

# Table Talk

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Easter



A Publication of the Student Body  
at the Lutheran Theological Seminary  
at Gettysburg.

# **Members of the Publication Division**

**Cliff Eshbach, Division Chair**

Louise Reynolds, Ray Branstiter, Ryan Fischer, Gerry Saraco,  
Jamie Ryan

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## *Table Talk*

Lutheran Theological Seminary at Gettysburg  
61 N. West Confederate Ave.  
Gettysburg, PA 17325

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# Of Typos

&

## T E C H N O L O G Y

One of the most impressive qualities I've seen in people who live and work at this seminary is their ability to offer help whenever it is asked. People have naturally offered their time and talents when someone has asked, or when they have seen the need to offer help.

For instance, I have greatly appreciated the offers from people to be proofreaders for *Table Talk*. Our desire to get last semester's issue out led to some interesting spillings that you have pointed out to me...numerous times. Really, we meant to do that. What a better way to find new volunteers!

That brings me to technology, I was impressed with the good will and patience of all the people who helped. But frankly, help has a way of swinging like a pendulum. Of course, I wish there was more help. And I wouldn't be honest with you if I didn't say that the pendulum feels stuck in one position. so I'm using this space to wind the clock to get things swinging. Search within yourself for your key to the clock. And drop something in the *Table Talk* mailbox. Please.

Cliff Eshbach  
Editor

## **The Table Talks**

**(Recently, "Table Talk" sent this note to the editors,  
responding to the question,  
"where have you been?")**

**Dear Editors:**

**It seems people have been asking about me. How strange.  
I've always been here. In fact I've been staring at them when  
they look in the mirror, reflecting their attitude of  
cooperation and their desire to contribute to campus  
literature.**

**As editors, I can understand why you would be the last to be  
asked about my whereabouts. Human nature always produces  
gossip and gossip always revolves around people.  
Knowing this, did you really expect anyone would talk with  
you directly?**

**You know, maybe this will help. The people who understand  
and really want to help will remember their commitment to  
community. The rest...well you can't worry about the rest.  
Kind of reminds you of a congregation doesn't it.**

**Best wishes for the rest of the semester. And if anyone should  
ask, just tell them that The Table will talk, when there's  
something to say.**

**--Table Talk**

# *The Things We Carry With Us*

*By*

*Walt Lichtenberger*

A tiny horseshoe, inexpensively fashioned of tin, was placed in the wallet of a young G.I. before going "over there." It was a gift from that soldier's godson. Throughout the travels of war—from England to France to Germany to Morocco—the horseshoe provided a remembrance of home and of loved ones. After the "great" war (part two), the soldier came home never to shoulder a gun again.

Years later the horseshoe would be called back into action; ownership was transferred now to the godson. The little piece of tin would traverse the Atlantic once again. Now on occupational duty, the horseshoe would serve an additional purpose, not only would it remind the holder of home but it would also serve as a link between uncle and nephew. After another homecoming the metal was once again passed on. More service, more remembrance. Connections extended.

Today the guardian of the tin horseshoe doesn't fight in armed conflict, hasn't been called to serve his country in exotic locations, and doesn't even know how to fire a rifle. Instead, the person fourth in line eagerly awaits graduation, marriage, and ordination. He stands on the verge of another type of service, complete with tin horseshoe in wallet.

What are the things we carry with us on our daily walks of life?

Do you carry objects that have histories of their own? do you carry objects for luck, such as coins or shamrocks? Do you carry crosses around your neck or in your pocket? What's more, what do the things you carry remind you of? Do they connect you with the past, present, or future? What powers do they contain for you?

As Christians we are called not to put our trust in magic or objects; we put our trust and hope in God alone. However, the things we carry with us can have special meaning and can serve important purposes. Like the little piece of tin in my wallet, they can remind us of loved ones and provide connection when we are far from home. They can also direct our attention toward our relationship with God.

During this Lenten season, we travel toward the celebration of the passion of our Lord Jesus Christ. We journey toward real life situations of life, betrayal, suffering, death, and life. On that journey pay particular attention to the many signs and symbols which surround us. They are many. They can serve as companions in our life travels; helping to direct our remembrance of how God acted in our lives. They can also heighten expectation of how God will continue to act

When it seems as though loved ones are far away and you are all alone, a small cross can remind us of a God who has promised to be with us till the end of time. When it seems as though the world is full of sorrow and struggle for us, that same cross can remind us of the same God whose love was so strong it held him to a cross for us.

