

Table Talk

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



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Seminary Community Struggles, Inclusive Language Policy Unclear

By Katherine Cartwright

Richard Nelson became suddenly frustrated as he sat, trying to explain the faculty's and worship committee's most recent innovation: a tepid policy on inclusive language for LTS/G.

"This is embarrassing because it's kind of half-done," he said as he handed me pertinent material from the faculty handbook. What he showed me was the list of recommendations from the Task Force Sub-committee on Inclusive Worship Services. The document addresses worship matters only, and does not refer to any other facets of the alleged inclusivity policy.

Oddly enough, Nelson could not find anything in the faculty handbook to substantiate what was published in the student handbook or passed along verbally by the seminary president and other faculty members, including Nelson.

Nelson, currently serving as Worship Committee Chairperson, said the faculty and committee members did not all agree on the inclusivity issue and its importance. The report is obscure and hard to interpret, he said.

The Guidelines and Standards on Inclusive Language, printed in the student handbook, hold a little more substantive value, but how that value will be weighed is yet to be seen.

It seems the meat of the policy being promoted by the faculty is not substantiated by a formal, published statement.

Essentially, the statement from the student handbook is purported to be a distillation of the Task Force recommendations.

Interestingly, some statements do not exist within the larger document. Most obvious is the first item regarding the faculty's adopting the LCA inclusivity guidelines.

Nelson said the faculty has no real strategy for enacting the nebulous policy. Two first-year courses (preaching and worship), though, have been targeted for special attention. Worship planning sessions confront the issue with student and faculty worship leaders and preachers on a weekly basis.

Of course, the chaplain's instructions and suggestions during these sessions do not always work. A frustrated Mark Oldenburg said, "What do you want me to do -- run up and grab the book out of their (readers') hands?" (referring to readers who do not change the lesson texts to reflect inclusive language.)

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The faculty would like to avoid a "witch hunt," Nelson said, referring to enforcement of any present or future policies. "We are hoping peer pressure will do the job, outside of class, and pressure from the faculty in class," Nelson said.

The committee considered the idea of a covenant or honor statement, but rejected it because it seemed to the committee to be inappropriate.

Part of the reason for this, Nelson said, was the committee was not unanimous in the opinion that inclusive language is useful.

Some committee members feel the blame is with the hearer and not the speaker, Nelson said. But, he continued, "The English language is being heard differently today.

"Every speaker of the Gospel has to use inclusive language -- the last thing it needs is interference. If it doesn't get through, then I have failed as a preacher."

A major sticking point in the faculty discussions about the inclusivity issue was "God-talk," Nelson said. He said the seminary's position could have been clearer if there hadn't been a constant "theological hassle."

Much of this had to do with the gender attached to God.

We may have trouble discerning the gender of God, if God indeed has gender.

What we do not have trouble with is discerning the gender of people -- some people merely seem to have trouble acknowledging in our scripture and sometimes in preaching and liturgy that women should be expressly included.

Going back to the Greek text would seem to be an effective way to begin to approach the issue. Nelson said if you want to get across what the Greek text is saying, you must use inclusive language.

"If you don't, you are deforming the text," he said.

Nelson said he views this issue as a temporary crisis in the life of the church that will be replaced by another.

"The structure of English is changing slowly, but not by political pressure. In another 10-15 years, we'll be back to 'he and him'," Nelson said. Other students have reported similar comments from other faculty members.

However an individual stands on this issue -- it is apparent the community as a whole is struggling with the reality of inclusivity.

It is more than a matter of language; it is a test in living our acceptance of all people participating in the Gospel.

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CPE

Report from Survivors --
Guide for Beginners

CPE HANGOVERS

by Beth DeVan

Perhaps there wasn't enough debriefing during pre-session; I don't know. At any rate, I (an ENFP) keep finding CPE issues and images and vocabulary cropping up at the oddest times. I took CPE quite seriously this summer, and now these bizarre things keep happening. When will it end?

For instance: At the grocery store the cashier (an ISTJ) cheerfully asked, "How are you today?" Pleased at this obvious request for intimacy, I replied, "I'm feeling rather anxious over the prices I'm encountering in your store today, and in aisle #3 the baked goods reminded me of a time in my childhood when my mother (an ENFP) . . ." "Do you want your milk in a bag?" interrupted the cashier.

I looked frantically around for the manager (hopefully an NF) to step in and affirm my need for a deeper level of sharing, but before I knew it I had been whisked to my car and stood holding nothing of redeemable value except a few green stamps.

