



# Table

NOVEMBER '92

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# Table



I believe in  
Jesus Christ  
His only Son our  
Lord  
He was conceived by  
the power of the  
Holy Spirit...

**Table Talk** is published monthly by students at the Lutheran Theological Seminary at Gettysburg. The views and opinions expressed here do not necessarily reflect the views and opinions of the editorial staff, the student association, or the seminary.

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**Table Talk** , 61 NW Confederate Avenue, Gettysburg, PA 17325

Publications Committee

Jeannine Sanford  
Mark Bernecker  
Steve Flechter  
Sara Peterson

Greetings from the Publications Committee,

We are really excited about this issue of Table Talk, and want to thank all of those who contributed. Special thanks to Mike Bonham for his contributions from the heart. Thanks too to Heather Bumstead and Mark Bernecker for artistic contributions and to Sara Peterson for her continued faithfulness.

What a blessing it is to find ourselves in community with so many creative, faithful people! We encourage everyone to submit material to share in this experience.

Blessings!

The Publications Committee

# Irruference Inc. by H.B.

Today's Recipe . . . .

## Power

6 silences  
liberal dose of distance  
1 raised eyebrow  
1 set of crossed arms  
3 triangles

Mix silence liberally with distance and sift in raised eyebrow. Blend two triangles with crossed arms in separate bowl. Fold triangle and silence mixtures together. Add final triangle let simmer.

Makes one heck of an interesting Church Council Meeting

## ANSWERS TO LAST MONTH'S BRAIN TEASER:

I once made some reMARKS about hidden books of the Bible. It was a luLU; KEEPs some people looKG So hard for FACTS, and for others, it was a REVELATION. Some were in a JAM, ESPECIALLY since the books were not capitalIzed. But the TRUTH finally struck home to NUMBERS of readers. To others it was a real JOB. We want it to be A MOST fascinating few moments for you. YES, THERE will be some really easy ones for you to spot. Others might require JUDGES to determine. We will quickly admit IT IT USUALLY akes a minister to find one, and there will be some loud LAMENTATIONS when you see how simple it is. A little lady says that if SHE BREWS tea, she can concentrate better. See how well you can COMPETE. Relax now, there are sixteen books named in this paragraph.

Fake it 'til you make it!

There's an expression that floats around circles of recovery in many twelve-step programs. So often those recovering from addictions and dealing with painful pasts feel that they just "can't". Everyday, simple life seems impossible, even hopeless. At best they feel that they are just going through the motions of life without really living. From other members of these support groups there comes words of understanding and encouragement. Not "cheer up, things will get better". Words like that have only served to assist in the burying of important feelings in the past. Instead, words like "it's hard, keep going" are better suited as support. And from that idea comes the phrase "fake it 'til you make it". Keep going--today it feels fake, but tomorrow or the next day it will become your reality. It will be real!

As Christians we live in the in-between times. We have died in Baptism and we await with hope the promised resurrection. The question so often is, "how should we live now?". Here's where I think we can learn from those in recovery programs. We should live as if we have been resurrected. That would of course involve quite a bit of "faking". It would also be a more honest existence for Christians--living in a state of joy. Think of the incredible witness! Think of life on earth filled with as much peace and joy now, and not just hope. Faking it 'til we make it!

Stephen Fiechter, 11/92

November at LTSG

Almighty God, send your transforming power into our lives as we seek to serve you this and every day. Grant us wisdom, courage, grace, and strength to faithfully fulfill the ministry to which you have called us. In the name of Christ. Amen.

- 1 ALL SAINTS
- 2 All Souls
- Beginning of Second Half Classes
- (2--6) Registration for Middle Term
- 11 Martin, Bishop of Tours, 397.
- Soren Kierkegaard, Teacher
- (11--17) Registration for Spring Semester
- 18 Hilda, Abbess of Whitby, 680.
- 23 Clement, Bishop Of Rome, c.100.
- 26 Thanksgiving Recess
- 27 Thanksgiving Recess
- 30 ST. ANDREW, APOSTLE

Student: Michael R. Bonham

Date Submitted: 11/4/92

I wish to take a moment to publicly thank all of you who provided support to me and my family in dealing with the recent death of my father. Your prayers, cards, comments, and help in getting caught up in my studies were overwhelming.

I have heard it questioned as to the viability of our "community" here. These questions center around whether or not we have a community. I can speak first hand that we do. If you are looking for a community in which we must all show up for every event or every gathering, then this is not it. If you are looking for a community that meets your every desire, then this is not it. If you are looking for a community that is never in disagreement, then this is not it. If you are looking for a community wherein everyone knows everyone, then this is not it. If you search for a community of saints without sinfulness, this is not it.

