

TABLET

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He is risen, indeed!

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TABLE TALK is a public forum for news, viewpoints, and opinions of students and other folks from LTSG. Please feel free to express your thoughts and ideas. Poetry and artwork will be considered, along with letters, book and movie reviews, and manuscripts dealing with assorted topics. All articles must be submitted with author's name; however, upon request and in consultation with the editorial staff, name may be withheld in certain circumstances.

Please submit all material typed, and single-spaced. Please proofread all material submitted.

TABLE TALK is published monthly by students at the Lutheran Theological Seminary at Gettysburg. The views and opinions expressed here do not necessarily reflect the views and opinions of the editorial staff, the student association, or the seminary.

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Speaking the Truth in Love

It's that exciting, painful time again as another academic year draws to a close. The remaining weeks will pass quickly. Suddenly it will be time to say goodbye to good friends and refectory food. For seniors it also means the end to stimulating discussions with classmates and faculty as well as the end to candidacy committee "hoops." In a certain sense this represents the conclusion of studying about the church and the beginning of serving the church. The church we often find so easy to talk about suddenly becomes the church we must attempt to serve and to lead. Whether our new role is pastor, associate in ministry, intern, or CPE student, this represents no small transition.

We all know the language, "one holy catholic and apostolic," both human and divine, the body of Christ and at the same time the gathered people of God, etc. etc. The really difficult challenge comes with the attempt to make connections between these various dimensions of the church's nature. Just as it is often hard to see beyond refectory food and candidacy committees, it is also often hard to sense the "one holy catholic and apostolic" in the midst of the all-too-human gathered people of God. Yet our primary experience of the church is through that very concrete, tangible gathered people which takes the shape of congregations, synods, yes, even the ELCA. Lutherans even have a formula to describe this: "in, with and under." Somehow, in God's marvelous scheme of grace, the "one holy catholic and apostolic" indeed finds expression through the likes of Trinity Lutheran Congregation, Gettysburg Seminary and even the ELCA.

I think of that when I listen to, and sometimes also engage in, "church bashing," especially with regard to the ELCA and Higgins Road. Certainly the church, whatever its form or expression, is constantly in need of reforming. In fact, it is part of our responsibility to offer our best critique. Some of this happened in a recent gathering of seniors to review the candidacy process. In that gathering I sensed a genuine spirit of concern for the church in the midst of serious critique of some of the church's practices. The church should not only invite that, it should encourage and affirm it.

However, when such critique goes beyond "speaking the truth in love," and I stress "in love," it not only ceases to be constructive, it begins to border on arrogance. Occasionally one can detect a not so subtle inference that "if it were up to me" the church would function as God intended it! Whenever we speak our word of critique, it is important to remember that in a certain sense we speak of ourselves. We are part of that church, especially the part that can be described as "all-to-human." When our critique is directed primarily at places like Higgins Road, we overlook this fact; and we imply that everything would be fine with the church if only Higgins Road could be straightened out. I would contend that the faithfulness and effectiveness of this church depends far less on what happens at Higgins Road than on what happens in ELCA congregations, in the service and leadership provided by pastors and associates in ministry, and in the manner in which the grace of God works in our life and ministry together.

Soon each of you will be afforded new opportunities and settings from which to speak the truth in love and to call the church to faithfulness. More importantly, there will be new opportunities to serve and to lead toward that end. Most importantly, there will be new opportunities to experience God's marvelous scheme of grace by which the one holy catholic and apostolic church is empowered to carry out its mission in with and under the likes of all of us.

Darold H. Beekmann
President

Marty Toons # 38

by H. L. B.

Well, it's not
bad, really...
But it's not as
good as the
Scarsdale
diet.



Martin Luther faces the Diet of Worms

ASSOCIATION
OF YEAR REPORT..

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According to the Student Association Constitution, it is time for me to make an annual report to the Student Association. I have tried desperately to come up with an exciting, innovative way to do this, but, alas, have failed miserably in that attempt. Recently someone convinced me that this is simply a record for the benefit of future seminarians who will look back to see what was happening here in 1991, so I offer you (and them) my reflections.

