

In the name of the father, and of the son, and of the Holy Spirit.



# TABLE TALK

October, 1991 ~ Volume 27 Number 1 ~

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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TABLE TALK, 61 NW Confederate Avenue, Gettysburg, PA 17325

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Publications Committee:

Sara Peterson  
Viking Dietrich  
Susan Folks, editor

Class Reporters:

Junior Class - Mark Gibbs  
Middler Class - Sue Irons  
Senior Class -

Class Reports printed as received.

October 15th, 1991

Greetings in the Name of Christ Jesus Our Lord,

The fall semester is nearly half over. The members of the junior class already look familiar to me when I walk down the sidewalk. It's time to decide whether I want to take the second half of my half-course. Yet it seems that CPE has just ended, and that the many seminary children have just returned to school. Fall creates that dichotomy. One day might be summer, and the next seems to have the crispness that promises snowfall.

I feel that dichotomy right now as I sit here writing. I'm pleased that the next issue of Table Talk is almost ready to go to the printer. At the same, however, I wonder at the difficulty of drumming up interest in this publication. Like the pastor preaching the first of four consecutive stewardship sermons, I'll try to be light handed at soliciting contributions this month. Still I strongly urge you to think about utilizing this vehicle in the future. Once you are out in the parish it won't be as easy to state your case so freely in the monthly newsletter.

As promised we begin the first in a series of inaugural addresses by former presidents of this seminary in this issue. Look for "Prospectus for a School of Theology" by Dr. Donald R. Heiges. We also begin a year long series of articles by our students from around the globe. This month we hear from Kersten Storch.

One of the features of this year's Table Talk will be articles focusing on each of the classes in residence, by those very classes. Those articles should also make for some interesting reading. The response from Chicago to Pacific Lutheran Seminary regarding third year Internship has been summarized here as well.

We encourage you to put your pen to paper or your fingers to the keyboard, as the case may be, and prepare to submit something for next month's issue. We thank Michael Petresky for his fable, and urge you all to take this cue and turn in your work. As mentioned last month, some artwork would liven things up a bit. We got no takers this month, but hope that you will think about it for November.

As mentioned above, we have quite a few children as part of the seminary community this year. Therefore we are including a children's page as part of Table Talk. Children are asked to submit drawings, poems, and the like.

Good Luck with Mid-Term studying. Our November deadline is November 8th, 1991. On behalf of the Publication's Committee, I am Susan Folks.

## SA PRESIDENTIAL EPISTLE

The first weekend of October witnessed a great deal of activity on the campus. Tuesday the Alumni Council met, Wednesday and Thursday the Board of Directors met, and, in the midst of it all, the ELCA Task Force on Theological Education presented its discussion document. I want to express my appreciation of the time given by the Class Presidents (Carolann Hopcke, Richard Hair, and Mike Bonham) and by the students who attended the ELCA Task Force presentations.

In the wake of that week's activity, it seems best not to attempt to summarize everything that happened. Both the Board of Directors and the Alumni Council impressed me as being genuinely concerned and supportive of the difficulties we are facing. As soon as published minutes of the Board meeting become available, they will be placed in the SA Codex in the Library. For this epistle, I decided to simply present the report that I gave the Board of Directors on Thursday afternoon. The seminary administration and the Board's Student Life Committee chair, Barbara Tyler, reported on several other student concerns.

### STUDENT ASSOCIATION

Report for the Board of Directors  
October 2, 1991  
Matthew Lynn Riegel, SA President

Despite a rocky start, I have high hopes for the Student Association for this 91-92 academic year. It seems important to me to make a distinction between the opinions, perceptions, and direction of the SA as different from my opinions, perceptions, and goals as president of the association. My reading of the SA Constitution & Bylaws convinces me that at times I will hold personal opinions different from those of the student body. My intention is to be honest with the students, administration, faculty, and board about those differences

and not misrepresent the students or myself.

