

Table Talk

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



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Our Lutheran Family *by Jo Serratelli*

Have you seen the list of hymns that have been challenged by the LCMS's Blue Ribbon committee (published in Missouri in *Perspective*, November 7th)? As your recall, LCMS has not agreed to the new Lutheran Book of Worship in its present proposed format. One of the reasons that LCMS has hesitated to approve the new book of worship is the choice of hymns. Among the 29 hymns under challenge by LCMS are "The First Noel", "It Came Upon a Midnight Clear", "Breathe on me O Breath of God", and "All Creatures of our God and King". Somehow as I think back to the days when I taught first grade Sunday School in LCMS, it is difficult to imagine that those little cherubs were singing in heresy as they enthusiastically sang "The First Noel" on Christmas Eve. And what about "Amazing Grace"? LCMS is also challenging that hymn. Surely if it had been written by "Herr Martin," "Amazing Grace" could tie for first place with "A Mighty Fortress" as the Lutheran "national" anthem. But maybe LCMS interprets the word "grace" differently than the ALC, the LCA or AELC does. Personally, I would challenge "Away in the Manager" if I were on that Blue Ribbon Committee. There is just something about a baby who is lying in a manger surrounded by "lowing" cattle, and not crying, that doesn't sound quite human to me. And I have trouble with the image of "Little Lord Jesus" looking down from above. I am sure that if you looked closely at all the hymns in the SBH and TLH, you could probably eliminate hymns altogether. We could just sing the hymns in the Old and New Testament canons. Would they be beyond challenge? It is not difficult to go to extremes.

I was pleased to read in the Lutheran Standard that the enrollment of women in ALC seminaries has risen from 80 to 111 ~~over the last year~~. I haven't seen any LCA statistics, but I'll be looking for them.

LCMS held an interesting convention (November 7-9) in St. Louis. Its focus was on the issues of "unity and concord." Dr. Bohlmann of Concordia Seminary (St. Louis) spoke on the issue of fellowship. He feels that there is a terminology problem when discussing fellowship with ALC. It is his opinion that ALC views fellowship to mean "holding hands", whereas LCMS sees it to be a relationship like "getting married." Bohlmann believes that the difference in the understanding of scriptural authority is a pertinent factor in the church's decisions concerning fellowship. He would seem to be implying that ALC doesn't view its decisions on fellowship in as serious a light as does the LCMS. He also opposes "fellowship triangles," such as ALC being in fellowship with both LCA and LCMS, when LCA and LCMS are not in fellowship. Bohlmann pointed out that LCMS's current state of "fellowship in Protest" against the ALC should not be seen as punitive, but as intended to correct a problem.

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Our Lutheran Family CONT.

With reference to my article in the last issue of TT, I would like to apologize to Dr. Christianson. It would seem that the wording of my article may have lead some people to believe that he was one of the newer members of our seminary family. He reminded me that he has just celebrated his 10th anniversary on the faculty of LTSG. I was also made aware of the fact that both Dr. Christianson and Dr. Sandstedt were members of the Augustana Evangelical Lutheran Church before it merged into the body now known as the LCA (1962).

If anyone sees any interesting "Family" news, please let me know, so I can spread the word.

I'll return next semester with more news. A blessed Christmas to ALL!

SOCIAL ACTION COMMITTEE REPORT

by Joe Tursi

There have been a lot of good things going on around the Seminary and some of our people are involved in them to an important extent. In the town some of our seminarians and spouses have volunteered their time to help with community social services. These services range from help at the Family Planning center to doing casework for the Youth Services Center. This has been a big help for the community and the seminary also. The community gets the benefit of responsible volunteers and the seminary shows that ministry is not a future goal but one that people are actually engaged in while they continue their studies.

Last month on November 17th we sponsored a fast and Service for the development of the vast poverty sections of the world. Response to this was very good and we collected \$155.00 from the Seminary Community toward the OXFAM Organization. A good number of people fasted to understand what it felt like to go hungry if only for a day. Our Service was centered on World Hunger and what we as the church can do. Thanks are extended to Mr. Thulin for an excellent homily and to Dave Sloop who organized the whole fast and worship.

This month we hope to begin visitations at the Lutheran Home in town. Eighteen people signed up to give some of their time each week to visit the elderly people there. Anyone else interested is invited to join with us.

