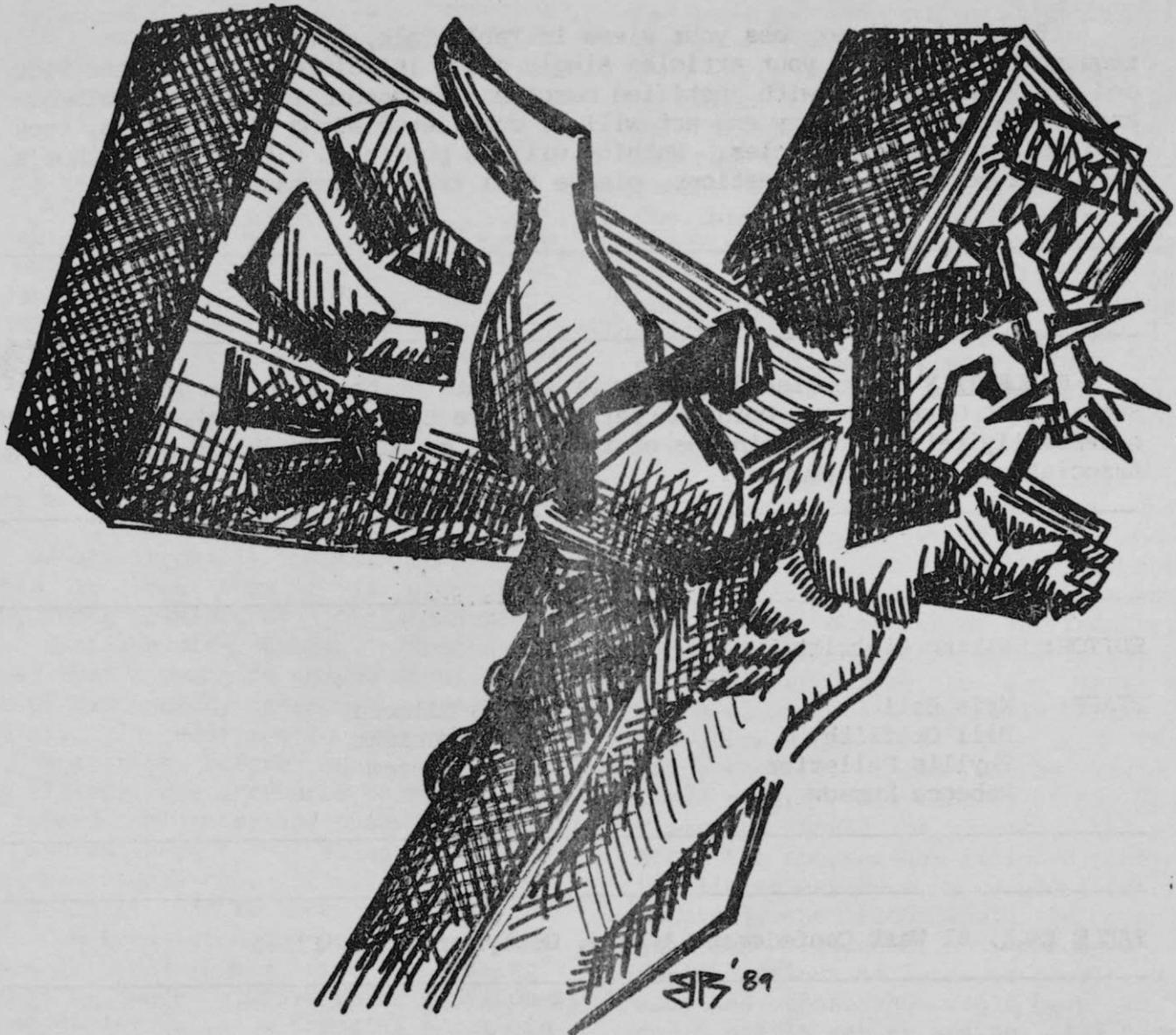


TABLE TALK

Volume XXV No. 1 Sept. / Oct. 1989



25 YEARS OF TABLE TALK

News and Viewpoints of the Student Body
of the Lutheran Theological Seminary at Gettysburg, Pennsylvania

"To What Extent Such A Program Might Interest The Seminary Community, I Have No Way Of Knowing."