Having faith in the workings of the Holy Spirit in the midst of the deliberative assembly, my primary task as president is empowerment of the student body in all dimensions of their seminary and church life. By "all dimensions," I intend everything from the most mundane issues of community life to the most critical issues facing the church. Although we might be termed students, we are also faithful laypeople who reflect, pray, and act in the milieu of the church. In the past, we have gathered as a seminary community to reflect upon different features of our life and world, but we have rarely articulated in any focused manner our concerns, hopes, and visions. I believe that the deliberative process is the key to giving voice to this community of laypeople preparing for new vocations in the Body of Christ. I will continually stress and facilitate this process throughout my tenure as president.

Signs of the health of the student body can be seen in the three resolutions presented to the SA for consideration at the first business meeting. They indicate to me that the students are eager to tackle a wide range of issues from community life to academic structure. Some students have already approached me about the need for student reflection upon the Lutheran-Episcopal Concordat, the Division for Ministry Study, and the task force study on theological education.

During the summer, students have been involved in searches for faculty and staff positions, revision of the Refectory Coop Constitution, and the "165 Think Tank." Since the start of the year, the SA has sponsored two parties as social mixers, a community dinner, and Vespers. A pre-Session issue of Table Talk has been printed, flag-football has started, Social Action has begun exploring environmental and refugee issues, and the other committees are gearing up for the year.

spiritual life is a growing concern reflected in an increased attendance of Compline and the formation of some small groups.

The individual classes are confronting the usual situations, but their solutions demonstrate a new spirit. The seniors have held discussion sessions on the SAEs and invited certain faculty members to offer their insights. During internship, the present senior class operated an underground newsletter which has contributed greatly to their class unity. The present internship class is continuing that practice. The junior class has begun to identify fellow students having academic difficulty and is helping them through tutoring and study groups.

Major student concerns have focused on child-care, food pantry, and health insurance. Both child-care and the food pantry--a permanent feature of seminary life for the foreseeable future--are operating relatively smoothly. The health insurance issue is being addressed by a student task force. Health insurance poses the major crisis for the year and threatens the already fragile financial stability of nearly every student. It is impossible to underestimate the severity of the situation. Some students are facing the hard decision between breaking ELCA policy and buying food. Financial aid resources have already been spread thinly for this year; the suggestion of redistributing next year's aid, according to health insurance needs, threatens to cut some students out entirely in a zero-sum game. By way of example, a student with a spouse and two children--a not atypical student these days--pays \$920 quarterly. Counting deductibles and co-payments, this situation may mean \$16,000-\$20,000 for health insurance during a four year education. It must be remembered that this sum is borne by students on a fixed income if not zero income.

There are many more things that I could share with you, but it seems prudent to me to allow the SA to work throughout this year in identifying the concerns of the

student body, articulating them in a focused manner, and acting on our own authority where appropriate. Throughout the year, I am open to talk with any of the members of the board and would welcome your questions or observations.

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## Record Review:

### Knopfler Knoses:

For any other Dire Straits fanatics out there, the long awaited new album by the band was finally released in mid-September. On Every Street is a bluesy album that points to the types of things that Mark Knopfler has been doing during the band's four year hiatus.

In addition to movie soundtracks, Knopfler put together an album with his Notting Hillbilly friends. missing...presumed having a good time. Last year Knopfler and country guitarist Chet Atkins created Neck and Neck a collection of instrumental pieces with a few vocal cuts included. For this album, Knopfler and Atkins won two Grammy awards.

On Every Street is a mixture of songs including parodies of tv preachers, consumerism, and drugged up musicians. For anyone who has ever enjoyed the music of Dire Straits, I highly recommend it. For anyone who enjoys hearing a good smile over the airwaves, it's a must.



# A BLAST FROM THE PAST

Inaugural Address  
"Prospectus for a School of Theology"  
Donald R. Heiges

Distinguished guests, alumni, and friends: On behalf of the board of directors, I greet you. Be assured that the Lutheran Theological Seminary is honored by your presence. I now invite your consideration of the announced subject, "Prospectus for a School of Theology."