However, if you search for a community that brings itself to bear in the hour of need, to meet your needs, then I believe this is the place. We, you and I, can be as involved as we wish to be. Whether it be in gathering together for worship, service projects, prayer groups, support groups, study groups, etc., or events such as football, political forums, Music Gettysburg, etc., there is something here for you. Community does not mean doing everything together all the time. Community means being there for your brother or sister when it is needed.

If this community does not meet your needs, then perhaps it is time to do something. Perhaps, you should look to yourself first and define what it is that you may need. Then, if you have done this, ask yourself, "Have I shared this need with anyone?" If you have not, then maybe its time to enter into the community, the body of Christ, and join us as we proclaim our helplessness to do it on our own.

I thank you, the community within which I live, for being the living body of Christ when I had to cry out that I could not do this alone. Amen.

I have been approached by a number of the Junior class asking what CPE is like. I have tried to explain as best I could what CPE meant for me. It was challenging. It was rewarding. It was living and dying daily within my Baptism. The best way I could think of to help give a picture of CPE was to use a reflection paper that I wrote at the time. I believe that my experience was similar to those of my classmates and it was also unique in itself. I hope this helps to prepare you for the gifts which you will give and receive.

The baby has died and now the lament begins.

#### Daddy

"My boy! My God! My boy! I loved him you know. I was going to teach him to fish and to catch a ball. My God, what have you done! For 4 years he brought me happiness and joy and love. For 4 years he was ours. God's gift. And now he's gone. I can't live tomorrow without him. What will I do. I will never hear, "Daddy, I love you" from his voice again. I want my little boy back. Give me back my little boy." He leans over the boy's head. "Please come back. I need you! I love you! We could still do things together if only you were here. God, why did you have to hurt me so! I loved him! Why my child. I have heard others in this position. I never took notice. You gave him to us, why take him away now. He was smart you know. When we would play hide and seek he could always find his daddy. He would sit on my lap, then suddenly turn and give me the biggest hug. Who will hug me now? I loved him you know. He loved me. I thank God for the 4 years, but I wanted more. My God, oh my God! Thank you for his life in mine!"

Suddenly this strong man goes to his knees at the bedside of his son who is dead. He cries the deepest of groanings of the Spirit. God cries with him in his hurt. The father lays over the top of the lifeless body, stroking the boy's hair. "I love you," he says over and over. Then, slowly, daddy rises to his feet, he turns to me, his eyes filled with tears he says, "I loved him you know. It hurts that I couldn't save him. Do you suppose he knew I loved him at the moment he was drowning?"

#### Mommy

"Oh my god! Oh my God, this isn't happening. I know this isn't happening. My poor baby. My poor little baby. Why did you let this happen God. Why would you let this happen. I can't believe this is happening. I loved him you know. Others told me I was crazy when I would sit in a rocking chair each night and rock him to sleep. They said I was crazy! But I wasn't crazy. I gave him all the love a mommy could give. He loved us so much. He gave us so much joy and love. He was a gift from God. A gift of love to be loved. Why did this have to happen. He knew. He had said he would die before me. He told me that a number of times. He was preoccupied about death. He knew he would die before me and I didn't believe him. It's not supposed to happen

this way! I am supposed to die before him. This isn't fair. But he was so full of love. They said I was crazy and now I wouldn't trade those moments for anything. I never yelled at him. I was always gentle. He was such a good boy, a delight, a joy. He loved me you know. "Mommy, will you remember me when you get older?" he asked. Yes, I said, to the day I die. I will remember the gift of his 4 years with me. God blessed our household when he created him. And now he is gone. I loved him and he loved me. How will I live now? How can I live without him? I have seen others do it, but I don't think I can do it. Oh, God this isn't happening to me. My little baby, I love you so much. Now your gone. He would just yell out to me for no reason. "Mommy?" "Yes." "I love you." And I love him. Now I will never hear his voice again. Thank you God for the days you gave me with him. Thank you God for my memories. Thank you God for being with me now. Give me the courage to go on God! I am so afraid. Oh God! Its time to rock him to sleep and sing to him." Slowly, gently, she lifts the lifeless body from the bed. She cradles him in her arms as she had so often before. She rocks and sings "Hush little baby don't you cry...." She looks at me, her eyes filled with tears. She says, "He's asleep now. Its time to go." Ever so gently she lays him back down. She climbs into the bed beside him, holds him for a moment, kisses his forehead. She gets up, covers his body with the blanket and we leave. He was loved. She was loved.