Another example: My son's goldfish (an ISFP) died, only two days after being acquired from the pet shop. In my warmest pastoral voice I comforted my son (an ESTP) and asked, "How does this make you feel?" How was I to reply pastorally when his response was, "Oh, it doesn't bother me -- it only cost \$.30"?

Or for instance: At the birthday celebration of a friend (an INTP), I introduced a new party game, "Find the Hidden Agenda."

The game ended in chaos with no clear winner, but there were several interesting finds: the host's shopping list from under the sofa cushions; a lewd glint in one's guest's eye; and something the birthday girl stepped in while searching the front lawn.

And all in one afternoon: The gas station attendant (an ISFJ) looked at me strangely when I hugged her and emoted, "Oh, I feel so safe and secure when you fill my tank with regular."

The dentist (an ESTJ) referred me to another kind of specialist when I refused to let him into my mouth with his wrench set unless he would also be open with me. I found out that Western Union (run by ISTJ's) will not let you send genograms by day or by night. And the sanitation department left me holding the bag when I tried discussing with them some of the real garbage I have in my life.

Finally: CPE taught me to respond to people where they're at, without imposing my values on them.

Last week I saw a masked burglar (an ESTP) leaving the hospital with a television set and some plastic bags full of jewelry and watches.

I said: "You're not just another friendly visitor, are you?" He said: "You're not just another pretty face, either. Get out of my way, lady!" I said: "You seem upset and a wee bit on the defensive. Would you care to share more of those feelings with me over a cup of tea in the snack bar?" He said: "Maybe later, help me carry this #@**%! TV out first."

Wondering how best to affirm this person, I said: "Couldn't we just sit on this bench and be present for each other?" He said: "I'm leaving with a year's worth of presents. I don't need yours. S'long!"

He didn't even wait to hear how that made me feel.

CPE Review

For the benefit of the juniors, we present some excerpts from middlers' reflections of their CPE experiences.

JANYCE COVNER JORGENSEN

My CPE experience at the Westmoreland Hospital, Greensburg, PA, was a great experience for me because I was encouraged to explore personal issues and then relate these issues to my life of ministry. The supervisor, Rev. Ted Trout-Landen, was sensitive to the needs of the group. The hospital staff of the 300 bed community hospital was, for the most part, helpful and supportive.

GARY BACHMAN

It is the supervisor that makes or breaks a CPE program. Bert Brewster, the supervisor at Mid-Maine Medical Center, is a compassionate, caring person; he knows when to confront and when to encourage. He knows when to take control and when to let the peer group do the steering. He will tear you down, but only to rebuild you better and stronger than before.

TERRY ARBLE

At the Mid-Maine Medical Center, CPE helped me get in touch with my feelings. Bert Brewster gave us much freedom in how we handled visits and didn't watch over our shoulders to see how we were doing. His door was always open...he is a loving, compassionate man. Maine is a beautiful area to do CPE. Bert will try to find weekend preaching assignments for you.

STEVE VERKOUW

CPE was a great experience. Besides having an opportunity to live in New York City (Methodist Hospital, Brooklyn), I learned a lot about myself as a pastor and as a person.

LARRY WILLIAMSON

CPE at Spring Grove Psychiatric Hospital, Baltimore, opened for me the opportunity to learn what hospital ministry is all about as well as learning the true inside story of those considered insane. It can be a very rewarding experience in learning the role, the anxieties and the rewards in working with these people. It is a CPE that will not leave your life unchanged, for it will help you come to grips with your call and the meaning it has in your lives, committed to our service in Christ.

MATT THIRINGER

I was at Robert Wood Johnson University Hospital, a 300 bed teaching hospital in New Brunswick, NJ. It was an excellent, positive experience; as a teaching hospital, the staff is very supportive of the CPE program. Chaplains John deVelder and Cathy Bickerson each supervise six students and, together, are very supportive of the students' needs.

MARK RUSSELL

My CPE experience at Wausau Hospital Center, Wausau, WI, was an excellent one through which I grew personally and professionally. The challenging ten week program involved significant written work, some reading, intense group work, and much responsibility on the part of the student: to design and target learnings, techniques and supervision, as well as the ministry on the three floors of the hospital.