Webster Defines a prospectus as "a preliminary statement of an enterprise . . . giving advance information calculated to arouse interest and win support," and notes that it is derived from *prospectare*, "to look forward." Both definition and derivation support the use of "prospectus" on this occasion. This is indeed the moment to look forward, and what I have to say is preliminary; the application of the word "enterprise" to a school of theology has a welcome dynamic connotation; and an inaugural address is traditionally designed to arouse interest and win support.

Theological education seems always to be undergoing examination. Church bodies periodically make recommendations, non-denominational research teams publish their findings, individuals write articles on the subject, editors now and then devote an issue of their periodicals to theological education, and schools sometimes engage in self-studies. The deposit of all this activity is impressive in quantity, and I have examined some of it. What I say, therefore, will doubtless reveal sources for which there is no documentation. I gladly acknowledge such indebtedness, although my primary source is personal experience in a number of theological schools along with conversations for a quarter of a century with those engaged in theological education.

Prefatory to sketching a prospectus, some delimitation of the field is in order. As is well known, there are several types of theological schools in existence today, and I do not essay to evaluate to types. My observations have to do only with a seminary which is an integral part of the life of a particular church body.

Furthermore, I have in mind a Lutheran school of theology, although I hope that this prospectus will have validity for any seminary which is identified with an organized church.

Underlying what I shall say is an assumption, which will not be defended because of its axiomatic character, namely, a school of theology which is created and maintained by the church has its *raison d'être* in service to the church. This is not to imply that such a theological school should be subservient to its parent church body to the point of endangering either its character as an institution of higher education or its freedom to be critical of the organized church.

Having identified this assumption, and having noted the aforementioned delimitation, let us proceed with the prospectus. This will take the form of three theses and a concluding statement regarding their relationship.

## I

The first thesis: *At the center of a theological school, created and maintained by the church, is the worship of Almighty God, Father, Son, and Holy Spirit.* The most prominent building on the campus is the chapel, inasmuch as it symbolizes such worship and provides appropriate facilities for its corporate expression. Both corporate worship and the devotional life of the individual are essential to the enterprise. In the words of the late Richard Niebuhr, "while a community which centers in worship is not a theological school, a theological school in which worship is not a part of the daily and weekly rhythm of activity cannot remain a center of intellectual activity directed toward God."

It is tragic and ironic that all too frequently a chapel is the last building to be constructed in a seminary compound.

rooms there must be at the outset, and  
libraries, and a refectory, and, of  
course, offices; but for worship, well, any  
large classroom or lecture hall will do, or  
perhaps the church across the street can be  
made available!. There are usually  
stubborn economic reasons for this pattern  
of postponement and make-do, and yet, would  
this pattern really have been necessary in  
most cases if the founding fathers of our  
seminaries had genuinely envisioned worship  
as central in theological education? But  
why point a finger at the founding fathers?  
In our own era I have heard administrators  
and professors relegate worship in a  
theological school to a peripheral position  
of little more significance than a coffee  
break!

Let the thesis be repeated: At the  
center of a theological school, created and  
maintained by the church, is the worship of  
Almighty God. Worship is not an elective;  
worship is a requirement, not for  
graduation but for a seminary's graduates  
to be more than professionalized recruits  
for the service of the church.

Why? Because the church has the  
right to expect the graduates of  
theological schools to be, first of all,  
men of God, men who in a very special sense  
have been nurtured by Word and Sacrament  
during their seminary years, men who by  
daily discipline have learned to live in  
the Presence of Christ, men who by  
corporate worship and private devotion have  
come to know what it means to present  
themselves as a living sacrifice, men who  
have welded *ora* and *labora* together to the  
glory of their Creator and Redeemer. This  
is one answer to the question, "Why must  
worship be central?" The orientation of  
this answer is to the future; its emphasis  
is upon preparation for the ministry of the  
church.