This Lent.....

May the things you carry with you help you to explore the relationship that you have with God that gets physical and dies on our behalf.

May the things you carry serve as a reminder that there is God, a loved one beyond compare, who cares very much for you.

May the things you carry allow you to feel connected to a larger family, the Christian family, that transcends past, present, and future.

# Talent & Service

Cliff Eshbach

It was great to hear about the 1997 Seminary Talent Show (Friday, April 18th). Not only because of the high quality of entertainment that will be provided (you must see it to believe it), but also because the free will offering that will be taken will be used for two very, very vital services.

Many of us know about the audio tape ministry of our friend Thwol Odola. We are blessed to be able to provide support for his ministry. The other beneficiary from the talent show is a worthwhile charity, right here in Gettysburg, The Adams County Shelter for the Homeless.

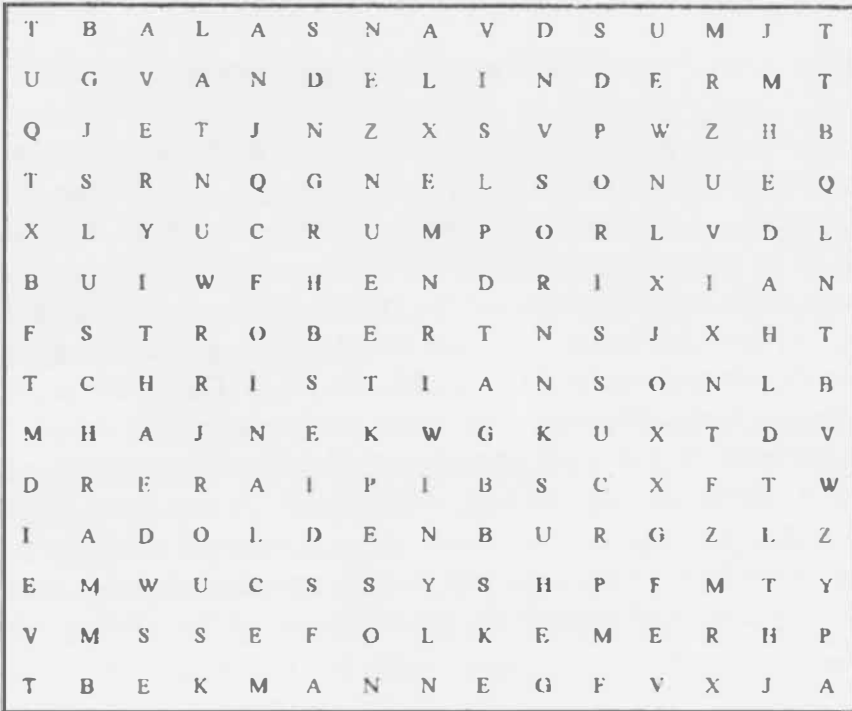
Having spent my January term there, I got to see firsthand the need for a homeless shelter in our county, and also the good work that is done there. With an experienced staff, they are not just providing a temporary place for families and individuals to stay, they are also providing the training, counseling and life skills that will enable their clients to regain their self-sufficiency.

The homeless issue in Adams County may be different from the communities you left in order to come to seminary. But it is still women, men and children in need of our help. And your contributions, made as you enter the show that night, will go to organizations that are needed, well run and providing an important service.

See you at the Show!



# Faculty Word Search



## Word List

Avery  
 Belas  
 Belkann  
 Carlson  
 Christianson  
 Crump  
 Enquist  
 Folkemer  
 Gench  
 Hedahl  
 Hendrix  
 Nelson  
 Oldenburg

Schramm  
 Strobert  
 Thulin  
 VanDeinder  
 Wood

## WHAT IS DIACONAL MINISTRY?

Following up on Nancy Gable's article in the previous issue...

