

THE SEMINARIAN

The Student Paper of the Lancaster Theological Seminary

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Issue 3

Editorial

by Helen McMullan

This past weekend, I had the opportunity to go home for my niece's dedication. (As a note of explanation, the Unitarian Universalist Church dedicates infants in an action to welcome them to life and the church community.) This dedication was different from others as my sister stood at the front of the church alone. My father and two friends took part in the ceremony, but Rebecca (my niece) had no father present.

What was extra-special about this dedication was (1) that it was my niece and (2) that it gave me a look at a church in community. The dedication was part of the service and announced in the form of a celebration and initiation to the church. Midway through the service, a candle was lighted in anticipation and celebration. Then, after the sermon, the dedication took place. No one left and everyone was interested, supportive and happy. There was joy during the dedication and regret that the family could not join in the coffee hour after the service. The church, as a community, welcomed and supported a single, unwed parent and a small child.

A church is a community, a gathering of believing people. A church is a place of support for its members. I was surprised and very happy to see and experience the support and love of the community for my sister and Rebecca. How many churches would have welcomed with such joy, a parent and child such as these two. I pray for Julia and Rebecca that they find continued community; I pray that we may build our churches and our communities into such gatherings of love and support.

Seminary Community Council

Minutes 10/25/83

Present: Bob P., Cliff M., Angelee S., Mike G., Chuck M., Bill B.,
Robin W., Paul D., Edee F., Helen M.

The meeting was called to order at 9:33 am with a prayer by Bob Patterson.

The reports were given by Helen McMullan, Secretary
Mike Gingerich, Treasurer
Bill Beck, Spiritual Life
Helen McMullan, Seminarian
Rod Mundy, (in absentia) Social Life
Angelee Smith, Association of Seminary Women
Paul Dionne, Junior Class
Cliff Moone, Campus Life

There was a discussion concerning the LTS jackets. They will be arriving in 2-4 weeks, and be sold at a cost of 19.00 dollars each.

Budget allocations were requested.

There was a report by Cliff Moone about the Executive Cabinet meeting. The report was followed by discussion of the possibility of beginning a Bangor Plan (acquiring a BA along with M.Div.) here at LTS, the possibility of a call board for student outreach to prospective students, food service coverage during the month of January.

There was a report by Bob Patterson about the Executive Council meeting. There was discussion of the reorganization proposal feedback given by the Council to Dr. Fauth, and of the seminary's representative of students possibly changing.

There was a report by Mike Gingerich that the apartment cleanup has been given the go-ahead, and there was discussion as to the sale and/or donation of the furniture.

There was some discussion on the pet policy.

The meeting adjourned at 10:25 am.

Next SCC meeting is scheduled for November 22, Hafer Center, 9:30 am.

Respectfully submitted,
Helen McMullan
Secretary

LTS jackets have arrived and are now being sold in the bookstore. The cost for each is \$19.00. Proceeds support the SCC treasury and the programs which the SCC sponsors.

Mike Gingerich

What a World
by Nishan Bakalian

It certainly is a different sort of experience to be writing in safe, predictable central Pennsylvania that in Syria or Lebanon. Both sides have their attractions, though. I would like to remind whoever feels the need to be reminded, that there is a world "out there;" a world which is far different and far more rewarding and interesting than what one encounters in any news program or article-- even this one.

Several interesting things have happened of late in the Middle East. One, the bombing of East Beirut is continuing. Many of you who have watched the news anxiously while we were in Beirut (we appreciate your concern), are probably breathing a sigh of relief, "Well, at least Nishan and Maria are safe." But today the news reported that civilian casualties occurred there. Who of those we know are possibly injured, possibly killed? We feel no sense of relief.

Two, the news media is strikingly simplistic in its reporting. This is nothing new; only a renewed awareness on our part. A favorite Dan Rather phrase which makes me shudder is "Druze Moslem gunmen". What in blazes (pardon my French) is a "Druze Moslem"? Lebanon is a difficult enough situation to understand, and national news programs are, through their own confusion, confusing Americans even more by putting Druze and Moslem behind the same gun, through irresponsible reporting. The Druze are a sect, or a split-off, from Islam, and are not even recognized by Sunni or Shiah Moslems as being within Islam. Lumping them together creates strange bedfellows.

