

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

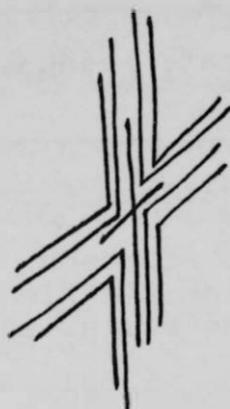


TABLE TALK

May, 1992 ~ Volume 27 Number 7 ~

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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Middler Class - Sue Irons
Senior Class -

May 3rd. 1992

Farewell and Godspeed.

It doesn't seem so terribly long ago that I sat at a blank, blue screen wondering what I could possibly say to create interest in this publication. There weren't a lot of straws onto which I might grasp. I just hoped that not all of the copies would end up in the trash before the ink was dry! I was gratified to find that there was more interest than I knew. So now I sit here wondering what my last thoughts might be about having spent a year editing Table Talk.

Putting together a monthly publication takes every bit as much time as some of my classes. I must admit that right now I have two papers, an exegetical summary, a sermon, and the never ending Hebrew translation sitting on my desk waiting to be done. So why am I sitting here working on Table Talk? That's a good question. I guess a part of me can't shake my background as an English teacher. At the same time I think that this publication actually came to mean something to this community during this academic year. Most of the time I didn't have to pull more than a couple of teeth to get articles within two or three days of the "absolute deadline." For that, I thank you.

I want to thank all of you who contributed to Table Talk this year: faculty, staff, and especially students. I appreciated all of your work. I would be remiss, however, if I did not say a special thanks to those who contributed on a monthly basis, making this a more consistent publication. So thank you to Sue Irons for "Middler Musings," to Jan Eisasser for the Faculty Book Suggestions, to Tamara Riegel for "Bookmarks," and to Matthew Riegel for "A Blast from the Past" and the "SA Presidential Epistle." Thank you for your moral support as well.

A big thank you to the Senior Class for accepting the request to have this issue be largely yours. I hope that you enjoyed reflecting on your time here, as much as I enjoyed reading your reflections. Congratulations on having successfully completed your course of study, and know that you will be missed.

I'd like to say a word to the juniors here. Start thinking about how you want to publish Table Talk next year. You can set your own pace, carry your own standards, but now is the time to think about it. So good luck next year!

No "until next month" from me this time. This is goodbye, and thank you for the privilege of editing Table Talk. So, on behalf of the now defunct Publications Committee, I am Susan Folks.

Senior Class PRESIDENTIAL EPISTLE

Occasions such as birthdays, the beginning of a new year, and even Lent do well to serve as catalysts for reflection. Yet, there are other significant events which actually require reflection upon one's life. These events are things like weddings, the birth of a child, and the achievement of important goals, such as graduating from seminary. In this reflection I am compelled to write not only my last Table Talk article, but also my first. I began my seminary career with a different community; it was different in terms of students, faculty, and staff. There have been many changes and I hope you will bear with me as I reminisce about a few.

Each September a new flock of hopefilled students converge upon campuses all over the country. September 1988 no was different: it saw a diverse group of anxious people come together to form some of what is now the 1992 graduating class of Gettysburg Seminary. The class itself has changed quite a bit in its appearance and membership. I recently found the pictorial directory of the "Students Admitted September 1988." What a hoot it was to see!! It is incredible to think of all the folks that we have known along the way. There are many who will not be graduating with us for one reason or another: Rob Cole, Eric Deibler, Jimmy Hartmann, Valerie Horlacher, Diane Jackson, Kristina & Chris Johnson, Carol Komesz, Linda Lewis, Pat Malikowski, Sherry Morrison, Erik Naess, Paula Ouder Kirk, Dave Peterson, Cindy Rasschaert, Steve Schneider, Susan Sokolowski, Barbara Tidd, and Marie Warfield to name a few. Some folks have already graduated: Dave Berndt, Paul Blank, Irene Dussaq, Mark Gewiss, Kathy Good, Ken Grant, and Julie Hart to name even more. To speak these names evokes a memory of at least a

moment in time that will never be again, but is remembered none the less.

