

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

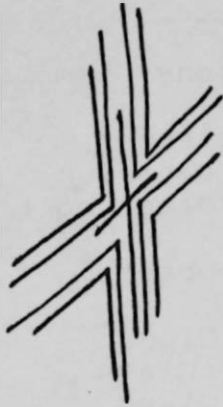


TABLE TALK

March, 1992 ~ Volume 27 Number 5 ~

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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March 11th, 1992

Grace and Peace to You during this Lenten Season.

Again I am reducing my editorial in the interest of "an even number of pages." My fear of the last two months has finally reached fruition. Class assignments, mixed with last week's pre-spring fever, have apparently kept away some of our more-or-less-regular features. Hoping to entice them back for the April issue, I'll keep my chastisements out of print.

Still most of our favorites are in their usual places: the "SA Presidential Epistle," "Blast from the Past," which moves from the inauguration of S.S. Schmucker to the first published curriculum! (Check out those housing costs. I don't see any mention of ELCA insurance rates, however); "Bookmarks," "Middler Musings," and "Building Your Library" featuring recommendations by Richard Carlson, Mr. Christianson, Professor Gritsch, Mark Oldenburg, and Nelson Strobert.

This month's special articles come from: Nancy E. Gable, who has an article about Prospective Student Weekend and one on Financial Aid; Jan Elsasser was kind enough to report on the Student Forum on Non-Alcoholic Wine; and we have five pieces of fiction - poetry by Sara Folks, Susan Folks, Thomas Frizzell, and Tom Jacoby and "A Dream of the Rood" by Sue Irons.

Until April! On behalf of the Publications Committee, I am
Susan Folks.

SA PRESIDENTIAL EPISTLE

Since fourth grade, I have played trombone. Actually, I did what could be reasonably considered playing the trombone. Only during two years of college could I consider what I was doing as really playing the trombone. My technical skills and artistic abilities reached their zenith, and it has been downhill ever since. At present, I am a sad specimen of musicianship. Despite my professional music fraternity vows, I have not striven for the highest standards of music performance. Why? Lack of discipline, I suppose. When was the last time that I got the trombone out and practiced? If I were a serious musician, I should be able to answer yesterday, but I cannot. I am not talking about group practices. I do that fairly regularly, and it helps. I am talking about those serious private practice sessions when the trombonist works through his/her difficulties to make more than mere sound. Any musician knows that all the group rehearsals in the world cannot substitute for the discipline of private practice.

I would imagine that the athletes among us have a similar experience. I know that for myself, certain ambulance calls make me consider getting over to the YWCA and pumping iron. My own embarrassment (a subtle mix of vanity and a fragile male ego) prevents me. Nonetheless, every time I am confronted with a particularly heavy lifting situation, I realize it is too late to hit the weight room. The field emergency is the time for performance--not practice.

So now that Lent has come, what new discipline should I adopt? Should I be surprised at St. Paul's metaphors of Christian athletes running the good race or Christian soldiers fighting the good fight? Last month, I felt it important to address you, my brothers and sisters,

on the necessity of corporate worship, but this month, as the Lenten season begins, I feel that it is necessary to ask you to turn the eye of your soul inward--to engage in the private disciplines of Christian life which prepare us for the race and the good fight.

Private prayer, meditation, and study of Scriptures and other praiseworthy books are indispensable parts of the foundation of Christian life. For us seminarians, we should remember the instruction of the Blessed Dr. Luther that theological aptitude is attained through *oratio*, *meditatio*, and *tentatio*. *Oratio* is the prayerful foundation of all study and theological inquiry. We ask the Holy Spirit to guide us in our meditations just as the psalmist entreats:

Teach me, O LORD,
the way of your statutes,
and I shall keep it to the end.
Give me understanding,
and I shall keep your law;
I shall keep it
with all my heart.
[Ps 119:33-34]

In *meditatio*, we meditate on the Word of God as it is revealed through Scriptures. This meditation is more than an introspective probing with the heart, although that is certainly a key part of it. It also engages the mind and body. We are to reflect upon what we read and hear with both the mind and the heart, returning over and over again to the same passages. Just when we believe that we have plumbed the full depth of the text, the Holy Spirit may open our minds and hearts to a deeper relationship with Jesus Christ. This *meditatio* then engages the body as we bring the revealed Word to bear on our daily lives. Undoubtedly, the Word will lead us in new and exciting

directions and may enliven some of the old dead pathways as well. *Tentatio*, the experience of affliction, is both the test of the Christian's theological method and that which drives us back to it. Of *tentatio*, Luther says,

this teaches you not merely to know and understand, but also to experience how right, how true, how sweet, how lovely, how mighty, how consoling, God's Word is, wisdom above all wisdom. [cited in Pieper, Christian Dogmatics I:188]

