

Table Talk

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



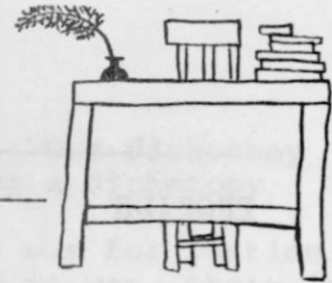
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MESSAGE FROM THE PRESIDENT



SEPTEMBER AS A STUDY IN CONTRASTS
Two Local Events Provide Contrast of Violence Verses Hope

By PRESIDENT HERMAN G. STUEMPFLE

Sometimes those who have not lived in this area describe Gettysburg as a tranquil, pastoral community safely sheltered from the world's harsh and complex realities. These individuals should have visited us during the month just ended. In September there were two events which have immersed us in the real world.

The night of September 10, scores of white-hooded Klansmen assembled in a field in the southern part of Adams County. One newspaper headlined the event as a "peaceful rally." That is a contradictory description. The invasion of the Ku Klux Klan is by definition an act of violence. Its message of bigotry and hate --cloaked in Christian terms-- triggers violence in others. Like an evil tide, as we learned, its dark influence sweeps into many corners of a community.

The second event was the Gettysburg Peace Symposium, September 23 - 25, sponsored by Gettysburg College, Gettysburg Seminary, and Mt Saint Mary's College. It was the climax of a year long observance of the 125th Anniversary of the Battle and the 75th Anniversary of the lighting of the Eternal Light of Peace. Speaker after speaker celebrated the unity of the human family and challenged the audience to do the work of peace. There were no illusions about the threats to the realization of humanity's ancient dream in our nuclear age. Yet, we were summoned to a renewal of the hope that war, oppression and environment destruction need not be forever.

Christians are realistic about the ineradicable nature of sin that drives us away from and against one another. In this community, too, during the coming year, our unity as Christ's Body will be broken by words that dehumanize and depersonalize, humor that stereotypes, behavior --often unintended-- that wounds sisters and brothers in Christ. This must always be a matter for repentance among us and the occasion for prayer that the Spirit will bring our life together more fully under the Lordship of Christ.

In previous years, Quest has provided an informal fellowship in which tensions of gender and race can be faced and transcended. I hope this year it will once more be a positive force in the Seminary community. But there is "work of peace" for all of us to do, in the inter-relationships of each day, as we affirm one another in all our marvellous diversity. The source of our strength for that work and of our hope for the future of this and every human community lies in Christ "who is our peace." []

PROFILE

WHO IS GEORGE DU TOIT??

By ROGER L. STEINER

EDITOR'S NOTE: In an attempt for the Seminary community to learn more about our foreign student brothers and sisters Table Talk is presenting a series of biographical sketches. If you would be interested in writing one of these profiles please contact the staff of Table Talk.

Apartheid --an official government policy which rigidly enforces the segregation of black and white people seems to be old news for us here in America. But, for at least one of our fellow students here on campus --The Rev. George DuToit-- apartheid is still a cancer which continues its deadly destruction in Namibia. It splits whites from blacks and blacks from blacks in an attempt to maintain an immoral white supremacist regime.

George, considered neither black nor white in Namibia, is deeply concerned about his people and particularly about the churches which struggle daily for justice, love, equality, and peace.

Ever since he was born on September 3, 1961 in Windhoek, the capital of Namibia, George has known nothing but oppression for the South African apartheid government. Living in Windhoek's slum area known as "the Old Location" he felt, heard, observed, and even smelled the oppressive plight of his people developing a keen sense of what needed to be done and how to go about overcoming the stench of apartheid.

The flame of justice needed to be rekindled, and George's burning passion for justice was sparked by his growing up in a Christian home. He learned of the love of God in Christ Jesus --the head and cornerstone of the Church. He went to church and school and eventually graduated from the Paulinum United Lutheran Theological Seminary. He was ordained in January 1987, and served two congregations along with a youth center before coming to Gettysburg for more training.

