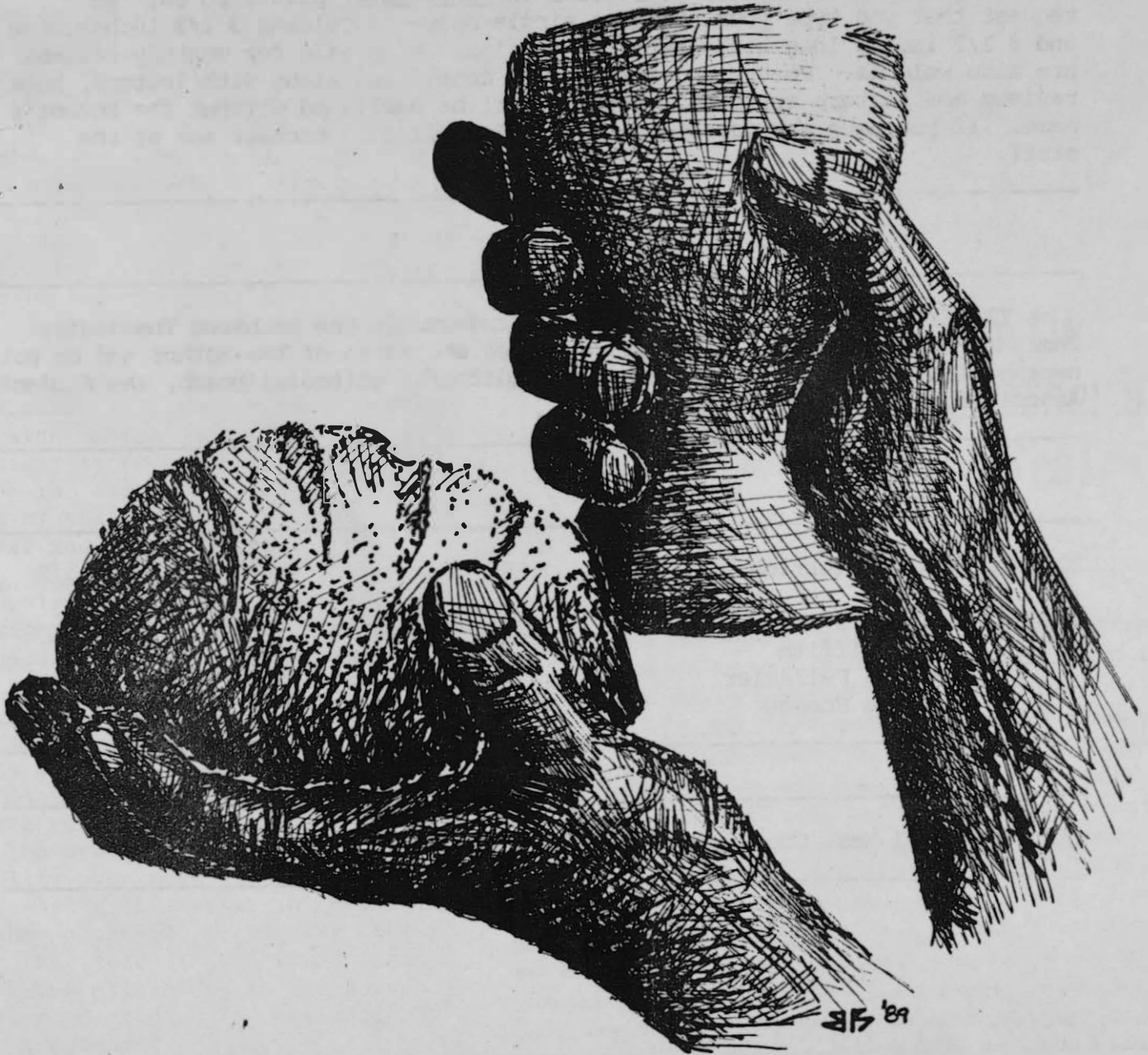


TABLE TALK

Volume XXV No. 2 November 1989



25 YEARS OF TABLE TALK

News and Viewpoints of the Student Body
of the Lutheran Theological Seminary at Gettysburg, Pennsylvania

FROM THE EDITORIAL STAFF

If you wish to express your views in Table Talk, please do so. We request that you type your articles single-space in columns 3 1/2 inches wide and 8 1/2 inches long with justified margins. Proposals for monthly columns are also welcome. Poetry and art will be considered along with letters, book reviews 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. Opinions reflected are those of the author and do not necessarily reflect the opinions of the editor or editorial board, the Student Association, or the Seminary.

