



Table

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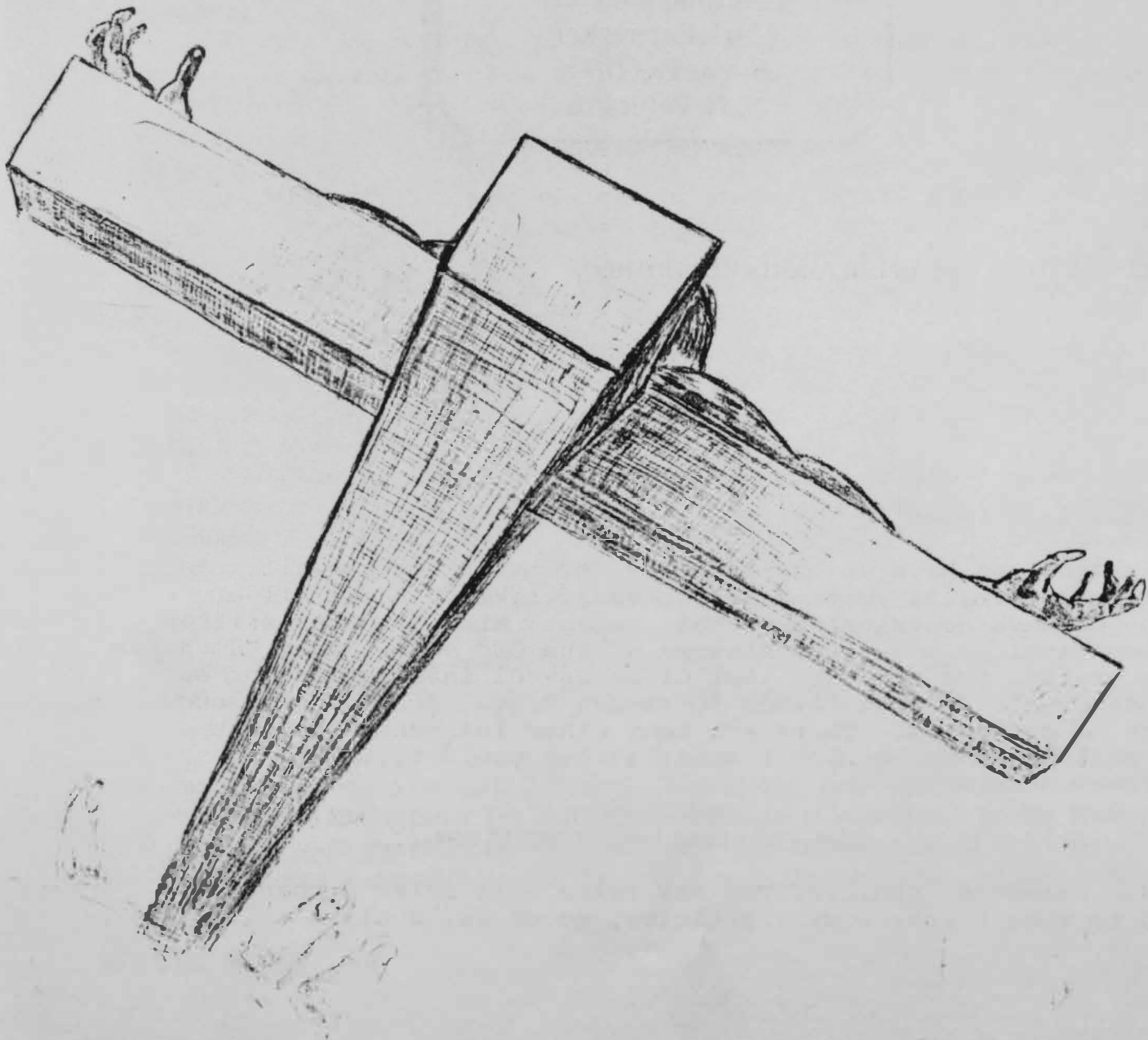


Table Talk is published monthly by students at the Lutheran Theological Seminary at Gettysburg. The views and opinions expressed here do not necessarily reflect the views and opinions of the editorial staff, the student association, or the seminary.

Table Talk , 61 NW Confederate Avenue, Gettysburg, PA 17325

Publications Committee

Jeannine Sanford
Mark Bernecker
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Greetings from the Publications Committee,

Easter Greetings!

This month we have an exciting variety of articles available for your perusal. Once again we would like to thank all of you who have contributed to this issue. Mike Reed has written a neat article about the history of the Old Dorm. Mary Admundson has written two articles that offer useful information for our ministries. Special thanks to Tamara Riegel for her continued work on Bookmarks. There are many other interesting things in this issue but we won't spoil it for you.....

Until May,
The Publications Committee

P.S. Attention Seniors! The May issue will offer a chance for you to submit your work...articles, goodbyes, a class will??

On the Hill: If the Walls Could Talk

by Mike Reed

(This is the first of a series of articles about the history behind our buildings here on our beautiful campus at Gettysburg.)

Old Dorm

The Lutheran Theological Seminary at Gettysburg commenced operations on the first Tuesday in September in 1826. Samuel S. Schmucker was appointed as first professor of the Seminary. For the first few years the seminary operated out of the Adams County Academy. Both classroom and library were housed here. The Seminary did not own this building and it was understood from the beginning that this would be a temporary home for the Seminary until a permanent location could be secured.

