Palestinian Bishop Visits Luther

On Tuesday, Feb. 12, Dr. Manib Younan, Lutheran bishop of Jerusalem, led daily worship at Luther. An open discussion on Palestinian Christianity and the ongoing Arab-Israeli conflict followed.

Younan was consecrated bishop of the Evangelical Lutheran Church in Jordan (and Palestine) in January 1988. His communities are overwhelmingly Palestinian in membership, with five congregations in the West Bank, all in the vicinity of Jerusalem, and one in Amman, Jordan.

In addition to his time at Luther, Younan presented two talks in Minneapolis, both addressing the distinctive role of Christian communities in the quest for justice and peace. The first, “Abrahamic Faiths and Holy Land Conflict,” was given at Holy Trinity Lutheran Church, while the second, “Holy Land Healing—What Believers Can Do,” was offered at Central Lutheran.

Ordained to the Lutheran ministry in 1976, Younan served pastorates in Jerusalem, Beit Jala, and Ramallah prior to his consecration as bishop four years ago.

His primary and secondary education was in Palestinian Lutheran schools and he received his theological training in Finland. In 2001, Wartburg College in Waverly, Iowa, conferred to him an honorary doctorate.

Younan made the first translation into Arabic of the Augsburg Confession, the primary doctrinal statement of the Lutheran church. It was published with Younan’s commentary in 1993. He has been an initiator of dialogue among Muslims, Jews, and Christians in the Holy Land.

The bishop is president of the board of managers of the International Christian Committee of Jerusalem, which represents 13 Christian traditions. He is a member of the Council of Lutheran World Federation and chairs the board of Lutheran World Federation’s Augusta Victoria Hospital in Jerusalem.

He and his wife, Suad Yacoub, have three children, one of whom is a freshman at Valparaiso (Indiana) University.

HP: Should We Be Afraid?

By Evelyn J.P. Weston
Staff Writer, The Concord

During the past five years, Harry Potter has taken the world by magic. Four fantasy novels have been published, with three more still on the way. The blockbuster movie based on the first book premiered last November. Merchandise is everywhere and going fast. It seems people worldwide are talking about J.K. Rowling’s teenage wizard-in-training.

Teachers and parents are talking about the wonderful way the books have drawn many children to reading. Church leaders and members are talking, too, but much said is critical of what is seen as the demonic in the books. Heated discussions, condemnations, and book-burnings by Christians have grieved the hearts of many children, teens, and adults who have come to love Harry, especially those who confess the Christian faith.

How the Christian community has responded to tales of fantasy and magic has been mixed throughout the years. Traditional fairy tales, often including magic and magical beings, have been deemed appropriate by most Christian families. C.S. Lewis’ The Chronicles of Narnia and J.R.R. Tolkien’s Lord of the Rings (both written by Christians) initially suffered condemnations similar to Harry Potter, but both classic series are now praised by most of the Christian community.

There is nothing specifically religious about the Harry Potter books. Some people think the wizardry and magic in this fantasy story cannot mix with Christianity. However, there are points within the stories that favor a Christian interpretation.

Christmas is celebrated in a cultural way at Hogwarts School. The winter school break is called the “Christmas holiday.” While there are Christmas trees, decorations, presents, dinner, etc., there is no worship of Christ. Easter is observed in a similar manner, with the spring school break being called the “Easter holiday.” Again, there is no worship of Christ. But it could be argued that Hogwarts is at least as “Christian” as most public schools in the United States.

On the other hand, neither is there any mention of any pagan, Wiccan, cultic, or satanic rituals, signs, or celebrations any-

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Letters to the Editor

And here we go again! Just so you know that we really do take your opinions seriously, we here at "The Concord" again put your thoughts in public for all to see. Many were glad to see the flap over the Wednesday chapel goes die down over the break. We're working on even more ways to get more of ya'll (2cp) riled up...

In the meantime, thought, readers were stirred by Ph.D. student Magdi Gendi’s piece, “Before It’s Too Late: An Imaginative Message from a Hijacker to Luther Seminary”:

Thoughts from a Terrorist

I want to thank Magdi Gendi for giving me an “insider’s” view of the possible motivation behind the hijackings on 9/11 and what might have been the background of those responsible for the catastrophe in NYC. Most of all, thank you for pointing out to me words of my Master. The message was stunning the first time I heard it read by Magdi in chapel...and reading it again only reinforces the first impression. Thank you, Magdi, for standing before a congregation of Americans and saying what you knew we needed to hear. Peace.

