

Table Talk

News and Views of the
Student Body of The Lutheran
Theological Seminary at Gettysburg.



Vol XX

Issue 5

March 1, 1985

protesting apartheid

On Monday, February 18, seventy Lutherans were arrested in a planned demonstration in front of the Embassy of South Africa in Washington. Sponsored by Trans Africa, the protest against apartheid drew church members from as far away as Minneapolis and included demonstrators from Trinity, Philadelphia, and Gettysburg seminaries.

The representatives from our community who volunteered to be arrested that day were Tom Bruner, Kelly Chatman, Deb-bie Conrad, Roy Enquist, Marina Flores, Kris Franke, Sharon Ross, Mary Spence, and Tim Spence. Others who picketed were Gisele Berninghaus, Ruth Bruner, Peg Clark, Laura Griffin, and Dan Rumfelt.

THOUGHTS ON BEING ARRESTED IN D.C.

We gave our names, Social Security numbers, and birthdates in advance; we wore red arm bands so we could easily be identified for arrest; we attended a briefing by Trans Africa to learn step-by-step what would happen to us that day and the next. And when H-hour arrived, it all went just as we had heard. No surprises, good or bad.

Staged. We demonstrated too close to the South African Embassy, which meant we broke the law. We were warned by an officer with a bullhorn, then read our rights. And we were taken one, two, or three at a time to the paddy wagons. But we had seen the script, and were pleased that, with no dress rehearsal, we could present a perfect performance. We were actors. There had been companies before us, and next week there would be others. And the lawn in front of the Embassy was the stage.

Still, I'd always wanted to get arrested. How nice that I could avoid the harshness of it. My handcuffs were a bit tight, but there were no billy clubs, no National Guardsmen--very little that would resemble the protests of the '60s when protests were quite in vogue. One might even say that my turn was watered down. Can I really label myself as one who has demonstrated and been arrested for a cause? What would the Blacks of the early '60s or the students of the Vietnam era think?

Some would put us down for having had such an easy time of it. Others, I think, would affirm us: do what you have to do and accept the consequences--or accept that there are no consequences. Take

(please turn to p. 2)

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your stand. It wasn't our money this time that had to go where our mouths are; rather, it was our feet. We were forced to walk paths that we'd built with our own words, and we hoped the trail would be strong enough to carry us.

At a pre-arrest worship service at Augustana Lutheran in D.C., Pastor Richard Hinz (President, Southeastern District, LC-MS) preached on Psalm 107: "O give thanks to the Lord, for He is good; for his steadfast love endures forever! Let the redeemed of the Lord say so, whom he has redeemed from trouble and gathered in from the lands, from the east and from the west, from the north and from the south."

"Only those who have suffered and been redeemed can say these words," Hinz said. "How dare we let them ring out like some ecclesiastical taps?"

"We know for whom we cry out, but who will answer our call? ... Who answered...celebrated a life rather than mourning a death...For us today it makes no difference who will answer; it is enough that we have cried out."

And in the words of his sermon, I found the reason that many folks have asked me for. "Do you really think it will do any good?" My home pastor, my Dad, even the policeman who arrested me: Why was I doing this? Because to sit and say nothing is to do less than to cry out and not be heard.

Now I have an arrest record. I can never get a visa to enter South Africa. I lost a day and a half of study time, and my Dad is upset. Perhaps others who have demonstrated for this cause have made greater sacrifices. But the picture is changing. On Capitol Hill, legislation has been introduced this year that may make a difference in the United States' dealing with the South African government. One of the major investors in South African commodities has divested (a bank, though I don't remember which one). And word-by-word-by-arrest-

by-arrest, the black South Africans are getting the message that there is hope.

For me, avenues have opened for discussion. This article is a result of my arrest, staged or not. In a D.C. Superior Court dozens of people heard several times during the day that we were there because we had demonstrated at the South African Embassy. We were covered by two news channels and at least two newspapers. I had a chance to discuss it with the policeman, who pointed out other, possibly worse, situations, and questioned why I chose the cause I did. And I have spring break to look forward to, when I get to explain to my parents the validity of what I've done. That, for me, is the most valuable, and the toughest.

Deb-bie Conrad

NAMING THE DEMON

What's in a name? To the Hebrews in the Old and New Testaments, a person's name was an intimate part of the person. It represented both an individual's uniqueness and his or her personal power. In Hebraic culture, knowledge of someone else's name gave one a certain control over that person.