At the first meeting of the Board of Directors in Gettysburg on September 5, 1826, a committee was appointed "to select suitable sites for the edifices of the Seminary." The committee was never heard from again. No report was ever submitted.

By 1829, the Seminary had grown and the need for a site and building became increasingly apparent. A new committee was appointed to the same task as the committee of 1826. This new committee was more productive than the last. They chose the ridge, one mile west of the center of town, which we know as Seminary Ridge as the new site. The Board approved this recommendation in May of 1830.

In May of 1829 a committee was appointed "to procure drafts for a Seminary edifice." Like the first committee appointed to find a site, this committee accomplished nothing. In October of the same year, Dr. Schmucker joined this committee and by the spring of 1830 a design was presented to the Board for its approval.

This design was by Architect Nicholas Pierce of Chambersburg with suggestions from Dr. Schmucker. This building was to be of brick, a colonial design, three stories high with a basement, and was to be one hundred feet long by forty feet wide.

The Board approved the design and a building committee was formed to "issue specifications and secure bids." Mr. Pierce was awarded the contract for the new building at a cost of \$7,750.00. The building commenced at once. The cornerstone for the new building was laid on May 26, 1831.

Unlike the committee's responsible for the building, the building itself progressed at a rapid pace. Four months from the laying of the cornerstone, the building was under roof and in the Summer of 1832 it was fully completed according to the plans. The building was ready for use beginning with the fall term of 1832.

The Steward lived in the basement. In the other two completed stories there were: two lecture rooms, the library, "Missionary Hall" (an assembly room) and dormitory accommodations for the twenty students in attendance at the time. The furnishings were provided by individuals and by congregations in the area.

The Board reported to the General Synod that the new building "exhibits a

proud monument of the liberality and zeal of the Lutheran Church, to promote an enlightened education of those who are to lead on the hosts of the Lord against the enemies of the truth as it is in Jesus." From the cupola atop the building one could see the surrounding beauty of the peaceful countryside.

During the Civil War, specifically the Battle of Gettysburg, the Seminary played a key role. "The Seminary and its campus, dedicated to the purposes of peace and goodwill among men, had received a terrible baptism of fire and blood." Old Dorm was central in the Seminary's part of the Civil War.

General Buford of the Union Army was the first to visit the cupola on the top of Old Dorm. From this vantage point he saw the advance of the Confederate troops from the west. He also saw Rhodes' division and Euell's corps advancing upon him from the north. At once Buford descended the cupola and began directing the fighting of his small division against the numerous invaders.

Soon General Reynolds approached from the south with reinforcements for Buford. As soon as Reynolds reached Gettysburg, he rode to the Seminary and ascended the cupola at once to observe the battle. Buford soon joined him and soon they descended again and went directly to the front of the battle, west of the Seminary. Reynolds received a sharpshooter's bullet in the brain and fell dead. The Union troops were outnumbered and forced to retreat. The Seminary was now in Confederate hands. The cupola was now used by General Lee's aides.

The Seminary buildings and grounds were part of the Confederates' line of defense. As a result the buildings were exposed to Federal guns. Old Dorm's walls were penetrated by cannon balls and the windows were shattered by bullets. No care was taken with the interior furnishings and the building was filled with the dead and dying. The floors were permanently stained with blood. The dead were buried on the Seminary grounds surrounding the Old Dorm. The fences and gardens were demolished. The north east gable corner of the Old Dorm was blown away. There was also a crack in the exterior over two stories in length. After the battle, the Old Dorm continued to be used as a hospital for the wounded from both armies for months to come.

The Seminary was devastated and money had to be found to make the necessary repairs. The sum of \$2,346.18 was secured for this purpose. The work of repairing the building progressed very slowly owing to the lack of labor and materials. Dr. Schumcker, himself, was forced to supervise the repairs.

The northeast corner of the building was taken down and rebuilt. The holes in the walls were re-bricked and the interior was thoroughly scrubbed and repainted. The fences were mended and the gardens replanted.

On August 12, 1913, a severe thunder and lightning storm raged the area. The cupola on Old Dorm was hit by lightning and burnt down to the deck. God must have been smiling on the Seminary, because the flames stopped at that point. The cry immediately went out, by several of those who had spent many years under this dome, to replace it. By the use of photographs and an architect who paid special attention to detail, a new cupola was constructed without delay and Old Dorm was restored to its original appearance.

In 1913 a fiftieth reunion was held in Gettysburg for all those who fought in the famous battle. Nearly half of a million dollars were spent by the government

for this affair. Out of this, the Seminary received a portion as compensation for its part in the reunion. This money was used to erect a "Peace Portico" on the west side of the Old Dorm. It was semi-circular in shape, being supported by six Doric columns. The bronze plate on the portico read: "This Portico is a Peace Memorial Commemorating the Fiftieth Anniversary of the Battle, A.D. 1913." The Seminary now faced the battlefield avenue (West Confederate Avenue) and what had once been the back of the Seminary was now the front. "It was highly appropriate that the old 'school of the prophets' with its message of universal grace and universal peace should face westward as well as eastward and that the view from the cupola, like the dome overhead, should spread toward the South as well as the North and East and West." (The base of the Peace Portico still remains today.)

In the early 1940's it was apparent that the Old Dorm was a "Very Old Dorm." It was used continuously for one hundred and ten years. It had suffered severe structural damages in the Battle of Gettysburg, and was now in dire need of repair. It was unfit to room in and was finally condemned for use as a dormitory. The question now arose of what to do with it. Should it be remodeled or torn down completely?

