

9-25-2000

The Concord

Luther Seminary

Follow this and additional works at: http://digitalcommons.luthersem.edu/student_newspapers

Recommended Citation

Luther Seminary, "The Concord" (2000). *Student Newspapers*. 8.
http://digitalcommons.luthersem.edu/student_newspapers/8

This Article is brought to you for free and open access by the Archives & Special Collections at Digital Commons @ Luther Seminary. It has been accepted for inclusion in Student Newspapers by an authorized administrator of Digital Commons @ Luther Seminary. For more information, please contact akeck001@luthersem.edu.

Seminary News

Hess, Lose Join Luther Faculty

From Luther Seminary Press Releases

Dr. Mary E. Hess and Dr. David J. Lose are the newest additions to the Luther Seminary faculty. Hess will serve as assistant professor of education leadership. Lose will serve as the assistant professor of homiletics (preaching studies).

Before joining Luther Seminary, Hess was an adjunct instructor and post-doctoral research fellow at Boston College, Chestnut Hill, Mass., where she directed its Religious Education and the Challenge of Media Culture project.

Hess received her bachelor of arts degree in American Studies in 1985 from Yale University in New Haven, Conn. She received her master of theological studies degree in 1992 from Harvard University in Cambridge, Mass. In 1998, she received her Ph.D. in religion and education from Boston College.

Hess' professional experience includes serving as a consultant for the Masters Synthesis Project, Institute of Religious Education and Pastoral Ministry, Boston College, (1994-1997). She has also served as a research assistant for the Public Conversations Project at the Family Institute in Cambridge, Mass., (1991-1992) and as a media coordinator for the Cambridge Forum, Cambridge, Mass., (1990-1991). She is a core member of the International Study Commission on Media, Religion and Culture.

Her most recent publications include "White Religious Educators and Unlearning Racism: Can We Find a Way?" (Religious Education, Vol 93, No. 1, Winter 1998); and "The Social Construction of Knowledge, Media Culture, and the Creation of Border

Communities in Religious Education" (Religion and Education, Vol. 23, No. 1 Spring, 1996).

Prior to joining Luther Seminary, Lose served as pastor of Prince of Peace Lutheran Church, Princeton Junction, N.J., and as a teaching fellow and visiting lecturer at Princeton Theological Seminary, Princeton, N.J.

He received his bachelor of arts degree in English and psychology from Franklin & Marshall College in Lancaster, Penn., in 1988. He earned his master of divinity degree in 1993 and his master of sacred theology in 1997 from The Lutheran Theological Seminary at Philadelphia. In May 2000, he earned his doctorate in homiletics from Princeton Theological Seminary.

Lose's professional experience includes serving as visiting instructor at Wartburg Theological Seminary in Dubuque, Iowa (Spring, 1999) and at New Brunswick Theological Seminary in New Brunswick, N.J. (Fall, 1998). He has also served as pastor for two other congregations in New Jersey (1993-1998) and taught English literature, composition and public speaking at The Culver Educational Foundation in Culver, Ind.

His most recent publications include "Critical Fideism and a Systematic Theology of Reconsideration" (presented to The Annual Meeting of the American Academy of Religion, Nov. 20-23, 1999) and "The Ambidextrous God: Luther on Faith and Politics" (Word & World, Vol. 19, No. 3, 1999).

Community Calendar

Luther Seminary to Host Reformation Festival 2000 Luther Seminary will host Reformation Festival 2000, Oct. 27-29. The festival will feature the Waldorf College Choir, Forest City, Iowa, and Finnish musical artists Sauli Tiilikainen and Kari Tikka.

Luther Seminary to Host Fall Lay School Exploring God's relationship with humanity, ancient biblical texts, sexuality and marriage, and the life of Martin Luther will be the focus of this fall's Lay School of Theology at Luther Seminary. Term begins on Monday, Sept. 25.