We are also waiting to hear from Amnesty International about their program to help imprisoned Christians and clergy throughout the world.

We thank all of you who have helped the Social Action Committee during this semester and look forward to working together in 1978.

In Closing, Thank you

The last meeting of the Junior Women Seminarians' (Support) Group was held on November 28th. The group began in September with a goal of sharing concerns and building identities, through mutual support, as women who would be entering ministry to the church in the roles of either directors of Christian education or pastors. We spent our first two sessions discussing concerns revolving around the adjustment of entering seminary, the decision to enter seminary, field ed. experiences and theological issues that had arisen in classes that first month. In the next five sessions, we changed our format to that of inviting guest professionals, who would provide information centering on the particular area in which that person was most familiar.

Our attendance fluctuated greatly, and very few people showed any dedication to attending the meetings. I would like to thank those few people who did attend consistently, as I feel continuity is vital to a group of this nature. I would also like to thank Lois Knutson for her assistance and true dedication to the operation of this group, and to Kathy Baines, Rae Bloomquist, Dr. Joe Burgess, and alumnae Rev. Ann Smith, and Miss Sindy Piehardt (D.C. E.).

Lois and I have chosen to terminate the group at the close of this semester based on a lack of enthusiasm and commitment on the part of the junior women seminarians. It will have to suffice to have been a pilot project. "To everything there is a season, and a time to every purpose under heaven". Perhaps this was not the right time, the right place, or the right people for this type of a group to succeed.

Jo Serratelli

INTERVIEW WITH J. RUSSELL HALE, author of WHO ARE THE UNCHURCHED?

"Is the Church in danger of becoming an irrelevant institution in an alienated society?" "Is the Church providing wrong answers to life-centered questions?" These and other questions, point to the Church's need to listen with the ear of God, so she can share the Word of God. Dr. Hale, who prepared and wrote this timely study, is an ordained clergyman in the Lutheran Church in America and is currently serving as Professor of Church and Community at the Lutheran Theological Seminary At Gettysburg. Dr. Hale was interviewed by Mrs. Darlis Swan, a special student and Michael Brown, a senior at the Seminary.

BROWN: At one time in our national history, the United States was known as the "bastion of Christianity." Is America now developing into a culture of unbelief?

HALE: This takes us back to definitions of "religious" and the "churched." Time magazine (Oct. 3, 1977), when reporting my findings, unfortunately, used these terms synonymously. My research dealt with the churched and unchurched portions of the population. America is now about 40% "unchurched." How "religious" or "irreligious" it is is another question.

Now, what does a 40% level of unchurchedness mean to the churches? Religious people tend to be informed by religious institutions. If the nation's unchurched percentage remains the same, or even goes higher, the roots of religious faith may be cut off for large masses of Americans in another generation.

SWAN: Would you clarify what you mean by "having one's roots cut off?"

HALE: If the two institutional roots, namely the church and the home, fail to influence the value orientations of a coming generation of Americans, I think that there will be significant consequences. These roots may be becoming more fragile.

BROWN: The study map in your book indicates a high level of unchurchedness in the West. Would you elaborate?

HALE: In the Pacific Northwest there are still strong remnants of the "frontier spirit." Feelings like "don't fence me in" that are historically associated with that region were expressed to me in many interviews.

Sociologically, California has been known as a state that has attracted people who are interested in a non-restrictive society--People who prefer a life-style undictated by churches, politics or other institutions. I think it natural that one would expect in a place like California to find a number of people who are fearful of institutional ties, or have rejected them. I found this to be true today, It's probably an extension of a situation that has existed for a long time.

SWAN: In your study, you stated a general hypothesis--that unchurchedness may be linked with social alienation. You were dealing with that hypothesis in your last answer. Would you comment further?

HALE: This is a hypothesis only at this point. But I think there is plausibility to it, and I hope that somebody will investigate it further. What could very well be true is that the unchurched people of America are part of a larger group of what has been called the "alienated American society." I have not investigated this, but I have the feeling that many of the people who have not made ties with the Church, are the same kind of people who do not make ties with other community institutions. There may be, for example, a high correlation between people who do not vote and those people who do not go to church. Now, if this is true, then we are dealing with a phenomenon that is much bigger than the one I studied. What I have studied would then be one dimension of this larger phenomenon. What we are talking about are people who live independent lives and pursue independent careers. They feel that "my home is my castle", and they do not want any interruptions in their privatized life-style.

