

Table Talk

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



Vol. XXI

November 1985 No. 2

Impressions

We asked some of our German guests to share with the community through the pages of Table Talk some of their impressions of their stay with us. Their response was perceptive and challenging—and voluminous.

We will print it in three installments, in order that individual points do not get lost in the sheer volume of their writing. This month will focus on their reactions to the Seminary and its community. In the next two issues they will address the social problems they found, and the role of the Church.

Authors are Dieter Andresen, Kirsten Voss, and Ernst Widmann.

We welcome responses from the community.

Arriving at Lutheran Theological Seminary in Gettysburg, we really were longing for rest. After a two-day stay in New York and a weekend in Baltimore, the seminary and the town of Gettysburg had a peaceful effect on us, in spite of being surrounded by battlefields.

Tomorrow, we have to leave, and looking back, we must say we had a very pleasant time on your campus. You were all so kind and hospitable to us. You always tried to be helpful when we asked for something: for using a telephone for a call to Germany or borrowing a bike for a little ride. Of course, the word "no" does exist in the English language, but apparently members of (continued on page 5)

New Face ..

When I walked into Mr. Dozeman's office in 301 Valentine, my first thought was of ancient history. The room, about twice the size of a janitor's closet, held only the basic necessities of any professor's office: a cluttered desk, an overloaded bookshelf, two chairs, not enough electrical outlets for the computer, printer, and lights, and of course, one professor. As the trim, 33-year-old bearded man finalized his racquetball plans with Mr. Gustafson, I figured that if anyone could make 301 Valentine come alive as well as he does Ancient Israelite history on Monday mornings, it had to be Mr. Dozeman.

With the same vigor he shows teaching class, Mr. Thomas B. Dozeman expounded on his brief experiences here at Gettysburg. He recently passed his requirements for ordination in the Presbyterian Church, and has experienced little difficulty in adjusting to life here.

"I have to become familiar with many aspects of the (Lutheran) Church in order to really do my job," says Dozeman. "But, I'm enjoying the contrast. I almost prefer to be in a setting like this right now, because I've seen contrast in worship, and I'm seeing how different nuances of theology are being worked out in people's lives. I'm learning from (continued on page 3)

LETTERS

To the Editor:

This letter is a response to President Stuempfle's memo to the community concerning the Redactor. I agree with everything Mr. Stuempfle writes, but I do not think the whole issue has been addressed.

I agree that the Redactor "has been a means for bringing to the community announcements of public events and for sharing mutual joys and concerns." It has done a fine job being an information sheet.

However, the memo states that the Redactor has become a target for abuse. The question why is not answered. Could it be that there were three cartoons in two weeks which I feel express feminist views and portray men as inferior in some way, (October 21, 25, 28)? Is the Redactor being responsible to all members of the community if it generates negative responses?

The President states that "some of the notes have been blatantly sexist in tone and language." Yet, no evidence is cited. If this is a community problem, shouldn't the community know the exact wording of the notes to judge them?

I confess that at the time the second cartoon mentioned above appeared, I wrote in the margin of the Redactor: "Is this being inclusive, Debbie?" I fail to see anything sexist in this note. I properly addressed Debbie as the editor and no personal attack was intended. The question itself was an intent to say that I don't feel the Redactor expressed the "mutual joys and concerns" of the community. I'll admit that maybe I overreacted, but why should someone have to overreact to an information sheet?

Mr. Stuempfle's second main point concerns the unfairness of anonymity. I ask, is it "fair play" for an information sheet, which has no means through which public opinion can be expressed, to stand "openly behind positions" which may destroy community? No. If anyone has a strong opinion, let it be put in Table Talk.

I did not feel I had to sign my name because I was voicing a concern which has been the focus of many discussions in the community. I don't think there is one person at this seminary who would disagree that inclusiveness and equality is essential in all media of this community.

Inclusiveness and equality are problems. Women have been suppressed in Church and society and I would be the first to admit that. But it gets discouraging when I try my best to be inclusive and to treat women equally and still get shot down by a militant few.

One example is an announcement I made in the refectory. "There will be football practice today at 4 PM for all Juniors." A remark yelled across the room was "Does that include women, too?" I don't need that kind of treatment, especially when that same person wasn't around the day or two before when I was asking women along the sidelines if they wanted to play. At that point, I didn't push the issue.

The problem in our community is not that people don't appreciate inclusiveness and equality. It is that overzealousness of a few can destroy community. I think that some people have been hit so hard with this issue by others that of course they are going to react to something such as the controversial cartoons in the Redactor.