Other significant changes in the lives of some of this class were the marriages of Eloise Hummel & Joe Shanley, Kristina Madsen & Chris Johnson, April Alexander & Mark Isaacs, and Reglnaceli Franca & Scott Meyer. Babies have been born: Fred & Anne Kopp were blessed with the addition of Rebekah, Allyn & Scott Giuffre with Aliyssa, and more recently Debble & Brian Mass added Nathan to their family. I think of all the children who were newborns when we started - like Bryant, and Nathaniel, or the toddlers like Katie and Bronwen, and let's not forget the more mature kids like Eoin, Kate, & Mike; we have not only seen their faces change, but have witnessed the aging of their parents as well. This of course implies that all of the single people have not aged, but have stayed as young as ever! NOT!

How has the campus itself changed? The buildings themselves haven't changed much, but their names have been changed. Is that to protect the innocent? West Hall is now known as Stuempfle, East Hall has been renamed Aberly, and even a part of the Library has been dedicated and named the Donald Matthews Annex. Even the "new logo" which highlights some of the seminary's buildings came into being as we began our seminary careers. The student lounge which our class has longed for since we began is finally emerging into reality within the near future. I know that further changes to buildings and the entire campus are proposed. Just as it is still difficult to call the old buildings by their old names, it will be just as hard to keep up with all that's ahead in what we know will be a bright future for Gettysburg Seminary.

Senior Class

Presidential Epistle ~

cont.

Speaking of difficulties, are the faculty and staff position changes during our four years in this community too numerous to mention? Probably, but I'll try anyway. I like a good challenge! I will, however, apologize and ask for your grace and forgiveness even before I begin just in case, because of my memory, I overlook someone; it is truly unintentional.

There have been a number of people retiring, such as President Stuempfle, Dean Krodel, Lorenz Nieting, Roger Gobbel, Herbert Stroup, Donald Matthews, Russell Hale, Mary Miller, Larry Cipriani, as well as Jean & Marie from the refectory. Miriam's dad, Arnold Nicholson, was head of the Development office until his untimely and sudden death during our first year. Some people have moved on from this place, such as Robert Jenson, Marie Smith, and most recently Tom Ridenhour. There have been three different secretaries in the Dean's office and at least four different receptionists during our tenure. Some folks have even come and gone within our four years here, such as Mary Knutsen and Larry House. All of these people in one way or another influenced our education as well as our lives.

The years also brought new faces to the seminary: President Beekmann, J. Paul Balas, Rick Carlson, Bonnie VanderLinder, Eric Crump, Nancy Gable, Dave Clark, Rosa Livingston, Carol Imler, Melva Shestok, Guy Kump, and Wayne McDannell. All of these people have brought unique gifts to this community. I am grateful for their presence and their contributions to this seminary.

However, one of the most recent and discouraging changes that has taken place is that of the Board of Director's decision not to grant tenure to Scott Gustafson. I must admit my own sadness and

disappointment in such a decision. Scott, please know how much you have meant to me and other students as a teacher, mentor, and colleague. Your ideas and presence have challenged my thinking and informed my heart. I will remember you with much fondness and respect.

There are many things that I will miss about this place and I suppose there is much I will not miss. Somehow, I will miss the classes, but I'm not sure I will miss all the papers and tests, maybe in time. The tourists and their busses are not relatively prominent in my happy memories, but the peace and beauty of the battlefields will be treasured. I will remember dressing the Luther statue as President Stuempfle our first year and rewriting Psalm 23 in his honor. Our middler year brought water pistols to the chapel as we defended the statue and there were the gorgeous banners for the colloquium (thanks to Eloise & Joe) that we'll see again at graduation. Internship scattered us to far off places such as Idaho, Colorado, Oklahoma, North Carolina, Illinois, New York, Maryland, and Pennsylvania. We did survive thanks to our commitments to the "Underground Newsletter." I want to personally thank each of you for your participation; the newsletter certainly helped to make my internship easier. We have changed by our numbers and members, but also in our attitude toward this place, our studies, and each other.

