

Table Talk

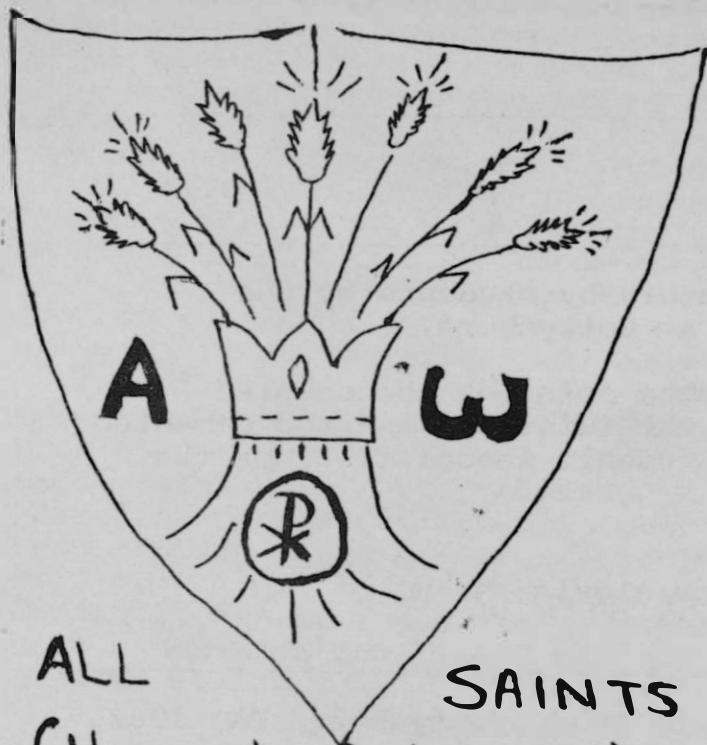
News and Views of the
Student Body of The Lutheran
Theological Seminary at Gettysburg.



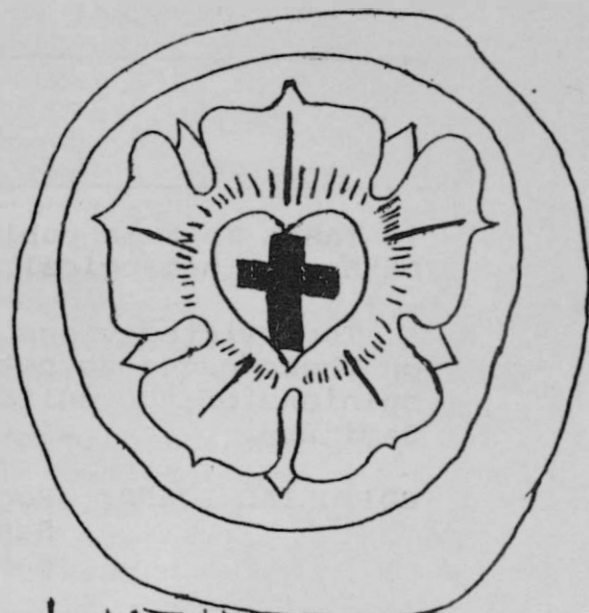
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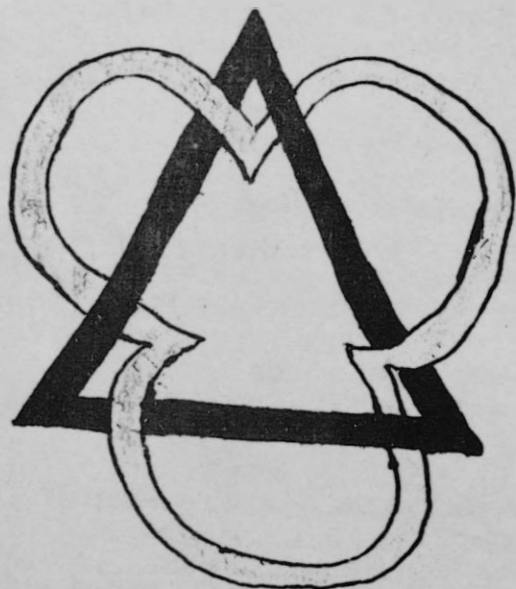
NOVEMBER 1988



