

Table Talk

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



VOL. XXI, NO. 7

MAY 1986

SA PRESIDENT'S ANNUAL REPORT

By Lindsay Rhodenbaugh

My friends, I have no desire and see no reason to make this report a long one. In briefest summary, this year among the student body at Lutheran Theological Seminary at Gettysburg has been a quiet, productive, and successful one.

Things have progressed steadily and on an even keel, and, speaking personally, I am pleased with what has been accomplished this year. Thank you all for giving me the chance to participate in the capacity of president during this year. It has been a loving and a growing experience for me.

As must always be true, that things have gone well is due to the determination and hard work of many people. I would like to use the rest of this report to thank the leaders of the student body who have been responsible for the successes.

Thanks to my fellow officers. Zack Harris did a fine job as secretary. Tom Bruner gets a big vote of thanks for a complex job well done. The first unpaid treasurer of the SA, Tom not only balanced the books, but even found us money we didn't know we had!

Several ad hoc and independent committees and groups contributed much to seminary life this year. The task force on community meals, and on inclusive language.

and the student health fund committee were all comprised of individuals dedicated to the betterment of our lives here, and all have made significant gifts of time and talent on our behalf.

Those students involved with the search for a new faculty member in Biblical Studies also spent many hours of their own limited time to help secure a quality professor who will continue the academic excellence that this institution has been known for. Many thanks are due all these folks by those of us here and those who will follow.

Appreciation is also due the faculty and administration of LTSG for their sensitive response to student concerns in the above-mentioned forums and others, including the student-faculty relations committee.

As to committees and groups more closely tied to the Core Committee, many people have worked hard this year to make things run smoothly. Quest has continued to expand its work on issues important to all of us, and Partners succeeded in becoming even more involved in seminary activities than in years past. Both of these groups are to be commended for jobs well done.

My personal thanks to John Yost and the other members of the

(continued on page 2)

PRESIDENT'S REPORT

(Continued from page 1)

social action committee for their dedication to this year's efforts in this area. In spite of somewhat lukewarm response from a large portion of the student body, John and his committee strove hard to make us aware of social issues in many different areas.

The members of the athletic committee, led by Jay Serafin, provided us with an exciting docket of sporting events ranging from football and volleyball to ping pong and softball. Diversion is the key to our survival, so thanks to Jay and the gang.

Speaking of diversion, thanks to Lans Alexis and Stan Combs for leading the social committee and providing the wide range of parties and social functions that we enjoyed this year.

Special thanks for the efforts of Jim Lockley, who picked up the reins of the lecture committee in mid-year and did such a great job with so little time. Quality lectures were arranged, and work begun for an even better roster next year. Good work, Jim, and thanks.

Roger Steiner and the publications committee continued the excellence of years past, providing our community with the monthly Table Talk, an always interesting barometer of student news and views. Thanks also to Aid Association for Lutherans for its continued support of this publication.

Finally, Robin Hein and the family life committee should be congratulated for their work on holiday meals, new student welcome and other projects geared to promote a greater harmony among the larger seminary family.

Just as in an Academy Award acceptance speech, you thank some, but must leave out more who should be thanked. I apologize to all the persons and groups I have not named individually. Know that you

have my thanks and gratitude, nevertheless.

Lastly (and this wasn't too long, was it?) let us remember to thank him who is primarily responsible for any successes that any of us have achieved this, or any, year. Looking back on all of the good things that have happened in the last nine months, one must surely see the hand of our gracious Lord at work. To Christ, then, let us give the greatest thanks.

My best wishes to the SA next year. May the Lord bless you as richly as he has us this year. You will be in my thoughts and prayers.



FOR BOOK BROWSERS

If you've been poking around the commentaries in the bookstore, wondering which to buy, we noticed that the Nelson-Ridenhour recommendations on Old Testament commentaries has been updated. The critical apparatus has unfortunately been simplified, but there are some new titles that have made it to the ranks of the recommended.

