

# table talk

LUTHERAN  
THEOLOGICAL  
SEMINARY  
GETTYSBURG  
PENNSYLVANIA  
1826

Vol. XVI No. 2

table talk

January 12, 1980

## Gritsch Comments On Proposed Ministry Statement

By Charles Marshall

On November 17, Dr. Eric Gritsch presented to a Seminary/Synod Consultation his review of a preliminary DPL document, "Toward a Report on the Ministry." Gritsch prepared the review at the request of President Stuempfle.

Three weeks later, Table Talk arranged to interview Dr. Gritsch regarding the DPL document and his response.

**Table Talk:** Dr. Gritsch, in your review you have criticized the DPL document sharply for its lack of clarity in expressing the nature of ministry and of the Church. Do you think this is an isolated problem for this particular document, or is it indicative of a widespread fuzziness on these matters in the LCA?

**Dr. Gritsch:** One of the chief problems has always been that committees such as those formed by the DPL are made of a variety of people. Various ideas are fed into this; various compromises seem to have been made, and then someone finally has to write it up in a way that pleases everybody. The result is very confusing, and very risky, if not dangerous, on the whole definition of *Church and ministry*.

**Table Talk:** What exactly does that definition of ministry as "God's people in action" say about ministry?

**Dr. Gritsch:** To say that ministry is God's people in action is either so generalized that it is not quite clear what this really means, or it may be misunderstood and read ontologically. So I propose this definition: Ministry is the action of the Word of God through the people of God. I think that would be much clearer from a Lutheran confessional point of view.

If one reads the fifth article of the Augsburg Confession, which says that God instituted the office of ministry consisting in the administration of the Word and Sacrament, what is thereby said is that ministry functions by being faithful to the means of ministry, which is Word and Sacrament. The Holy Spirit then decides

who will be a believer after having heard and seen the Word.

The problem in the DPL statement is that it isn't made clear what God instituted: just the congregation, or the office of "gospel" as I prefer to call it, or an office in the higher sense; it just isn't clear. The danger lies precisely in the confusion. Out of this confusion, people will have to draw their own conclusions, perhaps without any good confessional criteria. There's so much left open as to what one can do in ministry; nothing too specific is mentioned. If someone decides to "step out" of ordination, that's fine. The Church does not expect much, in that document, from its ordained ministers. The difference between an ordained person and a lay person is therefore very fuzzy.

**T.T.:** Do you think that that low view of the ordained ministry is an accurate reflection of current understanding in the LCA?

**D.G.:** It's quite possible that this represents just a "lowest common denominator" based upon the widest possible agreement among Lutherans. There has been in this country a strong emphasis upon the local congregation as the source for the ordained ministry, where the authority of the ordained minister comes through the congregation which has elected him. Therefore you stress always all the people of God, just to be sure. Also part of the Lutheran tradition, in Europe as well as here, is a higher view of ministry regarding ordination as a very special moment. So in order to compromise, perhaps one simply said, "We have both, but all of it is just the action of the people of God."

**T.T.:** How might the Lutheran confessions be brought to bear in helping to clarify this?

**D.G.:** The confessions do stress a vow or commitment to gospeling, to Word and Sacrament, on the part of people who commit themselves for a lifetime to do that. This involves serious academic training. Pastors are trained to discern where

the Gospel is communicated, and where it is not. The result is that others are equipped to do some of that discernment out in the world, in their particular vocations. Thus I see the ordained ministry as inward-directed, equipping people on the inside who then go to the outside to do the mission of the gospel. It is discernment first, and enabling second.

**T.T.:** What about the confessions and the recognizing of special calls?

**D.G.:** We have never said that first you must have the local congregation before you can have the ordination. We can send people from a Christian gathering into the world to create a Christian gathering. Here the LCA seems to be struggling for clarification, because there are so many special situations. We at least have to know why we ordain people for certain assignments, to be able to determine whether gospel activity is at stake.

**T.T.:** And if it is, then ordination is appropriate?

**D.G.:** Yes.

**T.T.:** Another issue addressed in the DPL document is that of tentmaking ministry. What is the status of this option in light of the confessions?

