

# *Table Talk*

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at Gettysburg*

## *Table Talk*

Lutheran Theological Seminary at Gettysburg  
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# Table Talk Talks

This month *Table Talk* has let itself be seduced by society's social calendar and has succumbed into looking at the celebration of Valentine's Day through the eyes of seminarians. *Love* floods pages 7 through 18 in the poems, puzzles, and personals. . . and then this ecstasy abruptly freezes in **SNOW!!** on page 19. Here we are confronted with Robert Frost's poem, *Fire and Ice*, and suddenly *Table Talk* takes a more serious turn.

The second half of this issue is filled with "empty boxes and torn paper"—beginning with Dr. Gassmann's "A Meditation on Nahum" which reminds us that God refutes and condemns human and collective self-centeredness; and continuing through the "Letter" articles which chide us for our indifference toward the injustices committed against our brothers and sisters; and finally to the "Pain" articles which graphically depicts hatred and ill-health tearing us apart and inflicting pain and suffering.

**ECSTASY AND AGONY! FIRE AND ICE!**—the full range of human experience; all this is proclaimed in the contributions from our colleagues and friends: Rob G. Argot, Pastor Daruel Biles, Diane Bowers, Tim Bupp, Richard Burgess, Rose Ann Campise, Dr. Gunther Gassmann, Wendy Gordon, Gretchen Gustman, Dr. Susan Hedahl, Dr. Scott Hendrix, David Jernigan, Dr. Duane Larson, Denise Lindermann, Anna Milanova, Nate Motz, Louise L. Reynolds, Douglas Thomas, Chuck Wolling, and David von Schlichten. Special assistance came from Sue Donmoyer who compiled the Spouse Support Group matching column, from Lisa Teichmann who typed articles that were not submitted on disks, and from Patrick Donmoyer, Travis Klawonn, and Benjamin Peterhaensel who helped collate the printed copies. Special financial support for mailing costs to the graduates of 1995 and the interns was provided by the Development Office; to all sixty-five ELCA Synod Offices was provided by the Public Relations Office, to Lutheran Colleges was provided by the Admissions Office, and to the seven other ELCA seminaries was provided by your Student Association.

**REMINDER:** The Academic Policy Committee will be looking at your suggestions for the classes that you would like taught in J-Term; if you thought of another, let Rebecca Davis know. Also the deadline to submit "**Requests for a Change of Grade**" are due in Dean Thulin's office no later than February 15 (see page 6).

**LOOKING AHEAD!** The March issue of *Table Talk* will feature your articles on **Spring and New Life**; especially on **Changes in Your Life**. Everyone is welcome to share their experiences of conversion, newness, growth, spring. (This is a good time to remind you that the Philadelphia Flower Show is at the Pennsylvania Convention Center from February 25 to March 3.)

In March *Visions and Expectations* asks the question,

### **The book that changed my life is . . .**

Finally, as editor, I find it embarrassing but necessary to have to remind you that your articles should follow basic rules of grammar. Before submitting articles, please check for the following:

#### **Ten Grammatical Rules**

- Don't use no double negative.
- Make each pronoun agree with their antecedent.
- When dangling, watch your participles.
- Don't use commas, which aren't necessary.
- Verbs has to agree with their subjects.
- About those sentence fragments.
- Try to not ever split infinitives.
- It is important to use apostrophe's correctly.
- Always read what you have written to see you any words out.
- Correct spelling is esential.
- Prepositions should not be used to end a sentence with.

**Deadline for submitting articles is February 15, 1996.**

*--Rose Ann Campise, Editor*

**A WARM WELCOME TO THE NEW FACES THAT APPEARED IN JANUARY:**

☺ Rev. Janyce Jorgensen, ☺ Denise Lindermann, ☺ Michael Overvold, ☺ Joshua Peterson, and ☺ Timothy Sadler. Eight more faces will appear in February (bodies to follow in March).

**A WARM WELCOME BACK TO THOSE WHO RETURN IN FEBRUARY:**

Dr. Richard and Dean Richard Thulin who return from sabbatical; Joel Petruschke who returns from Slovakia.

**AND WARM WISHES THAT CHRIST BE WITH:**

Steve Fiechter, Alar Helstein, Anne Luters during their spring semester at the Lutheran House of Studies in Washington, D.C.; with Dr. Gerald Christianson and his wife as they travel to "where ever their hearts desire" during the first months of his retirement; with Terri Myers, at her new position at Gettysburg College; and with Harold and Donita Sargeant on his Internship in Albany, NY..



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## Visions and Expectations

### The class that I would like taught in J-Term is . . .

. . . **Winter Vacation 101.** (can be an independent study!)

*Wendy C. Gordon, Senior, Southwestern Texas Synod*

. . . **A Luther Reading Course.** A course of reading and discussing Luther's works.

*Denise Lindermann, Special Student, Western Iowa Synod*

. . . **How to Systematically Defeat Theologians in Table Tennis.**

*Rob G. Argot, Middler, Lower Susquehanna Synod*

. . . **Chance! Drama.** (Produce a play or plays!)

*Louise Reynolds, Special Student, Delaware-Maryland Synod*

. . . **Don't You Dare Bury that Talent!** How to identify and nourish unique gifts of parishioners and how to direct the use of the gifts to areas where these talents are needed. Include field trips to model congregations. And . . .

. . . **Boundaries: Setting, Keeping, and Changing Them.** How to maintain appropriate boundaries as a Pastor for relationships with parishioners and colleagues. And . . .

. . . **Visions and Sexpectations.** The role of the sacred prostitute in salvation history.

. . . **The Pastor as CEO: Church Administration and the Pastoral Office.** Discuss topics such as: good stewardship in church administration and managing a congregation's business. Include the basics of management skills, accounting, time management, goal setting, and business planning. And . . .

. . . **Children's Sermons.**

*Richard Burgess, Middler, New England Synod*

### From the Editor:

The following suggestions for J-Term classes are collected from the conversations that I have had with my classmates where they expressed a desire for using the January month to learn more about modern day thinkers, and to learn from guest lecturers or professors outside LTSG, especially through an exchange of professors within the Eastern Cluster (Gettysburg, Philadelphia, and Southern) and with the Consortium. We believe that professionals from outside the religious field can help us explore some of the religious issues embedded in their disciplines. Here is a collection of J-Term classes that we want . . .

... **A Focus on a Single Theologian's Work:** such as C.S. Lewis, Jurgen Moltmann, Rudolf Bultmann, the Niebuhrs, Karl Barth; or on important modern day thinkers such as Martin Marty, Elizabeth Fiorenza, Krister Stendahl, Phyllis Trible, Elizabeth Johnson, Pat Keiffert (and invite them as guest lecturers); or on **outstanding modern preachers**, such as Barbara Lundblatt, Fred Craddock, (and invite them to preach).

... **Art Workshops.** Experiments in "preaching the Word" in art mediums; through creating banners, audio visuals, dance, music, and in exploring how to use art in "outreach" in ministry.

... **Spiritual Formation.** A two or three week retreat, preferably in a monastery; with the same emphasis on prayer that is required for Multicultural Experience.

... **In-Depth Look at Other Denominations.** Include contact hours, field trips and participation in worship services. (Jewish, Muslim, Catholic, Orthodox, ...)

... **Jungian Analysis of the Archetypes in Genesis;** co-taught with a psychologist (preferably by the author of *Women Who Run with the Wolves*, Clarissa Pinkola Estes).

... **The Torah and the Talmud;** co-taught with a rabbi.

... **The Logic of Thomas Aquinas;** co-taught with a Catholic philosopher.

... **The Episcopal Church: Getting Ready for Full-Communion;** co-taught with an Episcopalian.

... **Ministering to the Church of the Future;** co-taught with a sociologist.

... **Basic Crisis Counseling.** How to recognize an abused spouse, an alcoholic, a potential suicide; co-taught with a therapist, with contact hours working on a suicide hot-line, attending AA meetings, interacting with SURVIVORS. Also **Basic Counseling**, including a careful look at Human Sexuality, Divorce, Pre-marital Counseling.

... **Visions and Expectations.** An in-depth look at one's call to ministry and at the ELCA.

Next month question is, **The book that changed my life is . . .**  
Why would you recommend it to your classmates or professors?