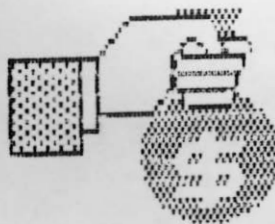
If we hope as Christian athletes to run the race swiftly and as Christian soldiers to fight the good fight courageously, we must be in perpetual training. We must engage in a vigorous exercise of our minds, hearts, and bodies. We must enlist in the boot camp of the soul. As seminarians, we know that now is the time to get that formal academic training we need to be good pastors, academics, and church professionals. As Christians, we know that everyday is a good time to pump the iron of Scriptures, to petition the Holy Spirit during our pre-workout stretch, to feel the burn of affliction as we build our spiritual strength and stamina. Someday, our training will be put to the test. Someday, we will be faced with that particularly heavy lift. Someday, we will be asked to take center stage and perform. Tomorrow never comes? As Christians, we know that tomorrow does come.

April Table Talk

deadline ~

April 3rd ~

~2~



FINANCIAL AID NEWS

Now for Financial Aid news:

Decisions concerning financial aid for 1992-93 begin in late April 1992. If you would like early consideration, a 1992-93 GAPSEAS Summary of Applicant's Resources (SUAR) and a completed 1992-93 Lutheran Theological Seminary at Gettysburg Application for Scholarship and Financial Aid must be on file in my office by April 15th, 1992. Both the Graduate and Professional Student Financial Aid Service Financial Statement (used by Educational Testing Service to prepare the SUAR) and the seminary form are available from Marge Lyons. Stop by to pick them up. Early completion and submission of the GAPSEAS Financial Statement means an early SUAR in my office!

Also, as possibilities for outside grants and scholarships come to my attention information will be posted on the Financial Aid bulletin board on the 1st floor of Valentine Hall. In my office is one copy of Princeton Theological Seminary's "Guide to Alternate Sources of Financial Aid." This is available for an overnight sign out through Marge Lyons or myself.

Please stop by to ask questions requiring only simple answers. Otherwise, stop by to schedule an appointment.

- Nancy E. Gable
Director for Enrollment,
Financial Aid, and
Continuing Education

**Responses (Excerpts) to Our
Formal Statement of Concern
On Seminarian Health Insurance**

From Bishop Chilstrom:

Please be assured that we are all very concerned about this matter....I have been a part of several conversations recently that have focused upon this very issue. The Division for ministry, the seminary presidents, and the Board of Pensions have all been working with me and my staff in regard to finding an equitable solution....You can be assured that seminary representatives will be involved in whenever the final decision is made.

From ELCA Secretary Lowell G. Almen, acknowledging receipt by the Church Council:

The pledge of willingness to address constructively concerns related to such coverage is appreciated....The massive, unfunded, projected debt that the current Seminarian Medical-Benefits Plan has generated must be addressed....Thank you for conveying in the resolution the viewpoint of members of the Student Association of the Lutheran Theological Seminary at Gettysburg on this matter.

From Thomas L. Blevins, Director of Synodical Relations (Conference of Bishops):

I can testify to you that the Conference of Bishops is very much concerned with this whole matter and its outcome and that the efforts of a large number of people have been directed to resolving the issue....As you aptly state in your letter, we are not finished confronting this problem, and you do have our support from the Conference of Bishops as

well as from all the other parties named in your memo.

From Joseph M. Wagner, Executive Director, Division for Ministry:

I appreciate the concern and anguish of seminary students in regard to this whole difficult situation. I have, in fact, raised those concerns and been motivated by them from the beginning of my seeking to deal with the problem....The problems surrounding this whole matter are extremely complex and serious, as you know. We appreciate your commitment and the commitment of The Student Association at Gettysburg Seminary to work with us in seeking to find some solution to the dilemma which is before us.

From Eugene Zaiser, President, Student Body, LITSPhiladelphia:

Your letter and resolutions have moved us here at the Philadelphia Seminary to organize a student task force to address the insurance crisis in a more organized fashion. The task force will consist of six students and myself and will serve to dialogue with the administration here about options open to us. The task force will also serve to keep students here informed about what is going on in an accurate fashion....we plan to address issues concerning our insurance on a national level....I get the feeling that there are some good ideas out there, but I mostly get the feeling that there is some real worry as well as a lot of anger. We, as a task force, hope to address this as well.