In order to gain control over a demon, then, ancient sorcerers had to first know the name of the demon before they could exorcize it. Jesus demonstrated this when he cast out the unclean spirit from the Gerasene demoniac. Addressing the demon controlling the man, Jesus asks, "What is your name?" It replies, "My name is Legion" (Mark 5:9). Jesus then promptly casts out the evil spirit.

The students from the Seminary who recently protested at the South African Embassy in Washington, D.C., were naming such a demon. Its name is "apartheid," which in Afrikaans means "apart-ness." Apartheid is more than just a political and

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economic system that segregates blacks, coloreds, and whites. It is more than just denial of participation in government to the blacks who make up 75% of South Africa's population. Apartheid is racism; and worse: it is racism for the sake of exploitation. By keeping blacks powerless and systematically controlling them with violence (forced evictions, beatings, jailings, and torture unto death), the white Afrikaaners keep them in a position where they have no choice but to work for little pay in the grueling conditions of South Africa's mines and factories.

As Jesus was casting out the legion of unclean spirits from the Gerasene demoniac, the spirits begged Jesus not to leave them exposed by casting them out into the countryside. Evil always hates to be exposed. When many of the protesters from the Seminary were arrested at the South African Embassy for demonstrating within 500 feet of it, they were similarly helping to expose the demon of apartheid through publicity. Even though the Embassy would deny it, all the publicity is making the South African government extremely uncomfortable. The Embassy consistently refuses to press charges against the demonstrators in order to avoid the further exposure that trials in the courts would create.

The demon of apartheid must be named, exposed, and cast out. Its racism and exploitation must forever be washed away, and the whites, coloreds, and blacks of South Africa can then stand together, cleansed by the Gospel. For, as the New Testament reminds us, it is ultimately only by the name of Jesus that his followers can overcome the power of the demons of this world.

Peter Schwabe-Fry

social action committee reports

* The Social Action Committee announces "The Situation in Central America and a Response Called Sanctuary," a presentation by Ms. Ruth Chojnacki to be held on Friday, March 15, at 1:30. Ms. Chojnacki is a Ph.D. candidate at the University of Chicago who has worked with Central American refugees and has helped establish six sanctuary sites in Milwaukee. At present she is director of a Central America declassified papers project in Washington.

* During the month of February the Committee began collecting aluminum cans for recycling. Remember to put your empty soda cans in the recycling container in the coffee shop. Proceeds will go to World Hunger.

* Also in February was the trip arranged to Washington to join Lutherans from across the country in demonstrating against South African policies of apartheid. Other articles in this issue of Table Talk say more.

* Throughout the month we highlighted various influential black persons in the Daily Redactor in celebration of Black History Month.

* Dr. Edward Sites is to address students and faculty on the situation in Pittsburgh with DMS on Tuesday, February 26. Dr. Sites was involved in the formation of DMS and was on its original steering committee. He is also the head of the Department of Social Work at the University of Pittsburgh and chairman of the Board of Directors for this Seminary.

* Events to watch for later in the spring are a re-showing of "The Burning Bed," followed by a presentation and discussion on domestic violence; a day when the seminary will host residents from the Lutheran Home; and one or more trips to the Lutheran World Relief Center in New Windsor, Md.

Revelation

Foreknowledge
was no preparation
for the event.
We knew we would be arrested...
when...where...how...
and what would happen then.
We were messengers
calling for action
to end apartheid...
to end separation of black
and white
to restore justice
among people.

Our cry rose
pounding the immobile face,
the South African Embassy.
We stood there, we Lutherans...
chains of bodies, mostly white...
all...American.

What did we,
what could we possibly know
of apartheid?
That apartheid is scripturally...
theologically...
ethically and morally
wrong
was the conviction
which called us there.
We could see in a mirror but dimly.

My husband and I stood there
side by side, linked to each
other
arm in arm with others.
We stood close together.

And then,
then abruptly
he was gone...
taken
by the police.

For a fleeting moment
I saw face to face.
I saw wife and husband
wrenched apart
sent away separately
to distant, different
destinations...
not knowing
when or if
reunion would be theirs.

In that instant
I was black...
I was white...
child of God...
yet caught in the Fall.
And I knew
the meaning of
apartheid.