The following article is reprinted from Table Talk Volume 1 No. 1, September 11, 1964 in honor of the twenty-fifth anniversary of this publication. The language has been altered where necessary.

A PROPOSAL FOR A CAMPUS FORUM

As a newcomer to the Seminary Faculty I do not, of course, know very much about the campus "atmosphere." I do, however, know something about human nature as well as about the subtle temptations presented by our particular culture. I also know that the Seminary by its very nature is involved in the task of being a "Christian" academic institution. As such it is called not only to be a place of intense academic involvement but also a place where we are intensely involved ethically. If this is true then it is also true (since being involved as a Christian means also continuously taking "unnatural" stands) that a seminary campus should be a place of discussion, excitement, and controversy. In addition to all this, I know, too, that before long, and very likely already, the pressures on a seminarian toward conformity and toward being a good "system" person are going to be intense, so intense that it will be a kind of miracle if one is not destroyed by them. One gets corrupted as one gradually becomes less and less a "free human being" and more and more a slave to an environment which may demand a dreadful price in exchange for the "success" one so desperately wants. And in spite of the fact that the Scripture knows few "successes" and in spite of the obvious fact that the Christian call is a call to bear a cross and not a crown, yet no less than the business person (see Whyte's, Organization Man and just substitute "clergy" for "junior executive") are we people of the cloth tempted to sell our souls for the

mess of pottage of a successful career, and prestige and status as an individual who is a "fine leader," etc.

Well, there is no easy remedy for any of this. After all, this is all part of the Christian life in which daily we battle the devil, the world, and our own flesh. Still, we should do what we can. One thing we might do is to make it as difficult as it can possibly be made to avoid ethical involvement, controversy, and taking stands. And one possible aid might be the establishment of what I have called a "Campus Forum." Such a forum might be conducted in several ways, but let me at least indicate something of what I have in mind.

We might, say from October through March, set aside one evening a week at which time there would be an announced speaker. The speaker might be an outsider (for instance, someone representing the N.A.A.C.P.), a member of our faculty, or a student. The speaker would in any event be completely free to say what he/she wants to say, and hopefully he/she would say it in a way that "bites in." The one thing the talk could not be would be a "read paper." All members of the Seminary community would be invited to attend. After the speaker has finished (they would be allowed anywhere up to about forty-five minutes), the floor would be opened for questions arguments, and discussion. It could continue as long as people want to stay and those who would have to leave could simply get up and go. And because I envision something as loosely organized as possible the project could be kept alive by its inner vitality. If it goes stale it could die a natural death.

To what extent such a program might interest the Seminary community I have no way of knowing. I do know that if properly planned it ought to interest people. It should at least be worth a try.

by Dr. Leigh D. Jordahl

From The President

Bishop Herbert Chilstrom and staff of the ELCA Office for ecumenical Affairs began using language at the ELCA Assembly last month that I suppose was intentional. They began to speak of our church's identity less as "Lutheran" than as "Lutheran Christians". For those of us who have historically affirmed who we are, a "confessing movement within the church catholic" this is as it should be. Perhaps we at Gettysburg can be among those who lead the way in so identifying ourselves. "Lutheran" is an adjective, then, not a noun. The generic term is Christian. Lutheran is the species.

Such a change in language might have a salutary effect here on our campus. It would signal non-Lutheran Christians among us that they are genuinely full participating members of an ecumenical community. Our broader community here includes faculty, staff, students and student families, many of whom are non-Lutheran Christians. It would be my hope that we would begin as a community more fully to recognize the diversity among us and for the Lutheran Christians to extend the hospitality which is a part of our Christian calling.

In early November, we shall again be hosting 25 German seminarians. They too, in the past, have been baffled by what they perceive as an excessive preoccupation we project about our peculiar Lutheran identity. They wonder why this is so, often interpreting what they see and hear not as a grateful acknowledgment of our Lutheran heritage but as a defensive posture of a community which narcissistically is stuck in the narrowness of a single confessional tradition.

Of course, I am raising a major question which students need to address theologically -- how does the specific relate to the universal and vice versa? But, for now, I am speaking at a more mundane level. How shall we better affirm our oneness with our partners in the same community we share as sisters and brothers of a common Christian faith? We all know how to do that, I think -- if we will.