#### The Chaplain

I think, "God, why does this have to happen. Does our sin really deserve this? Are we so bad that we deserve this? When will it end? Love so strong and now its gone. Their eyes look to me. I am your representative, what can I say? I enter into their pain. I feel their loneliness. I feel my own. My helplessness. I have no answers for them. I can only be here for them. Through me oh God give them strength. Show them the way oh God! The way to life! Jesus, send forth your Spirit to be with us all. We all hurt. Mommy, Daddy, the medical staff, me. They said it would cost! How do you protect yourself in moments like these? By "professionalism"? If that means to keep yourself safe then I choose to enter into their death with them. They need God right now. They need to have someone who has been there to show the way out. Send me God. I am your servant. Send me. But give me strength. Give me courage! How many times can I endure this? As many times as it takes. Refresh me with the waters of life oh God and send me again."

I rub their backs. Slowly, gently. I am with them now. Our eyes meet. My eyes say to them, "Your life is changed forever. I know. I am sorry." They ask me to pray. We pray for their baby, the love they had, for courage and strength, and to be preserved in the life of Jesus Christ until we meet again. I cry. Its okay to cry out loud. Its okay to tell them you hurt too.

#### The End

It is ironic that there is a curtain to walk through. I open it for them. They walk out clutching each other. Telling each

other how much they loved their baby and how much they love each other. They will live minute by minute, then hour by hour, then day by day, and then month by month. Slowly the years will go by at first. Then, as this life becomes fully apart of their being, the years will sweep by. They will live, together. God is here in this place. This holy place where three of us are gathered. He has promised to be there. We hug. They thank me. I watch them as they slowly walk down the hallway with the friends and family that had come to be there for them. I pray. "May the peace of Jesus Christ return to them once more. May the seas of chaos that surrounds them be stilled in the presence of Jesus in their life." I begin to say out loud, "Oh God..." But I hear. "Be still and know that I am God. I am with you always." I thank God for the privilege to have served him here this day. To be there for them.

Amen.

From: Matt Jackson, Junior Class President  
RE: Luther Day Festivities

The Junior Class was honored to participate in the perennial Luther Day celebrations. In the spirit of fellowship and community, the Middler and Junior classes proposed a cooperative approach to the traditional festivities preceding the dressing of Luther.

The evening commenced with a Volleyball Challenge. Each class presented a team of eager co-eds. Shortly after 10 p.m., both classes gathered at the Luther monument, sharing the warmth of a bonfire and plenty of food and beverages. Joined by Dr. and Mrs. Beekman, several faculty/staff and members of the senior class, the evening provided a good time for all.

We express our "Thanks" to the Middler Class President, Mike Bonham, Trustee John Teitman who coordinated the events, and the Middler Class. Where past practices may have limited he participation to smaller numbers, this year's collective effort provided the opportunity for a larger number to attend the merrymakings!

We also extend our appreciation to Doug DeStephano, Steve Claycomb, Eli Hess, and Jennifer Hammes for their hard work to secure all the materials necessary to make the celebration complete. The Junior Class has a rather large number of commuters who made special arrangements to stay over specifically to support the combined effort. To each, we commend your labors!

Next year, as Middlers, we hope to reaffirm the now-cherished memories!

Matt



I am writing this column on Nov. 4, and George Bush has just been rejected by the voters. The political pundits, and Dan Quayle, are in agreement that the poor economy was a major factor in the election results. So this month *Bookmarks* will feature resources which discuss economics from an ethical or Christian point of view.

Much has been written on economics in the Bible and on the early Christian and New Testament attitude toward wealth. An attempt to summarize the biblical teaching is *A Biblical Theology of Material Possessions*, by Gene A. Getz (BS2545 W37G48 1990). Be aware that this is a scripturally conservative work (published by Moody Press) and confines itself to the New Testament, despite the claims of the title. A smaller book, which is aimed at "evangelical" Christians, is *The Agony of Affluence*, by William W. Wells (BR115 W4W43 1989). Wells' book includes Old Testament insights as well as a brief historical overview of theology and economics. For a history of early Christian thought about wealth and economics, look at *Faith and Wealth*, by Justo Gonzalez (BR195 W4G65 1990).

