Entitlement
Needs, Wants, and Thanksgiving in a culture of privilege

Wrestle a Blessing
Holle Holt-Weil on holding on for dear life

A Middler Manifesto
17 Students advance an ambitious argument in favor of curriculum review

The Church at Work
Renita Eidenschink and Jean Hay continue October's discussion

Plus: Quatrains, De-Mythologizing Luther, and Leading Because the Gospel is True
Rubaiyat-Al-Haaliyya
(This Moment’s Quatrains)
Nabeel Ashraf, MA Islamic Studies

One’s conquest and the other’s defeat;
The triumph holding humanity cheap;
Tyranny tramples the last of peace;
Rewards of injustice, now let us reap.

Of power the flairs of fairness reek;
Impounding the needy, slaying the weak;
And pondering o’er the state of being;
Answers in the others we seek.

Forget your values, banish your creed;
What might be such relics’ need?
You seek glory in self’s confines;
What good is then, the liberating deed?

Viscerally you speak of your leap;
A fall from heavens, to the cursed heap;
Exalt yourself and sing in pride;
Illusions my friend, are yours to keep.

Letter
Our Neighbors are Watching... Closely.

As a member of the St. Anthony Park community, I came across the most recent issue of the Concord. I was particularly struck by the article “Leavers and Stayers” by Ms. Quigley. Aside from the spelling error of “defining” in the opening remark by the editor and the apparent confusion over the spelling of Ms. Quigley’s first name (it is written as both Sara and Sarah in the text), the piece was a beautiful tribute to the role of both those who leave and those who stay. It seems that Ms. Quigley appreciates the inherent strengths of each group without designating one as superior or inherently righteous to the other.

My only other comment I wish to pass along is that the piece flowed quite well with the exception of the last sentence of the second paragraph, “The Leavers’ literal dreams are filled with images of the future homeland.” This sentence contradicts the following paragraph in which the Leavers’ “sense of place seems to fit in a suitcase.” It is my impression, then, that the dreams of the Leavers are not so much tied to the future but instead to the place they, as the label implies, “leave.” They take their home with them and use it to infuse their current ambitions and hopes.

Despite this logical error, my compliments to the writer. She is obviously a very intellectual and talented woman whose unbiased and poignant reflection is so desperately needed in this world.

Sincerely,

Thank you, Miss de Blieck, for your careful reading.
I take responsibility for both errors in Ms. Quigley’s article as published. - The Ed.
What We Deserve
By Marc Ostlie-Olson, Managing Editor

Each year, my sons’ bank sends out an annual “Letter from Santa” that usually hits our mailbox before Thanksgiving. In addition to a boilerplate paragraph ghostwritten for St. Nick, the letter includes a worksheet on which my children can list their Christmas wishes and wants.

Gone, apparently, are the days when a youngster would compose her letter to Santa in longhand, carefully building a compelling case against a possible “naughty” judgment by citing specific examples of sterling behavior. Such a letter might close with a short list of desires, salted against covetousness by one or two patently selfless and vague wishes (an end to hunger, world peace, etc.). In the waning weeks of 2005, however, as my sons discovered upon opening their mail, “pre-approval” seems to be the way of the world. No need for self-examination, personal contact, or persuasive rhetoric. Santa’s at your service. Simply detail the specifics of make and model, and your transaction is complete.

My children aren’t the only ones favored with sight-unseen pre-approval these days. Credit is issued so easily in our culture that it almost seems democratic. As consumers, we are courted by a bevy of charming suitors, each hoping to anticipate our whims and wants faster than the others – to be the one who wins our hearts (for where our hearts go, our dollars will follow).

It’s flattering to be pre-approved, to be the belle of the ball. And with such a constant clamor over our comfort and our cares, it is easy to feel we deserve it - that by the very virtue of our many virtues, we’re entitled to all of this and more. And it’s easy to see how, when our desires are questioned or threatened, we respond with outrage, and sometimes with violence. Last Friday, a Florida woman was trampled by her fellow shoppers as they surged towards a stack of $29 DVD players in a shopping center. How many fistfights and flaring tempers erupted over contested parking spaces this weekend?

As I reflect on this pervasive cultural sense of entitlement and how it appears in our life together at Luther, I wonder: to what things are we legitimately entitled? Shall we assume that our sensibilities, our piety, our politics, or even our morals will remain unscathed and unchallenged here? What assurances are included in the official and, perhaps more importantly, the unofficial contracts that help bind us together at Luther Seminary? Is it safe or certain to assume that, at the heart of our common life, there are any core areas of agreement? Can we name them?