Dr. J. Russell Hale

Greetings/Greetings

Cross-cultural experiences are surely peculiar to each person, yet many experiences shared are shared experiences. For example, when I was in Africa, I had a burning desire for an Italian hoagie from the AM/PM; now that I am here and the hoagie is finished, I have visions of pounded yam and egusi soup.

Another common feeling is culture shock - no, not upon arriving in the new country, but the old. I think this occurs because at our departure we have prepared ourselves to meet the unknown, while upon our return we prepare to revisit the known. The first preparation is astute, the second absurd, because the familiar doesn't always look the same in a new light.

Contrast the following:

Two people are approaching one another on the street. As they come into handshaking distance, the first says, "Hi!" The second, now smiling, says, "Hi, how ya doin?" Both continue in stride anticipating such a pleasant tête à tête again.

Two people are approaching one another on the street. As they come within thirty yards, the first says, "Sannu."
"Sannu, lafia?"
"Lafia lo. Lafia?"
"Lafia. Ya ya gida?"
"Gida lafia. Ya ya aiki?"
"Aiki de godiya!"
"Ina gajiya?"
"Ba gajiya. Ya ya yaro, ya ya yarino?"

And five minutes later in the exchange,

"... mon gode Allah. Sai enjuma!"
"Sai mon dowa."

From health to household, work and tiredness to children, all has been asked about and shared. Fingers snap and both are on their way.

Paul's epistles allow us to see something of how the early church went about greeting each other. The picture I draw has no distractions, no wrist turning, but presence - a manifestation of the love and concern with which God has endowed the Christian community.

Viking Dietrich

Colloquium Calls

Already, the Institute for Luther Studies has published three volumes of this seminary's "Encounters with Luther." It might be well worth our while to look at this fifteen year collection of lectures delivered here in our chapel as we prepare for the Luther Colloquium on October 25. This year's speakers will be focusing on function of theology in the life of the community. What impact does theology have on public morals and ethics? To approach the subject, the speakers will examine the effects of Luther's Reformation on his society.

Steven E. Ozment, a member of the Department of History at Harvard, will be the morning's speaker. Well known for his keen eye for social dynamics in history, he will construct a foundation for the day's thoughts by discussing religion, particularly the Reformation, as a public affair. Ozment has recently edited a guide to Reformation research. His books on mysticism and dissent, on family dynamics, and his comprehensive history of Reformation Europe are familiar to many students of Luther.

Eric W. Gritsch, who is principally responsible for the creation of both the Institute and the colloquium, will build upon the morning's overview by focusing on the community in Wittenburg. He will outline Luther's influences on worship, education and ethics in this German university town in an endeavor to find a significant model for today's public life.

A long time friend of our seminary, having spoken here before and having coedited with Robert Jenson, Christian Dogmatics, Carl Braaten will conclude the series of three lectures. Known as a leading critical voice in American Lutheranism, he will explore the salvific dimensions of creation. In a two-kingdom reality, just how near to us is our God? The idea of the righteousness of creation is an idea with controversial ramifications in the areas of ethics and authority. Braaten has close to thirty years of publications including books on hermeneutics, mission and the future of God.

A number of books by each of the speakers can be found in the library.

The evening promises to be special as

we come together for a Festival of Reformation and Reconciliation. The seminary choirs, directed by Stephen Folkemer, will begin the evening at 7 p.m. Dean Gerhard Krodel will preside, while Frances Taylor Gench will preach. Gench, Professor of Biblical Studies, has a growing reputation in the community as both a scholar and preacher.

Viking Dietrich

FOCUS: MARY KNUTSEN

Mary Knutsen is a new faculty member at Gettysburg Seminary. She moved here from Tulsa, Oklahoma, where she taught at Phillips Graduate Seminary. She did her undergraduate studies at Stanford University and her graduate studies at the University of Chicago Divinity School. Her dissertation is completed, and she will be awarded her doctorate sometime this fall.

Ms. Knutsen has been in the process of ordination for the past two years. She looks forward to being ordained in the near future. Ms. Knutsen's husband is a Disciples of Christ pastor and is working toward being endorsed by the United Church of Christ. He is awaiting a call from a United Church of Christ parish.