**D.G.:** Confessionally it is an open question. I think there would be the silent acknowledgment that this is what St. Paul did in his mission. Certainly one can live with it, as long as good order is maintained. These are all adiaphora that need to be carefully worked through.

**T.T.:** The document also speaks of the problem concerning the validity of ordination from other denominations for people entering the LCA.

**D.G.:** We do have a number of such persons in this situation, so the issue must be addressed. There will be a constitutional amendment presented to the 1980 LCA convention regarding this. The document itself offers no basis according to which we might decide on whether to re-ordain someone, but the Augsburg Confession in



DR. ERIC GRITSCH

Article 7 gives us just such a basis. There the distinction is made between the sufficiency of Word and Sacrament for ordination and the unity of the Church and the rest of the adiaphora which are not necessarily bound to the unity of the Church. There's a difference between unity and uniformity. If we can satisfy ourselves that someone from a non-Lutheran tradition is sufficiently close to what in our tradition we call the Gospel, then we should not and need not re-ordain.

We should keep in mind the promise character of ordination. The person is making a real commitment, and I think that commitment should be ecumenically honored.

**T.T.:** Any comments on the section in the document dealing with the care of pastors?

**D.G.:** We are almost on ice as to how to tackle this. Pastors feel very lonely, and existing structures are very weak in dealing with this problem. You have to rely on good friends, perhaps build such friendships in the seminary; that would be my suggestion. Never go into the ordained ministry without having a peer group that can in a good sense be critical, therapeutic, edifying, helpful and so forth.

## Appeal To Fund Wentz Library Improvements

By Barry Kendall

In recent years it has become evident that LTSG is in need of an increased endowment and extensive modernization of its library. To meet these needs, the Seminary has approached its three supporting synods seeking approval for a special Appeal in the early 1980's. This will be the first general appeal since Baughman Hall was completed in 1952 (two "limited" appeals were made in 1972 and 1976).

The impetus for the special Appeal at this time comes largely from the spiraling inflation rate in the U.S. Although synodical gifts to the Seminary have increased by 21% (\$551, 534, to \$668, 670) since 1974, the total Seminary budget has increased by 60% (to \$1, 350, 027 in 1978/79), largely due to the demands of inflation, over the same period. Gettysburg continues to receive the highest level of synodical support of any LCA seminary, but further income is needed to continue full operation in the

face of inflation; thus the desire to increase our Endowment. In the latest comparison of LCA seminaries it is noted that the average percentage provided by endowment income is 14.24% of total budget. LTSG receives only 8.13% endowment income as a part of total budget. Thus, the seminary hopes to double its present income by means of this special Appeal.

In addition to expansion of the endowment, the Appeal will provide funding for numerous improvements to the Wentz Library. A contract has already been let for installation of a new zoned climate control system, to be completed by summer 1980 (this should result in the mustering-out of the Mold Patrol). Additional needs include a computer terminal, space for an instructional media center (and perhaps and auditorium), archive storage areas, special provisions for the physically handicapped, better study space adjacent to the shelving, and expanded space for the Luther/Refor-

mation research collection in support of the Luther Institute. These aims, with others, will hopefully be met as a result of the special Appeal.

The Appeal has been approved by the Western Pennsylvania-West Virginia Synod at its 1979 Convention, and a campaign will be initiated in 1980 with a pledge period covering 1981-83. The Maryland Synod also approved the Appeal this year, with their pledge period running from 1982-84. The Central Pennsylvania Synod has not yet formally approved the Appeal at a Convention but it is anticipated that the contacts will be made during 1982-83 with a pledge period from 1983-86. Within each Synod the Appeal will be organized by district with a District Coordinator and a seminary staff support person. Teams will be trained and have responsibility for a maximum of five congregational calls (these teams will normally consist of one clergy and one lay person). Congregations

will be asked for a one-two-three year pledge to be carried out as best fit their individual situations.

It is expected that the Appeal will be administered through the Office of Development at Gettysburg, with one additional full-time clerical position and two volunteer positions. With this structure the Director of Public Relations will be free to carry out more in-field support for the endeavor. Both Mr. Tipton (Development) and Ms. Fiar (Public Relations) will be involved in the field work.