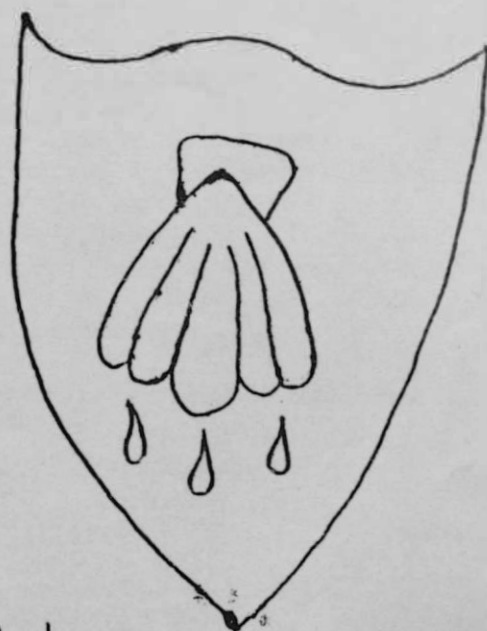
ALL SAINTS
(Harvest of the Lord)



LUTHER'S
Coat of Arms



The Holy Blessed
Trinity



Holy Baptism

FROM THE EDITORIAL STAFF:

If you wish to express your views in Table Talk, please do so. We ask that you type and double-space your manuscript so that it will be easier to enter into our computer. Proposals for monthly columns are also welcome. Poetry and art will also be considered, but our primary emphasis will be placed on letters, religious epics, UFO reports, and feature articles. Nothing will be published without the author's name. If you have any questions, please feel free to contact one of the staff.

TABLE TALK is published monthly by students at the Lutheran Theological Seminary at Gettysburg.

The twisted views and demented opinions photocopied on these pages do not reflect the twisted views and demented opinions of the editors, the Students Association, or the Seminary.

EDITORIAL BOARD: Roger L. Steiner
Sandy Carlson Alexis
Mark D. Isaacs

TABLE TALK, 61 West Confederate Ave., Gettysburg, PA, 17325



Art
Consultant:
Mindy Yost

From the President's desk



THE SEARCH CHALLENGE

By DR. HERMAN G. STUEMPFLE

Recently I had occasion to look at the Seminary Catalog for the academic year 1976 - 1977. That was my first year as president of Gettysburg Seminary. I was struck by the fact that of the nineteen faculty members listed in that catalog only nine remain. Retirements and a death have claimed over 50 percent of those who provide continuity of leadership for this institution. By the end of this academic year, two more members of the faculty --Mr. Stroup and myself-- will have retired and Mr. Jenson will have gone to St. Olaf College.

I'm not sure that this percentage of turnover in a seminary faculty is exceptional. I do know that it has made building and rebuilding the primary task which this institution has faced during the past decade. The fact is that it is a task which is ongoing as one generation of a school's teachers folds into another.

I mention this to remind you that during the current academic year Gettysburg Seminary will be engaged in a presidential search and two faculty searches. Search committees have been appointed, and the names of candidates are being gathered. The presidential search committee has been meeting since summer. The two faculty search committees will meet later in the fall and will interview prospective candidate during the winter. All three committees hope to have recommendations ready for the April 18 - 19, 1989 meeting of the Board of Directors.

Students, who obviously have a major stake in each appointment will be involved in all three search processes. Joel Benson, president of the Student Association, is an advisory member of the presidential search committee. Prior to the interviewing of candidates for the two faculty positions, student search committees will be appointed. They will interview and evaluate candidates invited to the campus and transmit their report to the faculty search committee.

It is no exaggeration to say that a seminary, and any educational institution, lives or dies by the quality of its faculty. Gettysburg Seminary has had a long tradition of excellence in this central area of its life. It is always heartening when new students report that one of their reasons for selecting this seminary is "the reputation of its faculty." One of our major responsibilities this year, as students, faculty, administration, and Board of Directors, is to maintain that tradition.

P.S. Parents of children in the apartments have expressed

concern over the children's safety when they cross the driveway to the playground. Please maintain low speed and exercise caution when driving in the the parking areas. []



INTERNATIONAL PROFILE

LUAL RING: THE TALL QUIET DUDE FROM THE SUDAN

By APRIL ALEXANDER

Lual Ring Lual was born on August 16, 1959 in the south of Sudan in the village of Marialbay. By American standards Lual has a very unusual and interesting family background. His father is the chief of the Dinka tribe. At three million, the Dinka are the largest tribe in South Sudan. The Dinka are cattle owners and tend to be non-Christian. Lual states that the members of his tribe are either Moslem or animist.