## Request for Change of Grade

To: Dean Thulin From: \_\_\_\_\_

I think my grade for my J-Term Course, \_\_\_\_\_, should be changed from \_\_\_\_\_ to \_\_\_\_\_ for the following reasons:

- \_\_\_\_\_ 1. The persons who copied my paper made a higher grade than I did.
- \_\_\_\_\_ 2. The person whose paper I copied made a higher grade than I did.
- \_\_\_\_\_ 3. I will not receive the 1.5 credits that I need to meet requirements for:
  - \_\_\_\_\_ CPE this summer
  - \_\_\_\_\_ Internship this summer
  - \_\_\_\_\_ graduating in May 1996 with my class
- \_\_\_\_\_ 4. I have to get an P in this course to balance the F in \_\_\_\_\_.
- \_\_\_\_\_ 5. I'll lose my scholarship.
- \_\_\_\_\_ 6. I'm in choir and the choir director couldn't find a copy of the exam.
- \_\_\_\_\_ 7. I didn't come to class and the person whose notes I used did not cover the material asked on the exam.
- \_\_\_\_\_ 8. I studied the basic principles and the exam wanted every little fact.
- \_\_\_\_\_ 9. I studied the facts and the exam asked about general principles.
- \_\_\_\_\_ 10. The professor was biased against::
  - \_\_\_\_\_ Males \_\_\_\_\_ Females \_\_\_\_\_ Protestants
  - \_\_\_\_\_ People \_\_\_\_\_ Students
- \_\_\_\_\_ 11. If I flunk out of seminary my congregation will stop supporting me.
- \_\_\_\_\_ 12. I was unable to do well in this course because of the following illness:
  - \_\_\_\_\_ mono \_\_\_\_\_ acute alcoholism
  - \_\_\_\_\_ pregnancy \_\_\_\_\_ fatherhood
- \_\_\_\_\_ 13. We were encouraged to be creative without being told how to do it.
- \_\_\_\_\_ 14. I was creative and was told I was just shooting the bull.
- \_\_\_\_\_ 15. I don't have a reason, I just want a higher grade.
- \_\_\_\_\_ 16. The lectures were:
  - \_\_\_\_\_ too detailed to pick out important points
  - \_\_\_\_\_ too boring
  - \_\_\_\_\_ all jokes and not enough material
- \_\_\_\_\_ 17. This course was:
  - \_\_\_\_\_ too early, I was not awake
  - \_\_\_\_\_ at lunchtime, I was hungry
  - \_\_\_\_\_ too late, I was tired.
- \_\_\_\_\_ 18. My (dog, cat, gerbil) (ate, wet on, threw up on) my (book, notes, paper) for this course.

*Dean Richard Thulin returns from sabbatical this February. Shouts of congratulation and appreciation to Dr. Norma Wood for her fine direction as Acting Dean this past fall.*

## Poets' Corner

Poetry Editor, Gretchen Gustman

### small steps

small steps  
testing  
glancing to and fro  
making sure

bolting  
stopping  
repeating  
rapid breathing

twitching tail  
grass under feet

the other side of the street

*--Lisa Teichmann*

**Second Career  
Life at Gettysburg**

Then...  
every day a lifetime,  
every year an age,  
the time from dawn  
to dusk-light,  
an entire world beheld,  
a journey to be made.  
Then I was a traveler,  
then life was new and crisp...

Now...  
life is aged, and smooth,  
worn by many years.  
Now,  
I want to slow the days  
and savor every minute.  
They race, they race,  
they race on by  
like bubbles,  
ephemeral, and gone;  
and every one so beautiful.  
and each has rainbows in it.

*-Louise L. Reynolds*

### On soft summer nights

On soft summer nights  
 the sun's beams,  
 fiery, brilliant, and all-consuming,  
 reflect off the moon and  
 are muted, gentled,  
 gild the streams and trees  
 with an unearthly incandescence that  
 transcends time, space, and thought.

So is our love.

Strong, silent, yet  
 born of an internal  
 passion,  
 it blazes forth from  
 eyes  
 mouth  
 fingertips, to  
 echo and reecho  
 through our souls  
 and manifest itself in  
 a tender touch,  
 a soft glance;  
 it flows and glows  
 above, in, with, and under  
 our lives  
 enmeshing we two as one for  
 all  
 eternity.

--Anonymous

## Glad Tidings!

February is the issue that looks at *Love*, and look! and listen! to all the wonderful tidings of great joy shared with us this month!

♥ **Dione Klepetke and Brad Dayett** are happy to announce their engagement to be married on May 18, 1996 at St. John Evangelical Church, Abbotstown.

♥ **Marsha A. Adams and Keith A. Deckinger** are happy to announce their engagement to be married on May 25, 1996 at Trinity Evangelical Lutheran Church, Shamokin, PA.

♥ **Eileen Sudbrink Felder** is happy to announce her engagement to be married to **Bruce Kelley** on June 1, 1996 at St. Luke's Church, Baltimore, MD.

♥ **Rob Argot** is happy to announce his engagement to be married to **Tina Butchko** on June 1, 1996 at St. Rocco RC Church, Pittston, PA.

♥ **Stacy Sayko** is happy to announce her engagement to be married to **Michael Brady** on June 8, 1996 at the seminary chapel.

♥ **Sharon Vak** is happy to announce (with great joy) the engagement of her daughter **Susan** to be married to **Mark Stewart** on April 27, 1996 in the seminary chapel.

♥ **Cindy Rasschaert and Stefan Munker** are happy to announce their engagement to be married.

☺ **Scottie and Myra Burkhalter** are waiting in joy for the birth of their child; expected birth date February 25, 1996.

☺ **John and Susan Bromhal** are waiting in joy for the birth of their child; expected birth date June 22, 1996.

☺ **John and Marianne Brock** are waiting in joy for the birth of their child; expected birth date June 24, 1996.

☺ **Steve and Becky Claycomb** are waiting in joy for the birth of their child; expected birth date June 24, 1996.



## And the Greatest of These is Love

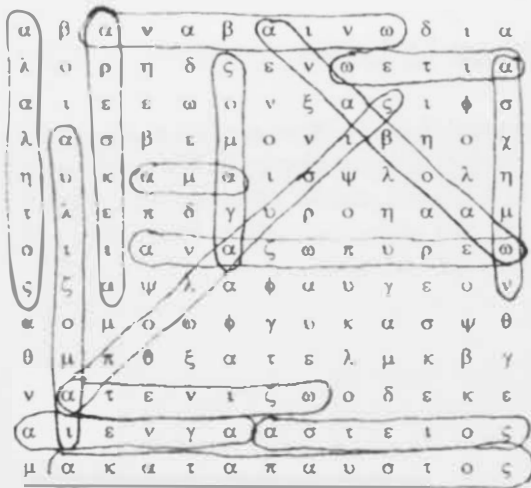
*Eros* is not found in the New Testament<sup>1</sup> What?! There are fifteen (or more) words from the *alpha* section of the Greek-English dictionary to *The Greek New Testament*<sup>2</sup> just waiting to be found in this word jumble. (And in true Lutheran fashion, their real presence is *in, with, and under*, as well as backwards and diagonal, in the elements before your eyes.) --Editor

- |  |   |
|--|---|
| 1. Single, unmarried   |   |
| 2. Moral purity, chastity                                      |   |
| 3. To ask, request,<br>require, demand                         | α β α ν α β α ι ν ω δ ι α   |
| 4. Unsatiabie  | λ ο ρ η δ ζ ε ν ω ε τ ι α   |
| 5. That cannot be<br>expressed in words                        | α ι ε ε ω ο ν ξ α ς ι φ σ   |
| 6. At the same time,<br>together with; early<br>in the morning | λ α σ β ε μ ο ν ι β η ο χ<br>η υ κ α μ α ι σ ψ λ ο λ η<br>τ λ ε π δ γ υ ρ ο η α κ μ |
| 7. Ascend, grow; go<br>abroad; arise; enter,<br>occur to       | ο ι ι α ν α ζ ω π υ ρ ε ω<br>ς ζ α ψ λ α φ α υ γ ε ο ν<br>α ο μ ο ω φ γ υ κ α σ ψ θ |
| 8. To cry out  | θ μ π θ ξ α τ ε λ μ κ β γ   |
| 9. To stir into flame;<br>rekindle                             | ν α τ ε ν ι ζ ω ο δ ε κ ε<br>α ι ε ν γ α α σ τ ε ι ο ς                              |
| 10. Enjoyment, pleasure  | μ α κ α τ α πα υ σ τ ο ς  |
| 11. Pleasing, beautiful  |   |
| 12. Private body parts   |   |
| 13. To fix one's eye's<br>upon, look at, stare at              |   |
| 14. Spend the night  |   |
| 15. To go up, come up  |   |

ANSWERS: 1. αγαμος, 2. αγνεια, 3. αιτω, 4. ακαταπειστος, 5. αλαλητος, 6. εμα,  
7. αναβαινω, 8. αναβοαω, 9. ανιζωπυρεω, 10. απολαυσις, 11. αρεσκεια, 12. αστειος,  
13. ασχημων, 14. ατενιζω, 15. αυλιζομαι

<sup>1</sup> William Madges, "Love," in *A New Handbook of Christian Theology*, edited by Donald W. Musser and Joseph L. Price (Abingdon Press Nashville, 1992), p. 298.

<sup>2</sup> *The Greek New Testament, Fourth Revised Edition*, edited by Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlos M. Martini, and Bruce Metzger (Deutsche Bibelgesellschaft, United Bible Societies Germany, 1993), pp. dictionary 1-31.



### Excerpt on "Love" from Paul

νυνι δε μενει πιστις ελπις αγαπη τα τρια ταυτα. μειξων δε τουτων η αγαπη.

### Excerpt on "Being and Love" from Paul Tillich

Love in all its forms is ecstatic. The moment of love is a moment of transcendence. ... This is true of the different types of love. We distinguish four types of love. The *libido* type, culminating in sex; the *eros* type, culminating in mystical union; the *philia* type, culminating in friendship; the *agape* type, culminating in *caritas*. In each of these types the culmination is, at the same time the culmination of the ecstasy.

The sex ecstasy is prepared in the ecstatic form of uniting oneself with material realities. The joy of eating and drinking, its intoxicating character is part of the ecstasy of *libido*. The total union is reached in the sexual experience.—

The character of the *eros* type of love is also the love of love but it is not disinterested love. It participates in the ultimate. And in this participation the self is affirmed and denied at the same time.

The third or *philia* type of love is bound to the personality. It is the self-transcendence toward the equal. ... The representative couples are bound together. The disciples of Jesus participate in his mystery and his task. This makes them his friends. In this respect they are his equals, not servants. Friendship depends on the participation of both sides as equals in embracing unity.