Other biblical works focus on particular parts of the Bible. On the Old Testament side, *Wealth and Poverty in the Book of Proverbs* by R.N. Whybray (BS1465 .2 W485 1990) looks like an interesting study of a rather obscure subject. John Gillman has addressed New Testament interests in *Possessions and the Life of Faith: A Reading of Luke-Acts* (BS2589 .6 W37G555 1991).

Moving forward through history, one can find some odd incidents and propositions in the church involving

economics. To mention a few: *Capitalism, the State, and the Lutheran Reformation: Sixteenth-Century Hesse* by William John Wright (BR358 H4W75 1988) is a micro-study of one small German state during the political, social, religious and economic upheaval of the 16th century. Wright attempts to draw some conclusions about the role of Lutheranism in socioeconomic development. Wright is a protege of Harold J. Grimm of "Luther and the Reformation" fame.

For a contrast to Lutheran theology, look at *Conversations on the True Harmony of Mankind* by John Woolman (BR115 E3W66 1987). Woolman was a Quaker, and his *Conversations* take place between a rich landowner and a laborer. An incident closer in space and time was the work of the Denominational Ministry Strategy in Pittsburgh in the early 1980's. The LCA's response is found in *Economic Change and Ecclesiastical Conflict in Western Pennsylvania* (BR115 E3L77 1986).

Official church statements are another way of approaching economics theologically, and they usually pay homage to the biblical witness and historical message. *A Cry for Justice* (BL2525 C77 1989) is a joint Christian-Jewish effort which summarizes the major church statements and offers critiques. You may also wish to look at the original documents, such as the LCA's social statement on economic justice and the American Catholic bishops' pastoral letter on the U.S. economy (BX1795 E27 ff.).

Some recent publications approach economics from a practical perspective. *Rich Christians in an Age of Hunger* is an example of a work of this type. A very recent

*in the World System, 1492-1992* (BR115 C3D83 1992). This is a WCC publication which examines the effect of the development of European capitalism (from the Renaissance to the Common Market and the proposed European Economic Community) on the rest of the world.

Theological critique of economics is also available. *God the Economist* by M. Douglas Meeks (BR115 E3M38 1989) presents economics from the view of a Trinitarian theologian and asserts that God is as involved in economics as in social issues. *Reaching for Heaven on Earth* (HB75 N428 1991) has been written by an economist, not a theologian, but it provides a history of economic theological thought and attempts to create a modern theology of economics. *The Soul of Economics* by Denise Breton and Christopher Largent (HB72 B73 1991) is written by neither economists nor theologians, but it too attempts to discover the religious meaning of economics. Finally, *The Poverty of Affluence* by Paul L. Wachtel (HB74 P8W3 1989) is not really a book on economics, but it explores the materialism of our society and why it is spiritually (in a secular sense) and psychologically bankrupt.

For more information on the subject of economics and religion, look in the stacks in the areas of HB72 and BR115 E3. Also check the subject headings *Economics--Religious aspects* and *Wealth--Religious aspects*. Don't forget the card catalog! or you'll miss Max Weber.

#### New Titles

Several new editions of well-known works have just been published. *Building a Pastor's Library* (Z7751 R5 1991) is the 6th edition of a classic which provides a long list

Hall has just published the 3rd edition of *The Steward* (BV772 H 1990). The 3rd edition of *The Testaments of the Twelve Apostles* by Bruce Metzger (BS2325 M4 1992) is also in.

Some of the new books which look intriguing are *Spirit of Life* by Jurgen Moltmann (BT121 .2 M6 1992) about the Holy Spirit and *Mourning into Dancing* by Walter Wangerin (BV4905 .2 W36 1992) about grief. *The Myth of Religious Neutrality* by Roy A. Clouser (BL48 C554 1991) challenges the belief that anyone (from the atheist on the street to a secular scientist) can act or think from a religiously neutral standpoint.

Tamara E. Riegel

#### VOICES

Whose is this new voice  
That seems to trumpet loud?  
By choice?  
Proud?

I hear it now,  
growing louder.  
Drowning out an aging crowd  
Whose aging cries are faint,  
crack'd.

I want to laugh, almost.  
It cannot be.  
The truth of course,  
It is me.

They were me, too,  
Those old crackers.  
I never knew before.

This new voice, from a  
new place tells me it's OK,  
And not against some will of God  
That I should be  
me.

8f

## VOCATION

It comes from the Latin *vocare*, to call, and means the work a person is called to by God.

There are different kinds of voices calling you to all different kinds of work, and the problem is to find out which is the voice of God rather than of Society, say, or the Super-ego, or Self-Interest.