Lual's father has 15 wives and Lual has 95 brothers. Lual grew up with his mother and two full-sisters and seven full-brothers. At the age of 7, Lual was recruited to go to school at a Catholic mission school. At the age of 13, after finishing primary school, Lual was baptized. Lual explained that he felt the need to become a Christian because he loved to learn about the teaching of God and specifically he pointed to salvation.

Lual stated that his parents did not object to his desire to convert to Christianity, although his parents did look at God as being "the god of the white people." Lual also found it very difficult to practice Christianity, especially when he wanted to pray.

After primary school, Lual went to public school. As a result, he lost contact with the Catholic Church and he became an inactive member. From 1981 -1986 Lual went to University in Cairo, Egypt. Lual stated that his parents were happy that he wanted to continue with his education.

After attending University in Egypt Lual went to West Germany to study. Here, his brother, Costello Ring introduced him to Lutheranism. Lual states Luther's doctrine of "justification by faith alone" convinced him to convert to Lutheranism. At about this time Lual then went to England to continue his education. After attending school in England, he decided to come to Gettysburg to study at the Lutheran Seminary.

Lual says that at this time there are two major problems in the Sudan. One is civil war and the other is famine. In

1983 the war was between North Sudan (a predominantly Moslem region) and South Sudan (animist and Christian region) broke out. Northern Sudan is trying to push the Christians out of Sudan because they wish to make Sudan an Islamic state. The south is resisting the Moslem power play because they fear that they will lose their cultural identity. Lual argues the unlike Islam, Christianity does not force a radical surrender of cultural beliefs.

The war has caused a famine in Sudan. He reports the the government will not allow any Christian group to help feed the hungry because it is controlled by the Moslems and they want a total Islamic state. Lual is very concerned about this and he feels that when he graduates from Seminary, he will be back to Sudan to preach the Gospel. Lual also wants to keep this Dinka identity, and he feels that he could not stay here in the United States because there are too many cultural differences. He adds that racism has not touched his life and he is grateful that he is accepted for who he is.

When asked what his largest obstacle is here at the Seminary Lual --sounding like most juniors-- explained that it is difficult for him to understand much of the vocabulary used in the classrooms. He also states that the worship is very different here at the Seminary compared to what he is used to. []



Love one another as I have loved you

EPISTLES

QUESTIONS ABOUT LITURGY MISUSE AND STANDARDS

Dear Pastor Janet S. Peterman [Pastor-in-Residence]

[EDITOR'S NOTE: We are not in the habit of publishing other people's mail, but a copy of this epistle was submitted to Table Talk, and since it is of general interest to the community, here it is!]

I [Pastor Robert W. White, St. Paul Lutheran Church (Dubs), Hanover, PA] was a worshiper in the congregation at the Wednesday chapel service when you were presiding pastor back in October. This letter is to express to you my

concerns over your misuse of the liturgy during that service.

I was first distressed when I was greeted not with the apostolic greeting, but rather in the "Grace of our savior Jesus Christ." At each subsequent point, but one, in the service where Jesus was to be named as "Lord," you substitutes "Savior." Christ is our Savior, but he is also our Lord, in all that the term conveys. If New Testament scholars are correct, "Christ is Lord" is among the first confessional statements. To abandon it is to abandon Christ.

The Church does indeed need to be sensitive to matters of language. Our preaching, teaching, witness, etc. need to be done in ways which reflect the true catholicity of the Church. Further, we need to be sensitive to the concerns and problems of those with whom we speak [even to the point of recognizing that much of the language which we use carries with it unfortunate connections which are often the result of unfortunate experiences in the listeners lives]. And even if many of those experiences have been with men who have attempted to exercise "lordship" over women.

On the other hand, and it seems to me decisive for pastors who are charged to see that the Church remains faithful to the risen Christ, when the language refers to God and is drawn from scripture and supported by the ecumenical creeds of the Church, we have no choices to make. God has revealed himself to us through his Son, not through an amorphous "child." That Son instructed us to pray not to some generalized creator, but to his "Father." That Son is, in each of the three creeds to which we are bound by our ordination, confessed as Savior and "Lord." None of this is ours to change --no matter how much offense it might cause. To do other than to use the terms in which God has engaged is self-definition is to deny God the right to be God. In addition, it is an attempt to shape him in the images which suit our needs. To deny the historic confessions of the Church is to cease being Christian.