On the whole, I think we've had a good year. Some concerns which had been persistently raised year after year have been addressed through the installation of better lighting, locks, and smoke detectors. A successful food bank has gotten off the ground and a number of community forums were held on a variety of topics ranging from worship to financial aid to insurance procedures. Social events such as the Halloween party and movie nights were well attended and a number of lectures and discussions were held thanks to the joint efforts of the social action and lecture committees. The Core Committee met monthly as did the Student-Faculty Relations Committee. In my opinion, both committees fulfilled their duties successfully. I represented the student body at meetings of the Board of Directors and was met with listening ears and respect.

There was, as always, a lot of discussion about "community", whatever that elusive term means, and I am sure that it will continue to occur as long as the seminary exists. What is Christian community? What does it mean to live in such a community? How do we function as a community? None of these questions have definitive answers. I only hope that they will continue to be talked about and prayed about. Another topic which continues to surface is the sense of fear which often pervades the seminary experience. Fear of committees, fear of speaking up in class, fear of writing Table Talk articles, all of these seem to at times paralyze our seminary community. Again, perhaps this is an inevitable by-product of our society, but one which I hope eases instead of intensifies.

Finally, I'd like to take the chance to thank everyone who has supported me this past year. I truly have attempted to represent the student body as faithfully as possible. I can't begin to thank everyone by name, but I believe a special thanks has to go to President Beekmann. For those of you who have not had the opportunity to work with him, I want to assure you that we are lucky to have such a caring, committed president. Two other personal thank yous go to Dale Gingrich and Megan Reynolds, the SA treasurer and secretary. Dale, you've been a blessing...thanks for your patience and all the times you've listened to me gripe! Megan, you've been a great secretary! Peace to you'all...you're in my prayers...

---Tami Ruhf

Dear Friends,

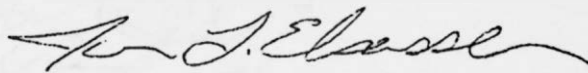
Won't you join with the Social Action Committee this month in celebrating the Creation? The focus of this month's activities through the Social Action Committee, will be the environment.

There are a number of ways that you can get involved.

- * Check out the Redactor each day for the opportunity to increase your awareness of many of the environmental issues. Each day there will be a concern listed along with a simple thing that you can do to help.
- * Pick up a MacDonald's coloring sheet in the Coffee Shop for your little one or a youngster you know. Have the children color it and put it in Jan Elsasser's mailbox by April 20th and the winner will receive a \$5.00 gift certificate to MacDonald's for having the best colored picture.
- * If you don't recycle, start. If you do, keep up the good work. Remember, there are recycling containers behind the power house for aluminum/tin/steel, glass of all colors. The committee is working to have a recycling center placed behind Heiges Hall as well.
- * Use recycled paper products whenever possible. The committee is looking to have recycled paper products such as greeting cards, wrapping paper, and stationary available for student purchase. We are also looking to have recycled paper used throughout the seminary departments.
- * Why not help purchase a tree. Penn ReLeaf has agreed to match every \$150.00 we are able to raise. If you are able to contribute even a dollar it would help to replace many of the trees lost on campus to a wind storm. Look in your mailbox for further information.

There are many ways to get involved in this month's activities. We hope you will take the opportunity to participate.

Sincerely,



Jan L. Elsasser
April Organizer,
Social Action Committee

WARNING: This movie may be dangerous to your health!

by Marie Krueger

My husband, John, and I were visiting friends in Washington, D.C. and were out for a night on the town in Georgetown when we spotted a small movie theater. One of the movies on the bill was Silence of the Lambs and John exclaimed that National Public Radio had recommended the film and he suggested that we see it. We agreed and unfortunately had to pay a very weighty price of \$6.50 each. The last thing I said before the movie began was, "I hope this isn't another movie with just violence toward women and children like that Dirty Harry movie!"

