

THE SEMINARIAN

The Student Paper of the Lancaster Theological Seminary

Volume XXXV

January 19, 1984

Issue 5

Editorial

by Stevan Atanasoff

"TAKE THE TIME"

New Year's, it has been said, is a time of starting anew, of resolving to make changes and improvements in our lives. I do not know how effective you have been in keeping your New Year's resolutions, but I certainly hope your record is better than the lamentable one which I have amassed.

Nevertheless, I still keep trying and I would like to share this New Year's resolution with you. It is all of one sentence: "I resolve to take the time." I resolve to take the time to study and learn what I must -- not just do enough to get by; I resolve to take the time to be a better husband, friend and family-member. I resolve to take the time to help others; most of my time is spent on me and my concerns.

Most importantly, I resolve to spend time with God. I take the time for most anything that is important to me in life -- except God. When it comes to God, I am too busy. I have been too busy to pray; too busy to read scriptures; too busy to go to chapel or other religious activities. How fortunate I am that God -- who runs the whole universe -- is not too busy for me!

I do not know how successful this year's resolution will be. I guess it will depend on whether or not I take the time to carry it out. What are you going to take time for this year. Have you taken the time to think about it. God bless you all and welcome back to LTS!

LECTIO CONTINUO

by Gloria Holmes

FOURTH MEETING--23 November 1983

The fourth meeting of the discussion group of An Inclusive Language Lectionary was concerned with the Advent 1 Gospel: Matthew 24:36-44. The discussion centered around the utilization of the words/phrases Child for Son, God for the Father, and Human One for Son of man. Comments revolved around several questions:

* What effect does the written capital letter have upon the verbalization of those words?

* Was the intent of this Lectionary more on inclusive language than on keeping the 'intent' of the Scripture? What is the warrant of Scripture itself concerning inclusivity and equality? Is not its 'intent' inclusiveness?

* How do adjectives change meanings, e.g. Human One?

* What part does 'tradition' play in translations, e.g. We've always heard it that way, We always thought that it meant...,etc? No consensus of opinion was reached on the responses.

Members present discussed the tension between the humanity and the divinity of Christ. Were we reading the divinity of Jesus in Mt. 24:36 into v. 37? As a result several alternate words were offered to those used in the Lectionary, i.e. Son of Humanity, Humanity's Child, Apparently Human Figure, etc. A concern evolved with reference to the 'Son of Man' concept. There was much confusion as to what the title 'Son of Man' was supposed to convey, hence the difficulty in re-translating it inclusively.

Lack of time terminated the meeting. The next meeting will continue with Advent 1/2 study as well as dialogue concerning the article "Christ the Lord" by John C. Shetler, Conference Minister, Penn. Southeast Conference, UCC, as published in the December 1983 edition of 'The Penn. Southeast Conference Courier'. Shetler has

called the Lectionary heretical and has called upon UCC members to refuse to use it.

* * * * *

FIFTH MEETING--29 November 1983

During the fifth meeting of the discussion group on An Inclusive Language Lectionary, the John C. Shetler article, "Christ the Lord" ('PA SE Conf. Courier') was reviewed. Opening comments were concerned with the degree of authority which the Conference Minister had in stipulating the control of the study and use of the Lectionary. It was determined that due to the lack of any particular authoritative committee in the United Church of Christ, the recommendations within this article were non-binding.

There was discussion first on the General Synod (UCC) "approved list" of translations. Concern was voiced as to the differences between translation from original texts, paraphrasing, metaphors, emotional/theological meanings of words; word meanings in contextual usage, and varied individual usages of the same word.

The meanings of the words sovereign, Lord, and absolute power with reference to this article were considered. It was felt that Shetler confuses images, especially those on the meaning of sovereign. It seems he refers to sovereign falsely as that of a lower state than Lord. It was also pointed out that Jesus was not proclaimed Savior and Lord in original texts. It was suggested that both words Lord and Sovereign should be used at varied times to give enrichment that would otherwise be lost.

The meeting closed with a brief discussion of how to speak to Shetler concerning the Lectionary if one differs with him on this topic and article.