The anticipated minimum goal per active confirmed member will be \$10.00 over the three-year period, or as little as \$3.33 per member per year if a three-year pledge is adopted. At the present count of active confirmed members (304,993 for the three synods) this will yield the base sum of \$3,049,930. The total of synodical goals will be an even \$3 million.



## Language, Liturgy, Libido, and Liberation

While the winds of liturgical renewal are blowing through the church and many voices are being raised in the sometimes stormy controversy over allegedly sexist language, it was refreshing to hear the insight and moderation of Dr. Gail Ramshaw Schmidt during her November convocation. Persons who are usually comfortable to only slightly annoyed at altering their usual male-dominated language patterns may have found their liberation in Dr. Schmidt's remarks. The speaker eased some tension when she pointed out that twisting the liturgy's language to meet some kind of legalistic quota is mindless unless informed by careful theological considerations. To that we nod in agreement.

Realistic, thoughtful members of the seminary community recognize "the Hill" is not exempt from the infectious tension between the sexes, whether those tensions are motivated by immature fears, or professional jealousy, or whatever the cause. What hurts is that insidious libido, producing "put down" phenomena such as crude jokes and — at worst — the rigid sacramentalization of exclusive, male language in worship (where of all places we should be aware of the Kingdom's inclusivity).

To recognize God as strictly male, or strictly female, or strictly androgynous, or strictly Lutheran is just as idiosyncratic as doing anything "strictly." Recalling Dr. Schmidt: no single image is sufficient... That is liberating news.

### Guest Editorial

Table Talk refers all who would consider heavy reading assignments for second semester to a piece in the original Table Talk (No. 2894a)

"A student who doesn't want his work to go for nothing ought to read and reread some good author until the author becomes part, as it were, of his flesh and blood. Scattered reading confuses more than it teaches. Many books, even good ones, have the same effect on the student. So he is like the man (sorry about that—ed.) who dwells everywhere and therefore dwells nowhere. Just as in society we don't enjoy the fellowship of friends every day, but only a few chosen ones, so we ought to do in our studies. (Dr. Martin Luther)

## ATS/MSA Visitation

By Ken Regan

Some may remember that back in November the ATS/MSA team was on campus for a couple of days asking various questions. The question we were asking was "Who are the ATS/MSA team?"

They are actually two separate teams, the Association of Theological Schools and the Middle States Association of Colleges and Universities (Middle States). The two teams came together at the request of the seminary, and they were here to evaluate Gettysburg for accreditation. This is a process that goes on every ten years, with a follow-up every five years.

Both groups are privately run organizations, relying on dues from member institutions to continue operating. Gettysburg is a member institution. Accreditation is not the only function of the groups. For example, the ATS gives help in curricular development and is an agent for large funding programs.

Prior to the groups' 2½ day stay on campus, an extensive report on the seminary was compiled by a committee headed by J. Russell Hale. Entitled, *A Seminary Studies Itself*, a copy of this report is on reserve in the library for those interested.

While here, the team interviewed most faculty members, as well as the president, dean, administrators, and a number of students. The ATS was mainly concerned with academic programs, while the Middle States was more interested in the institutional structure, though both groups were involved in each aspect.

After the visitation, the team was to make up a report either granting or denying accreditation, as well as listing

recommendations to the seminary for possible areas of improvement. A copy of this report will also be made available on library reserve.

President Herman G. Stuempfle said that he was confident that Gettysburg would be granted accreditation. He said that in many areas, the team was impressed by Gettysburg. They had very high praise for our participation in the Washington Theological Consortium. They were also favorable to our use of the ROSE system in our curriculum. ROSE is an acronym for Rationale, Objectives, Strategy, and Evaluation. As far as the team knew, we were the first seminary to institute this system in our courses.

The team also met with members of the local community to discuss the seminary's relationship with the community. This was Mr. Hale's idea. The team had never done it before, but were so impressed by the idea that they plan on continuing the practice.