21st Annual Hometown Bazaar Saturday, October 28, 9:30 AM to 3:30 PM. St. Michael's Lutheran Church, 1660 West County Road B., Roseville, Crafts, Rummage sale, Books, baked goods, kids' clothing and toys, wood working, books, CD's, coffee shop, Handmade Quilt raffle, and lunch. Portions of the proceeds go to Meals on Wheels and Children's Home Society Crisis Nursery. Church Office 651-631-1510

Burgess Lecture in Global Mission
What Child is This? Facing the Challenges and Hope of Christian Mission in the New Millennium
Guest speaker Margaret Guider, OSF, associate professor of religion and society, Weston Jesuit School of Theology, will present a lecture at 10 a.m. in the Chapel of the Incarnation. These lectures focus on global mission issues in light of the Christian tradition, historical experience of the church, and the contemporary world.

Do you have an event you'd like to see in our Community Calendar? Drop us a note at concord@luthersem.edu or in mailbox 703!

2

Notes from your one and only Parish Nurse!

3

Editorial: "A Place Called Home"

4

Intern finds solace in foul weather and family

ELCA News

Lutherans Respond To Vatican Document And Letter

CHICAGO (ELCA) — The general secretary of the Lutheran World Federation (LWF) said Sept. 8 that he is “disappointed” that 35 years of ecumenical dialogue between Lutherans and Roman Catholics apparently were not considered when the Vatican issued a document earlier this week and sent a letter in June to presidents of Roman Catholic Bishops’ conferences around the world.

The Sept. 5 document, “*Dominus Iesus*”— On the Unicity and Salvific Universality of Jesus Christ and the Church, states that “ecclesial communities which have not preserved the valid Episcopate and the genuine and integral substance of the Eucharistic mystery, are not churches in the proper sense.”

In a letter issued June 30, the Vatican said, in effect, Roman Catholics should not use the term “sister church” referring to Protestants. Instead, they should be called “ecclesial communities,” the letter said.

“*Dominus Iesus*,” was published by the Congregation for the Doctrine of the Faith of the Roman Catholic Church, and ratified by Pope John Paul II. The letter to the presidents of the bishops’ conferences was also issued by the Congregation for the Doctrine of the Faith.

“Lutheran churches, together with other churches of the Reformation, are not ready to accept the categories now emphasized by the congregation for the Doctrine of the Faith nor the definitions and criteria underlying them,” said the Rev. Ishmael Noko, LWF general secretary. “The impact of these statements is more painful because they reflect a different spirit than that which we encounter in many other Lutheran-Roman Catholic relationships.”

“The LWF remains committed to ecumenical dialogue,” Noko’s statement continued. “We believe that ecumenism is not optional but essential to the Church. Temporary setbacks should neither be allowed to cloud nor to darken our vision for Christian unity as willed and prayed for by Christ himself.”

The ELCA affirmed the LWF statement, said the Rev. Daniel F. Martensen, director, ELCA Department for Ecumenical Affairs. In a brief statement Sept. 7, the ELCA Office of

continued on page 4

Notes from the Parish Nurse

By Lydia Volz

Luther Seminary Parish Nurse

As we face the often hectic activities of the fall season, I want to take time to consider our Spiritual Health. We read in Genesis 2:7 that God formed man as he “...breathed into his nostrils the breath of life”. Our real essence consists of our spiritual dimension: that which reflects the ‘breath’ of God. The spiritual dimension is not one dimension among several, but rather it is the dimension, which gives meaning and purpose to the other dimensions. It is based on a dependence of God, and concerns the relationship with God, self, others, the environment, work and our past, present and future. Spiritual health exists when these relationships are in balance and support one another.

