Today such a unique organizational arrangement presents a variety of pastoral issues and challenges.

Bill Cluley and Jim Tanner, both seniors at Gettysburg Seminary, served in an older student internship, which was also a team internship, at a union church last year at St. Peter's (also known as Lischey's) a Lutheran and United Church of Christ parish at Spring Grove, Pennsylvania. This team internship involved a year of half-time commitment to the church, while carrying a full course load, plus a full-time summer commitment to the church. Cluley and Tanner proposed such a team internship themselves, and it was accepted by the Field Education Committee. Walt Carlson, vice-pastor at St. Peter's, supervised their program.

In an interview Bill Cluley shared something of the St. Peter's history as well as the sometimes complex nature of union churches.

Jacob Lischey was the first pastor at St. Peter's, which was organized in 1765 as an independent congregation. Prior to this Lischey had been a pastor at the German Reformed Church, Coetus Synod, in Yorktown (now York, Pa.), but because of his Moravian leanings he had been demitted. At St. Peter's Jacob Lischey preached in German, thus bringing the German settlers together. When Lischey died in 1781, the congregation sought a new pastor, thus having to identify themselves denominationally (German Reformed). In 1784, a German Reformed church was organized, probably consisting of Reformed, Lutherans, and Moravians. This congregation followed the Heidelberg Catechism. In 1806, a new church building was erected, where the

Reformed and the Lutherans worshipped. Since that time there have been several buildings and a very active union church.

Today St. Peter's is a union church that includes the United Church of Christ and the L.C.A. It has a rich history; through religiously mixed marriages, what are now the U.C.C. and Lutheran congregations have been intertwined during eleven generations. In times past adult members have kept the faith of their confirmation. Boys were traditionally confirmed in the faith of their fathers and girls, in their mother's faith. This practice has more recently been changing. Siblings are in the same denomination now, usually choosing the faith of the more religiously assertive parent.

Other interesting changes and signs of growth at St. Peter's have been the establishment of separate Sunday Schools and a joint communion of the U.C.C. and Lutherans at their last year's Maundy Thursday Eucharist. Tanner and Cluley helped institute a re-enactment of the Last Supper using whole loaves of bread and actual tables of twelve. This new method of communing was well received at this special service, which led to a permanent adoption of whole loaves of bread for Eucharist in the Lutheran congregation. The cooperative participation in the Lenten Eucharist served as a means of bringing both congregations together without violating the identity of either. The newness of the experience helped make this possible.

Cluley observed that because St. Peter's has known a variety and diversity of leadership through several vice-pastors and supply pastors, there exists an openness to change and to the exploring of alternatives.

Some of the newer union churches, such as St. Paul's at Stoverstown, Pa., were formed as a result of an inter-denominational Sunday School movement in the 1840's and 1850's. There was not a strong liturgical movement during this period. It was the Sunday School program that provided an ecumenical ground. First the Sunday Schools grew and were strengthened; then Churches were formed.

Time has seen the dissolving of some union churches, which has occurred in a number of ways. In some cases, the smaller denomination has merged into the larger denomination. Sometimes both congregations have grown, become stronger, and eventually separated.

A less common occurrence is the cooperative parish, an example being

Bethlehem/Steltz. A cooperative parish comes into being when two congregations grow and are independent, but have a common pastor who is recognized by both groups.

Given the union church environment, what are some pastoral issues for consideration? Obviously, the pastors must maintain a delicate respect for each other's ministries in such matters as visitation, hospitalization, and conducting funerals.

Also, says Cluley, the pastor needs to recognize that one's denominational identity is greatly influenced by the other denomination. There exists a definite cross-influence in this slightly confusing heritage.

The pastor has to be alert to the delicate relationships of both congregations as their membership fluctuates. When membership does shift there are a variety of possible solutions to the often "50-50" unwritten agreement on expenditures and representation.