I would recommend this program to any self-motivated person. Bonuses of this program include a \$1,000 stipend and the opportunity to work in a new, beautiful, wholistic facility close to the Wisconsin Synod, Missouri Synod, AELC, ALC and an LCA mission congregation.

(cont. p. 5)

DAVE WENTHE

Lancaster General Hospital is a large hospital with an extremely competent staff. CPE students are immediately accepted into the hospital community. Our program concentrated on all aspects of pastoral care, especially those relating to the patient and the patient's family. The training and the experiences were worthwhile.

Ken Burnette is the supervisor, a true professional in the best sense of the word. He is highly motivated and dedicated to the student as well as to the patients, staff, and CPE program. Ken gave us responsibility along with the authority that necessarily needs to accompany the responsibilities.

My experience at LGH was challenging and demanding, and I learned a lot and enjoyed then experience at the same time.

DAVID JOST AND TED RICE

You don't need to be affiliated with the military to do CPE at Walter Reed Army Medical Hospital. In fact, it's kind of fun to be a civilian in a military hospital and watch the workings of the Army "up close and personal". The supervision at WRAMC is outstanding, with the thrust of the program being educational and theological, with very little of the psychological emphasis. The hospital staff and personnel are very supportive of the CPE program and the presence of the chaplains.

LYNN MILLER

The Allentown Hospital is a general hospital that provides a student with a good, well-rounded opportunity for self-growth and for greater understanding of hospital ministry. I found the group process to be directed well by the supervisor, and he provided helpful individual guidance with personal goals and objectives.

TAH provides many options for students to experience hospital chaplaincy: it has a regional kidney dialysis center, a psychiatric unit, an neo-natal intensive care unit plus maternity unit, and approximately 30 community clinic services.

DALE SELOVER

I had a very worthwhile CPE experience this summer. I worked at the New England Deaconess Hospital in Boston, Mass. NEDH is an acute care hospital, and they do a great deal of work with diabetes. The program itself is geared to the "self-initiated" student.

I found the structure had a good balance between group discussion, practical experiences with patients on the floors, and didactic sessions concerning both the medical field and ministry. Aside from the program itself Boston is a great place to spend the summer! I would certainly recommend this program to others.

JACK MURPHY

At Lehigh Valley Hospital Center, Allentown, PA, I had an outstanding CPE experience. Three primary reasons for this: it is an intense clinical environment, a shock-trauma/acute care center of 472 beds with constant exposure to death, trauma, serious illness and emotional crises; good peerage in the group, people of similar age, marital status, and life experiences and excellent supervision of very thoughtful, experienced and pastoral supervisors.

DAVID FRYE

Requirements for M.Div students doesn't mean you must do CPE the summer after your first year. I found that in light of my recent marriage, choosing to do CPE after my second year became a very good idea. I also learned that once you break out of the "regular" schedule, there are many options that open.

OPINION & REFLECTION

As We Struggle with the Call

"Guidelines for Inclusive Language," the LCA exhortation for writers, editors, speakers -- and all Christians, for that matter -- is being endorsed by the LTS/G faculty as an appropriate standard, presumably for this community.

Early in the semester, copies of the LCA document were distributed to students -- even now -- extra copies can be found in Valentine near the mailboxes. Dean Krodell followed up with a memo, encouraging community members to be inclusive.

The essence of the document can be seen in the opening statement -- language has power. Most of us have known this for years, but recently we have been called to really think about this issue -- and to act on such reflection.

As Christians we are called to act responsibly in our use of language, to use it in a "humane way, avoid bias, and take care not to abuse the humanity of others for whom Christ died."

An Individual's Perception: Mrs. or Ms.

The other day in Creeds class, it seems I opened mouth and inserted foot. I told Mr. Christianson I prefer to be Mrs. Mylod rather than Ms. Mylod. I have been Mrs. for 22 years and have no desire to change to Ms.

Twenty-two years ago, Ms. magazine was still in an embryonic phase -- Helen Gurley Brown was not the editor of Cosmopolitan, and I was not embarrassed to buy it as I would be now. Mrs. was a safe and proper way for a married woman to be addressed.

This was not the case for long.

Women began to retain their maiden names when they got married. Single women changed from Miss to Ms. Equal rights laws were passed and "implemented." Of course, all this meant in some instances was

I tend to think we all believe, in essence, the veracity of such a call. Christ's command to love our neighbor calls us to sensitivity, among other things. What we seem to have trouble with is the way to go about living such a call.