By and large a good rule for finding out is this. The kind of work God usually calls you to is the kind of work (a) that you need most to do and (b) that the world most needs to have done. If you really get a kick out of your work, you've presumably met requirement (a), but if your work is writing TV deodorant commercials, the chances are you've missed requirement (b). On the other hand, if your work is being a doctor in a leper colony, you have probably met requirement (b), but if most of the time you're bored and depressed by it, the chances are you have not only bypassed (a) but probably aren't helping your patients much either.

Neither the hair shirt nor the soft berth will do. The place God calls you to is the place where your deep gladness and the world's deep hunger meet.

Frederick Buechner, Wishful Thinking. San Francisco: Harper Collins, 1973.

## CHOSEN

Before I believed,  
He believes.

Before I accepted,  
He accepts.

Before I loved,  
He loves.

Before I lived,  
He died and lives.

*Sf '92*

# Around the Globe

Dear Mam,

I've been here in Gettysburg already two months, and I've enjoyed this time here so much. I've been making a lot of friends, we have been going out, had fun, and all that has been just great time.

We have had interesting discussions with these people. Especially great is, that I've met people, with whom I've felt deep spiritual connection. God works everywhere, and He doesn't know cultural or language borders.

My staying here has opened my eyes in many different ways. I've started to see Europe in new light. And also the whole world; world's politics, economics, culture, science, theology, all these I see now in different way than before. From here Finland seems so small, nearby Russia, in Scandinavia.

The world devaluation of our Finnish mark is pitiful, but it is not at all

rising, when I think the economical situation of the whole world.

My new way to me things does concern also myself. All these relationships, new, different people around me, their ways to understand life, world and other people makes me to consider my opinions and conceptions again. It is good and exciting to me to reconsider the foundations of my life, and my life attitude.

This reconsideration doesn't concern only my existence, but also my relationship to God. He has spoken to me here in many ways. I can see now very clearly, that God has led me to this strange land. I've seen this all, and a lot has had to die, that I could be open to new. I mean, dear Mom, that I must observe this call, wherever in the world it will lead me. The question is only about trusting in God. I feel, that He is preparing me for something, I don't know, for what, or where. All I can do is obey His call. His ways seem often unknown, but He has promised to provide us.

So, life here is just marvelous, I could even say just this is the best part of my life. All new, this beautiful campus-site, good classes, great professors, neat fellowstudents, I love them all.

The weather here is also the important source of joy to me. Here is not snow, like there in Finland, but here is the most beautiful autumn. Though autumn is the time of dying, it reminds me about the new life. When a grain of wheat dies, only then it brings new fruit. That is how I've been feeling; the old in me must die, that new life could grow and bring fruit.

Dearest Mom, thanks for your touching letters. It's so good to hear you so "say" things, which are often so difficult to say, when we live near each other. But when ocean separates us, physically, those things are necessary to say. In prayers we are always near each other.

With all my love

Tarja

WOUNDED

The wounds of the child  
are superficially healed.  
They fester and rot under the  
clean, unbroken skin.  
To the world they appear as  
fresh fruit--ripe and luscious.  
Deep within, the godless scags  
from Hell destroy the child, its very being.

Take notice, all, of this  
decaying soul.  
It is ours.

The Christ remains as all else rots  
To heal from deep within  
And bring freedom unknown into our lives.  
The fantastic rebirth.

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Harvest

Why trouble with this life of mine  
That hangs as withered grapes to vine?  
The Autumn squeezing will but find  
Few drops in kind.

But oh, the sweetest nectar comes  
From driest fruit such drops do run.  
What seems mere waste to vintner norm  
Gives liquid gold re-born.

Who am I to question why  
This life has trouble, by and by?  
Do grapes their hallowed vintner ask  
Why bother to the cask?

Going on in misery blind  
I plan not, but to find  
The truest way to the press, ahead,  
At last to sacred glory wed.

So from this life the sweetest vintage  
Flows, and whets the stage  
Perhaps for future harvests known  
Not to me, but God alone.

ST 92

## Victory in Philadelphia

Question: What has 24 legs, 24 arms, 24 eyes, and the worst attitude on the East Coast?

Answer: The Gettysburg Seminary Football Team.

On the 31 of October 1992, Philadelphia Seminary and Gettysburg Seminary got together to celebrate the anniversary of Luther's posting his 95 Theses with a "friendly" game of flag football. The friendly game became 42-0 shellacking of Philadelphia, as Gettysburg dominated the day, holding Philadelphia to seven first downs and no points.