This is not a trivial matter of language. It is an issue which threatens the ability of the Church to be faithful to Jesus Christ. For when we fail to see that he --and not we-- is Lord of the Church, we have become apostate.

The corrective to the unfortunate connections of some of our liturgical language, it seems to me, is that we work to define terms like "Father" and "Lord" so that our concept of what it is to be father and lord reflects the ways that God acts toward us. What we tend to do is to make God into our image, rather than allow him to be a revealed to us in Jesus of Nazareth. When our "fatherhood" and "lordship" do not reflect God's image in us, we have before us an instance of "Law" as that language which holds up before our own sinful state.

The Church, in my judgement, is at a critical juncture in its history. We may either be faithful to Christ as revealed through scripture and the Church or fall away from Christ. The God who reveals self to use in scripture is a personal

God become incarnate in human flesh to bring to us life and wholeness. The contemporary American Protestant effort to remake God into what we would like a God to be is a clear falling away that will lead us to reverent sincerity toward an amorphous child of a distant God who can do nothing for us but sit distantly and smile an amorphous smile on an erring people, stripped by our own actions of the lordship that could save us.

--Yours In Christ,

Robert M. White, Pastor []

[EDITOR'S NOTE: Pastor Janet S. Peterman will be responding to this letter in the next issue of Table Talk.]

DINER AT ATE



THE BUFFET GOURMET A Visit to The Mountain Gate Testaurant

By PAUL B. MILHOLLAND

There are many "all you all can eat" buffets within decent driving distance of Gettysburg. Some of these are excellent; others merely adequate. I know of that which I write, for I have tried many of these buffets. My two associate critics, Stanley Wayne Combs and Zach Harris III often suggest --very strongly-- where we shall eat. These two fellows, as anyone will verify, operate on the philosophy of "quantity for surpasses quality in importance." So, I must accompany them to these places. Some are not worth mentioning. But there is one that brought me a pleasant surprise.

It is named simply, the Mountain Gate Family Restaurant. This establishment is located on Route 15 South in Thurmont, Maryland. It is a local favorite, and it does well with non-locals. The waitress asked if we were from Mt. St. Mary's. She then proceeded to tell us that students frequent the Mountain Gate. This was obvious. Stan, Zach, and I went on Friday evening and the place was booming. We did not have a reservation (I don't believe they accept them) so we had to stand in line. But this was not unpleasant as there is a small gift shop offering local crafts, etc. We looked at the homemade jellies (Buy the cherry preserves; they are exceptional). The wait was not long and it was worth every minute. Weekends, including Fridays offers the "Grand Homestyle Dinner Buffet" for only \$6.95, plus drink.

The difference between a good and a excellent buffet is in the salad bar. This one was excellent: the lettuce green and crisp; all standard vegies fresh and in great quantities; a good macaroni salad; a better potato salad; etc. But don't

over do it --the main course is better. I was expecting the standard fare; but imagine my surprise: pickled beets; green beans cooked with ham hocks; corn pudding; macaroni and cheese; mashed potatoes and rice; etc. Steamship round of beef, pork roast, and ham are also offered. Additionally, you slice your own bread with three varieties to choose from. It was like being in North Carolina, except for one positive thing; the salt level was reduced. The natural flavor of the foods was enhanced, not hidden, by a small amount of salt.

The choice of desserts seemed endless; lemon meringue, pecan, pumpkin, shoofly, apple, dutch apple, blueberry, cherry, and chocolate cream pies, tapioca, chocolate, and old fashioned banana pudding; and of course red velvet cake.

The menu is altered somewhat during the week; an Italian Night; an Pennsylvania Dutch Night; but always ham and beef offered. Of course there is a substantial menu beyond the buffet, but who would pass up such exquisite foods?

