

In the name of the father, and of the son, and of the Holy Spirit.



TABLE TALK

April, 1992 ~ Volume 27 Number 6 ~

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April 13th, 1992

Grace and Peace to You during this Holy Week.

With limited space, let us get right into the survey of this month's issue of Table Talk. Matthew Riegel's "SA Presidential Epistle" doesn't have 95 theses, but it does have 11 which you should read and ponder. The "Blast from the Past" is Elsie Singmaster Lewars composition. "Seminary Hymn." We again have a variety of reading opportunities suggested by faculty, as well as Tamara Riegel's "Bookmarks." "Around the Globe" is back from hiatus as Mrs. Mwatimal Mwanjota tells us about how Passover is celebrated in The Lutheran Church in Tanzania. We have a thank you from Nancy Gable regarding 1992 Seminary Weekend, and the ever popular "Middler Musings." Jim Hammond and Phyllis Peiletier write a letter to the student body asking for us to respond to the denial of tenure to Dr. Scott Gustafson.

We also have poetry and thoughtful articles by: Kirk Griffin, who shares with us his concern for the prayer life of this community; Charles H. Dukes, "Eulogy for a King"; Katherine Douglass has reacted to a short story that she read by writing, "I Don't Want To Talk About It"; Susan Folks, "Matthew 28:1-8 An Interpretation"; and even one of our interns has submitted a piece this month, Brian A. McClinton's "Half Full? Half Empty?"

Until April! On behalf of the Publications Committee, I am Susan Folks.

SA PRESIDENTIAL EPISTLE

Thesis 1. The authentic church is discerned in its sacraments.

The confessors rightly declared that the church is "the assembly of all believers among whom the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel." [AC 4] Certainly, none will claim that the church can be the authentic church if it preaches something other than the Gospel. In like manner, none should claim that the church can be the authentic church if it administers the sacraments (which are the Gospel made visible) in some manner not in accord with the Gospel.

Thesis 2. The validity of a sacrament is dependent upon the command and promise of Christ.

The authority of a sacrament to do what it claims to do is derived from the authority of Christ. In no way can we claim to have authority to effect a sacrament except to say that Christ effects the sacrament in the church through us. We have Christ's promise that the sacraments he established will do what they claim to do when done according to his command. Sacrament is not magic which is human manipulation of the supernatural; sacrament is divine activity through earthly means. In this way, the celebrant is like a chalice or paten, bearing the Word of God to the people for whom it was spoken. If the chalice has no bottom to it, it cannot bear the wine to the recipient. Likewise, if the celebrant does not follow the commands of Christ as they relate to the execution of the sacrament, we have no assurance that Christ is communicated to the recipient. So too with all things related to the commands of Christ in the sacrament, proper communication requires the proper syntax and media.

Thesis 3. Linguistic sophistry adds to the discussion of sacramental praxis only in so far as it provides us an impetus to explore Scriptures.

The nominalists err when they distract us from the blood of Christ by pointing to

the chalice which is obviously a synecdoche representing the contents of the vessel. If it were true that the chalice is itself the sacrament, then the use of two chalices in our present praxis cheats half the recipients. Furthermore, such an error suggests that the chalice needs no actual contents; consequently, we could use efficaciously the chalice like a *pax brede*. Ultimately, the nominalist argument collapses upon itself. If "non-alcoholic" wine is truly wine, then this discussion would never have arisen; the eucharistic officers of the seminary would have simply changed praxis without further contemplation of distinction between the two. The very fact that this discussion has been brought to the community is proof under their own philosophical banner that there is a difference between the two--a difference significant enough to say that they are not both the same thing.

Not wishing to engage in nominalism, let us affirm that things are not what they are by virtue of the names we give them. If "things are what we call them," how can we claim to live in the midst of anything but anarchy? Can we claim that both the Father and the Son are God if their names are different? How can the Incarnation lay the foundation for our salvation if there is no salvific category which we share with Christ? Wine is wine, and "non-alcoholic" wine is not. The nominalist argument to the contrary is neither intrinsically valid nor extrinsically compelling.

The sacrament is not the sacrament by virtue of what we name it; it is sacrament by virtue of what Christ names it. Likewise, the command of Christ as it relates to the sacrament is the highest authority in definitional questions. No discussion of praxis is complete without serious exploration of Scripture.

Thesis 4. The Reformation preference for communion in both kinds was a reaction to abuses. The church's legitimate concern is for the offering of the blood of Christ, not the mandatory reception of both kinds.