RACHEL MUELLER
MA Senior

Bravo ya Magdi! I am sure that you would agree that the morning of September 11th was neither a “sabah al-heer” nor a “sabah in-noor” but a morning of darkness and evil—the likes of which many people in this country have never experienced before. Your words remind us that even in the midst of darkness the light of Christ still shines and, as John 1 says, the darkness has not overcome it. Thank you for your profound insight into the life experience of a terrorist. The Lord be with you!

HEATHER BROWN
Intern, Salam Arabic Lutheran, Brooklyn, NY

Here’s a more critical perspective on Managing Editor Robert Smith’s article, “Re-visioning Our Strategic Plan,” which discussed the incessant struggle to articulate the center of what seminary education ought to address:

What Is Ministry, Anyway?

Dear Editor,

Although the topic of your recent editorial was commendable, its argumentation and conclusions were highly questionable. You make two claims that are especially tendentious, and yet do not follow logically.

1) You note that the curriculum of the seminary is only tangentially focused on stewardship, evangelism, and community activism. Your proof of this is the fact that the publishing branch of our church does not produce adequate resources. This is a questionable form of argumentation, and conflates what are actually separate issues (in logical terms, you have constructed a logical fallacy, a complex question). Augsburg Fortress’s inability to produce helpful resources does not prove that the seminary considers these issues unimportant. The real question (not addressed in the editorial) is to what extent the seminary incorporates reflection on these themes curricularly, or to what extent Augsburg does or does not put out helpful resources. Since neither of these questions are considered in a concrete or specific fashion, your editorial becomes an argument ad hominem, attacking the seminary (the program in general, the curriculum) rather than specific courses, counter-arguments, etc.

2) Your inclusion misappropriates the Bonhoeffer quote (I think, although since you do not provide a source, I could not search the context). Bonhoeffer is lamenting the demise of devotional practices in the life of pastors. His specific comment is, “The exegetical preacher must be grounded in the Scriptures.” This grounding in Scripture meant more than simply staring at the page. It meant careful reading, use of critical tools brought to bear in the exegetical task, and ultimately, it meant reading (and praying) the Scripture through a particularly Lutheran hermeneutic—Scripture as the cradle of Christ, Christotokos. Thus the seminary does its job of preparing pastors (not leaders) when it teaches them how to read well, and then teaches them how to teach others to read well as well. This includes the difficult work that is especially doable in a graduate school—teaching rhetoric, logic, making distinctions, giving warrant for arguments, synthesizing and distinguishing with clarity of mind. These are the skills of readers.

Finally, you hint at the particular solution I would propose, but then head in a different direction. Teaching, proclamation of the Gospel, and healing are indeed at the center of the church’s (and therefore the pastor’s) life. They are the name of the game. In fact, there is no other game. Our decisions are not to be tempered by desire for effectiveness, acumen as leaders, or any other criterion. Christ is the sine qua non of the church, and thus the “practical realities of ministry” are decided not by us and our hope of being effective leaders of congregations, but by Christ “without which not”—without which there would be no reality to be practical with, and which, if we get wrong, will mean doing ministry with a different gospel in mind (2 Cor. 11:4). This is the central, arduous, and magnifi-

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It’s now time for you to recover from the extended hiatus from The Concord. It’s known commonly in the Lutheran community as “J-term.” Welcome back.

One of our family projects these past few weeks has been a series of expeditions to the St. Anthony Park Public Library to check out videos, per the recommendation of our resident Frugal Seminarian.

As one might expect, the library doesn’t stock much stuff (they do have some Monty Python, even if they don’t have Scary Movie). Even so, I was a little surprised when my wife, Carrie, came home one day with one of those classics I’d heard about but had never seen. Guess Who’s Coming to Dinner.

In the cinematic classic, a young woman named Joey Drayton (Katharine Houghton) brings her fiancée, John Wade Prentice (Sidney Poitier), home to meet her parents. When the man turns out to be black—even if he is an internationally respected medical doctor—Joey’s “liberal” parents (Katharine Hepburn and Spencer Tracy) are forced to reexamine their beliefs regarding interracial marriage.

To describe the film in another way: an otherwise flawless black man wishes to marry a white girl. The mom’s initial shock wears off, but the father, a newspaper publisher who has commented extensively on the civil rights movement, simply won’t have it.