Our Lord richly blesses our lives through our spiritual dimension in several different ways. First, He grants us a wholeness which only He can give. This wholeness is not dependent on circumstances, but sustains us in spite of adversity (John 14:27). Second, He helps us to find meaning and purpose in our lives. We have been created to reflect God’s glory and live with him both now and in eternity. When we focus on our life in Christ, our daily stressors may seem less oppressive (2 Cor.5:5; Eph. 1:11). Third, God blesses us with hope, forgiveness and redemption. With faith, we can experience hope in our afflictions, reconciliation with God, others and ourselves, and the blessings of our eternal redemption.

Fourth, we are able to transcend our affliction and suffering. Through Christ’s resurrection we are able to be victorious over the many struggles and difficulties we face. (1 Cor. 15:50-57).

Just like our bodies, our spirits

need special care and feeding in order to stay healthy. Romans Chapter 12 provides a helpful outline for nourishing our spirituality. First, and most important, we need to involve ourselves in a life of worship (12:1. Since we were created in His image, nourishing our relationship with God is the basis of all health and wholeness. Second, we are encouraged to develop a right understanding of ourselves (12:2-3). A healthy sense of self that is consistent with God’s perspective can help us to live a life of peace and joy. Third, we can nourish our relationships with others (12: 4-16). Paul uses the symbol of the body to remind us that we are all important parts of the Body of Christ. Our spirituality is made visible when we live a life that reflects Christ’s love for all people. Verse 13 reminds us to extend hospitality to strangers. This can be as little as a smile for the one you pass on the street or a more tangible evidence of responding to needs. Fourth, in the world, we can live a life of peacemaking (12:17-21). We are able to conquer evil with peace as we nourish our

The Concord

A journalistic ministry of Luther Seminary students

Managing Editor

Scott A. Johnson
M.Div. Middler

Associate Editor

INSERT YOUR NAME HERE!
C'mon, you know you need \$\$!

concord@luthersem.edu + 651-641-3260
2481 Como Avenue + St. Paul, MN + 55108

The Concord is a student publication and reflects no official position of Luther Seminary or of the Evangelical Lutheran Church in America (ELCA). *The Concord* is published bi-weekly and is distributed free of charge on the Luther Seminary campus and are most often available in the Olson Campus Center. Mail subscriptions are available — contact our offices for more information.

Readers are encouraged to submit articles and letters to the editors for publication. All submissions should include the author’s name, telephone number and, if a student, class standing. In addition, all submissions to *The Concord* should be prepared in typed, hard copy form as well as on disk if the item is so prepared. It is preferable that documents be in PC format. All submissions should be delivered to our mailbox in the Olson Campus Center (703) or at our office, Gullixson 10.

The Concord reserves the right to publish, edit, or disregard all submissions. “Letters to the Editor” submissions should be limited to 200 words or less while “Guest Columnist” submissions should not exceed 850 words.

A Place Called Home

Scott A. Johnson, M.Div Middler

Managing Editor, The Concord

So, what did you do for your summer vacation?

Me, I learned the joy of having a home. Allow me to explain. In November, my wife made a decision: she wanted to join the Army Reserve. I made a decision, too: I decided to swallow the lump in my throat (rising from my stomach at roughly the speed of light) and support her. After all, didn't she support me when I wanted to go to seminary? Perspective can be a wonderful thing, can't it?



Since my wife wouldn't be around the Cities, I decided to leave as well, to do my CPE closer to my family in Nebraska. I spent the summer living with my parents, missing my wife while she spent eleven weeks in Basic Training, and commuting to Sioux City, Iowa to minister to the saints at St. Luke's Regional Medical Center.

The oddest thing happened when it came time to leave, however. When I left that farm at 18 to go off to college, I was ready to go. Actually, that's an understatement. *Feverish with desire to leave* would be an understatement as well; I was all but shaking the farm dust from my sandals when I left for college. But this summer, I was given time to gain some appreciation for what I was leaving behind.