Then there is someone like George Will, who is still acting under the mistaken notion that the Israeli invasion of Lebanon last summer was really "Operation Peace for Galilee," that the Israeli government was really trying to protect its citizens and not in fact conquering lands. Israel has what she wants: the waters of the Litani and Awali Rivers; the flooding of Lebanese markets with Israeli goods, especially produce. What fools we all were, thinking any country would do something for another's well-being. Israel has built an airstrip in southern Lebanon (sounds like Grenada?), controls all traffic between "Southern Lebanon" and Lebanon, and I am sure that all that remains is for her to divert water from the Litani for Israel's use. You will not hear much about this in the news, I am sure. You only hear of an "Israeli pullback" (from Beirut), which was really an Israeli advance (to the Awali).

Three, the Turkish section of Cyprus declared its independence today (Nov. 15) from Cyprus, where upon Turkey promptly recognized the territory's statehood. This should surprise no one. It has amounted to a mere annexation by Turkey, in yet another case of "inevitable partition" (cf. Lebanon). What remains to be seen is how the United States will act toward her NATO ally. Aside from a slap on the wrist, I doubt if much will be said, so as not to endanger our coveted military bases in Turkey. This would not be the first time the U.S. has let tactical considerations take precedence over justice.

Yes, there is a strange and wonderful world out there. I suggest three things to help us overcome the isolationist tendency so easily succumbed to in this, our island nation. One, do not take anything said on the news, or by our (or any) government, at face value. Everyone is trying to sell his own point of view. So read as many different papers, check network as well as independent new reporting. Do comparison news gathering. (Do not believe that just because we watched two solid weeks of dead Marines on the TV news, that all of

Beirut is in mourning for us.)

Two, look at other things besides CBS, ABC, NBC, Time and Newsweek. Read books. Listen to eyewitnesses. I highly recommend a tape in our library of Dr. Kenneth Bailey, a longtime resident of the Middle East, a New Testament scholar and professor at the Near East School of Theology in Beirut, concerning some of the history of the struggle in Lebanon, and some events of last summer's invasion which did not make the CBS Evening News. (Thesis Cassette, PTC, BT28.T5, v.13:7)

And three, there are fellowships available from the United Church Board for World Ministries, for Theological Study in a Third World country. Those who have gone abroad are well aware of the change in perspective following such an experience. I urge all middleers to consider this program--it fulfills IM103, and then some! Stop by Dr. Ringer's office and send in an application immediately-- the fellowship are awarded at the end of this year. This is something concrete you can do--to make a commitment for world understanding, to take a step for justice.

Seminarian Interview with Professor Anthony Ugolnik
by Helen McMullan and Steve Atanasoff

A few weeks ago, Steve and I had the pleasure of talking to Anthany (Tony) Ugolnik for a very enlightening talk. Tony is a professor of English at Franklin and Marshall College and is also a student here at LTS this semester. By heritage Russian Orthodox, Tony worships at Annunciation Orthodox Church here in Lancaster. Our talk revolved around the church in the Soviet Union, an area of interest and knowledge for Tony. What follows are the questions asked and the answers given.

Our first question to Tony was that of telling us something about the church in the Soviet Union. Tony began his answer by saying that one of the problems that we, as Americans, never conceive of the Soviets as Christians. We tend to see the Soviets as Russians and less than human. We need to do this because "it makes us feel better to have our missiles pointed at pagan, godless people." However, he continued, there is a church in the Soviet Union. It has a large following among the older people and the younger generation. William Fletcher gave a conservative estimate in Soviet Believers that 35 to 45% of Soviets are Christians, with their largest growing group among the young. So the Church in Russia "survives and prevails."

The next question was whether or not Communism was opposed to Christianity. "Yes," replied Tony, "the state and the Church are in contradiction to each other." A person cannot be a party member and a Church member. The State does allow "freedom of religious practice" but then it further allows "freedom of anti-religious practice and propaganda." The Church cannot produce printed material for education or information, and the State can furnish all it wishes. Communism is therefore a threat to the Church, yet there are lots of loyal Russian citizens who are Christians who see the United States as a threat." This is because of our disbelief that the Soviets are human beings and/or Christians. Another threat of the United States is that by denying the Church in Russia, we are assisting with the Communist Party in denying the Church's existence.