Though not all of the contributors to this issue of Concord wrote with this theme in mind, each essay is based on certain assumptions, makes certain claims, and raises specific questions that push and open this idea of our deserving, of our entitlements.

Seventeen Middler students have spent part of their semester critically assessing the education they’re experiencing, and thinking beyond the boxes in which they currently find themselves. To what type and style of education do our passionate engagement and our tuition investments entitle us as students? To what level of student commitment, performance, and accountability are our teachers entitled? What do we owe one another?

True thanksgiving flows from the honest and humble realization of how much we do not, in fact, deserve. Real justice happens when we do, in fact, get what we need. Gratitude for grace takes its shape as generosity of spirit and as lives lived in joyful self-giving. As our semester ends, may we recognize our vocations as neighbors in this place. May we practice justice and thanksgiving, graced by the freedom and forgiveness of Jesus Christ.
Church Work

The Work of the Church
It continues, unabated by our arguments
By Renita Eidenschink, MDiv Middler Plus

There are few things that catch my attention as the focus in the Concord about the Work of the Church has. Oftentimes my cynicism takes hold, and I wonder where we, as the church, are in the world. The devil seems to find much delight in the infighting we do—which gets us off the hook from more pressing and important matters. When it comes to such issues, I admit that my pointing finger is more often found aimed at what is wrong with the church, than indicating where Christ is. Recently, however, this tendency of mine has changed, as I have been keenly and gratefully aware of the work the church is readily doing.

On November 4th my family and I suffered the immeasurable loss of my father-in-law due to suicide, following what we believe was a long bout with untreated and undetected depression. Our hearts are broken into more pieces than I thought imaginable, which is only exacerbated each time my nineteen month old son looks around for his beloved grandpa. Their relationship was one of mutual adoration. This fosters even more questions; at times we feel consumed by our loss. We live knowing that someone we loved was in so much pain, and we ache because Dick, my father-in-law, was unable to accept the love that surrounded him.

While questions, anger and sadness are ever present, however, so is Christ, who has been made so palpable through the church. At the memorial service, the preached Word, which thankfully did not shy away from the stark truth of the situation, continues to bring us hope. Casseroles, flowers, and long, silent embraces from many faithful remind us that we are not alone. Those with the courage to listen to our anger and hurt—and not attempt to answer the question of ‘why’—bring solace. Moreover, it has only been through the prayers of the community at Luther Seminary and elsewhere that I can make sense of our ability to continue forward through this tragedy. Through all these things and more, Christ has been proclaimed to my family and me.

I know that, as a church, we have to reflect critically on the work of the church, and I believe our infighting is so fierce because much is at stake. But we must not imagine that this critical thinking is an end in itself. Although the work of the church is not reducible to casseroles and hugs, the Spirit that enlivens and motivates the ministry of the church that surrounds me and my family is a reminder that Christ is alive and vibrant in the midst of this painful world. It is a reminder that while we ponder these questions, the work of the church continues. Right now my finger-pointing is taking a much needed sabbatical, and my loved ones and I are resting in the peace that Christ has given to us through the church. Thanks be to God.

“I believe our infighting is so fierce because much is at stake. But we must not imagine that this critical thinking is an end in itself.”
The Work of the Church
The good news is justice, healing, release
By Jean Hay, MDiv / MSW Senior

During my junior year, one of my colleagues confessed that he just didn’t want to be in ministry with people like me. To his credit, he didn’t know that I was one of those people whom he expected to despise, but the statement was no less offensive. Now in my senior year, with CPE, internship, and faculty approval interviews behind us, I still endure classrooms where a few male colleagues roll their eyes when women speak. Others unabashedly monopolize classroom discussions, as if their views are normative, and complain when other experiences are offered, as if those experiences are so uncommon as to be inconsequential.

As a specific example, I was recently criticized for “always” and “only” talking about women, women’s issues, violence against women, or sexism in the church. The accusation gives witness to my colleague’s unwillingness to hear most of what I say. Even so, one might as well complain that I always and only speak from a woman’s perspective.

Is the work of the church to maintain tradition? Is our common mission an effort to reinforce classical Greek hierarchies in human relationships?

Or, is the work of the church to challenge oppressive social structures? The clear language of Gospel does this, but as Jordon Scott pointed out in the last issue, something is lost when this Gospel is truncated to express only concern for social justice.