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HALE INTERVIEW CONTINUED.

Or, when I took a look at the retired community in Sarasota, Florida. I found people whose ties were in the past. Now, they want to start all over again without any restraining kinds of activities. Or, for example, a minor in West Virginia. He has very close ties with his union, but frequently does not know the person down the lane.

A good question to ask would be "to what degree are the unchurched people also unaffected by other community-building organizations?" One of my study categories was that of the "nomad". One might speculate that if "nomadism" remains at the same level or increases in the American society we are spawning a population of people who do not put down any roots? Are we generating an alienated people?

BROWN: You used the terms "loner" and referred to "people who mind their own business" in your study. In respect to "Gesellschaft" and "Gemeinschaft" typologies, what kind of trends are we facing in American society?

HALE: I think that we have two developing trends in America. First of all the "Gemeinschaft" or intimate kind of community, is disappearing in many places it previously had been. I am referring to the small rural community, that used to be a very intimate, a well-knit gathering of people. On the other hand, we find in the extreme kind of "Gesellschaft" society, like the big metropolitan center, the tremendous consequences of this anonymity. People are now forced to find associates, friends, and neighbors with whom they can intimately deal. Some people find this intimacy in work associations. For example, you will find a camaraderie among doctors, lawyers, certain business executives, labor unionists, etc. There is also today, a new sense of identity, for example, as a "Black", as a "Chicano", as a "Puerto Rican", as an "Italian", etc. Within the big "Gesellschaft" mass, tiny "Gemeinschaft" communities are emerging. It would be interesting to discover what is happening to the churches in these social settings.

SHAN: One of the people you interviewed made the statement that "if you are only reaching 50% of your market, something is wrong with your communication." Why did you single that statement out, and what are the implications of that statement for the churches today?

HALE: As I recall this person, he has a rather successful businessman in Oregon. He felt that he knew what made business "tick", at least, how to sell his product. He was a member of a large church and was constantly talking to his church board associates and to the minister who were bragging about the church's alleged "big attendance". He finally checked the attendance against the membership and figured that only 50% of the people were showing up. He said, "Something is wrong. There are communication techniques that make business successful that do not appear to be operating in the church." He wanted to know why, because "if you are only reaching 50% of your market, you simply are not doing a good job."

BROWN: One excerpt in your book states, "All of life tends to compete with the Church and the Church does not measure up." Is the Church suffering from a "relevancy gap?"

HALE: Many people feel that the Church is living in a world that is quite apart from the world that they live in. The Church is answering questions that the people are not raising. If this is the case, why should the people who are raising the questions attend church?

HALE: The hedonistic-type of person who wants instant pleasure is an apt illustration. Whether the Church can provide for that kind of need or not is moot. When interviewed, such people told me that the churches were "utterly dull". This raises the question of whether any congregation can be a chameleon which will change its color to fit all the needs of its environment? Probably not, for no single church can answer the religious expectations of all the people in a community. Yet, even the combination of many churches in a community appear not to be making dents among those who are bored by what goes on in churches.

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SWAN: You mentioned earlier that many people find a sense of identity within social or professional groups. Are there any implications in your study for the Church providing such a sense of identity for such people?

HALE: A lot of people talked to me about their experience with church institutions or about other people who rejected the institutionalism of the churches. If the anti-institutionalist is going to be attracted to the institutional church, it will be via small groups, I suspect. These people are turned off by the structural malaise, the institutional illness of the churches. People are going to be further turned off if they return to a church only to be reintroduced to this big soul-less institution.

A more effective evangelization might be to attempt to draw such folks into smaller homogenous groups based on vocation, interest or common needs, such groups, for example, as divorced persons, parents-without-partners, or alcoholics. But to win a person from the world into the Church and set that person back into an institutional mold is probably going to be dysfunctional.

BROWN: What you just said could be in conflict with some denominational evangelism programs. Would you care to comment on that?

HALE: Let me be as generous as I can about denominationally-spawned programs. First of all, I do not think that the bureaucrats in church headquarters dream up programs for the sake of the dreaming. They presume to be responding to basic needs at the grass roots. Normally, in most denominations, this type of program however is programmed from the top down. But, there are some genuine attempts to enlist local grass-root support for these evangelical outreach programs.