It was decided that the structure could not stand the construction of a fireproof interior and that the cost of remodeling would be greater than that of a completely new, modern building. Reluctantly, it was decided that the building had to go.

Pleas to save the building began to pour in from alumni, loyal Lutherans, and historical societies. The demolition was called off. The building stood empty until 1959. By this time the walls were crumbling. It was at this time that the Board of Directors received a petition from the Citizens' Committee of the town of Gettysburg, representing the Adams County Historical Society and the Civil War Round Table. Their proposal to the Directors was to rent the building to them for a nominal charge and for a long term as a historical site. The Directors agreed and the building was leased to them for 99 years at a cost of \$1.

The Adams County Historical Society found funds to stabilize the basic structure, rebuild the crumbling northwest corner, restore the rest of the exterior, and remodel the inside to accept historical exhibits. This is how we know the Old Dorm today.

(All quotes for this article have been taken from The Gettysburg Seminary, Vol. I: History by Abdel Ross Wentz.)

The Chaplain's office and the Social Action Committee have been sponsoring **GateKeeper** seminars this semester. The goal of these seminars has been to equip future ministry leaders to serve as gatekeepers - links between people with specific problems and the resources available both inside and outside the church. The most recent seminar addressed the issue of **Alzheimers, Dementia & Decline.**

The speaker began by reminding us that Alzheimers is only one of many brain disorders and the term "dementia" is a more encompassing term of what may happen as people age. The may happen is important to remember. Dementia is not an automatic part of getting older. It is a brain disease that is slow acting. There are about 50 types of dementia under the general title. Alzheimers is a linear brain disease, meaning the decline occurs in a continuous way. An Alzheimers diagnoses can only be made through autopsy or the process of elimination. Other brain diseases are "stair-stepped" meaning a symptom may develop and the person will live with that symptom for a long time before another symptom of decline occurs. Parkinson's disease doesn't begin with symptoms of dementia, but they may occur in late stages of the illness.

It is a challenge to get an accurate diagnoses because there are some types of dementia that are reversible. Depression often manifests some of the same symptoms as early dementia. Drugs can create similar symptoms if a person is given the wrong dosage, is mixing one kind of drug with another, or the symptoms may just be side effects from a drug. A chemical imbalance, inadequate nutrition, a heart or lung problem which is restricting the amount of oxygen getting to the brain, all of these can create symptoms of dementia. When it is suspected that a person is suffering from dementia, our speaker recommended that the person be seen by a number of medical specialists: an internist, psychiatrist, neurologist, etc.

When other possibilities have been ruled out and dementia is suspected there are a number of things to look for and expect. In general, over the long term a person forgets everything: their motor skills, how to eat, dress, social skills, their name, the date, their loved ones, etc. A person with dementia is still prone to other illnesses like cancer and some medical problems will be more likely (e.g. bed sores, pneumonia). Nutrition deficiency and dehydration are also concerns. There is the potential for mental health issues like paranoia and violent behavior is also a possibility.

Initially, because the disease starts slowly and progresses slowly there is often denial on the part of the person who is sick. They may begin to limit their world (going out less, cutting back on activity, etc.) which makes it harder to notice symptoms. Characteristics of this stage include short-term memory loss (day, month, what they had for breakfast, where they put the car keys, etc.) not knowing how to get back home, being forgetful of time and place, and having difficulty doing a job they have done for years. Behaviourally they may over-react: going into a rage, having a short-temper, depression, lack of energy or spontaneity.

As the disease progresses they will develop a loss of articulation often speaking of "that thing and this thing". They will be unable to understand how things work and will engage in repetitious behaviours like folding the laundry. Some people may experience the "sundowners" syndrome where their behavior gets exacerbated when the sun goes down (greater agitation, impatience, etc.). This may be helped by having increased light on in the house around sunset, thus prolonging the day and postponing the behavior changes.

In the final stages a person may experience significant weight loss, loss of their ability to speak and loss of bladder and bowel control. In addition they will lose the capacity to learn new things. Once they get their clothes on they will then begin to take them off. Often this behavior is visually cued and so putting clothes on someone that buttons up the back can break the cycle. They may also be only right or left sidedly cued, for example only eating food on the left side of their plate. They may be hyperactive or inactive. In either case the behavior will move to the extreme. Familiar visual cues can help them function longer. For example having the toilet being

the first thing one sees when one goes into the bathroom means that a person is more likely to remember what they went in their for. It also helps if the person's world becomes more narrow so that life is very predictable, confined and simple.

As the disease progresses care for the person becomes increasingly demanding. In some ways it is "like" a physical, mental process back to the state of infancy. But in many ways it is not. The person in decline is an adult, not an infant. And although the care needs for this person becomes more and more like the care needs of an infant, the relationship, way of talking, etc. should reflect & respect that the person is an adult. There is a tendency to see a person with dementia as incompetent. It may be true that the person is less able to care for themselves, but care must be taken not to de-humanize them. It is inappropriate to speak as if the person is not in their presence. The persons need for spiritual care and nurture must also be remembered.