The *agape* type of love is ecstatic, by transcending the given self of the loving and the loved toward the unity of fulfillment. The union of *agape* is the union with the other Self in the realm of the ultimate meaning. ... It is ecstatic anticipation which is creative in the anticipated direction. Therefore God's love toward us is basically *agape*.

The love toward God is the love of love, but neither *agape* nor *philia* nor *eros* nor *libido* alone, but all of them united. The love of God is the life finding itself and its substantial love-character and affirmation of this character<sup>3</sup>.

<sup>3</sup>Paul Tillich, "Being and Love," in *Moral Principles of Action*, edited by Nanda Anshetti (Harper, New York, 1952), pp. 661-672.

## Personal Ads

---

SW LTSG M.Div Student, a member of ELCA and ACLU, with BA in Psy from UCLA, who did CPE in IL and MCE in NM: who loves the LBW & WOV & NRSV; enjoys listening to NPR and swimming in YWCA, plans to relocate to Region 7 (NJ, NY, CT, RI, MA, NH, VT, eastern PA); is looking for a TLC-cryptologist to make "alphabet soup".

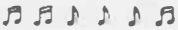
---

Katie, Be my Valentine!  By grace through faith, love, --Marty

---

Luther Scholar is browsing for a Lutherophile interested in studying together Volume 15 of *Luther's Works* (Ecclesiastes, Song of Solomon, and The Last Words of David). Send a copy of your favorite photograph of Luther along with a letter describing your favorite of Luther's 95 Theses to PO Box "I ♥ LUTHER"

---

Baritone Church Musician desires a soprano for a duet. 

---

Soon-to-be-Pastor with huge loan debts and *de facto* vow of poverty seeks rich and generous executive to finance the lifestyle I deserve in exchange for pastoral services. (Pastoral services is not to be confused with indulgences)

---

Full-time Pastor seeks meaningful relationship with single or divorced Doctor, or any other professional who has off on Wednesdays.

---

Public Notice: Penal Code to be enforced on Abelard by order of Heloise's uncle.

---

I CONFESS!! I still love you; I always have (Monica made me leave).  
Concupiscently yours, Augustine

---


---

**WARNING!!** It is against the law in Minnesota to hang men's and women's underwear on the same line to dry. ♂ ♀ ♂ ♀ ♂ ♀ ♂ ♀ ♂ ♀

---

**Position Available: Pastor's Husband.** Skills required: cooking (especially covered-dishes for church suppers), keeping parsonage picture-perfect, substituting as Sunday School teacher, stuffing envelopes, smiling at parishioners, and listening to endless drafts of sermons. Ability to make Christmas pageant costumes, a plus. Must be willing to move every 4-5 years. Prefer a non-ambitious, homebody-type. John Wayne-types need not apply.

---

**Charlotta, Come Back!** (I'll let you write the footnotes!)  --Karl

---

**Single Seminary Student** who enjoys walking on the battlefield at sunset, romantic dinners at Wayne's, snuggling in front of the TV in the coffee-shop lounge, quietly reading for hours and hours in the library, seeks same for quality relationship. Let's make the most of our 4 hours of free time each week!

---

**WANTED!!** The Christian names of "RIP", "The Captain", "Peachy", "Fródo", "McGyver". *Table Talk* will give a prize to the first person who guesses to whom all these five intimate nick names belong. Send your entries to *Table Talk* today!

---

**Searching for the perfect Christian woman!** This woman must dress modestly and suitably in decent clothes; not braid her hair, or wear gold beads or expensive clothing; must delight in good works, not teach, and must learn in silence with full submission. This woman will not be permitted to teach or have authority over me; she will keep silent. She will be saved through childbearing, provided she continues in faith and love and holiness, with modesty. -- Timothy

---

## The First Time Ever I Saw your Face\* . . .

- |  |   |
|--|---|
| A. Wendy &<br>Dennis Abrahamson        | 1. Met when she was 12 years old and have been a couple since she was 14.   |
| B. Myra &<br>Scottie Burkhalter        | 2. Proposed six days after they met.  |
| C. Kathleen &<br>Tom Cloutier          | 3. Met at a fraternity keg at college.  |
| D. Sue &<br>Dan Donmoyer               | 4. Spent the first 1 1/2 hours of their first date loitering on the K-Mart parking lot.   |
| E. Noelle McElaney<br>& Doug Ryniewicz | 5. They met in a kissing booth.   |
| F. Jan &<br>Mike Overvold              | 6. He was her best friend's boyfriend; today they are still best friends.   |
| G. Tammy &<br>Bill Steinhart           | 7. Met at a surprise birthday party for him. It was love at first sight, he proposed after 5 1/2 weeks.   |
| H. Lisa &<br>Tom Teichmann             | 8. Met when he came to her mother's house to build a screened-in porch. Married 10 months later.  |
| I. Gail &<br>Chuck Wolling             | 9. Met in a local theatre group. He was the musical director and she the head dancer. He fell in love with her legs.  |
| J. Brenda &<br>John Woods              | 10. He was a rock 'n' roller and met his spouse after her 9 year old daughter brought him home after a dance to meet her mom.                                       |
| K. Pattie &<br>Gumbo Young             | 11. While participating in a game where "three strikes is good," and watching a game where "three strikes is an out;" a date to the H.S. Homecoming Dance was made. |
| L. Tracie &<br>Todd Zielinski          | 12. Their first date was to Boston; driving home through a blizzard took 6 hours to drive 60 miles. They ended up staying at a hotel for the night!!                |
| M. Wendy &<br>Steve Gordon             | 13. Met at LTSG and three weeks later were engaged.   |

## Dear Padre

Dear Padre,

Wouldn't a true Lutheran Professor have 95 (not 90) questions on the Pentateuch final examination?

--Witt N. Berg

Dear Witty,

Yes, and a true Lutheran Professor would nail the answers to this thesis on the doors of the chapel.

--The Padre

P.S. A true Judaic Professor would have 613 questions on the Torah final to correspond with the number of commandments in the Books of Moses.

\* \* \*

Dear Padre,

How come clerical shirts come in many colors, but the tabs for the collars only come in white?

--Fashionally Impaired

Dear Fashionally Impaired,

I'm not certain of the actual theological reason for the change from black clerics to clerics of color. I believe it is a form of self identity, expression, and dignity, as well as for diversity since the majority of pastors tend to get really bored with black (even though black does reportedly make you appear thinner). I would state as a basic fashion rule that no matter what color the shirt-- forgive me, cleric--white tabs go with everything!

Also, I don't think God worries about the "no white after Labor day" rule, so white tabs can be worn year round.

I hope this solves your dilemma and leaves you open to investigate deeper multicultural issues. Thank you for writing.

*Always dressed to the par.*

--The Padre

*Padre welcomes your questions; send them to Padre c/o Table Talk.*

## "Why Sex?"

By Rose Ann Campise

Last month I promised you the recipe for **AMISH FRIENDSHIP CAKE**: pick-up a "starter" batch in the coffee shop the week of February 5th then:

Do not use a metal spoon or bowl for mixing. Do not refrigerate. If air gets in the bag, let it out. It is normal for batter to thicken, bubble and ferment.

Day 1 This is the day you receive the batter. Do nothing.

Day 2 Squeeze the bag.

Day 3 Squeeze the bag.

Day 4 Squeeze the bag.

Day 5 Squeeze the bag.

Day 6 Add 1 cup of flour, 1 cup of sugar, and 1 cup of milk.

Day 7 Squeeze the bag.

Day 8 Squeeze the bag.

Day 9 Squeeze the bag.

Day 10 Combine in a large bowl, the batter and 1 cup of flour, 1 cup of sugar, and 1 cup of milk. Mix with wooden spoon or spatula. Pour four 1 cup starters in large zip lock bags. Keep 1 starter for yourself, and give three other starters to friends along with the instructions. To the remaining batter in the bowl add:

1 cup oil (or 1/2 oil & 1/2 applesauce)	2 cups flour
1 cup sugar	1/2 cup milk
1 tsp. vanilla	1/2 tsp. baking soda
3 eggs	1 large box instant Vanilla pudding
1 1/2 tsp. baking powder	2 tsp. cinnamon
1/2 tsp. salt	

Pour into well greased bundt pan. You can sprinkle some extra sugar and cinnamon on top. Bake at 325 degrees for 1 hour. Optional: Add 1 cup chopped pecans and/or 1/2 cup of raisins. (Baking time may exceed 1 hour.)

Last month I also started to read *The Red Queen: Sex and the Evolution of Human Nature* by Matt Ridley. The focus of the book was to answer the question, "Why Sex?"

"Why" is such a wonderful word. When "why" is asked in the context of sex; it becomes a powerfully wonderful word. Don't you wonder why you are sexually attracted to a particular someone; and wonder exactly what "it" is that attracts you, sparks your interest, and literally captivates you. Read "*On soft summer nights*" in the **Poetry Corner**: "...Strong, silent, yet born of an internal passion, it blazes forth from eyes... mouth... fingertips, to echo and reecho through our souls and manifest itself in a tender touch, ..."; what is it?

According to chapter 1 of *The Red Queen*, we have sex to get our genes into the next generation; according to chapter 1 of *Genesis*, we are told to get our genes into the next generation! "Be fruitful and multiply, and fill the earth, and

subdue it." Ridley continues "anything that increases reproductive success will spread at the expense of anything that does not"; then he raises the question again, "Why Sex?" for we will be more successful getting our genes into the next generation and multiplying and filling the earth, and therefore increasing our reproductive success if we reproduce asexually; not sexually. For an example of how successful asexual reproduction is, let's look at our *friendship* cake.