For the next few years, Ms. Knutsen's goals include contributing to the leadership of the church, its mission, and to the scholarly works of the church through her writing. Presently, she is working on three books. Her first book is on the works of feminist theologians and the need to read their works with a more open and critical eye. She also stresses that we need to hear the challenges that they offer to theology. Her second book concerns models of God and how these basic metaphors have developed. In the third book, Ms. Knutsen deals systematically with the doctrine of God. She hopes to write her own systematic theology within the next ten years.

On the lighter side, Ms. Knutsen enjoys spending time with her husband and reading both American poetry and art history.

K. Bell

Presence & Prayer

With Father Gibbard

Having spent some time with Father Mark Gibbard in retreat, and walking, I feel that to write a news item about this man would be folly. This has to be a personal reflection. I have allowed time to pass in order that our talk might settle into my persona and for my thoughts to unscramble themselves. This has not helped.

We started walking down to the battlefield. It seemed ironic that this man of peace should choose as his path that of the site of some of the ugliest fighting known to mankind. He talked about his youth when he had become an unbeliever over a period of time. He had chosen science, specifically physics, as his answer to the world situation. He worked in a laboratory doing research. A friend of his suggested they go to a retreat center for a period of time. His answer was, "Why? Are you bored?" They arrived and Father G. met this old retreat master whom he could not understand because he mumbled. He seemed to be the wrong person for this position. It was suggested to them that they return to their rooms and choose a passage from the bible and think about it. And he read, "and Jesus had compassion upon the crowds". The word compassion kept working on him and in him throughout the time he was there. Father G. said he felt that what the world needed was more compassionate people. Suddenly, he realized that compassion was at the core of his need, not research. The old man happened to be a member of the same order that Father Gibbard now belongs to. He was of the Society of Saint John the Evangelist. Father G. went to Oxford for four years of intensive scriptural studies and then to seminary for two years. He fell into the discipline of daily prayer. He says that rising at 5:00A.M. was more difficult to conquer. He has had a varied life as a pastor and retreat director. He has traveled "more than any other Episcopalian alive" he says. We at Gettysburg have been fortunate to have him with us for nine years consecutively.

Prayer is a discipline that Father G. got into early in his career as priest. As a seminarian, Father Gibbard was exposed to long periods of daily silence. He continues in this practice. It is difficult for God to make Himself heard through much commotion. When he starts to pray, Father G. does "nothing". He simply allows himself to come into the presence of God and to slow himself down. "Don't start chattering to God", he said during the retreat. Just to be is his approach. He does not try to hurry. His ministry seems to be the ministry of being rather than doing. He certainly is available to anyone who wishes to consult with him. His presence is his gift. To those who want to share in that gift, he shares openly and willingly. He also talks of "the sacrament of the present moment". Living in the now is one way to slow down. He is not anxious about tomorrow, does not live in past achievements, nor does he boast about great knowledge. He simply is. That is enough. He walks daily, I gathered, partly because his body is a gift from God that needs to be tended to. As he tends to his soul, so he tends to his body.

To those of us who have gotten to know him a little, Father Gibbard is a gift in his own right. He describes himself in earlier days as having been aggressive. If that is true, his prayer life has certainly roughed out the sharp edges. In that manner he is a model that it will be we who will benefit from the discipline of prayer.

Phyllis A. Pelletier

GLOSSOLALIA

"It is vitally important and about time that the seminary students of the ELCA had a common forum to express their opinions, insights and observations."

"I hope this newsletter will be key in building unity among the seminaries."

If you would like to contribute material to this new publication, COMING TO A MAILBOX NEAR YOU, the TABLE TALK staff will help you.

Lutheran Partners Seek Greater Unity

Since its formation in 1985-86 the Gettysburg Lutheran Partners in Ministry (GLPM) has been pooling the various resources and gifts of its member institutions for the benefit of both those institutions and the general community. The GLPM joins in ministry the Seminary, College, Lutheran Social Services (and Retirement Village), St. James and Christ Lutheran Churches.

This working relationship did not, however, receive its impetus from a reading of I Corinthians. Roughly ten years ago, according to College Chaplain Karl Mattson, then Central Penn Synod (ICA) Bishop McCarney came to Gettysburg disturbed that there was a perceived lack of cooperation between the five Lutheran communities. In response to the Bishop, church specialists produced studies and conducted dialogues aimed at overcoming historical difficulties between the bodies.