In years gone by, Gettysburg had been the recipient of many defeats at the hands of Philadelphia. Statements such as: "Philadelphia always beats Gettysburg" or "They're just too good" followed Gettysburg as the team went through its first undefeated season. However, these statements only succeeded in motivating the team, which traveled to Philadelphia with revenge on its mind and fire in its belly. The week prior to the game was one of excitement, as the countdown to Philadelphia took place. Even President Beekman was excited at the prospect of a national championship.

Saturday arrived, and the team gathered together with the purpose of reclaiming the Luther Bowl for Gettysburg. Game conditions were ideal--rainy and cold. Upon arrival at Philadelphia, the team could sense that victory was at hand. Fear was present in the eyes of Philly, as they realized that Gettysburg had come to play.

After Gettysburg scored two touchdowns in the first quarter, the rout was on. The first two scores went to Jeff "Wheels" Miller, who had three receptions for touchdowns on the day. The other big names on offense were Brian "Gimpy" Deckinger who even though he was playing on a bad knee managed to rush for over 150 yards, and score three touchdowns on the ground. "Wheels'" and "Gimpy's" connection was from no less than Mike "I look more like an offensive lineman than a quarterback" O'berg, who ably quarterbacked the offensive unit. Any time that Philly did manage to sneak through, O'berg was still managed to hit one of his speedy receivers downfield. In fact, Philly's defensive secondary was so porous, that Gettysburg took to comparing Philly's players to croutons, because they were "burnt" so many times.

O'berg had all kinds of time in the backfield to throw, because Philly's pass rush was non-existent, thanks to efforts of Jonathan "Possum" Gantt, Steve "no-neck" Claycomb, and Doug "Nails" DeStephano, who mauled the Philly defense all day long. Former All-American tight end Dave "the Big Ragoo" Rispoli helped anchor an already solid offensive line. During the game, Rispoli literally "pancaked" four of his opponents much to Philly's chagrin.

One untimely injury occurred to Gettysburg mainstay, Steve "Mr. Clean" Fiechter who was injured during the first series and had to leave the game.

Defensively, Gettysburg stuffed Philadelphia. Here Gettysburg's all-pro defense controlled the game and dominated Philly. Registering seven sacks on the day, Gettysburg's linebackers Tim "Gospel" Rall and John "Law" Teitman continually broke up Philly's offensive plans. However, the penetration that Teitman and Rall had would not have been possible had not Gettysburg's undersized but gutsy defensive lineman controlled Philly's offensive line. The defensive line composed of Tony "the Torpedo" Schneck, "Nails" DeStephano, "No-neck" Claycomb, and Brent "the animal" Book will go down next to names like Bob Golic, Deacon Jones, Joe Greene, and Jerome Brown. Bud Carson who happened



aking in the game, said that he hadn't seen such play since the days of the  
burgh "Steel Curtain".

And, any passes that Philly managed to get off, were ably defended by the likes of  
Jeff Miller, Brian Deckinger, and Eli "the assassin" Hess. Special kudos go to Hess who  
played the best game of her career to date, and as she broke up several pass attempts, and  
registered more than her fair share of tackles.

Gettysburg handed Philly its first defeat in a number of years. The win was  
savored by both the fans(whose presence was appreciated by the players) and the pro  
scouts. After the game, several pro scouts approached team captain John Teitman about  
some of his players (Miller, Deckinger, Hess, Rall, O'berg) signing with an NFL team.  
Rumor has it that Miller is close to signing with the New York Giants to fill the gap left  
by Mark Bavaro, while the Kansas City Chiefs are still in negotiations with Deckinger.  
O'berg has already signed with the Philadelphia Eagles and will replace Randall Cunningham  
at starting quarterback, and also double as center. Eli Hess and Timothy Rall are still  
in negotiatons with the Washington Redskins and Chicago Bears respectively.

All-in-all, it was a good day as both teams were glad for a chance to get together  
and have some good Christian fellowship. Thank you to those who played, and those who  
cheered. And here's a special thanks to Philadelphia for hosting us.

### The Sound of Silence

The quietness reigns in the forest.  
You can only hear the stream gurgling onward  
In its unknown destination.  
It is dawn and a hazy mist envelopes the trees.  
The ground is covered with pine needles  
Which sends forth a sweet smell.  
Soon, winter will set upon the forest  
Scene and the animals must be prepared.  
But today changed all that.  
Listening with their sensitive ears, several animals  
hear a twig snap, and they scamper off into hiding.  
No wonder it is silent, A strange presence  
Has made its way into this serene world.  
It is the sound of man.

js

### Thanksgiving Prayer

Bless this food Lord, of  
which we're about to partake,  
in remembrance of Christ,  
for his Name's sake.  
The food is plentiful.  
The food is blessed.  
We remember and praise the Lord,  
for His love caressed...  
the people of this earth.  
In His love, there'll be rebirth.

js

CONVERSATION WITH DEAN THULIN.....PART II

Richard Thulin was installed on September 29 as dean of Gettysburg Lutheran Seminary. This is the second installment of a two-part interview with Table Talk.