It is everyone's responsibility within this Christian community to recognize inclusiveness and equality as an essential element. It is also everyone's responsibility to be sensitive to how their words or actions may affect everyone else, both female and male, and to be open to constructive criticism.

Peace,

Roger L. Steiner

We call your attention to another letter to the Editor, which arrived too late for inclusion in this space. Because of its timely theme, we have added it at the end of this issue, as page 11. Letters reflect their authors' opinions.

DOZEMAN. . .

(Continued from page 1)

that. I enjoy the liturgy, the way we worship and chant, and the Eucharist.

At first, Dozeman thought his Presbyterian background would make him feel out of place, but the faculty and he get along and they all learn from one another. One thing that may have helped is Dozeman's interest in Martin Luther in addition to his Calvinist studies. He likes Luther because "he is experiential as well as a systematizer."

Dozeman was born in Zeeland, Michigan, and grew up in the Dutch Reformed Church. He attended Calvin College and graduated with a major in philosophy and a minor in Greek. The Goethe Institute in Radelfzell, Germany, was his home for a year before he attended Calvin Theological Seminary in 1975. He and his wife, Mary, whom he married in 1975, finished their seminary careers at Fuller Theological Seminary, Pasadena, California, in 1978. Between 1978 and 1983, he earned a Master's degree in philosophy in religion, and in 1985 his Ph.D. in religion, both at Columbia University.

Dozeman's research in the book of Exodus has led him into the study of the presence of God in our lives. Studying the events at Mt. Sinai led him and his wife to name their 8-month-old son Aaron. Talk about Priestly Tradition!

Dozeman currently is teaching Pentateuch and Historical Books, and an STM course on The Biblical Images of the Presence of God. He wishes that everyone could take class at some time, but unfortunately he is only with us for one year.

Take my advice: if you have a chance, stop by 301 Valentine and say "Hi" to the man who may have some insights for you in the presence of God. It could be a cosmic experience!

Our Sponsors:

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URGENT MESSAGE FROM LHS

On behalf of your sisters and brothers in Southern Africa, please write and/or telephone your congressional representative asking her or him to co-sponsor (or, at least support) House bill HR 2589 proposed by congresswoman Pat Schroeder of Colorado which will prohibit further corporate exploitation of Namibia by US firms. At present US corporations in cooperation with other multi-national companies are draining Namibia of its wealth as rapidly as possible. This is an excellent bill which deserves the support of all Americans who care about the future of the Namibian people.

Also, ask your representative to oppose HR 3472 sponsored by the usually morally sensitive congressman from Florida, Claude Pepper. This dangerous bill proposes to grant 27 million dollars in aid to UNITA, the South African supported terrorist movement which is attempting to topple the government of Angola. The US should not break international law by participating in the civil war in Angola, especially by attempting to support an ally of the Republic of South Africa.

Finally, ask your senators to oppose S 1665 proposed by Senator Malcolm Wallop of Wyoming. This bill seeks to provide funds to subvert the government of Mozambique and will thus serve to strengthen the present government of South Africa, its neighbor to the south.

Roy J. Enquist

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MEDITATION AT MIDTERM

*Chapel homily on October 24, 1985.
It resonated with our thoughts, and we
reprint it here for those who missed it.*

How very linear our lives can become, moving from one point to the next to the next. Those of us who are students at this seminary become so immersed in our academic responsibilities that our experience can become quite narrow. Our individual pressures consume us and we are moved linearly from one task to another, checking "things-to-do" off the list one by one. In the words of a friend of mine last night: "So, Karen, what big paper do you have to write for tomorrow?"

But then there is the rich opportunity for our narrowed existence to be broadened. We are hosts to people from other places: South Africa, Lebanon, Finland, and Germany. They bring with them challenges and affirmations, glimpses of other cultures with their own problems, needs, joys, and hopes.

Then, suddenly life narrows once again: a paper is due, the DPL exams require careful attention, an oral presentation or CPE interview is on the calendar for today. There is a Pentateuch mid-term around the corner, or, heaven forbid, a Prophets quiz to prepare for. . . .

And in the midst of my own schedule, I remember the luxury of September, when the pressure of deadlines only loomed upon the horizon. I remember the Stewardship Retreat for Seniors at Allenberry, where I learned about various aspects of Christian Stewardship, but where I also learned something else. I learned how to whistle. Not the kind of whistling when you doodle as you walk along, or "while you work," but the kind of whistling that calls those within earshot to attention. According to Marcia Cox, my tutor, you pull your lips tight over your teeth, put the tips of your index fingers together, press them firmly against your tongue, and blow good and hard.