As the person with dementia declines the family or caretaker also has needs. It is a very "grief-ful" experience for loved ones as they watch the a parent or a spouse become more and more remote. Despite some of the myths that most people suffering from dementia are in nursing homes, families tend to provide the most care. Neither med-care or insurance pays for very much because they pre-dominantly cover illness that people recover from. After diagnoses a person can live for 2-15 years. Care for them is custodial because there are no cures or therapy. The disease is irreversible and incurable.

The needs of the caregiver tend to be the opposite of the needs of the patient. As the patient is confined the family needs to get out. Frequently though the caregiver, like an aging spouse is also homebound. As the patient needs less social contact the care giver needs more. As the patient takes on less and less responsibility the caregiver takes on more and more, etc. There are a whole range of emotions a caregiver watches a loved one decline: grief, embarrassment, fear, guilt, financial worries, hostility, abandonment, etc.

There are three things that can help the family or caregiver during this time.

- 1) Respite for the caregiver. Ongoing, consistent relief for caregiving responsibilities is needed. This respite can be provided by other family members, church members or an Adult Day Care center. This is a need that can be met well by the congregation. Something like "Mother's Morning Out" comes to mind, only it could a "Caregivers Morning Out".
- 2) The caregiver needs to take care of themselves. This includes enough sleep, proper nutrition and exercise.
- 3) A Support Group. This is helpful for a number reasons. It gives the caregiver an opportunity to be with others who are experiencing similar things. These groups provide information about how other families are coping, knowledge (like what to ask the doctor), ideas about adaptations to the home to assist with care, assistance with meeting problems creatively, suggestions like medic-alert bracelets, night lights, etc. In addition these groups can be well read, being familiar with the latest literature, study results, etc.

In addition to caregiving there are Quality of Life Issues the caregiver must address. They will need to decided how they will provide the necessary care and for how long they can do it. There are also practical things the family can do in anticipation of the time when the patient is no longer legally competent. One of these is getting a durable power of attorney. This gives someone the ability to make legal as well as medical decisions on behalf of the patient. Without the durable power of attorney the family or caregiver will need to go to court and have the patient declared incompetent. Living wills are another way to address some of these concerns. The living will expresses the patient's sense of life. It addresses when machines are to be/or not to be used to prolong life, the patients desires concerning antibiotics, feeding, pain, etc.

Some of the resources available in communities include:

- ❖ Adult Day Care Centers. The patient usually has to be continent to make use of this facility.
- ❖ Support Groups
- ❖ Long Term/Nursing Home Care. Some Nursing Homes provide respite care, but the caregivers will still need to go through full admission procedures.

As a GateKeeper the pastor should be aware of the community resources as well as the general characteristics of the illness, for the pastor can help facilitate the decision making that the caregiver or family will need to do.

- MARY AMUNDSON



Talent Show - April 16th

The annual Spring Talent Show is just about here. It's a great time for all people. Come and enjoy the talent or be apart of the talent. We can always use more talent. Available to use are a piano and an electric key board. Look for the sign-up sheet in the coffee shop. The show will be held in the refectory at 7:30 pm on Fri., April 16th.

Farewell Party for German Students - April 22nd

Everybody did such a great job welcoming our visitors from Germany when they arrived. Let's say farewell just the same. In the Coffee Shop on Thur., April 22nd at 8:00 pm we will have a chance to say good bye.

Picnic - May 8th

There will be a picnic co-hosted by the Social Committee and the Middler Class on Sat. May 8th at 4:30 pm. We will be outside Baughman hall cooking chicken. We are asking that people bring a covered dish to accompany the chicken. Then afterwards in the evening, there will be a bon fire to close out the day. Come and sing some songs with us.

We hope to see everyone at these events, including faculty and staff. Mark your calendars today.

BOOKMARKS

The week of April 18-25 comprises the National Days of Remembrance of the Holocaust (we remembered the Holocaust on campus March 29 - April 2). In recognition of this event, this month's *Bookmarks* will highlight some of the newer works held by the library on Jewish theology and Jewish-Christian relations. Judging by the number of new texts being published, this is an area which is being explored with assiduity by theologians, historians, sociologists and other scholars of both Jewish and Christian backgrounds. It would be as well for us as Christians to know something of from whence we came ... thus the relevance of Jewish studies. But in addition, our dialogue with Judaism continues to inform and refresh contemporary Christian theology and life.

Everything you ever wanted to know about Judaism is (or should be) in *Jewish Literacy* by Joseph Telushkin (BM155 .2 T44 1991). Be aware that this is a popular work. The standard source for scholarly information will always be the *Encyclopedia Judaica* (DS102 .8 E496 R).

Many works have been written on the Judaism of the early Christian era and its legacy to the Christian church. E.P. Sanders from Duke University has produced a weighty (nearly 600 page) tome called *Judaism, Practice & Belief, 63 BCE-66 CE* (BM176 S257 1992), which looks like the ultimate sourcebook. He argues that the religion of the ordinary

people was more important and influential than that of groups such as the Pharisees or Essenes. Carmine Di Sante's *Jewish Prayer* (BM660 D5213 1991) examines the antecedents of Christian worship practices in Jewish liturgy and festival. This would be a valuable resource for anyone seeking to do liturgy with more understanding.

A brand-new book on the origins of early church polity in Jewish synagogue organization looks interesting. *From Synagogue to Church* by James Tunstead Burtchaell (BV648 B83 1992) argues that the early church had a structured polity, based on that of the synagogue, from almost the beginning. This has considerable implications for the discussion of church order today.