*"What is a diaconal minister? and "What is the difference between a diaconal minister and an associate in ministry"* can be answered simultaneously. A **diaconal minister** shall: 1) Be rooted in the Word of God; 2) be trained to carry out a particular service; 3) be committed and prepared to equip the baptized for ministry in the world and in the church; 4) give particular attention to ministries at the boundaries between church and world; 5) exemplify the life of Christ-like service addressing all forms of human need; and 6) be grounded in community. A diaconal minister will serve as a sign of Christ's ministry which calls the whole church to ministries of service and witness exemplifying service in Christ's name in the world. An **associate in ministry** is a member of the ELCA called to specific programmatic ministries which provide leadership and support for the ministries of the whole people of God.

One significant difference in the understanding of the two rosters rests in the specification regarding the ministry of the word of God and the diaconal minister's public charge to transmit, defend, and teach that Word and to be a spokesperson for the faith of the church. A second significant difference is in the focus for ministry: a diaconal minister is called to extend the church's ministry of witness and care into the world to address societal needs; assisting this church to fulfill its mission to "serve in response to God's love to meet human needs, caring for the sick, and the aged, advocating dignity and justice for all people, working for peace and reconciliation among the nations, and standing with the poor and powerless and committing itself to their

needs" (ELCA Constitution, 4.03.c.); an associate in ministry is called to nurture the people of God in the Christian faith primarily through congregational-based programmatic ministries.

*"What will be different about you now that you are a diaconal minister?"* Actually, very little. Years ago I recognized I had a strong sense of call to advocacy for those who have little, or no, voice in the world; a strong desire and commitment to challenge what is often an insular church in its ministry in the world; and the ability and call to transmit, defend, and teach the word of God and be a spokesperson for the faith of the church. Coupled with that has been the church's recognition of those gifts in me.

When I began service to the church over 17 years ago there was no opportunity for discernment to this type of service. As a result of the merger I was automatically placed on the temporary roster of associate in ministry. Again, there was no opportunity for discernment and decision - there was no guarantee of a roster! During the Study of Ministry I actively followed what was occurring; my future was at stake. A long process of discernment began - oh, sometime in early 1990. That discernment, which was a combination of prayer, study, conversation and critical reflection, culminated in the recognition that I have long been about diaconal ministry. The ELCA is now giving voice to that ministry. For me, this is coming home.

*"What does consecration mean?"* Consecration means to dedicate something, or someone, to a sacred or religious purpose. This involves the laying on of hands and prayer.

It is important to realize that the ELCA needs all of its public ministries in order to carry out its mission in this world. Pastors, associates in ministry, diaconal ministers/deaconesses are partners in public ministry -with one another and with the laity. I celebrate that

partnership and am pleased (and humbled) to serve with my colleagues in ministry!

Well, these two articles didn't turn out to be short. But, then, the processes to develop diaconal ministry, and my process of discernment, have taken much time, thought, and prayer! In a future issues: *"What kinds of service do diaconal ministers offer? and, "A day in the life of a diaconal*

**Just for the Fun of It**  
**1.g 2.d 3.f 4.a 5.c 6.b 7.e**

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# WEEKLY WORLD SEMINARY STAR INQUIRER NEWS

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MARCH 1997

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## Controversial Biblical Document Found

By  
Jim "Scoops" Parson

Baltimore (Unreliable Press) World famous Gettysburg Lutheran Seminary Professor, Dr. Frances Gench, recently set New Testament scholars on their ears when she discovered the formerly hypothetical "Q" document in a trash can at the local Waffle House restaurant. While having lunch with Dr. J.J. Griesbach, who was in town to seek Dr. Gench's advice on translating some obscure Greek documents, Dr. Gench noticed what appeared to be some crumpled pieces of papyrus in the trash can near the entrance to the kitchen. The ever-curious professor began translating the writing on the document and soon realized she had made a major archeological discovery. It was later learned that the hostess of the Waffle House, Fanny Mae Tipton, had used the papyrus to wrap souvenirs she had bought at the Capernaum Wal-Mart while on a recent vacation. Fanny Mae could not recall where she had gotten what she thought was some "real old paper."



Asked to comment on the document, Dr. Gench stated that it was written in "little bitty letters," and seemed to be made up mostly of "piddly details." In her excitement, Dr. Gench began to wave the document in Dr. Griesbach's face and exclaim "What do ya'll think now J.J. ol' boy!?!?" in response to which Dr. Griesbach simply left the scene in his Model A Ford.