OUR SPONSOR

Publication of the 1985-1986 Table Talk is made possible by a generous grant from Aid Association for Lutherans. Our thanks to AAL!

A continuing commitment

...that's what AAL's symbol stands for. It's a commitment enabling Lutherans and their families to aid themselves and others. AAL does that through benevolence programs and fraternal benefits, including life, health and retirement insurance. So look at this symbol and think "commitment." Then, think AAL.



Aid Association
for Lutherans
Appleton, Wisconsin
Fraternal Insurance

FRED COX
304 Rhoda Drive
Lancaster, PA 17601
717-569-3845

Editorials...

A TIME TO SAY 'GOODBYE'

With this issue, the present staff of Table Talk completes Vol. XXI, and turns over responsibility for succeeding publication to a new committee.

It's been an interesting year. We've tried to achieve a balance of the light and the serious, of prose and poetry, and hope that we have provided a forum for all who wished to express themselves through this medium.

The Editor thanks a very capable staff for continuing to grind out columns and essays despite class schedules and term papers. A special thanks to Jean Grube, who turned out such handsome art work for us on very short notice. It was handy to have the artist right next door, and we are afraid we sometimes took advantage of that.

Thanks to AAL for its continued support of this publication. Their confidence in us was very affirming.

A tip of the chapeau also to the would-be ping pong players who from time to time cheerfully helped us collate the issues so that they could get to the ping pong table.

And Linda Cipriani has our

gratitude for always managing to work our print job in among all the others she had to do.

We don't know who will be the Table Talk editor next year, but we wish our successors well. How about writing some think pieces, poetry, etc., over the summer, so they will have some copy to start with in the Fall?

God bless all of you in your ministries, wherever they may take you.

* * *

OF CONTROVERSY AND NOBLESSE OBLIGE

We regret the controversy which the latest faculty appointment has occasioned. However, in view of the fait accompli with which we have been presented, there seems to be little point in arguing the merits of the case. Done is done.

We can only trust that the candidate whom the administration has chosen is the best qualified, in every respect.

It remains for us now to welcome Ms. Gench with civility and open minds, giving her the chance to prove her abilities. She is, after all, something of an innocent bystander in what appears to involve the Seminary's agenda. Common courtesy demands a cordial reception and a fair chance. Let's hope she receives it from faculty and students.

* * *

TABLE TALK

Table Talk is published monthly by students at the Lutheran Theological Seminary at Gettysburg, Pa.

Opinions expressed are those of their authors, and do not represent official policy of the Seminary or of its Student Association.

Editor: Muriel N. Reichler
Staff: David Eck
 Roger Steiner
Art: Jean Grube

ADDENDUM...

We have been trying to get away from overly-long articles in Table Talk. However, once in a while we have a contribution which cannot be cut short, and which we believe nevertheless to be of interest to our readers.

Such is the case with the article beginning on page 9. Composed as a class presentation, it is original and provocative. We hope you will agree.

Forum

IN DEFENSE OF SEARCH COMMITTEE

By David Hewitt

Some of my fellow students have called the hiring of Biblical Studies instructor Frances Gench "a blatant act of reverse discrimination." Others have called it "compensatory justice." Both of these comments imply a lack of qualifications on the part of Ms. Gench, soon to receive her Ph.D. in New Testament Studies. From my own investigation, talking with people involved in the selection process, I have come to the conclusion that both comments are misleading.

Some have said that this appointment was due to pressure from the Synods to hire a woman--a Lutheran ordained woman. But the results did not correspond to the 'pressure'! The soon-to-be-ordained Ms. Gench is not Lutheran. Why would the seminary hire a woman who is not Lutheran, if it was simply a matter of filling a certain "Lutheran role model for women," while ignoring academic credentials? Perhaps there is more here than meets the eye.

For example, Gench has done more extensive work than the other candidates in both Old and New Testaments, and in both Hebrew and Greek. Practically speaking, the seminary seems to need that kind of flexibility right now.