I agree with Jordon that Christ came that we may have life in his name. However, important second-order questions remain. For what purposes are we redeemed? Are we to proclaim Christ crucified, and administer the sacraments, yet refuse to be moved by the experience?

Is it possible to over-emphasize social justice while injustice remains so prevalent in the world? Jesus commands us to feed his sheep; can we rest while there is still hunger around and among us? Can we rest well knowing that some people go hungry so that we may be well fed, well-clothed, and well-entertained? Only if we roll our eyes and refuse to listen. Only if we truncate the Gospel to a theory of atonement, and distance the work of Christ’s Holy Spirit from our own lives, here on earth.

We can allegorize the Sermon on the Mount to “spiritual poverty,” but when we do we play to the powerful and reinforce oppressive systems and structures. When we take offense at “malcontents” who claim that sexism, racism and poverty exist and are problems, we exercise an aggressive ignorance in service to the status quo.

Unwillingness to hear and accept a person’s opinion as a valid expression of their own experience is a sign of prejudice. We are not “spreading the light of the gospel” when some among us are asked to extinguish their candles to avoid overshadowing others. How can we think we over-emphasize social justice when there is so much injustice - even among us? ☀
Schooling

Student Proposal for a Revised MDiv Curriculum

Dawn Armdt                             Rebecca Groves                            Brett Onan
Kristin Aska                             Carrie Hoth                                Matthew Poock
Nicholas Barootian                        Jennifer Kuntz                            Benjamin Quanbeck
Kari Casper                              Amanda Liggett                            Lucas Schmidt
Tasha Genck                              Kristopher Madsen                          Jon Yurk
Robert Godsall-Myers

Over a year into Seminary, we, along with many other middlers, have had our perceptions challenged and our understanding enriched. Luther Seminary has a tremendous amount of resources to offer a student preparing for ministry. There are many excellent classes offered, but when we reflect on the curriculum as a whole, we find ourselves less content. While the current curriculum does give future church leaders a broad-range of understanding, we have the following concerns about the MDiv curriculum: the uniformity, the contextualization, the overall coherency and the length.

Although we conclude with a curriculum proposal, our hope is not the ultimate adoption of this particular curriculum. We know there are many people with deep pastoral, pedagogical and theological wisdom on this campus who have the creativity and insight necessary to design a curriculum. We also know that serious curriculum change might affect internship, CPE and candidacy timing; those implications we have not fully addressed because we do not know the final shape of the curriculum.

Our aim is to put curriculum change on the discussion table with the hope of having the Seminary move toward serious revision. We put forward the following concerns because we believe they -- the uniformity, contextualization, coherency and length -- need to be taken into consideration in reformulating the curriculum.

A. Uniformity: Luther offers a standard curriculum for all students. Out of the 30 credits only 4.5 are true electives. This would suggest that our future contexts, our past experiences and our present gifts are 85 percent the same. Even if you counted the "core" electives as different, 60 percent of the MDiv curriculum is consistent across all students. Simply, we come with different gifts and want to have more space and ability to explore those gifts.

B. Contextualization: Luther Seminary emphasizes the contextual nature of our work in the parish. Our contextual education office works hard to connect with congregations. However, our con-ed sites do not sufficiently address the need for contextualization.

- Amount of hours: After a cluster meeting and church services, students have three to four hours a month at their con-ed sites. This amount of time seems almost too insignificant to provide a true context for learning about ministry. As a place to preach or lead worship occasionally, it serves its purpose, but it does not provide a place to see how the ideas we are learning in our classes bear out in reality. More hours would help, but the fact that this rarely provides financial compensation makes investing the time we would like more difficult.

- Contextualization of classroom: While many professors do an excellent job of connecting the class with the parish, there is still room for improvement. Part of this involves creating assignments which are more geared toward ministry. However, another part of this also involves reconsidering the underlying pedagogy at Luther. Class generally works like this: complex material; professor lectures; (perhaps) students discuss; students write papers; receive evaluation from professor; next topic. Learning and decision making outside of the class are far more interactive. A bad sermon does not mean getting a B- on a paper; it means phone calls in the office the next day.

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C. **Overall Coherency:** In addition to the non-credit requirements, the MDiv student must take over 35 separate classes for graduation. This does not include the equivalent of three classes worth of pastoral care in CPE. Greater depth within a smaller number of classes would enhance learning.