Well, it is in the midst of our linear schedules, moving from one task to the next, from one day to the next, that today's text whistles, loud and clear, calling those of us within earshot to attention. It reminds us that the Christian life is to be much more than a linear experience, that there is a depth of spirituality, a further dimension to our lives that is vital and must be nurtured. Hear the words of Paul from a section of the letter written to the Philippians, the fourth chapter:

"Rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God which passes all understanding, will keep your hearts and minds in Christ Jesus.

Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do; and the God of peace will be with you.

I rejoice in the Lord greatly that now at length you have revived your concern for me; you were indeed concerned for me, but you had no opportunity. Not that I complain of want; for I have learned, in whatever state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me" (Phil. 4:4-13 RSV)

Karen Kepner

IMPRESSIONS...continued from page 1

seminary. There are some critical aspects, too, that we won't hold back.

First, we appreciate the remarkable number of second-career students at your seminary. We aren't accustomed to this, and we think it must be an enrichment for your work at this place.

Looking around for the share of female students, there seems to be not much difference to the conditions in Germany. (But my question from woman to woman: how can you stand the completely male character of learning, worshipping and life-style at the seminary?) We also wonder where they will go after leaving seminary. We almost didn't meet any female pastors in the congregations we saw.

For us, it was disappointing that only so few students took part in our three presentations. We were told they couldn't because they had to prepare classes. It is

FREE, YET BOUND

A fly buzzes against the seam
of wall and ceiling, incessantly
seeking the way out, blind
to long halls and open doors.

Free, yet bound.

A deer grazes peacefully amidst
the sweat and search of science,
ever reaching for the greener
blade, ignoring the world
beyond the fence.

Free, yet bound.

Daisies, Chicory and Queen Anne's Lace
pry, wedgingly, through the
cracked blacktop, lifting bloom
to sun, sending root to soil,
unaware of the nearby field.

Free, yet bound.

A crow flutters and caws
at illusion in the mirrored
labyrinth, sculpture to some,
prison to others, pecking at
reflected selves.

Free, yet bound.

-- David Frye

very strange for us to see people studying theology under such a pressure of schedule and permanent tests and examinations.

The coffee shop seemed to be a nice place to meet people in the evening, but when we went there, we mostly didn't meet anybody. That's the reason we often went to the pub, where we sometimes met seminar-ians, too. We think there should be a meeting place at the seminary in free time.

(To be continued)

ALLOWANCE OF DISCOVERY

The knowledge of who we are changes with each new discovery. Every moment brings us closer to our own truth--closer to our true selves. This can not occur unless we make the decision to live. Truly be alive. Allow the doors to be open in the heart and mind. Allow the windows to be opened, enabling the fresh air to filter the stagnancy from the inner soul.

The colors of the season so clearly reflect this. As we look about, vibrancy is all around. The beauty of each changing leaf. Each shade is more spectacular than the last. Yet, this is a preparation. A preparation for death. The world is preparing for the silent freeze of winter. It has become vulnerable to the frost of morning and awakened by the heat of the sun. So too have we. As we die each day to our selfishness and lack of kindren thoughts we prepare for a final freeze that we may be rejuvenated by sunlight and warmth and beauty.

With the newness of the discovery we are vulnerable. Feelings arise from deep within causing a new sense of humility unknown.

Be ready for the Autumn. Allow its cold, desolate, gray and dreary air to enfold you, renew you with its glorious shroud of color. Envelop yourself in its smell that you may prepare yourself for the freeze--the vulnerability--the inevitable warmth and the resurrection of the truth. Prepare for discovery. Let us come to new seasons together.

-- Leslie Mordecai

MUSIC LINE

The band steps out onto the stage bedecked in yellow and black stripes with enough leather and spiked jewelry to stock the next "Road Warrior" flick. When the music starts, guitars scream and drums pound as the band runs through a set of thunderous heavy metal. At one point in the concert, Michael Sweet, the band's lead singer, throws an object out into the audience, and the fans go wild.

A joint? A bottle of J.D.? No, a New Testament! That's what I said: a New Testament. Now I know that God works in mysterious ways, but are these righteous head-bangers taking things a bit too far?