As our class scatters once again to even more obscure places such as New Jersey, New York, Pennsylvania, Maryland, Iowa, Nebraska, New England, and even Senegal, I am reminded of how much each of you has meant to me. I thank you for letting me be a part of your lives through these past few years. I will remember this time of education with joy and happiness because of all the people

Senior Class Presidential Epistle, concluded~

I have known and the friendships I have shared. I have written much more than I had ever anticipated, but that is typical of this place and this community. It has been more and meant more to me than I was willing to imagine when I started. Thank you!

May God be with you all!

In peace.

Carolann Hopcke,
1992 Senior Class President



BOOK SALE * BOOK SALE * BOOK SALE

Have any book you don't want to move? Sell it at the Community Book Sale! There will be a Seminary Community book sale on Tuesday, May 12th, 1992 from 9:00am until 1:30pm in the Coffee Shop. If you have old books you would like to sell, please mark them with your name and suggested selling price. You may drop the books off in the coffee shop on that Tuesday morning. Also if you are able to sit with the books to sell and collect money it will be greatly appreciated. Please contact Carolann Hopcke (337-0551) to volunteer or if you need further information.



Almost Heaven, Graduation (tune: Country Roads)

Almost Heaven, Graduation
Senioritis, Internship is over
Life is old here,
old as Herm Stuempfle
Younger than the babies,
born these past four years

My first call, take me home
to the place I belong
ELCA, Synod of my choice
take me home to my first call

All my memories of Gettysburg
Seminary, faculty and friends
Dark and musty Valentine classrooms
no one pays attention
Graduation looms

My first call, take me home
to the place I belong
ELCA, Synod of my choice
take me home to my first call

I hear God's voice
in spite of the "committee"
Telling me to take an extended CPE
I wish I wouldn't
have told the committee
all the things I think I told them
yesterday,
yesterday

My first call, take me home
to the place I belong
ELCA, Synod of my choice
take me home to my first call

Burkett/M.Dietrich/Dyer/

Groman/Hopcke/M.Isaacs/Kopp '92

Bookmarks



Despite the ecumenical dialogues and the ELCA's incessant insistence on establishing concrete relationships with other traditions, there is one Christian tradition which remains a mystery to many. Many American Lutherans know little about their Orthodox brothers and sisters. Perhaps this is inevitable when they encounter so few of the Orthodox faith in their daily lives. This is unfortunate, since the Orthodox churches are often able, with their fresh perspective, to challenge other Christians with new insights and to recall them to the basics of the faith. The following books are recommended for reading as a beginning in rectifying this lack.

For an introduction to Orthodox theology, the library has a good selection of books from which to choose. Check the subject heading "Orthodox Eastern Church--Doctrines". Perhaps a more interesting approach is to investigate Orthodox contributions to and analyses of ecumenical dialogue. If you can read German, *Reformation und Orthodoxie*, by Dorothea Wendebourg (BX324 .52 W46 1986) promises fascinating reading. It chronicles the correspondence between Tuebingen Lutheran theologians and the patriarch of Constantinople, 1573-1581. Apparently this exchange was much friendlier than later contacts.

Moving on to more recent,

English language works, *The Sense of Ecumenical Tradition*, by Ion Bria (BX324 B74 1991) lays out the Orthodox understanding of and involvement in the ecumenical process. *Orthodox Perspectives on Baptism, Eucharist and Ministry* (BX6 W775A6 Ser.2 no.128), a Faith and Order paper of the WCC, presents the papers from an inter-Orthodox symposium held in 1985 as response to BEM. In response to the latest WCC emphasis, the Orthodox held two consultations, in 1987 and 1989, on "Justice, Peace and the Integrity of Creation." These papers can be found in *Justice, Peace and the Integrity of Creation: Insights from Orthodoxy* (BR115 J8J875 1990).

Orthodox liturgy is just as rich as Orthodox theology. It is strange to our Western eyes and ears, partly because it is based on a completely different understanding of what liturgy is to be. *The Orthodox Liturgy*, by Hugh Wybrew (BX355 W92 1990) has just been ordered and promises a good introduction. A new English translation of the Liturgy of St. John Chrysostom has been published by the Holy Cross Greek Orthodox School of Theology (BX355 A5 1985). Alexander Schmemmann has written several works on the theology of Orthodox liturgy, including *The Eucharist: Sacrament of the Kingdom* (BX355 S3613 1988). Finally, if you are interested in liturgical music, *The Byzantine Musical Anthology* (M2145 O7B9 1988 +) contains

Book marks, cont. ~

music and words in Greek and English. *Music of the Greek Orthodox Liturgy* is a cassette recording of some rather beautiful chant (M2157 M87 1990z SR).