- **Non-Credit hours:** First-week, discipleship, orientation for cross-cultural, contextual cluster meetings, internship orientation and the Bible Proficiency exam all require serious time commitments but do not count as credits toward our degree. While we recognize the school offers these as non-credit in order to avoid adding financial cost, these have a real cost in terms of time and effort.

- **Half-credit required classes:** The existence of half-credit classes for Psalms, John, mission, music, preaching, education, and ethics reflects the idea that a little of everything is useful. This approach reduces the effectiveness of the learning. For example, how can we really learn ethical discernment, which takes time, in two-weeks in January? It would be far better to take fewer classes and actually be able to soak up the material. By trying to cover everything, we stretch the curriculum to the point where we learn little about many things (which we forget) instead of learning much about a few things (which we remember).

- **Language:** We have to work hard in Greek and Hebrew to learn how to parse verbs and decline nouns. In reality, we forget this for three reasons. One, it takes more than a semester to learn this. Two, we can use BibleWorks. Three, the current style of NT and OT teaching does not demand significant translation. Given this it would make more sense to offer students a six-week class on understanding the language with the sole aim of understanding how to use BibleWorks. Let students with linguistic aptitude and interest take more Hebrew and Greek.

D. **Duration of program:** We believe it is necessary to have only two years of class time.

- **Debt loads of students:** The debt of students is higher than many congregations can sustain. A three-year costs students an additional $12,000-15,000 WITHOUT tuition. Thus, tuition reduction scholarships or grants, while helpful, do not mitigate against ever-rising health care costs or other necessities of life: food, housing and transportation. Seminary education is quickly becoming a possibility for only members of the middle-upper class.

- **Need for pastors:** In rural areas, we are blessed to have people serving communion and preaching with the approval of their bishops, but without seminary training. This gap reveals that people are finding ways to meet their community’s pastoral needs without seminary education. If seminary education is to remain vital and relevant, it needs to help prepare people for ministry with less time and resources. Further, a shorter degree would encourage more students to participate, both younger and older.

- **Incongruity of senior year:** Currently, a decision to enroll in Seminary requires four moves in four years. This is extremely difficult on families with children, but also on spouses who need to find work to help finance the cost of education.

With these concerns in mind, we propose the following MDiv curriculum:

Two years, four classes per semester (each class could go to 50 class hours)

Each semester: 1 Bible class; 1 history/theology class; 1 elective; 1 contextual class, which would focus on preaching and worship but would also cover teaching, congregational organization, stewardship, pastoral care and other topics; this class would be tightly integrated to our con-ed sites;

J-terms could serve as language-labs.

Obviously, this proposal is a preliminary sketch of what a new curriculum could be. We have no intention of closing the discussion – we want to get it started! Our primary concerns with the existing curriculum are the uniformity, the contextualization, the coherency and the length. We remain confident that once the seminary critically looks at the curriculum, the need for change will be clear and that Luther will continue its legacy of leadership and take bold steps, once again, to revise its curriculum.

[http://www.luthersem.edu/finaid/tuition_costs.asp?m=1758](http://www.luthersem.edu/finaid/tuition_costs.asp?m=1758)
Wrestle a Blessing

Holding on with Micah

By Hollie Holt-Woehl, PhD, Year 4

A biblical image that comes to mind when I think of raising a child with special needs, is that of Jacob wrestling a blessing from God in Genesis 32:22-32. In the story Jacob was returning to his homeland after being gone for many years. He had left home because he had tricked his brother out of his birth right. Then God told him it was time for him to return. Jacob was scared but obeyed. He sent half of his belongings ahead of him to prepare the way with gifts, planning to appear to his brother a day or two after the gifts arrived. The night after Jacob sent this first wave of gifts, while relocating his family, he wrestled with a stranger. The stranger put Jacob's thigh out of joint. Even though he was injured, Jacob refused to let go until he received a blessing. The stranger not only gave him a blessing but gave him a new name, Israel (he who strives with God or God strives). Jacob met God face to face. Now complete with his new name and his blessing, Jacob limped away to face his brother.

I am going on my life journey, going where I feel God has called me to go and I meet a stranger in my way. The stranger I meet is not my son, but something within my son that I must wrestle with daily. I wrestle with homework, doctor appointments, hearing aids that break down, glasses that get scratched and bent out of shape. I wrestle with how to break into his world when he gets caught in one of his patterns. I wrestle with his future; will he ever be on his own? I wrestle with keeping up with all his needs and the needs of my other son, the housework, the dishes, laundry and groceries. I wrestle with all these things and they tire me out, but I won't let go until God blesses me. I don't like the fact that my child is different than other children. I don't like that he is falling behind his classmates. I want to be blessed. I want something good to come out of this. I demand a blessing for all of my wrestling.