Mary B.Z. Spence

partners

Partners has taken a giant leap for spouses in the past month! Our thanks go to Mauri Lockley, Marti Good-Schroeder, Jackie Severa, and Jill Wolpert for preparing a comprehensive report/proposal which our group adopted, with only a few embellishments. We now have a clearly defined identity, structure, and purpose, along with newly elected officers. The Steering Committee roster is:

Chair--Kim Craven
Assistant Chair--Tami Rodenbaugh
Financial Director--Lynn Bittner
Communicator--Mary Beth Knowles
Publicists--Terri Migliore-DiMatteo and Carol Kampa
Host--Lyn Matzke
Chaplain and Parliamentarian--Ruth Bruner
Liaison to Core Committee--Mauri Lockley

We are hoping to add a few extra activities/events to the semi-monthly presentations already scheduled. As plans are finalized, we'll inform you of the Whats, Wheres, and Whens.

Please note that Dr. Nieting's presentation, originally scheduled for March 6th (oops! Spring Break), will be switched to April 15th. We'll remind you as the date approaches.

Carol Kampa

AN INVITATION FROM CTSCUS

"As Christian Theological Students we acknowledge that God gives us unity in Christ, calls us to live in harmony with one another and to minister faithfully to all creation. We are saddened by the disharmony among peoples and feel called to participate in the task of reconciling divided humanity and the fractured body of Christ. We affirm the unity of God's creation and celebrate the diversity of humanity in all its fullness of abilities, age, creeds, ethnicities, race and sexuality."

This is the Vision Statement of the Christian Theological Students Conference of the United States (CTSCUS), a network of theological students who share a common concern-- the nurturing of ecumenical thought and action on all levels, from parish to global. This ecumenical nurturing process can be accomplished if theological students are committed to ensuring an ecumenical thrust in theological education, developing sound ecumenical leadership in both perspective and skills, and providing a foundation of mutual support with awareness of and openness to the great variety of religious traditions.

CTSCUS came into being in August 1983 in Vancouver, British Columbia, during the Theological Students Conference at the Sixth Assembly of the World Council of Churches. A task force of students from U.S. theological schools was named to explore whether a national network could be formed. As a result, a steering committee was formed that continues to be as representative as possible of all theological students, and CTSCUS became a national network divided into seven geographical regions.

In January 1985, theological students nationwide came to Washington, D.C., for a three-day consultation to consider the possible restatement of CTSCUS' vision and purpose, its activities for the next three years, and the selection of a new steering committee.

It was a full and emotionally-charged three days. We were working simultaneously on conceptual issues and administrative details, yet it was tremendously exciting for me to be a part of the consultation group and to contribute to the dynamics which brought us to some final agreement on direction and structure.

Those attending affirmed the concept of CTSCUS as a national network of which any theological student can be a part. We shall attempt to have national meetings every two years and to undertake the development of Ecumenical Leadership Seminars which could be offered to theological students as early as 1986.

Interspersed with our working sessions were speeches by present leaders in the ecumenical movement and five worship services following different traditions (the Annual Unity Week Service, a Roman Catholic service, a Quaker service of silence, a Greek Orthodox service, and an ecumenical Litany of the Word).

The importance of the regional networks and of annual regional meetings was also affirmed. Our particular region is the Mid-East Region, and Lutheran Theological Seminary has been integrally involved in this region's activities, having provided the location and facilities for the region's last conference in 1984.

The conference for this year will be at Princeton Theological Seminary, March 22-24, and is entitled "Who Shall Minister? Christian Ecumenism: Hope and Reality." Look on the Bulletin Board next to the mailboxes in Valentine or contact Nancy Rouse if you are interested in the Princeton conference.

Ecumenism is something which we will have to deal throughout our ministry: let us begin to explore what it means to us and to others now.

Peg Clark

MS. PROPER

Dear Ms. Proper,

I get real confused about affect, effect, and impact, okay? I mean, I could care less, but, you know, like hopefully you can be forthcoming and appraise me of your consensus of opinion.

Addie Aphora

Dear Addie,

Ms. Proper is so overwhelmed by your amazing epistle that she doesn't know whether to laugh or cry! (Time out for two Excedrin.) Well, now, to the task:

Strunk and White's Elements of Style says it best:

Effect, as a noun, means result. ("Her action had a terrible effect on him.")

Effect, as a verb, means to bring about or accomplish. ("They effected a miracle overnight.")

Affect, as a verb, means to influence or change. ("His presence affected my ability to concentrate.") Maybe it'd help to remember there is an e in result (effect) and an a in change (affect).

Impact is a noun meaning a forceful effect. Avoid using it as a verb. Instead of "This impacts our productivity," say "This has an effect on our productivity" or simply "This affects our productivity."