A BLAST FROM THE PAST

At a time when the ELCA is exploring issues of theological education, we thought it would be fun to take a look at American Lutheran theological education during its early years. Last issue we presented the charge given to SSS and his students; this installment is the curriculum as listed in the Catalogue of the Officers and Students of the Theological Seminary of the General Synod of the Lutheran Church Located at Gettysburg, Pa., September, 1827. At the time, our seminary numbered two faculty (one of which was in the Classical Department) and twenty-three students: three seniors, eleven middlers, and 9 juniors. The student from the greatest distance was from North Carolina; we also had a Presbyterian student from here in Gettysburg.

STUDIES OF THE SEMINARY.

JUNIOR YEAR.

Greek and Hebrew Philology. Sacred Geography. Sacred Chronology, Biblical and Profane History connected, Biblical Antiquities.

MIDDLE YEAR.

Philosophy of the Mind. Natural Theology. Evidences of Christianity, Biblical Criticism. Exegetical Theology, Biblical Theology, Systematic Divinity, Practical Divinity, Ecclesiastical History.

SENIOR YEAR.

Ecclesiastical History continued. Polemic Theology, Practical Divinity continued. Church Government, Composition and Delivery of Sermons, and Pastoral Theology.

The Spring vacation commences on the Wednesday before the third Thursday in May; and the Fall vacation on the last Wednesday of September. Each is of six weeks continuance.

Boarding, lodging and room-rent, one dollar fifty cents per week.

Tuition and the use of the Library, gratis.

The exercises of the institution are so regulated, that all students who desire it, may become qualified to preach both in the German and English languages.

The CLASSICAL DEPARTMENT receives no aid from the funds of the Seminary, but is under the direction of the Board. The branches taught in it are: LATIN and GREEK languages, English Grammar, Arithmetic, Mathematics, Geography, Astronomy, History, Composition, Elocution, Political Economy, the Elements of Chymistry, and Natural, Political and Moral Philosophy.

Price of boarding &c. as above. Tuition \$ 6, per quarter. Students from a distance are also responsible to the Teacher for their conduct out of school, and, on the Lord's day, are required to attend the public worship of such one of the several churches as their parents may prefer.

Bookmarks



The focus this month will be on videorecordings in the library. Our collection is growing at a steady rate, and you might be surprised at what we have available. In terms of feature films, we have only *Babette's Feast* and *The Color Purple*, but we also have quite a few videos not available at West Coast Video or even Gettysburg Video.

Luther

The library has several noteworthy videos about the good Dr. Martin Luther, including Roland Bainton's *Where Luther Walked* (BR325 B283 VR). You'll tour hallowed sites such as Wittenberg and the Wartburg with Bainton himself. Another option is the classic Louis de Rochemont film *Martin Luther*, which first appeared as a feature in theaters in 1953. This has been newly released in VHS (BR325 M2955 1953 VR). *A Parade of Witnesses*, starring David Soul, whose Pennsylvania Lutheran roots are deep, is a video of a production which was part of the Martin Luther 500th Jubilee Festival in 1983 (BR327 M26 1983 VR).

AIDS

AIDS frightens and alienates people one from another, including church members. *AIDS and the Church's Role* (BV4460 .7 A33 VR) examines how the church can respond both to those with the virus and to those who must meet them in the church community. *AIDS -- Why Should I Care?*, which was produced by the Dept. of Health and Human

services, answers many practical and medical questions (RA644 A25A38 VR).

Race Relations

Another subject area of interest in the video collection is black/white relations in southern Africa. You can find several films on this topic, some of which were produced by the ELCA, under the call number DT711 ... SR.

The library also possesses several videos on race relations in the US, including the entire *Eyes on the Prize* series and films about Martin Luther King Jr. These can be found under the call number E185 ... SR. *Ethnic Notions* by Marlon Riggs (E185 .61 E83 1986) is a particularly interesting study of racial stereotypes.

All videos can be checked out for a period of two weeks. You must ask at the desk for access to the video collection.