Why did George become a pastor? For him personally, he wants to be a servant and guide for the people in Namibia to help the combat apartheid in a Christian manner. George says that the Church in Namibia is made up of Christ-centered people working for the outcasts or unjustly treated. It is the "voice of the voiceless" speaking out for freedom of the nation. According to George, "the Church should be the conscience of the government for the good of the people." However, a problem arises within each congregation where the oppressors and the oppressed worship together. The strife leaves no room for the work of justice, and the "voice of the

voiceless" is strangled by apartheid's grip. The dichotomy between Church and State in Namibia rips open a dichotomy within the Church itself.

The war within the churches compounds the war for justice in Namibia. George states that where there is war, there is no justice; and if the gospel of justice cannot be proclaimed and lived the churches according to the love of God in Christ Jesus, then the churches will never know peace, and neither will Namibia.

This view, however, is not limited to Namibia. According to George, because we are all part of the body of Christ, the Church in the United States also suffers with the Namibian churches in their fight for justice and peace. But the question arises, "Is the Lutheran Church in the U.S. listening to the Namibian churches?" George would say, "NO!" It seems to him that the Church in the U.S. is saying Namibia will hurt the most if divestment happens. On the contrary, divestment is non-violent struggle which George feels strengthens the Church in Namibia, for they then know that their brothers and sisters in America indeed suffer with them. The Church in Namibia a "voice of reason" and speaks responsibly, but it seems that the Lutheran Church in the U.S. could take another course in CPE.

George realizes the fact that the Lutheran Church must also struggle and combat racism in the U.S. He said it was interesting to see that the Ku Klux Klan still operates. He cannot comprehend how the American law --a world leader in equality and democracy-- allows this to happen. What the KKK does is manifest anti-Christ with its "demonic acts against equality." Quite frankly, George was shocked.

What some of us might find shocking is the Namibia-South Africa supremacy movement's relationship to the KKK. George remembers how the South African apartheid government uses photographs of the KKK, loaded with guns, burning crosses, and other weapons, to show that the U.S. treats blacks worse than South Africa does.

What is even more shocking is to hear about the extensive reach of apartheid white supremacy groups. First, there is the Afrikaner Resistance Movement --very similar to the KKK. The symbol of the Afrikaner Resistance Movement, described by George, is interesting. It is three "7" 's joined at the base in perfect symmetry. It reminds one of the Nazi swastika.

Then there is the Broederbond, made up of white, highly intellectual supremacists who penetrate into all parts of the globe. George would not be surprised if some of these were members of the KKK, for it would be easy for them to join. The worst part of the whole situation is that this Broederbond learns from American history what to do and what not to do in suppressing the blacks.

The catholic Church cannot accept white supremacy. It has an obligation to work with governments to the Glory of God to put a stop to this outrage. For George, Church and politics cannot be separated. Politics, he says, is where people are

together in community. Where politics are gone, the people are dead. When the Church is gone, Christians are dead. Both must work together and when the government ceases to function to the Glory of God, the Church is compelled to rise against it. As was mentioned earlier: "the Church should be the conscience of the government for the good of the people."

.In summary then, white supremacy is a great issue in the life of George DuToit, who even got a taste of it in America when someone wrote a racist remark on the note pad of his dorm room. He was disturbed and afraid because it reminded him of Namibia, but at the same time, he was comforted and strengthened as the students and faculty expressed the fact that he was welcome and wanted here at Gettysburg Seminary. George is deeply committed to the Gospel of Jesus Christ, and to the suppression of white supremacy movements. He asks the same from each and every one of us. []

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.