Reflections on the Seminary:

"I think the school is at a very exciting time in its life. A number of senior faculty have retired, and others have left for one reason or another. We have younger faculty now with us.

"We are looking for at least three people. There are three searches going on for two systematicians and somebody in church and society. That hasn't started yet, but it will. There also is a declared vacancy in Old Testament. That search will begin as soon as money is available to fund it. We're at the point, at the moment, looking for four people.

"We are in the process of faculty redevelopment which, in part, sets the tone of this seminary and its education for the future. The seminary calls somebody with the hope that this person is not just a risk, that this person will be durable, that this person will stay here, that this person will develop into a fine teacher and a fine scholar. (Search committees) pull people with the intention of looking down the road for the next 10 or 20 years.

"We have been talking more and more over the last years with our sister seminary in Philadelphia. There is what's called a joint planning council formed by the two schools to talk about closer cooperation between these two institutions.

"Over the summer, there were at least two meetings. I have since met with their dean. Things are being thought about as possibilities. It could be a joint academic calendar, for example. This would make possible for students at Gettysburg...to take a semester in Philadelphia, or somebody in Philadelphia to take a semester in Gettysburg.

"It also would make more possible now for an exchange between professors. There are cases when somebody goes on sabbatical here. We would probably first turn to Philadelphia and see if one of the professors can teach for us.

"We're talking about the possibility of joint graduate programs, of a joint STM program, and of a joint doctorate in ministry program, which we did have at one time in Gettysburg. We don't offer the doctorate in ministry anymore, but we'll be in conversation to offer that once again with Philadelphia.

"Philadelphia also may cooperate with us in the House of Studies in Washington. Meanwhile, they are investigating the possibility of starting a House of Studies in New York, or possibly at Hartford, Conn., in which we may join with them in that or offering degrees in what are being called satellite communities. We're well aware that students...just can't pack up and go to seminary for three years. This is being faced by every denomination in the country. More and more, seminaries are talking about making theological education accessible to students where they are. Washington, in a way, is our attempt to do that locally. We have eight Lutheran seminaries but there are vast sections of the country that are not touched or affected.

one looks at what the task force of theological education of the ELCA is trying to present to the church in 1993, they are looking toward a clustering of seminaries. Seminaries will be clustered or assigned to one another to work, produce programs within certain regions of the church.

"While this has not been said, it seems to be that Gettysburg and Philadelphia are already moving far ahead of other schools. It will be very natural, if this is approved, for Philadelphia and Gettysburg to be a cluster. The joint planning council is envisioning a future in which Philadelphia and Gettysburg will be partners, together with Regions 7 and 8 of the church, working together with them in mission and theological education in the northeastern United States."

#### Future Direction of the ELCA:

"It's silly for any individual to say what is the vision of the ELCA. But I do have one. The church, within the next two years, will decide on two things. First, what's the shape of ministry, whether or not we're going to have ordination just for parish ministry, or whether we're going to ordain deacons, and so forth. We're going to have an order of deacons or ordained deacons. That has to be decided. That's one big item.

"The other item is this whole task force proposal on theological education. I think the church is holding before us...a direction related to ministry and theological education. One of the interesting things is that theological education is being defined now by the church not as education just for those preparing for professional ministry within the church. They're calling it theological education from cradle to grave, theological education for the baptized, theological education for lay leadership, theological education for lay professionals, theological education for ordained people, theological education and continuing education for all of those people.

"In order not to duplicate resources, each seminary may have not only a Master of Divinity program, but be asked to specialize within a certain area.

"The church is trying to make theological education accessible. They are expanding the perimeters of theological education. The phrase they are using in the report is 'do more, with less.' In a time of diminishing financial resources, we are trying to find a way to be responsible to the mission of the church in education with a really reduced income."

#### The Edge of Time

Alleluia! Alleluia!  
To praise the Lord in this little rhyme.  
Hark ye trumpets, sound forth the song,  
Of the coming of Christ on the edge of time.