I can not begin to express the anger that that movie evoked from me. The movie was nothing but violence toward women. Jodie Foster plays a FBI agent in training who is being used by her superior officer because she is a young, inexperienced woman. She is assigned to question a psychopathic serial killer (Hannibal the cannibal and a former psychiatrist) who has been committed to the most bizarre asylum for his crimes. The hope is that this killer will help the FBI catch another psychopathic serial killer who is currently loose. The audience gets to see pictures and hear stories of how Hannibal killed his victims and ate them - most of them women. Jodi Foster meets Hannibal only after she has walked past the other inmates who yell disgusting sexual slurs at her. The visit with Hannibal does not go well either. He degrades her into feeling horrible about herself and her childhood in West Virginia. She leaves the asylum only after walking past the other inmate who throw semen on her.

The movie then proceeds to get worse. We then meet Buffalo Bill who is the current psycho at large. We watch as he attacks his victims - all women - strips them and keeps them alive, terrorized and brutalized in an abandoned well for three days. He then kills them by stabbing them after he shoves a skull-headed moth cocoon down their throats to shut them up. He then proceeds to skin them (I learned later that he was making a dress out of their skins but he only took one piece off each woman.) and dumps their bodies in a river.

Following this we get to see the autopsy after the woman's body is found. Again we hear the atrocities committed against this woman. The examiners refer to the woman as "it".

Meanwhile, Jodi Foster's character has returned to Hannibal to try to glean any information from him on what he thinks the current killer is doing and thinking. He insists that the only way that he will give her any information is if she submits to his own psychological analysis. She subjects to this in order to save other women who have disappeared and are believed to be held by Buffalo Bill.

By this time I had MORE than enough. I was so angry that I was shaking and too angry to cry. (I cry now as I write this and am angry at a world that would make such a movie.) John had had enough too and we left, leaving our misogynist friends to "enjoy" the rest of the flick. John and I went

for dessert but I couldn't eat. Our friends later told us later that the movie only got more violent.

This movie is not a cheap slasher film but the message it sent was unmistakable. Violence against women is a success. The film is currently second in the nation in box office receipts. The movie's portrayal of men was not exactly flattering either. They were either killers, users, or in lust with Jodi Foster - animals with (literally) a heightened sense of smell.

I have never seen such an evil movie especially in light of the fact that an act of violence is committed against a woman every 24 seconds. That statistic rises in times of increased patriotism and on Superbowl Sunday. I find it hard to believe that the movie creators were oblivious to the message they are sending about the treatment of women at the hands of men. Jodi Foster should know better too especially after being stalked by a crazed fan. Movies get their point across - and some people listen as evidenced by just one woman's experience. She relates her story in this month's issue of Ms. magazine, which features the results of a survey on violence suffered by women.

In 1967, I was a college student, living in downtown Chicago, next to the Playboy movie theater. One night about 3 A.M. I was home alone. Someone started knocking on my door, asking for Petulia. I told him that there was nobody here by that name, but he kept pounding on the door. While I was talking to the police, he broke the door down, pushed his way into my room, and started hitting me in the face.

A day or so later, I went to the Playboy Theater. The movie playing was called "Petulia." Sure enough, in the movie Julie Christie's face is shown severely beaten. —Washington State

Out of the Closet "

by Tamara Meyer Riegel

"Inclusivity" is a buzzword which has become slightly frayed around the edges. Due to overuse of the term, no one is quite sure what its exact definition is anymore. Despite that fact, this article will be one more which makes a plea for inclusivity on this campus. The subject of the plea, however, is not one of the familiar ones. I speak of the "other Lutherans."

Yes, Virginia, Lutherans exist who do not yet belong to the megachurch, ELCA Inc. There are in fact students on this campus (or at least one student) who was and remains a member of the Lutheran Church-Missouri Synod. At this point I will officially come out of the closet and admit that I, yea even I belong to the Missouri Synod.

Actually I never felt that I was in the closet. I feel no [inherent] shame or guilt over my denominational allegiance. Missouri is a church with a long, proud history. There are some points of Missouri history upon which I would rather not dwell, and you all know what those are, but there are other points of which I am justifiably proud. Missouri, for example, has never forgotten that theology (however misguided one may feel some of that theology to be) is central to the work of the church, and that the mission of the church is to base what one does in what one is trying to say collectively about God and God's relationship to us and the rest of Creation. As another example, Missouri-Synod laypeople have for fifty years been running one of the farthest-reaching mission organizations in Christianity. This organization of laity only (clergy serve only as advisors) has a worldwide media outreach which extends into 45 countries and is heard in over 100 languages.