Then there is the moment Micah says something so cute and so precious that I am blessed. He teaches me about living in the present, living in the present. He shows signs that he just might be able to make it in this world.

One day when Micah was having his piano lesson, his brother (Nicholas) was impatient for his lesson which is after Micah's. Nicholas was hovering over Micah and his piano teacher. Micah said to him, "Nicholas, I know you like to play the piano, but it is my turn now. You have to wait." I wouldn't have handled that nearly as well.

When I have my bad days of wrestling with Micah's special needs, it helps me to know that I can wrestle with God and demand a blessing, even though I never know what form the blessing will take. Even though I may sometimes walk away limping, I know that God is in the midst of this with me, and I can face whatever it is that will come before me.
Entitled...
Living and leadership because the Gospel is true
By Logan Wang, MDiv Senior

"I'm going to tell you who I really am because I believe the Gospel is true." – Derek Webb, The House Show

What does it mean, exactly, to be "ordained"? What does this title and office entitle us to in the life of the church? In my years here at Luther I have heard a lot of answers to this question, and some people get pretty worked up about the rights and responsibilities of the ELCA pastor. I am not one of those people, but in light of thinking about our entitlement and vocation in the church, something very clearly came to mind - something that has been bothering me about myself for quite some time.

Basically, I lie all the time about who I really am. As a future leader of the church, I am more worried about what people think of me than the truth of the gospel, the truth of Christ's love for sinners. I am more worried about what my candidacy committee will think of my CPE evaluation than about what Christ's word does to me and how my heart is burning to proclaim the gospel and serve the world. I am afraid that if you all really knew who I was, my chances of being a pastor would be ended.

And it's more than that. To be honest, I also get kind of excited about the power that I'll be entitled to as a pastor in the ELCA. I can't wait to have the privilege of consecrating the elements and celebrating baptisms. On internship, I got all puffed up when people would greet me as "pastor" on Sunday morning. I love the feeling of walking into a room at church and knowing that everyone notices my presence. Too often, church ends up being more about me than about Christ.

But I do have a true entitlement, and it is not one that I wish for. It is the entitlement offered to every Christian, including the called leaders of the church. It is the entitlement to be honest with our sin, with our failure, with our hatred and addictions, because we know that the gospel is true. If the gospel is true, I have nothing to hide. If my sin is really on the cross with Jesus, then I can tell you my struggles and sins knowing that "there is therefore now no condemnation for those who are in Christ Jesus."

This is so tremendously important for ordained leadership of the church that I cannot stress it enough. If we are not honest with our sins, the congregation will never hear true proclamation from our lips. If we really believe the gospel is true, our redeemed lives become the context through which the gospel is preached. My sin is where Christ is proclaimed and seen in the congregation. I am entitled to tell everyone exactly who I am; even more, it is absolutely necessary.

In our seminary community, I want to share my struggles with fellow sinners, because I believe the gospel is true. In the churches I serve, I want to be the first to confess my sin (all of it) and the first to proclaim Christ's gospel, because this is true leadership. In the world, I want to ask for forgiveness from those whom the church has hurt, and I want to love the world as Christ has loved me, because this is true evangelism.

And all this is possible because the gospel is true.
Don’t Over-Simplify Luther
There’s a man behind the myths
By Thomas Jacobsen, MDiv Senior

After having spent over a year in the Lutheran homeland of Wittenberg, Germany as a part of my internship for ordination this past year, one could say that I’ve heard my share of so-called “Luther Legends.”

American Lutheran visitors to Wittenberg are often shocked when many of the familiar Luther stories that they heard growing up are systematically debunked as they move about the city during tours. For example, most scholars will be quick to point out that Luther’s nailing of the 95 Theses on the door of the Castle Church in Wittenberg is something that never actually happened. Yet another of these legends says that Luther threw an inkwell at the devil. This comes from Luther’s comment that he “threw ink at the devil,” presumably making a reference to the many things that he wrote during his life, including his translation of the Bible.

There is another Luther story, however, whose historicity some scholars have begun to question. This is the oft-told story of Luther walking on the road between Erfurt and his parent’s home in 1505 when he encountered a lightning storm. According to legend, this is what precipitated Luther’s vow to St. Anne and his decision to enter the Augustinian monastery in Erfurt.