James D.G. Dunn is a well-published NT scholar who has recently produced *The Partings of the Ways Between Christianity and Judaism and Their Significance for the Character of Christianity* (BR195 J8D86 1991). The title is self-explanatory. If you wish to explore the relationships between Judaism, Christianity and Islam by way of the original texts, F.E. Peters has a three volume work entitled *Judaism, Christianity, and Islam* which should suffice (BL80 .2 P455 1990b). This is a bit like an interlinear Bible, with translations from the Hebrew Scriptures, NT and the Quran placed side by side.

Ever since the break which occurred within a relatively short time after the founding of the church, relations between Judaism and Christianity have been troubled. Some books which give a historical survey of these relations include *Jews and Christians* (BM535 J48 1990), *The Broken Staff* by Frank E. Manuel (BT93 M35 1992), and *The Jew in Christian Theology* by Gerhard Falk (BT93 F35 1992). The latter work is a survey and critique of Christian writings about Judaism from the first century to the twentieth, while *The Broken Staff* examines the "rediscovery" of Judaism as a source for philosophy and theology during the Renaissance.

For a Lutheran perspective on Christian-Jewish relations, the modern sourcebook would appear to be *Stepping-Stones to Further Jewish-Lutheran Relationships* (BM535 S6925 1990), which includes official and unofficial Lutheran statements, including an article by Dr. Gritsch.

Just to demonstrate the variety of works being published on Judaism, one may note that our collection includes *Four Centuries of Jewish Women's Spirituality* (BM43 F68 1992), a work on being a lesbian Jew (BM729 H65T85 1989), and Rosemary Ruether's discussion of the Israeli-Palestinian conflict (BT93 R84 1989). Finally, if you want a book with plenty of color pictures, we have *The Jews of Germany* by Ruth Gay (DS135 G3G32 1992 +), which is the sort of book that reviewers call "lush".

This listing literally only scratches the surface of the fascinating sources on Judaism to be found in the library. For more titles, check the catalog under headings beginning "Judaism" or "Jews". "Judaism (Christian theology)" and "Judaism--Relations--Christianity" may be especially helpful. Another relevant heading is "Antisemitism".

New Books

A large selection of books by notable authors has appeared recently. Henri Nouwen seems to publish regularly; his latest is *Life of the Beloved* (BX2350 .2 N672 1992). Arthur Schlesinger reflects on the future of our multicultural society in *The Disuniting of America* (E184 A1S34 1992). Hans Kung comments on the state of the Church in *Reforming the Church Today* (BX1746 K7913 1990).

Being Christian Today (BR526 B435 1992) includes articles by authors of local interest: Carl Braaten and Christa Klein. Also of local interest is a thesis by David Gustafson called *The Americanization of the Lutheran Church: the Mid-Nineteenth Century Controversy Between Confessional Lutherans and Proponents of an Americanized Lutheranism* (BX8044 G87 1990). Names like Samuel Schmucker and Charles P. Krauth pop up regularly.

Tamara E. Riegel

The Voices in the Choir

The first week of last semester, as I sorted through the flood of mail, I was making the "piles". The "to be read later" pile, the "throw away now" pile, the "fill this out soon" pile, the "mark your calendar" pile, etc. Among the reams of paper, my eye fell on what had become a familiar plea in the beginning of the semester mail: "Singers needed for the Choir!". On instinct my hand moved to put it in the "throw away now" pile. Every since I hit puberty, when my voice no longer carried a tune, my family suggested that my best singing was done in the shower, or when no one else could hear me. As a child I loved to sing, but something about all those raging teenage hormones made it hard for me to hear when I was off key, much less do anything about it. So, I had long learned to disregard any pleas for singers, no matter how pitiful. The Holy Spirit though seemed to say "Not so fast". While the plea did eventually end up in the trash I found myself in the basement of the chapel testing my vocal chords for the uncritical critic, our esteemed choir director, Steve Folkemer. Even as I stood there singing what should have been a familiar hymn the voice in my head was saying, "Oh, Mary, no. You do not belong here. You are going to embarrass yourself beyond belief. This is not the shower, hon. Remember what your mother said!" At the same time, the esteemed choir director was suggesting I sing in the soprano section ("Uh, which one is that?") and to make it to two rehearsals a week. So, despite my raging fear of mortal embarrassment I found myself a member of the seminary choir. Now that I am one-in-a-half semesters into this latest growth opportunity (AFGO) I can admit that I am grateful for the nudging of the Holy Spirit, the encouragement of our uncritical choir director and the patience of our more seasoned singers (What exactly does "harmony" mean?). I am certainly less self-conscious about my singing. I enjoy again a favorite childhood pastime and I feel better equipped to participate as a leader in a church with a rich liturgical, musical heritage.

All of this is a long way of sharing with you my surprise at learning that I owe the Reformers for this "growth opportunity". I share with you here a story that has been shared with me recently concerning the tradition of singing in the Christian church.

Christian singing emerged in general from the Jewish tradition of singing/chanting the Psalter. In addition to the Psalter the New Testament has forms referred to as early hymns or spiritual songs. We don't know much about what occurred musically, but we do know there existed a stringed instrument known as a kithara and there were song leaders known as cantors. There were also people who were part of the lectorate, lectors. These individuals were sometimes the same ones who were cantors. Any details concerning singing from the first and second centuries though aren't available. It is known that there was congregational singing, singing in one voice. The theological principle is that the Body of Christ sang together: male and female, lay and clergy. Chrysostom is noted for saying that singing is fit for every age

and both sexes. Our canon and our tradition says that we were a singing Church. Revelations talks about the "New Song" and is full of songs from the early Christian liturgy.