Other issues to consider, should one assume an internship or pastorate in a union church, are dealing with religiously mixed marriages and one's professional relationship with the other pastor. Also, the congregation's own peculiar dynamics and individual characteristics have to be considered.

In a newly dissolved or "recently divorced" union church there are factors of change to be reckoned with not unlike those when independent congregations emerge from a two-point charge.

The union church is a definite reality for some preparing for the parish ministry. As Bill Cluley has clearly stated, it has several totally unique issues and challenges.

Sue Mielke

* * * * *
"Tales and Revelations"

"Joseph in Egypt" -- the stage is set
For another episode of Hollywood on the Nile
Complete with dream interpretation
It's not that far
From grocery store jeahusies and horoscopes.
But the campfires now flicker for atmosphere
Only next to the trailer next to the hook-up
Next to the office store just off the interstate.
What have we to do with a deity
Who seals covenants with cleaved carcasses
And savors the aroma of immolated flesh?
Yahweh God, wrapped in smoke
On the dais of your throne room
In the alcoves of my conscious mind
You are alien, coming from beyond
My experience and the nightly news
Both meagre in awe and steeped in skepticism
This humanity you have met before
And so contoured your theophanies to fit

Our limits not yours
The turmoiled clouds of presence and
miraculous axeheads
But the current idiom of our wonder
Continually you speak with power
Through Polish grit and African enthusiasm
In the chatter of space and the shuffling
silences
Of Sunday School programs
Now you are
Creator, Father,
Brother, Lover still
Revealed, recognizably
My God.

Janet Snader Comings, 1982

* * * * *

"Jeremiah was a Prophet"
(sung to "Joy to the World")

1. Jeremiah was a prophet -
Was a good friend of God's
They never understood a single word he
said
But they got what they deserved,
Yes, they got what they deserved.

Singin' doom to the world
To all Jerusalem
Doom to the people and the king and
the court,
Doom to Josiah.

2. Jehoiakim was a jerk
He made the city fall
The people wanted then to up away and run
But the Lord said to stay and trust
Trust His will and take the pain.

Singin' Doom to bad figs (Woe is me!)
Joy to good exiles;
Joy to the people in Babylon
Disaster to Jerusalem.

3. Now wishy-washy Zedekiah
Didn't know what to do.
Jerry told him he'd do best to stick
around
But he went and ran away
And he died when he ran away.

Singin' joy to those who went,
Damn to those who stayed;
Hope for the exiles in Babylon,
Hope for you and me.

Beth Schlegel
December 1982

Interview

An Interview with Herman Stuempfle

During a couple of quiet hours in January, Seminary President Herman Stuempfle shared with the Table Talk interviewer the story of his life so far -- all of it has really been in the Lutheran church, in one way or another, and most of it in Pennsylvania.

"I'm a P.K. My father was a pastor in Clarion, Pennsylvania, when I was born, so I always lived in a parish. When I was four we moved to Hughesville, near Williamsport. I went through the usual syndromes of a Preacher's Kid -- had to prove I could rebel, always contending that the last thing I wanted to do was to become a pastor.

"I thought of being a country doctor; my grandfather was. But by the time I went to college (at Susquehanna), I was directing myself to the seminary -- but always with many religious questions that were critical for me at that time.

"In Susquehanna's religion department, Ussher's chronology of creation was still being taught! So Gettysburg Seminary was a great revelation and clarification of a way of looking at scripture. A generation before me, Gettysburg had been in the forefront in introducing the historical-critical method of Biblical study. It was a wonderfully liberating challenge for me. Things came together as I began building a new intellectual framework for the life of faith -- some categories that helped me make sense of all these things.

"The first glimmerings of continental theology -- of Tillich, and Barth -- were introduced to me by Dr. Bertha Paulssen, who was very important to me. She taught psychology and sociology; she was perceptive and helpful, and taught out of the religious crisis of European civilization.

She brought Paul Tillich to visit Gettysburg while I was here. So I left seminary theologically in a very different place.