This was the house where I learned to walk, to cry, to sing, to laugh, and most especially, to dream of what could be. On that farm I had defended America with my stick-that-looked-like-a-gun. On that lawn I had won several national championships for my beloved Nebraska Cornhuskers. I was Tarzan, He-Man, Godzilla, Indiana Jones, GI Joe, Turner Gill, Luke Skywalker, and a host of other heroes and villains before I grew away from these childhood games. In that house I fought with my parents and terrorized my younger brothers. Under that roof I read *Tom Sawyer* and *The Warlord of Mars*, *The Hobbit* and *Cujo*. In that living room I played piano and guitar, I sang and learned my trombone. In that house I dreamed of girls and future marriages and children of my own, who would no doubt be as beautiful and perfect as their loving father. That farm was always, for lack

of a better word, *home*. I knew everything there was to know of the house, the land: the sound of that beat-up, sunburned front door crashing open, the smell of corn, soybeans, and hog manure coming in through the windows in summertime, the feel of the old treehouse out back, the sight of late summer thunderstorms rolling in from the west. the clank of cell feeders crashing shut at night, the taste of sweet corn, fried chicken, mashed potatoes, meatloaf, or maybe just sandwiches and a can of pop on the tailgate of our pickup during planting or harvest. But on August 23rd, I stood alone on that farm and realized that I could never truly call it *home* again.

What helped most at that moment was the knowledge that I was returning to my real home. A six-hour drive was all that stood between the future I had chosen and the past I could only take as a memory. As my parents' child I felt an urge to wallow in the past I knew, but as the grown man I would like to be, I was pulling away from those memories and straining to be set free to create new ones.

I hope that when you consider your place here at Luther Seminary, you feel the same way I do. For whatever reasons, God has called us to be here, in this place, in this time. Luther has its warts, to be sure, but for better or worse, this is home for me, because it is here that God is leading me. In his song *Hard to Get*, Rich Mullins said "I can't see how You're leading me, unless You've led me here, to where I'm lost enough to let myself be led." I imagine some of you are feeling lost at the moment, or at least that disquieting feeling in the pit of your stomach that is a foreshadow-

ing of the headaches to come. You're fresh from college, returning to academia after careers and other pursuits, or maybe you've returned to Luther to complete a doctorate. You're living in the Fertile Crescent, in Stub, LDR, or Bockman, or you're commuting. You've put your life on hold to come do this thing you feel God is calling you to do, and maybe you're asking your family to put their lives on hold as well. For whatever reasons, you've decided to make Luther home for now, and I hope you're feeling it was the right decision.

This is my hope for the academic year before us, that we might find Luther Seminary a place to call home. You and I have been led to this place, sometimes by a faith we barely understand and sometimes by a call we cannot fully appreciate. Let us make our home a place to speak and listen, a place to sow and reap, a place to die to pretensions and to be raised up in integrity and faith. I want to invite you to the table, to gather around the feast our Lord has prepared for us and to be strengthened for the journeys that lie ahead. Let's start our conversation, shall we?

OMEGA

TRAVEL

646-8855

2301 Como Avenue
The Healy Building
Suite 202

**Airline tickets,
vacation packages and more**

PARK SERVICE

Tires + Batteries + Expert Repair

Certified Mechanics



2277 Como Avenue
644-4775, 644-1134

In Our Mailbox

M.Div. concurrent intern Gayle Highness saw an opportunity to proclaim the gospel in the context of a local debate occurring on the editorial pages of The Forum of Fargo-Moorhead. The controversy arose after torrential rains caused flooding in Fargo on Monday, June 19. Coincidentally, the area Wiccan community had staged a community event the preceding weekend. A local man known for taking strong stands based on his religious convictions started the debate with an editorial connecting the two events. Gayle's contribution to the public debate appeared in The Forum July 21.

I have read with interest the letters responding to Martin Wishnatsky's editorial suggesting the June 19th storm in Fargo as a result of God's judgment against the community for the "Pagan Hands Across the River" event the preceding weekend.