A source close to the Seminary community has informed the Weekly World Seminary Star Enquirer News that seminarian Kristian Frank still doubts the existence of this document and will head A

A page from "Q" or a Waffle an investigation to dispute its authenticity.  
House hoax?

# *AIDS Program Review*

“The church, clergy in particular, has a great opportunity to fight the AIDS problem. What are we going to do about it?”

That is the charge of Dr. Edward W. Sites as he concluded his presentation on “The AIDS Crisis: Occasion for Understanding and Ministry”, presented on November 4th. Dr. Sites has been working for the past 30 years at the Graduate School of Social Work at the University of Pittsburgh. He is also a member of the Board of Directors of the Gettysburg Lutheran Seminary.

Dr. Sites presented a lecture of wide range. But he focused on issues and opportunities that are there for all the people of God’s church to seek understanding, and to offer ministry as it relates to AIDS.

While studying statistics was not the point of the lecture, it was necessary to view some statistics in the context of his theme. Those statistics indicate that children have become the fastest growing segment of the population where AIDS is being contracted. And new AIDS cases are higher in rural areas than in urban areas. Dr. Sites believes that a lack of preventative education in rural areas has resulted in this statistic. “What you *don't* know can kill you,” he said.

Dr. Sites listed nine points that are hindering positive education to the general population and assistance to people afflicted with AIDS. His points are:

1. Lack of preventative education programs in schools and churches.
2. Community resistance, denial and ignorance to confront the problem.
3. Reluctance to fund street level AIDS prevention programs.
4. Misplaced attention in calling for widespread testing
5. AIDS is easy to deny because it is irrelevant in our lives (for now)
6. New drug therapy is leading to false security about containing the spread of AIDS.
7. Fast growing health care costs for AIDS patients.
8. Confidentiality issues.
9. Stop blaming the victim.

Dr. Sites also reported the good news that medical advances in the way of blood tests and drug therapies are allowing people with AIDS to live quality lives. But these drug treatments are extremely expensive. And that is where preventative educational efforts must take bold steps in order to start having a true reduction in the number of new AIDS cases.

“As people of the church of God,” Dr. Sites asks, “what will be our response?” Should the church take over the job of sex education? What are the specific counseling issues we must deal

with? Can the church face up to its past reluctance for not taking a leadership role in moral, theological and educational efforts, learn from our lessons and step forward to provide effective ministries?

May God be with us, as we must answer these questions.

Cliff Eshbach



## A MYSTERY AT LEAST TO ME

DESPITE GOD'S CALL  
TO CARE FOR YOU,  
CREATION, WHEN  
YOU FLEW INTO  
MY CLOSED WINDOW, FELL  
LAY TWITCHING, I  
STEPPED FORWARD, BACK,  
RUBBED MY FOREHEAD,  
FOLDED MY HANDS,  
(AFTERWARDS THOUGHT  
OF CALLING VETS),  
PRAYED, PRAYED AGAIN,  
FOR REVIVAL.  
I BURIED YOU  
BENEATH A TREE,  
THE HELPLESS DEATH

BY  
DAVE VON SCHLICHTEN

*We are but a fleeting breath,  
from our birth until our death.  
Let's not waste our time away,  
focused on our yesterdays.  
Today we all can start, we must!  
It all begins and ends with us.  
We need to live a Christian life,  
and end the suffering, end the  
strife.  
Of ourselves let's freely give,  
and live our lives as Jesus lived.  
Let's help each other along the  
way,  
until we face that glorious day,  
when Christ returns again.*

*Name withheld upon request.*

## GATHER US IN

I smiled to myself as I read Cliff Eshbach's editorial in the last edition of *Table Talk*. Cliff said that some of the best advice he got when he arrived here at seminary was, "Don't miss chapel."

Well, I don't remember that anyone ever said that to my class, though we were encouraged to attend chapel. But I agree wholeheartedly that it is indeed good advice.

I smiled when I read it, because I had begun this article even before reading Cliff's editorial. Since coming to Gettysburg in 1993, I can probably count on one hand (maybe two) the number of times I've missed noon worship. Even when life got its craziest, chapel remained a priority for me. As I look around the chapel, I see who's there, and sometimes I also make mental notes about who is not there. I try not to be judgmental about that. I have heard a plethora of reasons (translation: excuses) from classmates for why they do not attend chapel.