EDITOR: Viking Dietrich

STAFF: Kris Bell
Bill Griffith
Phyllis Pelletier
Rebecca Russow

James Gilmore
Pat Hendricks
Brian Russow

TABLE TALK, 61 West Confederate Avenue, Gettysburg, Pa. 17325

A Sample of the Past

FROM OCTOBER, 28, 1964

Life can only be understood backwards, but it must be lived forward.

Soren Kierkegaard

A NEW MISSION FIELD ?

Events of recent weeks seem to indicate the need for Christian Missionaries in a new mission field. Perhaps for many years we have been pouring money into missionary work amongst the deprived and uneducated peoples of the world, and have overlooked a fertile mission field right under our noses. I suggest the formation of a special missionary team to be sent straight into the heart of Capitol Hill.

Washington D.C. seems to be a spot greatly in need of Christian missionaries. This is partly evidenced in the 1964 election campaign which was one of the dirtiest in recent history. Mud was slung in all directions - mud not only of political nature, but also maoral and religious mud.

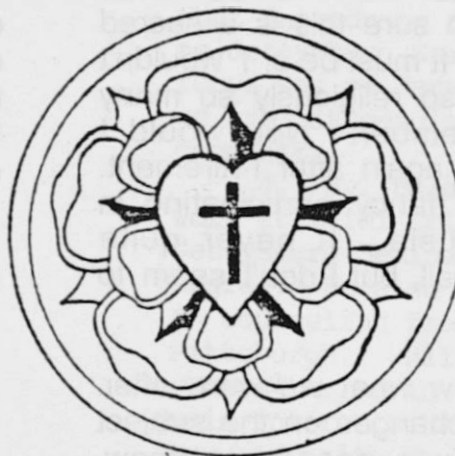
Election tear antics are not the only evidence of the need for missionaries. The off-year escapades of our government officials are equally impressive. Decadence and deprivation are seen in power and money deals in Capitol cloak rooms, the rolling of logs in Washington cafes, the engineering of kickbacks in impressive offices, and the hovering of an unconcerned morality over most of the city.

Anyone interested in enlisting in the proposed missionary thrust into the federal government should address applications to the Board of American Missions in Philadelphia.
- F. Krautwurst

FROM NOVEMBER 12, 1964

A sermon is not too long just because people look at their watches to see the time. But you can begin to wonder when they put them to their ears to see if they are still running. staff

~ and a little Art



**Martin
Luther's
Seal!**

THE first thing expressed in my seal is a cross, black, within the heart, to put me in mind that faith in Christ crucified saves us. 'For with the heart man believeth unto righteousness.' ♦♦♦ Now, although the cross is black, mortified, and intended to cause pain, yet it does not change the colour of the heart, does not destroy nature - i. e., does not kill, but keeps alive. 'For the just shall live by faith,' - by faith in the Saviour. ♦♦♦ But this heart is fixed upon the centre of a white rose, to show that faith causes joy, consolation and peace. The rose is white, not red, because white is the ideal colour of all angels and blessed spirits. ♦♦♦ This rose, moreover, is fixed in a sky - coloured ground, to denote that such joy of faith in the spirit is but an earnest and beginning of heavenly joy to come, as anticipated and held by hope, though not yet revealed. ♦♦♦ And around this groundbase is a golden ring, to signify that such bliss in heaven is endless, and more precious than all joys and treasures, since gold is the best and most precious metal. Christ, our dear Lord, He will give grace unto eternal life.

Amen

Martin Luther

From The President

Passion for Learning

I have a few playful essays up my sleeve which I hope none of the readers of Table Talk will take too seriously. That's one of the special privileges of growing older and gaining the status of "emeritus". I can tease without threatening. The unconventional fantasies I want to indulge are simply that-irresponsible flings of imagination - which, of course, no responsible tenured (certainly no untenured!) professor could get away with.