Thus I have no personal reasons to feel uncomfortable about my church membership. I realize that I disagree with the teachings of Synod on some important points, but that is no reason for me to jump ship without careful consideration. As a lay person I have not promised to uphold the teachings of the church in every point. There are sound arguments for the continued existence of this church body, if only to present a counterpoint to the ELCA, which often leans too far in the opposite (liberal) direction. If Missouri is to survive without becoming an anachronism, then some people of dissenting opinion must remain there and continue to point out its failings, a service which several good people on this campus do for the ELCA. Further, whence would I run? I differ with some of the ELCA's official and unofficial stances also.

Why then do I feel strange when friends and acquaintances discover my background? Frankly, the Missouri Synod is seen as a convenient whipping boy (child) in this community. It is assumed that anyone on this campus with a Missouri background has seen the light and departed unto the ELCA. Those who have done so are applauded for their wisdom. I, on the other hand, have not yet seen the light.

In addition, I am not an MDIV student, but MAR track B.

Upon becoming aware of my affiliation with Missouri, more than one fellow student has asked whether or why I don't really want to be MDIV. Implicit in the question is, "She has been brainwashed into thinking she cannot be ordained, but would want to be if she thought she could." This assumption is incorrect. At this time, I neither feel a personal call to be a pastor, nor do I feel that my gifts would be best used in that vocation. My father is a pastor; I've seen what it takes, and I do not think it's for me. If I felt otherwise, be assured that I would consider that a valid reason for leaving Missouri.

This attitude is an example of the impression I have gotten about the way people in this community think about Missouri. Some are simply uninformed. Others have some information and have made judgments therefrom. Because it is assumed that no one in this community is currently of Missouri-Synod, the church is considered fair game for comment (often derogatory). Many people here are extremely conscious of inclusive language, but only about certain groups (women and people of color). The physically challenged, for example, have not gotten much attention. I have also noticed a tendency toward reverse discrimination toward those in the "majority".

There also exists a tendency in this community to be careless about inclusivity when the object of the inclusion is thought to be absent. This can happen in reference to other races, other genders, et al. ... up to and including other church bodies. The Missouri-Synod is an example. In fact, most people are much more careful to be "inclusive" when they talk about other denominations (Episcopalians, Roman Catholics) than when they are discussing Missouri. Missouri is, you see, the ultra-conservative church which is still teaching seventeenth-century theology and doesn't ordain women. While this may be true, it is by far not the whole story. Remember that inclusivity aims to include everyone, not just the groups which are popular or in the spotlight at the moment, or even just those who are in the oppressed minority. Missouri may have something to teach you, this community, and the ELCA as a whole.

imate Call to Repentance
Kris Bell

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Andrea Dworkin has clearly said it: "Passion becomes impersonal when there is no person inside, no complex human being who is willing to know and to feel. It is not knowledge of someone else that makes passion personal; it is knowledge of oneself."

For some years now, I have had a concern about what happens to women when a culture turns them into objects. And it has become increasingly apparent that this cultural phenomenon, made more apparent by mass media, is not going to go away on its own. The year that I graduated from college, I did an independent study on pornography, and its relationship to violence against women. By the time I finished the project, I was deeply disturbed and profoundly shaken. The connections between pornography and violence toward women are so numerous that it is difficult to even imagine. But we have grown up in a pornographic culture, right? And the people who do that kind of stuff choose it, right? Freedom of speech, rights of privacy, and all that kind of stuff, right? Yes, these things are true, but they are not the big picture, and I am wondering what we as a church can do to help illuminate that big picture.

First off, maybe we need to look at our views as a church toward sex, as well as our personal views toward sex. Sex is no longer a subject that we can quietly ignore in our churches or at home. Young people, as well as adults are bombarded with sexual advertising, television programming, and movies all the time. We stereotype children's toys, from the time that a child can sit up, to produce proper gender identification; and I would also add that this stereotyping teaches little girls to be passive and demure, while it teaches violence to little boys. Maybe we should be paying closer attention to how our examples, and how our attitudes as a church, (what material we teach, etc.) speak to the attitudes of the young people of our churches.