The Formula of Concord rightly condemns

the "administration of only one kind of the sacrament to the laity and the withholding of the cup from them," as enforced by canon law.[EP 7:24] This condemnation is not, however, a clear condemnation of the doctrine of concomitance. It is instead a condemnation of the forced separation of the one priesthood in Christ--an establishment of a unchristian hierarchy. So long as communion in one kind is voluntary, the Reformation preference for communion in both kinds is just that, a preference. Certainly, it is better for the congruity of the sacrament's symbol that it be taken in both kinds, but it is not a necessity. Nothing, however, is withheld if the celebrant offers the chalice and the recipient opts not to take it.

If the elements used in the rite cannot be consecrated, then the chalice although offered bears to the recipient not the blood of Christ but some other substance. This act is most certainly the withholding of the blood of Christ. The primary concern of the celebrant should never be whether or not the laity partake of both kinds; the celebrant's duty is to see that both kinds are offered. This duty is consistent with the preacher's responsibility to preach the Gospel well without concern for the quantity of conversions which is the work of the Holy Spirit.

Thesis 5. The validity of concomitance remains.

Were not concomitance valid, then no laity of the western church would have received the benefits of the sacrament from the Council of Constance until the first Lutheran mass in both kinds. Luther, although critical of the Roman practice of his day, maintained that communion in both kinds "is not necessary since the priesthood partakes of it daily in the sight of the people. It is enough that the people desire it daily and at present receive one kind, as the Christian Church ordains and provides."[LW 35:49-50] Of course, no contenders in the present question have suggested that concomitance is not valid. So, it is safe to assume that we are all agreed that the merit of

Christ is not divisible into smaller parts but is instead infinite and remains the full merit in one kind as well as both kinds.

Thesis 6. The sign of the sacrament is the external witness to that which the sacrament truly is. The significance of the sacrament is the internal reality of that which the sacrament truly is.

Luther rightly asserted that "the significance or effect of this sacrament is fellowship of all the saints."[LW 35:50] This fellowship transcends spatial and temporal boundaries so that we participate in the adoration and praise of God with the apostles, prophets, martyrs, and all the faithful of every time and place. Were it nothing more than a communion among mere '*anthropoi*, however, there would be no benefit to us for it would be a communion of sinners, but Christ has ordained his presence. We are united through the sacrament with the *theanthropos* whose saving act on Calvary atones for our sins and gathers us as a communion of saints. The ordained sign of this communion for the forgiveness of sins is a meal through which Christ communicates himself under the forms of bread and wine so that we might see externally that which works so great a mystery internally.

Thesis 7. The symbol of the sacrament as the psychological interpretation of the thing and not the thing itself cannot take precedence over the significance of the sacrament.

We have imposed symbolic meaning upon the sacrament based upon its sign. In our present question, the symbol so often spoken of is community reflected in the meal. Although this particular symbol and others may be used to our benefit in catechetical instruction and in personal piety, the symbol must never be allowed to overshadow the significance of the sacrament. Unfortunately, this overshadowing of the significance is the root error of our present question. The recommendation to change praxis overemphasizes the symbol by suggesting that uniformity among the laity in reception of both kinds is more important

ensuring the significance of the sacrament. Of what value is a fellowship built upon common practice if that fellowship is not the communion of saints? Even pagans engage in rituals of fellowship, but these are not efficacious remedies for sin and do not unite us with Christ. Recommendations to create community founded upon psychological comfort at the expense of Christ should be scrutinized and rejected as not providing the true comfort which is offered in the sacrament.

Thesis 8. The sacrament is for forgiveness, not symbolic fellowship.

Melanchthon rejected the claim that "Christ was supposed to be very pleased with a mark that took the form of a meal symbolizing the mutual union and friendship among Christians because banquets are symbols of agreement and friendship." That opinion, he wrote "is a secular idea that ignores the chief use of what God has instituted. It talks only about the practice of love, which even profane and secular men understand; it does not talk about faith, whose true meaning very few understand." [AP 24:68]

If the sacrament's symbol is not of primary importance, for what reason was it instituted? Christ instituted the sacrament of the altar so that we who are sinners might enter into fellowship with the one who bore our sins thereby obtaining through faith the forgiveness of sins.

Thesis 9. Through the sacrament, we have divine community in Christ.