Stryper is a heavy metal band from Los Angeles whose lyrics are noticeably different from those of groups like Motley Crue or Iron Maiden. The band gets its name from Isaiah 53:5--"By his stripes we are healed." Although this isn't exactly what the prophet had envisioned, Stryper is making an impact. Their debut album, "The Yellow and Black Attack," has become the biggest-selling disc in the history of Enigma Records, and continues to sell steadily. The group even landed an article in Time magazine. Robert Sweet, the group's drummer, summed up the band's intentions in a recent interview: "I'm sick and tired of the majority of the rock and roll crowd constantly promoting Satan...Stryper is the John the Baptist of rock. We stand for a whole new movement...What we are doing could change the whole face of rock and roll from evil to good."

Sounds crazy? I thought so too. Yet there is something that I find appealing about Stryper. If John the Baptist can run around in camel's hair, eating locusts and wild honey, then why can't there be room in this world for a couple of righteous head-bangers trying to make an impact on rock and roll? As I said before, God works in mysterious ways.

Keep on singing'

David Eck

SPORTSBEAT

We did it, sports fans! We defeated a football team that hadn't been beaten in six years. What a great day! As Mike Martine said: "It is the best gift you could have given the seniors." Yes, the Gettysburg Martyrs took it to the team from Virginia Theological Seminary by a score of 32-26.

How did it happen? If you weren't there to see it, it's your own most grievous fault. Here's just a taste of the excitement that went on Saturday morning, Oct. 26. The early part of the game was marked by long, sustained drives by the Martyrs, and quick long strikes by VTS. QB Joe Hein got off to a wobbly start with an interception returned for a TD and some squibbed passes.

VTS had a strong pass defense, sometimes sending in only two pass rushers. But hot hands from Juniors Paul Austin, Steve Verkouw, and scatback Brian Schilling kept the defense honest. Our own defense, captained by last year's QB Jay Serafin, held tough against some swift receivers. The early loss of Jack Murphy to a muscle pull didn't deter a very strong rush, especially in the last ten minutes of play. Jim Ling joined Ernie Worman and Bruce Gamache to turn the trenches into a real battlefield. No quarter was given. Both lines, offense and defense, deserve much credit for the win.

What a win it was! Holding stride for stride, the score was even at 26 when the captains conferred over a sudden death overtime. VTS got first crack at the ball, but didn't produce. Then the Martyrs got the ball at our twenty. After a perfect pass from Hein to Verkouw, the entire team mobbed Steve in the endzone. Ah, the sweet smell of victory! This reporter is going out on a limb to say that we're going to beat Philly convincingly. Tentative dates are the 9th or 16 of November. Be there!

Lans Alexis

Ms. Proper

Dear Ms. Proper:

We here at the seminary are always in search of new ideas, new innovations to incorporate into our worship services. Appearing in the order of service for the Reformation Festival was the term "Main Hymn." Where does this come from? Is this a liturgical term from the 18th century in Leipzig? In an attempt to build and expand our liturgical repertoire, any information you can provide the community with will be most helpful.

Lee Turgee

Dear Lee:

We went right to the local authority on liturgy here, Steve Folkemer who happens to have written out the order of service. You're right, the term comes from the Leipzig Service, where in German it is called the "Hauptgesant." 'Haupt' literally is 'head' or 'chief', so this was the principal hymn of the service, analogous to our Hymn of the Day. In the Leipzig liturgy, it was placed between the Epistle and Gospel lessons, while we place it before or after the sermon.

Dear Ms. Proper:

Please settle an argument. My friend tells me that 'compliment' and 'complement' mean the same thing. I think there's a difference, but I'm not sure what it is.

Unsure

Dear Unsure:

Buck up! Have the courage of your convictions! Of course there's a difference! Well--to be sure, if you read on down to the secondary and tertiary definitions, the two words come together such as a ~~variation~~ variation of the other. But we are concerned here with purity of language. In their primary meanings, to complement means to make complete--as Vol. 2 of Christian Dogmatics

complements Vol. 1. To compliment is verbally to flatter, or say nice things to and about someone.

You might compliment a friend by telling her how nicely her scarf complements her outfit!

Shop Talk

Anathema--a peculiar type of asthma triggered by acute difficulty in exhaling, thus causing one to lisp.

Atonement--tolerance and good humor exhibited by a liturgically high church congregation toward a singing impaired pastor, vicar, or assistant.

Incarnation--the state of being employed by one of the leading American manufacturers of dairy and food products.

Ineffable--an etymological mutation whereby a word cannot contain the sixth letter of the alphabet.