In my reading this semester, I was very moved by a piece called "The Power of Anger in the Work of Love" by Beverly Harrison, who is a Christian ethicist. Harrison makes the claim that as a church we do not know how to feel our feelings -- or maybe better yet, we don't know what to do with what we feel. She says that this might be the reason that "the church is such a stodgy and conservative place". I think that this closely ties into what is going on in our American culture. It is easier for us to ignore our feelings than it is to work with them. It is somehow easier for us to hide in liturgically correct services than to address the real needs of people with our real words and real activities.

ACTIONS TO

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Pornography could be argued to be a personal hobby, something that doesn't affect a community -- but it could also be argued that pornography is a moral sickness, a means of devaluing oneself or another that leads to a degradation more than personal, more than other. This degradation is systemic, and full of hate. We know that there is a link between pornography and violence, just as we know that domestic violence increases in times of war. (Some women even say that there is a link between pornography and being a bad lover.) How can we as a church address this issue? What will we do to help heal the ones who have been hurt by pornography and violence?

As I write this, I am aware that I feel a great deal of rage within my body. Not merely anger, but rage. Rage over growing up in a culture that tried to turn me into an object. Rage over the narrow escapes that I have had from male violence in my life. Rage over the fact that my daughter is going to enter puberty in a culture that will steadily devalue her personhood, and attempt to turn her into an object. Rage...perhaps righteous indignation is a better word. And as I look into the faces of the women around me at this seminary, and I know some of their stories and the pain that they have experienced; I wonder how we can ignore it? If we as a seminary community cannot or will not address the pain among us, and the damage that has been done by sexual violence and degradation -- then how can we be vehicles of healing out among the people of the church?

I have an idea that perhaps a service of repentance for our violation of women is in order. (There is such a thing!) This would be a good beginning. Not merely for men, but for women as well, because women in a patriarchal society can often be as cruel and degrading to other women as men can. Next, perhaps we need to be as aware of our sexist issues as we are of our racist issues, and we need to discuss these things openly. We need to explore our attitudes honestly and realize how deeply affected we have all been by these issues. From there, we can take what we have learned to the church, and begin the difficult task of speaking for justice and promoting healing. Some may think that I am joking, but I am as serious as a spider, and I believe that the future of the church depends upon it.

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OBJECTIONS TO OBJECTIONS TO THE GUIDELINES ON INCLUSIVE LANGUAGE

Wendi Gordon
April 4, 1991

NOTE: This paper draws heavily on the words used in Objections to the Guidelines on Inclusive Language. I have done so deliberately, not to plagiarize that document but to show that the exact same arguments which the writers of that document use to argue against the use of inclusive language suggested in the Guidelines can be used to support using inclusive language.

1.) THE OBJECTIONS EVADE NORMAL, SCRIPTURAL WAYS FOR SPEAKING ABOUT GOD.

St. Paul urges the Church to "Follow the pattern of the sound words which you have heard from me..." (II Timothy 1:13). Exclusively masculine God-language veers away from the Bible's pattern. God and God's actions are described in Scripture as those of a midwife (Gen. 1:27, Psalm 22:9-10), mother (Numbers 11:12-13, Deut. 32:18, Job 38:28-29, Psalm 131:2, Isaiah 42:14, Isaiah 46:3-4, Isaiah 49:15, Isaiah 66:9, Hosea 9:14, Hosea 11:3-4, John 16:21, Acts 17:28, Romans 8:22, and 1 Peter 2:2-3), mother bear (Hosea 13:8), woman (Luke 15:8-10, Psalm 123:2, and Proverbs 31:15), fire (Deut. 4:24), wind (Acts 2:2, John 3:8), and rock (Isaiah 17:10), to cite but a few of the non-masculine images [Guidelines, p.14]. The Bible speaks of God as he, she, and as gender-neutral object (rock, wind, fire, etc). Accordingly, to avoid or to condemn the third person feminine or gender-neutral reference to God is to rebel against the Biblical text.

2.) THE OBJECTIONS UNDERMINE THE CHURCH'S PUBLIC PROCLAMATION OF THE WORD OF GOD.