There is another answer, equally  
valid, to the question, "Why centrality of  
worship?" Because unless a seminarian  
daily kneels, alone and with fellows, in  
the Presence of God, there to receive His  
forgiveness, guidance, and power, sooner or  
later the divine call will grow faint, the  
inner wells of the spirit will go dry, and  
there will be only a dusty land where the  
path of commitment has faded away.

The fact of the matter is that  
theological education is a most unusual  
kind of education. A student can  
successfully complete his education in  
medicine, in law, in engineering and never  
in this educational process be personally  
confronted with the ultimate questions of  
existence. Not so in theological education  
where the ultimate questions abound, and  
there is no escape. In the now familiar  
words of The Advancement of Theological  
Education,

theological study has a dimension  
requiring special educational methods,  
yet transcending all method since it  
touches the realm of grace. Growth in  
Christian self-understanding and  
commitment cannot be bound to the  
formal categories of teaching and  
learning. The work of reading,  
classroom discussion, and lecturing  
must go on, yet the ultimate  
presupposition of all theological  
learning is that God's initiative and  
redemptive power are the ultimate  
resource.

It has been affirmed times without  
number that a theological school is a  
Christian community of teachers and  
students. It should be indeed! The force  
of the affirmation, however, depends upon  
our understanding of Christian community.  
Frequently this understanding is in terms  
of a "togetherness" fostered by softball  
tournaments, faculty open houses, seasonal  
festivities, and animated conversations  
between students and professors outside the  
classroom. Christians may engage in this  
commendable activity to their profit, but  
such activity does not create *Christian*  
community, which is nurtured by Word and  
Sacrament. Only as students and faculty  
members faithfully and joyfully assemble to  
hear the Word and to receive the Sacrament  
of the Altar will they live in Christian  
community, that is, in Christ.

# Higgins Road Response

The complete texts of those items summarized below are available for your reading in the Student Association Documents Notebook available in the library.

## Summary of the ELCA Response to Pacific Lutheran Seminary's letter re: third year internships

There is serious discussion underway about the place of internships at our seminaries. Internship directors have made a proposal regarding alternatives to the third year internship (see summary below). Members of the Task Force on the Study of Theological Education will be on campus in 1991-92 to hear student responses. Conversation is hoped to be advanced at these meetings. The task force will make recommendations in the fall of 1992 which will be presented to the 1993 churchwide assembly.

## Summary of the Proposal for Internship/Residency Options in the ELCA:

Internship in its present form is affirmed. Other forms of internship have proven to be less adequate. Geographical constraints of interns has left certain parts of the church neglected while churches closer to our seminaries struggle to provide enough adequate sites. There are a number of advantages to alternatives for those students constrained due to family and/or financial situations.

The Residency Option -- The seminary will assign students as residents to three year sites under supervision and in consultation with local bishops. Following approval after one year of seminary oversight, the resident would receive the M.Div. after a period of time back at the seminary for an "Integration seminar." The residency option includes a three-year study plan for continuing education. Bishops (resident's own bishop plus the local bishop) and candidacy committees would monitor progress.

There are two models of the residency option. The North Dakota model would group a number of residents with one supervisor which would include significant peer group interaction. The Pennsylvania model would place one supervisor with one resident in the same or a nearby parish.

(Included in the Proposal are a list of pedagogical considerations and possible student questions with answers.)

Items summarized by Jan. L. Elsasser.





Once upon a time there was a Madman who wore ragged clothes and lived under a bridge at the edge of the town. No one knew how he had become mad - though he had once been someone who was important.

Now everyday this Madman would stop whoever tried to cross "his" bridge. At the first sign of someone approaching the bridge, he would scamper out from under the bridge and shout at the passer-by, "Why am I so lonely? Why am I so lonely?" Good Christian people were frequently stopped by the Madman and tried to reason with him as best they could.

- A learned doctor returning from the university said, "Let me pass Madman. It is your madness that has caused your loneliness. Come with me so that I can cure you and..." At this time the Madman waved his fist and screeched, "Pass me by O Learned Doctor." And so the learned doctor went his way.