Unction--ineffable function.

Paraclete--athletic field shoes first worn in ancient Jerusalem on the day of Pentecost.

Paradox--a boating dilemma commonly experienced after dark or in heavy fog: Which of the two is YOUR dock??

Pelagianism--akin to plagiarism: To steal and claim good works as one's own.

Soteriology--a branch of home economics and the textile industry specializing in the sewing of terry cloth.

Tetragrammaton--ancient Hebrew unit of measure equivalent to the combined weight of approximately 38 grandmothers (4000 lbs.).

These contributions are from Karen Kepner, who has a few more up her sleeve. Can you top her ingenuity? We're sure that some of you wits out there can come up with definitions of your own. Send them to Table Talk, and we'll print the printable ones.--Ed.

MARK HALLOWE'EN

(Written Oct. 4-7, 1985, when Mars and Venus were
juxtaposed in the sky, and Halley's comet sped
toward Earth)

Imago Dei

in process

thinking about brain chemicals

translating (his/her; her/his) seminary faith journey

into physical history

sits on the couch at midnight in October

encompassed by yesterday's shiftless clothing

involved in a meaningful relationship with MTV

slowly underlining a commentary on the Gospel of Mark

with each yellow underline

picturing the Vatican yard littered with scarecrows

festooned with tin cups shaking like nervous teeth hanging randomly

punched in by the windy, reckless, rattling Reformation

slowly eating food from Mr. Pizza

naked and bare, wooden, unshaven

mind wandering from proper exegesis

imagining evangelist maids from Mark

and bellboys from Luke's social Gospel writing manifestos in elevators

discussing liberation theology in smoky union halls

conspiring, inventing the gasoline engine in a broom closet

all stripping the beds at the Hilton Hotel

till only the penitential box springs remain

awaiting businessmen who sleep upside down,

like Peter on his cross,

their briefcases full of prayers

their annual report including a eucharist

Putting down the text, rubbing his/her eyes,

Imago Dei realizes that Sheehee is being affected by the Red Planet Mars,

big in the window, hugging Venus in the night sky

pulling at the tide of Baptism

Halloween boats bless the Mississippi with willow trees

and fantasy disperses a river Styx instead

paat Baptist churches at midnight where foggy Christians,

haunted by the Gospel of Mark, are afraid and dumb,

horrified by the unclear, carnival laughter of the Resurrection

The tunnel of love muddy with the spiders of human expectations

Christians remembering, instead of Mark, medieval mental catacombs
where witches replace the cross

where vengeance climbs down from the Tree a club-footed angel

whose robe is mistaken for a uniform

where lakes of faith are poisoned by the speeches of zealots in blue and gray

where our Lord's nakedness is clothed, instead, with iron and wool

where the passion of our Lord is translated into hard sex

as lovers rush to celebrate the Tree

adorning it with the rope of feelings

pulling the victory home tightly around their necks

where in forests of the victorious children,
attempts to understand God's love wait behind rocks and bushes
wounding us with weapons of our own conjecture

Rubbing his/her eyes
instead of speculating, the kerygmatic bonehead believes the impossible,
proclaims the unheard of,
becomes a Christian
simultaneously saint and sinner
simultaneously faithful and haunted by a history of Halloween
Good-bye Mars, your red heart is dead
the mint cool lips of Venus cannot revive you
God made flesh demotes you
Imago Dei knows, "One little prayer subdues you."

Proclaiming:

- 1.) Jesus Christ, Son of God, died for our sins and saves our lives.
- 2.) Live Studio Wrestling is MTV incarnate.
- 3.) Our young son, Oliver, a certain child of God,
sleeps, dropping Easter smiles like rain sparkling on the cross.

-- Tim Craven

NOVEMBER CALENDAR

Nov. 1	Second year students meet with Mr. Avery (Rm. 206)
Nov. 4-8	Registration for Middle Term
Nov. 8	Coffee Shop Happening
Nov. 11	Student Assoc. Core Committee Meeting 4:30 PM
Nov. 18-22	Registration for Spring Semester
Nov. 20	Forum for Inclusive Language in Worship (Rm. 206)
Nov. 28 - Dec. 1	Thanksgiving Recess
Dec. 2	Home stretch of Fall Term

WEEKLY SCHEDULE

Monday . . .	4:30 PM	Folk Choir Rehearsal
	6:00 PM	Quest
	7:00 PM	Festival Choir Rehearsal
Tuesday . . .	9:30 AM	Support Group to Lose Weight
	12:45 PM	Chapel Choir Rehearsal
	3:45 PM	Seminary Children Religious Educ./Choir
	10:00 PM	Compline
Thursday . . .	12:45 PM	Chapel Choir Rehearsal
	4:20 PM	Worship Planning Session
	7:00 PM	Vespers

HINDSIGHT IS WITTY,
OR
HOW MY CLASSMATES AND I SHOULD
HAVE REPLIED IN OUR CPE
INTERVIEWS LAST WEEK

Interviewer: What is the purpose of this interview?