I am not writing to agree or disagree with that position, but rather to lift up another aspect of God's mysterious ways. I don't know exactly what God had to do with that storm. But I do know for sure that, as the storm raged outside, God was at work inside my parents' Fargo home, bringing comfort and peace to our family as my mother's life slipped away.

My mother, Blanche Cossette, entered the last stages of terminal illness that Monday morning and Hospice of the Red River Valley put her on 24-hour nursing care. I don't think you'll find anything closer to an angel on earth than Paul, the Hospice nurse who

ended up pulling a triple shift because no one else could get to our house to relieve him. God was at work through the heart and hands and voice of this gentle man as he massaged my mother's feet with lotion, swabbed her mouth with cool water, tirelessly monitored her vital signs, read to her from a prayer book and soothed her spirit with kind and encouraging words.

God was with my Dad and my brothers and sisters as we took turns holding Mom's hand and assuring her that all would be well. As the thunder crashed outside, we recalled how our parents told us the angels were bowling when we were kids. So my sister said, "The angels are up there building your mansion, Mom. I think it's going to be a big one!" Though Mom could no longer respond verbally, she opened her eyes and seemed to say, "I know. It's OK." Mom passed away peacefully at 11 a.m. Wednesday, June 21.

Sometimes God speaks out of a whirlwind (Job 38:1) and sometimes in a still, small voice (I Kings 19:12). God may very well have been speaking to us in the June 19 storm, but God also speaks to us with promises of hope in the storms of our lives. We have but to open our eyes and ears and hearts to receive the Word. Praise be to this mighty and loving God!

Gayle Cossette Highness

ELCA News

continued from page 2

the Bishop and the department pointed to sections of the Augsburg Confession, a foundational document of the Lutheran church, and the ELCA Constitution, which offer the ELCA's definition of "church."

"We recognize no deficiency in our self-understanding as 'church,'" the ELCA statement said. "Issues raised by Dominus Iesus will be discussed in our ongoing Lutheran-Roman Catholic Dialogue."

On October 31, 1999, the LWF and the Catholic Church signed the "Joint Declaration on the Doctrine of Justification" in Augsburg, Germany. Noko said the signing of the document nullified centuries of conflict between Lutherans and Catholics, and was an important milestone in the history of Christian unity.

"In the Joint Declaration, a clarifying note states that the word 'church' is used in the declaration 'to reflect the self-understanding of the particular churches, without intending to resolve all the ecclesiological issues related to them,'" Noko said. "This approach is also helpful in the wider ecumenical relationship between churches."

The LWF plans to study "Dominus Iesus" carefully and will discuss it with Roman Catholic representatives, Noko added.

Write-~~M~~e-~~B~~ack™ Cards

Handmade cards and handmade postcards in one. The card is first sent like any other greeting card. But your recipient pulls off the front and returns it as a postcard!

Juniors, keep in touch with family. Middlers, write to your friends on internship. Seniors, keep in touch with your internship site.

Why trust your most important notes to anything else — especially when they are specially priced for seminary students at \$2.50 each and \$9.00 per four-pack?!!!!

Check out our designs (including one with Hebrew!):

www.geocities.com/writemeback_cards

Then give Nate Loer a call
646-2868.

Re-Imagining Millennium Gathering

Join women and men of faith and vision from across the country for Re-Imagining 2000, Oct. 26-28, at the Minneapolis Convention Center.



A Re-Imagining Gathering is a joyous meeting of people who seek change in the church and the world. Participants will encounter challenging theology, dynamic ritual and warm hospitality.

Gathering 2000 speakers are: Kathy Black on preaching and healing, Dolores Williams on theology; Rebecca Walker on Third Wave feminism; Thandeka on economics and religion; Mary Daly on eco-feminism, and Chris Smith on community building.

For registration information, call 612-879-8036; e-mail: reimaginer@aol.com, or visit the web site: www.reimagining.org.