A third area in which the Orthodox have much to contribute to western Christianity is spirituality. *The Way of a Pilgrim* (BX382 08513 1991) is a translation of a nineteenth-century Russian work which chronicles the author's journey in search of the meaning of Paul's words, "Pray without ceasing." Eventually he finds a spiritual master who teaches him the spiritual discipline known as the Jesus Prayer, which is now widely known and used. In the *Classics of Western Spirituality* series, one finds *A Handbook of Spiritual Counsel* by Nicodemus of the Holy Mountain, a 19th century Greek monk. Nicodemus advises how to guard each of the five human senses from evil, and the mind and heart as well.

Returning to Orthodoxy and Lutheranism, the last book in this list is *The Influence of Augustine of Hippo on the Orthodox Church* by Michael Azkoul (BR65 A9A97 1990 -- note how Augustine is not called "saint"; this is deliberate). The Orthodox have little use for Augustine or the ideas of original sin, irresistible grace, and the filioque for which they blame him. Augustine being the spiritual father of Luther, this book could be especially of interest to Lutherans. Be prepared for vitriol.

To the Seniors

Did you think the seemingly endless process of synod scrutiny and self-analysis was nearly over? You may want to look at *Clergy Assessment and Career Development*, edited by Richard Hunt, John Hinkle, Jr., and H. Newton Malony (BV4011 .7 C54 1990). This is a "survey of current theories, perspectives, and technologies for doing psychological assessment of candidates for the ordained ministry" (p. 9). The focus is as much on the assessment of active clergy as on candidates, however. The authors seek to measure clergy success against certain stated criteria. Since the odds are that some of this material will be used on you in the future, you may wish to familiarize yourself with it, decide if you agree or disagree with the underlying theological assumptions, and prepare yourself in advance. Looks like ordination and call isn't the end of the psychological road!

Speaking of calls, Elizabeth Achtemeier's *So You're Looking for a New Preacher* (BV664 A26 1991) will show you one person's idea of how the call process should look from the other side. It's written as serious advice to call committees, but it may make you laugh, or maybe cry, depending on your status.

As a final word to the seniors, let me urge you not to bid farewell to the library when that final paper is turned in. For those of you who remain in the area, the library can be an important

Bookmarks, concluded ~

source of general information about the practicalities of ministry as well as a fount of theological knowledge which you never had time to investigate while pursuing standard course work. As alumnae/i you will have complete access to all the library's resources, and your loan period will continue to be for the entire academic semester. The library's first reason for existence is to support the curriculum of the Seminary, and part of that mission involves support of the continuing education of graduates. Faithful use of the library will help prevent atrophy of your theological muscles.

New Books

Nearly every month now a book on the Gulf War appears (speaking of which, why has the Library of Congress decided that the Persian Gulf event was a "war" while Vietnam was a "conflict"? You can see this for yourself in the subject headings. But that is off the subject). The latest book to appear is *Just War and the Gulf War* by James Turner Johnson and George Weigel (DS79 .72 J64 1991). The book contains an essay by each of the authors which explore the just war tradition as it relates to the Gulf war and the contribution of the American religious community to the public debate over the morality of the war, respectively. A final section includes primary documents from various religious figures, religious bodies, and politicians.

In another hemisphere,

the role of the church in Nicaragua, particularly in the Sandinista revolution, is explored by Joseph Mulligan in *The Nicaraguan Church and the Revolution* (F1526 .24 M84 1991). Mulligan is a Jesuit priest who lived and worked in Nicaragua. He presents his firsthand experiences as well as a detailed history of Nicaragua and the church in Nicaragua.