In this era, especially -- with the change in which our language is being heard -- inclusive language is necessary to prevent stumbling blocks in the way the Gospel is heard...and lived.

To be effective pastors, preachers, readers, worship leaders, teachers, and Christians, openness in attitude and fluency in language that does not exclude people based on sex, race, ethnic background, religion, or material or physical disability is essential.

The struggle among the community is apparent. May God give us strength to be patient with each other as we fight the good fight with this most important Gospel issue.

-- Katherine Cartwright

employers had to rephrase questions to prospective employees to avoid class action suits.

Regardless of laws, women have made progress. Women would not be studying in the M. Div. program here if they hadn't. Women hold more important positions in business and government.

I do not, however, feel the use of Ms. is necessary for the advancement and equality of women. I am not against its use. The trend toward inclusive language is beneficial.

Women may have to work harder and longer to achieve desired job status than men do. Such a monumental change in status will take at least another generation, and as long as a woman is comfortable with who she is, that should be all that is important.

-- Sandra R. Mylod

What Does it Mean to be Inclusive?

When the fall semester schedule of corporate worship was published in September, a page-and-a-half of recommendations from the Task Force sub-committee on inclusive worship services was included.

Immediate reaction ranged from blind apathy to acute indignation that we were being asked to "rewrite the Bible and the LBW." Now, a few weeks later, the issue is not inclusivity, the problem is not inclusiveness.

The issue is enacting the policy and the problem is we are not being inclusive.

People should be made aware of the exclusive nature of much of the wording in our worship practices and liturgy. The limits of language limit God and our thinking of God.

If we, as preachers and leaders, cannot be free to be abstract, then it will be that much more difficult for our congregations to be so.

What the issue seems to come down to is pastoral sensitivity to the Word and to the community. At this seminary, we are very tuned in to the inclusivity issue; many places are not.

A student who did CPE at a retirement village said inclusivity was not a big deal at that site. The people did not seem to care whether God was male, female, or non gender specific -- just as long as they could be told God was with them, watching over them, caring for them.

As a learning community, we can be free to try alternate forms of inclusive worship, using the printed Matins service on Tuesdays and an altered, inclusive order on Thursdays.

We can be sensitive to statements such as "(in the Matins service) I feel left out," and "God, the Mother, is offensive to me," both of which were said by a female student.

This sensitivity should be a part of us, and the Task Force report is asking us to work at making it a part of each one of us. Remember, though, what our primary responsibility is here at LTS/G.

As one student expressed it, "We are charged to preach the Gospel. If inclusivity becomes an issue in the preaching of the Gospel, then we are called to make it an issue."

-- David Jost

Student Alert

The student health fund exists to help meet medical expenses and needs not covered by private insurance.

The fund currently charges each student \$7.00 per semester. Benefits include coverage of 80% of doctors' bills, as specified in the student handbook.

Unfortunately, the fund has operated at a deficit for several years and requires a long range alternative to its current structure.

We need your help to plan this alternative. Please give us your input and answer the following questions.

Do you have other health insurance that would cover regular office visits?

Do you feel the student health fund should continue to exist? Why or why not?

Do you have any other suggestions or comments? In the near future there will be a student association meeting to discuss and plan the future of the health fund.

If you want any further information between now and then, please contact Marina Flores, Lynn Miller, Richard Pfleiderer, or Richard Jorgensen.

Please place the questionnaire in Marina's box.

Some Not-So-Theological Reflections

by Scott M. Douglas

At first glance, the following thoughts don't seem to have much to do with seminary life. More astute minds, however, will realize these rambling musings provide irrefutable proof that this is indeed a fallen creation.

* The other day I was running down a two-lane highway and saw a car pass another auto in the dotted-line section. It's a safe assumption the person being passed was driving the speed limit. The passer, therefore, had to exceed the speed limit in order to make a legally sanctioned move.

In other words, the law encourages drivers to speed. Cops need only wait a little past the passing section to nail the baited speeders, whose fines help pay police salaries. Obviously, then, the government establishes these dotted-line passing zones merely to perpetuate itself.

Well, either that or they ran out of paint.

* Many times as I leave for a race my father tells me, "Break a leg." Does this mean that when I see him practicing his hobby, wood-carving, I should exhort him by saying, "Cut a finger"?

* When presented in his nomination hearings with specific details of incidents of voter harassment, William Rehnquist usually replied along the lines of "My memory fails me."

Here's a fine man to head a nation's judicial system based on legal precedent.