Communism is opposed to the Church, is there then religious persecution in the Soviet Union? Again, Tony's answer was "yes",

Christians are being persecuted. There are "very good, brave Christian people who are in prison." The reason for the persecution and imprisonment is that the duty and obligation of a Christian, ANY Christian, is one of critiquing from within. "Christianity", stated Tony, "leads to a commitment which ultimately leads to Prison." He continues that this is our commitment also, "even if it lands us in the same place." He quoted Vladimir Porosh, imprisoned in the Soviet Union, saying that the Christian commitment is greater than our commitment to the state, any state."

How do you react to the KAL airliner incident? "I felt at the time," reflected Tony, "great pain and tremendous sadness and horror." Later, he reflected that he felt horror at our reaction and the attempts to keep the hysteria alive. This, he felt, is an outgrowth of our denial of the heart, soul and mind of the Russian people. There was hurt felt by Russian Christians upon hearing our reaction to the incident, a feeling we as Americans did not hear. Tony continued his reflection, saying that as a fellow person "I fear them (the Russians) crisis by crisis, but I fear us more than them because they have experienced war, devastation, and loss of millions; they are educated and take war seriously. We (Americans) are glib about it. We are tending more and more to the hysterical." This opinion was underscored during the KAL incident.

We then asked whether he viewed America as soon coming into armed conflict with the Soviet Union. He responded that he wavered; "I see much in both countries that causes me great concern. There are, to be sure, real reasons for one to be alarmed by the ever increasing tensions between our two countries." War for Tony has become far less remote of a possibility than it once was. "However," he continued, "there is much that gives me hope. I see increasing numbers of people in both countries speaking out against war and its horror. I see more people coming to realize that we are dealing with human beings, not faceless robots." Tony sees his faith stance as one of real hope that war can be avoided. "I guess on the whole," concluded Tony, "I tend to be a Christian optimist."

Theological Study in the Third World by Bonnie Dalious

Once more, the United Church Board for World Ministries is offering to UCC students the possibility of a year of study in the Third World. Three partial fellowships will be awarded for study in the 1984-85 academic year. The program will enable seminarians to experience the world church while earning academic credits.

Through this program the UCBWM hopes to enrich the exposure to thought and life of future pastors and their congregations. Students who have previously studied abroad have gained a deeper sense of oneness in faith with the World Church and an awareness of our mutual responsibilities as Christians in a troubled world.

Possible places of study include India, the Philippines, Singapore, Fiji, Zimbabwe, Costa Rica, Lebanon (where LTS Larry Bakalian is studying under this fellowship) and Argentina. Many seminaries offer a number of courses in English. Matters of academic credit can be worked out with Dick Vieth and the institution involved. LTS students can arrange credit for IM103.

Prospective students must be prepared to share the total cost of study. The UCBWM will provide the round-trip travel, medical insurance

and partial support. In addition, the Board will provide orientation for all fellows prior to departure and debriefing upon their return to this country.

Requirements are that the seminarian has completed two years of M. Div. Study by May, 1984; has active membership in the UCC; has local and seminary recommendation; is willing to interpret his/her experience in the seminary and area churches upon return to the U.S.

Interested persons should request an application from:

Overseas Personnel Office
United Church Board for World Ministries
475 Riverside Drive
New York, New York 10115

Applications must be filed by January 1, 1984.

If Christ is the Incarnation of Love,
Are not nuclear devices the incarnation of evil?
by Dale Bowman

Sunday passed and we have survived, The Day After, or have we? While discussions occurred before, during and after the movie, will this be just one more conscience raising event which will, like the tide waters of the sea, come and go -- leaving an impression on the shores of our minds which will soon be relegated to the dark, murky depths of our unconscious? Unfortunately, I believe this may well be the case.

The movie's notes indicated the scenes portrayed were in all likelihood scaled down. They were indeed! I have seen numerous presentations of scientists dealing with the effects of nuclear war. Carl Sagan has pointed out that the effect of one nuclear warhead detonated on Manhattan would destroy that city. I spent this past weekend in Manhattan. On Saturday night I left the apartment where I was staying and walked the streets of the city from 6:30 p.m. until 2:00 a.m. the next morning.