* * * * *

3

THE GRENADA INVASION:
JUST OR UNJUST?

by Tom Shelley

Although many Christians repudiate any use of armed force in international disputes, they are a distinct minority. Their direct counterparts, the militia Christians, are likewise a minority. The dominant attitude of mainstream Christianity is that the use of military force is a regrettable, yet inevitable fact of life on this planet.

The "Just War Theory", first promulgated by Augustine and later expanded by others, sought to define the narrow, exceptional occasions in which resort to military force would be justified. Unfortunately, history has shown that far from condemning most wars and justifying the exceptional war, the "Just War Theory" has been applied to justify every conflict--sometimes by both parties, most tragically witnessed in World War I. The sorry record of history does not mean that the Just War Theory is completely without merit. Even though its assumption that killing may be morally permissible is reprehensible to the Christian of conscience, the Just War Theory does offer a standard by which to judge national conduct, and a more realistic stance than blanket condemnation of all wars.

So, mindful of its weaknesses and historical failure, let us examine the invasion of Grenada in light of the Just-War criteria.

1. A just war must be declared by a legitimate authority. In the United States Constitution, the power to declare war is vested exclusively in the Congress; while the responsibility for the armed forces rests with the President, who is Commander-in-Chief. Was the invasion of Grenada an act of undeclared war (which, without Congressional declaration, would violate the Just-War principle), or was it a quick rescue operation undertaken within the sphere of Presidential power? But there is

a more serious question, that of national sovereignty. While national sovereignty may be an outmoded concept in this era of transnational corporations and global telecommunications, it remains the basis of international politics. Sovereignty is to nations as human rights are to individuals. Does a superpower have a right that supercedes the right of a smaller nation to self determination? In the case of Grenada, is it permissible to invade a colony of another power (Great Britain)?

2. A just war must be fought for a good cause. Augustine narrowly formulated this to mean the defense of a nation's own citizens. Land expansion, protection of "vital resources", and the like, are not good causes. If the American medical students were in imminent physical danger, this would be good cause. But some evidence points to show that this invasion was planned and rehearsed two years, ever since the Marxist government came into power. The Reagan rhetoric has repeatedly focused on the need to stop having "two Cubas". While some may argue that "international communism" is an immediate threat to our citizens wherever it occurs, the point seems a bit stretched.

3. A just war must be waged only as last resort. Every available diplomatic means must be exhausted before nonviolent sanctions are used. Every available nonviolent means--economic or political sanctions, for example--must be exhausted before military force is used. While it is true that in the wake of a coup there was no central, established government in Grenada, it is also true that there was absolutely no effort undertaken to negotiate with the revolutionary leaders. Military force was the first and only resort. That is a clear and unarguable violation of a just-war principle.

(cont. on next p.)

GRENADA (cont. from previous p.)

4. A just war must be so fought as to protect innocent lives. The bombing of a mental hospital resulted in the loss of innocent life. It is true that the hospital closely resembled a fort located a few hundred yards away. As to whether the fort could have been taken by less destructive means, or whether the hospital could have been better avoided by bomber crews, that is a question best left to military personnel to answer. The fact that the hospital lacked internationally recognized markings would partially exonerate the military.

5. A just war must be proportionate: the evil invoked must be greatly outweighed by the good resulting. The American students were rescued without any injury to themselves. The political situation has not stabilized. Innocent lives were lost in the bombing of a mental hospital. The proportionality test is a serious difficulty in the Just War Theory. Humans elevate themselves to the level of God in attempting to weigh the value of one or several lives against other lives or ideals. This question of proportionality is presumptuous: it will not be answered here.

The Just War Theory concludes that if any of the conditions are broken at any time the war ceases to be just. On the basis that the Grenada invasion violated the last resort principle, and possibly (probably?) violated the good cause and legitimate declaration principles, it must be considered unjust.

The question therefore confronting us is, "What are Christian people to do when their democratic government acts unjustly and contrary to the law and justice of God?"

* * * * *

person who uses traditional language with any level of personal contempt.