This community in Christ is superior to all other communities in that it communicates the remedy for the sickness of sin which afflicts us all. Community founded only upon uniformity of ritual action cannot provide this spiritual remedy. When we partake of the sacrament in faith, we have community that is both real and relevant. It is not necessary that all receive from the chalice, because Christ communicates himself fully in one kind alone. In this full communication of Christ, we have full community in Christ. If we desire a community of uniform action which is unconcerned with this divine

community which Christ creates even in one kind, then we are seeking not the sacrament but a Zwinglian memorial which can never address our deepest need.

Thesis 10. Instruction in Eucharistic theology has misled both seminarians and the laity into emphasizing non-essential dimensions of Eucharistic practice.

In our attempt to overcome the negatives of Schmuckerism which emphasized the individual, penitential aspects of the sacrament, the church's instructors have directed our attention to the themes of celebration, thanksgiving, and community found in the Eucharist. We can applaud this change in educational focus only in so far as these three themes are properly understood. Education which has pointed to the symbolism of the meal and emphasized its banquet-like qualities with no regard to Melanchthon's warning has inculcated in the minds of both seminarians and laity the essentialness of non-essentials and the non-essentialness of essentials. The church's instructors should admit the present question is rooted in their failure to keep the eyes of seminarians and laity firmly fixed upon the forgiveness of sins as obtained through faith via the medium of the communion of saints found in the sacrament as commanded and promised by Christ.

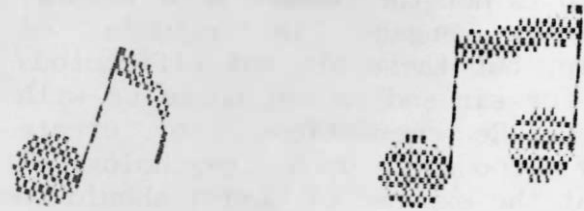
Thesis 11. The sacrament was instituted by Christ as a tangible gift so that we might have certitude regarding God's intention toward us.

It is the redeeming Word made visible—a manifestation of God's will flowing from the incarnation's act on Calvary ordered by his last will and testament. Tampering with the sacrament so as to undermine the trust of the faithful in the sacrament is an act of pastoral irresponsibility toward the troubled conscience in need of the benefits of certitude communicated by the visible and unquestionable sacrament of Jesus Christ's body and blood.

A BLAST FROM THE PAST

From the visionary declarations of a recent president to the serious commission given to both the first president and his student body and then to the work-a-day world of an early curriculum, this column has attempted to generate reflection upon this institution's history--a history which has brought us to this point in time. Our retrospective is, however, missing something. For this reason, we present the "Seminary Hymn." Written by Elsie Singmaster Lewars in 1926, the "Seminary Hymn" is set to the tune *Aurelia* (aka the tune for "The Church's One Foundation"). For fun, try singing it. As you do, see how many of the historical allusions in the text you can spot.

N.B. If you do not know what *Ecclesia Plantanda* in the first verse refers to, perhaps you should have signed up for "Lutheranism in North America." Better yet, try to find it in the Chapel's windows.



SEMINARY HYMN

(Tune *Aurelia*)

SERENE upon her hill-top,
She reigns these many years,
A mother of God's prophets,
Preceptor of His seers.
Afar her couriers journey,
Her watchword on each tongue;
"Ecclesia Plantanda,"
From sea to sea is sung.

About her walls the thunders
Of warfare filled the world,
Among her circling treetops,
The smoke of battle curled,
But at her pitying threshold
She bade all strife to cease,
Within her walls ruled mercy,
Within her gates dwelt peace.

In love her children gather,
Upon her wooded hills,
And with the oil of wisdom,
Their lamps again they fill,
O, may they ever find her,
When seeking her they come,
A fount of life and blessing,
Their mother and their home.

Elsie Singmaster Lewars, 1926

Bookmarks



In this election year, with primaries and caucuses in every news headline, we are more than usually aware of our politicized society. You may want to take a look at several recently published books which discuss the way politics works in the U.S.

The United States of Ambition: Politicians, Power, and the Pursuit of Office, by Alan Ehrenhalt (JK1717 E36 1991) addresses the question which arises in every voter's mind at election time: Who sent these people? Ehrenhalt attempts to determine how our political system chooses our leaders, and why we are always disappointed with our choices at the polls, and later on with their performance in the state house.

Kathleen Hall Jamieson considers political speaking in *Eloquence in an Electronic Age: The Transformation of Political Speechmaking* (PN4121 J327 1988). She discusses how necessary good public speaking has been to politicians in every age, how speechmaking has changed over history, and how the advent of electronic media has changed it. An analysis of Reagan's media magic is particularly interesting.