I walked past the Empire State Building and the World Trade Center realizing that these two massive buildings built of cement and steel and stone would be vaporized. I walked past various government and State buildings, foreign and domestic, realizing that these too would no longer exist as possible means toward internal and global peaceful coexistence. I walked past monuments built to remind us of the success of human endeavors past -- realizing that with nuclear war they would stand, if surviving, as monoliths to the weakness, frailty and folly of human beings. I looked at the Statue of Liberty, this nation's true first lady, realizing she too would be gone, and, appropriately so, for who would she indeed welcome? I walked past a library realizing that the vast knowledge we had accumulated ultimately served only to be a catalyst for our stupidity toward global self-annihilation. I walked among houses, condos and apartments which housed the 9,000,000 people living in Manhattan, realizing that that these homes would be little more than momentary graves. I walked on 11th Avenue between 14th and 21st realizing this section filled with gangs beating and killing people would find its end of injustice not in personal commitment to, or care of people, but in their non-existence. I walked among my gay brothers and sisters in the lower section of the city, commonly known as Greenwich Village, realizing that the city is the home of a little less than 2,000,000 gay men and lesbian females -- realizing both our pain as an oppressed

people and success as an intentional community would experience the fate of the dinosaurs but with no trace of having been here. And, I walked by the Churches, symbolic of humanity's asperations and Christ's love -- realizing we pursued all the time a fantasy and not a dream or vision, and embraced hate and fear rather than God's grace and the example set by our Saviour. I realized that cities all over this nation would be targeted -- and many with multiple warheads. I became aware that there were similar cities in other countries. I wondered if perhaps someone in those far away places had not thought the same thoughts I had thought. The experience was a very humbling one and a very frightening one. I glanced at the steeple of a church with a cross upon it and thought of our Christian brothers and sisters in Russia and other countries. I became profoundly aware as a Christian, that to lift any arm against any Christian, whether American, Russian, Cuban, East German, or any nationality, I was first raising the weapon into the face of Christ and putting Him to death because just as God's spirit indwells within me, so to, it with them. I grieved.

I was distressed by the possibility that humanity could lift its hand against itself and God in such a way. I talked with many people on the streets as I walked, I talked with people in bars, restaurants and stores. The movie and discussion of the possible event of nuclear war presented itself in nearly every discussion. In every discussion I found people finding no grounds for the use of such weapons.

Sunday, I watched the movie as did many other people in America. I thought the movie stimulating but found the discussion afterwards anticlimatic and disheartening. Still we think the way to peace is through the limitations of arms or disarmament. As we dismantle one weapon I am persuaded that we would only build another as a guard against our fears and insecurity of a people we do not understand and of whom most of us know little or nothing.

The only way to peace is in the hearts of each of us. As long as we remain peoples of isolated nations and ideologies we must face the certain possibility of destruction. If, I believe, we should seek to understand each other and engage in mutual dialogue and endeavors I believe this can be avoided. I point to the most recent example in American history of the occupation of the American Embassy in Iran. After the captors and captives lived together for a time they became more than separate peoples of a nation, ideology and society -- they became friends.

If the people of the nations can visit each other and speak with each other, if we can see the person before us who happens to be a citizen of a different country and realize we have more in common than not, especially if we are not only member of the family of humanity but brothers and sisters in Christ, the possibility for global peace may be a real and viable alternative. If this possibility fails to exist we become little less than objects of fatalism and sure to suffer global extinction.

Support of institutions like AFS and personal endeavors I believe are the only ways in which we all can work and live toward global peace. When we can genuinely learn to care for each other we will not have to talk of arms limitations of any kind for the weapons will have been long dismantled and the occasion to use them an impossibility. I do not consider this to be a fantasy but a choice. We can embrace each other with devices of destruction or hearts of love. The choice is ours. I know what I have chosen to do -- now, what will you do?

Things They Don't Teach You In Seminary
by Bonnie Dalious

Having been in the parish for a whole month now, I'm sad to say that there are a few things that I haven't been prepared for by my studies at LTS. Maybe they are covered in courses I haven't taken yet, I don't know. Maybe someone can help me out . . .

First of all, what do you say when the teen-age daughter of your consistory president discovers a bottle of cherry-flavored "motion lotion" in the back seat of your car? I guess I should ask the two LTS seniors who are responsible for it's being there, huh? Thanks guys, but we like strawberry better.