The Mountain Gate is open 24 hours a day, but the buffet is available only at lunch (11 AM - 4 PM) and dinner (4 PM - 9 PM). Make sure to buy some homemade jelly on the way out. The food is superb; the service is excellent; the ambiance is adequate; but there are no alcoholic beverages served. Mark this one with the "Frederick the Wise Sponsorship." []



PET PEEVES FALLOUT PART I

FEEDBACK ON THE ISAACS "TRUE INCLUSIVENESS" PIECE

By WILLIAM J. CORK

Mark D. Isaacs, in the October 1988 issue of Table Talk (page 5), writes that is indeed right and salutary that "inclusivity" be considered an essential characteristic of the historic Church. He suggests that we have not been entirely consistent in our application of this noble principle, however. "The inclusiveness principle," he argues, "should be broadened to include a blanket prohibition of all partisan politicalisms." In addition, "inclusivity" should also be the guiding principle behind our ecumenical relations. If we are willing to dialogue with Roman Catholics (et al.), we ought also be willing to dialogue with Baptists "and other similar lower church types."

Mr. Isaacs' . If "inclusivity" is indeed an essential characteristic of the Christian Church, it ought not cover only such outward matters as gender and race, but such inward matters as religious and political convictions as well. Since that would be extremely impractical (to actually include all political viewpoints in what we say) he wisely suggests that, to be truly inclusive in this area, "partisan politicalisms should be purged from our

vocabulary."

I take issue with Mr. Isaacs at two points. First, I disagree that "inclusivity" is indeed a good thing and even essential to the Church. Our creeds do not confess an "inclusive" Church--they confess a "catholic" church. And the two terms are not interchangeable. "Catholic" (contrary to certain popular distortions) does not mean "universal," in the sense that it overlooks all distortions. "Catholic," instead, implies that the Christian Church, regardless of where it is in the world, has a common faith. It confesses the "catholic" creeds. It administers "one baptism for the forgiveness of sins." The opposite of "catholic" is not "local"--the opposite of "catholic" is "sectarian." By its very catholicity the Church separates itself from all sects--from all who claim to have the "true" form of baptism, the "true" interpretation of scripture, and so forth. In ecumenical relations, therefore, the starting point in our discussion must be with other bodies that we can recognize as confessing the catholic faith. We have no obligation to dialogue with the Mormons, for example, because they have no relationship to catholic Christianity in any way, shape, or form (other than the pure accident that the name "Jesus Christ" is part of their official denominational tag). And indeed we ought verbally and visibly separate ourselves from them--even to the point of ridiculing their esoteric rituals which are a mockery of the Christian faith.

One cannot read the gospel accounts of the teachings of Jesus without concluding that what he said was "very divisive, exclusive, and even offensive." "Unless you munch on my flesh, and drink my blood, you have no life in me." "I have come not to send peace on earth, but a sword." "The sheep he shall put at his right hand, and the goats at his left." These and similar such statements are indeed "very divisive, exclusive, and even offensive." Thus, when we preach the Word of God, we must inevitably find that some will be offended, some will feel excluded, and we might even cause divisions. For the Word of God thrusts us into His court of judgment. The same Word may mean to one life, to another death. Divisive indeed!

My second point of disagreement with Mr. Isaacs follows from this. He assumes that we can preach the Word of God while "including a blanket prohibition of all partisan politicalisms." Well, to a point, maybe. We can preach without addressing such issues as whether there ought to be a separate Cabinet-level Department of Veterans Affairs. But I imagine that that is not the sort of "partisan politicalisms" Mr. Isaacs had in mind. What are some of the important political issues of our day? Homelessness, hunger, jobs, whether or not to bomb children in El Salvador or Guatemala, the status of refugees and aliens, when and to whom we ought to pray--are these the sort of issues Mr. Isaacs would have us ignore?

"You're being unfair," he may suggest. "I didn't say we

shouldn't talk about these things, we just shouldn't take sides."

Not take sides? How can one not take sides? If the government of this nation is spending billions of dollars on cosmic "Tinkertoys" while the members of my parish are hungry because their food-stamp allotments or Social Security payments were cut off, I would most certainly be taking sides, even if I were to say nothing!

Not take sides? If the government of this nation is providing weapons to kill my sisters and brothers in a far-off land, weapons paid for with my money, do you really expect me to escape God's judgment with the excuse that I wanted to refrain from taking sides?