All shall down before the King,  
In whose almighty praise we sing.  
Father, Son, Holy Spirit, the Three,  
We shall worship and praise till eternity.

Christ died on the cross to forgive our sins.  
Be willing, faithful, open your hearts and let Him in.  
You'll know when He's there. He'll let you know.  
For your reward is Heaven, an everlasting soul. 96

## PROSE FROM THE PRES

Well, here we are in the first few weeks of the second half of the fall semester and it seems as though we just got started! Last month I welcomed you and now we see leaves falling rapidly and feel the nip in the air - maybe, just maybe, Thanksgiving and Christmas are just around the corner. Now hold on just a minute; that's rushing it a bit too fast. Okay, you're right, it's a little early to have you packing up for the Christmas break; however, it's never too early to talk about Thanksgiving - thanksgiving for all our blessings. For some of us just getting by the mid-terms may have been seen as a blessing. For others, the entire process here at LTSG is a blessing. We are blessed with an environment conducive to learning; qualified professors, opportunities to test our thoughts and ideas in a safe academic setting, and a chance to reveal and work on our growing edges (CPE is always with us).

Today I was scanning through old issues of Table Talk and I notice that each class year had some specific controversial topic which occupied the majority of the publication. These ranged from the protest of our military involvement in the Republic of South Vietnam to inclusive language issues. Today we are not at war, the arms race is not a front page headline, our concerns about Russia have been reduced, we have just elected a new President, and usually most of us use inclusive language in class and when we take our turn at presiding in chapel. Again, I was reminded of how blessed we are.

I'm not saying that we are without problems and concerns. What I am saying is that we have a healthy climate in which we can address our concerns. One of the positive aspects of this is the recent meeting of the Systematics Search Committee with representatives of the Student Systematics Interview Committee, where the student concerns were heard and discussed, resulting in sound decisions which included your input. The entire student body was served well by the extensive and comprehensive work of your student committee and the subsequent dialogue with the search committee concerning student perceptions and conclusions. Also, we have developed a positive channel of communications with the faculty through the Student-Faculty Relations Committee which meets on the third Monday of each month. Please see the minutes of these meetings as they are posted.

I take this opportunity to remind you that this is your publication in which you can voice your opinions without censor or fear of retribution. I feel that all articles should be in good taste so far as expletives are concerned (Hugh Hefner is not on our payroll). I would also remind you that the Student Association Council meetings are held on the third Wednesday of each month in the Library Lecture Room at 12:50 pm to 1:50 pm and you are welcome to attend. If you prefer you may pass your concerns to the Council via your class representatives or any other elected member.

Thank you for your continued support and positive attitude. If you have any questions or comments please contact your class officers or see me directly. Have a safe and Happy Thanksgiving!

Peace and health...

Bruce Wilder

A LEVIATHAN AMONG US:  
Lifter Brad Dayett, first-year, takes second in  
United States Weightlifting Tournament

by  
Lew Messinger

Brad Dayett, a first-year seminarian at Gettysburg, placed second in his weight-class in the Gettysburg Open/Middle Atlantic Cup competition held at Gettysburg College on Saturday, October 31.

Brad, weighing in at 198 lbs., completed 5 of his 6 lifts successfully. He lifted 112.5 kg. (247 lbs.) in the "Snatch" lift, that which requires the lifter to move the weight from the floor to above his head in one single motion. He lifted 127.5 kg. (280 lbs.) in the "Clean & Jerk" lift, that which requires the lifter to squat, bring the weight to his shoulders, then thrusting it above his head. Balance and proper lifting techniques is integral in lifting such massive amounts of weight in a matter of seconds. While none of his lifts were his personal bests, he did qualify for the American Open to be held in Louisiana.

In Saturday's tournament, men between the ages of 17 and 51 competed in this olympic-style weightlifting tournament. Brad lifted in the 181-198 weight-class. He's been lifting in the United States Weightlifting Federation\*since 1989. Across America, there may only be a total of 2500 weightlifters!

Lifter Dayett, son of Walter and Lois Dayett of Littlestown, is a graduate of Littlestown High School where he wrestled and was a shot-putter for the track & field team. He is a 1992 graduate of Penn State University where he majored in rehabilitation services education (concerned with drug, alcohol and related counselling). In college, Brad placed second in his weight-class at the 1991 National Collegiate Weightling Meet.

Brad is on the M.Div. Track and attends St. Paul's Lutheran Church in Harney, MD. Congratulations on Saturday's performance Brad. Good luck and all our best for future success!

\*under the United States Olympic Committee

Happy  
Thanksgiving!