Two other books which have just arrived have a political bent. *Prisoner Without a Name, Cell Without a Number* is the well-known account by Jacobo Timerman of his two years in an Argentinian prison (HV9582 .5 T55A3513 1988). *My Traitor's Heart*, by Rian Malan (CT1929 M35A3 1990) is the autobiographical account of a young Afrikaner journalist who left South Africa when he came to understand the reality of apartheid. The book describes his experiences and thoughts upon returning to his homeland.

Finally, we have received the papers from the 1989 consultation, "The ELCA and Public Policy Advocacy," which were edited by Roy Enquist. *The Evangelical Lutheran Church in America and Public Policy Advocacy* (BX8074 P6E9 1990) addresses the always problematic issue of Lutheran involvement in public affairs by considering historical perspectives, current practice, and theological issues.

Tamara E. Riegel



BUILDING YOUR LIBRARY

SUGGESTIONS FROM THE SENIORS



The following suggestions for our personal libraries have been made by members of the Senior Class. Perhaps you will find these suggestions will provide opportunities for personal growth, edification, and reflection.

From Viking Dietrich:

New Testament Mythology by R. Bultmann
The Bible: A Children's Playground by R. Gobbel
The Crucified God and The Future of Creation by J. Moltmann
The Road Less Traveled, by S. Peck

From Brian Maas:

The Homiletical Plot by E. Lowry
Why Preach? Why Listen? by W. Muehl
Laughing Matter, by G. Shallit

From Janice Mills:

Necessary Losses by Judith Viorst

From Fred Kopp:

The Irrational Season, by Madeline L'Engle
Suffering by Soelle

From Gretchen Naugle:

Spiritual Care by Dietrich Bonhoeffer

From Miriam Nicholson:

The Approaching Sabbath: Spiritual Disciplines for Pastors by Tom Swears.

This book has helped me to learn to take care of myself, both physically and spiritually, so that I can go on to take care of others in the flock. A person cannot lead others to follow Christ if she does not have a focussed prayer and devotional life at her core.

Also, read good mysteries. I recommend the alphabet mystery series by Sue Grafton.

A is for Alibi

B is for Burglar

C is for Corpse

D is for Deadbeat

Evidence

Fugitive

Gumshoe

Homicide ... etc.

From Jen Dyer:

The Magic Stone + Other Stories for the Faith Journey by James L. Henderschedt

Senior
Suggestions,
cont.

Other Suggestions:

The "I" of the Sermon by Richard Thulin

Solitude by Henri Nouwen

Love is Never Enough by A. Beck

The Suffering God by T. Freethem

Christian Dogmatics (3 vols.) by F. Pieper

A Pilgrim's Way by J. Shepherd

The Approaching Sabbath: Spiritual Disciplines for Pastors by T. Swears (a second voice recommending this)

middler musings

This final Middler Moment is brought to you, per usual, by Sue Irons. She has composed a song for the Class of '94 (that's the Middlers - we hope). The song is to be sung to the tune of "School Days." Merry Middling!

Middle Year

Middler Year. Middler Year.

Dear Old Middler Year
CPE Debriefing right away -
Remember the feelings that came
our way!

We really needed a vacation;
Dream on, if you think we got one!
We had to press on till the term
was done
'Cause that's what a good Middler
does.

Middler Year. Middler Year.

Dear Old Middler Year
Prophets. Epistles. and maybe John
Oh, how we studied from dusk
to dawn!

Then came the night of victory
Over the Turks - we fought
with glee.

Yes, Martin, we vowed to defend
thee.

'Cause that's what a good Middler
does.

Middler Year. Middler Year.

Dear Old Middler Year
Cross-cultural was a great success.
(It wasn't Greek - God we thank
and bless!)

A few weeks of class, then it was
time

To find an intern site sublime.
Internship matching was such
a great time -

'Cause that's what a good Middler
does.

Middler Year. Middler Year.

Dear Old Middler Year
Waiting to learn where we'll be
next year

Anxiety can be drowned in beer.
Once we found out, our life
returned;

Though we'd been acting unconcerned
We'd secretly prayed we wouldn't
get burned.

'Cause that's what a good Middler
does.

Middler Year. Middler Year.

Dear Old Middler Year
Papers, exams, tons of work to do
Come at the end of year # 2
While for the Big Move we make
our plans,

There's no time for sitting
on our cans.