Recent Arrivals

The library has just received *No Other Gospel!* by Carl Braaten (BR127 B66 1992), which is a defense of the exclusive claim of Christianity to religious truth. *Tomahawk and Cross*, by Gerhard Schmutterer (E78 G73S353 1989) tells the story of Lutheran missionaries to the Great Plains Native Americans, 1858-1966. Claus Westermann's *Prophetic Oracles of the Old Testament*, newly translated from the German, is just in (BS1198 W4713 1991).

Tamara E. Riegel

STUDENT FORUM ON NON-
ALCOHOLIC WINE

A Review by Jan L. Elsasser

A group of students and faculty met at the invitation of the Worship Committee. We met to discuss the possibility of using non-alcoholic wine at the Eucharist in order to include our brothers and sisters who are alcoholics. Drs. Christianson, Gritsch, and Nelson gave opening reflections which sampled areas such as tradition, pastoral sensitivity, linguistics, and inclusivity.

It seems that there were two basic considerations in the meeting from which most others hung. One was on how best to maintain the communal aspect of the Eucharistic meal, the other on the necessity of wine as a Eucharistic element. These two considerations are not necessarily mutually exclusive although the imperatives they generate may conflict with one another.

By the close of the meeting one question seemed to be tossed around a great deal: Is non-alcoholic wine really wine? Some participants concluded that it was, while others held that it was not. Here seems to lie the crux of the matter. Its resolution seems to have an important bearing on the original question. It could indeed resolve the issue, allowing both of the basic considerations to be

honored. Unanimity, however, is lacking.

The original question of whether or not non-alcoholic wine could be served to include alcoholics is a necessary one. It is good and right that it be asked. Unfortunately, just as the questions concerning Arianism and Trinitarianism were good and right to ask, they divide(d) the Christian community. So too will this question.

Campus Calendar

Sun., March 22, 7:30 PM William Whitehead will be performing in our chapel. Sponsored by Music, Gettysburg!, this evening will bring one of the foremost organists in the United States to our campus. Like all other Music, Gettysburg! events it is free and open to all, but come early for a seat!

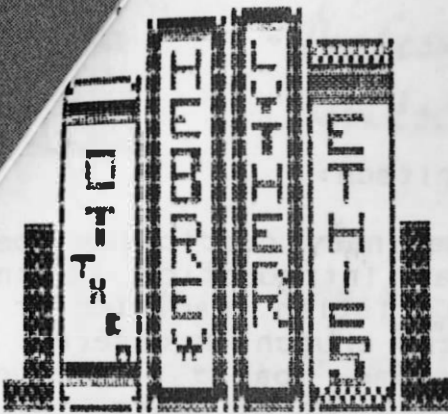
Thurs. and Fri., April 2 & 3 Symposium on Politics and Ethics, sponsored in part by this seminary, at Reformation Lutheran Church in Washington, DC. See the brochures for more information on this annual event, which brings stellar presenters to bear on an important issue.

Sun., April 5, For the last several years the Gettysburg CROP Walk has taken off from our chapel on Palm Sunday, connecting this effort to feed the hungry with the Triumphal Entry of Jesus. This year is no exception. If you would like to walk, sponsor a walker, or help out with logistics, please see the chaplain.

If you have any events that you would like to put on the calendar next month please put them in the Table Talk Box.

BUILDING YOUR LIBRARY

SUGGESTIONS FROM THE FACULTY



Mr. Christianson:

I will begin with a general history which I think "fills the bill" for an introductory survey - crisply written, an interesting story, and rich sections on Africa, Latin America, and the modern period:

Justo Gonzalez, The Story of Christianity, New York: Harper and Row, 1984, 2 vols.

*

Now let's return to two classics. The first is a gem, compelling in its own right, and highly useful for organizing one's thinking about Christian approaches to society:

H. Richard Niebuhr, Christ and Culture, New York: Harper and Row, 1951.

In a similar vein, the next book offers a "typology," but this time in theology:

Gustaf Aulen, Christus Victor, New York: Macmillan, 1957.

Both of the above are out-of-date in some of their material, but still have a lot of mileage in them.

*

Moving forward in time again, here are two major studies from the more recent past with which every student who wishes to go beyond the introductory level should become familiar. The first is from a monumental history of Christian theology:

Jaroslav Pelikan, The Emergence of the Catholic Tradition (100-600), Chicago: The University of Chicago Press, 1971.

The other is a masterful summary of a relatively new frontier of historical study: the relationship between the Reformers, especially Martin Luther, and the late Middle Ages, especially its theology:

Steven Ozment, The Age of Reform, 1250-1550, New Haven: Yale University Press, 1980.