"When I was at seminary (1945-46), there were only about 90 students -- one woman and only four to six married students. We (single students) all lived in Old Dorm and a few in Valentine. The library was housed where the lounge and video center are today; there were two levels of stacks. The faculty was eight -- one for each discipline or department, except for church history: President A. R. Wentz had an assistant."

After finishing a bachelor of divinity degree at Gettysburg in 1946, Herman Stuempfle went to the Konnarock Mountain Mission in southwest Virginia and ended up staying 15 months, working among Appalachian people who were poor in things -- some churches had no electricity -- but rich in heritage of folk music and mountain traditions.

In 1947 Stuempfle was called to be assistant pastor at St. Matthew's in York, and was ordained in May 1947, at age 24. "Gordon Folkemer (the pastor) and I worked well together as a team." By 1950 Stuempfle felt ready to be on his own, and accepted a call to Our Savior Lutheran Church in West Arlington, a residential suburban area of northwest Baltimore.

"That was an interesting parish. I followed Russell Hale. It was a 90% Jewish area. Our Savior was hanging on then (it is now merged with another church). It's a black neighborhood now.

"It was a very satisfying time for me. Mostly blue collar working people, high school educated. The warmth and acceptance of the people I remember. The Baltimore area I enjoyed -- the culture, the library, the Peabody."

In 1953, "Christ Church, Gettysburg, sent a committee to visit me. It was still called 'the college church,' being especially for students and faculty of the college and the seminary. It was an exciting place except during holidays and vacations. I accepted the call -- a challenge I half feared, but was tantalized by. I was scared to death to be preacher/pastor to faculty who had been my seminary teachers. But I came to feel that people begin

to look the same when you're in the parish -- being a professional theologian doesn't remove your need for the Gospel.

"In Baltimore, the blue collar people's needs were more visible. At Christ Church, successful professionals hid their needs. You have to be there for awhile to see their needs. But the seminary faculty were the easiest to minister to. The students were the most critical.

"I was there six years. They were very involved people. It was an exciting place, with lots of young people, then. The challenge there was preaching and basic pastoral care; there were lots of elderly people too.

"I met Gretchen Parkinson, an Episcopal student at Gettysburg College who attended Christ Church and was active in the Student Christian Association. We were married after she graduated -- she was 21, I was 33. We lived in the parsonage on Springs Avenue."

In 1959 Stuempfle left Christ Church to become director of the Faith and Life Institutes of the Board of Social Missions, ULCA, in New York City. This was an experimental program to provide an "ecclesiastically neutral ground for secular workers to be in dialogue with the church, on ethical dilemmas," using the resources of faith.

"It intrigued me," says Dr. Stuempfle, "because I had noted that gifted lay people at Christ Lutheran in Gettysburg had spent greater time serving in the world" than they did in the church. He was excited by new concepts of the role of the laity in the life of the world -- and, in fact, taught a reading course on that subject in 1982.

But the heavy travel commitment became a burden when there were two little boys, Stephen and David, at home. He remembers vividly the day Steve said, "Daddy, come back and see us sometime!"

So he was thrilled when the approach came in 1962 from Gettysburg Seminary to teach homiletics full-time -- a "once in a lifetime opportunity. I'd been a Greek major, and loved the New Testament. But I'd never got back to grad school, except for some summer courses at Union Sem-

inary in New York. So the seminary allowed me to do further work at Union, and I did get an S.T.M. in 1967." He also served as Gettysburg Seminary chaplain in 1966-67 and again in 1969-70. A daughter, Kristin, was born in 1966.

When he had a sabbatical from Gettysburg in 1970, the Stuempfles took off for Claremont, California, where he began work on a Doctor of Theology degree at Southern California School of Theology.

Upon his return to Gettysburg he took a four-year rotating turn as dean (he followed Herbert Stroup), and taught half-time. Then Dr. Donald Heiges was retiring, so Stuempfle stayed a fifth year as dean. After a formal academic search, he was offered the job as president of the seminary, in 1976, and he accepted. He was then 53. Roger Gobbel served as acting dean for one year; then Gerhard Krodel was hired as permanent dean, taking over the day-to-day academic and curricular administration.