Another book which looks at public speech is *Doublespeak*, by William Lutz (P409 L88 1989). Lutz entertains with a humorous critique of the way language is used and abused in modern society (one chapter is entitled "Nothing in life is

certain except negative patient outcome and revenue enhancement: your government at work"), but he also presents a serious expose of the way language is used to deceive.

The last book in this list is an issue of Lucha Struggle which claims to be a collection of confidential documents from the 17th Conference of American Armies, a meeting of representatives of the militaries throughout the Americas, including the Pentagon. *Total War Against the Poor* (shelved in periodicals with Lucha Struggle) claims that this Conference determined that insurgents were no longer a major problem and that the greatest threat to the ruling elite in the 1990's would be the poor and the social and religious organizations which work on behalf of the poor. Therefore the church becomes a primary target for suppression in the 90's. This is intriguing and disturbing, with important implications for liberation theology.

Hot Off the Presses

One the newest books to arrive in the library is *Iron John* by Robert Bly (HQ1090 .3 B59 1992), the bible of the men's movement and men's spirituality. Bring your drum and check it out. Thomas Fox has written an analysis of the Gulf War entitled *Iraq: Military Victory, Moral Defeat* (DS79 .744 R44F69 1991). As Saddam Hussein attempts to avoid U.N. factfinders, one

Bookmarks, cont. ~

wonders if it wasn't a military defeat too.

Those who have been following the gender discussions may be interested in *Academic and Workplace Sexual Harassment*, by Michele Paludi and Richard Barickman (LC212 .862 P35 1991). Also of interest may be *Fundamentalisms Observed*, edited by Martin Marty and R. Scott Appleby (BL238 F83 1991 v. 1), the first in a series on American fundamentalism. Finally, we salute the appearance of an article by Liz Yates in *Different Voices/Shared Vision* (BV676 D53 1992), an examination of the place of women in the church by several people associated with the Lutheran Church-Missouri Synod.

Tamara E. Riegel

THANK YOU!!!!

THANK YOU! THANK YOU! THANK YOU! While a little part of me is breathing a sigh of relief that 1992 Seminary Weekend is over, there is a little part of me already looking forward to next year's weekend! I can look forward to next year's weekend only because of the way the entire seminary community participated in this year's event. From the moment first conversations began people jumped

on board to make the weekend a creative, thought out, intentional effort to acquaint prospective students with the realities of life on this campus. Many, if not all, of the prospective students expressed appreciation for the feelings of warmth, hospitality, and genuine openness they experienced throughout the weekend. Even the weather cooperated - sunny, so no one could be groggy, but cool enough that no one wanted to be outside for too long a time.

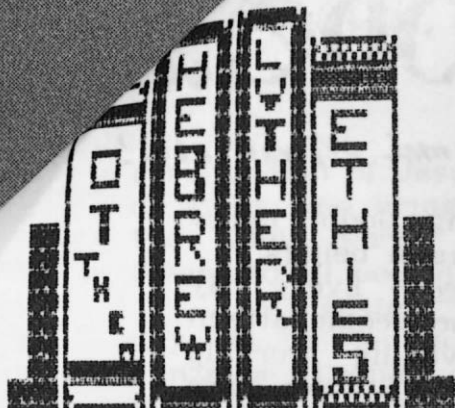
Again, thank you for the part you played in the weekend's success. From committee participation, to hosts/hostesses, to student tour guides, to picking up travelers, to assisting with departures, to worship, to receptions, to ease in the Refectory, to Friday night hospitality, to setting up rooms in dorms, to conversations and honest answers to questions, to plans for Table Talk, to faculty lectures, administrators' presentations, -- the list goes on and on.

Paul writes in the introductions to many of his letters of thankfulness upon the remembrance of each of those in the community. For me those words are especially true - I remember with thankfulness before God, and in my heart, your support and participation in 1992 Seminary weekend. "Now to him who is able to keep you from falling, and to make you stand without blemish in the presence of his glory with rejoicing, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time and now and forever. Amen." (Jude 1:24-25)

- Nancy E. Gable
Director for Enrollment,
Financial Aid, and
Continuing Education

BUILDING YOUR LIBRARY

SUGGESTIONS FROM THE FACULTY



Richard Carlson:

Holy Week and Easter are approaching. You want some good basic discussions on the passion and resurrection narratives. You don't have much time. You have even less money. What can you do? Go to the bookstore and grab two books by Raymond Brown for about \$4 apiece: A Crucified Christ in Holy Week. Essays on the Four Gospel Passion Narratives. (Collegeville, Minnesota: The Liturgical Press, 1986) and A Risen Christ in Eastertide. Essays on the Four Gospel Narratives of the Resurrection. Collegeville, Minnesota: The Liturgical Press, 1991.