One thing President Stuempfle said that he hoped to come out of the team's report is full accreditation for the seminary's Doctor of Ministry program. Though the program is certified by the state, it only has provisional accreditation from the ATS/MSA. President Stuempfle said that the reason for this was simply that at the time of the last accreditation, no one had yet graduated from the program. The team wanted to wait to see some graduates. President Stuempfle said he felt that the D. Min. program is a rigorous one and should have no trouble receiving full accreditation.

## Heintzelman's Corner

By Warren Heintzelman

Battle of the sexes, cheating on your wife or husband, and laughing through it all is the name of the game for "How the Other Half Loves," playing at the Stonehenge Dinner Theater here in town. "How the Other Half Loves," by Alan Ayckbourn, is a charming and witty Two Act Stage Play pitting three zany couples into a hopelessly mixed-up love affair(s). Each couple has its own comical characteristics. Take for instance, Frank Foster who is a scatterbrain middle-aged business executive, and his love-starved but sophisticated wife Fiona. Mix them up with Bob Phillips who is an egotistical and wolfish employee of Frank Foster, along with Bob's uninhibited wife Teresa and their holy terror of a baby boy named Benjamin (who the audience never sees). Then there is William and Mary Detweiler, that alarmingly boring and shy young couple who innocently get caught in Bob and Fiona's short-lived fling. It's amusing and sad to watch what a mess people can get themselves into at the game of love.

"How the Other Half Loves" is the opening play for the Stonehenge Dinner Theater's second season. Following the pattern of dinner theaters, the Stonehenge offers a delectable buffet and intimate dining with excellent service before the play begins. It is refreshing to have this dinner theater so conveniently located for an evening or Sunday afternoon of entertainment.

To fill you in on upcoming productions at the Stonehenge, mark down on your calendar the weekends of January 18-20, 25-27, and February 1-2 for "The Owl and the Pussy Cat." On the weekends of February 29 to March 2, March 7-9 and 14-15, Woody Allen's famous spoof "Play it Again Sam" will tickle your funny bone. Also on these dinner-play weekends, there is Friday night dancing to liven up the normally dull weekends of winter. If your hobby or interest is in acting, or you have this great desire to get up on the stage, you are most welcome to try out for these upcoming plays at the Stonehenge. Try-out rehearsals begin in December. The Stonehenge Dinner Theater offers a delightful alternative for weekend leisure and entertainment.

### "Meteor"

From now on I am going to turn my eyes to the stars. You never know what may fall out of the sky. You may wonder why I have turned to star-gazing, but you would do the

same after experiencing the movie "Meteor." About halfway through the film, I thought the meteor would smash through the ceiling of the Majestic theater! Certainly the movie was exciting and suspenseful, after a slow start. And with a cast like Sean Connery, Natalie Wood, Brian Keith, Henry Fonda, Trevor Howard, Martin Landau, Karl "American Express" Malden, and a cast of thousands, how can it go wrong?

As you might have guessed, the movie "Meteor" has to do with a five mile wide meteor zooming 30,000 miles per hour toward earth. If it hit, it would leave a crater the size of the Atlantic Ocean. Too bad one isn't aimed at Iran. And wouldn't you know it, the meteor was due to hit earth at 7 a.m. on Sunday, December 7th! In an interesting twist of fate, the U.S. and the Soviet Union combine their satellite nuclear weaponry, originally aimed at each other, towards the villain meteor. You want to know what happened — too bad, tune in next week!

If you're in to disaster movies, I would recommend that you go see "Meteor." It is suspenseful, and it is loaded with visual effects and destruction. And don't forget — keep looking toward the stars!

## Letters To The Editor

Letter to Editor

Suppose God Has a Camera? One interesting bit of observation that might be made known to the seminary community. On Thursday, Dec. 6, I was taking pictures for the directory/yearbook that will be put out next year and I came upon several and varied responses to it. After some four hours of taking photographs of students and their families, I began to wonder what makes some so "Pained" in having their picture taken, while others seem to enjoy expressing themselves to the world through the art of photography. What can others only think when they see our pictures in such a manner? And what can we think of ourselves?

-Jeffrey R. Werkheiser

P.S. Can Anyone please tell me why children never smile until after the picture has been shot?