Student: If the Seminary didn't think you should have that information, I certainly don't think I should tell you.

Int.: I don't like the way you're dressed. You look like a little girl.

Stu.: What's wong, you don't like the way my Mommy dwsessed me?

Int.: You're not being very open with me.

Stu.: You want to see an open person, go watch an autopsy.

Int.: Do you have any fears about CPE?

Stu.: Yes, I'm afraid I might get you for a supervisor.

Int.: You seem always to want to please everybody.

Stu.: Really? How would you like me to seem?

Int.: What do you hope to get out of CPE?

Stu.: Not much; all I really want is to get out of this interview.

Int.: Are you afraid to talk about death?

Stu.: Yes...and no. Are we talking about mine...or yours!?

Int.: [to a male dressed in a meticulously pressed 3-piece suit] Do you always dress like that?

Stu.: (A) Yes, and I'd give you the name of my tailor except he's choosy.

OR
(B) No, when I take out the garbage I dress like you.

FORUM: INCLUSIVE LANGUAGE

A forum on "Inclusive Language in Worship" is scheduled by the Worship committee on Wednesday, Nov. 20, at 7 p.m. in 206 Valentine.

Stephen Folkemer will moderate a panel of speakers who will address the topic from the viewpoints of their several disciplines: Robert Jenson on the classical Trinitarian formula and its reflection on male/female imagery of God; Norma Wood on the effects of inclusive and exclusive language on the individual and society; and Thomas Dozeman on using biblical texts in their original languages to critique English translations, with a view toward inclusivity. Don't miss it!

Int.: You are naive to think that being a pastor won't put a strain on your marriage.

Stu.: Well, I've been wrong before, and both times I was able to cope just fine.

Int.: How do you handle yourself in hostile surroundings?

Stu.: Observe for yourself.

Int.: You like to avoid conflict, don't you.

Stu.: Whatever you say is fine with me.

Int.: You like to keep everyone around you happy, don't you.

Stu.: Yes; I'd say that makes us exact opposites.

Int.: How do you think you will handle emergency room situations in CPE?

Stu.: Oh, I think I'll find them quite enjoyable compared with this.

Int.: Congratulations! You just discovered the purpose of this interview.

Beth DeVan

LETTERS - continued from page 2

Dear Editor,

I was dismayed at your comments on the Women in Ministry symposium, primarily at the condescending tone in which the editorial was written (i.e. "Sweet 16"). Many people at Gettysburg, women and men, took the day very seriously and put a lot of effort into its planning and production. Your flippancy in dealing with their efforts, and a topic that many of us consider important, is demeaning.

Unity in ministry is a goal to which those of us interested in women's issues are striving. We have been made one in Christ and we are called to live as such. Yet because the Church on earth is composed of human creatures, who are sinful, we do not always live as one. At this time, women do not have the same opportunities to serve that men have; women in ministry do not receive pay comparable to men. The point of the symposium was not to place blame for these realities, but to address them, in the hopes of bringing women to fuller acceptance in the Church.

Furthermore, the event is incorrectly labeled "sexist" in your editorial. We had a topic for the day which was "women in ministry." That topic was addressed. I would assume that anyone attending the event would expect that subject to be addressed. I also thank the men who were present, not for "enduring," but for being supportive and interested in how women fare in ministry.

Finally, I, too, hope to be a faithful, able pastor based on my merits rather than on preferential treatment. However, many women, as capable as you and I, have had difficulty receiving a call. When we are interviewed, the congregation must ask itself, "do we want a woman pastor?" This itself is a concern that male candidates for ministry do not face. My ability to minister to the fullest of my capabilities will be hindered if I am viewed as less than competent simply because I am a woman. This is what the struggle for women's equal rights is all about, not to be given an advantage, but to be given a fair chance.

My thanks and my congratulations to those who were responsible for the symposium. It was well done, and I am grateful for our opportunity to deal with this important issue as a community.

Kris Franke, Intern