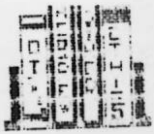


Nelson I. Strobert:

Some suggestions for reading in the field of religious education -

Boys, Mary, Educating in Faith: Maps and Visions, San Francisco: Harper and Row, 1989.

Casper and Hunt, Religious Schooling in America, Birmingham: Religious Education, 1984.



~ Mr. Strobart, cont.



Cremin. Lawrence. American Education: The Colonial Experience. New York: Harper and Row. 1970.

Fowler. James and Sam Keen. Life Maps: Conversations on the Journey of Faith. Waco: Word Books. 1978.

Douglass. Frederick. Autobiography of an Ex-Slave.

Gobel. A. Roger. Creative Designs with Children at worship. Atlanta: John Knox. 1981.

Goppel. A. Roger. Gertrude Goppel and Thomas Ridennour. Helping Youth Interpret the Bible: A Teaching Resource. Atlanta: John Knox. 1984.

Groom. Thomas. Christian Religious Education. San Francisco: Harper and Row. 1980.

Hale-Benson. Janice. Black Children: Their Roots, Culture, and Learning Styles. Baltimore: Johns Hopkins University. 1986.

Knowles. Malcolm. The Modern Practice of Adult Education: Andragogy vs. Pedagogy. 1970. 1980.

Robateau. Slave Religion.

St. Cyril of Jerusalem. Catecheses and Mystagogical Lectures. Washington. D.C.: Catholic University Press.

Savicki. Marianne. The Gospel in History: Portrait of a Teaching Church: the Origins of Christian Education. New York: Paulist Press. 1988.

Westernoff. John. Will Our Children Have Faith. New York: Seabury. 1976.

-----, A Faithful Church. Wilton. Conn.: Morehouse-Barlow. 1981.

Professor Gritsch:

Since the seminary curriculum does not offer an introduction to the history of Christian tradition or a history of the church in general. I recommend some basic readings selected from a sea of books.

Eerdmans' Handbook to the History of Christianity. Grand Rapids: Eerdmans'. 1977 (and later editions).

A very good introduction to the story of Christianity towards 200 C.E. Ca 25 scholars contributed. representing global Christianity. Good illustrations (from original sources) and time charts. Hardcover.

Foster. John. Church History I: The First Advance. A.D. 29-500.

CH: II. Setback and Recovery. A. D. 500-1500.

Thomson. Alan. CH: III. New Movements. A.D. 1500-1800.

Pirout. Louis. CH: IV. Christianity worldwide. A.D. 1800 Onward.

This 4-part series offers both method and content in such a way that the reader/teacher covers the Christian story world-wide. with good sections on non-European and non-USA church history. With illustrations. Paperback.

Bainton. Roland H. Christendom. A Short History of Christianity and Its Impact on Western Civilization 2 vols. Harper Torchbooks (paperbacks). 1966.

Very readable. fast-moving. but still quite substantive. Illustrated.

Gonzales. Justo L. The Story of Christianity. 2 vols. New York: Harper & Row. 1984. Paperback.

A middle-of-the-road presentation. with good content and focus on theological developments. The same author also wrote a multi-volume history of dogma.

- Professor
Gritsch, cont.

Pelikan. Jaroslav. The Christian Tradition. A History of the Development of Doctrine. 5 vols. I: The Emergence of the Catholic Tradition (100-600) II: The Spirit of Eastern Christendom (600-1700). III: The Growth of Medieval Theology (600-1300). IV: Reformation of the Church and Dogma (1300-1700). V: Christian Doctrine and Modern Culture (since 1700). Chicago & London: University of Chicago Press. 1971-1990.

The most ambitious history of dogma in modern times. Excellent list of sources and bibliographies, but tough to read. A series useful for consultation regarding various loci (e.g. Mary). The author is Lutheran.

If you are interested in Luther studies, the Institute for Luther Studies recommends:

Lohse, Bernhard. Martin Luther. An Introduction to his Life and Thought. Tr. Robert C. Schultz. Philadelphia: Fortress Press. paperback. 1986.

This German Lutheran Luther scholar offers a report on the status of Luther research, summarizes issues and answers, and offers further readings.

In case you need a general introduction to Luther (historical profile, neuralgic heritage, ecumenical legacy) you can still buy:

Gritsch, Eric W. Martin - God's Court Jester. Luther in Retrospect. 2d. ed. Sigler Press. 259 West Oak. Ramsey, NJ 07446 - or Seminary Book Store.