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## Language and Liturgy Convocation

by Steve Fermier

Lutherans looking for insights on the issue "May we properly address God as Mother?" heard some perceptive answers from Dr. Gail Ramshaw Schmidt at the November 26th convocation in the refectory. Before an audience of nearly 50 persons, the instructor from Union Theological Seminary in New York said that it was out of informal discussion at Union that her proposals about female imagery in worship emerged. Among the more thorny questions: Should modern Lutherans call God "Father"? May they call God "Mother"? Under what circumstances?

### ONLY OFFICIAL PRAYERS

Dr. Schmidt began the convocation lecture by limiting her discussion to liturgical prayer, and she differentiated between such and private, personal prayer. Saying the official prayer spoken by presiders at liturgies is what she means by "liturgical prayer," Dr. Schmidt declined to discuss language problems with, for instance, hymns, which she regards more liberally as poetic forms and not necessarily subject to the same theological strictures as liturgical prayer. If confessional Lutherans maintain the three traditional emphases of trinitarian dogma, christological centrality, and biblical warrant, then a conservative stance toward worship is maintained according to Dr. Schmidt.

In her research with the oldest eucharistic prayers of the church, pre- and post-Vatican II Roman lectionaries, and the Lutheran Book of Worship, Dr. Schmidt has discovered that by far the most common designation for God is simply "God," or "Almighty God." Next in popularity are Lord, Father, Jesus, and finally Holy Spirit.

### SCRIPTURAL MANDATE

God, Lord, and Father are to be seen as biblical, Dr. Schmidt maintains; although the designation "Father" is not nearly as common as the other two. She remarked, "The Bible is not so patriarchal as we think it is." Any revival of Biblical language for mother needs to be considered in the light of the Bible's tradition. Dr. Schmidt said, "Look at the scripture and see how it is used."

Dr. Schmidt cited what she called evidence to show the difference between the use of metaphors and the use of proper names in scripture. God is frequently called by such imagery as king, rock, tower, shepherd, and others. Saying "There are legitimate ways to call God 'Father,' and illegitimate ways," Dr. Schmidt promoted the Old Testament usage of father in the sense of adoption; God is the one who adopted a people as children, such as in the Davidic covenant relationship. Some father imagery is purely mythological, according to Dr. Schmidt, who specifically mentioned Malachi 2:10.

Commenting on the "Abba, Father" passages, Dr. Schmidt said the radical intimacy of the personal diminutive is not preserved by the church. "If we used 'Daddy' that might eliminate some of our problems with father language," she asserted.



DR. GAIL RAMSHAW SCHMIDT

### THEOLOGICAL MANDATE

Christians, with a christological center, may address God as Father "because in baptism we are standing in the same relation to God as Jesus." The baptismal relationship is at the top of the list of reasons why the church should liturgically continue to call God "Father" according to

Dr. Schmidt, who said "We have to be very careful about messing around with God's name." Still, she said, "I have an ease to call God what Jesus called him."

Dr. Schmidt warns the church must heed "what a responsible theological community teaches" concerning the use of the divine appellation. About divine sexuality, Dr. Schmidt answered radical feminists, "God transcends sexuality, as (being) the loving one who makes covenants." Because the English language does not have gender unspecific pronouns, the church's problems of referring to God in a gender-free way are multiplied. Dr. Schmidt suggests it is not Christian to simultaneously call God "Father and Mother of all life." Just as unsatisfactory is calling God "Parent" because, Dr. Schmidt said, "it is as far removed from what Jesus was doing as you can get." Unnatural avoidance of "he" references and convoluted sentences should also be avoided in liturgical prayer.

### WHAT'S INAPPROPRIATE

Some additional inappropriate places to use God as Father: a) at a wedding ("oppressive" says Schmidt); b) at a Thanksgiving Day service ("thanks for the big, fat pumpkins...") where typically the distinction between God as Father and God as Creator is blurred. A scripture translation with which Dr. Schmidt takes issue is the Jerusalem Bible's rendition of Deuteronomy 32:18, a portion of Moses' Song. "The Rock which fathered you..." is unacceptable because the actual words have "uniquely feminine" connotations according to Dr. Schmidt.