SWAN: One of the implications at the end of your study is "learning to listen". Would you comment on this?

HALE: I became aware of this implication after my first interview. Let me explain it this way. I had originally thought that it might be difficult to get people to talk. I found that by using the technique of active listening, I was encouraging people to talk. When I did not press my views on them, they were dumbfounded. I was functioning in a role that they had not generally associated with clergypersons. They were amazed that somebody wanted to hear their stories. What really convinced me that I had caught a new insight was that after the end of the interview, practically everybody thanked me for spending the time with them. I was ready to give my effusive thanks for the time they had given me, but the opposite was the case. Many of the interviews were traumatic experiences where many people were vocalizing autobiographies that they had never spoken of before . . . at least not to a clergyperson. It was not I as a person, nor a professional technique, but it was the apparent acceptance of them as persons and the stories they told that caused them to be grateful. Before, nobody had been listening! When somebody came along who would really listen, it was a new experience. Until people learn that they are accepted by the Church, or its representatives, I have come to believe, they are not ready to hear what the Church has to say. People desperately want to be heard, but they will both stop talking and close their ears if their questions are responded to with dogmatic answers.

ATTENTION

Macrame, Tuesday, December 13th at 7:30 p.m. in Heiges Hall Lounge. Bring \$2.00-- cost will depend on how many people come. Instructors will be Sue Solon and Karen Reede.

What is cinema? While there are many definitions of celluloid art adrift in our world of pseudo-individualism, Ken Russel seems to repeatedly thumb his nose at the popular norms and to create his own standards. Russel takes seriously the critics who see it as axiomatic that any work of art must be judged in relationship to itself rather than by any strictly imposed critical formula.

Russel's latest opus, Valentino starring Rudolph Nureyev, is a glimmering example of the director's ideals. The film is purported to be biographical, since it is based on a book about Rudolph Valentino which was published several years ago. But I think a better term than biographical would be bio-orgiastic. The several joys and unending tragedies of Valentino's career become a vehicle for Russel, the means rather than the end. Oh, then cinematic technique and acting are the ends? Not at all. While the technique is highly skilled and while the acting (especially Nureyev's) is perhaps the worst I've seen since Cybil Shepherd in Daisy Miller, both are still only means. The end: to create a new world which, on the surface resembles reality, but in truth has no relation to it..

The shoddiness of the acting and script-writing are so marked that I must believe that they were pre-determined to be so. Good acting and writing are seen occasionally (although, sadly, only very occasionally) on the screen. But never would a director of Russel's notoriety foist such an inferior product on the public without a purpose. In other words, it's so bad that it's got to be good.

The real giveaway, though, is the set design and the photography. Both have a studied lushness, an opulence of form, color, pattern and movement that borders on being kaleidoscopic. Some scenes are decidedly nightmarish, such as when Valentino is jailed overnight with the most fiendish, toothless sexual perverts that make-up artists could imagine. Other scenes are soft, romantic, poetic. Witness Rudy and his newest lady-friend Natasha frolicking au naturel amongst a sea of velvet cushions and palm plants in a tent on the soft sands of the desert location of his latest film.

Russel played his cards right when he chose to have Nureyev dance his way through

Valentino's disasters. And he was terribly proper in selecting Carol Kane to be the frizzie-haired vamp whom Rudy steals from devil-and-money infested Mr. Fatty. Leslie Caron as Nazimova? Again, acting so inferior that it works.

So you now want me to tell you to either rush off to see Valentino or to instead rush to the nearest altar to pray that Ken Russel never again be allowed to throw up such depravity to the overly-impressionable minds of the Great American Populus? I won't do either. If you are willing to look at a movie as a serious art form, to think objectively, rather than to only feel it in your gut, see Valentino. If you only want to "lose" yourself in entertainment, to luxuriate in the fact that for two hours you can be someone else, see The Spy Who Loved Me, The Exorcist, or A Fistful of Dollars--one more time.

CHANCEL PLAYERS

Under the able direction of Brian Myers, The Constant Wife is developing into a roaring commentary on sexual politics. Already at this stage of rehearsal it is evident that the major difficulty will be keeping rein on the play during the continued episodes of side-splitting laughter which the play generates. Yet, underneath the laughter, the production questions the heart of husband-wife relationships and triumphs in a sincere quest for equality among the sexes. Production date has been set for the first week in February.