While it certainly is possible that this story is historically true, Dr. Martin Treu, director of the Luther Institute in Wittenberg, makes a very different assertion. According to Treu, the only time that Luther refers to this event is 30 years after it supposedly happened. When looking at this story, one cannot deny that the fact it bears a striking resemblance to a certain biblical story: Paul on the road to Damascus.

Dr. Treu asserts that Luther’s intent in telling such a story was not to report a historical event. Rather, Luther told this story as a way of understanding his own life within the context of the biblical narrative.

The point is this: anyone can learn folk tales about a famous person. It is something quite different to look at the deeper issues involved in the life of someone such as the great Reformer. For example, while many people know about the posting of the 95 Theses on October 31, 1517, not many people know the actual content of the 95 Theses and their significance. We have inherited a delightful collection of tales about our colorful namesake, a man consumed with the glorious good news. Let’s tell these stories not for their own sake, but as I imagine Luther himself would have told them—in service of the Gospel!

27. There is no divine authority for preaching that the soul flies out of the purgatory immediately as the money clinks in the bottom of the chest.

28. It is certainly possible that when the money clinks in the bottom of the chest avarice and greed increase; but when the church offers intercession, all depends on the will of God.
Speaking of Stewardship
Seminary resource team offers support for leaders
By Jennifer Harsch, MDiv Middler

Lutheran worship in Tanzania is a celebration like none other, especially when it comes to the offering. Not only do Tanzanians spend hours worshiping, but they also have three or more offerings per service. The part that most amazed me was how much joy they had in sharing their crops, crafts, time, and money with God and their neighbor. Strangers in Tanzania taught me what stewardship is, and the joy in giving back to the Lord what I have first been given. What about you? What does stewardship mean for you? Who did you learn stewardship from?

As leaders in churches, our stewardship will be seen and will make an impression on our congregations. We cannot be effective in our parishes if we are not effective in our own households. Because stewardship is so important to healthy congregations, Luther's Financial Leadership Team - comprised of faculty, laity, and students - works hard to develop ways to teach and coach students in stewardship and financial areas. We exist in order to:

1. Help our students to gain financial intelligence
2. Teach generosity to our students and help them to hear stories of generosity
3. Provide opportunities for our graduates to learn leadership in regard to stewardship in their communities and parishes.

These goals are pursued through seminars, financial coaches, and classes. On November 12th, Senior and Middler students came together for the Senior Stewardship Seminar, offered every fall. During this seminar students were able to explore stewardship in their own lives and in the lives of speakers. Students were given resources to further help them in their stewardship leadership. It was a very positive experience for all involved. In addition to this seminar, we have begun financial coaches to assist students in managing their own finances. There are also classes offered on stewardship and mission.

This is only a small sampling of what the Financial Leadership Team does. I encourage you to think about your stewardship of your time, resources, money, and life. When you are asked about your personal stewardship, do you know what you will say? Are you comfortable with your stewardship history? Do you take joy in giving? If not, perhaps you should look into the stewardship opportunities happening around campus.

Visit the Luther Seminary Stewardship Database for educational and motivational materials related to personal and congregational stewardship:

www.luthersemin.edu/stewardship
We Heard You, Readers!

A hundred and sixty-six people responded to our online survey. The majority of respondents expressed interest in and support for both publications. We found that many on and off campus want to read these publications but need the better access that a more intentional online presence can provide. We'll get to work on our website this month. Beginning in January, expect to find this year's back issues online. We're hoping to be able to provide fresh issues of Noncord and Concord via email subscription, as well as supply a blog version of each issue of Concord. We will continue to produce and distribute printed versions of both publications for the Luddites, the sensualists, and the technologically challenged among us.

CONCORD

"Great new Concord. Keep up the thought provoking articles."

"I would appreciate some newstype things and not only longish opinion pieces."

"I'm glad for the paper, think it's good for our community to be exchanging views like this."

"The Noncord is fun, the Concord is a little dry."

You Deserve More.
(How's five more issues of each?)

Thanks for your responses and your support. As always, please contact us at concord@luthersem.edu with your questions, concerns, and suggestions.

Andrew Plocher
Andy Nelson
Daniel Lee
Marc Ostlie-Olson
Megan Thorvilson

Theology, politics, poetry, news, opinion, reviews, cartoons, comment, conversation.

USE YOUR VOICE

Contributor Deadline for the December issue of Concord is NEXT Wednesday, December 7th, at Midnight. December's Issue will be published 12/14