### MOTHER NATURE INTERRUPTS

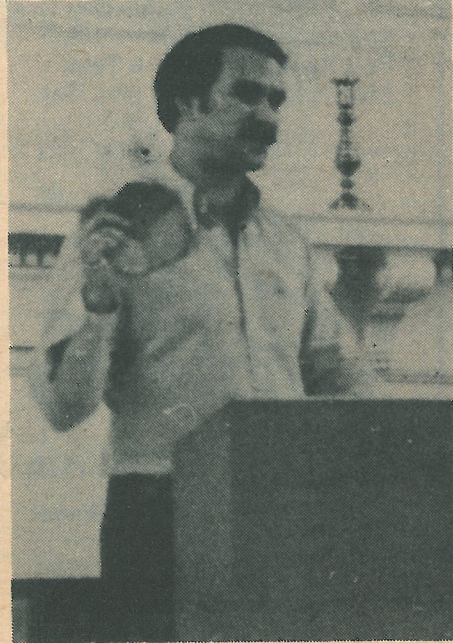
During the lecture "mother" nature momentarily sent persons scrambling to

slam refectory windows as a strong, gale-force wind blew through Gettysburg. Undaunted, Dr. Schmidt simply quipped, "One Gail is enough."

Following the official presentation, panelists including students, faculty, and guests commented on Dr. Schmidt's remarks. Speaking in turn were seminarian Joseph Tursi, a senior, Pastor Mary Ann Morefield, chaplain at Dickenson College, Professor Thomas Ridenhour, Gettysburg Seminary faculty, and seminarian Beth Siefert, a senior.

Dr. Schmidt's visit was planned and coordinated by the Women's Steering Committee.

On Wednesday, November 28th, eucharist at the chapel was celebrated by the Rev. Elizabeth Platz, chaplain at the University of Maryland. The preacher was Dr. Christa Klein, Gettysburg Seminary faculty.



MR. JOSEPH TURSI

(Photos By Chris Zander)

## White Perspectives on Black Conference

By Roger Digges

Out of the deliberations of the Second Black Lutheran Conference, held in Philadelphia this past October, came a new organization: the Association of Black Lutherans (ABL for all you LCA letter freaks out there). "Designed to be a vehicle for unifying and conveying needs and concerns of black members (of the LCA) ... and assisting the church through its structure to adequately respond to those needs and concerns," the Association aims at aiding and critiquing the church in its attempts to be inclusive of black people.

Two questions were on my mind as I drove to Philadelphia to attend the conference as the seminary's representative. Why do we need a separate association for blacks when we are trying to express our unity as Lutheran Christians? The other was a little more prosaic — What the heck am I supposed to do when I get there? Being selected because I was a white senior seminarian didn't give me much of a clue.

Some answers to the first question were already bouncing around inside my head. Having interned in a racially changing church in a changed neighborhood, I had experienced first-hand the subtle forms of racial bias which blacks encounter as Lutheran believers. The conference reshaped these experiences in two ways. First, I became more aware of the breadth and depth of the problem. Forging a truly inclusive church is going to be hampered by the differences in our religious experiences and tastes. Like most religious majorities, we would like to newcomers to conform to our way of doing things, rather than together build a new way. Speakers at the conference voiced their insistence that true inclusiveness will take a different course. Forging a truly inclusive church will be hampered even more by the ugly fact of racism, which is alive and well within our churches. The stories I heard while talking informally to individuals at the conference, stories about the treatment which black Lutherans had received at the hands of our fellow white Lutherans, were chilling.

But a measure of hope was raised as well, a second way in which the conference shaped my experiences. These people actually wanted to be black Lutherans, despite the problems involved. They were there because they believe it is possible to be both black and Lutheran. Many of them were there because they believe that the Lutheran movement has something to offer — an understanding of salvation that is more satisfying than that of the churches they left behind.

My second question, what I was doing there, was really the existential one. Very early in the conference, our seminarian caucus met to verify the fact that none of us knew what we were supposed to do as a crew of white seminarians at a mostly black conference. Having pooled our ignorance, we decided to become as involved as possible. (We had nothing to lose!)