The Magi, a short piece written by Mike Kincheloe will be presented in chapel on December 13th. Directed by Peter Naschke with roles by Ken Phelps, Roger Digges and Bill Heisley, the play deals with the despair and hope in a small room on Christmas eve.

Sections of T. S. Eliot's The Rock are to be presented in chapel on January 17th. The play forms the heart of a worship service which will explore the continual birth and death of the Church. Directed by Peter Naschke.

Steve Geist will direct the Chancel Drama, An Eye for an Eye in chapel on January 31st.

A production of Edward Albee's Zoo Story is planned for mid-spring semester.

Student Faculty Relations Committee
minutes
November 21, 1977

The meeting opened with discussion of student housing procedures. Benson reported on existing procedures. After discussion on ways of dealing with apartments still vacant in August, the following motion to recommend was made by Rockel: 1) possible available apartments be announced to the community 2) assignment based on a. first, to married students on the basis of a new lottery of those applying. b. secondly to single students based on the date of their admission to the Seminary. Motion passed. In the absence of any action by the Seminary Board of Directors, the present policy of one single student per apartment will continue. It was moved, seconded and passed that an exception to the above motion be made in the case of J. Serratelli because of a previous commitment by the Seminary.

Nominees were then solicited for the Student Housing Committee. A. Dougherty elected president.

Rockel reported on the Student Evaluation Committee. This committee was authorized to present the final form of the proposed instrument to classes for their use during the week of December 5. After Ranney's report on his consultation with his. Hood concerning women's groups, class reports were given. Rockel voiced his class' concern over the present internship debriefing procedure. Rockel and Ranney to develop a proposal for possible improvements.

Kincheloe reported on the recent activity of the SGA Task Force. Concluding discussion centered around possible ways of promoting student-faculty interaction.

Ken Homer

WORSHIP COMMITTEE

The following are highlights of the December 5th meeting.
The Worship Committee:

- 1) Voted support of \$250.00 to Adams County Rescue Mission.
- 2) Voted to continue supporting a Hong Kong orphan during Jan.-April, 1978 (\$90.00).
- 3) Discussed progress on the J-Term program of experimental worship in an effort to finalize the schedule. The following days have been reserved: Jan. 4 (Braband) Carol Service; Jan. 11 (Christianson) Early Christian liturgy; Jan. 12 (?) Phelps Baptism; Jan. 13 (Schein and Potts) Quakder service; Jan. 16 (Swanson) Non-western service, Jan 17 (Chancel Players) Choral drama-service; Jan. 18 (Hoffman) Swedish rite; Jan. 19 (Lachso) Finish rite; Jan. 20 (Spoemer) "Light to the nations"; Jan. 23 (Steele, DiGiacinto) service to blind and deaf; Jan. 24 (Radecke, Potts) Multi-media; Jan. 25 (Geist, ?) Folk Eucharist; Jan. 26 (?) Military Chaplancey; Jan. 29 (Geist) Prison Camp Service; Jan. 30 (Huwiler, Siefert) Non-sexist Service; Jan. 31 (Geist) Chancel drama.
- 4) Gave suggestion to Mr. Thulin concerning spring semesters' worship. The issue of "having to do a homily"; Use of lectio continua; experimentaion vs. chaos; and length of services were mentioned for Mr. Thulin's consideration.
- 5) Discussed a logo presented by Mr. Christianson which had been designed by Barbara Blatt. Mr. Christianson suggested that the worship committee consider adopting a logo at a future date. Worship materials could be compiled and placed in a sturdy notebook in the pew racks.

"A Junior Looks Back at His First Semester at Seminary"

by Mark Swanson

The semester is drawing to a close. That message is coming home to me very clearly as I do papers and tests, and offer up Advent prayers ("Come, Lord Jesus--before the 16th!" "Stir up, O Lord, thy coffee and come, and awaken us . . ."). Anyway, the kairos is right for an A Junior Looks at His First Semester at Seminary article; I thought I might share some of the highs and lows I've experienced in some areas.

WORSHIP

High Point: Our community Eucharists, particularly the fact that the celebrant can wear tennis shoes without my noticing. In the past I normally found myself receiving the elements while huddled over, staring at the minister's footwear. Here I have found several things--eye contact, being addressed by name, occasionally receiving the bread and wine from good friends--very special.