Calendar

***** MAJOR EVENTS FOR OCTOBER *****

- 3 Pastor in Residence (Rev. Janet S. Peterman)
- 5 Pastor Peterman meets with women students (4:15)
- 6 Pastor Peterman in discussion with seminary spouses.
- 13 Board of Directors Meeting
- 20 CPE Interview Day
- 25 Martin Luther Colloquium

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PET PEEVES

TRUE INCLUSIVENESS GOES FAR BEYOND THE SEX ISSUE
The Church is Bigger than the Democratic Party Platform

By MARK D. ISAACS

One of the first hand-outs presented to the incoming Junior class was the official LCA "Guidelines for Inclusive Language." According to this publication, the core principle of the inclusiveness movement is that as children of God we must open our Church to all human beings. This includes men, women, disabled persons, and all racial and ethnic groups. Not only is the move toward inclusiveness long-over due (and a nice thing to do) it is sanctioned by the Bible: "God is no respecter of persons.." (Acts 10:34). And, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal. 3:28).

The problem with the inclusiveness guide (and the policy as practiced here at LTS-G) is that it does not go far enough. To be consistent, the principle of inclusiveness must be extended far beyond the realm of just sex and race. To be consistent, the principle of inclusiveness itself needs to be made more inclusive. This includes at least two key areas.

First, the inclusiveness principle should be broadened to include a blanket prohibition of all partisan politicalisms. In many sermons, prayers, orientation meetings, and classes, we are subjected to sweeping denunciations of the New Right, Conservatives, George Bush, Ronald Reagan, etc. These politicalisms are probably not intentional, but in them, listeners are made to feel as if they are sub-human or anti-Christian because they happen to hold an alternate political viewpoint.

On this campus, whenever "politicalisms" are invoked, the tacit assumption is that everyone attending this institution is a liberal Democrat. This assumption is erroneous --especially with the increased number of second career people attending the Seminary. Like the congregations many of us will go on to serve, many second career individuals have become more conservative in their world views after being "mugged by the reality" of the work place.

Zealous theological Democrats [as well as Republicans and others] should be sensitive to the fact that politics is very divisive, exclusive, and even offensive. Partisan liberal Democrat language excludes and offends Republicans, Monarchists, Christian Socialists, Conservatives, Single-Taxers, Libertarians, Prohibitionists, etc. As future preachers of the Gospel, partisan politicalisms should be purged from our vocabulary. Our task here at Gettysburg is not to engage in divisive political street brawls; we are here to prepare for various types of ministry.

One recent speaker left the impression that the highest human achievement one could possibly attain while at Gettysburg Seminary is to go to Washington and to engage in political agitation on the staff of a liberal Democrat representative. Would the consortium grant credits for a zealous political Lutheran who wanted to do the Lord's work on Jesse Helms staff??

A prohibition of partisan politicalisms would not include such things as the Klan. The Klan, the American Nazis, the Order, and other hate groups are primarily racist and anti-semitic and not per se political organizations. In addition, if --God forbid-- they ever had their way, they would build an "exclusive" society. Thus, they are fair game for the full wrath and ridicule of the Lutheran pulpit.

In addition to politics, it is also alarming how many champions of sexual and racial inclusive language are able to casually hurl vindictive remarks about the "fundies," the "Bible-thumpers," and the "holy-rollers." [It is both interesting and ironic to note that many of the "holy-roller" sects have been ordaining women for generations before the Lutheran Church woke-up!] Fundamentalist bashing, in view of the inclusive language movement, is sheer hypocrisy.

LTS-G claims to be on the cutting edge of the ecumenical movement, yet we are being very exclusive about it. It is evidently valid to include and learn from Roman Catholics, Episcopalians and certain Methodist groups, but the Baptists and similar lower church types are anathema. Evidently, low church types are fair game to be ridiculed and excluded because of their worship habits are not as "holy" and "liturgical" as ours.

Like it or not, we are all members of the one body of Christ (I Cor. 12:20). Yes, someday, we'll be in heaven right along with the Baptist Sunday School Board. We seem to forget that it is possible to be a non-Democrat and a Baptist and to still be a Christian.