Some have said that Gench did not have the proper credentials in teaching experience, in parish experience, and in publishing--as if Gench was the only candidate who had any of these "deficiencies." They also say that her credentials did not even stack up with the other (Lutheran) female candidates.

But surprise of surprises, she was considered to be in the top level of candidates after the interviews by both faculty and student representatives. Why?

Simply put, it was not the case that she made it to the top level "because she was a woman." To an outsider, it would have seemed to make more sense to put other "better qualified" (Lutheran) women at this top level. Hm-m-m.

There is a piece in this puzzle that many of us on the outside have missed: the interview process. Why do we even have interviews if we are going to judge strictly on past credentials? Certainly such records did weed out candidates before the interview process, leaving the seven (Gench included) with the best credentials remaining.

But then we have the interview/presentation process. Why? Because this seminary knows how misguided it would be to judge the top candidates simply by credentials listed on sheets of paper.

A major part of choosing an instructor is seeing how well he or she performs as a teacher/exegete in the public arena. In the interview and exegetical presentation process, we see how well a candidate can teach, communicate, and voice his or her personality, integrity, Christian witness, and academic standards, among other things.

It is here that Gench did very well. She showed that she had a remarkable ability that deserved an opportunity for expression. In basketball lingo, she's a great college prospect about to go into the "pros." But as any basketball team owner will tell you, you can't wait around until that player (teacher) reaches the pros on another team! You gotta "draft" that player now, and get him or her before it's too late.

Now out of this top level of interviewed candidates, all of whom met the other necessary qualifications, Gench was picked because we needed a woman instructor. She met that last qualification.

(continued on page 5)

Ms. Proper



Dear Ms. Proper:

Can you tell me the difference between jealousy and envy? Or is there any?

Wanda B. Wright

Dear Wanda:

Yes, there is a difference, although some people seem to use them interchangeably. Jealousy is a fear of losing what one has to another, while envy is wanting what someone else has. It's a matter of in whose possession is the object of desire: you may be jealous if your male significant other looks at another woman. On the other hand, you may envy your friend her handsome beau!

Dear Ms. Proper:

I always have trouble with the word 'ingenious', which I sometimes see spelled with an -uous ending. What is the correct spelling?

Terry Bill Spellman

Dear Terry:

Your trouble is not that you are seeing two spellings of the same word, but that you are seeing two words. 'Ingenious' means talented and clever (note the root 'genius' in there?) The second word, 'ingenuous', means guileless, innocent, or unsophisticated--as in ingenue.

Dear Readers:

One of the things Ms. Proper likes about the English language is its versatility, and the way it lends itself to new vocabulary for new purposes. But sometimes I think that in our zeal to express ourselves, we forget there are perfectly good English words already minted, and we search around and coin new ones--rather like reinventing the wheel.

Two such words have cropped up in chapel recently. One was 'detainment' (speaking of South Africans in their places of detainment). Now, we already have a perfectly good word: detention. Everyone understands it; why not use it?

The other was 'participators' for the more obvious 'participants'. Does this really add to either clarity or elegance of speech?

Be inventive where you can increase comprehension, but why waste energy cobbling together makeshift words? A good Thesaurus ought to be on the shelf of anyone who wants to use the language well.

"Don't be stuffy," you say? Well, as long as that's what we're being, let's get in another plug: for the retirement of two of our betes noires which seem to have as many lives as a litter of kittens.

'Hopefully' means 'full of hope, expectant', and is not an alternate locution for 'I hope'.

And 'myself', 'himself', 'ourselves' are reflexive pronouns, in which the action is referred back onto the doer. It's not "Jim and myself went," but "Jim and I went;" not "a picture of Jenny and myself," but "of Jenny and me." Save the reflexives for their true purpose: I can blame myself, you can hurt yourself, we can make fools of ourselves. But not linguistic fools, please!