* In an effort to curb drunk driving after baseball games, Memorial Stadium in Baltimore now prohibits the sale of beer after the seventh inning. Since the vendors work on a commission basis, they now try to sell the same amount of beer within a shorter period, meaning people are now getting drunk quicker.

Furthermore, since the desire to drink increases with every beer, fans are now leaving more toasted than ever before. We can only guess at the increase in accidents caused by this safety measure.

* Einstein was right -- everything is relative. When washing your hair it doesn't matter if you keep your head still and move your hands, or if you move your head and keep your hands still.

* Darwin wasn't right -- evolution isn't always a forward-moving process. What else explains why animals could speak on "The Flintstones" but now lack the ability?

* Where lies the logic of diet soda drinkers? If you see one at 7-Eleven buying just a drink, the low-cal sipper will get a small cup, yet if that same person also buys a family-size bag of potato chips, then the earnest dieter will get the largest drink possible.

What is the thought process -- the more diet soda, the greater weight loss, thereby allowing more food?

* In 1984, President Reagan evoked the name and tradition of John Kennedy while campaigning in Massachusetts.

In 1960, Ron was an active member of Democrats For Nixon. Is it any wonder we have a Secretary of Defense named Caspar?

Living in the Two Kingdoms

By Michael Long

If we seminarians are mainstream, flag-waving, Reagan-proud Americans, then our spring and summer vacation provided us with an I-feel-great-to-be-an-American attitude. Those of us, however, who disagree with the mainstream have been Reagan-damned.

Consider the spring assault against Libya. Many became ecstatic when they learned of the attack on the Libyan terrorists and their headquarters. Joyous shouts of "good for us" could be heard in Congress, on television, in restaurants, in bars and on street corners. But what about the irresponsible American slaughtering of innocent babies, children, mothers and fathers?

Did that, too, make us swell with that good feeling? Glorifying in the deaths of innocent people who had no say in their government's policies does not register as a victory against terrorism. On the contrary.

And while we vehemently attacked Libya this summer for engaging in state-sponsored terrorism, we gave monetary aide to the contras, a crime-ridden crew of terroristic thugs. In their fight against the forces of evil, the contras, like their Libyan counterparts, indiscriminately kill the ones for whom there is no ideological tolerance.

The World Court condemned us for supporting these "freedom fighters", but that was only the World Court; it was not the U.S. To hell with world laws, to hell with the commies, we said. We are Americans, by God, and no one has the right to tell us whether we should funnel liberty, in the visible form of \$100 million - money for democracy, money for anti-commies. Money for death.

Although we turned our backs on the World Court, that does not mean we did not revel in some court decisions, especially if it is our court ruling against "sexual deviants".

The Supreme Court ruled this summer, in *Bowers vs. Hardwick*, to uphold laws prohibiting sodomy. Great! After all, real American males hate such icky practices, even if the act sometimes involves love. To the real American male, the missionary man is the ultimate.

More than a case in point: Edwin Meese, Mr. Missionary Man himself, told us this summer, through the Attorney General's Commission on Pornography, that pornography -- all of it -- should be censored, declared illegal and written out of life.

We must thank the commission for forcing themselves to look at those nasty pictures, enter those nasty booths and watch those nasty perverts on stage. If we had done it, we might have killed someone.

Just as censorship was in vogue this summer, so was the tacit support of segregation. One of our best, and last, treats (threats?) of the summer was the confirmation of William Rehnquist as Chief Justice of the Supreme Court.

Disregarding Rehnquist's unequivocal, warm, affectionate relationship with segregation (separate-but-equal is "right"), and his belief in repression and alienation of minorities (harassment of black voters in Phoenix, restrictive covenants on his property deeds), Ronald Reagan personally chose Rehnquist to lead our nation's judicial system. So much for judicious judgements from the judiciary.

The confirmation of Rehnquist closed the summer with a bang, a shotgun wound to the Land of Liberty. The summer of '86 moral crusade was an attempt to patch the wounds of the past, a past in which Joe McCarthy was the embodiment of the Holy One.

For those of us who disagree with the crusade, we can only hope that what happened to McCarthy's crusade will also happen to Reagan's crusade; a dead crusade is our hope.

off the air

by David S. Knodel

It seems that today we are in bondage, not only to our sin but also to the mass media.

Advertisers convince us that we need products we really could care less about. We are told what to buy and when to buy it.