Addie, let me be direct on other matters: Do not say "okay?" at the end of a sentence unless you're really asking permission. Do not use "I mean" or "you know" or "like" in formal writing or sermons.

"I couldn't care less" means I don't care. "I could care less" is sloppy slang that shows you couldn't care less about word usage.

Instead of "hopefully," say "I hope" or "they hope." "Forthcoming" means "due out soon," not "open and willing to talk." That's "forthright."

"Appraise" is to estimate the

value. "Apprise" is to inform. A consensus is an expression of group opinion, so "consensus of opinion" is redundant, as is "first in priority." Priority means first place. (I just threw that in while warming to the subject. I'll cool off now.)

Ms. Proper

* * * *

Some recommended pronunciations:

har'-ass instead of ha-rass'

kum'-in instead of kume'-in (cumin or cummin) (Matt 23:23)

ra-pore' instead of re-pore' (rapport)

vee'-uh-ment instead of ve-hee'-ment (vehement)

but be-hee'-muth instead of bee'-uh-muth (behemoth) (Job 40:15-24)

an-tith'-uh-sis instead of an'-tee-thee'-sis (antithesis)

* * * *

Spelling lesson for March:

chaplain. Not chaplin or chaplian, please.

cemetery. One suggested way to remember it's all Es: "The cemetery is where they eeze (ease) you into the grave." Ooh, gross.

April Michaelson and Peg Rasmussen are en women. All those other sons (Anderson, Carlson, Culbertson, Davidson, Ferguson, Hanson, Nelson, and two Swansons) can be spelled -son. Remember April and Peg are unusual (but not unique)!

Privilege has no d; there's no edge in privilege.

Stationery is er as in paper.

Stationary is ar as in where you are.

Happy Spring!
Ms. Proper

TABLE TALK

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LUTHERAN PACIFISM ESSAY CONTEST

University Lutheran Church of Hope, Minneapolis, has announced an essay contest on the topic "Lutheran Pacifism."

The contest's first prize will be \$3,000, with two second prizes of \$1,000 each. Entries are to consider the relationship of the Lutheran theological tradition and pacifism.

Growing from a five-year global concerns commission at the church, the contest is derived from "serious questions about the relationship of Christians to war and other forms of violence," according to contest publicity.

The contest will be judged on seven criteria: theological integrity, clarity of expression, care and sensitivity with Lutheran traditions, historical and theological critique of non-pacifist traditions, contemporary viability, and pastoral applicability.

Winners will be announced in December 1985 and their essays published. The maximum length of entries is 25 single-spaced, typed pages. Deadline for entries is June 1, 1985.

For more information, contact Brian Johnson-McCaffrey, University Lutheran Church of Hope, 601 13th Ave., S.E., Minneapolis, MN 55414.

MUSIC LINE

We Are The Light: U2 and Rez Band

Good music, great lyrics, but where does the message go? Some Christian artists seem content to stay hidden within the walls of the Church. Still others take the risk of shining brightly, penetrating the stained glass windows and reaching out into the world for all to see. Two of these "bright lights" are U2 and Resurrection Band.

U2 is a group from Dublin, Ireland, whose music has become popular in the United States. Their songs reflect their struggle to live the Christian life in a land torn by religion. Seeing the situations around them, U2 realized that someone needed to speak out.

The Edge, U2's lead guitarist, put it best in a recent interview: "I really believe Christ is like a sword that divides the world, and it's time we get into line and let people know where we stand. You know, to much of the world, even the mention of the name Jesus Christ is like someone scratching their nails across a chalkboard."

Resurrection Band, known as Rez Band, spends most of its time at home with Jesus People USA on Chicago's North Side. While living in this poverty-stricken area, JPUSA felt compelled to reach out to Chicago's street people, providing them with hot meals and housing. In addition, they spend time visiting prisons, hospitals, and homes for the aging and handicapped.

When not in Chicago, Rez Band tours the States and abroad, spreading their high energy rock music. War, poverty, social injustice, and loneliness are frequent themes in Rez Band's lyrics, which offer the Good News of Jesus Christ to all who listen.

Just remember, we too are the light of the world! May our lights shine as brightly as these.

Keep on shining,

David Eck

Gettysburg Address

Abraham Lincoln dedicated the battlefield in Gettysburg in 1863. To commemorate the occasion, we present for your perusal "The Gettysburg Address in Eisenhowerese," by Oliver Jensen.