Herman Stuempfle:

Homiletics:

The Ministry of the Word. R.E.C. Browne.

Dr. Stuempfle, cont. ~

Theology and Proclamation. Heinrich Ott.

Preaching and Congregation. J.J. Von Allmen.

Preaching. Fred Craddock.

What is Liturgical Preaching? Reginald Fuller.

Devotional Literature:

Confessions. St. Augustine.

Imitation of Christ. Thomas a Kempis.

Life Together. Dietrich Bonhoeffer.

Light of Christ. Evelyn Underhill.

The Fruits of the Spirit. Evelyn Underhill.

Teach Us To Pray. Charles Whiston.

A Diary of Private Prayer. John Baillie.

Prayer. Hans Urs Von Balthasar.

The Wound of Knowledge. Rowan Williams.

Around the Globe...

with Mrs. Mwatumai Mwanjota!

How Passover Is Celebrated In The Lutheran Church In Tanzania

The Passover celebration starts on Ash Wednesday. Church Worship Services are both in the morning and in the evening on this day. It is during this time that people are reminded of the passion of our Lord Jesus Christ. The Lutheran Church in Tanzania does not have the tradition of ashes and fasting, although some people do fast according to their wishes. They often fast for eight to twelve hours, consequently they eat once a day. Some people would fast for the whole period of forty days, other people would refrain themselves from luxurious deeds and other activities.

Palm Sunday is the day which reminds us about Jesus' triumphant entry into Jerusalem. In some of our churches the worship services begin outside with procession and singing, in SWAHILI we call it Maandamano. A few people would be holding palm branches and some people would hold any other tree branches e.g. coconut tree branches, banana plants etc. The churches are also decorated using these branches. The tree branches to us symbolize the new life which Jesus Christ brings to us through his death and resurrection. It is during this time that people are reminded to humble themselves and be obedient, taking the example of their Lord who humbled himself until the death on the cross. Therefore the whole period starting from Ash Wednesday to Good Friday is counted as penitential days. We are asked to reflect on our daily Christian lives in relation to what Jesus did for us. It is also a good time for sharing with

others in showing God's mercy and love to all human beings.

Holy Week- Every day in Holy Week some people attend morning and evening worship services. Bible Studies are offered to different groups at different times. The emphasis is put on the steps and stages which Jesus Christ went through until when he was nailed on the cross. Opportunities are also given to different groups to present special songs, dramas and other different activities concerning Passover and Easter.

On Thursday of the Holy Week a special Service is held to remember the institution of the Lord's supper. Everyone is expected to take part in the Worship services of the Holy Communion as well as taking communion.

Good Friday- The Good Friday has two worship services, one in the morning from 9:00 a.m. to 11:30 a.m. and the afternoon from 2:30 - 5:30 p.m. It is during the evening worship service that the Passover drama is presented by a special selected group. This group is always chosen by the parish pastor who supervises the rehearsals. During the drama presentation the seven words of Jesus Christ on the cross are spoken separately. Some people are given Bible verses which tell about Jesus' crucifixion.

Easter Sunday- There are three worship services starting from 7:00 -9:20 am and 9:30am -noon and 4:30 -5:30p.m. respectively. Generally all the services are full because the attendance include those who worship once or twice a year. Call them "Christmas and Easter worshippers" if you wish. The resurrection drama is presented briefly by one of the parish groups. The choirs groups also sing special songs of the

middler musings

resurrection of Jesus Christ King of Kings who brings New Life to the whole world as Lord and Savior to all people on the earth.

Easter Monday- This day is a public holiday in Tanzania. People go to church and the worship services are conducted as usual. It is on this day that many churches do perform infant and adult baptisms. People prepare special foods and drinks for the celebration of Easter. Others would start on Sunday to visit their friends and relatives to participate in their feasts, where as others use Monday as a feasting day. So much money is spent to meet the needs for the celebrations. People exchange gifts, people also travel a lot to see their relatives and friends and socialize themselves. The children also expect to get new clothes at this time to wear for the two days of Easter celebrations. In many Christian families this period becomes a time of joy and happiness.

From Mrs. Mwatumai Mwanjota

Editor's note: Happy Birthday to Mrs. Mwatumai Mwanjota on April 27!