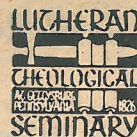
Becoming fully involved meant entering into debates over the language for the proposed constitution for the ABL, debates which raged long and hard, and not always in the form that pleased this frustrated parliamentarian. But everyone stuck with the process and hammered out a new charter with two features which Gettysburg students might find interesting.

The most hotly debated item was the inclusiveness of membership of the organization. The original language called for membership to be restricted to blacks and to white pastors serving congregations with black membership; the drafters felt that blacks could best address black concerns. While a small bloc which favored excluding all whites was quickly voted down, a broader proposal, backed by Western and Caribbean delegates and calling for membership open to all who endorse the goals of the ABL, was passed. Victory was probably clinched by the woman from the Virgin Islands who said in defense of the amendment, "We wouldn't even be able to enforce this rule in the Virgin Islands. We can't tell who's white or black." (Would that we had this problem in the homeland!)

The second major item of interest was the Association's concern about theological education. If the church is to become an inclusive church, many members felt that it must begin to acquaint its theologically trained leaders with black perspectives and the urban experience of blacks. Some conference participants favored required courses or first-hand experience with ministry among urban blacks. I acknowledged that some of my fellow Gettysburgians might be uncomfortable with that. But how we will ever adequately address the problems of racism within our spiritual community if we are white seminarians from white churches having served in only white congregations is beyond me.

At the very least, the conference was an exercise in consciousness-raising, and in hope as well. If you are interested in joining the ABL, see Roger Digges for membership information.

### table talk



is a non-profit newspaper published monthly by the Student Association of the Lutheran Theological Seminary at Gettysburg, Pennsylvania.

Staff: Steve Fermier, Jane Huber, Ed Macomber, Gordon Smith, Bob Willse

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# 4 Pigs' Kin Review



by Jo Nathan

As your local sports reporter I have been asked several times what happened at the Martin Luther Bowl when we played Philadelphia. Unfortunately, I was unable to be at the game because I was interviewing the Dallas Cowgirls that day for a future sports feature "The Theology of the Dallas Cowgirls." So I tried to get a report from someone who was there but I could not find anyone. The only record known to date was in a diary found in an empty dorm room by the maintenance crew. It apparently is the diary of the only known survivor. I have taken excerpts from it in order that you may know what happened ...

"Dear Diary, The only part of my anatomy which moves is this hand and I must write quickly before it, too, goes numb and drops off. I was the only one to return and I must leave this record ...

The problems began as soon as we arrived. Our spirits dropped when we saw them in full football garb - pads, helmets, cleats, coats of mail, maces. Coach Kinche-loe, realizing that this would be a difficult game turned to the team and said (in the words of Gideon) "Whoever is fearful and trembling let him return home." (Judges 7:3) As the entire team began to walk away he reconsidered and said, "Don't forget - there's a kegger after the game." All stayed ...

It was a stroke of genius to begin the game with prayer since they had to remove their helmets. We noticed that 2 of their players had no heads! Closer inspection revealed that they were bulldozers disguised as players. We protested and the bulldozers were ejected from the game.

We managed to get rid of another of their players when one of my teammates, in idle pre-game conversation, happened to ask a Mt. Airy player if he knew the 26th article of the Augsburg Confession. He

knew it! That immediately identified him as non-Lutheran since Lutherans don't even know what the Augsburg Confession is, much less any of its' articles. He was ejected from the Martin Luther Bowl.

But even without the bulldozers and the other player Mt. Airy was too much for us. Their line looked like Goliath's clones! Besides that the rubrics (when Lutherans play you don't have rules you have rubrics) were in their favor. Particularly the one which said "When the team with the Holy Ball runs a procession up the middle aisle the congregation (us) shall not impede the procession." Keep in mind, diary, that this is stole football (often called flag but the flags represent stoles) and it is impossible to pull the stole off the man with the Holy Ball without getting in the way. Being pious Lutherans we respected the rubrics and got killed every play. The half ended with us trailing 14-0.