- A wealthy merchant returning from a country fair said, "Let me pass Madman. Your wretched state has made everyone abhor you. Let me take you back to town where..." At this suggestion the Madman waved, tearing his rags, "Pass me by O Wealthy Merchant." And so the wealthy merchant went his way.

- A foolish jester returning from the castle said, "Let me pass Madman. All of life is foolishness and so too is your loneliness. Join me, for the world loves..." At this the Madman screamed and grabbed his wild mane of hair. "Pass

# A Fable

me by O Foolish Jester." And so the foolish jester went his way.

- Time passed and the Madman grew old.

- One day an Old Man was stopped by the Madman who lived under the bridge. This Old Man had long, white hair and a long beard. And when the Madman asked his question, "Why am I so lonely?" in a weakened voice, the Old Man said, "I am just an Old Man. I do not know very much, and I am not important. I do not know why you are lonely. I only know that I have been lonely, too. At this the Madman's appearance seemed to change. Features hardened by time and circumstance seemed to soften, until there were just two old men on the bridge. For the madman had vanished, and was never heard from again.

- M. Petresky

# Around the Globe...

*with Kersten Storch*

I know this English man who was driving around in the South and he stopped for breakfast one morning somewhere in southeast Georgia. He saw grits on the menu. He'd never heard of 'grits.' So he asked the waitress: "What are grits anyway?" "Grits are-50."

He " Yes, but what are they?"

She said: "They are extra."

He " Yes I'll have the grits please."

Laurie Anderson-United States

When I read this short story in Laurie Anderson's book about the United States just a few weeks before I came to this country, it was beginning to dawn on me: 'O, that's America. If you want to know how it is, you have to try it, otherwise you can not understand it. This discovery was reassuring for me, because there was not much time at home to prepare for my leap over the Atlantic. When the Dean of our Seminary asked me, in the last days of April, if I would like to study next year somewhere in the eastern United States, I said yes. I did not have any idea what it meant to go to America. Of course I had read the books written by Kerouac, Heller and Steinbeck which all my friends had read. I knew about the experiences that influenced Paul

Tillich's theological thinking after he arrived in the U.S. I was also familiar with all these rumors, pictures and prejudices determining the typical image of the United States. Yet I had never thought that I would go there because it wasn't possible for a student like me in the former GDR to study in the-so called-"western part" of the world. There were restrictions by the government until the wall went down, and then it wasn't possible because of , I didn't know that there was a possibility to get a scholarship. It was very new and adventurous idea for me to cross the ocean towards the USA. But after the first cheers and a big party in our dormitory in Leipzig where all my fellow students promised (or threatened) to visit me, my studies and all

everyday things went on again. America was only a thought in the background.

My studies were dominated in this time by the examinations in Hebrew, Church History, Old Testament and Philosophy. It seems appropriate to say something about the theological education in Germany at this point because of the differences in the American system. The Lutheran, Reformed and, so called, Union churches are organized in the EKD= Evangelische Kirche in Deutschland (comparable to the ELCA) which is the church with the most members in Germany today. Until this year the EKD was the only organization of churches in western Germany and in eastern Germany, in the former GDR, there existed a similar association. Every person who wants to become a pastor in this church has to complete a study of theology lasting usually five or six years. It is possible to study either at a state university or at a few seminaries of the church. The requirements are the same in both cases. It is very common to change from one university to another, or to change from a seminary to a university during a course of study. The study finishes with the first state examination. The students who have decided to become a minister in the church then start their internship, which takes one or two years depending on the local church, and ends with a second state examination as a condition of ordination. When I go back I have to go to the university in Leipzig to complete my studies because all the seminaries in eastern Germany will have been broken up before I return. The reason: Money! After the Protestant churches of eastern Germany became members of the EKD this year, they were asked to take over the same system of church taxes as in the West.