Four years later, the Partners have demonstrated that cooperation is not only possible, but profitable to the church's work. For certain projects, members will work directly with each other while individual institutions concentrate on specialty areas. St. James and Christ operate a joint evangelism program. The Seminary hosts the Luther and Martin Luther King, Jr. colloquiums; Gettysburg college serves as head quarters for Gettysburg-Leon and Habitat for Humanity.

Mutual worship events include the Easter Vigil at the seminary and the Epiphany celebration which presents to the borough the church's corporate witness in its torch march and burning of the greens. The GLPM fall school enables adults to explore more deeply various church concerns. This year's fall school will study the fundamental teachings of the Lutheranism. Chaplain Oldenberg feels that this series will be of great benefit to seminary spouses not acquainted with the confessions.

If success were measured by quantity of programming, the GLPM would be doing well. Numerous projects have not been mentioned and new ones start regularly. When asked if the GLPM has had any problems, Chaplain Oldenberg responded that it has not been as successful as possible in some areas. He expressed a need for more academic connections and a greater understanding of teaching as a

ministry of the laity.

Mattson believes the College is an underutilized resource. The Group Areas Studies--which focuses on justice concerns in different world regions--has not received the participation or attention he feels it deserves. At present, Mattson is working on a study for environmental ethics and hopes that this will excite the Partners. Perceiving timidity towards the College as a major problem, his question remains, "How do you get people to feel comfortable?"

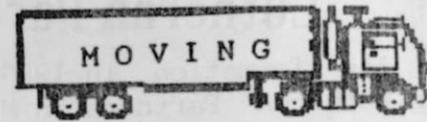
The GLPM envisioned a united Lutheran parish for the Gettysburg community. Certain external structures have prevented the fruition of that dream: each member institution answers to other agencies, interests, and regulations. The obstacles to greater unity may not all be extrinsic. Mattson feels that when the united parish was discussed "people were intrigued but had too much invested" in their own institution. He also said "the practical difficulties are much greater than we expected."

Oldenberg does not believe that the failure of this dream means the failure of Lutheran ministry in Gettysburg. Communication between the different Lutheran communities has helped break down old barriers which prevented the sharing of both joys and burdens. "We work together when sensible," as Oldenberg states, "not because we desperately have to--because we want to." Mattson states, "There is a resignation to maintain [cooperative ventures] at lower level than we had first expected; but the Partners is a child who was conceived and may grow slowly."

In an age when tremendous emphasis is placed on ecumenical dialogue, we sometimes forget that cooperation in ministry is also to be sought on the local level among communities of a shared confession. This point does not suggest that we have to become a super-church which ignores the local congregation as the tactical assault team of the church-militant. It simply suggests that no parish is an island while affirming that "The Church is Catholic, universal, so are all her actions, all that she does belongs to all."--Donne, Meditation XVII

Matthew L. Riegel

Poetry



Compassion, I Suppose

Not over night, but little by little
You grow older, and growing weaker
They do more for you,
And less for you.

Not over night, but little by little
You lose the right, growing weaker,
To wash yourself,
To lift your cup of coffee,
To think !

Twenty years ago,
I left behind me fifty years of work.
I got a watch to keep the time,
and a pension - I don't see very well.
Four years ago,
I lost my wife and
Now they want my house.

Am I human ?
Why do you stare ?
Am I a freak ?
What do you fear?

In every neighbor
I see the face of my own displeasure.
Turning, peering
Through my windows -
Oh, my, it's raining -
Into the shades of green and beauty past,
And I am ...

Invading, in wafts
The urine and feces of my generation,
And I sense a drop of reality.

You treat me like the tin man
As you clean and oil me,
But I have a heart and what is more,
I can feel my pulse
Growing weaker.