Today's reverie has to do with curriculum revision. I'm sure this is a sacred and important process. It must be or I wouldn't have participated in it so religiously so many times as a faculty member. Nor, would I voluntarily engage in it again after retirement. Each time I confess I fancy participating in ushering in the parousia. It never quite happens, I seem to recall, but I don't seem to learn from experience.

You have to know what we were after. We had ponderous exchanges on the subject of how much a graduate needed to know. Later pedagogues labeled it the "core curriculum." Some of the more practical minds expounded on the skills that an effective practitioner might be expected to master. The more philosophical among us reminded their colleagues that it was neither information or skills we were conveying but a search for ways to improve the potential pastor's capacity to think theologically about practice. If only we could produce theologians rather than mere professionals, we said knowingly to one another with great solemnity. Then there was occasionally the mystic among us who wanted to view praxis less in terms of doing than being.

The assumption, of course, is that you get at all these things by rearranging the building blocks of schooling. You do it by constructing a rational, integrated course of studies through which students are carefully shepherded. Everything is neatly clustered around a core which a faculty adopts by majority vote. The master trick is to solve the problem of integration. How do you put all the pieces together?

No self-respecting pedagogue would dare suggest that one can educate without a curriculum. But, perhaps it's comparable folly to suppose that by putting a learner through a lock-step process as a consumer of our offerings s/he comes out educated.

Education may be, in the final analysis, not at all the function of teaching but rather the process of learning. The student controls that. S/he will choose what s/he will learn despite all the erudite intrusions of professors or required studies. What one chooses to learn may well be other than a rational, logical selection among optional courses. Even in the "core" the student may end up learning what s/he wants to learn.

Behind it all, learning is controlled by passion, that force which drives and compels and motivates. It's a spark that's given which the wise teacher will seek to ignite or discover or fan into a consuming flame!

If we only knew more about how to do this, the curriculum would take its proper place as a useful but disposable instrument of imagination and nurture. Tell us, dear student, how to do that! How can we better free you from an imposed dependence on our own teaching and the iron-cage of the curriculum?

J. Russell Hale
Acting President

"As You Have Done It

Unto The Least of These..."

For my action/reflection project (required of all LHS types), I work for Bread for the City, a food bank located near Luther Place Church in downtown Washington, D.C. For those who don't remember, or who are not old enough to remember, this is the area of DC that burned during the riots following Dr. Martin Luther King's assassination in 1968. Washington is a city of striking contrasts. "Bread" as we call it, is located hard by a group of shelters, while we can look across the street and see luxury hotels and office buildings, and yes, only a few blocks away the White House.

"Bread's" food distribution center is located in a trailer, in a parking lot on 14th Street. To this trailer come a steady stream of people so poor that they will walk many blocks to pick up a bag containing cans of mackerel and pork 'n beans. And this they can get only once a month, and at that we carefully verify that their income is low enough to qualify them for this largesse. As if anyone would walk a couple of miles in the rain, or carry a child, in order to get cans of mackerel if they didn't need them!

So here we are "feeding the least of these". Last week a woman came to the desk to proudly tell me that she is getting custody of her husband's two grandchildren, (not hers) because the parents are on drugs and she would not let those children be neglected. This is a woman, remember, who has so little she is coming for the cans of mackerel. A couple of weeks ago we were able to vary our standard pork 'n beans with some blackeyed peas--and the people were rejoicing, talking about fall being the time for blackeyed peas, and it would soon be time for Thanksgiving. Thanksgiving...What do You have to be thankful for? I thought.

But they know, more than I do, about simple love that prompts them to share what little they have, about simple companionship gained as they stand in line for a miserable sack of food, and of a simple faith that is indeed absolute dependence and utter trust in God as manifested in human kindness, however meager that kindness may be.

And the woman today who said simply, "God bless you" as she left the trailer. God has blessed me--by letting me know people like her.

Are these people "the least of these?"

Pat Snyder

FOCUS: J. Paul Balas

This is the second of two articles that introduces our new faculty members to Gettysburg Seminary. Last month the focus was on Mary Knutsen, and this month we are introducing J. Paul Balas to the community.