Karl Marx referred to religion as an "opiate" for the people--he saw it as something that soothed their sores and made them oblivious to the injustices they were experiencing. I think Marx was right. Marx lived in England and Germany where a religion that saw no need to critique the political system had indeed lulled the people to sleep. More than that, a religion which gave tacit consent to the evil perpetuated by rampant industrialization and colonization in those very nations has the blood of many martyrs on its hands to this very day.

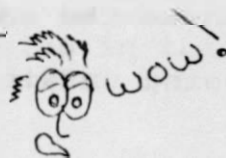
It seems Mr. Isaacs would have us return to Platonic Christianity--a heresy which sees the human being as a combination of body and soul. Religion is of the soul, politics of the body. The Biblical witness would seem to indicate, to the contrary, that we humans are unitary beings. Our lives are not separable into distinct spheres which do not touch one another. Our theological confessions must, if they are true, have some impact on how we deal with one another. And that, Mr. Isaacs, is what we call "politics."

Our confessions are specific--the Bible is specific. True religion is not a matter of worshipping God once a week--it is a matter of serving our neighbor throughout the week. The Gospel tells us that God humbled Himself and became a man--the man Jesus. He came "to preach good news to the poor. . .to proclaim release to the captives. . . to set at liberty those who are oppressed, and to proclaim the acceptable year of the Lord." If that is what Jesus' mission was, dare we be about something else? []

MR. ISAACS GIVES A MEASURED RESPONSE

Dear Bill: I agree with ONE thing that you wrote. i.e. that my "logic is impeccable."

--M.D.I.



PET PEEVES FALLOUT PART II

ADDITIONAL FEEDBACK ON "TRUE INCLUSIVENESS"

By EARL W. REEVES

The booklet on inclusivity which is distributed to first year students is firmly based on the Gospel. This Gospel calls for us to include in our community all people regardless of race, color, sex, or any other distinguishing physical characteristics. The Gospel clearly proclaims that WE are included as "...God's own people..." So Mark Isaacs is correct in claiming that the Gospel calls us to be inclusive of all people. However, the Gospel also instructs us to confront all ideologies which are not in accord with the teachings of Jesus Christ. The inclusivity advocated by the Gospel requires that I pray for Jesse Helms as another child of God, but, at the same time directs me toward a divisive confrontation with some of the convictions that this man holds to be valid for community life.

The "inclusivity" of our community does not commit us to the approval of any political platform.

The Gospel is that which must lead us to denunciation of the New Right, Conservatives, etc., not because of the labels which have been applied to these segments of our population, but because of the damage done to the Body of Christ by those persons who subscribe to the principles of these movements.

Politicalisms which I employ are indeed intentional. I deplore the fact that the homeless population of this country has grown as a direct result of the policies of Ronald Reagan and George Bush. I lament the fact that the national debt has grown in order to increase the personal wealth of some of the members of the "New Right" and "Conservative" segments of the population while at the same time forcing other human beings onto the streets, into shelters, and into soup kitchens.

I hold to the conviction that national policies which deprive human beings of their dignity and humanity are indeed anti-Christian. And, I must conclude that the motives of those individuals who partake of more than their share of the bounties of God's creation and increase their personal wealth to the detriment of their brothers and sisters on Christ are illogical. Because of this deviation from the Gospel for personal gain, I must confront, I must speak out on behalf of the oppressed. I could not be Christian if I rolled over and played dead simply to avoid a divisive confrontation.

I do not understand how people do not recognize that Reagan's "economic boom" has left most of us behind. In the majority of families both parents are forced to work just to make ends meet. Abraham Lincoln, a Republican, said, "the legitimate object of government is to do for a community of people whatever they need to have done, but cannot do well

for themselves in their ... individual capacities."

Individually we cannot get 3,000,000 homeless Americans off the streets. Individually we cannot reverse the course of action that has cost the middle class in excess of 1,000,000 jobs at \$25,000 per year. We cannot restructure the tax policies which have cut taxes for the top 1 percent while increasing the tax load on the bottom 10 percent.

There are not many opinions which are not divisive. Politics, faith, child-rearing, the proper texture for peanut butter, all these "opinions" have their champions. Our taas, here at Gettysburg, and wherever we might be, is to engage in divisive brawls whenever necessary in order to spread the good news of the Gospel of Jesus Christ.