Early May
Deadline ~

MAY 1st ~

TABLE TALK

OK. we've got our internship assignments (they're posted on the bulletin board near the business office, if you're interested), and we've had enough time (I think) to process the process and begin to prepare for the event.

What that entails, exactly, will probably be different for each of us. I know one thing it means for me: becoming re-acquainted with the liturgy of the SBH (2 out of 3 congregations in the Confluence-Addison Parish preferred the Red Book to the Green in a recent taste test). It also means (for most of us) packing our worldly goods (again) and taking-off for parts unknown (again) and adventures un-yet dreamed (again).

The scary (?) thing is, as I was trying to compare this experience with CPE, hoping to make some comment like, "At least we won't have to be on call...in IPR...deal with non-stop crises...be in the emergency room..." I realized we might very well be in the midst of all that --- and more! You don't think that CPE actually has a purpose, do you!?! Like it really does teach things that we'll use in the parish?!?! Naaaaaah!!!! (Juniors: pay no attention to this paragraph.)

Meanwhile, whoever can keep her/his mind focused on classes/papers/exams for the rest of the term, wins. (I'm already out of the contest!)

A LOVE LETTER FROM JESUS

How are you? I just had to send this letter to tell you how much I love you and care about you. I saw you yesterday as you were walking with your friends. I waited all day hoping you would walk and talk with me also. As evening drew near, I gave you a sunset to close your day, and a cool breeze to rest you. Then I waited, but you never came. O yes, it hurts me, but I still love you because I am your friend.

I saw you fall asleep last night and I longed to touch your brow, so I spilled moonlight upon your pillow and your face... Again I waited, wanting to rush down so we could talk. I have so many gifts for you.

You awakened late this morning and rushed off for the day. My tears were in the rain. Today you looked so sad, so alone. It makes my heart ache because I understand. My friends let me down and hurt me many times, but I love you. I try to tell you in the quiet green grass. I whisper it in the leaves and trees and breathe it in the color of the flowers. I shout it to you in the mountain streams, and give the birds love songs to sing. I clothe you with warm sunshine and perfume the air. My love for you is deeper than the oceans and bigger than the biggest want or need you could ever have.

We will spend eternity together in heaven. I know how hard it is on earth. I really know, because I was there, and I want to help you. My Father wants to help you too. He's that way, you know. Just call me, ask me, talk to me. It is your decision... I have chosen you, and because of this I will wait... Because I love you.

Your Friend,

JESUS

*See Kirk for information
on how to obtain
additional copies of above.*

Do we Pray? Do we walk with Jesus? Do we talk with Jesus? The 1992-93 Bulletin catalog issue has descriptions of 147 classes offered at Gettysburg Lutheran Seminary and only 1 deals with the Spirituality of Christians. The class 2.434 "Christian Spirituality" is listed as a history class and it deals with the medieval understanding of spirituality. How as soon-to-be leaders of the Church are we to lead this church as soldiers of Christ? Are we ignoring one of our strongest weapons, prayer? Prayer is as much a discipline of study as preaching, systematics, church history, Christian education, etc.

Are we the "you" in this "Love Letter from Jesus"? Are we, the children of God who are not talking and listening to God?

"pray always"
Luke 18:1

Kirk Griffin



Eulogy for a King

I saw them walk up to the hill
The day pressed,
but time stood still
The people gathered all around
And nature mourned without a sound.

I saw three silhouettes appear
One stood alone: the one so dear
A King adorned with crimson red
A crown of thorns laced
on his head.

He knew the world (it knew Him not)
And many things that time forgot
He spoke the truth:
they did not hear.
And in His side
they thrust a spear.

I know for certain this is true:
The promise of a birth anew
He will return and time will tell
The story of Immanuel.

Charles H. Dukes

HALF FULL? HALF EMPTY?

Are we backsliding? I was talking to my mother the other day and we started to argue about the social status of the country. My mother stated that "we have gone backward into a more racist society, that which is most similar to the time of the fifties. With the increase of racial violence, we as a society have taken all that we have learned during the sixties and thrown it out the window. Cultures are clashing and instead of learning about each other, we are degrading ourselves with hatred." My mother has a good point, and we as a church body should look at the turn of events in our country. Yet looking back at my own life, I cannot help but disagree with my mother.