- Viking Dietrich
July. 1989
at Leader Nursing Home

DO NOT STORE UP FOR YOURSELVES TREASURES ON EARTH, WHERE MOTH AND RUST DESTROY, AND WHERE THIEVES BREAK IN AND STEAL. BUT STORE UP FOR YOURSELVES TREASURES IN HEAVEN, WHERE MOTH AND RUST DO NOT DESTROY, AND WHERE THIEVES DO NOT BREAK IN AND STEAL. FOR WHERE YOUR TREASURE IS, THERE YOUR HEART WILL BE ALSO. (MATT. 6:19-21 NIV)

This move to Gettysburg has given me the opportunity to sort through THINGS that at one time seemed so important to have; THINGS bought on impulse or after great thought. There they were in boxes, forgotten, wrinkled, and/or damaged. Why had it seemed so important at the time that I buy these THINGS? Could it be that what I hungered for was not the item purchased? I have often regretted the money I spent on THINGS? I have never once regretted the time I spent in prayer, in meditation, or in working with others. Did these THINGS ease the hunger I felt for some Unknown? If so they did not do it satisfactorily. Purchasing them only made me desire more. The Buddhists say that desire brings pain; and if someone wishes to achieve happiness, they must stop desiring. I have found the wanting brings the pain, but the obtaining does not alleviate it. Credit card companies want us to believe that acquiring THINGS is what life is all about. As we ask Mastercard to "take us away", we should then ask "from what"?

I am a collector and as a result my home usually looks cluttered. So what do I do? I buy shelves or cabinets to put away the THINGS that make the clutter, thus making my living space smaller and making it look more cluttered.

IN THE LAST CENTURY, A TOURIST FROM THE STATES VISITED THE FAMOUS RABBI HAFEZ HAYYIM. HE WAS ASTONISHED TO SEE THAT THE RABBI'S HOME WAS ONLY A SIMPLE ROOM FILLED WITH BOOKS. THE ONLY FURNITURE WAS A TABLE AND A BENCH. "RABBI, WHERE IS YOUR FURNITURE?" ASKED THE TOURIST. "WHERE IS YOURS?" REPLIED HAFEZ. "MINE? BUT I'M ONLY A VISITOR HERE." "SO AM I," SAID THE RABBI. (de Mello, The Song of the Bird) I need to develop that sense that I am a pilgrim. What would I take with me if I had to start walking and could only take

Equation of Exclusiveness

If A = B and B ≠ C, then A ≠ C

Exclusiveness is a problem that we must consider as Christians. Its importance lies in the fact that it is inconsistent with the lives we are called to live as baptized Christians. Whis this is so I will discuss later. The intent of this article is to discuss smoking in the Coffee Shop and why I feel it is exclusive and is not consistent with seminary goals. Further, I will discuss specific ways individuals have been excluded. Finally, I will discuss proposed solutions that haven't worked and why. I will conclude with what I feel is the best solution for this campus. I welcome all responsible replies in answer to this solution.

Exclusiveness is serious and this seminary views it as such. Sexism, racism, and other discrimination against inborn attributes cannot be tolerated in a system centered in Christ. As baptized Christians we are members of the body of Christ and should therefore live our lives in a manner consistent with being part of Christ's body. Our identity as baptized Christians comes from Christ. Therefore our identity is alien. Since we are nothing without this identity it is something to be cherished. Exclusiveness causes disharmony in Christ's body and excludes people who are part of it. This is not consistent with our identity as baptized Christians. Our community is centered in Christ. We may not necessarily like all the people in the community, but in a Christian community we are to love (agape not eros!) each other regardless of personal sentiment.

Allowing smoking in the coffee shop is a form of exclusion. It excludes, from socializing, the many individuals who are smoke sensitive - both mildly and severely. Those who can tolerate the smoke and those who can't but do out of the desire to socialize must suffer the unseen damage of second hand smoke. The choice of our many allergic people is to be excluded or phy-

sically violated. We have no choice but to breathe. Indeed it would be unthinkable to force someone allergic to milk to drink the substance. Yet individuals are forced into breathing clearly damaging cigarette smoke.

One might argue that the smokers would be excluded if there were no smoking in the coffee shop. This is not true because it only takes a few minutes to smoke a cigarette outside. A no-smoking policy does not discriminate by race, sex, or handicap. Smokers were not born smokers but are chemically dependent. Chemical dependency is not a basic right but has become a privilege due to commercial interests. Smokers are therefore victims and deserve our support. This support does not include, however, tolerating the harmful effects of the smoke. Not smoking in the coffee shop does not harm the smoker but smoking in the coffee shop is harmful to nonsmokers as well as to smokers.