Every 10 days the batter increases by a factor of 4. I was given a starter batch on December 1, approximately 70 days ago. By February 8, I should have  $4 \times 4 \times 4 \times 4 \times 4 \times 4 \times 4 \times 4 \times 4 = 4^7 = 16,384$  starter batches. [I don't because I killed the batches in December by baking cakes (some of you may remember the abundance of "friendship" cakes abandoned in the coffee shop)] [In 1 year, I could have  $4^{14} = 1,180,591,629,717,411,000,000$  batches; -friendship cake??]

Now let's look at a batch of "*erotic*" cake--batches that reproduce sexually. For simplicity, we will eliminate the problems of finding a suitable mate, courting, persuading, and actually mating; we will also eliminate the problems of uneven populations of male starters and female starters. We will assume none of the real problems of sexuality and dating are present. In this case, 4 starters will produce 2 male-female pairs who will mate and produce 4 offspring (again offspring will be 2 male-female pairs). [Be careful when squeezing the bag!] If I was given a batch of erotic starter on December 1, I should have  $2 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2 = 2^7 = 128$  starter batches on February 8.

Isn't it clear that asexual reproduction increases reproductive success? So "Why Sex?" To adapt to changing environments? The most dramatic change in the gene pool, and therefore the greatest chance to adapt, comes through mutations. Most mutations are fatal; they cannot adapt to neither the existing environment nor to the changing one. And any way, mutations occur in both and asexual and asexual reproduction, so adaptability isn't a good reason for sex.

Ridley carefully gives reasons of why it would be more efficient or successful to reproduce as water fleas do. During the summer, all water fleas are female; they never mate, they reproduce large quantities of female eggs asexually. As the winter approaches, some start to give birth to males which mate with other females to produce "winter" eggs, adding some variation to the gene pool in "anticipation" to a change in next year's environment; chancing some will "fit".

So it remains that asexual reproduction is the most successful way for getting a large quantity of one's genes into the next generation; sexual reproduction is just a way for getting a small quantity of some of one's genes into the next generation in anticipation of a changing environment; and practically all mutations will be unsuccessful and perish. The question still remains, "Why Sex?", especially if the environment isn't going to change much.

I won't be able to finish *The Red Queen* until June due to the exponential number of required books for this Spring semester. Please write and tell me the answer to why there is sex. Thank you. Send to "Why Sex" c/o *Table Talk*.

*Rose Ann Campise is a second year student from the Metro New York Synod.*





Artwork by Louise L. Reynolds

## SNOW!!

### Reflections on "the" snow by Denise Lindemann

The snow came  
it snowed and snowed  
the winds came blowing  
causing visibility to be low.  
For days the snow came  
we all got cabin fever that caused us to have many wows.  
After a few days we were ready to go  
the streets were plowed in rows  
may cars had to be towed  
the snow is good for the soil and will help the sown  
seeds to grow.

### Reflections on snow from the *Harper's Bible Commentary*

**Snow:** crystallized water formed when moisture laden air is chilled. It is relatively rare in Northern reaches of biblical lands and higher elevations. It is common in the mountains of Lebanon, northern Syria and Turkey, but is rare in Jerusalem or the transjordan. It was known well enough for biblical writers to refer to it literally (Ps. 148:8; Prov. 25:13; Isa. 55:10; Jer. 18:14; 2 Sam. 23:20). It is also served as a common standard for whiteness, whether symptomatic of illness like leprosy (Exod. 4:6; Num. 12:10; 2 Kings 5:27) or in its own right (Ps. 51:7; Isa. 1:18; Dan. 7:9; Matt. 28:3; Rev. 1:14). It was recognized to be properly seasonal (Ps. 26:1) and its control lay in the hand of God, as with all nature (Job 37:6, 38:22). Its whiteness symbolized the ultimate in purity.

### Reflections on snow from the Dictionary

**Chionomania:** An exaggerated or irrational craving for or infatuation with snow.  
**Chionophobia:** An exaggerated and persistent dread or aversion to snow.

## Reflections on snow Robert Frost

*Do you remember these?*

### Stopping by Woods on A Snowy Evening

Whose woods are these I think I know.  
His house is in the village though,  
He will not see me stopping here  
To watch his woods fill up with snow.

My little horse must think it queer  
To stop without a farmhouse near  
Between the woods and frozen lake  
The darkest evening of the year.

He gives his harness bells a shake  
To ask if there is some mistake.  
The only other sound's the sweep  
Of easy wind and downy flake.

The woods are lovely, dark and deep  
But I have promises to keep,  
And miles to go before I sleep,  
And miles to go before I sleep.

### Fire and Ice

Some say the world will end by fire,  
Some say ice.  
From what I've tasted of desire  
I hold with those who favor fire.  
But if I had to perish twice,  
I think I know enough of hate  
To say that for destruction ice  
Is also great  
And would suffice.

Tink Ryan was interviewed by the *Frederick Post*. The newspaper correspondent asked Tink if she would use "snow" or the blizzard as topics in her sermon. She has a copy of the January 13, 1996 edition and will be happy to show you how she was misquoted.

## Amid Scattered Toys, Empty Boxes, and Torn Paper

By Walt Lichtenberger

There was a time when I just couldn't wait to tear into the colorful wrappings of the many sized packages on Christmas morning. Paper was everywhere. It was ripped, crumbled, made into grapefruit sized balls, and thrown about the room. With haste, I couldn't wait to open the presents – the paper was only "in the way."

Added to my impatience was that of my brother and sister. Together we were guilty of making quite a mess for our folks. At about 10:00 am (we got up early on Christmas in these days) it was all over. Every box was opened; every toy was tested; batteries were fully installed; all the stickers were carefully applied. All that remained of the beautiful sight of packages under the tree was the refuse of scattered toys, empty boxes, and torn paper.

What remains of the beautiful sight of the church decorated with evergreens and a nativity scene? What remains of the beautiful sounds of choir and brass? What remains of Christmas celebration around your house? After Christmas, are the only things that remain scattered, empty, and torn?

What remains depends on what was at the heart of your celebration. At the heart of your celebration: was it the presents; was it the visits to the family and friends; or was it the wailing of a little child in the manger?

Considering the commercialism of the season it is easy for children and adults alike to lose sight of the true purpose of Christmas. I hope that Jesus didn't get lost amid the torn paper, empty boxes, and scattered toys.

*For Jesus came...*

...to repair what was torn in our lives – torn relationships between parents and children, between husband and wife, between friends and enemies, among families that aren't speaking to each other.

*For Jesus came...*

...to fill the places that are empty – emptiness caused by addictions, loneliness, diseases and death.

*For Jesus came...*

to gather what has been scattered – to welcome those who have run away from the family of believers; to invite those who have been isolated to return; to provide some order in a world that can seem so out of order.

*For these things Jesus came* to this earth. For these things God decided to make Christmas. For these things, the risen Jesus still comes to us. The miracle of Christmas is found in Jesus' continued presence amid the scattered toys, empty boxes, and torn paper of our lives. Though the season might be "officially" over, the true heart of Christmas continues – Jesus still comes to us and will do so each and every day of this new year.

May you experience the blessings of Christmas well into 1996...May you worship God's precious gift which continues to come to us... May you have a happy and healthy New Year.

*Walt Lichtenberger is on internship at Our Saviour Lutheran Church, 1640 Genesee Street, Utica, NY 13502.*

*Table Talk* talks: These announcements appeared in the January 1996 Intern Round Robin: Timothy Rall and Elizabeth Graves are engaged to be married on June 22, 1996 in the seminary chapel; Cindi Price and Jeff Hayes are engaged to be married in June 1996; and Lisa and Jeff Hill are expecting a baby in May; and Dave and Frances Sonnenberg are the proud parents of Rachel Flotz Snnenberg born on December 21, 1995.

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Answers to **The First Time Ever I saw Your Face**; the Spouse Matching Column on page 15.

A-2; B-7; C-9; D-11; E-12; F-8; G-4; H-6; I-3; J-5; K-10; L-1; M-13.

*Table Talk* talks: Doug Ryniewicz and Noelle McElaney have reassured me that on their first date they played "**Boggle**", and went to sleep in separate beds.

According to the dictionary, *boggle* is (as a verb) 1. To hesitate, as from doubt or scruples, shrink back. 2. To start with fright, as a horse. 3. To equivocate; disassemble. 4. To work clumsily; fumble. 5. To make a botch of; bungle. (as a noun) 1. The act of boggling. 2. A scruple; objection. 3. A botch. —*Editor*

## A Meditation on Nahum

Presented in the Seminary Chapel on November 27, 1995

by Gunther Gassmann

*Text: Nahum 3:8-13*

<sup>8</sup>Are you better than Thebes  
that sat by the Nile,  
with water around her,  
her rampart a sea,  
water her wall?

<sup>9</sup>Ethiopia was her strength,  
Egypt too, and that without limit;  
Put and the Libyans were her  
helpers.

<sup>10</sup>Yet she became an exile,  
she went into captivity;  
even her infants were dashed in  
pieces at the head of every street;  
lots were cast for her nobles,  
all her dignitaries were bound in  
fetters.

<sup>11</sup>You also will be drunken,  
you will go into hiding,  
you will seek  
a refuge from the enemy.

<sup>12</sup>All your fortresses are like fig trees  
with first-ripe figs--  
if shaken they fall  
into the mouth of the eater.