* Poetry *

OUTER BANKS

She sits,
 alienated elder-child,
 withered limb of Christ's own
 body:
 a fragile island
 in a sea of commercial care.
 Hunches her shoulders
 against the tidal waves
 of regimentation,
 dehumanization
 pounding at the edges of her self.

What breakwater
 can I throw up around her
 to defend those shifting sands
 of personhood?

She sits,
 crying for bread
 she never cast abroad
 to return and nourish
 the diminishing shoreline
 of her days.

With what shall I feed her,
 who can't accept
 the loss of dreams, of all
 that never was,
 and now will never be?
 Who cannot take hold of promises
 of eschatons?

Baptism's waters are too far away,
 and parched lips cannot form
 the words of prayer.
 The Bread of Life she chews
 absentmindedly,
 sips dully at the cup,
 savoring nothing.

Wherewith can I feed her,
 who cannot hear the Word?
 How shelter her,
 except to hurl my futile self
 between her and the slow erosion,
 the crumbling of the loaf:
 a silent presence to her silent scream.

-- Muriel Reichler

THE WINDOWS ARE SINGING

As the sun paints the earth
 with its rich, prisoned hue,
 The music-worked glass
 sings in glory to you.

Oh Son, with your brush,
 stroke faith's portrait in me,
 For the windows are singing,
 "Child, Risen is He!"

-- Karen Kepner



SEMINARY JOURNEY

Innocently
 Individually
 Uniquely
 We gather
 Unaware

Diligently
 Seeking
 Studying
 Praying
 Worshiping
 Working
 Laughing
 Loving
 Living
 Growing
 Unaware

Silently
 Slowly
 The sun rises
 Each petal unfolding
 Revealing one blossom
 Aware

Yea, though we may never
 pass this way again
 We take comfort in knowing
 We are one in the Spirit
 We are one in the Lord.

-- Eileen Zuber

SPRING CONVOCATION SCHEDULE

The Spring Convocation promises to be an exciting day, with first-rate speakers and a compelling subject: hunger.

Featured will be Prof. Walter Brueggeman of Eden Theological Seminary, a noted Old Testament scholar, who will deliver the Zimmerman lecture, on "Poverty, Food and the Land in the Biblical Witness;" and Dr. Marianne Micks, an Episcopal theologian from Virginia Theological Seminary, who will give the Swope lecture on liturgics, speaking on "The Eucharist and Hunger."

Dr. Paul Wee, assistant general secretary of the Lutheran World Federation, will be preacher at the service of Word and Sacrament.

In the evening, the Festival Choir, under the direction of Stephen Folkemer and augmented by a liturgical dance troupe under Nola Graves' direction, will present a concert in homage to German composer Hugo Distler.

We urge everyone to try to participate in as much of the day's activities as possible.

Schedule of events:

- 9-9:30: Registration
- 9:30 : Zimmerman Lecture I
- 10:45 : Swope Lecture
- 12:15 : Lunch
- 2:15 : Zimmerman Lecture II
- 3:45 : Service of Word and Sacrament; Dr. Stuempfle presiding
- 7:30 : Concert: Homage to Hugo Distler

The following story is presented to the community by the "Explorations in Ministry" class in an attempt to facilitate exploration, discussion, and reflection on an important issue. It brought forth much fruitful discussion among us and we pray that it does the same for you.

Gisele Berninghaus
John Burk
Marcia Cox
Fred Guy
Michael Martine

Scott Noon
Michael Peters
Tim Smith
Bill Weiser

ANOTHER PATH

Here is your path.