The most useful encyclopedia is:
The Oxford Dictionary of the Christian Church. 2d. ed. Oxford University Press. 1974.

The Least of These

It's really cold tonight, but I'll be OK.
There's always somewhere to stay warm.
I came to your church this morning.
I saw a big sign on your front door:

COMMUNITY LENTEN SERVICE
7:00 AM
Breakfast following
ALL ARE WELCOME.

I'm a little dirty. I don't smell real good.
My clothes are old and torn.
So I sat all the way in the back.
The preacher talked about preparing our hearts for Jesus Christ.
I wished someone would have noticed me, sitting all alone, there in the back.
I didn't follow you down the front stairs.
You were all so happy, talking, touching.
I didn't want to break the mood.
I went around the building and came in the outside door.
Everyone stopped talking.
I felt bad because I made you all so uncomfortable.
The sign said breakfast cost \$3.00.
I didn't have any money.
I turned to go.
Someone asked me if I would like a cup of coffee.
That would be nice. I drank it.
I could see some of you weren't enjoying your omelets and pastries.
A young man looked like he wanted to give me his food.
But I knew he was afraid of what everyone else would think.
It's OK, really. I understand. Sort of.
The coffee was nice. I'll be on my way.
When I left through the outside door, I thought I heard you lock it behind me.
That made me cry.
I so wanted you to recognize me.

An account by Tom Jacoby



LIBRARY SUGGESTIONS

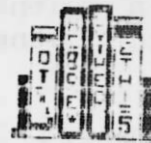
From Mark Oldenburg

1. Elements of Rite
(Aidan Kavanough) Well informed, opinionated, sometimes snide, but always enjoyable and a useful reflection on planning and leading worship.
2. Strong, Loving and Wise
(Robert Hovda) Simply the best thing there is no presidential style.
3. Study of Liturgy
(Jones, Wainright, Yarnold) Excellent bibliographies, good short introductions to important documents and topics.
4. LW 35: Word & Sacrament I "Blessed Sacrament" and "New Testament."
Luther's healthiest and most helpful writing on Holy Communion.
5. Christ in Sacred Speech
(Gail Ramshaw) A devotional exploration of liturgical language.
6. Welcoming the Stranger
(Patrick Kiefert) An introduction to "liturgical evangelism" and, incidentally, a blueprint for restructuring the church.
7. Doxology
(Geoffrey Wainright) Soft on infant baptism, but a good systematic theology based on worship.
8. Handling Sin
(Michael Malone) Imagine the book of Job written by

Dickens, Cervantes and Fielding, and set in the south about 1980. I laughed; I cried; it became a part of me.

9. "Babette's Feast"
(Isak Dinesen) Read the short story and see the movie. They're both great and have wonderful insight into ministry of the laity, artistry, and the Eucharist.

10. Celebration of Discipline
(Richard Foster) A simple, attractive, challenging, and non-spacey introduction to the spiritual disciplines of Christianity.



Richard Carlson:

Are you preaching from Luke's gospel during the second half of Year C in the Lectionary? Forgot some of the stuff you discovered in Gospels class? Want an inexpensive, readable exposure to some important facets of Luke? Try out these two books for less than fifteen bucks (combined!!):

Jack D. Kingsbury. Conflict in Luke, Jesus Authorities, Disciples. (Minneapolis: Fortress Press, 1991)

-and-

Mark Allan Powell. What Are They Saying About Luke? (New York: Paulist Press, 1989).

PROSPECTIVE STUDENT WEEKEND

Do you remember the days of decision making: which seminary should I attend? April 4 & 5 is 1992 "Lutheran Theological Seminary at Gettysburg Seminary Weekend." Invitations have been sent to over 500 prospective students - responses are flooding Marge's office. Requests for student assistance as hosts/hostesses, preacher, and discussion leaders have been issued by Joe Shanley and Elaine Berg (student representatives to the Enrollment and Financial Aid Committee) - thank you all for your volunteer efforts.

Day Care Committee members have requested a time slot on the agenda and have developed a brochure to distribute not only that weekend, but throughout the coming years. Thanks to all the committee members for their commitment and creativity.

The Student Association has given money toward the cost of the reception following Saturday evening's Eucharist - that should make the reception very, very nice. Again, many thanks.