This "spreading of the good news" does, and must include confronting "political" and "religious" groups whenever and wherever the welfare of the Body of Christ is threatened. []

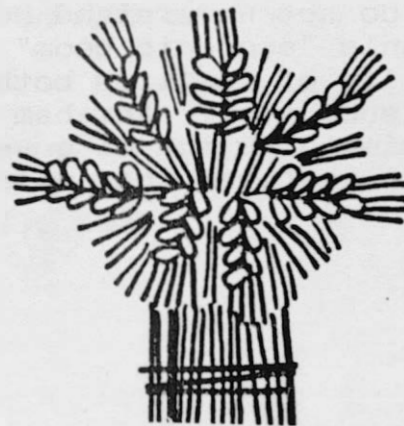
MR. ISAACS GIVES STILL ANOTHER MEASURED RESPONSE

Dear Earl: Politics ain't "peanut butter," as Will Rogers argued, it's "apple sause!" Dukes may come, and Bushes may go, but the Kingdom of God is forever!

Perhaps I'm insensitive, I don't go to church to hear economic fallacies preached at me from people whose total understanding of economic thought comes from a half dozen AFL-CIO press releases! That is like learning about the virtues of gun control from the NRA! According to my Bible the "good news" is silent on issues such as the progressive income tax. You have to turn to the Communist Manifesto for the "moral" rationalizations on that one. However, I do recall reading somewhere in the Bible about "Thou shalt not steal," and as far as I know, all governments --being mere human institutions-- are included in this.

Back in the first century that great people's liberation party --the Zealots-- using political action against "the Roman oppressors." The Zealot's actions caused the destruction of Jerusalem in 70 A.D. Approximately 2 million people were killed in this one. Politics failed to bring and end to the Roman oppression. On the other hand, Jesus was able to bring down the pagan Roman Empire through the conversion of the known world. Now that's the Gospel in action! []

--M.D.I.



PET PEEVES FALLOUT PART III

STILL MORE ADDITIONAL FEEDBACK ON "TRUE INCLUSIVENESS"

By GIL WALDOEHIG

In the article "True Inclusiveness..." Mark D. Isaacs used to proof-text Matt. 5:46 to imply that to love one's neighbor is to leave her or him alone. That is to refrain from any words or interaction that might offend or one might say "invade one's space."

Furthermore, Mr. Isaacs links the preaching of Christ crucified with the avoidance of offense and division. Particularly advocated by Mr. Isaacs is the exorcism of political language: words about the business of living together. I would ask the readers of Table Talk to note that the love which the gospel speaks is an entangled involvement in the business of living together (yes, politics) and that Christ crucified, which is as much as to say, "the preaching of him," is always an offense! []

(Bible, pp. 1ff.)

MR. ISAACS GIVES STILL ANOTHER MEASURED RESPONSE

Dear Gil: I was using Matt. 5:46 as a "proof-text" as a reason why we should love even those low down despised fundamentalists. However, I must admit that I do rather like your understanding of it. Leaving your neighbor's alone [if they want to be left alone] is a beautiful thing. Strong fences make good neighbors and all that. Being left alone; isn't that is what freedom and this country is all about? Tolerance is a classic liberal virtue [that is one reason why I am a liberal]. The problem with this world is that we have too many little self-appointed messiah's going around trying to save people that would rather be left alone.

As for not causing "offense and division," I am certainly not against offense and division if it is about the Gospel. Indeed, if they ain't squirming in the pews once in a while, you probably ain't preachin' the Gospel! What I find to be distasteful is division over needless, pointless and useless political issues. We are soldiers in a bigger battle than the political issue of the moment.

Also, I do not define politics as "the business of living together." "Living together" is economics, anthropology, and/or sociology. Politics [in its raw basic real world form] is the business of coercion, violence and mass murder. According to my unofficial [and very conservative estimate] this is the bloodiest century in human history. So far governments --that's politics-- [left, right, and center]

have killed nearly a half a billion people. These people were killed in genocides, wars, government created famines, purges, coups, revolutions, and in slave labor camps. Now more than ever this world needs the Gospel. Now more than ever we need our Lord and Savior! []



MORE FASCINATING READING

THE OFFICIAL UNOFFICIAL STUDENT ASSOCIATION NOTES

Edited and Reported by Roger Steiner

President Joel Benson called to order the meeting of the Student Association at 1:05 PM on October 10, 1988. Eleven members were present. Here's a list of those who weren't present [just kidding].