Or, what does one do with 10 dozen ears of corn that are left on the doorstep? Or for that matter, with 50lbs. of potatoes, 30 lbs. of apples, 28 cans of peas, 18 cans of creamed corn, 16 cans of fruit cocktail and tons of other itmes that are donated? Perhaps LTS needs a cooking coirse to help future clergy deal with the gifts of parish-ioners.

I could also benefit from a course in look-smithing. Field education just didn't teach me what to do when I locked my bulletins, sermon notes and keys in my car half an hour before my first worship service (30 minutes away). Maybe we could have one or two seminars on impreviised worship and preaching, not to say hitch-hiking. And of course, that reminds me - whatever happened to church secretarial skills 101?

And what do you say when you have to catch a rambunctious toddler who is running around the sanctuary, so that you can make thesign of the cross on her forehead to complete her baptism (she escaped during the vows of her parents)?

What they also didn't tell me in seminary is how quickly one can come to know and love ones congregation or congregations. I didn't fully anticipate the warmth and understanding of the people, or the joy of being ministered to as well as ministering. It's a world quite unlike seminary. People don't care what you know about Bonhoeffer or Thomas Aquinas, just whether you can listen to and love them. Churches are crazy places but what a place to be!

Looking at Language
by Helen McMullan

Over the past three weeks, there has been a gathering of interested persons to discuss An Inclusive Language Lectionary. These Wednesday discussion groups of An Inclusive Language Lectionary will continue with at least one objective being that of responding to the invitation of the National Council of Churches for critical comments and feedback on the Lectionary and its use; this objective underscores the experimental and provisional nature of the Lectionary. Those interested in taking part in the discussions should bring their Greek and Hebrew Bibles and Lexicons and a copy of the lectionary. Before the discussion, please read the appendix and lections ahead of time. The group meets in the Bricker Room in the basement of Richards Hall at noon on Wednesdays. Each meeting will be written up by a discussion participant for the Seminarian.

Lectio Inclusivo

November 2, 1983 reported by Rebecca Seldomridge

At our initial meeting we raised issues generated by the changes made in the Inclusive Language Lectionary. What emerged clearly was a concern not only for how we felt toward the Lectionary, but how people in the Churches felt - often those feelings didn't coincide. Not surprising was the fact that male and female agreed on some criticisms on the lectionary, as well as on some affirmations of it. The question was raised about how inclusivity seemed to attack the authority of the scripture and this led to a discussion of the nature of scriptural authority, i.e., how is the Bible "inspired? What is the intent of the scripture?" It was agreed that these questions necessitate an intentional program of education in the Churches. It was suggested that perhaps the solution to the problem of inclusivity was to use sign language which does not use gender pronouns for God, Jesus and Holy Spirit. The suggestion may seem ridiculous but sign language says something about how we communicate. For instance the use of God in each instance is a matter of clarity. The deaf would use persons for 'mankind'; what do we mean by mankind? There is ambiguity in the term.

Second meeting reported by Gloria Holmes

The second informal meeting held to discuss An Inclusive Language Lectionary began with a review of the rationale set forth by the Inclusive Language Lectionary Committee of the NCC for the writing of this lectionary and the use of alternative words and phrases. Those present agreed that the vagueness of the standards set forth left something to be desired. There seemed not to be enough explanation for the general public as to why the work was undertaken. The group was questioned why the rationale for inclusivity was put in the Appendix rather than in the Introduction.

The Appendix begins with a discussion of metaphor; many in the group were uncomfortable with the dissimilarity and juxtaposition of terms such as God, father and mother. Another approach to metaphor suggested was Tribble's method of juxtaposition of a better known with a lesser known, 'father' and 'mother' are better knowns and tell us something about the lesser known, God. This examination soon led to the criticism that metaphor was not the most appropriate method; perhaps the utilization of an allegoric structure would have been easier to understand. As the Appendix was reviewed, the conclusion was drawn that looking at the text first would assist in the comprehension of the Appendix. The abstract and theoretical of the Appendix could best be comprehended in the concreteness of the text itself. This approach will necessitate constant referring back to the Appendix.

The discussion then moved to the difference between the Lectionary and the Scripture (RSV) wording. How to overcome the concern of laity that the Scripture was "being corrupted" by the inclusivity changes was considered. Would it not be easier to use the Scripture as written, then explain the need for inclusivity within the sermon following the reading of the Scripture? The concern was not so much over the correctness of the use of inclusive language but over explanation of the change of Scripture to the congregation.