Things are fine in the abstract. But when reality comes home to share a meal, things don’t work all that well.

As we watched, I remarked to Carrie about how similar the character of John Wade Prentice is to the reality of another friend of ours, Aaron. We met Aaron while he was serving as intern pastor at the Presbyterian Church (USA) church in our hometown, before we moved up here.

To put it simply, Aaron is luminous. He earned his undergraduate degree from Yale, served as a Greek tutor at his seminary in Austin, is a brilliant conversationalist, and, in our estimation, was extremely caring in his approach to his congregation’s needs.

As our friendship with him grew, Carrie and I learned that Aaron is gay. We had considered ourselves fairly liberal, but knowing Aaron caused us to reexamine our beliefs regarding homosexuality.

To put it another way: an otherwise flawless gay man was following his call to serve as a pastor (he’s now ordained, but through the UCC). Oh, and I should mention that he’s HIV+ as well. And knowing Aaron has thrown us into a theological and cultural tailspin we haven’t been able to recover from since.

I should also note that our friend would be extremely uncomfortable with me using him as such an example—that’s why I’ve changed his name.

The reason I think all this is worth sharing with you is because I’m pretty sure my tailspin has been a fairly common experience in the ELCA (among the other denominations already mentioned here plus a few more). During the past few months, I’ve noticed that conversation regarding this issue (as if we were concerned with merely an abstract reality) has tapered off. The tenor of the conversation has been lowered.

Perhaps this is because of the 2001 ELCA churchwide assembly’s vote to order a four-year study on human sexuality. “...and you shall know them by their committees.”

To many, it may seem that we’ve hit yet another 4-year snooze button.

I must confess that to me, it seems that we have again managed to sweep this issue and the people it symbolizes under a rug. That rug is getting smaller.

For evidence of shrinking textiles, take a look at the Dec. 19-26, 2001, issue of The Christian Century. In a retrospective titled “The Stories of 2001,” the Century saw fit to include the ELCA in a list with 9/11 and the efforts of Pope John Paul II to mend fences with the Eastern Church.

The title of our mention? “8. Unauthorized ELCA ordination.”

A paragraph is then offered detailing Anita Hill and Paul Egerton’s defiance of ELCA policy despite warnings of illegitimacy by then synodical bishop Mark Hanson.

Our shining moment in the Century ends on this note: “Hanson was elected in August as the new presiding bishop for the denomination (over a conservative runner-up) for a six-year term that will see the ELCA eventually grapple with gay issues in its biennial conventions.”

And grapple we shall. To use the language of a movement, the conversation is here and it’s queer.

But questions persist. What are we as a denomination? And where are we headed?

As we move more than a little like Joey Drayton’s “liberal” parents, caught in our inconsistencies when the ‘issue’ comes over for a meal?

Is it incorrect to perceive the ELCA as a young, idealistic denomination suddenly beset with a chronic case of NIMBY syndrome? (NIMBY = “not in my back yard”)

Is our ordinance of persons who are “homosexual in their self-understanding” fine in theory but unbearable in reality?

Aaron’s former denomination is dealing with these questions as well. One result is the spawning of a group that calls itself “The Confessing Church Movement.”

These Presbyterians, in their protest of the possibility of their church granting censure to homosexual relationships, freely adopt characteristically Lutheran language and (though they don’t use any fancy Latin phrases) declare themselves to be in status confessions.

It has been proposed in our own ranks that our future stance on the marriage and ordination of “practicing” or “active” homosexuals is a matter worthy of status confessions.

And so we have a study going that attempts to address these matters once and for all.

And the ELCA plans to have a vote in 2005 that will decide this matter (for us anyway) once and for all.

A couple weeks ago, I was in southern Minnesota speaking to conference gathering. The bishop of the synod was there as well, encouraging pastors to sign up for the interim churchwide convention in 2003.

The big issue then will be the presentation of the preliminary conclusions of the study on human sexuality.

This particular bishop addressed a criti-
Parish Nurse Notes

Are you giving something up ... Or adding something?

Many people observe the Lenten season by making a small sacrifice of something important to them. But at the end of Lent it's back to the same old habits. This year, why not add something that can make a longer impact on balancing your life, improving your health, and managing your stress?

Wellness and optimum health is a delicate balance between the physical, spiritual, emotional, intellectual and social aspects of living. This winter we will focus on elements of physical health and they relate to the other areas of wellness.