It's really been real,
no buts, ifs, or ands!

And that's what a good Middler
does!

VOICES

The sound of a baby's voice at birth, whether crying or singing, male or female, black or white, is a sound of creation. A joyous response to that sound can often surpass the depression of anyone in the birthing room, but it cannot match the sad response to silence.

But these voices as they grow into different languages are often oppressed, because, as the priest in Jesus of Montreal believes, "institutions last longer than individuals." He is not the first to believe it is better for one to suffer than the majority.

There are only a few who point to the individuals who suffer for the benefit of the whole without fear and without using violence. But "how many times must a cannon ball fly" before those peaceful voices are heard and not ignored. Now there are violent voices of some crying in the cities of our country, "Make changes, bring justice to the people;" crying stop the oppression of those who point out the corruption of our ideals; and crying we cannot walk away from this verdict of innocence when racism is the content if not the subject of the trial. Most of us will not condone the violence in Los Angeles, but perhaps the assassination of Hitler. Who is guilty of the oppression behind the Los Angeles riot?

Though to a lesser degree and with less tragic consequence, a similar silencing of voices can occur here at the seminary also. Just as one might expect from a Christian perspective to see the oppression of creation in the world, so one is surprised to bump into it within the church. "There is something rotten in the state of Denmark" when voices born of baptism are silenced. The irony is that here we are preparing for public proclamation.

Why do people feel uneasy about speaking out at this place of learning? Generally speaking, faith within American society is being privatized. But do students feel more capable of speaking out in settings beyond the watch of the seminary? There is an endorsement process which lasts for three and a half years. In the classroom, unorthodox or nonconfessional views can be quickly dismissed and not examined. How many students and teachers feel it is necessary to wait until all the data has been heard

and all the sources have been verified as authoritative before speaking their individual opinion? This could be a long wait.

There are some great things happening here at the seminary which teach the value of each person's voice. Children, whether singing or crying, are welcome at worship, and there is a great variety of worship leaders. Many opportunities exist outside the campus: CPE, supply preaching, and internship. The Table Talk is available. Many teachers are incorporating student presentations into their classes. Search committees are informed as to if or how well certain publics are represented on the campus. Students have at least a seat on many faculty committees. More opportunities and more modeling need to occur, however, if students are to be trained to proclaim "the path of the Lord."

Modeling begins with the faculty. The big events such as the fall colloquium or spring convocation often have guests as speakers. Though ideas are shared in publications, there are few opportunities to hear our professors present their beliefs to other faculty members for public debate. Only in the case of the most outspoken professors do we hear other faculty make informal comments. Students need to see the teachers engaging one another. A second need is for professors to lift up the value of student voices by having working assistants. Another way of doing this would be to give students greater power in the stewardship of the school.

Students could follow the example of public reviews by holding their own. Events could be scheduled at which students could review a professor's work. Outstanding class papers could be presented to a larger audience with the professor's encouragement.

These suggestions are only some of many ways to free students to speak their own language. Their aim is to prevent systems which are more powerful than individuals from oppressing voices of praise or lament. Hopefully, as students leave this school, they will be able to encourage others to share the content of their trials.

Viking Dietrich

A PROPOSAL by Jan Elsasser

One frequently hears the voices of seminarians in disagreement concerning the nature of seminary education. One perspective argues that heavy teaching in Bible and Theology are most important, while others contend that practical ministry should take center stage. Upon consideration of these points of view, I make the following proposal. This proposal is intended as genuine dialogue. I am interested in hearing differing viewpoints, or points which seek clarification or correction. I also wish to make the following disclaimer. I am, admittedly, ignorant about many of the complex matters on which the proposal touches. Therefore, one should bear in mind that this proposal is from a student's viewpoint. Any problems seen from a faculty/administrative point of view would be well received so that I may broaden my understanding about the area touched upon.

My proposal involves the creation of two degrees out of the current M.Div. I have tentatively named these two degrees B.D. (Bachelor's of Divinity) and M.Div. (Master's of Divinity). These names are similar to, if not identical to, names once used by seminaries.