November 19, 1983 reported by Barron Barley

Agenda: Go to Lectionary - Year A / Advent 1
Discussion: Lesson 1 Read Is. 2:2-5

The repeated use of GOD and God used in the lectionary was seen as stilted English as it is used in place of Yahweh, Lord, and the masculine third person pronouns that refer to God. Type changes between GOD and God are not seen as suitably functional. Concerns were raised over the humanity - God relationship in the lectionary due to the loss of sexist pronouns, nouns and adjectives, i.e. he/she, mother/father. A similar concern was raised regarding classist language, i.e. lord, servant, slave.

The idea was raised that the burden of justifying changes in translation was to lie with the changers. Associated comments spoke of what is a legitimate translation, what is the authorized power group who should translate, what might be fair to the original texts, and what are the criterion for legitimacy?

Ideas of common ground, agreement, consensus, might have been: there are no one set of English words that legitimately translate the original texts; that language is a product of time and space, i.e. culture; that denominational support is not binding on the local congregation in respect to this lectionary; that this is not only a women's issue but is a people issue; that tradition is not always sacred.

Primary Question: Do we need a new inclusive language of theology to go along with inclusive scripture in order to be congruent.

Notes From The United Board for World Ministries Annual Meeting by Bonnie Dalious

I was very pleased to represent LTS at the 174th annual meeting of the corporate board of the United Church Board for World Ministries held October 23-26 in Minneapolis, Minnesota. It is impossible to describe all of the impact that the meeting has on those who attend.

The meeting was a continual mix of hope and despair. One moment we were hearing about the plight of One Great Hour of sharing - giving is down 10% while requests for assistance has doubled so far this year. The next moment we shared the joys of the successes resulting from OCHS-funded projects and mission work. Tales of the fears of the Honduran people and the U.S. exploitation of Belau were interspersed with other stories - like one of the Lebanese Christian who delivered material aid to Druse civilians a day after his family was killed by the Druse militiaman. Rays of hope shine through the darkness of the world situation today.

While the Board was meeting came the news of the deaths of the U.S. marines in Beirut and the U.S. invasion of Grenada. The Board responded to both of these incidents. We joined with UCC President Avery Post in contacting President Reagan to express our opposition to the invasion and expressing our solidarity with the people and churches of Grenada in their time of distress. We also made a resolution to express to the President our concern over the situation in Lebanon and urging for international diplomatic efforts toward reconciliation in Lebanon based upon reform of the Lebanese system of government, and the withdrawal of all foreign military forces.

In other actions, the UCBW called for the discontinuation of covert aid in the efforts to overthrow the Sandinista government in Nicaragua and to send material aid to victims of attacks in that country. The board also voted to express their solidarity and support with those people who are demonstrating at Honeywell, Inc., which manufactures weapons for the U.S. Department of Defense (nearly 600 protestors were arrested while we were meeting). A policy on spending was adopted, by which the UCBW stated its aims to provide material assistance and moral support to victims of oppression, while continuing to make every effort to verify that UCBW financial assistance is expended only for peaceful and humanitarian uses, refusing to fund violent efforts for social change. In another resolution, the Board expressed its sympathy and concern for members of our partner church in Sri Lanka and for all people in that country who are suffering due to the violence that has erupted in that Land.

For me, the greatest highlight of the meeting was the opportunity to meet with Bishop Enrique Chavez Campos, founder and superintendent of the Pentecostal Church in Chile. The Church has been involved in dialogue with the UCC for the purposes of getting to know each other and to evaluate the possibility of a future fraternal agreement between the two churches. A decision on the matter is expected to be made by the UCC General Synod at its next meeting in 1985.

The Pentecostal Church of Chile extends throughout the country with an approximate membership of 100,000 persons. Since its beginning in 1945 the Church has concentrated on extending the Christian message throughout the country, preaching on the streets and reaching out to poor, rural areas as well as city dwellers. There is a primary concern for the social development of Chile within the liberating perspective of development and the establishment of peace and social justice. I was greatly impressed by the faith and enthusiasm evident in Bishop Campos, and the work that his church is doing with the poor and the imprisoned. Each Sunday, members of the churches join together for Sunday School and then separate to preach the Good News in the streets and villages before coming together once more for evening worship. I feel that the UCC has much to learn from them and can benefit greatly by uniting in fellowship with them.