J. Paul Balas did his undergraduate work at Thiel College. He then came to Gettysburg Seminary and received a B.D. degree. He also has an M. Ed. and a PhD in counseling from the University of Pittsburgh. While there he did an extended major in higher education. His main interests have been in campus ministry and faith development of young adults. J. Paul Balas has most recently been employed as the chaplain at Thiel College where he also taught and did administrative work during his eleven years there. Prior to that, Mr. Balas had been a pastor to two congregations near Pittsburgh, and the Lutheran Campus pastor at the University of Pittsburgh.

Mr. Balas is originally from Donora, Pa., located south of Pittsburgh. He and his wife, Karen, have been married for 27 years. They have three sons. The two oldest are math teachers, and the youngest is working on a PhD at the University of Rochester. The Balas have a 14 year old springer spaniel that they are quite fond of.

Mr. Balas enjoys outdoor activities, especially fly fishing. Mrs. Balas is learning to weave, and they both enjoy activities involving music and the arts.

We at Table Talk offer a hearty welcome to our new faculty members, J. Paul Balas and Mary Knutsen.

Kris Bell

Two way street

Local Congregations and

Lutheran Social Services

Twenty years ago, the Lutheran witness in the Gettysburg area undertook a new form of ministry in the shape of a nursing home north of the borough along Business 15. Next year, the Lutheran Home will commemorate the admission of its first patient. In the two decades since that patient arrived, the Lutheran Home has provided quality nursing care to the people of Adams and Franklin County. So many families have used the Nursing Home and the retirement village that has sprung up around it that few people recognize the term "Lutheran Social Services." An "unclear identity" has resulted according to Kay McDowell of LSS. Consequently, the community does not know about the wide range of services which are available. Some of the staffers hope to see the facility referred to in the future as "Lutheran Social Services--Gettysburg Center" so as to reflect a ministry which is more than the large nursing home and cottages seen from the road.

Ironically, various organizations such as Lutheran Inner Mission and Lutheran Welfare provided services to Adams County before the creation of LSS and construction of the nursing facility. Adoption services and family counseling were among those services. In addition to residential care for the elderly, LSS now provides home health care, child day care, case management, hospice for the terminally ill and their families, and services for the hearing impaired.

During the Great Society days, the local congregations pushed for the creation of a stronger social services program within church. The intervening years have influenced the shape of LSS. LSS is the "service arm of the church" according to McDowell with the greatest danger in forgetting that it is "not the only social ministry" the church undertakes. McDowell also feels that the "challenge is to maintain links with local congregations" in the face of a synod oriented system in which the synod office directly finances a portion of the operations. Another difficulty in maintaining congregation connections is the overall structure which makes LSS in

Gettysburg part of the Lutheran Social Services--South Region headquartered in York. McDowell feels that these connections are "mixed blessings." Without the continued support of these service and finance superstructures, programs at the local level would not be able to function during lean times between government allocations. On the other hand, superstructures tend to be impersonal and seemingly unaware of special circumstances that affect local operations. When asked about the role the Gettysburg Lutheran Partners in Ministry play in maintaining congregational links, McDowell agreed that the Partners is helpful but carries the difficulty of creating exclusive linkage; LSS has to have more direct links with all the congregations of Adams county. McDowell believes that congregation relations is a "two way street"--for years the congregations have been supporting LSS with funds and volunteers; now LSS offers life enrichment programs, advocacy, and a video library.

Funding has been impacted by government policies. During the Great Society, LSS became accustomed to operating on Federal and Commonwealth support. Even before the Reagan era, changes in Federal policy (i.e. competitive bidding) forced LSS to take a serious look at their program as a church agency. Many programs which duplicated already extant programs were eliminated and case management (similar to social worker) began directing people to appropriate sources of aid. Over 90% of the present LSS budget comes from fees, insurances, and government monies; the rest comes from church sources. Although the remainder seems small, it is the pivotal portion which enables LSS to care for individuals who have neither the resources nor the government insurances to pay. In addition to the financial support, 200 volunteers augment the staff.