During halftime we studied plays in the new playbook we had just ordered from Fortress Press. We gave that up when someone noticed a footnote in the book which read "All these plays were battle formations used by the peasants in the Peasant's War of 1524." Not a good omen ...

The second half went the same as the first. They scored again on a center aisle procession and we continued to look like peasants ...

We experienced one moment of triumph on the last play of the game. Our quarterback threw the ball as hard as he could trying to hit a referee in the back of the head - he missed but the ball went into the end zone where it fell into the hands of one of our players who was trying to sneak off the field before he got martyred. The final was 20-6 ... "

The diary entry ends there. Could we have a moment of silence for those who fell on that day?

# East-Hall "Miracle"

By Kurt Strause

The appearance of what looks like the face of a bearded man on a rest room door in East Hall has stirred quite a bit of controversy in this otherwise quiet dorm building. On November 16 an un-named senior seminarian reported seeing the face for the first time. Since then many people report that they too have seen the face.

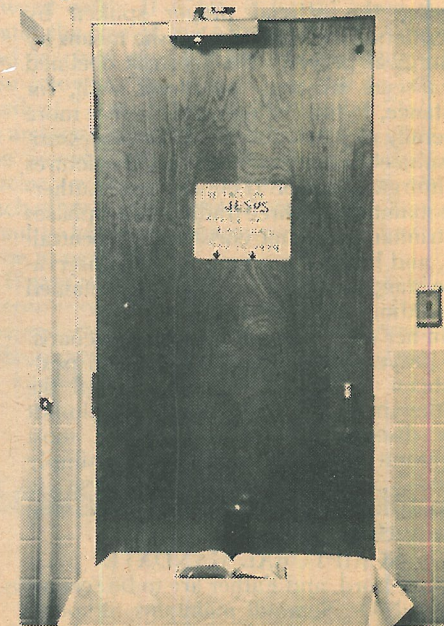
Speculation abounds as to the identification of the face. Some say that it is the likeness of John the Baptist. Others say it is that of St. Paul, and still others say it is actually Jesus of Nazareth. Official identification will only be possible, however, after a full investigation by the proper Church authorities.

Because the news of the appearance is expected to travel far and wide, it is anticipated that crowd control could

become a major problem on campus. Some people have already begun to capitalize on the face by selling post-cards, pictures and other assorted trinkets.

Not everyone reports being able to see anything on the door, however. One student was heard to say, "I just can't seem to see what it is everyone is getting so excited about." Whereupon another student replied to him, "You just don't have the right frame of mind to see it. Hopefully this will not become a divisive issue among the students in East Hall."

To all those who wish to see the Face of East Hall the hours of visitation are Monday through Thursday from 1-5 Saturday and Sunday from 9-4 and every evening 7-9. Small donations are being accepted to meet maintenance costs.



## Theology of Liberation and Reconciliation

By Paul Lundmark

The fall series of convocations concluded with a lecture by Dr. Lawrence N. Jones, Dean of Howard University on Monday, December 3, at Gettysburg.

Dean Jones observes in the Church a division along racial and ethnic lines, recalling the controversy in the early church between Jewish Christians and Gentile Christians. Bias is especially prevalent in American Christianity, vitiating a unified fellowship of Koinonia, and leaving little choice for blacks between alienation or denaturalization. Blacks are in effect required to leave their blackness at the church door, according to Dean Jones.

In a Social Statement of 1964, the LCA encourages the integration of blacks into a "unity that is visible and tangible." While lauding the intent of this statement, Dean Jones would point out that its actual implementation meets with considerable opposition in both white and black communities. The Church remains the most racially divided institution in America. Few possess the enterprising spirit of integration which distinguished Daniel Alexander Payne, the first black seminarian at Gettysburg 1835-37. The Church has found it easier to approve of a vague integration policy than to replace "Chief of Sinners" with "Nobody Knows the Trouble I've Seen" as the Hymn of the Day.

The Church's strength has resided historically in its unity. The solution to the present division, says Dean Jones, must start with an honest re-evaluation of our self-image as ministers, who must be able to accept cultural dissonance and direct it to generate broader cultural awareness and toleration. The task is one of bringing to actualization the prayer of Christ, "that they all may be one."

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