You want to go to seminary, maybe to be a pastor or even a seminary professor. You want to follow in your friend's footsteps for she has been a significant person in your life. She has been encouraging you to consider this seriously. You have long talks with your pastor concerning the ordained ministry and she also is very encouraging. After all, you are committed to God and serving in her house and among her people. Your Pastor Lisa hands you a flier from the LCA with pictures of pastors (all who happen to be women) joyfully serving; preaching the Word and administering the sacraments, and you are convinced after reading this that you would like to try seminary, at least for a year. You are vaguely aware that there may be some difficulty for a man to enter a profession that has been female-dominated for almost 2000 yrs. but you consider that at least you will be working with well-educated women who are in a care-giving profession so it should not be too difficult.

You telephone the nearest seminary and talk to the receptionist. He suggests you come to visit while classes are still in session so you can meet the professors and talk to students as well as the administration. He would be happy to make an appointment with you to meet the Dean and the President. All is arranged and you fly to the meeting. As you sit in the outer office, the male secretarial staff glance over in your direction and whisper, "Who does he think he is, trying to be a male pastor? Men don't belong here! If he gets through, he won't last long; probably get married and have babies... that's his role anyway. He'll soon be tired of it by then and lose interest

once he has a family. Surely he is not serious and probably not capable either."

Fifteen to twenty minutes go by and the President comes rushing out of a faculty meeting. She apologizes for keeping you waiting, proceeds to talk to her secretary for another ten minutes, then receives you into her office. Above her head, and around her walls are large portraits of the past leaders; all women. The conversation centers around the President's curiosity as to what would ever bring a man like you into a female-dominated vocation like the ministry. What are you going to do about your family and how are you going to balance being a competent pastor and a husband and a father simultaneously? Are you sure your wife will be willing to give up her career to stay at home and watch the kids? You see, we have no facilities for students' children. Of course, we haven't had many like you come along. It may be tough for you. We need men in ministry, though. I hope you will persevere.

This meeting continues and the dean, another woman, walks in. The male secretary comes in behind and brings the coffee. The conversations continue non-stop as he pours and he completely ignores your presence. You are hearing that this seminary has a long female theological tradition of which it is very proud. All the professors except one are women, most of the students are women, and all of the secretaries are men. Most of the language used on this campus that you notice has a distinctly female character. "Womankind" means all humanity; "woman" as a generic word, of course, includes men, you are told. For example, Jesus comes to bring peace on earth and good will to all women.

At one point in the catalog, you notice that a professor has announce a course of

"The Doctrine of Woman" and another on the "Early Church Mothers".¹ You are hearing the Dean talking about the Motherhood of God but, "Of course," she explains, "this is not to exclude men. If you want to talk about men, you are welcome to develop your own independent study. Our curriculum is flexible."

Urged on by this bit of positive advice, you get directions to class and walk in. There are only three other men in the class so you walk over and sit next to two of them who are sitting together, hoping to get some advice as to coping in this predominantly-female institution. One man comes across very hard and not too encouraging, "You have to be tough. We men aren't given much consideration. If you want to be included you'll have to ask to be because many of the professors don't even realize how they exclude you, although there are a few who really try to understand." The other man just sat there. "This place is OK. Just don't let it get to you. It's only an issue if you choose to make it one. This place will give you a good theological education. What more do you want? If you can't learn to play the game here, you certainly aren't going to be able to survive in the parish with mostly female councils and committees. As one pastor told me (she's retired now), "If you can't stand the heat, get out of the kitchen". The third male looks on disgustedly, leans across the table with a different kind of advice, "Don't listen to them. The women here are fun to be around. This place isn't sexist; it's just like having a lot of sisters and mothers. It's men like these two that make it hard for all the rest of us by imposing their own agenda on the whole campus."

Professor Laura walks in and the class on Christian anthropology begins. (It comes from the Greek word, "anthropos", meaning woman.) She maintains that the Creator herself made the male organs external and exposed, so that man would demand sheltering and protection in the home, whereas she made the female reproductive organs compact and internal so that woman is biologically capable of taking her leadership position in the public domain of woman. (Remember...that's generic.)² The lecture contin-

ues in this vein.