Join us for an innovative program that will educate you on the proper methods of building a balanced life through physical activity, healthy eating choices, and stress management. Self-assessments will help you determine what parts of your life need special attention, and help you develop strategies to make changes that work for you. Our practical and simple approach will give you the tools necessary to reach your goals and improve your quality of life. Each participant will receive a journal including educational information and space for personal goals and reflections.

Sessions will be taught by Lydia Volz, Parish Nurse, and Murray Harber, Wellness Consultant.

Each session will hold at two different times during the day to meet the needs of everyone on campus—faculty, students, staff, spouses and alumni. The sessions are designed to build off one another, but may be attended independently.

An introductory forum on Feb. 28 12:30-1:30 p.m. will discuss the basics of building a balanced lifestyle. Individual topics will be addressed as follows:
- Physical Activity & Health, Feb. 26 (12:30-1:30 p.m., 4-5 p.m.)
- Eating, Cooking, and Choices, Mar. 5 (12:30-1:30 p.m., 4-5 p.m.)
- Fad diets & Supplements, Mar. 12 (12:30-1:30 p.m., 4-5 p.m.)
- Life Balance & Motivation, Mar. 19 (12:30-1:30 p.m., 4-5 p.m.)

Opportunities for physical activity in the

Harry Potter: Saint or Sinner?

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where in the books. None of the wizards or witches notes the arrival of the full moon—a traditional time for pagan worship—or does anything of special religious significance at any time. The author reports that the magic spells are derived from Latin phrases, not real incantations.

One character in the books is a ghost called the Fat Friar. By his very name, we can assume he was a Christian. Becoming a Roman Catholic monk requires an initiation process lasting several years, culminating in vows to serve Christ. It would have been difficult to pass that level of scrutiny with a fraudulent faith in God. In one scene, the Fat Friar suggests to some students that an appropriate response to an attack would be for them to forgive.

Sirius Black is identified as Harry's godfather. This could be a sign that Harry has received Christian baptism. Sometimes godfathers and godmothers are connected with the Wiccaning ritual, which can be used with babies. This would be comparable to the christening or dedication of an infant in some Christian denominations, but would not be comparable to Christian baptism. However, there has been no mention of what rite was used whereby Sirius became Harry's godfather. At least through book four, how Sirius became Harry's godfather is left to the reader's interpretation.

A thematic tie with Christianity is seen in the form of sacrifice for the sake of another. Harry's mother died at the hand of the evil wizard Lord Voldemort, but Lily Potter's love protected her son from certain death. Years later, wise Headmaster Dumbledore tells Harry, "To have been loved so deeply, even though the person who loved us is gone, will give us some protection forever."

As reading this, many Christian youth have come to a fresh understanding of Christ's sacrifice, and how Christ's enduring love protects God's children forever.

The basic story is a classic tale of good versus evil. One evil wizard says, "There is no good and evil, there is only power, and those too weak to seek it." But Harry and those on the side of good know otherwise, and the strong power they use to protect the good in their world is the same as the fruit of the Holy Spirit: love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control.

The Harry Potter books are entirely fictional. It is up to each individual to infer whatever religious identifications they see in the story and the characters. From this seminarian's perspective, there is much to be commended in Rowling's gripping tales of "the boy who lived."

Weston serves as "Hogwarts Chaplain" at MuggleNetForums.com, a Harry Potter website with nearly 700 members on six continents. The forum discussions include several topics focusing on religion and faith issues.

Book five in the seven book series, Harry Potter and the Order of the Phoenix, is expected to be published late summer 2002. The second movie, Harry Potter and the Chamber of Secrets, will premiere November 15, 2002.

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By Ben Ranstrom
MDiv Senior

Hi. My name is ben ranstrom and I am a senior at Luther Seminary. I hope to be a pastor someday. At any rate, that isn't important now. What is important is five years. Not any five years, but the nearly five years I have spent at this seminary learning about the history of God's interactions with us humans, participating in class and chapel, making mistakes, saying dumb things and smart things, philosophizing, theologizing...

(Think you get the point). At any rate, I have been a student here for just over four and a half years and I have some observations that I would like to share. Surprise, surprise! I also have some opinions.

Those of you who know me know that I am really interested in worship and music.