Faculty, administration, and staff members are on the agenda to share information about aspects of the seminary's program and life, to participate in worship leadership, and have been invited to join the group for dinner, Eucharist, and the reception. Thanks to you all, too, for your extra time and efforts.

Students at the Lutheran House of Studies are planning a presentation for the group's Sunday visit to the District of Columbia - thanks for your time and creative energies.

By this time I hope you have a sense of excitement. The weekend, while a part of this office's responsibilities, is a community effort. This year there are several creative additions to the weekend's happenings, and a tremendous number of volunteers involved in the variety of activities. For me that creates excitement - and thankfulness. So - - -

Many thanks for your willingness to share the various gifts the community embodies. If, somehow, information about the weekend and opportunities to be involved have passed you by, and you would like to be involved, speak to Joe Shanley, Elaine Berg, Marge Lyons, or myself.

- Nancy E. Gable
Director for Enrollment,
Financial Aid, and
Continuing Education

Love's Door

A baby's cry,
a mother's touch,
a whisper in the night,
A piano plays,
a flower blooms,
the sun shines its light,
Loving words,
touching songs,
stories of great things
memories,
fantasies,
and little children sing,
God has given all of this,
and oh, so much more,
we, too, can find this love,
if only we open the door.

- Sara R. Folks

A D R E A M O F T H E R O O D

12th century, Old English; attributed to Cynewulf

Lo! I will tell the dearest of dreams that I dreamed when mortal men were slunk in slumber. Me-seemed I saw a wondrous Tree towering in air, most shining of crosses compassed with light. Brightly that beacon was gilded with gold; jewels adorned it fair at the foot, five on the shoulder-beam, blazing in splendor.

Through all creation the angels of God beheld it shining -- no cross of shame! Holy spirits gazed on its gleaming, men upon earth and all this great creation.

Wondrous that Tree, that Token of triumph, and I a transgressor soiled with my sins! I gazed on the Rood arrayed in glory, shining in beauty and gilded with gold, the Cross of the Savior beset with gems.

But through the gold-work out-gleamed a token of the ancient evil of sinful men where the Rood on its right side once sweat blood. Sad-dened and rueful, smitten with terror at the wondrous Vision, I saw the Cross swiftly varying vesture and hue, now wet and stained with the Blood outwelling, now fairly jeweled with gold and gems.

Then as I lay there, long I gazed in rue and sadness on my Saviour's Tree, till I heard in dream how the Cross addressed me, of all woods worthiest, speaking these words:

"Long years ago (well yet I remember) they hewed me down on the edge of the holt, severed my trunk; strong foemen took me, for a spectacle wrought me, a gallows for rogues. High on their shoulders they bore me to hilltop, fastened me firmly, an army of foes!

"Then I saw the King of all mankind in brave mood hastening to mount upon me. Refuse I dared not, nor bow nor break, though I felt earth's confines shudder in fear; all foes I might fell, yet still I stood fast.

"Then the young Warrior, God, the All-Wielder, put off His raiment, steadfast and strong; with lordly mood in the sight of many He mounted the Cross to redeem mankind. When the Hero clasped me I trembled in terror, but I dared not bow me nor bend to earth; I must needs stand fast.

"Upraised as the Rood I held the High King, the Lord of Heaven. I dared not bow! With black nails driven those sinners pierced me; the prints are clear, the open wounds. I dared injure none. They mocked us both. I was wet with blood from the Hero's side when He sent forth His spirit.

"Many a bale I bore on that hill-side seeing the Lord in agony out-stretched. Black darkness covered with clouds God's body, that radiant splendor. Shadow went forth wan under Heaven; all creation wept, bewailing the King's death. Christ was on the Cross.

"Then many came quickly, faring from far, hurrying to the Prince. I beheld it all. Sorely smitten with sorrow, in meekness I bowed to the hands of men. From His heavy and bitter pain they lifted Almighty God. Those warriors left me standing bespattered with blood; I was wounded with spears.

"Limb-weary they laid Him down; they stood at His head, looked on the Lord of Heaven as He lay there

rest from His bitter ordeal all
corsepent. In sight of His slayers
they made Him a sepulcher carved
from a shining stone; therein laid
the Lord of triumph. At evening
tide sadly they sang their dirges
and wearily turned away from their
lordly Prince; there He lay all
still and alone.

"There at our station a long time
we stood sorrowfully weeping after
the wailing of men had died away.
The corpse grew cold, the fair life-
dwelling. Down to earth men hacked
and felled us, a grievous fate!
They dug a pit and buried us deep.
But there God's friends and follow-
ers found me and graced me with
treasure of silver and gold.