"I haven't checked these figures but 87 years ago, I think it was, a number of individuals organized a governmental set-up here in this country, I believe it covered certain Eastern areas, with this idea they were following up based on a sort of national independence arrangement and the program that every individual is just as good as every other individual. Well, now, of course, we are dealing with this big difference of opinion, civil disturbance you might say, although I don't like to appear to take sides or name any individuals, and the point is naturally to check up, by actual experience in the field, to see whether any governmental set-up with a basis like the one I was mentioning has any validity and find out whether that dedication by those early individuals will pay off in lasting values and things of that kind.

"Well, here we are, at the scene where one of these disturbances between different sides got going. We want to pay our tribute to those loved ones, those departed individuals who made the supreme sacrifice here on the basis of their opinions about how this thing ought to be handled. And I would say this. It is absolutely in order to do this.

"But if you look at the over-all picture of this, we can't pay any tribute -- we can't sanctify this area, you might say -- we can't hallow according to whatever individual creeds or faiths or sort of religious outlooks are involved like I said about this particular area. It was those individuals themselves, including the enlisted men, very brave individuals, who have given this religious character to the area.

The way I see it, the rest of the world will not remember any statements issued here but it will never forget how these men put their shoulders to the wheel and carried this idea down the fairway.

"Now frankly, our job, the living individuals' job here, is to pick up the burden and sink the putt they made these big efforts here for. It is our job to get on with the assignment -- and from these deceased fine individuals to take extra inspiration, you could call it, for the same theories about the set-up for which they made such a big contribution. We have to make up our minds right here and now, as I see it, that they didn't put out all that blood, perspiration and -- well -- that they didn't just make a dry run here, and that all of us here, under God, that is, the God of our choice, shall beef up this idea about freedom and liberty and those kind of arrangements, and that government of all individuals, by all individuals and for the individuals shall not pass out of the world-picture."

The Hunt

Restless,
Impatient,
Too hungry to wait
His victim's slow, inevitable
 approach
Death marks instead
And tenaciously pursues
Each man through life
Shadowed so intimately by oblivion
What rest is respite?
What explanation, not a futile
 camouflage
For appetizing weakness
Drawing the emboldened predator
Closer
And closer
In anticipation
The lively soul fears and fades
Into the empty, enervating
 gullet of night
A morsel swallowed
And tomorrow
Unsatisfied.

Janet S. Comings

POETRY

Calamity Fork

Call upon your twisted whiskers
battle scars and hollow legs
roaring birds with breaking teeth as banjos play
calling names, calling names, calling your name

Win the trouble
travel with the saints
to all the dime stores of history

On your horse, you plumed crusader,
sit tight
Calamity Fork
and in the dust, the snow of God's Grace
lights upon your saddlebags
asking, "Is this gold? What of it?"

You may sit a long time
waiting for the clocks
waiting for the thousands of people to go by
waiting for the bed to throw you into the morning
waiting for mathematics to persuade faith
 that there has been some mistake
 or that there has been no mistake
 or that love is a gridwork supporting the wind

But there is no masked invader
at Calamity Fork
Only the miserable, hounded, fatherless bitch of death
limping vaguely and yet with severed assault
to your feet
begging you toothless to your orphan grave

Rider of Christ at Calamity Fork:
You may conjure medieval fog forests on Main Street
You may romanticize your hat
and be blinded by your own badge.
You may wave your arms with ministerial vertigo.
You may frighten the spiders in your bathroom.
You may time your hesitation
You may celebrate your dance.

But notice the dog at your heels
Give him your bones
and ride home
turning Calamity Fork
into the abandoned crossroad it always was
galloping galloping

Put your trouble in your pocket
and join your horse to the army
a calvary arriving just in time
to save you from your heroism.

Tim Craven
January 31, 1985

Man
teaches
of customs and ways
to do or think
correctly.

Man
speaks
of men before,
men being built
today.

Man
sees
half the truth,
partial wisdom
in segregation.

Because Woman
is lost
in history, in teaching;
forgotten as though
unimportant.

Until Man
knows
Woman, her thoughts and insights,
he remains
incomplete.

Discovering Woman,
Man becomes
whole.
With Woman,
strong and respected.
One humanity.