The first person that we know used women in singing in worship was Paul of Samosata in the third century. Paul was a person who was in and out of favor in the church. He had women singing hymns on the first day of Easter in the middle of the assembly around the year 250.

One of the most important hymn writers was Ephraem, founder of a Christian school in Syria in Edessa. The school was a school for students interested in the Arts. Surrounding the school was a large group of heretics. These heretics had made great headway in their recruiting and the Christian community had lost many of its members to the Gnostics. One of the appeals of the Gnostics was their music. They had great music, often putting their own text to the catchy tunes of their time. Ephraem was concerned that if he didn't do something the Church would lose out. In addition to the great music the Gnostics had large choirs of women. So, Ephraem instituted societies of women and had them sing on Feast Days and other occasions in the Church. These women's choirs became well-known, and outsang the Gnostics, using in some cases the same catchy tunes they did.

During this period in the Church the singing of hymns by women was well known. The best known conductor of the time was a woman named Publina. In addition to the women's choirs, women were also participating in worship as cantors and lectors. They had a prominent place in the liturgical life of the Church in the Arabic Canon.

But even in the beginning there were protests against women's singing. Tertullian complained early that Christian women were going to be just like pagan women and that going to church and listening to them sing the liturgy was like going to the theatre. In the 4th century the complaints began to pick up steam. The Didascalia was most ardent in its criticism of women singing in church saying "women should move their lips and be silent as they pray". Cyril of Jerusalem, a great catechist of the ancient church educated many in the appropriate forms of worship, etc. He said that "virgins shall sing or read Psalms very quietly. They should really only move their lips. I don't permit women to speak in church". This was because of what Paul said in Timothy of course. In 440 Isidore of Paderborn died. Before his death is known to have said that women were invited to join in singing to prevent their gossiping. Jerome is known to have said, around the time of 411, that there is an arrogance about women who sing in church. He also said that there was a sensuous quality about women's singing.

All of these voices concerning the role of women's voices in the church emerge from diverse and widespread regions. They come from places which were liturgically different. This suggests that the opposition to women's voices in church was not limited to one region, but reflects a greater, more wide-spread campaign. Despite

wide-spread opposition, though, it took a long time to silence women's singing. A period of five centuries spans the time from when the church was singing with one voice to the time women's voices were excluded in worship. This change in worship practice is not due to a council edict, but reflects a grass roots effort. Influential men in the church were writing about this issue and people in the church were listening to them. The drumbeat of protest against women's singing really begins in the fourth century and it was so wide-spread that it would have been difficult for a pastor to swim against the tide.

Although women's voices were removed from the liturgy they continued to sing in an organized manner in other areas of the Christian Church like at funerals and while serving a meal in a Christian gathering. It wasn't until the Council of Auxerra in 573-603 said that "choirs of virgins are not permitted to sing in church or prepare banquets", that definitive council opposition was expressed against women's singing. At this point they were just giving their blessing on what was an already established practice. This denunciation against women's singing though reflects just how difficult it was to silence women's voices. After being banned from worship, women continued to resist passively, singing in gatherings after they had prepared the food. That this was occurring is reflected in the council's need to ban virgin choirs at "banquets".

The papal office finally came out officially against women's singing when Pope Leo IV issued a decree against women's singing in 847. This is 750 years after the church began singing in one voice, and it was still having trouble keeping women silent, for the decree had to specifically forbid singing in church and the vestibule of the church. At that point though women's singing in church ceased completely. During the Upper Middle Ages singing was taught as a classical discipline in convents, but women weren't singing in church.

As soon as the church cut women's voices out of the choir they needed someone else to sing the high voice parts. This turn of events reflects one the most gruesome parts of this history, for to replace the voices of women the church permitted castrated men to take their place. These men became known as the castrato. This led to the creation of men's and boy's choirs. These choirs became the highest, best singing in the church.

This then meant that more than just women were excluded from singing in church. Only fifty years after Pope Leo's decree in 847 there was no more congregational singing either. Singing from then on was only done by professionally trained musicians.

Until the Reformation. It was the Reformers who brought back congregational singing, and the women's singing followed. It has taken a long time though for women to sing again in church. I know it seems that women are fierce at times about their inclusion in the Church, but it is in part because they know their history.

"Why would anyone want to stop there when they were so close? They could go the whole way and have it all," he asked. "As soon as candidacy committees and bishops stop treating us that way. In the past few weeks I've had several students in my office telling me candidacy committees are encouraging them to be ordained because it would 'be easier for us to deal with' or, 'you'll get to do what you want to do in ministry easier if you're ordained'. Do you know how dehumanizing that is? I could handle it if, just once, the issue was the discernment of call to ministry. But ease?" My immediate response clearly indicated my position, and the passion I have for the subject was quite evident. He had backed his chair a few inches away from the group, crossed his legs and protectively folded his arms across his chest.

When, about twenty minutes later, I discovered this white, male, clergyperson was an ELCA bishop I had to stop and think. I was the only associate in ministry in the group, had I been too harsh? Was there any possibility my response could hurt another AIM - particularly one in his synod? No, I wasn't sorry for what I had said, but had my passion for inclusiveness created a wall, instead of encouraging a bridge toward understanding?