At one point the vocal male in the class with whom you are sitting gets enough nerve to raise his hand and protest the continued use of the female pronouns, of exclusive expressions of God as Mother, and then mentions other studies done by men suggesting alternative ways of looking at the text. His reasoning is that that is exclusive and does something to his sense of integrity. The class heaves a collective sigh. "Here we go. Leave it to Martin to bring up the sexist issue again."

Professor Laura apologizes profusely and laughs defensively. After all, she has been talking like this for a long time; has taught this course for almost fifteen years; how can you expect her to change overnight? Besides, no one really believes God is female. God is not limited to female; but in a matriarchal society and the wording of Scripture, liturgy, and theology, God can only come out in matriarchal imagery.

The vocal male puts his hand down and the other male looks at him, "I told you so." The third male leans across the table and nods knowingly.

All in all, however, it was a good visit and you are looking forward to getting underway. To attend seminary, though, you need endorsement which implies multiple hoop-jumping. Your pre-endorsement interviews were all done by women who were very supportive, "We'll help you the best we can. Seminary will be challenging, get good grades." You are intentional about getting female references. You do this mostly because they are the ones with the degrees and/or business titles which can be influential or at least look good to the all-female staff of the Synod. Your closest friend, Alan Johnson is only a house-husband and his words probably wouldn't carry too much authority.

You meet the Assistant to the Bishop but then she refers you to the Bishop...Bishop Rachel. "You realize, you need not have too many fears in making it through seminary if you apply yourself. The problem will come when you are ready to look for a

call. You see, many Bishops and congregations aren't ready for men yet. You're still new and untried. Here in the South, our churches are large and prestigious. They have the money and can get anyone they want, and they don't want men. You see, they're behind the times. You have to be willing to suffer to go into Her ministry and be willing to carry the cross. Being a man is part of the cross you'll always have to bear. I'm sorry, we'd be delighted to have you; someone with your talents and gifts but I can tell you right now, even with your qualifications, there won't be a place for you in this Synod. Our people don't want men." You want to press your concerns further, suggesting that perhaps she could be an advocate for you, but the last time you did that when you were put aside because of your sex, you were considered to be an angry woman-hater who had an attitude problem.

You are entering seminary and it is an exciting time to meet professors and students with whom you are going to live and work and struggle. The majority of the population is female, students and professors; and most of the support staff is male. You get your Field Ed. assignment and realize you are required to buy clerics. As you search through the catalogs you notice that almost all the models are women and all the styles are feminine. You really don't want a ruffled blouse with the darts removed (which is what they call a male cleric) but the only other option is to find someone who can design and sew a pattern. There is no time nor money for that however so you purchase a couple standard blouses and try to look as official as possible in your ruffles. You go off to Field Ed. your first Sunday and, oooh, the women have their hands all over you; giving you long hugs. The men just stand back and stare. "We've never seen a man do this before. Don't you know that only women can be pastors? It says that in the Bible." Or. ""you're making history! We've never had a man in the chancel. Imagine, the service being intoned by a bass voice. It sounds a bit gravelly but we can get used to it.""You're so big and tall. All our albs will be too short or too small." "Not bad for a man. I'm going to write my sister about this! Do you play football, too? The husband of our last pastor plays foot-

ball well."

"Will you speak to the Ladies Garden Club? It would be good for them to see that a man can be a leader, too." Or, walking down the streets in your clerics, a woman spots you in her rear-view mirror. She backs up and gets out, "Can men do that too? I never knew that! How can you preach? Can they hear you? What denomination lets men in? Can you get married like the women can? Why did you decide to go into an all-female profession? Looking for a wife, I'll bet." "What courage to be a pioneer; that's tough. We need men in the ministry. I sure hope you're qualified to make it all the way through."

You have an opportunity to attend a Synod convention and you are looking forward to observing the larger corporate structure of the Church at work on major issues. You walk into a room that is divided up alphabetically with men sitting behind the tables, waiting to register you. In spite of the crowds of women, you explain that you are a seminarian and not a pastor's husband so that you can get the appropriate I.D. badge.