The Board has taught me that there is an ever-pressing need for the local churches to be aware of and reach out to our fellow Christians and all peoples throughout the world. I would urge all of us to increase the awareness of mission in our churches and to find ways for the churches to help through giving and education.

IM 103 Seminars--1984 From Fran Ringer

Seminarians pursuing the M.Div. degree at LTS are required to meet the IM103 Cross-Cultural Experience goals. The details of this requirement are in the Masters Studies Handbook. Seminars are eligible to participate in any of the seminars planned. Choose according to your particular interest, or speak to Dr. Ringer if you have an interest in the development of a seminar not now on the program of proposals.

There are presently two seminars on the schedule for 1984, and two additional possibilities have been suggested. First, the seminars scheduled:

1. A three-week seminar to Costa Rica is in advanced planning stages. In Costa Rica two weeks will be spent with Costa Ricans in the countryside engaged in projects under the supervision of the Caravanas de Buena Voluntad (Good will Caravans). A third week will include contacts with ecumenical work in San Jose, the capital city, a bit of sight-seeing, and Perhaps, depending upon many factors, a brief visit into Nicaragua. Estimated costs at the moment \$800 - \$900. Air fare, to be paid at earliest opportunity to the business office of LTS, is \$554. The seminar leaves Philadelphia January 3, 1984, on Air Florida No. 165 at 3:45 p.m. and returns to Philadelphia on Air Florida No. 164 at 3:15 p.m. January 24. A passport is not necessary for Costa Rica but will be very helpful, especially if there is the opportunity to enter Nicaragua.

2. A three-week seminar to Indians, or Native Americans, in South Dakota has been scheduled for August 5 to 28, 1984. Participants will drive (car pool) to Aberdeen, South Dakota, where they will be briefed by Dr. Jack Seville before joining the annual Mission Meeting of the Native Americans, a meeting held annually for 110 years. This mission meeting is inter-denominational, and it obviously provides opportunity to meet a variety of tribal representatives. Details of the time in Native American centers are still in process. Costs are difficult to estimate at the moment, but may range from \$500 to \$800, depending upon lodging enroute. All efforts are being made, or will be made, to keep the expenses low for the time involved.

Sign-up sheets are at the door of Dr. Ringer's office. Please sign up at once if interested. Reservations are about to be made in final form for Costa Rica. There is more time to decide about South Dakota, but do not put off the decision process.

Two other possibilities for 1984 are suggested. Response will determine whether either or both are developed.

1. A visit to Haiti, Dominican Republic and Puerto Rico may be planned for September, 1984 departing right after Labor Day. Sign the sheet at Dr. Ringer's office if you have any interest.

2. A visit to another domestic site in May or June, perhaps Appalachia. Register your interest on the sign-up sheet also.

Persons signing to register interest in these possibilities are not under obligation.

Council of Theological Students Position Open by Bonnie Dalious

The United Church Board for World Ministries (UCBWM) of the United Church of Christ has sponsored for several years a Council of Theological Students (CTS). The CTS was established in order to involve more seminarians in the life of the UCBWM and to establish a liason between the UCBWM and constituent seminaries. At this time, the Lancaster Theological Seminary position on CTS has become vacant due to the expiration of my term of office, and I am seeking students who are interested in filling this vacancy.

CTS members represent LTS's UCC members to the UCBWM by attending CTS meetings in the spring of each year and attending UCBWM annual meetings in the fall. They are also expected to correspond with the CTS and UCBWM. It is hoped that the individual also take an active involvement in mission and education and activities on campus.

He/she represents the UCBWM to the seminary community by reporting back to the UCC student body of meetings attended and arranging for speakers from the UCBWM at the seminary.

Under normal circumstances the representative will assume the position at the start of a spring semester so that the first meeting that she/he attends will be the CTS meeting scheduled in March or April. His/her term will be concluded at the close of the fall semester in which he/she has attended a UCBWM annual meeting for the second time.

Students are eligible to become representatives of the CTS is: he/she is an M.Div. candidate who is currently enrolled as a full-time student; is currently in-care of an association of the UCC; is able to attend at least two CTS meetings and two UCBWM annual meetings before his/her graduation or completion of studies at LTS (This term will expire in November, 1986, so that the representative should be first year student at this time).