--Matthew Lynn Riegel

Poetry

5

Ode to CPE

Here I am sitting waiting to start
Not knowing in my mind what was my part.

There he sat in his chair so still
I felt I should go out and take a pill.

What did he say, let's take a walk?
I thought we would sit here and just talk.

Oh dear! Oh my! Here we go! Hope it doesn't take long.
I really hope it's short. Maybe we will sing a song.

I guess I can wear these new shoes, does it matter?
I guess try not to raise such a clatter.

A great mistake I find out real quick:
I think my toes are going to be sick.

How many wards did he say we had to go?
Oh, good, I am glad we are walking slow.

Oh dear! I have five wards, how will I cope?
All that work--looks like I am out on a thin rope.

Eighteen verbatims, case study, video too,
Think I'll call in and say I have the flu.

One thousand pages to read, oh no!
Guess I should get started because before I know

It will be over and all I will have to show
Will be sick toes and the flu, so get with the flow.

I decided to work so very hard and get set,
Decided not to worry and not to fret,

Knew I could do it from ward to ward,
Have worship services and move toward

Seeing patients walk and pace,
Seeing them with the fingers in the air they trace,

Sometimes feeling the anger that they sometimes felt
Trying to understand the life some have been dealt.

Knowing that some would never leave.
Seeing their acceptance may be hard to believe,

Knowing that they do have the basic needs--
Food, clothing, shelter, and caring is a good deed.

Is this all we can give to those everywhere?
Is this all we can do to show we care?

Some do not have even this.
Is this what we call the American bliss?

This is why I am glad I was chosen to come,
To learn and grow with some

In knowledge and understanding with the group
Understanding myself within the troop,

Working with Shelly and Jarvis as we grew,
Knowing that I was one of the few

That would miss getting up at the crack of dawn,
To do verbatims all day long,

Staying up half the night, too,
Forgetting about sick toes and flu,

Always to remember what I have learned
From those around me in turn.

--Barbara Ellen Tidd

(Spring Grove Hospital Center is an institution for the
mentally ill in Baltimore, Md.)



Reflections on a Spiritual Journey

In my youth, in the darkness of night,
I prayed for wisdom.
Then I awoke to find the gentle morning
light
turned to stabbing rays of pain.
And I could not rise.

My struggle was stilled by cosmic pain
invading the depths of my soul,
blurring the boundary between day and
night,
a thousand days and nights.
And I could not cry.

The crippling pain became my friend,
comfortable and comforting.
I hugged it close, day and night,
for a thousand days and nights.
And I would not cry.

Softly I heard a voice sigh,
"He is risen for you!"
In fear and wonder, I hastened to reply,
"For me?"
And I cried.

"For you! For you!"
The words echoed roundabout.
"For me!" I replied,
and to arise once again, I tried.
Then I beheld my pain.

Washed in the gentle rays of the early
morning light,
the grey blanket of my pain was
transformed.
A memory here, a remembrance there,
all looked me in the eye, awaiting my
reply.
And I prayed, "Father, forgive them. Dear
Lord, forgive me."

Then my soul knew peace amidst its pain,
and I arose and limped forward into the
bright light of day,
Crying, "He is risen for you!"

--Jane Huber Compton

These are the twelve steps of Alcoholics Anonymous as they appear in the Big Book, the book which was so named because of its original size. It is the text, if you will of the program. No matter what twelve step program one belongs to, the steps will be the same except the wording of the first step which could say that we were powerless over gambling, our emotions, cigarettes, or any number of things the program is being used for these days. It very simply is being used by other programs because the steps work.

Al Anon's steps read exactly the same as AA, as does the ACOA (Adult Children of Alcoholics) program. The interpretation is slightly different. In Al Anon, we are also powerless over alcohol, other people's alcohol. We can no more control someone else's alcohol consumption than we can control someone else's life. In ACOA, we learn that we are powerless and can not cause someone else's alcoholism. We need not feel guilty because a parent is alcoholic.

The rest of the program is aimed

at changing ourselves. If we change ourselves other people have to change to accommodate the new us. Many wives leave Al Anon when they discover that their joining is not a guarantee that their spouse will quit drinking. There is no such guarantee, but what the program will promise if you hang in there and work the steps is that you will be happier. Small promise? I think not.