For those of you who do not know me, I am the tall Swede who has made appearances in the front of chapel over the past 4.5 years singing, praying, and most often, playing the drums, timpani, congas, guitar and most recently a fretless bass. I have also spent many an hour in the pew. During seminary I have spent a fair amount of time talking with and learning from such worship gurus as Dr. Westermeyer, Dr. Teig as well as Jay Beech. I also have participated in worship bands at North Heights Lutheran, Trinity Lutheran, Moorhead, and Concordia College, Moorhead to name a few and I am currently at El Milagro where Tony Machado is pastor. Not that any of this makes me an expert, but at least you can see that I have some experience with worship.

I have some serious concerns that we the people of the Luther Seminary community are a bunch of heretics (no surprise to the form I's but news to the form II's I'm sure). I am talking about the fact that this community has been and is failing its responsibility to come to worship and in that failure it is missing a great opportunity. I realize that this is not a conscious act of the will for most of you. It has more to do with your heretical views of reality. For example, a great many of you do not attend because you have fallen into the cult of American consumerism. In other words, you "don't get fed." Others of you see chapel as a smorgasbord and attend only when your favorite neo-orthodox colleague or professor is preaching (or Norwegian Free Church preacher, or Evangelical, or Liberation Feminist/Womanist/Mujerista, etc.). This is also known as the heresy of "Who is preaching today?" Another popular heresy, which is actually inculcated through the format of the curriculum is the heresy of "I'm too busy." or "I have too much to do." or simply, "NO TIME!!!" Arent we supposed to be stewards of God's time?

Worship is what is defining for us as Christians. It is us being ourselves. The rest of seminary is mostly just taking aspects of worship and examining them and informing our understanding of them. We need the academic to be leaders and teachers, but we need to worship together because that is who we are. We are also all guilty of dropping the ball on this issue of participation: faculty, staff and students.

NIMBY?

This particular bishop addressed a critical matter head-on: whether or not individual voices will be heard in this debate. The ELCA has just come through a major debate where such equality of voice didn't seem to be the case.

He assured his pastors, the people whom he serves, that the matter has not been decided and that the debates in 2003 and 2005 won't merely be preludes to ratifying the wishes of an unaccountable leadership.

This bishop assured the pastors in his synod that they have been invited to the table without reservation. The matter is open for discussion.

And so, as the editor of a newspaper with a mission to nurture conversation and debate within our community, I invite you to the table.

What is your perspective?

What do you think or (God forbid) feel regarding this issue of the church's approach to rostering and/or marring persons who are homosexual?

Feel free to take whatever position you feel strongly about.

There is no condemnation in an open, dynamic conversation.

Be prepared to be disagreed with and be prepared to leave the table different from when you came.

But make no mistake about it—you are invited to partake.

Your thoughts on this and any other matter are always welcome at The Concord. E-mail them to us (concord@luthersem.edu), submit them through our website (www.luthersem.edu/concord/) or put them in our box in the Campus Center (#702).

Letters

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cent game to which the seminary is called, to deal with this "theological stuff", because it is finally not a game at all, but a matter of life and death.

CLINT SCHNEKLOTH
MDiv Senior, Program Assistant, GMI

And, finally, this quick note about another editorial from the Editor, "Small Catechism, Small Faith":

Memorization

Robert, congratulations on passing your catechism exam! It does indeed require a lot of rote memorization. For you and some others, it was the challenge of the first time. For some of the rest of us, it was the challenge of recalling to memory what was first learned over three, now pushing four decades ago. The surprise of that was finding old friends still intact in the back recesses of the brain. I had to ask what color book and copyright date to request to find the version I learned, "and put the most charterable construction on all that he does" (8th Commandment). Having found it, though, I also found to my delight that "I cannot by my own reason or strength believe in Jesus Christ my Lord or come to him, but the Holy Spirit has called me..." was still intact. Jim Nestingen was right after all! Best wishes to you.

PAM ANNA DAHL SOLBERG
MDiv Senior

Thanks to all of you who submitted your comments and to all of you larkers who read anonymously. Remember, log on to www.luthersem.edu/concord to access "The Concord" online and find the most convenient way to submit your letters and comments. As always, comments are also accepted at our office, Gullixson 10, and in our mailbox in the Olson Campus Center, #702.