What are the solutions? Many times the concept of the exhaust fan has been proposed. This does not work for two reasons: first, an exhaust fan is very costly and the seminary is unable to act on it, and second, exhaust fans are seldom very effective in smoke removal. Another proposal has been that of making the coffee shop "half" smoking. This does not work since smoke dissipates and still fills the shop. The only system that works is banning smoking. Smokers may still socialize after a quick cigarette outside. Finally, I would like to say that I propose this for the good of the community. Many of you who smoke I consider good friends of mine. I am not out to get you. I simply seek the best solution that is consistent with our concept of Christian love. Let's not exclude our sensitive brothers and sisters.

Robert Wise



E-X-I-L-E-D

Exiled, but self-imposed. My distance pronounced to look for help. What's that? Rain? Never the same though, but always visiting. So, where do I go from here? Cats eat fish or do cats eat cans or in cans, certainly not on plates. But somewhere by, a fallen leaf, a wind will toss it down an alley; tick, scrape, skid. tot, a corner piece or is it corner's peace. House and garage meet flush, with a three inch space between. Its in the design. Why? Ask a cat, only the tail end will lead you. Don't tighten that lid, too late. But then, can tops are designed to jar loose as the can is gently dropped inches above the pavement. Why do people do that? Cats watch and blink. It's a human quality not to meet fabrics together, as my socks or shorts will do on occasion. It's in the pattern. So too, are porch step rails patterned to support a cocoon in the corner, but not a step down transformer, surging at the wrong time. And of all things, is an egg yolk yellow Mercedes, sunnyside-up of coarse. And why is french toast so good? Shit, that's the time alarm, let's me know when a certain time has passed and reminding me I missed it. But my alarm is set at the same time every day. I'm glad time never leaves. It comes back tomorrow. Now if we can only outlaw calenders!

Robert T. Lewis

Quest

Quest is a Student Assoc. funded organization which provides a forum which facilitates the identification and discussion of the barriers of race, sex, age, social class, marital status, etc..

The first purpose of Quest is to raise the consciousness and awareness of each other in this community. The second purpose of Quest is to work together toward sensitivity, understanding, and ultimately a more comprehensive level of inclusivity in this place and the ministries which we are preparing to become the leaders and/or shepherds of.

The first gathering this year

of Quest will be Tues. Oct. 17, 4 - 5:30 PM in the basement of the Chapel. The agenda for this meeting is to get acquainted, share some REFRESHMENTS, discover the issues of concern for program planning and to assist Prof. Frances Gench in the preparation of a report for the self-study being done by the seminary concerning student life on the campus as regards women and minority concerns. Prof. Gench also happens to be the faculty advisor for Quest this year and is enthusiastic and excited by the opportunity to work with Quest.

Quest is intended to be inclusive and therefore ALL members of the community are invited to attend ---that is men & women, students & spouses and faculty & staff.

The success of Quest is largely dependent upon participation. PLEASE PLAN TO PARTICIPATE!! The date is Tues. October 17. The time is 4 - 5:30 PM. The place is the basement of the Chapel.

HOPE TO SEE YOU THERE!
Paula Ouderkirk

what I could carry? My final act on this earth will be to let go; to let go of people, relationships, my pride, and THINGS. Then I will be truly free.

I also found that Christ had a very practical side to Him. All these THINGS make it very difficult to move. It took me hours of sorting, throwing out, giving away, salvaging, packing, and unpacking to make this move. In Indochina when the floods come, the people simply get on a raft and wait for the river to abate. Then they set up housekeeping with what they have brought with them and continue their lives as if nothing happened, a little richer for not having paid an insurance premium. I probably need to move every two to three years. I had lived in my prior home for thirteen years. Those THINGS are symptomatic of my whole existence. My life has been cluttered by THINGS, activity, and a sense of "it isn't enough". God sent his son to show that He is enough. I distance myself from God with these THINGS, this clutter; but fortunately He is persistent. God works His way through THINGS. Phyllis Pelletier

Campus Action

The Student Association Core Committee held its first meeting of the school year on September 18th. Business was focused upon things necessary for the functioning of the Core Committee and items required to bring the Student Association committee structure up to speed.