At the podium in official positions sit the power of the Church; all white female. On the floor of the auditorium, there are no men in clerics, only women. The pass you have been given indicates that you are to sit with the other guests in the bleachers, mostly with men and children.

Opening worship is conducted by all female pastors and your male voice is drowned out by sopranos and altos. As you look down the program, the only ones in charge are females, although the two male pastors in the Synod are involved with the Youth Convo. As a result, because that event runs simultaneously with the convention, there is not any male pastor visible in leadership positions.

The discussion drones on and the issue of quotas comes up. You sit up and take notice. For in spite of some of the difficulties of quotas, at least here the church has the opportunity for you men to have a significant voice. And if the church won't stand up for minorities of any sort and be their advocates, who will? After considerable discussion during which most of the lay male delegates spoke and even three pastors (all women) spoke on your behalf, the consensus

was overwhelmingly against you and other minorities in terms of instituting quotas. The major reason was practical; we don't have enough men to go around. No mention was made of recruitment of minorities nor were any arrangements made for a progressively-inclusive quota system. No mention was made about responsibility toward male or black or any other minority colleagues. You sink back into your chair. Power begets power. The white sorority strikes again to protect its dynasty and keep its power among those of like mind. Votes continue to be cast all weekend but there is very little discussion on any other issue. Delegates are chosen for the national convention and it is always the same ones with the power. Women vote for women. How will you ever get in?

After the long day is over you all go out for a beer. Women-talk, appallingly sexist jokes on men who do not measure up to society's physical standards, then gales of laughter. Delegates assume you are a lay person and when you try to talk theology the conversation soon turns.

You return to seminary disappointed. But what did you expect? We live in a broken and sinful world. Women will be women. You have to play the game or get out.

You meet a Roman Catholic seminarian who tells you you can't be ordained because you are a man, that (after her ordination) she will be essentially different from you. If your consciousness is raised and you complain that you are not considered a full human being in your church, then a liberal colleague might answer you that you yourself should protest, since it is your problem, not theirs. All this is done in the name of Christian sisterhood!

You go back to classes and more discussion. A special group to support men forms; called Search. It is to help men support each other and is also open to any women who want to bring their concerns and frustrations about having men on campus. Only a few men who attend the seminary show up as do a couple of women. You discuss issues like the status of men on campus;

how the professors are making progress in including men; how competent men can be brought in from other places to provide some sort of role model. A recent faculty-student search committee is trying hard to find a competent male professor (but he must be competent!) and the women are in a turmoil about reverse discrimination.

Just last week you heard about a senior in the call process. He was excited about this church and the interview had gone well. The Call Committee said that he was the best they had interviewed to date. There was only one problem...he is a man. But before he left for the evening, the candidate was assured that with his handsome looks, contagious smile and enthusiasm, he would go a long way. The Bishop had presented this candidate to the committee on the basis of his physical attributes rather than his strengths of preaching, visitation, and working with youth... which is usually the way she presents her female candidates. But we have to give the old gal credit. She is over 60, waiting to retire, and is not up with this new surge of men in seminary.

And you go to chapel that day, the leadership is all women and you try very hard to take seriously the women faculty, the women administration and women students as they sing...Blessed be the Lord the God of Israel, she has come to her people to set them free. She has raised up for us a compassionate Saviour, born of the house of her servant Bathsheba. Through her holy prophets she promised of old that she would save us from our enemies, from the hand of all who hate us. She promised to show mercy to our mothers and to remember her holy covenant. This was the oath she swore to our mother, Sarah; to set us free from the hands of our enemies. Free to worship her without fear, holy and righteous in her sight all the days of our life.

FOOTNOTES

¹"Preaching the Word", Nelle Morton, in Sexist Religion and Women in the Church, Alice L. Hageman, ed., Association Press, 1974, p.29.

²Ibid., p.30.