Since that early February interaction I have had the time to reflect on the purpose of my response and begin to very seriously consider this concept of encouraging bridges of understanding. Sixteen years ago while in the throes of discernment, here on this campus, I first heard this type of comment - from peers and faculty members. Had my fifteen years of attempts at educating people to the variety of gifts in service been for naught? Could there be any possible purpose in continuing this commitment towards inclusiveness and understanding of diversity?

I have gotten so tired of trying. At times I am so weary from the effort that I'd like to walk away from being rostered. The wear and tear on my spirit has been draining, to say the very least.

Why after ten years of service at my last appointment was I still invited to monthly Conference Pastors Meetings? The several attempts I made to talk about the need for me to be included in such a simple thing as the printed invitation were met with comments like, "Well, there is only one of you. Why should we change?" and, "Lighten up, Nancy, you need to stop being so sensitive," and, "This is all so new to us. Give us some more time." Conversational language inclusion was totally lacking, as well.

Why after fourteen years of service in congregations and the larger church do I still hear, "You ought to think about being a pastor." I have never been asked "How did you decide not to be ordained?" or, "Why did you decide to be an associate in ministry instead of a pastor?" My fear is that sometime I will not respond in my typical fashion, educating the questioner about my process of discernment of call, but with what I'd really like to say, "Give me some credit. Of course I thought about being a pastor. Do you think I arrived at this point by accident?"

Why after fourteen years of service did I hear today, "Hi, pastor (of course there was a chuckle here) - you know I didn't think associates in ministry could preach, much less as well as you did?" Admittedly, this was a back handed compliment, but why not simply, more directly say, "It was great to hear you preach at Augustanna. You really did a good job."

...ere any possible purpose in continuing my commitment towards inclusiveness and understanding of the diversity of gifts? Your language, your attitudes, your responses are a part of the answer to that question. It grieves me to hear that AIM candidates on this campus still hear, "Why not do the whole thing?" Please, please recognize how demeaning this question is. When you speak with one another in class, on internship, at teaching parish, or when preaching, work at being inclusive with your language, saying, "pastors and associates in ministry," or "rostered persons". Take the time to find out why someone has decided her call to ministry isn't to ordination. Talk with an AIM candidate and find out how he feels after candidacy committee interviews that don't ask about discernment of call, but talk about the ease of being ordained. Begin to celebrate the diversity of gifts for service!

Nancy Hall

Adventures on First Call...



Pastor Dick discovers the "Pastoral" implications of "Garbage in, Garbage Out."

To the Gettysburg Community:

This letter is a thank-you to the Community of God at Gettysburg for its care during my recent illness. Your encouragement and support came in the form of private and corporate prayer, visits, calls, letters and cards, a lovely plant from my class, lecture tapes and notes, and a wonderful welcome upon my return. I especially want to thank Dean Thulin and Professors Christianson and Nelson for their flexibility in allowing me to make up work missed.

I now look back on that period as a kind of "teaching parish," in which I learned much about faith and compassionate ministry to the sick. My image of pastoral hospital visits as friendly chats with recuperating patients was radically altered. I know now that these can be intense experiences with individuals who have very real fear for their futures. I better understand the importance of our prayers for others, especially those incapacitated to the degree that they are unable to pray themselves. The worry surfaces that perhaps God isn't aware of needs if they are not well and fully expressed! Our faith tells us, "how ridiculous - God is instantly aware and acting to minister to our simplest need," but when ill, the mind and heart sometimes do not function in a faithful way. Certainly this experience taught me that we are not meant to be without God, or without each other. We, as Christ's followers, are meant to literally surrender ourselves to God's care; further, He calls on us to reach out to others, and to allow ourselves to be touched by others in turn. Communion - community - with God and with each other is the essence of the Christian message. Yet letting go of our lives, trusting God and other people enough, can be very difficult for us as human beings. Finally, a conception of the fragility of life and the preciousness of each day in the presence of God has become much more a part of my thinking.

You were Christ to me when I was even unable to cry out. I pray that I will be the same to others.

Anne Diggins

Do you remember the days of decision making: which seminary should I attend? April 17 & 18 is 1993 " Lutheran Theological Seminary at Gettysburg 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 Heather Bumstead and Elaine Berg (student representatives to the Enrollment and Financial Aid Committee) - thank you all for your volunteer efforts.

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 Heather Bumstead, Elaine Berg, Marge Lyons, or myself.

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

Update on the Petition Regarding "Guidelines for Inclusive Use of the English Language"

Last semester it became known that the ELCA document "Guidelines for Inclusive Use of the English Language" was going out of print. At that time a petition was circulated expressing concern that this document would become unavailable and what that suggested about the Church's support of inclusive language. A number of members from this community signed that petition and a letter was sent, along with the petition, to the Secretary of the ELCA, requesting a response to our concern.

A response was received this week. Included in the Secretary's letter to us is a response they sent to the Lower Susquehanna Synod in 1990. It appears that the Lower Susquehanna Synod asked some questions regarding the origin of the document. The ELCA's response to the Lower Susquehanna Synod details the history of the "Guidelines for Inclusive Use of the English Language" and the document's present status.

Below is a copy of the petition for your information. The Secretary's response follows on the next page. Table Talk is interested in your responses to the Secretary's letter. Please write up what you think and put it in the Table Talk box. They will be included in the next issue of Table Talk. Thanks!