We are not backsliding. We are following the paths of our history. Today we do see more people of different races and backgrounds getting their feet in the door of the corporate world. More "minorities" are getting higher positions than before. More people are accepted for who they are and not just as people to fill quotas. Do not get me wrong, this country is not picture perfect. We still have a long way to go. People are angry for various reasons: economy, jobs, taxes, and personal life are at a standstill. When things get tough we don't get going, we just stand there and point blame at others. Some white people get angry when they don't have a job and they see an African-American in a business suit. African-Americans get angry for the same reasons. The plight of the African-American in the ghetto is enough evidence to support this. But still I say, we

are not backsliding. I gave my mother a metaphor to explain my point of view. "We, as a human race, are following a certain path in life. With that in mind, on this path there are mountains to climb, sharp curves to maneuver, and holes out of which we need to get. We are moving forward, but sometimes we feel that we haven't gotten anywhere because we keep climbing mountains, hitting sharp curves and falling into holes. Obstacles do not stop coming once we have cleared one on this path of life. But, we are making progress."

Backsliding? No! Constantly facing challenges? Yes! As a church body, we must look at this country trying to confront its problems. Instead of letting people's hatred grow, we must teach them love. We must teach others to think that the "glass is half full" rather than "half empty." Be optimistic. Most importantly, we are not on this path alone. God in Christ, through the Holy Spirit, is with us. God is with us during the good times, but also during the bad times. God's grace inspires us to move forward and not backwards. And, someday we will reach the goal and the dream that Martin Luther King, Jr. held to so strongly. The dream I look forward to seeing as a reality!

So, if you thought I was going to present a way to solve the increase of racial strife, you were wrong. We, as a society, are in the middle of climbing another mountain. We can only get over it if we all try together to conquer it, not by one person alone trying to solve it for us! "We have miles to go before we sleep!"

- Brian A. McClinton, Intern
Mt. Zion Lutheran Church
York, Pennsylvania

MATTHEW 28:1-9 AN INTERPRETATION

"After the Sabbath, and toward dawn
on the first day of the week, Mary
of Magdala and the other Mary went
to visit the sepulchre."

They went, two women,
looking for Jesus,
a man who was dead,
They went to hope?
to visit?
to see a man
wrapped in cloths?

They went to visit a stone door?
to visit a grave?

What did they expect?

* * * * *

"And all at once there was a
violent earthquake, for the angel
of the Lord, descending from
heaven, came and rolled away the
stone and sat on it."

An angel - an angel of the Lord,
coming from heaven -
an actual angel -
from heaven -

And he didn't just float around
in the sky
suspended on wires from above
the stage curtain -

He came down - not as a see-through
figment of human imagination -

He came with all the strength
of Wonder Woman
and the 6-Million-Dollar Man -
and with no operations
in which to insert
computer technology.

He came down with the strength
of God
to roll away the stone -

To set Jesus free -
to set us free.

* * * * *

"His face was like lightning, his
robe white as snow."

Snow in the desert
a robe white as snow
A face shining with lightning
from an earthquake,
from heaven.

* * * * *

"The guards were so shaken, so
frightened of him, that they were
like dead men."

Still, stiff, somber guards,
too shaken to cry out,
too frightened to run.

Like dead men -
yet alive -

* * * * *

"But the angel spoke; and he said
to the women, 'There is no need for
you to be afraid. I know you are
looking for Jesus, who was
crucified.'"

The women - also frightened
also shaken and stiff
Hopeful? - or too frightened to be
anything but in fear?

But the angel was speaking -
speaking to them -

This heavenly messenger
didn't seek out the town
leader -
but spoke to them.

And he not only spoke to them,
but knew why they were there -

"I know you are looking for Jesus"
The angel had said -
and they were.

They must listen,
hopefully now -

perhaps the angel might know
something -

A hopeful glint in the eye of Mary
- standing - fearful -
listening - hopeful -

* * * * *

"He is not here, for he has risen,
as he said he would. Come and see
the place where he lay."

Risen - Risen - where is he
let me see Him -

Jesus - ? Where are you?
The spot is empty -

What has become of Him -
The wrapping cloths -

Lord Jesus - where are you?
Risen -

You said you would -
did you?

Have you?

... have -
... ve -
... did -
... risen -
Alleluia

* * * * *

When go quickly and tell his
disciples. 'He has risen from the
dead and now he is going before you
to Galilee; it is there you will
see him.' Now I have told you."

We must go - find
Peter - and John -
and the others
We must go
shout - "He is risen"
"He'll be coming to you - "
Oh Jesus -
Peter- he's coming to you -
to Galilee -
You'll see him -
Let us go -

Still shaken
still standing stiff
Eyes streaming
Tears flowing
"We must tell them."