Kris Franke

Father

If God were a man, would he love
Me
Harried mother, cook, and student?
Really now,
Would he
Be smitten like a suitor
Inexplicably
Captivated by my childishness,
Excited by my temper,
Intrigued by my archaic outlook
Set aflame by my smoldering passion
 for reading
 and music
 and walking
 and talking
Scarcely comprise a provocative
 morsel
For the male palate
I know
What you're about to say
Desire is
Illogical
And persistently overpowering
An obsession
Perhaps

Then
I'd want no part of divine affection
So expressed
In possession
Summarily transformed
Or washed away
I should cry out
In terror
Who am I
And where
Have I been taken
Thus unwillingly
Loved?
The answer has a truer metaphor,
Neither paragon nor paramour am I
Elaborately, irrationally, aggres-
 sively pursued,
But always and simply
His
Daughter
From the beginning
Tenderly called
And welcomed
Home.

Janet S. Comings
March 28, 1984

Memories of Field Ed

Its a leisurely Sunday morning.
with breakfast and thoughts of where to worship.

As we enjoy a second cup of coffee--
the parking lot is almost empty.

I sigh with relief and empathy...happy in the realization
We're in our second year!

We aren't leaving in the darkness of dawn--
for Field Ed....

Walking quickly down the icy sidewalk
In silence, scraping frost off the windows.
Trying to get the day under way.

Beyond the Square--heading east
We juggle the thermos, cups, and pastries
Conversation is light--as if we are getting
an early start on vacation.
An escape.

The scenery is very Pennsylvania
and newly appreciated each trip.

Beyond Thomasville--we turn.

It isn't a chore for me, but
Has become our "home-church,"
away from home.
But--it will be a long day--
Dark again--when we return--
Tired--anxious to stretch out
Relax--Before thinking about the week ahead
which is already upon us.

Yes--I'm glad we're in our second year--
on Sunday at least,--
there is more time.

Terry Day

SURVEY UPDATE

Terry Day's February survey on curriculum and calendar drew 30 student responses, which are being tabulated and evaluated for the April issue. Virtually no responses were received from spouses, so Terry is still requesting these.

calendar

| | |
|-------------------|--|
| Sat-Sun Mar 2-10 | Spring recess |
| Tues Mar 12 | 7:30 p.m. Ars Musica: The Baroque Orchestra Bach: The Brandenburg Concertos |
| Fri Mar 15 | 1:30 Lecture on Central America and Sanctuary Ruth Chojnacki |
| Fri Mar 15 | 7 p.m. Children's choir musical, Chapel: "Sir Oliver's Song" |
| Fri Mar 15 | 9 p.m. All-night movies. Rm 206 Valentine. Bring pillows. |
| Mon Mar 18 | Jack R. Spooner, exec. dir. for gov't. relations and social concerns, Tressler-Lutheran Service Assoc., Inc. "Advocacy & the Church" |
| Mon Mar 18 | 7:30 p.m. Partners: "Luther and Katie," Dr. Eric Gritsch |
| Fri Mar 22 | 7 p.m. Outer Limits Group (off-campus students) party, Lounge |
| Mon Mar 25 | 11:50 a.m. Chapel: Dr. Franklin D. Fry 2 p.m. Lecture (Rm 208) by Dr. Fry on new church design |
| Mon Mar 25 | Pastor Doug Roth, Clairton, Pa, Gettysburg College |
| Fri-Sat Mar 29-30 | Spirituality Retreat, Dr. Bengt Hoffman, Camp Nawakwa |

Coming in April and May:

| | |
|-------------------------|---|
| Wed Apr 3 | Partners: Family Adjustment to Seminary life. Stroup or Wood |
| Holy Week: Wed Apr 3 | No communion |
| Maundy Thur Apr 4 | 7:30 p.m. Holy Communion |
| Good Fri Apr 5 | 3 p.m. Chapel |
| Sat Apr 6 | 11 p.m. Easter vigil |
| Mon Apr 8 | Bonhoeffer film |
| Tues Apr 9 | All-day Bertha Paulssen Convocation: "Dietrich Bonhoeffer--40 Years After" |
| Sat Apr 13 | 8 p.m. Talent Night, Refectory (get your act together!) |
| Thur-Fri Apr 18-19 | Symposium on Politics and Ethics. "Bread and Justice." Church of Reformation, Washington |
| Sat-Sun Apr 20-21 | Seminary Weekend for Prospective Students Sat. Evening Eucharist and reception to follow at 9 p.m., Coffee Shop |
| Wed May 1 | Spring Convocation: "Ministry & the Mission of the Church." John Tietjen, Jaroslav Pelikan, James Crumley |
| Wed May 8 | 7:30 p.m. Near the End of the Year Party |