The Objections recommend only conventional ways of speaking about God. Among the church's teachers, there is no consensus in favor of using only masculine terms when referring to God, and many lay people are unfamiliar with the issues involved in asserting the maleness of God. How can the church stand before the world and with one voice confess "one Lord, one faith, one baptism, one God and Father of us all" (Ephesians 4:5-6) and yet exclude females from being represented by that God? Some traditionalists, despite the Guidelines, refuse to use anything other than a masculine name or pronoun when speaking of God. Traditional God-language, when used exclusively, undermines public speaking of God.

3.) THE OBJECTIONS CAST DOUBT ON GOD'S REVELATION OF GOD'S SELF.

The truth is, God personally addresses us through the Gospel preached in faithfulness to Scripture, despite the hesitations of the Objections to allow any biblical images that do not fit their preconceived ideas of God as a male to be used. "If we receive human testimony, the testimony of God is greater... (1 John 5:9), and God's word testifies to the appropriateness of both masculine and feminine imagery in our attempts to be faithful to the revelation of the Gospel.

OBJECTIONS TO THE OBJECTIONS, P. 2

4.) THE OBJECTIONS ARE SKEPTICAL ABOUT THE WORD.

It is false humility to contend that "All language ultimately fails to represent God fully." Nowhere does Scripture either doubt or caution against its own capacity to represent God fully, accurately, and truthfully, but rather brims with confidence in its own reliability and usefulness: "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness" (II Timothy 3:16). By insisting that only masculine language can accurately represent God, the Objections contribute to our collective disregard (or, more accurately, our selective regard, since the Objections ignore those passages in Scripture which refer to God in "unconventional" ways) for Scripture when we should be learning again to listen carefully.

5.) THE OBJECTIONS DISHONOR THE FATHER'S NAME.

Christ instructs the disciples to pray like this: "Our Father (the actual word is "Abba", which is better translated as Daddy). There is some debate among scholars as to whether Christ was telling them to pray using those exact words, or to pray in a similar way. In any case, it seems clear that by using "Abba", Christ was emphasizing the close, loving relationship God wants with us. If using the term "Father" conjures up painful memories of an earthly father who physically, sexually, or emotionally abused a person, than its use is the opposite of what Christ intended by using "Abba"; namely, to show that God is personally concerned about and lovingly watches over each of us. For anyone whose earthly father failed to imitate the goodness and faithfulness of God, there is no greater consolation available than the freedom to substitute another form of address for God which conveys the compassionate love which Christ conveyed by using the term "Abba." Forcing anyone to pray in a way that they are hurt rather than comforted when speaking God's name clearly dishonors God.

6.) THE OBJECTIONS DISCOURAGE FAITH IN THE INCARNATION.

The Objections sadly obscure the good news of Christmas: that the Word became flesh, and is completely incarnate in Jesus of Nazareth. It is misleading to urge that Jesus' maleness, rather than his humanity and divinity, be emphasized. While it is certainly true that the Word took on male human flesh, there is no basis for claiming that the divine nature of Christ is male. While the unity of the human and divine natures of Christ make it appropriate to refer to the second person of the Trinity as male, that same unity makes it appropriate to emphasize that Christ transcends sexual barriers to encompass both male and female. Christ's humanity is male; his divinity is not (or, at least, it is not exclusively male). Referring to Christ as male makes it easy to see his humanity, but obscures his divinity.

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7. OBJECTIONS MAINTAIN A HALF TRUTH, THAT GOD IS MALE.

Christ is God. Since Christ's human nature is male, and his human and divine natures are united in one person, it is possible to say, "God is a male." However, we believe in a Triune God; that is, we believe that there are two other persons in the Trinity. The first person is traditionally named as "God the Father." This indicates the relationship between the persons of the Trinity, as does the use of "God the Son" to refer to Christ. However, "God the Father" did not take on male human flesh, and is not generally thought to have male genitals, even by those who insist that the pronoun "he" be used when referring to the first person in the Trinity. Thus, whereas Christ's human maleness makes it accurate to refer to Christ as male, there is no corresponding reason for using the male pronoun when referring to God the Father. The third person in the Trinity is the Holy Spirit. Those who use "he" when referring to the Spirit are on even shakier ground. In fact, they are contradicting Scripture itself, because the Hebrew word for Spirit is feminine, and the Greek word is neuter (unlike English, the Greek language in which the New Testament was originally written has a third person pronoun which is neither masculine nor feminine). Thus, while there is a legitimate basis for referring to Christ as male, there is not one for referring to the Triune God as exclusively male.