CTS members attend UCBWM meetings, where they have voice but no vote. In addition, CTS is responsible for planning worship events and panel presentations during the meeting. There is opportunity to meet with overseas personnel and other staff to learn about the world church and how other seminaries are involved in mission outreach.

Anyone who is interested in this position should contact Rod Mundy to let him know of your interest. I will soon be scheduling an election, with his assistance, and will try to meet with you to tell you more about CTS. Details of the election will be announced later.

UCBWM - 174th Annual Meeting

Put about 300 member of the UCC in Minneapolis together with about 10lbs. per capita of aperwork, orientations, plenary sessions, meetings, caucuses, and meals - What do you get? -- not nearly enough sleep!

One of the affirming things about this meeting was the way we continued to live in the world while staring at the same walls for six days. I've been to many meetings, as I'm sure you have, where I spent several days not hearing one newscast. The entire population of New York could have moved to Indianapolis and we wouldn't have known it. Here it was different.

There were three major events that happened during the meeting that really mobilized us - the suicide-bombing in Beirut; the major demonstration at the Minneapolis based Honeywell, Inc. - who produces the cluster bomb and IX Missile components; and the invasion of Grenada. To each of these three events the Board responded quickly and efficiently. The Regional Secretary of the Middle East, Dale Bishop, the Regional Secretary of Latin America/Caribbean and Oceania, Pat Rumer, and the World Issues Secretary, Audrey Smock gave us update as they got information and made the necessary phone calls to find out what was happening and not getting on the news.

There is so much to share about this one meeting - the missionaries bringing their stories, the resolutions and their impact, the staff and the partner churches, the celebration for Dr. Al Bartholomew who is retiring as General Secretary of the Division of Church World Service, the hospitality and warmth of the Minnesota Conference - the list could go on, yet I'd like to share one more sketch.

His name is Bishop Enrique Chavez. He is the Bishop of the Pentecostal Church of Chile. Chile, as I'm sure you know is not a real tolerant place. Bishop Chavez is 73, a gentleman with the build

manner of Grandpa Walton. He spoke little English, so was silent most of the time. His church and the UCC are exploring a partnership. In a meeting of the Latin America/Caribbean and Oceania extended committee, one of us asked Bishop Chavez what would happen if the government found out about the partnership. With a smile he said, "We don't tell the government everything."

Chile is just one of the many places where we are present with people who are experiencing the joy and the cost of discipleship. That is what the United Church Board for World Ministries is all about - partnership.

Book Review
by Dale Bowman

A marvelous book appeared last year dealing with the scrupulous religious and political right. The work entitled, GOD'S Bullies: Power Politics and Religious Tyranny written by Perry Deane Young leaves the right to their destruction as step by step the lies and even atrocities of various groups are brought into the open.

Young encounters such people as Anita Bryant, Jimmy Carter, Ronald Reagan, Jerry Falwell, The Moral Majority and the Thomas Road Baptist Church. He clearly exposes the current danger of such persons to the threat of the separation of Church and State.

While indeed this book exposes the real substance of the religious and political right, Young seeks to provide a way in which we can recapture what is worth preserving in the present from our past; both religious and secular. Also, helpful is the way in which he exposes that while many of these groups oppose homosexuals, that homosexuals are to be found in their memberships -- a good number who are either leaders or cornerstone figures.

As for the issue of homosexuality he writes, "As for homosexuality I would wish that I never had to hear or write that word again. I believe a person's private life should be just that; it's nobody's business how or with whom you have sex, especially the government's. But the parent new-right groups and their religious offspring have made this a major political issue. I could not avoid the subject in this book because I was forced to face it every way I turned. In many important ways what these people are saying about homosexuals reveal just how far they are willing to go in changing the rest of society to fit their molds. Their use of this issue also reveals aspects of their own characters that many of them would obviously prefer to leave hidden." I found it interesting that he should use similar devices which I have come to find an element by which detection of the real message a person carries is conveyed. I, like Young, have found that sexually insecure people or gay persons themselves who want to remain anonymous enjoying the protective assumed facade of heterosexuality are those who will not engage in serious or any interaction with a homosexual.

I highly recommend the work. Young has been a reporter for the UPI and is best known for his co-authoring the David Kopay Story. The work published by Holt, Rinehart and Winston currently sells for \$11.85.