Please reply in the idea of inclusivity even if your language uses he or she for God, because love and community go beyond these semantics. In God's love, Barron Barley

A COMMENTARY ON THE IDEA OF INCLUSIVITY

It is assumed that inclusivity, especially inclusive language, is an ideal of this Seminary. It is assumed that inclusivity is a tenet of Christianity, that all believers in Christ are equal before God and are equal with fellow humans. If you can agree with these assumptions, and even if you do not, read on!

Inclusivity means mutual respect and love, what we call community. This mutual respect and love is commented upon in I Corinthians 13. I know that you know that, yet read it again and see how to treat each other. After reading, remember who we are, human, imperfect, and not always the easiest to live with.

If you have cooperated so far in mutual respect and love, let us see where inclusivity might lead us. Perhaps it might lead to the understanding that scripture, worship, and prayer are inclusive by their very nature, being Christian. Does it really matter then if I call God Mother or Christ the Son of Man? Can't you understand that you are not excluded or can't we just be Christians; can't we love each other? What I really am saying is, if you think my language is not inclusive, understand that it is and understand that all Christians, at least if we can accept our original assumption, are inclusive regardless of the words I or anyone else here may use.

My hope that the tenets of the Christian faith and of a Community in LTS should surpass concerns over using traditional language. This is not to say that we should not or cannot strive towards theologically sound inclusive translation and language; it only means that it is exclusive to treat a

"THE SEMINARIAN" LITERARY SECTION

5

Note: The second essay for the Introduction to the Old Testament class was an essay of creativity. They were told to pick one character from the narratives found in the Books of Judges through Kings. They were then to become that character and write a personal viewpoint essay concerned with the monarchy emerging in Israel and the theological and political tensions involved. Some of these essays have been submitted to the Seminarian for the community's reading enjoyment and education.

* * *

WO-BAAL presents.....

GIDEON, THE MAN FROM OPHRAH

(an interview with the man who would not be king)

by Cliff Moone

This is Israel A. Ré'ash here reporting for WO-BAAL. Tonight we are coming to you live from Ophrah, the home of Jerubbaal, better known among the tribes of Israel as Gideon. Gideon, who has just completed what one military leader calls "the most brilliant military campaign since Joshus took Jericho," has graciously consented to an exclusive, live interview on WO-BAAL. We will begin our interview after a brief word from our sponsor: Deliverance Bakeries, makers of fine barley cakes and other delicious bread products.

(commercial break)

Ré'ash: Gideon--may I call you Gideon?

Gideon: Yes, Israel, you may, though I might say that while everyone seems to be calling me by that name now, it's really a bit embarrassing. I mean, I'm really not all that "grim" a warrior. Just ask some of my wives. But please, do go on.

Ré'ash: Thank you. It has been reported by some sources that as a result of your stunning victory over the Midianites the people of the country are clamoring for you to accept the position of king. Is this true, and if so, how do you feel about it?

Gideon: Well, Israel, I really believe that the people called me to come and rule over them in the euphoria of our triumph over the Midianites. There are great temptations to be found in the aftermath of what appears to many to be a miraculous victory. People in the joy of their deliverance seek to ascribe that deliverance to the individual leader. And of course many a leader and even the sons of that leader have been tempted to fall into this most dangerous of vanities.

Ré'ash: What do you mean "most dangerous of vanities?"

Gideon: You see, Israel, when the people began to clamor for me to accept kingship they said to me, "Rule over us...for you have delivered us out of the hand of Midian." (Judg. 8:22) Now this is exactly the attitude the Lord had warned me about as we gathered our forces to defend ourselves from the Midianites. It was then that the Lord spoke to me and said, "The people with you are too many for me to give the Midian-

(cont. next p.)

GIDEON (cont.)

ites into their hand, lest Israel vaunt themselves against me, saying, 'My own hand has delivered me.'" (7:2) God proceeded to indicate to me ways that I was to reduce the number of men until there would be so few that everyone would have to know that it was the Lord, God, and not they themselves who had delivered them from the terror of the Midianites. This attitude is symptomatic of the dangerous vanity which God wishes us to avoid, but just as the people may fall prey to such vanity, so too can leaders or even their heirs.

Ré'ash: But exactly how does this type of "vanity" which you describe apply to the people's seeking to make you king?