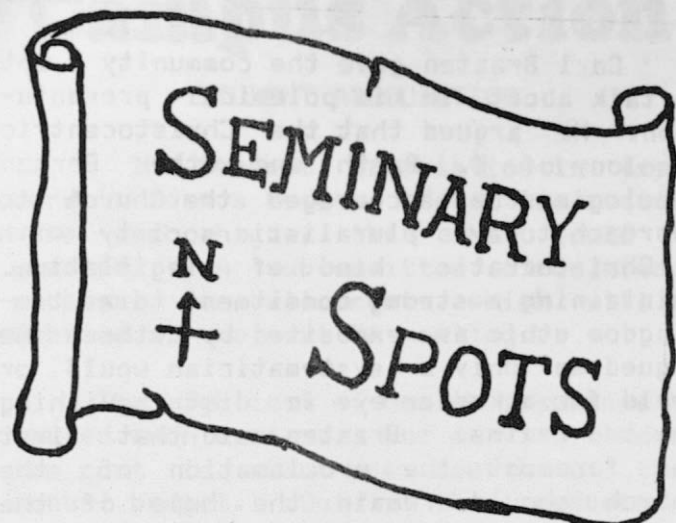
The most striking thing about these steps is that they are written in the past tense, indicating that action has been taken. Only then can we see results. It is said in the Big Book that we share "our experience, strength, and hope", not our opinion, strength, and hope. If the steps are not worked, the most that can be shared is opinion.

The first step is the only one that I can work perfectly. I can abstain from alcohol. However this step takes on new meaning as the years roll along. I now see my powerlessness as extending far beyond alcohol. I am powerless over situations, people, and any number of things that are apt to cross my path.

CONTINUED ON PAGE 7

An Invitation To Take Twelve Steps

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.
2. Came to believe that a power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God as we understood Him.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as a result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.



Howard Divinity Convocation

The Howard School of Divinity's Seventy-Third Annual Convocation will be held on November 8th and 9th, 1989. The theme for this year is: Black Theology in Retrospect and Prospect: Discontent, Revolt, and New Ferment. Among those people to be present, discussed and/or honored are Howard Thurman, Dr. Cornell West and Dr. James Hal Cone. The closing service will be preached by Dr. James Forbes, Riverside Church, New York, NY. Further information may be gained by getting in touch with Bob Wagner or Howard School of Divinity. There will also be a schedule posted in Valentine Hall. - Bob Wagner

(Author's note: This column is intended to enlighten the student body with some little known information about our beloved seminary campus.)

It seems appropriate to start this column with an article about one of the hottest tourist attractions on "The Hill." I am speaking of none other than the famous (infamous?) cannon shell that is lodged in the south wall of Schmucker House. (Please note that it is not a cannon ball. It is a canister which has a bunch of little tiny cannon balls in it.) There is a small American flag in the wall just beneath the shell. I don't know why. I also don't know if it is a Rebel or a Yankee shell. What I do know is that tourists come from all over the country to look at this shell. You can spot these tourists because they have out-of-state license plates, they drive at ten miles per hour and every single occupant in the vehicle points to the cannon shell. So, if a tourist stops and asks you where the cannon shell is, don't say a word just point. - Mariam Nicholson

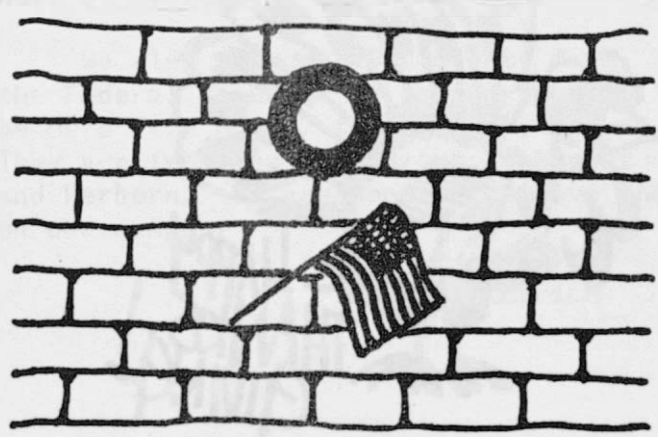
CONTINUED FROM PAGE 6

The disease of alcoholism is a progressive disease whether or not I drink. However, sobriety is progressive too. That is what makes it all so exciting. Sobriety is not an event, it is a journey.