This freed the president for inter seminary relations, national and local synodical liaison, and development work; the latter has, especially with the capital appeal, turned out to have "high priority and high satisfaction."

"I've tried to create more opportunities to be with students. I did try to have an informal interview with all first-year students this fall, and I'll try to meet with the seniors this spring. My travel makes it impossible to teach. I miss that. Teaching is the heart of this institution. Sometimes I feel like the fellow down in the engine room of a big liner. So you have to find satisfaction in other ways...."

The two older children have left home now. Son Steve, 25, graduated from Rice University two years ago and has started on a doctorate at the University of Pennsylvania in folk religion. "He's interested in American religious music -- especially sacred harp singing. He spent nine months in rural Alabama and Georgia, recording their music."

"David is a potter, living in Chapel Hill, North Carolina. At 22, he is also a folk musician, playing an array of string instruments.

Daughter Kris is 16, in the 10th grade at Gettysburg High School. She's active in sports and is "into brass -- she plays in a jazz band. It's nice to have one still at home!"

Mrs. Stuempfle teaches first grade at Kefauver Elementary School. "It is a problem with our schedules to find time -- we have to plan to do things together. We are both interested in music...but neither of us has the proficiency of our children. My father was a violinist. I learned guitar when the children were young.

"I've been playing tennis since high school, and Gretchen has played all her life, so we do that together. I've gotten interested in calligraphy; I took a night course at the high school. I love to read. I've just finished a life of Napoleon and a life of Luther and a book on folklore in an Irish village. I like nineteenth century British fiction, Dickens and Trollope. And detective stories for utter relaxation -- Simenon, Agatha Christie, Dorothy Sayers, Ruth Rendell."

The Stuempfles also share their big brick house next to the refectory with a five-year-old dog named Pippi -- a "cockapoo" who sometimes jogs around campus with her master.

"After retirement I suspect we will stay in Gettysburg; it's become something of a retirement mecca. I've been to Europe twice, and all around this country. I have relatives in Germany. I'd really like to travel in the British Isles -- medieval culture fascinates me, really more than going to the Holy Land."

Our thanks to President Herman Stuempfle for sharing some of his life story with the seminary community.

Judy Helm

WASHINGTON NEWS.

Maybe Now I'm Ready

Feiffer had a cartoon that was very popular a few years ago: It was an 8-panel story about a man who runs away from his family (wife, dog, and three kids) out to a field at night where he digs a burrow-hole and climbs in to hide. Flashbacks show us how he was pushed and dragged all through life: dragged to school as a child, pushed into college, dragged into military service, pushed into marriage. In each of these events, as he was being shoved along into some new experience, he was yelling, "But I'm not ready for this!" Now, as his family searches above him with flashlights in the darkness, they yell, "Daddy, come home!" and he thinks, "But I'm not ready yet."

I can readily identify with this character, especially being a senior, especially being a senior at the House of Studies. With each successive experience since the beginning of the year in September, I've been yelling to myself or to no one in particular that "I'm not ready yet!" for this new experience. I could have used some more time before I began assisting at Emmanuel, before my mid-terms and papers, before the dossier and oral exams for ordination, before my finals, and before Christmas. Usually as deadlines approached, as crises set in, I found myself immobilized for a short period of time, as I realized just how quickly things were occurring, and that I wasn't going to have enough time to prepare for them as I would have liked.

Being here, I've noticed that this "not being ready yet" phenomenon applies not only to individuals, but also even to cities. Only a few weeks ago, the city was immobilized for almost 24 hours by one ex-nuclear freeze demonstrator who took the Washington Monument, the mass media, and about one-tenth of the city hostage as he tried to bring about a nuclear freeze. During an interview, when asked why some steps had

It been taken to secure the area, the police officer in charge said it was because they just "weren't ready yet." The entire city really wasn't ready for the profound success of the Redskins, either: everyone from the White House down has had Redskin fever for weeks (including the parade yesterday, where 500,000 showed up in steady rain) even though many fans have confessed that they just weren't ready for all this success that the Redskins have had.