<sup>13</sup>Look at your troops:  
they are women in your midst.  
The gates of your land  
are wide open to your foes;  
fire has devoured the bars of your  
gates.

Last week I walked through Gettysburg, passed the United Methodist Church on High Street and read on its large bill-board in big letters: "Are you a professor of happiness?" And quite spontaneously I said to the board: "No, I am a professor of theology!" To my surprise the board responded: "O you stupid German. In English "professor" can also mean "one who professes his sentiments, his beliefs, etc." – Are such professors then only men, I asked – No, said the board, but I quote the American College Dictionary of pre-enlightenment fifties.

Anyhow, I said. I am not a professor of happiness even in this sense but a professor of judgement because I have to present in our Chapel a meditation on a text from Nahum. – How terrible, said the board, we Methodists don't like the bloody, vengeful, war-praising message of Nahum. He should not have been permitted to enter the biblical Canon – that's too late, I remarked – yes, but in any case Nahum is not in our Methodist Lectionary, we ignore him! – So do we! – But why do you have to preach about Nahum? – Because people at our seminary enjoy putting difficult texts in front of preachers! – Are they then sadists? – No, Lutherans!

What will you then say about this terrible Nahum? – That he was one of the first liberation theologians! – O come, brother, said the board, which was obviously an evangelical male: Aren't liberation theologians those fellows in Latin America who are against the liberty of the free market? – They are for liberty from the free market, I responded. But that is not the concern of Nahum. He proclaims liberation from oppression and injustice by a God who is a just and

judging God. A God who judges human hubris, human pride, the false security of humans relying on their own strength, a God who judges nations and people who think they can save and preserve themselves by building mighty fortifications. It is a judgement on those who develop ideologies of continuing economic growth based on the illusion of inexhaustible resources, believing that everything is "makeable" in order to serve human progress and the well-being of those who already have all they need.

Nahum thus proclaims a God who judges, who refutes and condemns this kind of human and collective self-centeredness, this desire to possess and dominate. And by judging, this same God promises liberation to those who are oppressed, who yearn for true life, who seek the strength to resist the hidden and open persuaders and the thoughtless conformity of the masses. It is a God...

Stop preaching at me, said the board. What you say about God, about judgment, even condemnation, is not very Christian because we Christians should believe in a loving, gentle, forgiving God, a God accepting us as we are...no! I said, a text as the one of Nahum reminds us that God is not as we would like God to be: according to our own wishes. There is also this tough, hard, judging side to God, revealing a God who challenges and questions us and the way we live in this world.

– Okay, said the board, but is it necessary for this judging, challenging and liberating God to do all this by means of war, destruction, bloodshed, as we read in Nahum?

– Of course not, I responded. If you would attend Gettysburg Seminary you would learn with the help of the historical-critical methods of form criticism and tradition history that the biblical message, God's word for us, has been always interpreted by employing the concepts and world-views of a particular time, culture and society. – So you don't believe in the Bible at your seminary, asked the board? – We do not believe in the Bible, I said, we believe the Bible. – That's too subtle for me, cried the board!

Listen, I said, we believe the Bible as it records for us the witness of Nahum that our God is a judging and liberating God, a God of history to whom individuals, peoples and nations are accountable, a God of history who will always be on the side of those who yearn for liberation from whatever may oppress and burden their hearts, minds and bodies outwardly or inwardly.

And where is Jesus Christ in all this, asked the board? – I said: In all this! Good bye. Amen

*Dr. Gunther Gassmann, beloved visiting professor, has returned with his wife Ursula to their home in Switzerland. He promises to return briefly in the fall of 1996, and then to teach a semester in the fall of 1997. Their home address is Ursulaat 33, Ave. Adrienlachenal, CH-1290, Versoix, Switzerland.*

## A Sermon on Isaiah

Preached at Bendersville Parish on the First Sunday in Advent 1995

by Anna Milanova

*Lesson for December 3, 1995: Isaiah 2:1-5*

*'The word that Isaiah son of Amos saw concerning Judah and Jerusalem*

*<sup>2</sup>In days to come the mountain of the LORD'S house shall be established as the highest of the mountains, and shall be raised above the hills; all the nations shall stream to it. <sup>3</sup>Many peoples shall come and say, "Come let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we might walk in his paths." For out of Zion shall go forth instruction, and the word of the LORD from Jerusalem. <sup>4</sup>He shall judge between the nations, and shall arbitrate for many peoples; they shall beat their plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. <sup>5</sup>O house of Jacob, come let us walk in the light of the Lord.*

This Sunday is the first Sunday in a new church year, the First Sunday in Advent. It is the time of expectation and preparation. What do we prepare for? What do we expect? What do we wait for? The answer is probably clear to everybody: Christmas.

Five years ago in my country of Slovakia the beginning of the new Church year was not celebrated as a special season, as the expectation of Christ's Advent in Slovakia. Although many people went to Church on Christmas Eve, we were not allowed to talk about Christ's birth in public places and therefore not many people knew what the season of Advent meant. We celebrated Christmas as a holiday of calm and peace. Then the situation changed and now everybody has the freedom to go to church, and the Church can speak openly about God and await the coming of the Lord Jesus.

The idea of a holiday of calm and peace was really truthful and it is still. For God alone came on this earth in human flesh in order to set us free from the power of sin, bring us salvation and his kingdom – a kingdom of peace. What does peace mean for us? There are many expressions. Some would imagine it as the silence of nature; another as an empty house without noise. We have a saying in Slovak which literally translated says, "Give me peace," but which everyone understands as, "Leave me alone."

Today Isaiah the prophet also speaks of peace: The coming of God's kingdom of peace in which war will cease. The word of "peace" in the Old Testament is the Hebrew word *Shalom*. It means, not only silence and quiet, a state without conflict or war, but more important, wholeness.

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*Submitted by Pastor Daniel Biles, III from Bendersville Lutheran Parish (Bethlehem, Bendersville; St. James, Wenksville; Christ, Aspers) where Anna was the "Parish Worker from Slovakia" in the fall of 1995.*

This is what God promised. All those who believe in God's Word, which became flesh in Christ, are brought from confusion, uncertainty, and insecurity to a world of faith, hope and reliance on God. Forgiveness of sin, freedom, and peace are offered to everybody, to all nations, as Isaiah says in our reading today. God promised it to Slovaks and Americans as well as to the Jews, to the house of Jacob. The peace God prophesied to the Jews through his prophet Isaiah comes to all the world through his Son, Jesus.

This is what we wait for in Advent: The coming of God's kingdom of peace prophesied by Isaiah. We believe that the sign and revelation of God's peace came in the first coming of Christ in his birth in Bethlehem and later life, death, and resurrection. We Christians believe that God's kingdom of peace will come completely in the return of Christ to judge the living and the dead. So we wait for the full realization of God's kingdom of peace in Christ.

So we do not only wait for Christ's Advent as the coming of the Christmas holiday; we have to prepare ourselves for Christ's coming again, too. Advent season is a time when we have to realize that God's grace is still present and God is still waiting with judgement. The word "Advent" means not only the birth of God's Son but his second coming, when he will come to "judge between nations," as Isaiah says. We read in our text today,

*Many peoples shall come  
and say, "Come, let us go  
up to the mountain of the  
Lord, to the house of the  
God of Jacob; that he may  
teach us his ways and that  
we may walk in his paths."*

God invites us to his temple, to the Church. We, present in the pews today can say, "Well, we came here; we accepted God's invitation." But what is the reason we are coming to church today? Why do people go to church? The answer is given in the text of Isaiah that I just read: to listen to God's Word and to learn how to live according to it. God's Word teaches us how to live in light of the Lord: "Come, let us walk in the light of the Lord!" (Is. 2:5). Let us, then, live as Christians ought, as those who believe, trust in God, as children of the light (Ephesians 5:8). Let us live in the light where the power of sin is not ruling us, but where God's peace is established: "You are the light of the world. So let your light shine before men, that they may see your good works and give glory to your Father, who is in heaven."

Why is it important for us to do this? Why must we prepare and be ready for Christ's Advent? Because not everybody believes in God's promises. Not everybody understands the Christmas season as the advent of Messiah and Lord. Many people do not understand that Christmas is about *Jesus*, about getting ready for Jesus and preparing ourselves to follow Jesus. They only understand



Christinas as getting ready for Santa Claus and parties. Christmas here in America has become a season of self-celebration, a season of buying, giving, and receiving presents. I could see many stores in malls full of "stuff" to buy, lots of advertisements on TV. There is a temptation to buy more and more, which can lead to boasting, especially among children. "I received 20 gifts; how many did you get?" I am sure that this can cause only jealousy and quarreling, not peace at all.

Many people decorate their homes with lights, to show that a special season is coming. But: Are they lighting their own hearts with the light of Christ? This is why we Christians must be children of light, must walk in the light of the Lord, must be light for this world. And this is possible only when we realize that the time we are living is from God's grace. It is God's grace, because God is waiting with his second advent, his second coming to judge the living and the dead.

Therefore, we need in Advent to listen to God's calling us through his Word, by which his Spirit awakens faith in us and helps us grow in faith. Then we understand that we go to Church to learn how to obey God, how to walk with him, and we realize that through Christ we are reconciled with God and have peace with him and with each other as well. Then we will be able to live each day as the day of Christ's Advent in our lives. Then we will witness to the world with our inner peace, good deeds, and ministry of witness to Jesus and the true meaning of Christmas. Here is true joy, happiness, and meaning in life.