* * * * *

"Filled with awe and great joy the
women came quickly away from the
tomb and ran to tell the
disciples."

Feet not touching the ground -
Like a marathon runner
Mary of Magdala ran
not knowing anything, but
Jesus -
knowing he was no longer
in the tomb -
knowing he was alive -
knowing he was
the Christ -
and they ran. the two
of them
breaking Olympic records -
breaking a four minute mile -
never breathing heavily
except with the joy
of the news they
had
Jesus -
HE IS RISEN!

March 24th. 1992

Dear Students
of Gettysburg Seminary:

On Tuesday night, March 10,
the Rank and Tenure Committee voted
not to recommend the Rev. Dr. Scott
Gustafson for tenure. This is a
serious blow to the pastoral and
theological integrity of this
institution.

We feel that Dr. Gustafson's
teaching and witness is vital to
the ministry of present and future
pastors and AIMS. Dr. Gustafson
prepares students to do the task of
theology within the framework of
Church tradition and the Lutheran
confessions. He teaches us to be
faithful to the Biblical witness,
always keeping Christ as the center
of our meditation, preaching,
liturgy and ministry. His particular
understanding of Word and Sacrament
enables the church to see Christ
acting in our daily lives.

This is the situation as we
understand it. The Board of
Directors will make its decision on
the basis of three recommendations.
The Rank and Tenure Committee is
only one of these recommendations.
Still to give recommendations are
President Beekman and the Academic
Affairs Committee of which Dr.
Dorothy Marple is the chair. On
April 23, the Board of Directors
will make its final decision
regarding Dr. Gustafson's tenure.

Please write to those
mentioned above, to your Bishop,
and to anyone you may know on the
Board. You will have an impact on
the future of this seminary through
your letters.

Yours in Christ.

James R. Hunsicker

Phyllis Pelletier
PHYLLIS PELLETIER

P.S. Please write Dr. Marple at:
8018 Anderson Street
Philadelphia, PA 19118

~skf

~73~

"I Don't Want To Talk About It."

by Katherine Douglass

"This is my seventeenth straight day without sleep," the story begins. A woman, a wife, mother and homemaker, has suddenly discovered that she no longer needs to sleep. In explaining her condition to the reader, she writes, "I just can't sleep. Not for one second. Aside from that simple fact, I'm perfectly normal. . . . In terms of everyday reality, there's nothing wrong with me. I just can't sleep."

The woman's story tells us that, not only is she unable to sleep, she doesn't particularly want to. Her life goes on, doing the housework, the shopping, fixing lunch for her husband when he comes home from his practice as a dentist, picking up her young son from school. And yet, she has a secret life. During the hours when her husband and son are asleep, she is up and about. She reads incessantly. Sometimes she gets in her old Honda Civic and drives around the city in the middle of the night. Sometimes she just stands and watches her husband and child sleep.

While we as readers are observing her secret life, we start to wonder. Is there nothing wrong with her? Gradually, we start to hear her say things that clue us in. She stands in front of the mirror for hours, trying to see how her body has changed, and she tells us that she looks healthier, prettier. She stands over her sleeping husband and thinks, "He looked like an absolute fool. This was what they mean by 'dead to the world.' How

incredibly ugly! He sleeps with such an ugly face! It's just too gruesome, I thought." Her relationship to her husband has been changed: he knows nothing of her secret life, but it is gradually deteriorating their life together.

And this, I think, is the key. She refuses to talk about what is happening to her. She refuses to include those who love her, her community, in the reality of her life. She writes, "neither my husband nor my son has noticed that I'm not sleeping. And I haven't mentioned it to them. I don't want to be told to see a doctor. I know it wouldn't do any good. I just know. . . This is something I have to deal with myself." That has a familiar ring to it. "This is something I have to deal with myself." As if, within ourselves, we have the resources and the wisdom and the sense to deal with everything. Who needs anyone else? It's none of their business anyway. Don't I have a right to privacy? Leave me alone!

Just like the woman in the story, it is our sinful nature that leads us to want to deal with everything ourselves. We have a loving community around us, but we still cannot let ourselves truly be a part of it, and be ministered to by it.

Unfortunately, this story does not end happily. The consequences of not participating in the community, of not allowing others to see what her life really is, are tragic for this woman. Her example is one that has haunted me. May others be haunted, too.

(The story is "Sleep" by Haruki Murakami, translated from the Japanese by Jay Rubin. The New Yorker, March 30, 1992)