Although I am a member of all three programs, AA, AlAnon, and ACOA, my introduction was in AA, and that is why this is slanted toward that perspective. I learned sobriety from AA, I learned contentment from Al Anon. I learned to lose a lot of guilt in ACOA. But AA remains my first love.

The steps have saved my life. I do not work them now as I did 14 years ago. What kept me sober then would not do it today. I have grown and so has my program. As a baby learns how to crawl before he/she can walk, I worked the steps badly until I learned to work them better.

If you think you can benefit from this type of program, come see us on Thursday nights in 208 Heiges at 8:00. The only thing you have to lose is your fear, your guilt, and/or your addiction.



Some five hundred people attended the Luther Colloquium on October 25.

Steven Ozment examined the historical context of the Reformation and argued that it was a religious event. In the first part of his lecture he demonstrated that the words of the reformers suited the ambitions of those in the public sphere who wanted greater economic and political freedom. He maintained in the second part, however, that the end result was religious. The economic and political lives of the public remained pretty much the same, whereas the status of the clergy had changed grossly by the end of the century. Before the Reformation the clergy were for the people as oppressive as civil leaders; afterward, the clergy was also under the authority of the state. Ozment, in his third part, alerted the community to a hot debate in historical circles today that has emerged because of this end result. Some argue that the civil leaders co-opted the reformers for their own purposes, and that the end result was due to the weaknesses of the reformers and the strength of ambitious civil leaders. Their opponents see the new status of the clergy as the intention of strong reform leaders. In conclusion, Ozment reasserted that the Reformation was a religious event. By the 1600s, new institutions were established from which further evangelism could take place and by which the public could guide their lives morally.

Eric Gritsch narrowed the focus and placed the people of Wittenberg under the microscope. He showed how the townspeople had tremendous affect on Luther's work. Starting with the years before the Wartburg, he described the mood both within the University and in the community of 2,000. After describing Luther's restrictions of the Radicals upon his return from the castle, he then gave a blow by blow summary of how Luther guided the advance of the reforms in Wittenberg. In this three part lecture, Gritsch demonstrated that the progress of the Reformation was the result of a very close relationship between Luther and his public community. The tension of the three-lecture event was broken by the selection of Luther quotes interjected by Gritsch.

Carl Braaten gave the community a lot to talk about in his polemical presentation. He argued that the Christocentric theology of K. Barth and other German theologians has encouraged the Church to approach today's pluralistic society with a Christocratic kind of legislation. Maintaining a strong commitment to a two-kingdom ethic as exposted by Luther, he argued as only a systematician would or could for a keener eye in distuinguishing the two realms. Braaten said that first and foremost the proclamation of the Church should remain the hope of the eschaton. In the realm of ethics and politics, it would behoove the Church to trust in the presence of the Holy Spirit and the power of the Creator Father for the establishment of justice. He argued that the fullness of the Trinity is at work in the conscience of sinful humanity.

In response, I would argue that in his corrective re-delineation of Christ's role in the realm of ethics that Braaten has gone too far. I agree that ethics are within the realm of reason, but I think that as Christians we reason with certain fundamental principles. As Christians and not holy spiritualists, we must always take Christ's earthly ministry, His death, ressurection, and His ascension as the starting point for our ethical and political reflections. I would argue that in his attempt to regain the roles of the Father and the Holy Spirit in and on this earth of a creation, Braaten has misplaced the role Christ has in our moral decision-making.

What do you think ?

-Viking Dietrich



Campus Action

STUDENT ASSOCIATION

The Student Association is trying hard to form a budget. Committee requests were much higher than what could be granted. A subcommittee circulated a proposal for allotments which will be debated at the next SA meeting.