"O house of Jacob, come, let us walk in the light of the Lord." This verse from Isaiah is not just a challenge to the Jews; it is a challenge today to us all. And I mean "all": God's Word is true for me and my church in Slovakia, for you here, and for all the nations. This is the great joy and wonder of our faith: That though I will be leaving you soon, we will always be one and united in the same faith in the same Lord and God. I will never forget you, and you will always be in my heart. Together, then, in our separate lands, we will await together the advent of the same Lord Jesus Christ. We will be united in the same Spirit

So, people of God: Let us walk in the light of the Lord! Amen!

*Anna Milanova returned home to Slovakia in December 1995. Her address is Pionierska 16, Suscany 03852, Slovakia.*

**Table Talk talks:** Overheard: Mark Oldenberg was heard saying, "I have been asked to play *Let Us Break Bread Together on our Knees*, (...with our face to the rising sun) for a parish that communed standing, facing West, by individual wafers and cups." --Editor

## A Colloquium and the Beast

by Tim Bupp

We sit and we watch events like the "Million Man March" and then lament over what has happened to the Civil Rights movement, wondering why a man like Louis Farrakhan is able to exert so much influence when it comes to civil rights. Well, if you were at the Martin Luther King Colloquium on January 15, 1996, it is not hard to figure out. As I sat in the pew and looked around in the chapel I could feel my heart sink. Why? The chapel was not even half full!

I do not consider myself a blind idealist, but even in realistic terms I would have thought that in a community that was preparing people for the field of caring for a hurting world, there would have been better attendance than there was at the Martin Luther King, Jr. Colloquium, especially by the students. If we are entering a call into the service of our Lord, then an awareness of the various social problems that surround us should be a part of this call.

At times when we speak of racism, we speak as if it is in the past. No, maybe (I use a big "maybe" because of the Rodney King beating practice by the L.A.P.D.) we do not see the State Police beating on large groups of African-Americans to gnarl and maim them, but racism is still out there; it has become institutionalized. That is, racism, with all its ugliness, has moved inward. Racism has moved into the institutions that govern us. You may say "No way. That is not possible in today's open-minded society." But I have seen the beast, from a small mill in my home town to the halls of Congress where institutionalized racism is gaining more support.

In Congress we watch as civil rights laws are under attack by the beast, especially the quota laws. Many people say that quota laws are reverse discrimination, but I personally know that if it were not for these "reverse discrimination" laws, those two African-Americans who worked in that small mill in my home town would not have their jobs today. But if it is left up to those "Good Ol' Boys" in Congress, the laws that keep those African-Americans in that small plant would be devoured by the beast.

Racism is a bizarre beast. It is not always the actions of people, but it can also be the attitudes of people as they choose not to act. Then we, the Church, become part of the institutionalized racism when we choose to do nothing. When we choose not to learn nor be concerned with what we, as leaders in the Church, can do to be active in civil rights, then we help support the institution of racism. When a chapel is left over half empty because of apathy towards civil rights, then the beast is still alive and thriving in this institution.

*Tim Bupp is a first year student from the Southwestern Pennsylvania Synod.*

## "Letter from Birmingham Jail"

by Douglas Thomas

This "letter" by-far is one of the greatest that I have ever read. Although it was written over three decades ago, it's symbolism and implications should not be ignored. But I am afraid to say that many in our society and particularly those in the White Community, have totally forgotten or either ignored the contents of this letter. And because of our forgetfulness, history is repeating itself.

America as a society is no closer to fulfilling this passionate request by Martin King as they were thirty-two years ago. We still refuse to confront the racial gulf that divided us then; thus it has only grown wider. The Doctrine of White Supremacy and the Psychology of Inferiority, which I believe is responsible for this division in the black and white community needs to be seriously addressed once-and-for-all. That is, if we are really concerned about making real progress between the races.

Martin King wrote this letter to educate the "Negro" clergy and other critics as well as friends, to why he was in Birmingham. King assured them that he is not in Birmingham to cause problems but "because injustice is here". What was of primary interest to me as I read this letter, was that it was the black clergy of Birmingham who were the most critical of King's presence in the city. Although throughout the history of Black America we have always had men and women in the community referred to as "Uncle-Toms". These men and women are not concerned with the progress of the black collective but only with their own. King further reminds his critics that as the prophets, Jesus, and Paul, took their message "beyond the boundaries of their hometowns, I to am compelled to carry the gospel of freedom beyond my particular hometown".

King chides his critics for being superficial in their analysis of the problems facing the black community. He challenges them to look "beyond the superficial analysis that only focus on effects, and to find out what are the causes that produces the effects". Something that our government and criminal justice system as well as many churches fail to consider.

King reminds his critics (clergy brethren) that he is not acting irresponsible by demonstrating via marches and sit-ins throughout Birmingham but because promises were broken by the city officials, leaving him with no other recourse. King reminds his target audience that "history" is the "long and tragic story of the fact that privileged groups seldom give up their privileges voluntarily".

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*"Letter from Bingham Jail, April 16, 1963" can be found in Why We Can't Wait by Martin Luther King, Jr. (Harper & Row. Publishers: New York, 1963) or from a student who has taken Dr. Hendrix's Religion in America course.*

King further proceeds to educate his critics by sermonizing on the word "wait". He reminds them that the time to act in the name of justice is NOW. And that "wait" has almost always meant "never".

King's understanding of "the cause of segregation" is a theme that has recently been articulated by extremist members in the black community. According to King, segregation is wrong not only from a morale standpoint but also because "it gives the segregator a false sense of superiority and the segregated a false sense of inferiority". Thus, the "Doctrine of White Supremacy" and the "Doctrine of Inferiority".

King sadly admitted that the real culprit to progress in the struggle for human equality were the well intending "white moderates". "I have almost reached the regrettable conclusion that the Negro's stumbling block in the stride toward freedom is not the White Citizens Councilor or the Ku Klux Klanner, but the white moderate who is more devoted to "order than justice". What would King's assessment be of the well-intending white moderates today? I personally believe that the white moderate has multiplied and maintains that same mentality that King diagnosed over three decades ago. "The more things have changed—The more they have remained the same".

I believed King summed-up the present condition of Christianity as it pertains to racial issues, when he said, "a shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will". He continues by saying that "lukewarm acceptance is much more bewildering than outright rejection".

King reminds his critics about the importance of the black church by telling them that the dam that held back the flood of violence was the "Negro Church, and particular it's dimension of nonviolence". This statement was very *Black American* and characteristic of just one of the many positive effects the black church has on society. Although today it does not appear to be as active as it once was, however, it is still one of the major "DAMS" in society that prevents the races from fulfilling the evil imaginations of their heart. According to King, had his non-violent philosophy not worked, he was "convinced that many streets of the south would have been flowing with floods of blood". He further states that his philosophy of non-violence is the only thing that stands "in-between the segregationist and the Black Nationalist Movement". King believed that if his movement did not exist, "millions of Negro's would seek solace and security in Black Nationalist ideologies". According to King, this would lead "inevitably to a frightening racial nightmare". Why did we not believe him? Why do we continue to discount these prophetic words?

I am sure that King would be sad to know that America has started at jet-speed pace toward that "inevitable path". The Million Man March lead by the Nation Of Islam (N.O.I), the only public black extremist group in America, has recruited millions of intelligent, college educated black men who are dissatisfied with the complacency and racism in the church.

However, King pointed out that not all extremists are negative. Martin Luther, Jesus and John Bunyan, were a few men that King mentioned as positive extremists for a worthy cause. The world would not be what it is today had not these "positive extremists" been in our midst.

King's greatest heartache did not come from the negative extremist groups but from his fellow-clergy. Particularly the lack of support that he received from the white church. He chided the many religious leaders of the south who called upon their parishioners to comply with the desegregation decision because "it is the Law". King preferred to hear the white ministers tell their parishioners to "follow this decree because integration is morally right and the Negro is your brother". He only wanted the white church to simply do justice.

In closing, I must sadly confess that I have never read this letter. As an African American that is a disgrace. But my spirit is rejoicing to know that the same love and philosophy that governed King is very much apart of my character. I am deeply saddened to see that not much has changed since King wrote this letter beseeching the church to experience a real love for equality and justice. The race problem in America is not all that better now as it was then. At least during King's life the church was dialoging about the real issues confronting America. The white power structure no longer beats "Negro's" but incarcerates them disproportionately. Criminals should be punished or educated, but in the words of Dr. King, "lets treat the cause instead of just the effect".

But if America, and especially the church, refuses to change her ways, than " the judgment of God will be upon the Church". And in the words of Martin King, that sound very similar to Walter Rauschenbusch in his Social Call to The Lutheran Churches of America: "If the church of today does not recapture the sacrificial spirit of the early church, it will lose it's authentic ring, forfeit the loyalty of millions, and be dismissed as an irrelevant social club with no meaning".

*Douglas Thomas is an M.A.R. Student.*

***Table Talk*** talks: Overheard by Dr. Scott Hendrix: "I 'm not late, I'm just time challenged."

## Adams County Habitat for Humanity

by Chuck Wolling

Adams County Habitat for Humanity was founded in 1988 at the instigation of students at Gettysburg College who wanted to establish a campus chapter of Habitat. Originally founded in 1977 in Americus, Georgia, Habitat for Humanity International is a Christian non-profit organization which attempts to conquer the problem of substandard housing in the world. The Adams County Chapter believes that everyone deserves a decent, affordable place to live.

Habitat is about people working together in "Partnership" to help one another. It is about the importance of building relationships and communities as well as homes. Former President Jimmy Carter is very active in Habitat for Humanity and travels yearly around the country to work on Habitat sites. It is through his hands-on work that Habitat for Humanity has achieved national recognition, including Tim Allen in "Tool Time".