"Now you may learn, O man beloved,
the bitter sorrows that I have
borne, the work of caitiffs. But
the time is come that men upon earth
and through all creation show me
honor and bow to this sign. On me a
while God's Son once suffered; now
I tower under heaven in glory attir-
ed with healing for all that hold me
in awe.

"Of old I was once the most woeful
of tortures, most hateful to all
men, till I opened for them the Way
of life. Lo! The Lord of glory,
the Warden of heaven, above all wood
has glorified me, as Almighty God
has honored His Mother.

"Now I give you bidding, O man be-
loved, reveal this Vision to the
sons of men, and clearly tell of the
Tree whereon God suffered for man's
many sins and the evil that Adam
once wrought of old.

"Death He suffered, but our Saviour
rose by virtue of His great might as
a help to men. He ascended to Heav-
en. But hither again He shall come
unto earth to seek mankind, the Lord
Himself on the Day of Doom, Almighty
God with His angel hosts. And then
He will judge, Who has power of
judgement, to each according as here
on earth in this fleeting life.

"Nor there may any be free from
fear hearing the words which the
Wielder shall utter. He shall ask
before many; 'Where is the man who
would taste bitter death as He did
on the Tree?' And all shall be
fearful and few shall know what to
say unto Christ.

"But none at His Coming shall need
to fear if he bears in his breast
this best of symbols; and every soul
from the ways of earth through the
Cross shall come to heavenly glory,
who would dwell with God."

- Sue Irons

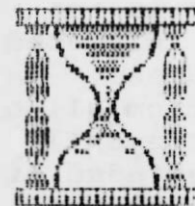
TIME

The paths of old wind through the
hills
of experience.

Battles were fought and victories
were won
on the plains of courage against
challenges spun

The web of time continues to cross
our paths. wrapping us in fibers-
Break free: before time has passed.

-Thomas Frizzell



middler musings

The Cattle Yard in Ft. Worth, TX; the New York Stock Exchange; the bazaar in downtown Damascus. Is it just me, or do these images also remind other Middlers of a recent event?

Yes, we've experienced the Intern Matching Workshop! A day and a half that -- more than any cross-cultural experience ever could -- drove home the reality of trying to 'make it' in an alien environment while being scrutinized by the dominant culture!

OK...maybe I'm having an attack of hyperbolic exaggeration. (I'll let current interns & seniors be the judge; Juniors...don't be scared into shining shoes for a living.) Although, I did overhear the following exchange:

"This is like having 8 job interviews in 2 days."

"It is having 8 job interviews in 2 days!"

Yet -- I believe most of us (if pressed) would admit that this was a positive experience overall. We were given the opportunity to articulate, and concretize, our theology of ministry; were able to practice the art of active listening that we acquired during CPE ('what's this person really saying?'); sharpened our critical judgement skills ('Did you say your Youth Minister recently moved? I see...'); refined our list of liturgical priorities ('No, really ... I like SBH!'); and honed our interpersonal, relational competence ('What did you say your name is?').

But this was only Part I. Part II began 4 days latter when Drs. Avery and Carlson initiated the actual matching process -- a task envied by no one [from all of us, a hearty THANKS, gentlemen!]. Meanwhile, we are daily reminded of the reality of 'already -- not yet'; we've already expressed our preferences, but the assignments have not yet been pub-

lished. Until that happens, please excuse us if we seem to be combining Lent and Advent ('We wait in joyful hope for the coming of our internship appointments').

And, above all, pray for us and for the internship congregations, that the pairing will truly be reflective of God's will for us and for them.

What's in a Name?

- susan folks

Shakespeare said that a rose.
by any other name.
well. it would smell as sweet.
I don't buy it - not for a second.

We spent more than one day
in UI Theo (for the theology
locks)
talking about the names
of God.

They may all have pointed
in the same direction -
but the meanings. themselves.
were pointed.

we say that people know us.
when they call us by our name.
there is an intimacy
a knowledge
that goes with speaking
that name -

And yet - that concept is often
tossed aside -
I gave up my right to my name
last summer during CPE.
I gave up who I was so that I
might be more amiable.
But I gave up who I was
when I gave up my name.

So - "Formal notice"
From this date forward,
Susan Folks will no longer
be indebted to answer to
the misnomer - Sue -.

I'm reclaiming my name -
I am Susan.