The B.D. would be our current M.Div program with a greater emphasis placed on Division III. This program will especially seek to educate and train men and women to be pastors of the church. It would remain pass/fail. Perhaps the field education requirements could be broadened to allow for more practice of pastoral ministry. Courses in Church Administration might also be offered.

The M.Div would become a degree program for students seeking an academic degree with some graduates continuing on into doctoral work, and others continuing into parish ministry. This program would be significantly different from the current

M.Div program. The program would require the learning of both Greek and Hebrew. It would also be graded. Coursework would be heaviest in Division I and II, with required coursework in Division III as well. Field education requirements would be required for ordination, but not for graduation. Those students who enter this program seeking ordination would have additional requirements in practical ministry.

One question that came into my mind was how this program would be integrated into the current structure. My proposal would require little change. The course offerings would remain the same. Students in both programs would be able to take any course offered. B.D. students would take the courses as they are currently arranged. The difference would be that M.Div students would receive an additional reading list (concentrating especially in primary reading sources) and would be required to write significantly expanded papers/projects. With this new program, Option B of the current system would be terminated. If there is a merger with another seminary, courses might be offered separately for each degree program, since there could be a greater number of faculty at one institution.

It is important, I think, to say that what I am proposing is not an elite degree program. What I am proposing is two different degree programs which seek to address the needs of all students; those who desire a higher academic degree, and those who desire to be educated for pastoral ministry. I am interested in hearing your response(s).



MEMORIES

Memories

On May 15th I, along with my classmates, will be graduating from Seminary. It has been a long and confusing process for me. It took me awhile to find out which direction I was going and how I was going to get there. With the patience and guidance of a wonderful advisor I wrote and presented my thesis on Paul, Luther, and Christian Ethics. This was one of the highlights of my stay here.

Another highlight was working with and being with the children of the seminary campus. I'll always remember little Bronwen Dietrich calling me Apron, and calling Mark, the "Big Man." Her brother, Eoin, came to visit to play the fly game. I would see Nathaniel Kopp with those big, round eyes as he went toddling around the campus. When Rebekah was a tot, I remember thinking she looked just like Nathaniel. Another couple of children I grew up with was Katie and Byrant Wagner. I can hardly believe how they have grown. I also remember living with Alyssa at day care and hearing her learn my name. These children, as well as all of the children in seminary daycare, have made me realize what wonderful gifts children are and how, in their own way, they can respond to you and help adults to see the love of God.

Another bright spot was working with Debbie Maas, who thoroughly loved our center and children and made the center what it is today - !!

Unfortunately, I leave with some painful memories, and I hope and pray that the community, which I see as not being whole and unified, can find the strength to become unified.

I speak of the denial of tenure to Scott Gustafson - and the lack of communication as to what has happened. I do not know the details, but I do know that Scott made both Mark and myself feel part of the community. If it was not for his support and guidance, neither one of us would be here today. He is truly an inspiration for us. The loss to this community of a good Christian man and his family will be felt. I only hope and pray that this institution respect and will pay respect to a professor who spent the last seven years here. No matter what, he is a child of God as we all are and I only hope that no other professor has to go through what Scott, Brenda, Matthew, and Gregory had to go through this last year.

I will always remember Scott with high regard and thank him for being such a positive force in my life.

Thanks, Scott -
April C. Isaacs

A Special Thanks

On the wall in my room there is a poster with these words -

"I trust in your purpose.
Lord, for sending me

Into the unknown."

Coming to Gettysburg for my "Lutheran year" was certainly an "unknown," but I trusted in God's "purpose" and found it in you.

Thanks to you all - staff, students, and faculty - for taking in a stranger from Colorado.

May God go with you as you continue your Journeys into the "unknown."

Shalom my friends
'til we meet again!

- Sue Svano

For me seminary started almost five years ago. It's very easy (and tempting) to look around me and notice only how much this place has changed. Most of my original classmates are gone, professors whom I've come to appreciate have moved or retired, the administration is different than it was before, and there's talk of future physical changes to the campus. Although it seems like I've been here forever, I haven't changed a bit! Rather it's the seminary and the people around me that are different, or at least so it seems.