This demand started an intensive and hard discussion in the eastern churches, and finally resulting in the establishment of the new tax-system against the will of a lot of the members. This system was established for the West where the average income is still much higher than in the East. This difference means that in the East a lot of church members now don't have to pay any taxes on the basis of their low wages. So one could say, in a wider sarcastic sense, that our Seminary is a victim of the German-German reunification. Of course the description of the problem given here is oversimplified, but it shows in a typical way what the questions are for the church in eastern Germany today. There is not only jubilation and joy at the unification.

The whole life of the society (and this also means each of the members in society) is in a changing process in eastern Germany. The church has to define in a new way its position in the present. This is a great chance for our church. I hope we will not fail to face the challenge. We need to continue to ask what it means to be the salt of the earth under these new conditions. I hope further that I will see and understand how Christians in the U.S. answer this question and we can learn from each other. I look forward to sharing life on the Campus with you during the next months and I hope we will find time to talk and become friends, in spite of studies, stress and teaching parish.

Kersten

✠
**T**HE first thing expressed in my seal is a cross, black, within the heart, to put me in mind that faith in Christ crucified saves us. 'For with the heart man believeth unto righteousness.' ✠✠✠ Now, although the cross is black, mortified, and intended to cause pain, yet it does not change the colour of the heart, does not destroy nature—i. e., does not kill, but keeps alive. 'For the just shall live by faith,'—by faith in the Saviour. ✠✠✠ But this heart is fixed upon the centre of a white rose, to show that faith causes joy, consolation and peace. The rose is white, not red, because white is the ideal colour of all angels and blessed spirits. ✠✠✠ This rose, moreover, is fixed in a sky—coloured ground, to denote that such joy of faith in the spirit is but an earnest and beginning of heavenly joy to come, as anticipated and held by hope, though not yet revealed. ✠✠✠ And around this groundbase is a golden ring, to signify that such bliss in heaven is endless, and more precious than all joys and treasures, since gold is the best and most precious metal. Christ, our dear Lord, He will give grace unto eternal life.

Amen

*Martin Luther*

Martin Luther's Seal



CONTEST CONTEST CONTEST

COLOR THE SEAL

CONTEST CONTEST CONTEST

This is for everyone ! Color the seal according to the above description. Cut it out, and place it in the TABLE TALK mailbox by next Friday.

Identify your seal on the back with your name, and classify it by one of these contest categories: faculty, student, spouse, or child. If you are a child, give your age. GOOD LUCK !

Extra seals are available under the mailboxes.

YOUNG  
ADULTS  
PAGE

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# Middler Musings

In a surprise move at the Middler Class meeting on September 30th, Laura Hocker grabbed the position of class representative to the Athletic Committee. Her impassioned plea to be allowed to serve, which quickly accomplished its goal of moving Laura's classmates to confirm her without opposition, is here reproduced in full: "I don't have to be chairman, right? OK, OK, I'll do it!"

After taking a few moments to recover from the excitement of that emotional outburst, the gathering turned its attention to a matter of grave responsibility: protection of the hallowed Luther statue from an expected onslaught by the Junior Class (hereafter referred to as 'the Turks').

President Richard Hair informed the assembly of a report he'd recently received from an unnamed source alleging that the Turks have made plans to abuse the image of our beloved Reformer on or about the night of 29 October 1991. Aghast at the possibility that anyone would even conceive of such a plan, the Middler Class immediately began a brain-storming session in order to determine the most effective method of thwarting the Turks' dastardly designs.

In the interest of security, this reporter will not reveal the strategies of the heroic Middlers. Considering the level of creativity and intellect displayed by this group, however, the reader can well imagine that the method of counter-attack has been brilliantly formulated and carefully thought through. Its execution promises to be rendered in an equally adroit manner.

The Turks would be well advised to recall the fate of the Anabaptists in Münster (1535) and so abandon their mischievous intent. Clever as they may be, they are no match for the collective mind and resourcefulness of the Middler Class. The Turks' plans, no matter how cagey or how skillfully devised, are doomed to failure.

Luther may be sitting, but the Middler Class will take a valliant and victorious stand!