Gideon: It appears to me to be a kind of paradoxical reversal of that situation which I just described. Now instead of the people vaunting themselves directly, they would do the same thing by vaunting me as their deliverer. Either way, in the eyes of the Lord this would inevitably lead to the same kind of apostasy which resulted in Israel falling prey to the Midianites in the first place.

Ré'ash: But honestly, Gideon, can you blame the people for wanting to make you king? After all, you have just defeated an army of ravaging heathens who have been periodically invading our land, destroying our crops, pillaging our villages, and abusing our women. And you accomplished this with a mere 300 men against an army of perhaps 135,000. I mean a man of your calibre doesn't come along every day. How many men would have the strength and courage to attempt such a task?

Gideon: (laughing) I'm sorry, Israel, but your appraisal of my abilities reminds me of that day beside the oak of Ophrah--that one right over there--when the angel of the Lord first appeared and then came and spoke to me. I remember the Lord's words so clearly: "The Lord is with you mighty man of valor." If I hadn't known I was the only other person there at the wine press, I would've glanced around to see if this guy wasn't talking to someone else. Even so, I could hardly believe that this person (who I thought then must be some wandering prophet or something) could possibly be right about the Lord being with us. I even told him so.

Ré'ash: You mean to say that at the time, you were unaware or didn't believe this person was actually the angel of the Lord?

Gideon: See, Israel, that is just my point. Here today, we have all the people and even you, a hard-nosed reporter, building me up as some great hero who deserves to be king. I mean you guys even think I'm so great that you would allow my children and grandchildren to rule over you. But here I was hiding in a wine press and this person comes to me telling me that he is sending me to deliver Israel from Midian and I wasn't even quick enough to realize it was really God who was talking to me. For all I knew this fellow could have been a Midianite himself.

Ré'ash: Really now Gideon, you seem to put yourself down pretty hard. After all, not too many of us get person-to-person calls from God.

THOUGHTS OF MICHAL

7

by Gloria A. Holmes

Setting: Michal, after angrily confronting David and being rejected, is contemplating the value of her life.

Oh Lord understand my anger for your servant David! I so desired to worship you today as the Ark was brought home to rest with your chosen people, but was not allowed the privilege. I watched from the window. Only to see David make a spectacle of himself with wild dancing and carrying on as though he were drunk. What a poor example for a King!

Forgive me, Oh Lord. Do not rebuke me. My anger and my jealousy overcame me as he returned. All I could remember was the sight of him uncovering himself as he wildly danced today even before the eyes of his servant's maids and I was humiliated. David, when he responded to my anger, then chose to insult my father Saul. Therefore, in so doing, he also insulted me. Is this the gratitude I shall receive for these many years of devotion as his wife?

I have been but a pawn in the hands of my father and of David. For when I told Saul of my love for David he made the price of marriage so high in hopes that David would be killed, that I had lost hope. I thought David proved his love by offering twice the price. Only later did I realize that the marriage to him was but an easy route into the King's house.

Then as my father plotted to kill David, my devotion to David made me warn him and save his life. For I told him, "If you do not save your life tonight, tomorrow you will be killed." (I Sam. 19:11) And with agony I let him down the window and he fled, for I knew of my father's anger and that I should not see David again.

I do not think my father believed me when I told him David had threatened my life. For soon after he gave me as the wife of Palti, son of Laish of Gallim even though I was still David's wife. My father did this so that David would no longer be a member of the royal household. David, I heard, had taken Ahinoam of Jezreel and Abigail of Carmel as wives.

Palti was a good husband and a fine person. It was peaceful in his household. I was growing to appreciate him and to love him. We had a happy life. But once again David and his political aspirations interfered. With Abner he made a covenant to acquire all of Israel. He made me a condition of the covenant. For he told Abner, "Good; I will make a covenant with you; but one thing I require of you; that is, you shall not see my face, unless you first bring Michal, Saul's daughter, when you come to see my face." (II Sam. 3:13) So Ishbosheth came and took me. Palti went with me all the way to Bahurim until Abner forced him back. Then did I know that Palti loved me and was a devoted husband. I grieved that he should weep so. And I thanked him. If only I had not been forced to leave him! And for what? David wanted me because I was the daughter of Saul, not because I was his wife. If were returned to him, then he could again claim the right to my father's throne as Saul's son-in-law! I mean nothing to David! He did not even speak to me when Abner brought me to him.