We may disagree with most of the finer points of fundamentalist theology --and even with their hostile approach towards our denomination-- but that is no reason for us to use our language to exclude them. Or as Jesus said, "For if you only love those who love you, what reward will you have? Are not even the tax collectors doing that?" (Matt. 5:46).

If the principle of inclusive language is worth anything at all, those that would like to see its widespread application --both in the Church and in our society-- should be sensitive toward the impact of their inclusive language on political and religious groups which might not conform to our own views. We are here to preach Christ crucified not to find new ways to offend and divide people and groups with non-essential issues such as partisan politics and petty denominationalism! []



EPISTLES

A KIND WORD ON THE CANDIDACY PROCESS

By JOEL A. BENSON

Bashing the candidacy process --a traditional seminary pastime-- has reached new heights in recent weeks. This bashing has been a particular rage since the birth of the ELCA. I'll admit that I also enjoyed this activity and frequently indulged in it with great vigor and delight.

But now, after a recent meeting with my committee, I have stopped and reconsidered my position. A couple of weeks ago my Synod committee and I reconciled our differences. My committee actually apologized for any wrongs they may have committed. They even went so far as to ask me for a listing of what I felt was wrong with the process. I was even more amazed to learn that I did not have to say certain things to "get by them."

Overall, they were a supportive and affirming committee. So, as this bashing continues, we can not, and must not, generalize our attacks to include all candidacy committees.[]

SEM-FAMILY TRENDS

THE SILENT SEMINARIANS

A Look at the Price Families Pay for Time at Gettysburg

By SANDY CARLSON ALEXIS

It is time that we here at the Seminary who aspire to be leaders in the family of Christ look at our own families. My sympathies with the families of the Seminary community had been limited somewhat. I knew it was particularly difficult for those who had established jobs and family roots to be transplanted to Gettysburg for two or four years, but I did not appreciate the depth of this sacrifice until I saw the article, "We are Graduating," which appeared in the July 1988 issue of the Gettysburg Newsletter.

In this article there was a list of accomplishments and areas of growth the children of the graduating class had seen in their years on the seminary grounds. My first reaction to this piece was, I'm glad to see life still goes on for these kids while their parent or parents are preparing for the ministry.

Then, I read how many times these kids had to move. An average of 4 and 1/3 moves per family was recorded. I cannot imagine how a family could endure more than 4 moves in 4 years! I cannot imagine how the spouses are able to bounce back, and how the children are able to make new friends and be the "new kid on the block" with such regularity. Some

Letters

how, the children and spouses of the Class of '88 seemed to have survived.

I am new to experiencing these adjustments. My husband of four months is currently doing his internship in Taneytown, Maryland. Thus, I am getting a taste of what Seminary families must go through. The church where my husband interns is filled with wonderful people who want to get to know me. I, on the other hand, am still adjusting to the move as well as my new marital status.

I am a person who gradually makes friends and gradually becomes involved. At the rate I am going, by the time I am very comfortable with the new church, and the new people, my husband will be wrapping up his internship.

Though I speak with very limited experience, I think I have a better understanding of the spouses' perspective, and to a lesser degree, children who are expected to follow their seminary parents on their journey through the 2 or 4 year program here.

It takes a very concerted effort on the part of the spouse and children to support the seminarian in their family. More of us need to realize that this is a considerable sacrifice on their part.

Part of the problem lies with the Seminary rubrics. Seminary life still seems to be geared toward the single, young, mobile person. Far too many of the programs and the social life here are still arranged as if it was 1958. Now, with the sharp increase in older second career students the Seminary has to deal not only with the students, but with an increased number of spouses and children. There is now housing for married students, child care, and other ways to integrate families into the Seminary and Gettysburg community. Many important concessions and gains have been made to make the families as comfortable as possible. But, an average move of 4 and 1/3 moves per family is still inexcusable. []



Mindy
Yast
is
our
Artistic
Editor

GOOD EATS

AN EVENING DINING EXPERIENCE IN GETTYSBURG

By PAUL MILHOLLAND

EDITOR'S NOTE: This is the first in an exclusive series of insightful restaurant reviews of Gettysburg's finest dining establishments from Table Talk's roving culinary correspondent Paul B. Milholland.