Low Point: The Festival of the Reformation. I've been told that Luther once compared clergy to manure--spread around it does some good, but piled up it stinks.

Now, as a show, the Festival of the Reformation was excellent. As an alumni gathering, it evoked all sorts of Gettysburg spirit. As a Lutheran pep rally, it achieved orgasmic intensity. But as a worship service . . .? I smelled something.

THE "THEOLOGICAL LOOK":

High Point: Discovering the joys of smoking a pipe. My only hope is that there is more consensus on this campus in theology than there is on what kind of tobacco to smoke.

Low Point: Watching the scramble for ecclesiastical vestments. Why are we so eager to set ourselves off from the rest of mankind? Especially with shirts with funny little plastic tabs--surely one of the silliest articles of apparel I've seen (Outside the fashion pages of Newsweek).

PREACHING

High Point: Mr. Thulin's sermon on the Exodus. Remember the story from the Talmud he told: "When the Egyptians were drowning, the angels wished to sing. But God said: 'My handiwork is dying, and you wish to sing?'" Life has its ambiguities; simple answers and explanations often don't exist; Christians cannot afford to substitute a knowledge of theological formulas for love, sensitivity, and empathy.

Low Point: I'll be very general, here. Suffice it to say that I have been able to gather materials for my forthcoming Table Talk article, "How to Sneak the Gospel into Any Sermon whatsoever."

MISSION:

High Point: Listening to one theological speech about mission. Both in classroom and chapel, extremely stirring, missionary messages have been delivered.

Low Point: Trying to work out just where the speech becomes reality--where the rubber meets the road. I've heard almost nothing about strength for Mission. I've seen little interest in southern Africa, even though we have a southern African pastor on the campus. Can some one clue me in on what's going on?

WRITING FOR TABLE TALK

I have nothing but high points. Writing for this rag is an exciting and rewarding occupation. How anyone who can write an English sentence can pass up the opportunity to be a real-live columnist or reporter, I just don't know.

Anybody biting?

REPORT ON THE HOUSING SURVEY

Of the eighteen surveys returned (married housing) seventeen answered "yes" to the question "Were you satisfied with your housing assignment?" On the surface this would lead one to believe that we are a pretty satisfied lot. However, many people disagreed on how the assignment should have been made and had comments on some of the other conditions on our housing situation.

Half the surveys checked lottery as the way in which housing assignments should be made. Basically this method is the fairest--democratically speaking; however, those who checked the seniority system had excellent arguments for this method also. For seniors the threat of not getting seminary housing for their final year is overwhelming. Finances are already stretched and the thought of additional financial burden of off-campus housing and utilities created a great deal of insecurity. For single parents it would be impossible to attend or continue their education without seminary housing -- imagine having to worry about this from year to year. The junior has to worry about moving from one apartment to another just because of the lottery. Last of all several persons mentioned that the individual's situation should be reviewed; perhaps if this were the case we wouldn't have babies in Heiges and families without children in West Hall.

There were comments on the parking situation (and the need for more parking space) but basically people have worked trade-offs to get a convenient parking space. No thanks to the administration who would have some of us park half-way to Fairfield!

Another issue that was on many surveys was the problem of pets (or lack of). Here I'll add another "two-cents". No animal would have created as much of a mess as I have found in the two seminary apartments I have lived in. The "management" is worried about damage and allergies caused by pets but are not too concerned about the apartments infested with roaches, garbage grounded into the carpets and holes and hooks in the walls that make it look like a meat locker.

One survey suggested that an extra \$10 fee/month be charged to pet owners (typical procedure that more human landlords practice) and have a fenced off area to walk the dogs. This would work out well and then the seminary could wash the walls and carpets (which they should be doing anyway) for the next people who may be allergic to animals.

The last comment on this issue is a quote from a survey.....

"A pet becomes a member of the family just as a baby does (Maybe we should have a no children rule in retaliation). Especially--when faculty members all have pets and most live on the campus grounds. Their pets are allowed to shit all over our grass though, aren't they? They can have a pet, but we "lowly" students can't. We love our pet and wouldn't demean ourselves by allowing him to excrete all over the lawn. We'd clean up after him."

AMEN

In the next issue of Table Talk the Single Student Survey will be reported.

The cover design was by Barbara Blatt.

Co-editors are Beth Huwiler
Belinda Naschke