Would the city have been better prepared with more time? Could the Redskins or their fans have been better prepared with more time? Would I have been better prepared for the events of this year if I had had more time to get myself ready? How many of the events that occur to us in life are we really prepared for?

I think that if Feiffer's cartoon had a ninth panel, it would show the man crawling out of his womb-like retreat. After reflecting in the dark, I believe that he would say to himself, "Hell, I'm never going to be ready anyway." When we get caught up in the cyclone of events, sometimes we too have to drop out of the rat race of preparation, to dig in, and rest in the darkness. When this happens to us, we can laugh at our pre-occupation with being "ready" and crawl out, knowing that only God can prepare us for the ultimate event when we crawl out of darkness for the last time.

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Other Stuff: We have copies of the official response of the National Council of Churches to the Readers Digest article and to "60 Minutes." We will secure copies to the House of Studies bulletin board, and encourage you to acquaint yourselves with the response to the "Gospel According to 60 Minutes."

John Douglas
Lutheran House of
Studies, Washington

February 3, 1983

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BONNEMERE AND ABERNATHY

The third annual Gettysburg community "COMING TOGETHER: CELEBRATING THE BLACK HERITAGE" festival began on January 8, 1983, with a memorable performance by the Eddie Bonnemere Jazz Trio.

The festival, which is held each January around the birthday of Dr. Martin Luther King, Jr., also included a worship service sponsored by St. James and Christ Lutheran Churches, Gettysburg, Gettysburg College, and the Seminary. The Service was held in The Church of the Abiding Presence and featured Dr. Ralph Abernathy as the preacher. Dr. Abernathy helped King organize the 1955 Montgomery, Alabama, bus boycott. After King's assassination in 1968, Abernathy became the president of the Student Christian Leadership Conference.

An international food bazaar was held in the Refectory after the service to enable the community to meet Dr. Abernathy.

Marlene Nelson

We have just received the check from Aid Association for Lutherans. Many thanks to the Student Association and Faculty for coming to our rescue with funds for Table Talk to keep us going in the interim. We appreciate your encouragement and financial support.

Thank you!

Ann Yeago.

TABLE TALK is published with a grant from Aid Association for Lutherans.

Articles (including Letters to the Editor and Classified Ads) may be submitted to A. Yeago no later than the last Friday of each month and must include your name. Staff deadline for columns is the first Friday of each month. TABLE TALK will be circulated on the second Friday of

each month. The staff includes:

Ann Rinderknecht Yeago	General Editor
Carol A.E. Fryer	Art Editor
Craig Fourman	Book Review Editor
Judith Beck Helm	Interview Editor
Marlene A. Nelson	Events Editor
Mary McWilliams	Washington News Editor
Sue B. Mielke	Pastoral Issues Editor
Leann Fourman	Typist
Scott Noon	Business Manager
Bill Weiser	Business Manager
Beth Schlegel	Contributor
Janet S. Comings	Contributor
John Douglas	Contributor

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COMING EVENTS:

Feb. 18 7:00 p.m. All-night movies, Valentine, room 206.

Mar. 1 7:30 p.m. Lutheran actor Norman Dietz, "The Gospel according to Matthew, Mark, Luke, and Norman." Hood College Chapel, Frederick, Md.

Mar. 5 10:00 a.m. Cartoons, Valentine.

Mar. 6 4:00 p.m. Recital, Wayne Hill, baritone, and Timothy Braband, pianist, Chapel.

Mar. 12 - 20 SPRING RECESS

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I H A V E S I N N E D



"BLESS ME, FATHER..."

"I HAD THOUGHTS OF ORDAINING WOMEN THREE TIMES..."