I have served David even through his unfaithfulness, yet he loves me not! He continues to take more wives, (cont. on next p.)

8
MICHAL (cont. from prev. p.)

and to have more sons. He is intent upon destroying all that remains of the House of Saul. How could he think that to shun me forever as he says he will, could hurt anymore? For his indifference is already unbearable.

I have been ungrateful in my anger toward David. I should not have spoken in the tongue I did to a servant of the Lord. And David has rejected me. Oh, that I were still the wife of Palti! That You, Lord, could look favorably upon me. What is to become of me? Will You, Lord, also rebuke me?

* * * * *

GIDEON

Gideon: I think I understand your point, Israel, but it is exactly the thing that you mention here that makes it so important for you and the people to see why I cannot and I must not be made king. God chose me, the least important member of a family which is by the way, the weakest family among the tribe of Manasseh. God revealed himself to me and even though I showed a weakness of faith, even though I seemed to myself to be unworthy of his divine favor (see 6:36-40), God so loved his people that he still was willing to use me, his weak servant, to save them from the Midianites. But even before God had called me, he had sent a prophet, to remind us that he had delivered us before and had told us not to worship any other gods but him. And yet we had not listened. Thus had the oppression of the Midianites come upon us for these past seven years. So I too was called by the Lord, our God, to tear down the altar of Baal, for the eyes of Israel had again to be turned from the worship of false gods before the curse of the Midianites could be removed.

Ré'ash: But now, if your people still believe they need a leader of proven skill and valor such as yourself, is it not less noble of you--indeed, is it not actually vanity which keeps you from accepting what the people would freely give?

Gideon: O Israel, have you not heard what I have just said? What God has helped me do, I have done so that God might be served, not so I might rule over his people. For in truth, were I to accept rule over the people (or if my sons or grandsons were to do so) then we would be usurping what was God's and his alone. How much worse for us, Israel, would it then be even than it has been with the Midianites. No, as I have said, "I will not rule over you...the Lord will rule over you." (8:23) Only in this way can the people find the true peace God has promised.

Re'ash: Thank you, Gideon.

Gideon: Thank you, Israel.

Ré'ash: This concludes our live interview with Gideon, the man from Ophrah. We hope you have enjoyed this exclusive telecast by WO-BAAL. As you have just heard, Gideon was offered the kingship of the nation today, but as you have also heard here, he has flatly refused to accept the position, basing his objection on his belief that only God can rule. Certainly in this day and age that is a truly (to next p.)

unusual and surprising objection. In a few moments WO-BAAL will present an in-depth discussion by several of our top political commentators to assess this momentous decision on the part of Gideon. But first a word from our sponsor, Deliverance Bakeries...

* * * * *

ANNOINTED KING

A one act play depicting the last night of Saul's life after he saw the Witch at Endor

by John G. Ferguson

The setting of this play is in Saul's tent. There are very few furnishings in the tent. On the far side opposite the opening is a set of chairs; a low table is near them, set up with food and drink. Saul's armor and battle equipment (sword, spear, etc.) are close to the tent's entrance. A bed roll is rolled up near the armor.

Saul and his army are encamped preparing to fight the Philistines. Saul was seeking guidance from God about the battle and received no answer. Out of desperation he sought out the "Witch of Endor" (a medium) to talk with and hopefully obtain guidance from the dead Samuel. Saul returns to his camp with the knowledge his army will be defeated and that he and his sons will die the next day.

(The scene opens with Saul and his servants coming back from seeing the Witch at Endor. He enters his tent, leaving the servants outside, the robe he is wearing falls to the floor as he crosses the room; he is upset and weak.)

Leave me alone, trusted servants, be gone. I have no more need for your services tonight.

(He reaches the other side of the room, sits down in the chair and puts his head in his hands.)

(Looking up in thought) So it is over, it is all coming to an end. My reign as King will be done away with at the hands of the Philistines. (Shivering and rubbing his arms) Why have you not heard my cries Lord? Why have you left me out in the cold? (hesitates) I am so cold, so very cold. (He looks around and sees his robe; picks it up and wraps it around himself) I feel old, old and used. Lord why me? I am your servant, your trusted servant.