Petition:

It has come to our attention that the ELCA document, "Guidelines on Inclusive Use of the English Language for speaker, writers and editors" is going out of print, and that although work has been done to revise it, no plans exist to publish the revised edition or reprint the present edition. Our seminary catalog and student handbook both mandate the use of inclusive language. Additionally, according the 1989 guidelines there is a history of at least seventeen years which show that inclusive language is a key theological centerpiece of our life together as a church. The unavailability of this document for use by incoming students and others seeking information and guidance on this issue will appear to send a message that the national church does not support inclusive language in ministry.

If the ELCA Constitution affirms inclusiveness in action, why aren't there plans to keep a key document supporting inclusive language available? Given these various documents of the church and the current ambiguous status of any definitive ELCA inclusive language statement, what are the ELCA's plans to insure that this document or its equivalent remains in circulation? Additionally, has there been a statement to the church at large that this key document is being revised? If not, will one be forth coming? We, the undersigned concerned members of the LTSG community, request a response.



EVANGELICAL LUTHERAN CHURCH IN AMERICA

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Office of
the Secretary

April 6, 1993

Mary Amundson and
Kristina N. Johnson
Lutheran Theological Seminary at Gettysburg
61 W. Confederate Ave.
Gettysburg, PA 17325

Dear Ms. Amundson and Ms. Johnson:

Thank you for your letter and petitions related to the booklet, "Guidelines for Inclusive Use of the English Language." The previous edition is out of print.

You are correct, I believe, in noting the potentially helpful nature of such a booklet. The failure of far too many pastors, writers, and others to practice felicitous use of the English language is troubling. Furthermore, the jarring, ill-conceived, amateurish efforts of some in the use of inclusive language prove unnecessarily disruptive to congregations. The contrived character of some of these attempts is both counterproductive and ridiculous.

For a quarter century, I have been convinced that the best inclusive language is that which does not call attention to itself but rather communicates smoothly and clearly, while remaining an appropriate, doctrinally sound expression of the apostolic faith as confessed by the Church.

The Church Council, upon recommendation of the council's Executive Committee, adopted the following action on April 21, 1990:

To respond to the resolution of the Lower Susquehanna Synod Council regarding "Guidelines for Inclusive Use of the English Language" by transmitting this minute as information:

Commitment to inclusive use of the English language was practiced in the publications and other written and video materials prepared by the predecessor church bodies of the Evangelical Lutheran Church in America.

As indicated in the preface of the 1989 ELCA-produced "Guidelines for Inclusive Use of the English Language," the content of the current ELCA edition represents a compilation of such language guidelines prepared and published in the 1970s in The American Lutheran Church and the Lutheran Church in America.

The specific section on language about God in "Guidelines for Inclusive Use of the English Language" was based on "English Language Guidelines for Using Inclusive Liturgical Language in the Lutheran Church in America," a statement prepared by the LCA Division for Parish Services in response to directives from the 1974 and 1976 LCA biennial conventions and action of the LCA Executive Council.

That LCA statement, "English Language Guidelines for Using Inclusive Liturgical Language

in the Lutheran Church in America," was included in the 1978 ALC statement, "Guidelines for Avoiding Bias in Publications of The American Lutheran Church," as approved by the ALC Church Council in June 1978.

In addition to compiling material from the language guidelines of predecessor church bodies, an explicit affirmation of the Trinitarian name of God as Father, Son, and Holy Spirit was added to the previously developed statements in the preparation of the 1989 ELCA edition of "Guidelines for Inclusive Use of the English Language." The booklet also underscores the fact that the formula, "Creator, Redeemer, and Sanctifier," which represents descriptions or modes of God's action, is not a synonym for the Trinitarian name of God as Father, Son, and Holy Spirit.

In keeping with the commitment reflected in our predecessor church bodies, writers, editors, and speakers in the ELCA are encouraged to practice the use of clear, felicitous, inclusive English in writing and speaking.

Numerous responses to the 1989 ELCA edition from throughout the church--some supportive, others critical--are informing a review and study, already under way, of the 1989 edition of "Guidelines for Inclusive Use of the English Language."

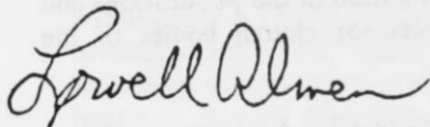
When any future edition of such suggestions is issued, the proposed publication will be reviewed by the Bishop, Secretary, Conference of Bishops, staff of the Commission for Communication, and worship staff of the Division for Congregational Life.

To request that the Secretary of the Evangelical Lutheran Church in America convey this minute to the Lower Susquehanna Synod.

Initial work has been undertaken on a revised edition. Severe budget and staff reductions have slowed the process considerably. I do not know how soon a revised edition will be ready for review.

I hope that you find this response informative and helpful. God bless you in your work at Lutheran Theological Seminary at Gettysburg.

Sincerely,



Lowell G. Almen
Secretary

- xc: 1. Pr. Eric C. Shafer, director, Department for Communication
2. Dr. Paul R. Nelson, director-elect for worship, Division for Congregational Ministries
3. Dr. Karen M. Ward, associate director for worship resources, Division for Congregational Ministries
4. Ms. Elna K. Solvang, director for education and training, Commission for Women
5. Bishop Herbert W. Chilstrom