8.) THE OBJECTIONS DEPART FROM ACCEPTED PROCEDURE IN THE ELCA.

There is no separate teaching office or "magisterium" in the ELCA, as there is in the Roman Catholic Church. Teaching authority is held in common by the ordained ministers, in and with all baptized believers. Therefore, the authors of the Objections have exceeded their authority by issuing a document which asks us to refrain from using any Scripture passage which contains a non-masculine reference to God, because alterations in the use of Scripture are instances of teaching and instruction. The Word is proclaimed with words, and any document which encourages restricting our use of biblical images for God is theologically important. If the Objections are circulated widely, and especially if they are passed at a National Convention of the ELCA, many ordained pastors and concerned laypeople, who have the same teaching authority as the authors of the Objections, will feel bound to conform to the limits set by the Objections, and refrain from using more inclusive language when speaking of God. The ELCA has allowed members to disagree with social statements and other official pronouncements of the church; yet the Objections do not give anyone the freedom to do that, at least not unless that person wants to "undermine the church's public proclamation of the Word of God" or "cast doubt on God's revelation." Thus, the Objections attempt to assert a teaching authority for those who wrote them, but not for those who disagree. Clearly, the ELCA cannot allow that to be an accepted procedure for dealing with theological issues.

This is for all you
folks doing CPE
this Summer...

Lament of the Basic Quarter C.P.E Student

(tune: Rock of Ages)

~ Rock of ages, cleft for me,
Help me hide from CPE!
I get sick in IPR;
I don't know what verbatims are.
Group has helped me to Confess
That I am a total mess.

~ Rock of ages, hear my prayer;
I am near complete despair.
Instead of making patient calls
I've been hiding in the halls.
Rock of ages, cleft for me,
Help me claim authority!

~ Rock of ages, CPE
Has given me identity.
I will live to get revenge
And when the quarter finally ends
I'll repay what's been done to me,
I'm going on for supervisory!

- Anon. (to protect the
guilty party!)

IA: Syllabus design to boost students' studying efficiency

Spring term of my undergraduate junior year, I happened to take two English lit courses, "Shakespeare" and "Milton." By midterm I discovered that in both courses I was having to read every assigned text twice in order to understand it -- once before the lecture, and once after -- in effect, having to do twice as much work as assigned.

This is not necessarily a reflection on the professors, as each was an eminent scholar in the field. Nor was it particularly a reflection on my reading/study skills at the time. (One can, perhaps, "skim" Shakespeare; one does not "skim" Milton!) On the contrary: several years later, when in my work as a secondary school English teacher I was taught the lesson design to be described herein below, I was able to look back and see that, as it happens, the Shakespeare prof had used this design on two specific occasions, and on those two occasions I had managed to read and understand the assigned text prior to the next lecture.

The "Directed Reading-Thinking Activity" (DR-TA) is adaptable to any text whatsoever and any class whatsoever -- from advanced physics to remedial basket-weaving. Some of my current professors are, de facto, using it now. Others -- and their students -- might benefit from reflecting on this design.

The DR-TA has six components. The first three --
I. Motivation
II. "Clearing" vocabulary
III. Setting the guide question
-- normally occur in one class session; the fourth,
IV. Reading
occurs as homework, and the final two
V. Review
VI. Application
occur in a subsequent class. Thus, pertinent to our work on this campus, the first implication of the DR-TA is that a single lecture on a given text is inadequate; rather, parts of two adjacent lectures must be devoted to each text, the first lecture incorporating components I-III and the second components V and VI. The gist of each component is as follows.

Motivation depends on the level of the students. It means one thing when one is dealing, as I often was, with 15-year-old seventh graders in whose homes the only available reading material was TV Guide. For post-high school students, the appearance of an assignment and a due date in the syllabus may be all the motivation one needs.