"Nothing could be finer
than to eat at the Lincoln Diner...."
--Traditional Folk Poem

For three years I have spent hours at one of the only two "24 hour" joints in Gettysburg. The Lincoln Diner was introduced to me by Debbie Conrad (some remember her) as a great place for late night study and fellowship with "peers." Debbie would add that "the coffee is good, and they have the best blueberry muffins in town."

When I say I spent time in the Lincoln Diner I really mean it! Desiring to be with my friends as much as possible, I have been known to make three separate trips downtown for fellowship (and sometimes to even eat). I must emphasize the importance of fellowship. This was the main reason for my giving business to this establishment. I say this because some of you will not believe the next statement.

I never really liked the Diner. Being allergic to cigarette smoke (usually in abundance) my breathing was affected by visits there. The food itself is average; not more. My favorite order was always the Patty Melt, but it always tasted like the last thing cooked on the grill. The food is greasy, the desserts are fair, but nothing phenomenal. (My own Chocolate Mousse is far superior to Lincoln Diner's cakes or pies).

Let me explain why I will never set foot into the Lincoln Diner again. Ever since I left Gettysburg for internship (in the culinary "mecca" of Lancaster County I have not seen the waitresses with whom I became friends. And, since that time, the quality of service --always of utmost importance to me-- has declined. A couple of weeks ago I visited the Diner for the last time. Without going into the gory details, let me say that I have never been treated as rudely before in my life --either in a restaurant or other wise. If you must know the details ask Scott Bryte or Zach Harris.

Harris and I were at the Lincoln Diner for one and a half hours before our food was brought to us. And when was, the waitress acted like she was doing us a favor. I know that

anyone can have a bad day, but her mood got progressively worse the longer we stayed. For this reason she was tipped one penny and I have vowed never to return to that establishment.

From this experience I have learned that there are two things to remember when dining out:

- I. The customer is always right.
- II. You are paying for food, atmosphere and service and you should be discriminating enough to expect the best.

This is the rating system used for my review:

I. Luther's Seal of Approval --The best possible rating. The top of the line. Excellent service, good food, good atmosphere and has a wine list.

II. Frederick the Wise Sponsorship --Probably does not have a wine list, but they serve more than one beer on tap, and they do have a separate dining room, but the quality is not the best.

III. Tetzels Indulgence --A fair place; quality of most fast-food establishments. Somewhat of an endurance test, but not horrid.

IV. Purgatory Pits --Eating at a place receiving the "P.P" rating is like serving 10,000 years in purgatory --except the food is worse.

Call me biased, but after my experience the Lincoln Diner is a Purgatory experience! []



I give you a new commandment: love one another as I loved you

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.

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A LETTER TO MY FRIENDS



I cannot hold you tears
can but embrace and circumnavigate my face
a twisted thing defaced by fear
and dumb surprise

I sit my joy escaping
like a window watching rain
and bury my parishioners
between the football games

I have not been a pastor long
temptation, like a lover
bids me take the cross
and cut it into ski lodge firewood

But I cannot a slave
like Paul imprisoned
by my God to serve
I love my God
I'll hold you yet
if God gives me the nerve

Yes, yes I hold you like a pocket knife
inside my faded coat
I stand and wave you now and then
while rocking in this boat

Can God yet carve a liquid face
into a wooden sea?
If so, my friend, then you're the salt
inside the tide of me!

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Tim Craven
September 11, 1988
Ephrata, Pa.

Tim Craven is a 1987 graduate. He now serves as pastor of Mellinger's Evangelical Lutheran Church in Stevens, PA.