The mission of the Adams County chapter is to build or rehabilitate homes for low-income working families at the rate of at least one home per year. Nine homes have been completed since 1988 with the 10th home scheduled for completion by April 1, 1996. Families work as partners with other volunteers in the project providing 500 hours of "sweat equity" into building their own homes or others build their home. Habitat sells the home to the families at cost with no interest and no profit. Mortgage payments are recycled and used to build other homes. Families, "Habitat Partners", are chosen on the basis of need and ability to pay. Need is determined by the condition of the current shelter and ability to pay is determined by the earned income and the capacity to handle the responsibilities of home ownership. Families must live, work or worship in Adams County for at least one year to be eligible.

How can the Seminary Community help? You can help by making a financial contribution or volunteering your time on committees or at the work site on Route 116, 1.3 miles from the light at Confederate Ave. They are completing the third unit of a triplex which will be done by the end of March. The seminary is scheduled for a work day on Saturday, February 10th, from 8 AM to noon. We will need 4 painters (please bring your own brushes and rollers if you have them) and someone to bring hot water for coffee and tea and baked goods for 10 people. In the spring, construction on a new triplex will begin at the site and more people will be needed then for a blitz build. That's when you will have the opportunity to pound some nails. Habitat is truly "LOVE BETWEEN THE MORTAR JOINTS".

If you are able to help in any capacity or have any questions about Habitat, please call Chuck Wolling at 338-9635.

*Chuck is the husband of Gail Wolling, a Junior, Upstate New York Synod.*

## Letter from an Unheated Apartment in Latvia

Summer has turned to fall here in Riga, but in this newsletter I want first to report on some summer events. First of all, August was the month of the celebration of the 20th Anniversary of Women's Ordination in Latvia. As the date of the celebration, August 25th, grew nearer, hostility and even ridicule from male colleagues increased. Why did we need the pomp and circumstance of Dom Cathedral for this event? Why didn't we choose to hold a quiet service in the smaller St. John's church, where the first ordination took place? Did we really expect that more than a handful of people would show up? The church newspaper, "Svētdienas Rīts," would not publish anything about the anniversary except for a 1½" x 3" paid advertisement for the service. When a candid interview with Rev. Vaira Bitēna, one of the originally ordained pastors, was published in one of the national newspapers, "Neatkarīgā Avīze," the Archbishop personally complained to the editor of the paper. A further paid advertisement on the local Christian radio station was also suppressed at the last minute.

But the date of the celebration arrived nonetheless. As those participating in the service gathered in the sacristy, I was happy to note that just about all of the pastors/deaconesses/women students currently serving congregations had chosen to participate! Besides the local women clergy, Dean Ieva Graufelde from Sweden and deaconess Māra Saulīte from Australia had travelled to be with us. The only men who dared agree to participate were Dean Vilis Vārsbergs, head of the Department of Theology (and formerly an exiled pastor), and Archbishop Elniārs Rozītis of the Latvian exile church. (The latter travelled to Latvia from Germany especially for the occasion!!!) Conspicuously absent were Archbishop Jānis Vanags, and members of the Consistory, including Rev. Juris Rubenis, and Rev. Māris Plāte, who have in the past publicly said that they support women's ordination. In all, of around 100 ordained male clergy on the clergy roster of the Latvian church, I ended up seeing only two elderly pastors at the service: Rev. Valdis Amols and Rev. Augusts Ālers.

But – as the hour of the service approached, worshipping did begin arriving. At first a trickle, then a steady flow. And then, as we processed from the sacristy to the back of the church, and further down the main aisle, we saw that the middle part of the cathedral was full – all the way to the very back of the church! (We later estimated there must have been at least 400 people present.) The acoustics in the cathedral were bad, so those of us sitting up front didn't hear the sermon. But judging from what people said later, Rev. Vaira Bitēna did a good job with the sermon. Rev. Aida Predele led us in a heartfelt prayer, and Rev. Sarmīte Fisere's consecration of the Eucharist was moving in its solemnity.

The next day both national newspapers carried front page photos and a short but favorable account of our celebration. In all, it seems to me that the celebration gave us, women clergy and students, a newfound sense of mutual solidarity, as well as the feeling that while our male colleagues may ridicule us, fear us and try to suppress us (all in the name of God), society in general is open to accept our contribution to the Church.

*Austra Einis*

I.U. Teoloģijas Fakultāte, Raiņa bulvāris 19, LV - 1586 Rīga, Latvia

*From Newsletter No. 43, September 1995, sent to Dr. Duane Larson. Submitted by Dr. Susan Hedahl.*

## My Pain is Your Pain

### Boycott of Female Bishop Included Some Unwitting Parishioners\*

It was a powerful, defiant gesture. When a female bishop went to say Mass at an Episcopal church that believes women cannot be priests, virtually the entire congregation stayed away from the service.

But some of those absent parishioners now say they had no intention of staging a protest.

They said that they did not go to St. Luke's Episcopal Church in Bladensburg on Sunday because they were notified by telephone Saturday night that the pastor was away and that services had been canceled.

"I said to them, 'Well, thank you for telling me, because I would have been so sorry if I had come and there had been no service,'" said Mark Billingham, recalling his conversation with a member of the St. Luke's vestry.

"It's so underhanded. It's not what you would expect from your fellow parishioners. If they disagree with something, you expect them to say, 'We disagree, and we're going to boycott. Do you want to join us?'"

The rector and lay readers of St. Luke's had argued for months with Washington Bishop Ronald H. Haines over his decision to send an assistant, Suffragan Bishop Jane Holmes Dixon, to represent him on a required visit to the parish. St. Luke's is one of a handful of parishes in the Washington Diocese that have never accepted women's ordination, a practice sanctioned by the Episcopal Church in the United States 20 years ago.

But the senior warden at St. Luke's said yesterday that the parish had not held a congregational meeting or sent a mailing to members to explain the controversy and discuss the visit.

Instead, the vestry, which consists of about 14 members, voted unanimously last week to boycott the service, telephone parishioners and tell them not to go.

"They were supposed to be told that there was no scheduled Mass for that Sunday, because there wasn't," Senior Warden Patrick Delaney said. "It [Dixon's appearance] was not an authorized service."

Asked whether those people who made the calls were supposed to explain Dixon's visit, Delaney said there was no script.

Delaney said that in the half-dozen or so phone calls he made, "I'm almost certain, in most cases, conversation came up with respect to her." But he added that he couldn't speak for others who made the calls.

A woman who has belonged to the parish for decades said she, her grown daughter and several friends received calls from different vestry members, none of whom mentioned Dixon's visit. Many parishioners learned of it from newspaper accounts of the Mass.

"It was dreadful the way that the parishioners were treated," said the woman, who did not want her name in the newspaper. "No vote, no nothing. This was done strictly by the vestry and the priest."

\*From *Washington Post*, January 18, 1996. Written by Debbi Wilgoren, *Washington Post* Staff Writer.



The Rev. Arthur E. Woolley Jr., pastor of St. Luke's, did not return phone messages yesterday.

The woman who asked not to be identified said she believes that only men should be priests but is resigned to the change, just as she was to revisions in the prayer book and worship service.

Suspicious of the phone call she received that services had been canceled, she showed up Sunday in time to join a few others from St. Luke's and dozens of Episcopalians from area parishes at Dixon's Mass.

She found that the St. Luke's leadership had taken away the altar decorations, flowers and candles. The paths and sidewalks were plowed, and the bread and wine for communion were missing.

"I was heartsick. I couldn't believe that someone had stripped that church bare," the woman said. "Everything that could be removed was removed."

She and other parishioners said the weekend's events were tearing apart the once close-knit parish, and at least one couple that have been active in the church for many years said they are considering leaving.

But others said their pain over the dispute cannot erase their dedication to their church, where they have raised their families and built their lives.

### **Faxed from the National Conference of Bishops to all United States Bishops on November 17, 1995\***

A very recent reply from the Congregation for the Doctrine of the Faith answering *dubium* (doubt) concerning the ordination of women:

*Dubium:* Whether the teaching that the Church has no authority whatsoever to confer priestly ordination on women, which is presented in the *Apostolic Letter Ordinatio Sacerdotalis* to be held definitively, is to be understood as belonging to the deposit of faith.

**Response:** In the affirmative. This teaching requires definitive assent, since, founded on the written Word of God, and from the beginning constantly preserved and applied in the Tradition of the Church, it has been set forth infallibly by the ordinary and universal Magisterium (cf. Second Vatican Council, *Dogmatic Constitution on the Church Lumen Gentium* 25,2). Thus, in the present circumstances, the Roman Pontiff, exercising his proper office of confirming the brethren (cf. 1.k 22:32), has handed on this same teaching by a formal declaration, explicitly stating what is to be held always, everywhere, and by all, as belonging to the deposit of faith.

The Sovereign Pontiff John Paul II, at the Audience granted to the undersigned Cardinal Prefect, approved this Reply, adopted in the ordinary session of this Congregation, and ordered it to be published.

\*Rome, from the offices of the Congregation for the Doctrine of the Faith, on the Feast of the Apostles SS. Simon and Jude, October 28, 1995. Joseph Card. Ratzinger, Prefect

## My Pain is Not Your Pain

by Dave Jernigan

I am writing this, not because I am in pain, I am writing it for all those I know and love who are in pain. The chronic pain I am most familiar with is the pain of Arthritis. My pain is usually controlled with over the counter medications such as the generic equivalent of extra strength Tylenol. Others take some serious medications and still have no freedom from pain.