As seniors we've all too often asked ourselves questions like "What will we miss most when we're gone from this place?" or "What about this seminary has meant the most to us?" It sounds so cliché to hear the repeated answer, "It's the people." But I say with all honesty and sincerity, and with more than a little emotion, that anyone would consider themselves truly fortunate to have experienced the level of friendship I have found here at seminary. And I will forever feel blessed to have been taught by people so worthy of our respect and admiration as Nelson, Krodel, Christianson, and Gustafson, to name only a few.

Largely because of the people and relationships we've encountered, we indeed leave here much changed from when we first came. So to the students who continue on here at Gettysburg, enjoy the people and relationships, appreciate them, and be open to letting them change you!

- Scott A. Meyer

To the Middler Class,

As we close the year, I would like to share a few thoughts with you. First, it has been another good year. I think we are still very close as a class, and we have bonded well together. I appreciate the efforts this class has made this year, and I am glad to have had the opportunity to serve you as president.

Second, our new constitution and by-laws allows us to have representation on the Core Committee. Katherine Douglass has volunteered to represent us and report to us on a regular basis. If you have concerns while you are away, please contact her.

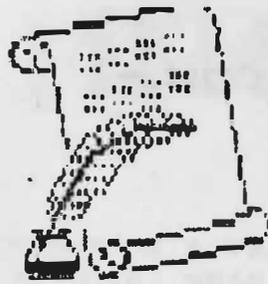
Third, remember to give your address to Jan Elsasser, so that he can begin to work on the underground newsletter. Also, please write letters and send them to him so that all of us may be informed of what the others are doing on internship.

Finally, have a good internship experience. Learn as much as you can from it. However, remember that you have special gifts which you can give to the particular congregation to which you are going as well. Give of yourself in service to the Word. I will pray for all of you daily, and I hope that you will keep the rest of your classmates in your prayers as well. I will miss seeing all of you next year. Not having your warmth near me will make my Rochester winter even colder. God bless you on your experience.

Your President,

Richard Hair

Last Will and



Testament

As a class, we leave

- to first year students about to meet CPE supervisors determined to make them cry, all our boxes of kleenex and all those feeling statements to help them survive;

- to the middlers, all of our theologians as pastors case studies for reference during Internship;

- to current interns, all our senioritis and procrastination techniques to benefit you during your senior year;

- to Bruce Wilder, an illegible copy of Robert's Rules;

- to Glenn Palmer and Mike Reld, a case of "real" wine;

- to Eric Crump, a pair of "real" shoes;

- to Frances Gench and Rick Carlson, a Nieting Greek text for historical preservation purposes.

Jim Hammond leaves his Nieting Greek text to all new students.

Fred Kopp leaves to students yet to take Intro to Systematics, "Notes from Gustafson."

Miriam Nicholson leaves her pastoral care books to Matt Riegel, her commentary on 1 & 2 Peter to Gretchen Cranz, and a guide to New England to Rob Miller.

Scott Meyer leaves his Minnesota Twins hat (the one he wears only when he doesn't take a shower) to Rick Carlson or President Beekmann (whichever needs a shower the worst); his private U-Haul trailer to the Brumbucks (It's time Ann and Lee).

Marty Milne and Scott leave their ping-pong doubles trophy to Steve Herr and Rob Miller. Great game guys!

Allyn Gluffre leaves her counseling books to Deb McClellan and any rice in her pantry to Day Care.

Brian Maas leaves his dust pan to Glenn Palmer.

April Isaacs leaves her sour milk carton to some Rank and Tenure Committee.

Mark Isaacs leaves his Walter J. Ong book and all his module notes to anybody who will take them.

Janice Mills leaves Red Ruby organ shoes to anyone believing that there is no place like home (or is it no place like LSTG).

Viking Dietrich leaves the library call number of Bultmann's commentary on John to Doug Stewart.

Bob Wagner leaves his free time to Timothy Rall. In order that time will be available for the continuing development of quality music at the seminary.

Will Burkett leaves his copy of Masters and Johnson to anyone contemplating Visions and Expectations.

Bill Bucher leaves "The Joy of Greek" to all students of scripture.

Jen Dyer leaves Elaine Berg a home to come to on your school vacation.