Well, in an attempt to spice up what for me is a serious matter, I decided to come up with my own TOP TEN list of reasons for attending daily chapel services at Gettysburg Seminary.

With my apologies to David Letterman, Here goes:

10. It helps you get to know fellow students.
9. Because usually it's only 20 minutes long.
8. To support your classmates when they lead or assist.
7. To build a sense of community.
6. It's that spiritual time you otherwise never make (or take) for yourself.
5. To hear the word preached (and I've heard many excellent messages this year from students and faculty alike).
4. To share in the meal as commanded by Christ.

3. Because when you're leading worship every week in the parish, you'll surely miss the opportunity to be "just a worshipper". (I found this to be true during internship).
2. To become acquainted with new and alternative worship resources (How does that tune go?).
1. Because God wants us to!!!!

If nothing else, I hope this gives you some food for thought.

*Gwen Frou*

Senior, Lower Susquehanna Synod

### *Life in the Pulpit*

*A Pastor in Richmond, Virginia reports that he has four hundred active members in his church—two hundred active for him, two hundred active against him.*

# Just for the Fun of It!!

Can you match the seminary student with their past career.

- |                       |                               |
|-----------------------|-------------------------------|
| 1. Bill Hughes        | A. Professional Quilter       |
| 2. Sandy Mackie       | B. Clown                      |
| 3. David Darling      | C. Long span bridge inspector |
| 4. Gail Wolling       | D. Nurse                      |
| 5. Jonathan Diebler   | E. Burden to mother           |
| 6. Walt Lichtenberger | F. Respiratory Therapist      |
| 7. Matt Fuhrman       | G. Little League umpire       |

Answer on page 10.

## **Student Association Elections**

Election of the 1997-1998 Student Association officers is coming soon. As of the S.A. meeting of March 12<sup>th</sup>, the following nominations have been Received.

***President:***

Cliff Eshbach  
Bill Schaefer

***Recording Secretary:***

A.J. Dornines  
Keith Spencer

***Corresponding Secretary:***

Serena Grill  
Cinnamon

***Treasurer:***

Ray Branstiter  
Matt Fuhrman

The last day to receive nominations is March 25<sup>th</sup>. The official ballot will be posted starting on April 1<sup>st</sup>. The election will be held Tuesday, April 8<sup>th</sup> through Thursday April 10<sup>th</sup>. The results of the election will be posted on Friday, April 11<sup>th</sup>. Any questions regarding the S.A. elections may be directed to Bill Hughes, the chair of the Nominations Committee.

## FROM THE EDITORS

*Table Talk* is a publication of the Student Association of this seminary. It is given to students, faculty and staff of LTSG. It is also sent to the board members, and to the seven other ELCA seminaries. Submissions are freely accepted, but not all submissions see print. The editorial staff reviews submissions, and those that we feel are not relative to the primary readership, that is, to the student body, faculty and staff, we have chosen not to publish. We would encourage authors to bear in mind the wide audience this publication sees.

At times, articles have been edited for clarity, length, or errors. The editorial staff strives to remain true to the spirit of the article and the author. We do ask, given, that authors, especially those of non-fiction articles, pay attention to good grammar and form, as spelled out in *Turabian*. In terms of writing style, authors are strongly encouraged to write an active, rather than passive, tense.

Articles should be placed in the *Table Talk* mailbox in Valentine Hall. The editors appreciate articles submitted on computer disk in WordPerfect or MS Word or Works format. However, paper hard copy is also acceptable.

# Augury

**March 27 Maundy Thursday Service, 7:00 PM**

**28 Good Friday Service, 3:00pm**

**29 Easter Vigil, 8:30 PM**

**April 7-11 Pre-Registration for Fall Semester**

**8-10 Student Association Election**

**11-13 Seminary Weekend**

**11 Music Gettysburg!**

**29 Spring Convocation**

**H. 30 Spring Convocation, 3:00 PM Service with Bishop  
George Anderson Presiding**

**May 3 Music Gettysburg!**

**7 Evening Eucharist, 7:00 PM**

**16 Close of Semester & Commencement**

**30 Preaching & Church Music Workshop**