Simple things like opening heavy doors, using door knobs, squeezing a tube of toothpaste or opening a bottle of medicine can trigger excruciating pain. While some of these triggers can be avoided, the pain remains waiting for the next stimulus. What causes pain, What causes Arthritis? We know more about the hundreds of forms of Arthritis than we do about curing the disease or the pain associated with it. (Lupus, carpal tunnel syndrome, tendinitis in addition to the commonly recognized Osteo and Rheumatoid are all forms of Arthritis).

Two people with nearly identical damage and forms of Arthritis will probably have two very different levels of pain. Pain, like love is very personal and very subjective. Norman Cousins once said that "no form of illiteracy in the United States is so widespread or costly as ignorance about pain: what it is, what causes it and how to deal with it without panic."

What we think and feel can affect our pain. Neurosurgeon John Loeser of the International Association of Pain summed this up with "The brain is the organ responsible for all pain." This does not mean that our pain is all in our heads. Rather social practices, family heritage, gender, age, psychology, education and work are among the hundreds of the strange biological and cultural mix that determines our perception of our pain and the pains of others. There is no such thing as imaginary pain.

Social and professional pressures may lead us to suppress or disguise our reaction to our pain. Self talk, religion, prayer and meditation can lesson the levels of pain we experience. But the pain we feel is very real indeed. Psychological techniques used in addition to medical treatment seem to offer the most hope. Pain management training provides 20 - 40 percent more relief than medication alone. Much of pain management is based on the do-it-yourself approach: relaxation, relationship improvement, mood control, pleasurable activity and companionship will help the sufferer get the most relief out of their medication.

Now that we know what affects the sufferer, what can we do to help those in chronic pain?

- Learn about the illnesses causing the pain.
- The pain of others can affect you. If you feel guilty, get help for yourself too.
- It is OK to feel angry and frustrated at your powerlessness.

- You can't make it all better.
- Be supportive and loving of the sufferer.
- Don't ignore their pain but Don't dwell on it.

Chronic pain is a messenger without a message. The November - December 1995 issue of *Arthritis Today* has many other helpful hints and resources for those in chronic pain.

## A Little bit of Diabetes?

A little bit of Diabetes is like a little pregnant. You are or you are not. There is no such thing as borderline diabetes, a touch of sugar or any of those nice words that deny reality. If you have a fasting plasma glucose greater than 140 mg/dl on two occasions or a fasting glucose greater than 140 mg/dl plus a blood sugar above 200 mg/dl after a meal - you have diabetes.

You have a serious, incurable disease. It is treatable! Get the medical care and advice you need and follow it. (If your doctor tells you not to worry because you have a mild case of diabetes, get a new doctor).

*Dave Jernigan is a Middler from the Metro DC Synod*

*Table Talk* talks: *Prayers of our Hearts in Word and Action* by Vienna Cobb Anderson (Crossroad:New York, 1991) has prayers for those suffering from chronic pain, as well as those suffering with AIDS, from trauma, with birth defects, with cancer, with dementia. This book, which is available in the library, also has prayers for . . . those who are abused, those who abuse, widows, those who are dealing drugs, those who are suicidal, those having a hysterectomy; and liturgies for those getting divorced, deciding whether or not to have an abortion, preparing for death, etc. I found this book inspirational and helpful. --Editor

## Electronic Information Highway

Zoom! Zoom! Both Dr. Susan Hedahl and Dave Jernigan are avid travellers on the electronic highway and have shared the following "bits" of data that they have "downloaded" on their PCs. --*Editor*

### Multicultural E-Mail . . . from Dr. Susan Hedahl

*Forwarded message:* People, I am pleased to announce the formation of a new MULTICULTURAL EDUCATION list. To subscribe, enter only the following command in the BODY of your e-mail message:

Sub Mult-Cul real name

This command should be sent to:

[Listserv@ubvm.cc.buffalo.edu](mailto:Listserv@ubvm.cc.buffalo.edu)

If you have problems, feel free to contact me at:

[V600A8E6@UBVMS.CC.BUFFALO.EDU](mailto:V600A8E6@UBVMS.CC.BUFFALO.EDU)

Especially welcome on this list are philosophical, sociological, political and economic analyses, comments, observations, etc. of/on multicultural education and multiculturalism. Relating to MCE to the wider society and its developments is key. All serious contributions are welcomed.

*Shawgi Tell, University of Buffalo, Graduate School of Education*

### If Paul had had a PC . . . from Dave Jernigan

10. Networked the seven churches mentioned in *Revelation*.
9. Spiritual Armor would have included a virus checker.
8. Two words: MAIL MERGE
7. Used *Find and Replace* to change name from Saul to Paul.
6. Used mapping software to make Missionary Journeys more efficient.
5. Sold it to buy a Mac.
4. Created HERESY-CHECK macro for the Word Processor.
3. Made Software Piracy the 11th Commandment.
2. Told us to "Compuserve one another."
1. Replaced "Christ is the vine, we are the branches" analogy with "Christ is the Network Server, we are the nodes."

*From "His Servant" quoting from a presentation by Gary Cantwell of NavPress*

Lutheran Theological Seminary at Gettysburg  
Minutes of Student Association

I. The meeting of the Student Association Council on 6 December 1995 was called to order by SA president, John Brock at 1:00 pm. John Brock also opened us in prayer.

Members present: John Brock, Bill Hughes, Jason Sigmon, Elsa Clark, Marjorie Mustafa, Lynette Nelson, Ann Dentry, John Bromhal, Marsha Adams, Doug DeStephano, Mary Peterhaensel, Rob Argot, Ruth Rinker, Christina Abrahamson, Wendy Abrahamson, Sharon Vak, Tiffany Hall, Becky Davis, and Rose Ann Campise (Table Talk).

II. Minutes from the October meeting were reviewed and approved. (C. Abrahamson and W. Abrahamson)

III. Treasurer's Report: The treasurer's report was presented from November and December and approved (M. Adams, R. Argot).

IV. Reports:

A. Social Action Division: (Chairperson Christina Abrahamson:)

Blood Drive Report: 23 people on the seminary roster participated. It was one of the best turn outs.

Lutheran Home Care: Lutheran Social Services are looking for volunteers to spend time with a home bound person. They will arrange training for anyone interested.

Recycling program: The division is working on this program with Dan Bringman. Looking at the beginning of February to publicize and promote the project. Bill Sanders will recycle newspaper. Batteries can be recycled at Radio Shack.

B. Division of Lectures: (Chairpersons Jillian Wszelaki and Ruth Rinker)

Dr. Dave Rippey did a workshop on December 2.

Request to appoint the Div. of Lectures chair in the spring. Bylaws Committee will look into it.

Table Talk request to appoint chairperson in April or May.

C. Student Faculty Relations Committee (report by Elsa Clark)

There was a discussion about the imbalance of student workload this year. Student representatives talked to Professors about the detriment of "scanning" homework. A student survey was created and will soon be distributed.

Discussion about a reading day for midterms and finals along with cancelling classes during finals week was discussed.

D. Food Service Committee: Dick Burgess is the middler representative.

E. Vietnamese family: (Ann Dentry)  
The family will be arriving today (12/7/95) around midnight. They will be staying in Baughman A10 and people are encouraged to welcome them to the community.

V. Old Business:

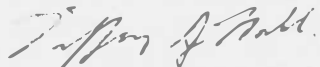
A. Change Machine: (Doug DeStephano) Doug talked with the people from Coke and Lance. Coke will bring a dollar changer machine in two weeks for the coffee shop. The seminary is on a waiting list for getting a Lance machine with a dollar changer.

Doug moved that we wait until we get a new Coke machine to see if it alleviates the problem in the business office. (B. Davis, J. Sigmon) Motion passed.

B. Student Health Insurance (Tiffany J. Hall)  
Dan Bringman agreed on behalf of the seminary to pay for half of the travel expenses.

The next meeting date is January 17 from 1:00-2:00 pm. The meeting was adjourned at 1:52 pm (J. Sigmon, B. Davis).

Respectfully submitted,



Tiffany Jeske Hall  
SA Recording Secretary

This report is unofficial and awaiting approval.

## Instructions for Submitting Articles to *Table Talk*

*Table Talk* is published September, October, November, December, and February, March, April, May.

Articles should be submitted by the 15th of the prior month.

### **DISKS:**

Please submit a hard copy with your disks. Label your disk with the name of the software program, file name, and hardware (IBM or MAC).

- 1.) Preferred: Any IBM-compatible 3 1/2 or 5 1/2 disk; in WordPerfect.
- 2.) Acceptable: IBM-compatible disk in Microsoft Works, Wordstar, MS DOS.
- 3.) Questionable: Other wordprocessing programs.

**USING THE STUDENT COMPUTER CENTER:** Library, 2nd floor

1.) Either use the computer closest to the window in the student computer center or copy your file onto that computer. [Computer is IBM-compatible with floppy and hard disk drives.]

2.) Use Microsoft Works 3.0 or DOS WordPerfect 5.1

3.) Save your file as: `c:\table\filename.dec`

*Note: Your file name is limited to 8 characters, do not use spaces, slashes, or periods. The three characters that follow the decimal indicate the month of the *Table Talk* issue ( feb, mar, apr, may etc.).*

4.) List your file on the *Table Talk* log.

### **HARDCOPY:**

Submit early so it can be typed and proofread.

Questions: Contact Rose Ann Campise 338-9681