(With anger) Curse you Samuel. (Pacing across the room) God would have forgiven me if you would have interceded, but no, just because in your eyes I made a mistake and did not kill Agag, King of the Amalekites. Or perhaps because I saved the best oxen and sheep; but they were for God, to be sacrificed to the Lord our God. Why did the Lord turn away? I was to destroy everything, but this was better. The people could see how mighty my armies were. By bringing back the spoils of battle they could see my power...(pause) God's power. (Saul walks to the front of the room showing anger then sadness) No, no I am King, God cannot take that away, but did he? Oh yes I am still King, at least until tomorrow, but not a true King, the way it was when the Lord had blessed me. (With anger) I have been rejected! (He throws the robe across the room, then realizing what he has done goes over and picks it up again, then smiles thoughtfully) I remember when I first came across Samuel. He told me I would be King.

(cont. on next p.)

10

SAUL (from previous p.)

All I was doing was looking for my father's asses. The people wanted a King and I was to be their King...me a King? (He reaches to touch his head) He poured oil over my head and told me I would meet two men by Rachel's tomb; they would tell me that my father's asses had been found and that he was looking for me. I was to find three men at Bethel and the one with the three loaves of bread would give me two of them, and it all happened. A group of prophets were at Gilbeathelohim and were prophesying; I was told by Samuel that the power of the Lord would come upon me there and I would prophesy with them. This too all came true. (Saul drops the robe and looks excitedly upward) The power of the Lord filled me! I felt it; the power was there! I had the power! (Looking down sadly) I remember it was there; then I felt it leave. I believe the people know that it left also; things changed, I changed.

(Saul paces with building anger) The people turned to David. I should have killed him, I wanted to kill him! They loved him so. At the battle against the Philistines, David, of all people, killed that Goliath and then ran into battle. The people gave him more credit than they gave me, their own King. "Saul has slain his thousand and David his ten thousand." How little do these people know and how soon they forget their own leaders. (He pounds the table with his fist, then continues proudly and with stature) I have killed many in my day. I even defeated Nahash the Ammonite, rallying the people of Israel and Judah, banding them together to free Jobesh and his men. No small feat if I do say so. King, (He picks up the spear and thrusts it into the air) Anointed King. (He looks at the spear, and slowly lowers it to eye level speaking slowly and calmly concentrating on the spear) King, Anointed King. (Saul takes a long look at the spear, laughs aloud and says,) My trusted spear, if only you could talk, talk of battles and of thieves. You have seen a lot. Talk to me, tell me of my glorious past, of battles fought and won. Talk to me. (Then sadly) But alas you are only a spear, a remembrance of things past.

(Saul looks at the spear, and with building anger tosses it across the room. Then seeing the spear laying on the floor screams in anger) David, you thief, you take away glory, you take away my spear, my spear of glory past!! You poke fun at me coming into my camp at night while all are asleep and like a common thief you take my spear. (He walks over to the spear, bends down and picks it up) You should have slain me when you had the chance. (He stands up slowly, leaving the spear on the floor) Twice you could have but no David you are too good to dirty your hands with my blood, aren't you? You would never touch the Lord's Anointed One. (He laughs, then his mood changes to one of anger) No, that you would not do. But you would take the love of a son away from his father, that you would do, wouldn't you? In doing that you also took his allegiance away from me. (Sitting back in a chair he continues sorrowfully) My Jonathan, poor Jonathan, he would do anything for you David, he loved you so. He would even lie for you against his own father if you asked him to, isn't that true David? You used Jonathan just like you used everything else, for your own personal gain. You don't care who you hurt on your climb for power, my power. My own daughter, your wife, turns on her father and lies for you, letting you run away when all I wanted was for you to come before me. (And with bitter anger) With a sword through your heart. (Saul calms (cont. on next p.)