It was agreed that future meetings would be held on the first Monday of each month. Short verbal reports were heard from each of the standing committees.

Ken Grant, Athletics chair, reported that flag football would be starting soon, with Gettysburg pitted against Philadelphia Seminary on October 28th.

The Social committee is asking for suggestions for this year's calendar of events. Activity ideas can be submitted to Anne Rosenquist.

Fred Kopp reported on behalf of the Family Life Committee. He said they would be electing a chair soon. At present they are working on the details of child care for the Colloquium and making preparation for a family meal.

Paula Ouderkerk, a co-chair for Quest, reported a tentative, first meeting date of October 10th. The gathering will feature selections of wine and cheese. The purpose of Quest's monthly meetings is to explore female and minority issues in ministry. Quest is open to all students.

The Social Action committee will meet bimonthly on the first and third Wednesdays. The committee will be working with New Habitat and the entire seminary is welcome to attend. The committee's chair is Cindy Rasschaert.

Class reports followed as the next item of business. Greg Berger announced that senior essays are scheduled for October 9-15.

Jennifer Dryer is serving as middler class president and chair of the Seminary Players.

The junior class' group study sessions were to have began the week of September 19th, as related by Bill Griffith. Juniors will meet on the first Wednesday of each month, over lunch.

Other items of interest: the Association president noted the budget for the coming year had not yet been determined. Classes and committees should

be make decisions regarding their needs for this year.

The Presidential search continues, with 20 applicants in process of review. The search committee is comprised of Dean Krodel, Mr. Thulin, the Association president, and the Seminary Board.

Student Association Roster

President: Carolann Hopcke
Treasurer: Miriam Nicholson
Secretary: Julie Pourcho

Core Committee Representatives

Senior Class: Bob Lewis
Darcie Rodman

Middler Class: Joanne Groman
Bob Wagner

Junior Class: Brent Book
Tami Ruhf

Class Officers

Seniors:

Greg Berger -- President
Lester Spies -- Sec/Treas.

Middlers:

Jen Dyer - President
Alice Kerr-Laird -- Sec/Treas.

Juniors:

Bill Griffith -- President
Heather Bumstead -- Sec/Treas.



October



1989

SUN	MON	TUE	WED	THU	FRI	SAT
1 Lessons Luke 17:1-10 2 Timothy 1:3-14 Habakkuk 1:1-3 2:1-11	2 Student Association Mtg. 12:15 Budget Due	3 F'Ball MIDLERS VS SENIORS	4 Social Action Committee 12:15-Refectory All are Welcome 7:30 Community Eucharist	5	6 SENIOR WRITTEN EXAMS Approval Essays given out	7 Apple Harvest FESTIVAL South Mountain Fairgrounds
8 Lessons Ruth 1:1-19a 2 Timothy 2:8-13 St. Luke 17:11-19 Apple Festival	9 COLUMBUS DAY GOOD	10 F'Ball MIDLERS VS JUNIORS LUCK	11 SENIORS	12	13 Postmark By the 16th	14 F'Ball LTS VS Virginia Apple Festival Caloctin Colorfest
15 Lessons Geneses 32:22-30 2 Timothy 3:14-4:5 Luke 18:1-8a 7:30 MUSIC GETTYSBURG	16 SFRC Meeting 3:30	17 F'Ball JUNIOR VS SENIORS Family Life Meeting 7:00 Quest Meeting All are Welcome	18 Social Action Meeting 12:15 Refectory	19 CPE intake INTERVIEW DAY	20	21
22 Lessons Deuteronomy 10:12-22 2 Timothy 4:6-8, 16-18 St. Luke 18:9-14	23 MIDDAY RECITAL 1pm Paul Blank Organist	24 F'Ball SENIORS VS MIDLERS	25 COLLOQUIUM Stuempfle Hall Dedication 11:50	26	27	28 LUTHER BOWL
29 REFORMATION SUNDAY Lessons Jermah 31:31-34 Romans 3:19-28 St. John 8:31-36 7:30 MUSIC GETTYSBURG	30 Begin 2nd 1/2 Courses Registration for Middle Term through November 3rd	31 HALLOWEEN				