The high cost of health insurance has caused much concern. For married students the cost is about one fourth of their annual budget. Out of this concern, a survey has been distributed in order to examine the possibility of an alternative insurance plan.

VISITORS ON CAMPUS

We want to thank our Russian Orthodox visitors for the time they spent with us. Mr. Serge Rasskazovskiy, Teacher at the Leningrad Theological Seminary, and Archimandrit Augustin, Associate Professor at the Leningrad Theological Seminary, were here for two days during which they attended a few classes, responded to students questions, and presented slides depicting the millenium celebrations of the Russian Orthodox Church.

We welcome our 1989-90 Pastor-in-Residence, The Reverend Dr. G. Frederick Ainger. A 1969 graduate of our seminary, Ainger is now serving his third parish, one in Arlington Heights, Ill. His dissertation, Emergent Relations of Freedom, earned him his Ph.D. from the Graduate Theological Union in Berkeley. Pastor Ainger is with us from Oct.30 until Nov. 3. Welcome !

We also welcome 28 students from the Federal Republic of Germany who will be here from Nov. 7 through Nov. 24. They are from the seminaries at Preetz and Herborn. We are honored to have them on our campus.

- Viking Dietrich

Review: Romero ⁹

Four Stars! Excellent production, excellent direction, good script, and a powerful performance as Archbishop Romero.

The movie begins with the selection and installment of Archbishop Romero. He is chosen for his qualities of "Bookishness", frailty of health, and obvious insensitivity towards the conflicts within the country: an excellent compromise for a Church which supports stability.

As the movie progresses, a close friend of Romero's is assassinated with a young boy and an old man. The friend was a fellow priest, active in a grass-roots movement to hold free elections. Romero cancels masses throughout the area except for a single mass and funeral for the three dead.

Other priests begin to take part in the grass-roots movement. A wealthy and influential hostage is taken to free political prisoners. The hostage is killed. The priests and the Church are primarily blamed for the uprisings of the people and the government/military complex begins to vent its wrath. Priests as well as parishioners are rounded up, tortured, and killed.

Throughout this, Romero begins to move from a passive to an active role in the political affairs of the country. Romero personally views and confronts the injustices and murders in the country. Close friends are tortured and killed. Churches are closed and used as military barracks. Romero confronts the violence through radio and even writes the US president to stop sending arms. Then one afternoon, while presiding at the Eucharist, Archbishop Romero lifts the cup for consecration and is shot through the heart.

The movie is a powerful reminder that the Church is not always a safe place; Christianity and the philosophy of Love are not the norms of the world; and the resources of our Enemy are manifold and powerful. We, as Christians, are called to learn to die that we may be emboldened to live for the work of Christ in the World.

S.E.Thomas



November



1989

SUN

MON

TUE

WED

THU

FRI

SAT

			1 Deadline for Intern Applications Pastor in Residence	2 Pastor in Residence 7:30pm Rev Aigner meets with PARTNERS in Schmucker Lounge	3 Pastor in Residence	4
5 Lessons Isaiah 26:1-4,8-9 12-13,19-21 Revelation 21:9-11 22-27 Matthew 5:1-12	6	7 Quest meeting 7:00 Schmucker Lounge	8	9 Dr Martin Marty 7:30 Mt. Saint Mary's Chapel International	10 Study of Ministry 1:00-3:00 3:30-5:30 7:00-9:00 7:30 ORGANIST Paul Manz Gift	11 Festival
12 Lessons Malachi 4:1-2a,2 2 Thessalonians 3:6-13 St. Luke 21:5-19	13	14	15 TABLE TALK DEADLINE Family Life Committee Meeting 7:00	16	17	18 JFK 50 MILE HIKE/RUN Boonsboro Williamsport Maryland
19 Lessons Isaiah 52:1-6 Corinthian 15:54-58 St. Luke 19:11-27 126 Anniversary Lincoln's Address	20 SFRC Meeting 3:30	21	22	23 THANKS GIVING BREAK Community Thanksgiving Meal	24	25
26 Lessons Jeremiah 23:2-6 Colossians 1:13-20 St. Luke 23:35-43 7:30 MUSIC GETTYSBURG	27	28	29	30		

Submit December Calendar Events to Fred Kopp.