Even music is subject to this phenomenon.

Michael Jackson and Prince are good examples of how promoters sell their acts. Record companies are more concerned with dollars and demographics than they are with musical quality. Groups and performers are not allowed the artistic freedom they enjoyed in the 1960s and 70s.

Now musicians are limited by formulas that sell and are discouraged from breaking away and trying new things.

In this age of mainstream stagnation there exists a new musical underground that receives almost no media attention, very few advertising dollars, and can only be heard on a few avant-garde radio stations. This new genre is commonly known as New Age music.

It is impossible to place any exact labels on New Age music. It is the combination of several different existing forms of music: classical, jazz, folk, and rock. The instruments vary from acoustic to synthesized, and there are almost no lyrics.

Labeling becomes impossible because such diverse recordings are being released under the umbrella of New Age music.

Some artists play solo guitar or solo piano; some are acoustic ensembles which seem to be a new form of chamber music; some are entirely synthetically produced.

In addition, the ways in which various artists combine and move between different musical forms create some unique sounds and styles.

Because the record companies which produce New Age music do not advertise, they rely on word-of-mouth communication to sell records and compact discs.

Throughout the year, I will be highlighting different artists and groups. In this way I can pass on what others have given me, an opportunity to explore a new field of music that has remained outside the bounds of pop music.

Paul Winter is an artist who works with an ensemble often known as the Paul Winter Consort. His music is primarily jazz oriented. Seven years ago, he began recording music in the Grand Canyon and in the Cathedral of St. John the Divine in New York.

Ascending from the canyon's depths, a sole French horn sends a free improvisation bouncing off the canyon walls and on toward the sun. Wildlife and the Colorado river offer the only accompaniment in "Bedrock Cathedral," one of the compelling cuts on an album aptly titled, "Canyon."

Another improvisation, highlighting soprano sax and based on J.S. Bach's "Air on the G String," fills the canyon. Both create a haunting effect as they float into empty vastness.

Several recordings have been the result of Winter's seven year effort. Probably the most poignant of these is "Missa Gaia" or Earth Mass.

In celebration of Mother Earth, it is based loosely on the standard form of the Mass, with a Kyrie and an Agnus Dei. The "Missa Gaia" is not a religious celebration per se but a celebration of the beauty and grandeur of our planet.

Winter has long been concerned with ecology and peace, and recently performed and recorded "Concert for the Earth" at the United Nations. His recording label is Living Music, Inc., an appropriate description of how Winter creates music.

Notable on Campus

Quest Invitation

Ever wonder what Quest is? Ever thought about what this group is up to? Well, Quest is an educational and support group dealing with issues of inclusivity in the ministry. Last year, Quest dealt mainly with the issue of inclusive language and women in the ministry, and, while we recognize that these issues are still important and demand our attention, Quest is seeking to broaden its perspective this year.

Quest was instrumental in getting the Task Force on Inclusive Language started last year, and it also sponsored a panel discussion on the topic of sexism in the parish. A large group of students from various classes also met every Friday morning during coffee hour to share and discuss personal reflections.

This year Quest will again be meeting every Friday morning, and we're hoping more folks will join us as we look into the problems of exclusivity facing men, women, and minorities, the aging of congregations and the ministry.

This year, Quest will also be exploring the issue of God-talk. It is our hope to provide the arena and tools for students to start thinking about this important aspect of inclusivity. All are welcome to join Quest at its 10 a.m. Friday meetings in the Schmucker Lounge. We hope to see a lot of new faces and friends there.

--Lynn Miller, coordinator

Dave will be happy to make copies of any of the albums featured in his music column. Any person interested should furnish a blank tape.

FOOD FOR THOUGHT...Recently, seminary community members received the Student Organization 1986-87 list. TABLE TALK took a closer look at who fills these leadership positions.

- * Total number of student positions = 96
 28 held by women 68 held by men
 (29%) (71%)
- * Total number of student leaders = 30
 7 held by women 21 held by men
 (23%) (77%)
- * Total number of student officers = 14
 1 held by women 13 held by men
 (7%) (93%)

(note -- of the five presidents, all are men)

Student Association Officers	0 women	3 men
Class Officers	0 women	6 men
Refectory Board Officers	1 woman	4 men
S.A. Standing Committee Chairs	2 women	4 men

(note -- "officers" refers to S.A., Class, and Refectory Board. "Leaders" refers to the above, as well as all committee and organization chairpersons and coordinators.)

The Registrar reports women make up 35% of M.Div., M.A.R. and Special student programs.

From the President....

On July 28, this past summer, the seminary was shocked to receive the news of the sudden and tragic death of Dr. James Tipton, Vice-President for Resource Development. He had suffered a heart attack while vacationing with his family in Ocean City, Maryland.

Though Jim's responsibilities did not involve regular contact with students and frequently took him away from the campus, his vibrant personality made him a well-known figure to the whole seminary community. Students who came to know him found him a devoted friend and a valued mentor. He had a deep concern for the quality of ministry in the church and saw his work as a development officer in those terms. His sense of humor was quick and infectious and students, as well as faculty and staff colleagues, miss his ready wit and hearty laugh.

Jim Tipton was one of the early "second career" students at the seminary. He had worked in Pittsburgh as a sanitary engineer (after a degree from his beloved Penn State!) and as a sales representative from Parke-Davis Company. Following graduation from the seminary, he served as campus pastor at Edinboro State and as pastor of St. Paul, Drakes Mill, Pennsylvania. From there, he was called to Messiah, Knoxville, Tennessee.

Though he had no special background in the development field before coming to the seminary, Jim's special gifts soon established him as a leader in his professional field. He led the seminary's development work to new levels of excellence and productivity. The crowning achievement of his service was the \$3 million Capital Appeal, within five percent of its goal at the time of his death. Of that sum, \$1 million was devoted to the modernization and expansion of the library; the remainder went to building the seminary endowment. Gettysburg's fiscal stability is in large measure a result of the leadership of Jim Tipton brought to the ministry of resource development.

More than dollars (though no one would minimize their importance!) Jim Tipton raised up friends for Gettysburg Seminary. Everywhere he went, people were attracted to this warm, giving man and to the institution he represented. For many people who had no other contact with our school, Jim was Gettysburg Seminary. His hand-written notes on every receipt for a gift were signed, "Love, Jim," and he both felt and developed that personal connection with those who are the seminary's friends and supports.

His funeral service, July 31, 1986, in the Church of the Abiding Presence, was a fitting tribute to a life generously lived. The chapel was filled with hundreds of people from this community and far beyond whose lives he had touched for good. The words of Qoheleth,

"Cast your bread upon the waters,
for you will find it after
many days," (Eccles. 11:1)

describe the giving and the receiving of love which characterized Jim Tipton's life.

October 1, 1986

Poetry

There's Time and Place for the Good Old Song

Why must the music be always new,
as if no prior self could express
your current sense?

What a fool you are,
never to listen
for other souls,
who have lived
and have felt
like you.

I Need to Know You

Until I have named your faces,
Until I can feel your dreams,
I am just the latest fixture,
who now shakes your hands
and beams
role-generic
warm
well-wishes,
though with voice sincerely clear,
I'm no more than a social season,
unless I shall meet you
here.

(from internship)

** All poetry on this page
was authored by J.S. Comings

Site, Occasion, Clientele

The trouble with words
is in fitting them well.
As to people and seasons
you never can tell
what will anger the mind
or discourage the heart.
Is the tailor's dilemma
to stop
or to start?

Hypothesis

A subtle sort,
this selfish style,
That claims to be forgetfulness,
when I don't want to take time
to process
all
those
names
and facts
approaching
jostling
crowding
threat'ning
space reserved
for me
inside.

just one more

I dreamed I was a book:

My spine was the binding

My jacket was the jacket

The note in my wallet was the info inside about the author

My arms were pages

My hands, paragraphs

My fingers were words

The dirt under my nails was the archaic rules of punctuation
invented arbitrarily by people in the 18th century

I felt sort of funny.

Something was wrong with my mind
so I checked myself into the library.

I was overdue.

It was time for an exam.

Everybody knew it.

All the other books waited in the library too
as Doctors of Theology prepared to stethoscope our pages.

Something snapped. I needed more words.

I ripped pages from others and stuck them to my body
until I looked like a spinach salad.

I rolled out onto the street like an enlarged head of lettuce
and was crushed by a bread truck.

Before I died I remembered my Grandmother.

She couldn't read very well.

She didn't know much about books.

She wouldn't know theology from a cheese sandwich.

When I was a small child, before I could read,

she held me tightly in her arms

and whispered gently in my ear, "Jesus loves you."

Here ends the lesson.

-- Tim Craven
October 12, 1986