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Remember that October 30th is Luther Colloquim. We are graciously dismissed from classes so that we have the opportunity to attend the colloquim functions. Past lectures have been excellent, so please plan to attend.



Lutheran Theological Seminary  
Gettysburg, Pennsylvania

STUDENT ORGANIZATION: 1991-92

Student Association Organization

President Matthew Riegel  
Treasurer Stephen Herr  
Secretary Marilyn Hasemann

Student-Faculty Relations Committee

Matthew Riegel Carolann Hopcke Richard Hair  
Mike Bonham Mark Gibbs Matthew Diehl  
Rob Wagner Elizabeth Yates Leslie Barnett  
Mwanjota Mwatumi

Committee Chairs

Athletics John Teitman  
Family Life Bob & Michelle Knight  
Lecture Charles "Chip" Dukes  
Publications Susan Folks  
Social Rob Miller  
Social Action Blinor Allison

Worship Committee

Timothy Rall Mary Amundson Megan Reynolds  
Gretchen Naugle Joanne Groman Janice Mills

Core Committee At-Large Representatives

<u>First Year</u>	<u>Second Year</u>	<u>Fourth Year</u>
Anthony Schneck	Sue Irons	Brian Maas
Brian Deckinger	Jeff Bohan	Jennifer Dyer

Chair: Matthew Riegel

Lisa Leber Katherine Douglass April Isaacs

Student Conduct Board

Chair: Matthew Riegel

Mike Bonham Melvina Stricklin Richard Hair  
Doug Stewart Carolann Hopcke Sue Swanoe

Class Officers

Fourth Year: President Carolann Hopcke  
Sec/Treas Rob Wagner

Second Year: President Richard Hair  
Sec/Treas Jan Elsasser

First Year: President Mike Bonham  
Sec/Treas Mark Gibbs

Academic Policies

Scott Meyer Jan Elsasser

Student Coordinators

Health Fund Coordinator Stephen Herr  
Supply Preaching Coordinator Allyn Guiffre  
Coffee Shop Manager Carolann Hopcke

Admissions, Recruitment, & Financial Aid

Joe Shanley Blaine Berg

Sacristans

Doug Stewart Laura Hocker

Field Education

Bloise Shanley Glenn Palmer

Audio Visual

Mark Isaacs Bill Griffith

Seminary Extension

Arlene Nascebeni Tom Frizzel

Library

Miriam Nicholson

# Junior Jottings

The new Junior class is very diverse. We have approximately fifty-four people in our class, twenty-seven males and twenty-seven females. Only ten people out of this group are first career students who have come to seminary right out of college. Our class has people whose occupations differ greatly, from engineering to teaching, giving us a wide pool of resources on which to draw.

In order to make our adjustment to the school and each other a little easier the class officers are making an attempt to organize groups that facilitate our needs both academically and socially.

Study groups have been established. Mark Gibbs and Mike Bonham are taking names and times on where and when these groups are meeting so we can help people to find a group to meet their study needs. If you are a Junior and involved in a study group don't forget to turn this information in.

The Junior class is also interested in doing a service project for the community or the school this fall. We are still looking for a person(s) who would be interested in organizing such an activity.

There are certainly other plans in the works and more adjustments to be made. However, as one Junior summed it up: "Most of us are just happy to be here!"

# Senior Sagas

# October / November 1991

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
20	21	22	23	24 United Nations Day	25	26
27 Daylight Savings time ends 7:30 Music Gettysburg	28	29	30 7:00 - Martin Luther Colloquium	31 Reformation Day	1	2
3 7:30 Cj Saabach Music Gettysburg	4	5 Election Day	6	7	8	9

## Goblins, Ghosts, and Witches ~ Oh My!

Well, it's that time of year again. Time for spooks to come crawling out of the woodwork, and time to party. That's right, party on Friday, November 1st at 7:30 pm in the Refectory. There will be fun for the whole family. So, bring the kids and come dressed as your favorite saint (or any other costume). Sponsored by the social and family life committees.