SAUL (from previous p.)

down, but is once again feeling cold and begins to rub his arms)

How I too loved you my Son David, and now I have hated you, and for what? Have I gained anything from all of this hatred? I am so filled with this hatred. God has left me, so has Samuel and you my son are gone too. Who is left to soothe my pain? Who is left to hear my anger? It is all a waste. I am alone, no one to make my peace with, no one to hear me. Everyone has turned their backs on me. (He kneels in front of the chair) Lord why will you not hear me? Listen please listen! Forgive me. Restore my power and my glory.

(Saul stops, his face brightens and he looks off to the side into space; and with a question in his voice, continues) Samuel, Samuel, why have you cursed me? (He gets up slowly, and very slowly walks to the "space") You understand why I went to the witch and Endor, don't you? You can see the reason I had to talk to you. Yes, you do or you wouldn't have appeared then. I had to turn to the witch, God was nowhere to be found. God will not listen to me. I needed someone I could trust, someone that I was close to who knew me and understood me. Of course you know that. You were always my trusted friend, that is why I had to talk to you. Why do you still find fault with me about the Amalekites? Is the Lord that unforgiving? Is the power and the glory I once had gone forever? Am I really going to die at the hands of the Philistines? Samuel, don't go please! (Saul reaches out) I demand that you stay. I need to know the answers, stay don't go. Shall I fight? I am King you know. I will always be King. (He looks away, thinking out loud) My men will fight by my side, my sons will protect me from the swords and arrows of the Philistines, glory will be mine once again. My men will fight, my sons will protect me, glory will be mine once again. (Looking around him) Lord you will be with me. (Searching, with a strained voice) Samuel? Lord God?

(Lights out)

* * * * *

SPIRITUAL LIFE?

by Rebecca Langer

Member, Spiritual Life Committee

Is there "life" in this seminary, let alone "spiritual life"? Of course, and one of the people who is here to enable this spiritual life to grow is Neal Brown.

Neal may be a new face to you at LTS. Actually, he is a 1981 graduate and has done parish work in western Penna. before he and his family moved back to LTS this fall. As I talked to Neal it was evident that his call here is multifaceted. He is here working on a Doctor of Ministry and as an intern in spiritual direction under Fr. Ed Sanders. Besides this, he is Assistant Pas-

tor at St. Peter's Church, UCC, where he serves as Christian Education Director.

Neal's family includes Gerry, his wife who is a computer operator, and sons Jim, a parttime college student, and Ken, a freshman at the Univ. of South Carolina.

I asked Neal if there was one thing he'd like the LTS community to know. He responded that he hoped the community would call upon him, foremost as a pastor, if they need one. He may be contacted at home (393-8271) or in his office, Richards Hall, rm. 104 (397-1067). His office hours are Wed. 1-4:30 p.m. or Thurs. & Fri. 9:30 a.m.-4:30 p.m.

* * * * *

REFLECTIONS ON THE
SEMINARY COMMONS BALLOT

by Pat Aaserude

- The Fishbowl.....(Helen lays claim to this. Okay Helen,
how about an angel fish or two for company?)
- The Fishbowl Connection.....(Electric eels?)
- The Lower Room.....(How low can we go? Wait and see!)
- The Room Down Under.....(Our Australian friend has made
a contribution.)
- Agora.....(Greek Students Unite!)
- The Way Station.....(The commuters must have gotten
together on this one.)
- The Catacomb(s).....(There are times I feel "buried"
here.)
- The Gospel Center.....(...Now if we could just agree
on our theology.)
- The Closet.....(I know it isn't big, but a
closet.....?)
- The C.A.--Community Area
- The C.R.--Common Room
- The C.L.--Community Lounge
- }...(Some one of us is into
abbreviations.)
- The Inter-Course.....(This is pretty low. I know,
Amish influence. Phooey!)
- Seminary Commons.....(Serviceable)
- The Rainbow Room.....(What happens when the rainbow
falls down and departs?)
- COMMONS--Center Opposite the
Mailboxes where Meeting
Old and New friends is
Special.....(Thank goodness for abbreviations,
in this case.)
- The Friendship Room.....(The only place for friends?)
(But we're just friends!)
(But we're just being friendly!)
- The Pits.....(It is our first step, after all.)
- The Depths.....(Now cut that out!)
- The Pit/Sheol.....(Now the Hebrew students, or faculty,
are getting into the act!)

* * * * *