President Benson reported "that things were going well." Quick enough?

Family Life Committee gave their report first. Their role is to provide opportunity to express needs of families on campus with the expectation that issues will be solved if possible. Something to look forward to they said was a survey. On what? I'm not sure, but at least we'll get something in our mailboxes. Concerns were raised about lighting the parking lot behind Baughman Hall and for the safety of those who cross the Springs Avenue extension. A motion was made and carried to present President Stuempfle with a proposal to have a crosswalk and lighting installed.

**** All persons driving the Springs Avenue extension are asked to slow down!!! ****

How about this folks? Our institution's constitution (no poetry intended) states that one of the functions of the Board of Directors is to conduct the presidential search. Therefore, there is little student and faculty involvement with the process. We have two faculty members and Joel Benson as our "voice only" participants. In other words, it's the Board's baby. The first meeting of our representatives was October 11, 1988.

Other issues which arose included getting the budget ready. Committee chairpersons were to prepare proposed figures for their needs, to be discussed at the November meeting. Keeping files from year to year was also raised for discussion. Joel was asked to contact Mr. Matthews about finding a central location so that information would not be

lost.

Class presidents then gave their reports. Seniors at the time were taking their Senior Approval Essays and were grumbling about the dossiers that need to be filled out. Lynn Miller (and the senior class) thank all those who supported us, and more often, put up with us during those hectic days. The Junior class tried a get-together, but it was not well attended.

The committees which gave reports included the athletic, publications, and social action committees. The Luther Bowl was scheduled for November 5th at 10:30 AM. As you may well know by now, due to "the intimidation factor" the Philadelphia team canceled out.

Lecture committee was acting on Mr. Gritsch's request to have a theologian come in as a guest speaker.

Publications, that's us, reported that the first Table Talk was printed and that we were looking for reader feedback and additional literary contributions to improve future issues. The committee feels that appropriate input from faculty would enhance the "community" aspect of the publication and has introduced a column in which President Stuempfle addresses the students.

Other members of the faculty are invited to share some of their ideas which may not have come out in class lectures. However, we cannot guarantee that publishing in Table Talk alone will help attain tenure, but we are certain that articles running on these pages will carry a lot of weight.

Finally, the Social Action Committee reported that they were looking into having the Rescue Mission pick up our aluminum cans and glass once a month.

Discussion was held about having a Martin Luther King, Jr. Day celebration on campus. Plans are being made to have a guest speaker, a day of programs, and worship. The issue was raised last year because we were the only school in the Consortium to not do this type of thing. Faculty raised the concern that they would like students to show up for the programming, instead of seeing it as a day off from classes.

Nothing came up under old business, which seemed appropriate since it was our first meeting. Under new business, discussion was held about planning the Halloween activities. One could say the discussion was spirited. Concerns were raised about the pre-session schedule for Juniors. More information needed to be received about the Student Association positions and about the people who were being nominated. It was asked that this be looked at more closely in the future.

The Student Association decided it would meet on the first Monday of each month at 12:15 PM.

The meeting was adjourned at 2:15 PM with a unanimous vote. Now, wasn't that fascinating? I didn't think so. []



Psalm 23

President Stuempfle is my shepherd,
I shall want;
he makes me lie down in battlefields.

He leads me beside steel cannons;
he restored the steeple.

He leads me in pastoral righteousness
for my synod's sake.

Yea, though I walk between the paths
of scenic tour busses,
I fear no evil;
for Herman art with me;
Thy smile and tennis racket,
they comfort me.

Thou preparest a table before me
in the refectory;
thou anointest my head with knowledge,
my brain overflows.

Surely the memories of Gettysburg
shall follow me
all the days of my life;
and I shall dwell in the teachings
of Luther
forever.



Dear Carolann,

I'm not sure who all was responsible for the transformation of Father Martin into my likeness, but, as president of the first year class, I hope you'll find occasion to express my appreciation for what you all did. The secret was perfectly kept. My wife didn't breathe a word about her collaboration. You may also be interested to know that your artistry made the Gettysburg Times this morning.

In any case, I was touched by your tribute and for the style and good humor with which it was accomplished -- even in the midst of mid-terms and papers !

Gratefully,

Herman Stuempfle

TO
THE
JUNIORS: