

Table Talk

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



VOL. XXII NO. 2

NOVEMBER 1986

Ailing Student Health Plan Forces A Second Diagnosis

by Katherine Cartwright

In the last few months, the Student Association Core Committee has been spending a great deal of time discussing the Student Health Plan. The plan has had a dubious financial history and seems again to be in some amount of financial trouble, although at this point, no one seems to know exactly how the plan will fare this year.

Projections for the semester, though, indicate the plan will remain solvent, according to plan coordinator, Marina Flores. But the financial situation is serious enough to merit consideration not only by the Core Committee but also by all participating Student Association members.

The benefit of having a health plan is in its covering medical expenses not covered by existing health insurance deductibles. The Health Plan should not be used in lieu of coverage packages such as LCA Pension Plan, Blue Cross/Blue Shield, and other similar programs.

Membership includes all enrolled students attending this seminary. Spouses and other family members are not normally included under the fees or coverage, although the Student Handbook Guidelines state spouses only may be able to join the plan at an additional cost.

Coverage includes doctor's fees (local only) incurred at an office visit or during emergency room treatment at Gettysburg Hospital. Only drugs and medications administered during such visits are covered. Prescriptions filled at pharmacies are not covered. General physical examinations and treatment for chronic conditions are not covered. Dental and optical or ophthalmic care, hospital costs, orthopedic care, psychological or psychiatric fees are also not covered.

Funds for the plan are carried by the seminary under a special account and are dispersed by the business office. Students must report bills to the Health Plan coordinator within five days of the visit.

Dues for the plan are \$8.00 per semester. Because of an error, students were billed only \$7.00 this semester, therefore, students will be billed \$9.00 next semester to recoup the loss.

The coordinator may place a moratorium on the plan if the funds during a semester reach a \$100 balance. If this happens, a meeting of the Student Association must be called within seven days to deal with the situation. Bills incurred during a moratorium will not be honored, but those incurred prior to and following such a moratorium will be honored.

HEALTH PLAN, continued

Student Association President Steve Verkouw said he sees the purpose of the Health Plan as one to aid those who are dealing with serious financial situations. He suggests we radically alter the plan so that only those who are really strapped can benefit.

One solution he suggests is to channel Health Plan funds into the Chaplain's Discretionary Fund for distribution. These funds could only be used for the abovementioned circumstances, and not for other discretionary situations. The chaplain would still be responsible to the Health Plan guidelines.

Verkouw said in this way we might avoid claims against the program by those who can afford to pay for these visits even though, strictly speaking, they have a right to do so.

"In a Christian community, this would seem to be a better model than trying to run a sham insurance program," Verkouw said. It might also facilitate the plan's avoiding paying claims for people's irresponsible use of the plan (such

as going to the doctor for treatment of a cold or sore throat).

Seminary Business Manager Glenn Hartzel agrees with the wisdom of Verkouw's solution. He said it would answer many of the plan's financial problems. Further, he pointed out that our paying such low dues will usually lead to pecuniary straits, especially with current rising costs of medical care.

Hartzel reported, especially in the last two years, the Student Association has had to bail out the plan financially. This year, though, the Student Association budget is so tight, there will be no extra money to channel into an ailing health plan.

The complete Student Association can look forward to a meeting early next semester to deal with this problem. Until then, the best thing students can do is to regulate their claims against the plan, taking care to use the plan responsibly and claim only serious visits if there is a real financial need.

Students can also reflect on the importance of having a student-supported benefit fund for medical use. Are we willing to pay a small amount into a program to help those in the community who have real financial needs?

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**PLEASE NOTE we have a very long discussion on the inclusive language issue reported in our cover story last month. We realize the length is extreme, but the opinions might be useful, and if not, interesting and definitely worth your time. Enjoy! ed.

TABLE TALK is published monthly by students at the Lutheran Theological Seminary at Gettysburg.

Opinions reflected are those of the author and do not necessarily reflect the opinions of the editor or editorial board, the Student Association, or seminary.

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Campus Sees a Little 'Comic' Relief

I was eating dinner at the Refectory the other night when I overheard a fuss at one of the tables. When I investigated, I found out the people there were reading a comic book which accused the Roman Catholic Church of all kinds of paganism and early church heresises. "Gee, golly," I thought to myself, "Jerry never told us about this in Creeds. I better check this out."

So I fired up my old Plymouth Fury and went to the address listed in the back of the comic book. It turned out to be this place in Hanover called "Ozzy's Ultimate Christian Adult Bookstore and Toxic Waste Dump." I parked at the back and inquired within.

I was met by Ozzy and was given a tour of the place by his daughter who was dressed in her traditional Garden of Eden fig leaf suit. "Maybe there is something to this Fundie stuff," I thought to myself. Well, needless to say, it was a revelation.

Let me tell you about some of the things I learned.

Did you know that Pope John Paul II is the pale horseman of the four horsemen of the Apocalypse? I didn't know he was in the Polish cavalry during World War II.

I found out Lutherans are not true Christians because "A Mighty Fortress Is Our God" is a song about a monastery in Tibet where Luther worshipped Egyptian sun gods. Millions of souls went to hell because of that song. Satan was pleased.

Presbyterians are not true Christians because they let a bunch of DMS Lutherans baptize some of their children at a Christmas party in Pittsburgh with skunk oil. Everyone knows that skunks are used

in orgies to honor Baal. DMS is a select order of the Lutheran Church filled with their best theological minds. Episcopalians (who are really Roman Catholics) are not true Christians because their founder King Henry (not to be confused with the righteous King James) believed in having more than one wife. Episcopalians in America are called Mormons.

Before I left, Ozzy treated me to a cup of his "home grown herb tea". It sure beat the hell out of bread and wine, let me tell you.

As I walked out to my car I saw a dollar sign (\$) in the sky with the words "With this sign thou shalt prosper."

Well, that was it. I am a Bible believer today. The first thing I did when I got home was found a good Christian barber. C'mon, if I did it, so can you. Get rid of your liberalizing, backsliding, Bible compromising, pink-leftist-Commie, DMS-believing, institutionalized religion.

Become a soul winning, Bible believing, hymn singing, devil chasing, old fashioned, Spirit-filled Christian.

Since I became a true believer, I had a book published, How God Put the Last Word on Onq. I used to think I knew more than the Bible too.

I even speak in tongues using King James English. If it was good enough for Jesus, it is good enough for everybody.

You remember that Fury? I got me a Buick now. Just think, you'll have enough money for Seminary now. You won't even have to finish Seminary. I just hope my synod committee understands.

Signed,

Terry Arble, the True Believer.
Valentine Ministries, Inc.

OPINION & REFLECTION

COULD IT BE TIME FOR REFORMATION DAY AGAIN?

by Julie Peterson

Recently a friend showed me an unusual calendar which had been given to him. The art work is of black people in tribal dress. The picture on the front cover is of 13 men seated around a table. One is playing the drums. A scene for one month is of two men standing in a river, with an audience.

My friend told me it took him a long time to discover what the pictures represent. They depict the Last Supper and the Baptism of Christ. My friend had been unable to penetrate the Christian imagery which would have been apparent to him immediately if the people had been white.

I thought of this when I saw the banner which was draped outside the chapel on Luther Colloquium day. It was a beautiful banner. What follows is not intended to detract from the effort, skill, and good will that went into its construction and design.

The banner showed two open, white, adult male hands; a shepherd's crook and the words, "Thy Will Be Done." I have been curious about how many people noticed the particulars of the hands.

The appropriateness of the hands' color and gender was discussed by the banner makers. They said they were concerned with the day's theme: prayer and pastoral care, as well as with Luther and the Reformation.

The hands, uplifted in prayer, with a shepherd's crook, and "Thy Will Be Done," are symbols faithful to that theme. The hands were made white, and male, because that was felt to be most representational of people on campus -- statistically, very true.

If the hands had been child's hands, or decidedly brown, or black, or red, or yellow, and/or female, I think some of us may have been jarred. I believe I would have been jarred. I may have thought, "Someone is trying to make a statement," or "Someone is trying to say something here."

There may be a tacit community understanding that all our hands are white, or male -- or that being white and male is a broad enough category in which we may all consider ourselves represented. And that this is the will of God.

If the hands had been a different size or shape, or broken and twisted, would that have been met with surprise? Were the hands whole because we offer our best? Does this further imply that white male hands are best?

If there were no eyebrows raised by the hands on the banner, there may have been assumptions of the community's identification with that color and gender, no question of the appropriateness or symbolic exactitude of white, male hands.

In his reply to Katherine Cartwright's analysis and editorial in TABLE TALK, John Matzke says, "I believe what is being implied in this inclusivity concern is that it is bad form for us to criticize each other."

When John finds himself feeling included and affirmed during a sermon, he considers this a problem and says, "I do not need to be affirmed in the particularities of my infirmities." According to John's letter, it seems he is afraid too much grace may abound.

It also seems that because John does not personally feel in need of inclusion, he is not able to be especially sensitive to that need as expressed by others. I will return to this, but first I would like to clarify a few points he raised.

I do both uphold and admire John's adherence to the centrality of Christ. In his vehement defense of the primacy of the gospel, though, he has done both the intent and scope of Katherine's analysis and editorial an injustice.

To begin with, these are two separate pieces of writing. The first is a journalist's steady, intentionally uninflamatory analysis of an existing situation on campus. The second is an unabashed editorial statement clearly marked as such.

Katherine's analysis does not state that inclusive language is the focal point around which the seminary or Gospel pivots. The analysis does explore the nature and status of this particular issue on campus. Her statement, "It is apparent the community as a whole is struggling with the reality of inclusivity," is prefaced by the cautionary phrase, "However an individual stands on the issue..."

It is not assumed that the entire campus is wrapped up around inclusivity. That is assumed is those concerned are not all in agreement about inclusive language. In pointing out "inclusivity is more than a matter of language, it is a test in our acceptance of all people participating in the Gospel," Katherine is not "equating Gospel with 'acceptance of all people participating in the Gospel,'" as John states.

What she proposes is one's acceptance of people who participate in the Gospel is tested and revealed by one's language, but even more so by one's life (non verbal language).

As it has already been recognized in a formal statement read in chapel by President Stuempfle, the lack of wheelchair ramps and elevators in our buildings makes a very clear, unfortunate statement about our lack of acceptance of those who wish to participate with us, but who are physically impaired.

To return to the John's concern for the Gospel, in the final paragraph of his letter, he says that "Primarily and ultimately Christian preachers are to speak the Word of God in Law and Gospel. Then,

secondarily, inclusive language comes into play." John does not see inclusive language as being directly related to the Gospel.

In his refutation of Ms. Gench's sermon he states it was a "model of inclusive language" but at the same time, "It was not even vaguely Christian language." John does say the sermon was "clever, witty, even charming" -- welcome news when some complaints against inclusive language have been that it can be awkward, inelegant, or clumsy.

I am not sure I am clear on what the problem with the sermon was for John. I thought it was wonderful. I felt both admonished and loved. Part of the joy of the sermon was Ms. Gench herself, because in her I could recognize another woman, and therefore felt welcomed into the Body of Christ before she had said a word.

If one has always been part of the "in" group, inclusion may be lacking in value. But for anyone who has been on the outside, inclusion is a priceless gift. I originally discounted my sense of call to the ministry for years because women in the pulpit were an anomaly.

Consider again my friend's calendar. It was not an attempt to make God in that tribe's image, but to show clearly that these people were also formed in God's image. The Gospel is addressed to them by name -- they are able to identify with the proclamation in a crucial way. Christ is among them.

In the Conference on Namibia on Nov. 8, 1986, Paul Isaak described the ways South African whites disenfranchise Blacks. He said, "The definition of words is determined by the group that has power."

The concern for inclusive language is a concern for all the disenfranchised. How can it be the Gospel being announced if it is not aimed especially to the powerless, the estranged, the disenfranchised? This is the claim for inclusivity. God says all are accepted, in spite of our particulars, in spite of our sin -- this message should be portrayed by preachers.

John mentions the freeing event of the Gospel. To pursue that, one would say the Gospel frees us to do the will of God. And what is the will of God? That we love God, love neighbor.

Freedom to love our neighbor means we encounter Christ when we encounter the "least of these": the poor, bereft, those who hunger for affirmation in the particularities of their infirmities.

If our attempt to preach the Word to those people inside and outside our community is blocked by our own shut doors, inaccessible stairs, whitened images, and insistence on the male gender, it's time for Reformation day again. As the banner says, "Thy Will Be Done."

ON THE GOSPEL AND INCLUSIVE LANGUAGE

by Robert White

Some beginning assumptions and cautions:

The church, like any other institution continues to have within it those who use language to degrade, both consciously and unconsciously.

Since it is the primary means by which we communicate, language is powerful.

By its very nature, the church and the gospel which brings it into being are catholic, i.e., for all and including all who hear, without any boundary of race, sex, nationality, or any of the other boundaries human creatures are capable of inventing.

Like it or not, we are stuck with the sexual differences between men and women, which differences do not, aside from the obvious ones involved in the conception and birth of a child, determine roles.

It is incumbent upon all who would speak the gospel to work to insure that their ways of speaking do not exclude anyone. Further, it is incumbent upon the church, as the community created by the speaking of the gospel, to be a community that works for justice, including the justice that might reasonably be described as inclusive language.

The issue goes far beyond that of simply inclusive language; the attempt of the framers of the body which is to be the ELCA, in their attempts to be "inclusive", have created a way of speaking which is contrary to the gospel.

In the most recent dialog, Carl Braaten cites, as an example of this contrariety, a statement in favor of quotas: "No one is as well qualified as a woman to speak for a woman; no one is as well qualified as a person of color to speak for people of color. The same can be said for men, clergy, laity, etc."

Braaten sees the error here to be that inclusion is based on color, gender, status, etc., so that each individual comes to speak only for herself or her group, rather than "sublimate those interests for the sake of the kingdom of God."

My concern is not to minimize the necessity to speak carefully and in ways that clearly show the catholicity of the gospel we are called to proclaim, rather, my concern is that we know what is our priority and so speak first the gospel and then of the justice which it calls forth in its hearers.

An analysis:

The gospel, as the word of God's promise to be spoken within the community which is the church, is antecedent to all assumptions that can be made about it. That is, the gospel includes without being inclusive.

Or stated another way, the gospel is about only itself, not about inclusivity, not about unconditional acceptance, not about feeding the hungry and clothing the naked, but only about the saving death and resurrection of Jesus Christ.

All of the forms of what might be considered under the rubric of justice result from the freedom created in and for those who hear the gospel, but they must not be confused with the gospel itself.

Further, in a very real sense, when we attempt to turn the gospel to work for our own ends, however noble those ends might be, we engage in what the reformers referred to as *incurvatus se*, the tendency to try to turn everything to work for our own benefit.

On the contrary, when we speak the gospel, we speak first for God and then for others, not for ourselves.

The word that is spoken as gospel in the church is a word spoken *pro me*, for me not only as individual, but also a part of the whole of humanity to whom the gospel is addressed. In some sense, if the condemnation of the

Donatist heresy is correct, bad preaching, even sexist preaching, is a word in which I can hear the gospel.

This does, in no way, excuse the misuse of language. It is simply another way of stating that the gospel is antecedent to the assumptions that can be made about it.

God speaks to each of us in a way that brings each of us into communion with God and with all others to whom God speaks. As the church, we must search for ways to speak which manifest, in the community which is the body of Christ, what God has done for us.

We can do this, not out of any misplaced desire to "unconditionally accept" those who are in the same boat as we, but because in the freedom granted to us by the gospel we are called to speak to others as God has first spoken to us.

INCLUSIVITY A BUZZWORD, EXCLUSIVITY THE TRUTH?

by William J. Cork

Recent campus discussions of inclusivity have made it appear to be a battle pitting men against women. It can seem at times to be a female struggle for recognition.

Portrayed in this light, inclusivity is but an extension of the inherent selfishness bequeathed by Adam and Eve to their children.

But inclusivity in the light of the gospel means that Christ has broken down the walls that have divided us, creating by his word a community, gathered around his body and blood, where alienation itself is alienated.

The "chief article" proclaims that we are members of this community not because of what we have done, but because of the graciousness of God. To exclude anyone on the basis of works -- on any grounds other than unbelief -- is a repudiation of justification by faith. It says, "You may have faith in Christ, but that is not sufficient. You must also...."

The history of the church shows that blank being filled with a plethora of works-oriented conditions. Race, circumcision, sex, manner of worship, place and day of worship -- these are but a few ways in which the gospel has been denied by our exclusivity.

Yet I wonder if there are not other, more subtle ways in which we deny the gospel by being equally exclusive. I hear numerous comments which send the same signal -- "Faith in Christ is not sufficient. You must also do this, or that, before I can accept you as a fellow Christian."

"That church only has communion 48 times a year." "He's a fundie -- he really thinks the Bible is the word of God!" "Those who take the gospel seriously will support the the liberations movements in Latin America or South Africa." "You're denying the gospel if you don't change Biblical language to be inclusive -- whether that language is referring to people or to God."

We may boast in our inclusivity, but the prevailing practice of making social fads the central content of our proclamation of the gospel makes our talk to be a lie.

Instead of breaking down barriers, we are erecting barriers which present a facade of liberality.

Instead of living out the humility of the crucified Christ, we parade our Pharisaic arrogance beneath a mask of love.

This does not mean to say that the above-named issues are not legitimate. But to assume that only those who are like-minded are serious about the gospel is to con-

found law and gospel -- it is to introduce an ideological circumcision without which one is not acceptable to God or God's community.

Which way will the Lutheran Church go? If it follows its present course, it risks appearing to the world as a chimera. If it hears the proclamation of the gospel, there is no telling what the future holds.

Do we wish the new church to be a truly inclusive community, united by faith in Christ -- or a "church" where inclusivity is a buzzword and exclusivity the truth?

THE INCLUSIVE LANGUAGE POLICY: ITS PAST, PRESENT, AND FUTURE

by Lynn Miller

As a member of the Task Force on Inclusive Language which actively addressed this issue last year, I feel the record must be set straight about where I feel this seminary has been, where it is now, and where it is going relative to inclusive language.

Gettysburg Seminary, committed to an inclusive Gospel, addressed the issue of language through the task force that developed Guidelines and Standards on Inclusive Language which appear in the Student Handbook. As I understand it, this is part of the inclusive language policy.

Another part of the policy is the Recommendations of the Task Force Subcommittee on Inclusive Worship Services, which are stated to appear in the Student Handbook, but don't at this time.

These recommendations were included in the worship schedule and information (green) sheet at the beginning of the academic year.

The task force's work and subsequent policy documents are a positive, progressive step for this seminary. By no means has the seminary exhausted the work to be done relative to inclusive language, but it is moving in the right direction.

This needs to be kept in mind as together we all work to better communicate an inclusive Gospel.

I find it unfortunate and disheartening that at this point on campus, the issue of inclusive language is one I feel "smells bad," puts people on the defensive, and thus often closes minds and hearts to hearing the reasons for using inclusive language.

Important in this, though, I feel, is the community's lack of wholly and responsibly expressing the reasons why we need to use inclusive language. Bludgeoning each other with this new policy rather than bringing folks on board with an educative emphasis will only lead to further problems, bad feelings, and a tearing apart of our community.

Gospel-oriented education must be a very big part of our future dealings with the issue of inclusive language.

Many good things relative to inclusive language are happening on this campus. The Worship Committee is developing a loose-leaf notebook that will include a revision of Morning Prayer, new hymns, and revisions of hymns from the LBW.

The President will be calling a task force together to explore ways for better implementation of inclusive language policies and the issue of theology and God-talk

As future ministers of the Gospel and joint disciples in Christ, we all have a commitment to inclusive ministry, in which inclusive language plays a part. It is my fervent hope and prayer that as a community we can work together toward an educated, sincere embracing of inclusive language.

ONCE MORE, AND THIS TIME
WITH FEELING

by Randolph Easton

Last month's summit conference in Reykjavik between President Reagan and Mr. Gorbachev ended on a note of frustration. The unexpected and astonishing proposals put forward by the Soviet leader for limiting nuclear weapons ran afoul of the President's resolve to develop and test an SDI system.

Yet the ultimate measure of the success or failure of the Reykjavik summit lies in how our two nations act on the proposals put forward there in the negotiations which are now taking place in Geneva, away from the insistent glare of the cameras and the anxious questions of reporters.

The results of those discussions are of vital importance to you and me. On their outcome hinges the answer to the question of whether the vicious spiral of escalation in numbers of nuclear weapons which has continued uninterrupted since the 1950s will be broken, or whether we will be plunged into a renewed orgy of bomb building into the next century.

Three Presidents ago and three General Secretaries ago the hope of controlling the growth of our nuclear arsenals was held out in the SALT I treaty.

The smiles, handshakes, and glib words on that occasion may be soberly viewed in retrospect as starkly at odds with the drive to develop more and bigger bombs which followed, taking the form of MX and Trident on our part, and SS-18 and Typhoon on theirs.

In this quiet Pennsylvania backwater, nuclear arms control and the dispassionate equations of deterrence are not frequent or persistent topics of discussion. It is much more gratifying to talk over and tackle issues that are closer to home and in which we can take a more active and constructive part.

But somewhere in the back of our minds we must remember that nuclear arms control is not really a distant, abstract issue. It is one that may strike very close to home.

In a silo on the remote steppes of a far away country there is right now a missile with our name on it, and a young person whom we will never know has a finger poised at the trigger to send it our way. A stark, sick reality of life in the latter part of the 20th century is that Armageddon is never really more than thirty minutes away.

None of us here has been invited to the talks at Geneva, but we must follow their progress and pray for their success.

Failure of the Geneva talks followed by a renewed effort to expand our nuclear arsenals would be an unconscionable, profligate expenditure of our time and talents, commodities each of our nations can put to better use.

Out of Reykjavik a glimmer of light has shown, catching the West for the moment unawares. If symbolism is of any value, I can see in this a hopeful sign. A glimmer of light from the East, where we look to the dawn of each new day.

Letters

The wrestling with the issue of inclusive language made for a number of good articles and opinions. I would like to throw some flowers and bullets your way as I reflect on my life with inclusive language.

A flower first. At this year's W.PA - W.VA Synod gathering, Gil Waldkoenig's sister was the chaplain for the convention. She was presiding minister at one of the Eucharists, and one interpolation she made in the Eucharistic prayer really opened a door for me.

She said, "Through Abraham and Sarah you promised to bless all nations." It just kicked over in my mind; yeah, that's right. One couldn't have done it without another.

Much is made of both their parts in the lack of procreation until God chose the right time. I am going to add those words into my Altar LBW when I get into the parish. How about you?

Point of question: did I hear correctly from someone in my various classes that the Holy Spirit was once referred to in the feminine mode? If it were ever possible to return to this usage, it might open some doors for others.

I still sense the anger that arises out of this issue from the groups involved. That, for the most part, is the women's group. Let me just caution us all that our prime motivating factor, even above justice and fairness, is love.

We do this for women because we love them. We do this for blacks because we love them. We do this for the poor and the outcast, because we love them.

It is when I experience and live with all these different groups, that my anger says, "Isn't it terrible/wrong/evil what is happening to those people?!?" It turns to "What can I do love my neighbor, to be a little Christ to them?"

Our language, which is so powerful, can be reflected in action empowered by the Spirit of love.

I would be interested in hearing from our foreign students on the issue. What comes first -- language or action? How have you been able to be inclusive in situations that are marked by such extremes in Lebanon, South Africa, or Namibia?

Thanks for listening.

-- Lans E. Alexis (intern)

(Does Gil's sister have a name of her own, or is her identity only through a male relative? Ed.)

I was delighted to open the TABLE TALK today and see that so much of the issue deals with CPE. I am not aware that a "CPE Review" has been done in TABLE TALK before and I think it is very helpful to students who are currently applying to CPE centers.

Thank you for focusing a portion of the October issue on CPE.

-- Bill Avery

(You might be happy to know a similar review will appear in the February issue. This review will be relative to internship sites. Ed.)

off the air

by David S. Knodel

We, as a culture, are deeply rooted in our Western origins. The rising focus on America is making us somewhat myopic especially toward the validity of other cultures. The best way to understand another culture is to participate in it first hand.

Visiting another country almost always includes trips to museums to see the art that that country has produced. Short of a first hand visit, as AT&T says, "long distance is the next best thing to being there". The music that a culture produces and influences is a reflection of that culture itself.

With this in mind, listening to Lucia Hwong's album "House of Sleeping Beauties" explores the enchanting mysteries of Asia.

Hwong is a Chinese American who is climbing onto the crest of the New Age wave. "It is music that springs from a world culture," (Time Magazine, 9/1/86) is her way of expressing this new phenomenon.

The blending of East and West that occurs in her music goes beyond the use of both Chinese and Western instruments. It lies in her impressions of and influences by two separate and distinct cultures.

Hwong's music is crafted with subtlety. It is, at times, indistinct, like a mist covering the ground that obscures distance. Only that which is close remains in focus. At times the music is driving, powerful, moving toward fulfillment. Hwong's style creates a true synthesis of both cultures.

Neither tradition is incorporated nor submerged into the

other. In "Midnight Lullaby" the soprano sax wails a blues for the day gone by. The flute and stringed instruments gently beckon the mind to rest.

"Dragon Dance" is an impatient piece. The dragon is on the move, dancing, careening down the street. The complicated percussion rhythm portrays the many feet of the dragon celebrating the New Year.

The joyous interplay of the melodies and harmonies, from instrument to instrument, animates the revelers who watch the dragon swing by. The piece runs towards a climax and abruptly ends in exhaustion.

Whereas Hwong is just beginning her career, Kitaro has already received superstar status in his native Japan. His music is elemental, from the sounds of a running stream that open "Full Moon Story" to images of air rustling through trees.

Kitaro's music has the ability to place the listener in the midst of a Japanese garden gazing at the subtle perfection that quietly surrounds.

With more than 10 releases to his credit, it becomes prohibitive to list, let alone critique, all of his works. For someone who has never heard of Kitaro, the best way of introduction is through "Live in Asia".

A result of Kitaro's 1984 tour through parts of Asia that included China and Malaysia, the album stands as an anthology of his previous work. His attention to detail and production bring this 'live' album up to the quality of a 'studio' album. The respectful quiet of the audiences means that there are no screams or other distracting noises. A previously unrecorded piece, "Japanese Drums", appears on the album. It was written exclusively for live performances.

Through the use of percussion alone, Kitaro creates melody and harmony that are colorful and vibrant.

Notable on Campus

STUDENT ASSOCIATION UPDATE

The S.A. met for the third time Nov. 3, 1986. The situation with the Health Fund was discussed at length. Rising prices of the Family package of the LCA pension plan and possible courses of action were also discussed. A motion passed to review and update the constitution to reflect inclusive language and possibly other revisions as necessary.

Committee chairpersons offered their first reports; below is a summary for your information.

Athletics: Scott Huber announced we won 31-20 against Virginia Theological Seminary and 33-8 against the Lutheran Theological Seminary, Philadelphia.

Family Life: Donald Knowles reported...offering a babysitting service for 16 children during the Oct. 29 Eucharist service. An Advent party is being planned for the community...Family Life is interested in serving both single and married students...Thanksgiving dinner is being planned for students on campus during the holiday weekend.

Lecture: Bob White said the committee is interested in hearing what the campus has to say about useful programming...may include "Share Hours" with students and faculty. Issues that might serve as focal points include Black and Central American Awareness issues.

Partners: Denise Russell reported ...two sessions so far -- one on Field Education experience and one with the chaplain. Carol McQuaid is serving as co-president.

Publications: Katherine Cartwright reported first issue of TABLE TALK has been published and the editorial board is pleased with the discussion generated.

Quest: Lynn Miller reported Feb. 4, 1987 is projected date for first God-talk lecture. Also told of plans for brochure.

Social: Eric Lesher reported the committee helped to provide beer and entertainment for the Luther Bowl, Reformation activities, and a Happy Hour.

Social Action: Beth Devan reported many activities. Among them are -- encouraging voter registration, support of Peace Walk, reception for Czechoslovak visiting pastor. Group is collecting cans for World Hunger. (Please use the receptacles in the Coffee Shop and living units.)

Class presidents had nothing substantial to report.

QUEST UPDATE

Quest, a support and educational group committed to inclusive ministry, continues to meet regularly during the Friday morning Coffee Hour to address issues such as inclusive language.

I feel it is important to stress the support aspect of this group. It is only through sharing our observations, perceptions, and feelings about issues such as inclusive language that we can better help each other in community grow toward a more inclusive ministry.

Looking to the future -- this Spring, Quest, in conjunction with the Worship and Lecture/Special Events committees, is planning a series of lecture/discussion presentations on the address of God, especially the Trinitarian formula.

We can also look forward to new worship services, opportunities for evaluation of inclusive language usage in our courses, and the amendment of all official seminary documents to reflect inclusive language usage.

-- Lynn Miller, coordinator

Poetry

Sheepskin Shepherd

(Pressure, tension?

What pressure, what tension?

I just put my books down and drove into a car wash in a snow storm
and shoved poker chips into the coin box expecting to get ice.

I don't feel any pressure.)

I dreamed I met Isaiah of Jerusalem on Graduation Day.

He was sitting in the middle of chapel next to Alex Crouch.

"What did Isaiah say?" I asked President Stuempfle.

"He said, 'Trust God.'"

I said, "Gimme that degree."

(I can't believe it:

here I am, a child of the Sixties

who sat in front of the Viet Nam War every night on TV in 1968

with my draft lottery number in one hand

and my draft card in the other

wondering if the dead people on TV

were people I played ball with last week

watching King fall and Bobby get his brains blown out in the kitchen

just in time for Johnny Carson

listening to Bob Dylan insult my parents

and thinking about Canada

go to Canada hell! I was still a virgin in McKeesport

trapped by ideals, the moving planets, and puberty

so now, that proud flower child

is scratching for that degree

I would have kissed off for a song in '68!)

There are a lot of words in the Bible.

Some people think those who don't know Hebrew and Greek
don't know anything.

Some people think those who know Hebrew and Greek
couldn't buy a bottle of shampoo at K-Mart.

I went home with empty pens and a lot of black shirts

and my Dad asked me, "What did you learn in seminary?"

I remembered a caffeine exam high

I remembered the time my hand slipped on the blue book

and accidentally wrote lyrics to Bach's Brandenburg Concertos.

"Dad," I said, "trust God."

He smiled, "Come home."

--Tim Craven

October 31, 1986

Vessel

Somehow I'm still a vessel
 though I feel so cracked and worn
 Somehow your love embraces me
 though I've been such a thorn
 I can't believe you work through me
 and yet I know you do
 Oh, use me Lord. I give myself to you.

To truly surrender to the master's
 touch
 To be molded and formed by His hand
 to be crushed
 to be formed again
 An ever changing vessel in his hand

To truly blossom in the Master's love
 To be nourished by His Word, by His
 care
 to be pruned
 to grow again
 Always a new creation in His hand

Somehow I'm still a vessel
 though I feel so cracked and worn
 Somehow your love embraces me
 though I've been such a thorn
 I can't believe you work through me
 and yet I know you do
 Oh, use me lord. I give myself to you.

--David Eck

Rememb'ring You the Way You Were

Framed pictures on my dresser,
 crowded,
 Like my heart,
 an ocean's shore
 Where mem'ries wash
 and leave their tragic
 Artifacts
 and nothing more.
 But love, that cradles ev'ry passing,
 knows the sacredness of space
 preserved against the tide,
 a moment
 Just to stop
 and see your face.

--J.S. Comings
 September 1985

A Personal Answer

What place has the past in
 the present I'm living?
 What role, what domain, can my
 yesterdays claim
 as a refuge, reminder, resistance
 reflection,
 Time's well springs
 oasis
 apocalypse
 mirror
 while flowing
 unfolding
 reprising
 renewing
 Creation embraces
 beginning and end.
 As a river is
 whole
 for the length of its coursing,
 All tenses of life coincide
 here
 in me.

--J.S. Comings
 September 1985

When Advice Is A Prayer

Learn to speak with all your voices.
 learn to sing through all your range.
 A gift is more than practiced habit.
 Tunes are made when pitches change.
 As God himself's revealed in persons,
 let your breadth be offering
 As ev'ry stretch of love and meaning
 Brings you closer to your King.

--J.S. Comings
 September 1985

Credo: How You Say It Counts

One ought to preach God's word
 with at least as much passion
 as one spends making love
 to life's second priorities.

--J.S. Comings
 September 1985

Why

Why is there the fighting?
 Why can't we have some peace?
 Why all the testing,
 To kill again, deceased?

"A war to end all wars"
 That's what they always say,
 Until the bomb is dropped
 to wipe them all away.

And do the leaders of our lands
 see what they are killing?
 Many innocent loving people
 Children, small -- unwilling.

The small faces torn between
 Running and staying,
 staying with their remaining loved,
 running from the raving.

The men all clad in ambush green,
 Charging forward gladly
 Return home -- but some never,
 And some limp home, remembering sadly.

Why then do people reject
 The freezes and the talks?
 Do they want devastation
 Or are they scared of folks?

Folks who are not really
 As bad as our neighbors say
 And we are as bad as them
 So we shouldn't talk that way!

War bruises a nation
 And causes much pain
 Sometimes I wonder
 If our world isn't a little insane!

How can we bring peace on earth
 If no one hears our plea
 For peace on earth to happen
 We must have trust and unity!

If God saw us disposing
 Of everything he'd made,
 If you could hear God talking
 What do you think God'd say?

Why do people want this?
 Why don't people care?
 Why don't they stand up
 For what they know is right?

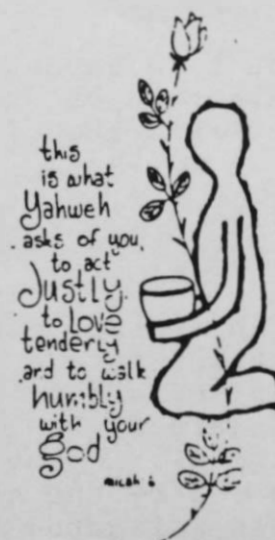
Why do they always go with the crowd?
 Why don't people care?
 Why don't we stand up -
 Or are we too scared?

--Jenny Kuhns, age 13

(Included with the poem were notes
 Jenny prepared for a letter to
 President Reagan. Among her notes
 were the following comments:

President Reagan:

I know you will probably never
 see my letter but to whoever reads
 it I address this poem. Whatever
 happened to brotherly and sisterly
 love? I realize you get a lot
 of letters like this, but this
 is how I feel, and I wanted to
 let you know. Why did you refuse
 to take Gorbachev's invitation?)



Questionnaire

Every one of us will complete some form of internship before we graduate and pursue calls in ministry. In response to student concern over the options available for internship, especially as they affect working spouses and children in school, the Student Association discussed the matter with the Student Life Committee of the seminary Board of Trustees. They have referred the matter back to you for some structured feedback. Please answer all or part of this brief questionnaire. We are helpless in any discussion of this matter without some concrete data. This is important for all of us; please take the time to write, and return to my mailbox... Thanks! Steve Verkouw and the Committee!

Are you a ...Junior? Middler? Intern? Senior?

Are you married? Do you have children? How many and how old?

In your opinion, what are the benefits and/or the disadvantages of the "preferred option" of a third year internship out of town? (Keep in mind any or all of the following areas: learning process, pastoral formation, family, finances, seminary community, any other that you think of) Do the benefits outweigh the disadvantages or vice-versa?

Do you perceive any of these options as readily available;

3rd yr. local

4th yr. (wherever)

Concurrent ($\frac{1}{2}$ time internship and $\frac{1}{2}$ time classes for 2 years)

Other (please specify)

If so, would you take advantage of one of them? (Seniors and Interns, Did you take advantage of one of them?) Please elaborate, possibly in light of the first question.

Instead of the internship model, some other denominations have a system of ordination into a diaconate after graduation. This possibility is discussed in the BEM document, and in the New Testament. If you haven't heard of BEM, see your librarian. Hopefully you know where to find the NT. Do you think that this model for ministry could be considered by the new ELCA, given that our doctrine of ministry has been relegated to "further study" (sarcasm intended) until 1994?