Clearing is a matter of dealing orally (first) with words or concepts whose roles in the text are such that comprehension will absolutely be blocked if the student does not understand them

in advance. For example, prior to having students read the Heidelberg Disputation, one might need to "clear" terms such as "treasury of merits" and facere in se est; for a reading from Paulo Freire, the terms might include "conscientization" and "structural violence."

Setting the guide question is merely the written or oral announcement, "Read this text to find out X." Composition of the guide question itself -- that X -- is crucial: ideally it should be a "high-level" question, requiring the application of some critical thinking skills and some synthesis of the material read with the student's prior knowledge; and it should be impossible to answer without relying on the entire text.

It is not adequate, for example, to pose a question, "Read to find out about the advantages of the NRSV for adult Christian Ed classes" -- if those last ten words are merely the title of the next chapter in a Christian Ed text! The question simply does not meet the criteria mentioned above. It might, however, work if one is having students compare NRSV and NEB chapter by chapter at some point in one's course on the Epistles!

Review is the normal discussion of reading, to take place in the next class following; it must always begin with discussion of the guide question per se. Application, on this campus, will normally take place in students' preparation of exams or papers. In a science curriculum, in contrast, it would take the form of planning and executing experiments using the information read.

Ramifications of the DR-TA for course design include the fact that students will presumably read the assignment after the first lecture and before the second.

If an all-lecture format is being used, with classes on Mondays and Wednesdays, it is thus prudent to have the first lecture on a given text on Wednesday and the second on the following Monday. This allows students to read the assignment any time in the intervening four days -- the alternative being to introduce the text Monday, assume students will be able to read it on Tuesday, and give the follow-up lecture Wednesday.

Basically the same scheduling approach applies if lectures alternate with seminars, the presumption being that the seminar functions in lieu of the follow-up lecture. Again, however: if Monday lectures alternate with Wednesday seminars, it may be better to schedule the seminar on a given text for ten days after the introductory lecture, rather than assuming students have Tuesday wholly free for completing this one assignment. The purpose of the introductory lecture being to enable students to understand the assigned text, only the most exceptional will be able to read it in advance of that lecture and understand it.

The rest need the instructor's assistance to clarify understandings presumed in the text, and to set the question that should guide their reading.








Tim Wright

LUTHER NORTHWESTERN'S CONSCRIPTIONAL EDUCATION DEPARTMENT PRESENTS:

Internship Supervisor Key

Hand © 1991

How to Decode the Internship Site Profile form and select the best Supervisor for you.

 <p>Herr Pastor</p> <p>PROFILE SAYS: "The intern will work under my close supervision."</p> <p>PRO: predictable.</p> <p>CON: won't like you.</p>	 <p>Hollywood</p> <p>PROFILE SAYS: "We must entertain in order to evangelize."</p> <p>PRO: get to use personal limosine.</p> <p>CON: will want you to sell-out, too.</p>	 <p>60's Drop-out</p> <p>PROFILE SAYS: "I like to pursue alternate expressions of worship."</p> <p>PRO: will let you do anything you want.</p> <p>CON: strange smell coming from office.</p>	 <p>Mr. Sensitive</p> <p>PROFILE SAYS: "I am accepting, affirming and supportive."</p> <p>PRO: a push-over.</p> <p>CON: will want to be your friend.</p>
 <p>The M.B.A.</p> <p>PROFILE SAYS: "The church is just like any other business."</p> <p>PRO: you get paid.</p> <p>CON: you learn nothing.</p>	 <p>Ms. Holistic</p> <p>PROFILE SAYS: "We are called to celebrate the whole person."</p> <p>PRO: great parties.</p> <p>CON: have to do liturgical dance.</p>	 <p>Seasoned Vet</p> <p>PROFILE SAYS: "nothing surprises me anymore. I've seen it all."</p> <p>PRO: lots of good rip-off stories.</p> <p>CON: you're next year's stories.</p>	 <p>The Joker</p> <p>PROFILE SAYS: "I think christians are way too serious."</p> <p>PRO: don't have to take seriously.</p> <p>CON: uses "dribble" chalice at communion.</p>

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from Luther Northwestern

Marty Toons #102

by H.L.B.



THE AUGSBURG CONFESSION

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