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Another concern is this question of “Style.” We now have four hymnals at the seminary if you count the Hymnal Supplement. We also have about three options for matins and one for evening prayer. Yet we continue to worship in only about two different styles: classical/liturgical, folk, and occasionally in Black spirituals. We continue to ignore or pretend that and large and growing part of the Lutheran church (let alone the Christian church) does not relate to this in any way. If we are truly going to be ecumenical, diverse, and representative, why do we not have—I’m going to have to use the word for recognition’s sake—CONTEMPORARY WORSHIP!!!

There I said it. What I mean by this troubling term is worship that follows more or less the revival model that so many American Christians identify with and call worship. Now that we can darken the windows and lower a screen there are no longer any physical reasons to object because the room has been made to accommodate such a style (visually and spatially, the acoustics are still problematic). I realize there are some arguments against such a practice (the gospel co-opted by media culture where everyone is hypnotized by the bright colors for example) but the real reason is just that it is different. The reason that the screen is so popular is not because it is a useful tool for brainwashing but because within our book culture there is a desire to move back to an aural/ oral culture where our bodies are freed up to worship. Book culture worship is great in the sense that everyone is on the same page and the complexity of our communal rituals is increased. The limitation is that at best all we can do is sing and sway while our minds are processing information. It is a Gnostic faith where our minds are fed while the rest of our humanity get the scraps. The screen along with repetitive, singable lyrics free us to be more fully human. Besides we now live in a visual media culture and this just plain makes sense to people.

Another complaint is that there are words without music and some people feel “insulted” by this. On the one hand, many feel insulted by the lack of this styles inclination. But on the other hand, what is going on here is a partial return to an aural/oral culture. Also, don’t worry if it is a new song. Listen one time through, clap, smile, whatever, and you will generally be able to pick up the refrain on most praise songs. If you come back, you will get another chance to sing the song and this time it will be your song. If you cannot imagine worshipping in this way, please, give it a real chance and learn by experience how your sisters and brothers experience worship. You owe it to them out of love to do this. You may come to like aspects of it while still maintaining your criticism and that is fine.

The final complaint is that the music often bears a weak theology. My only response is to take a look at the Hymnals in our sanctuary and compare. Many songs from both genres are weak but many are also quite solid and to be commended for our use. Hopefully there are some discerning Christians (all of us!!!) around who can help us in this process.

This brings me to another reason for contemporary worship at the seminary. Let’s be proactive about innovating new ways of doing contemporary worship. We are a seminary, are we not? What’s really needed are some laments and theological themed songs for the contemporary style. They are not being written anywhere else. We should be doing this here and exporting.

We also do not have to give up on the liturgy. (I would be very sad if we did.) North Heights (and others) will put liturgy on their screens so that there can still be a call and response communal worship dynamic. Nor does it have to be a showy rock band front and center showing of their licks. For example, Grace Church in Edina (among others) use a pipe organ, choir and live studio orchestra for their contemporary services. There are many options. We can do this. We must do this.

In terms of preaching, we are in need of change in this area too. Every senior should get a chance to preach at some point during their senior year if they want. I was not chosen to speak in chapel and because of that, you all do not get to hear my testimony of what Jesus has done in my life (where are the testimonies anyway??). I also do not get to hear the gospel from more than a few of my colleagues. I am not sure why this is, perhaps it is because chapel attendance is already so dicey that no one wants to risk losing any more souls to Friday Night Fellowship or the 700 Club. There are many other elaborate theories that I have heard from various complainers. That fact is, that it probably is this way because no one ever thought about how important a priority and rich a blessing it would be to have all the seniors preach.

I am also concerned that people do not come to chapel when seniors are preaching. It really doesn’t make sense because even faculty preach dumb sermons from time to time. More importantly though, we are all Christians and we need to come and hear the word from our sisters and brothers whether they have a doctorate or not.

I have many other concerns as well as blessings that I would like to share with all of you and hopefully will, if I am not too overwhelmed by my classes or by the weight of my own failures in living up to my expectations. I want to leave you with several recommendations to be followed or at least debated:

1. Start a habit/discipline/spirituality, etc. of regular chapel attendance, even if you deem the preacher a heretic. (Bonhoeffer did this and was able to pull some truth out of even the worst sermon.)

2. Make contemporary worship a priority for chapel, at least one service per week. (And it should be a communion service from time to time.) Let’s do it and do it well!

3. Be a better steward of God’s time so that number one is a possibility.

4. Change the rules so that all seniors can preach a sermon in chapel.

* btw, I would love to help out on the contemporary worship thing, but don’t call unless you’re serious.