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EDITORIAL

"No friend is with me always." Paula Ripple

Living and studying in a community such as Lancaster Theological Seminary, we have something special. Here is a community which is close in its physical plant and in the friendships formed. People are open and friendly. Students, faculty and staff are genuinely caring individuals. Collegiums exist outside of the Wednesday afternoon time. When you need to talk to someone, someone's there.

Living and studying at LTS can also mean that someone is always there. There are few places which are solitary spots. Dark corners are scarce, quiet places are scarce. Even the library, though quiet, is full of people. So sometimes, when you need to be alone, someone's there.

This closeness at LTS is likely to be mirrored when we leave here. We often hear stories of glass parsonages, of never being alone or with friends without some parishioner knowing. The ministry is not a profession which you can leave behind at the end of the day. So, our experience of closeness here at LTS can help us prepare for the closeness of the ministry.

Yet, from our experience, we can also learn of each other's need for dark, quiet corners, of a need to get away from it all. We can respect the need to have private space in others; we can learn to answer that need within ourselves. No friend is with me always; I am not with my friends always. This gives us room to grow.

—Helen McMullan

OUR PRAYERS ARE WITH-

Bill Cox, at the recent death of his wife

Ruth Mershner, and her mother

Bob and Elsbeth Duke, at the recent death of her mother

Bob and Lilly Patterson, at the birth of their son, Jordan Christopher

Jenny Weiser, Linda Lindenberg, and Sharon Pittman and their recoveries from their injuries

A Note of Interest ---

Amtrak is currently offering reduced fares to a variety of places. The offer currently lasts until the 30th of April. If you are interested in more information, the official release letter will be posted in the mail room.

THE PAIN OF MAKING PEACE

by Tom Shelley

Recently I was invited to receive training in the use of a new Police baton called the PR-24. Although capable of inflicting severe bodily harm and even deadly force, the training discipline stressed that one should first use this instrument as a defensive tool to block the blows inflicted by an adversary. So that we who were being trained would know that this was no painless proposition, the training instructor had each participant shield himself with the PR-24, and absorb a blow from the instructors stick. Although the impact was supposedly a "love tap", I had a bruise on my arm for several days and a sore elbow for a week. Peacemaking by absorbing the blows of an aggressor is no painless proposition.

I think of my sore elbow whenever I hear of more Marines dying in Lebanon. The wounds inflicted upon our peacekeepers will not heal within a week; the bruises will not disappear in several days, nor will the pain inflicted upon the Marines' families, nor the injury sustained by our national pride. When a nation stations troops as peacekeepers who may only absorb the blows of an aggressor, that too is no painless proposition.

There is, within all of us, an instinctive impulse to retaliate and strike back. Even in the controlled training situation, I momentarily wanted to do more than just stand there and allow my arm to be racked by a jarring blow. There is something within us that says "let them shoot back". There is something that says "we can't be sitting ducks". There is something that makes us long to use our superior troops and equipment to return the evil we have received.

But peacekeeping is not a painless proposition. The way of the Peacemaker was not to use superior troops and equipment, nor to call

Meet: Father Edwin Sanders
by Rebecca Langes
Spiritual Life Committee

"Father Ed" as many affectionately call him, has not always been a spiritual advisor for a seminary. Since his arrival at LTS in 1978 he has sought to encourage seminarians to deepen their spiritual life by presenting ways to approach Bible Study, meditation, prayer, and by being available for consultations.

Father Ed always wanted to be a priest. He follows a history of priests, that of his uncle and brother who teaches at Wheeling College. As you may know, becoming a Jesuit priest is a more complicated process than being ordained in the Protestant tradition. He entered the Jesuit Novitiate at Weinersville in 1946 and achieved ordination in 1959 at Woodstock College, Maryland. In those intervening years he taught high school (French and Religion). One fact that surprised me was that Father Ed was going to be a Chaplain in a mental hospital. However, the governor of Maryland did not approve the funds. The governor? -- you guessed it -- Spiro Agnew.

This change of circumstance led Father Ed to Pittsburgh where he was the Pastor of Sts. Peter and Pauls' Church in East Liberty. It was during this pastorate that he became more deeply involved in civil rights, the Vietnam protests, and social issues. This led to him keeping to form the East End Cooperative Ministry which still functions today. Some of the projects included in this ministry were an Alternative High School, a Food Club (for poor) and the "Souper Bowl", a soup kitchen.

Father Ed currently, as you know is the spiritual advisor, as well as teacher of a number of courses at LTS. One of those offerings was a Directed **Prayer** retreat at Trinity Spiritual Center in Camp Hill. Father Ed is Associate Director at Trinity. Another offering in Spring term is "An Experience in Praying" and "Prayer: Journey into action."

If you can't fit a course in right now stop in on Monday or Tuesday at Richards Hall 104 and get to know Father Ed.

(Shelley, cont.)

down squandrions of angels, nor to clijg to the dignity of Divinity. The way of the Peacemaker was to stand firm and receive the blows inflicted by an angry humanity, the blows delivered by scourge and whip, the blows delivered by hammer upon nail. The way of the Peacemaker was to offer his body, life, and soul as a sacrifice for all so that the glory of God could be revealed.

And in so doing he became THE Peacemaker; reconciling all things bringing peace through his blood on the cross.

To receive the blessing of being called children of God promised for those who make peace, we must make peace as the Son of God make peace: through blood on the cross.

It goes against every human instrint to stand there and take it. It goes against every human instinct to absorb the blow inflicted by another. It goes against every human instinct to be fired upon and not fire back.

What we need is to surrender our human instinct and to receive th Divine instinct; the Divine instinct of one who humbled himself and became obedient unto death, even death on a cross. We need to put to death our human nature - even our instinct to preserve life by causing

death - and become partakers of the Divine nature of Jesus Christ, Son of God, Peacemaker.

by Denise Dombkowski Hopkins

Meeting #2 of Spring semester began where we had left off last time, with the Old Testament lesson from Gen. 2-3. We focused on the poetry of Gen. 2:23, which uses the words ha'adam, ish and ishah. Questions were raised about when ha'adam became 'man'. Tribble's argument that it is only when ha'adam come face to face with woman (ishah, i.e. in the poetry, that ish (man) emerges was discussed. The relationship between vv. 23 and 24 raised some problems. Verse 24 uses 'man' and 'wife' and lacks the consistency shown in the verse preceding in which ha'adam is always 'human creature' or 'human being'. It was suggested that 'either 'husband' and 'wife' be used or (preferably) 'man' and 'woman', which would not carry any social roles baggage. Yet some wondered if the terms 'man' and 'woman' didn't carry their own baggage, biological rather than social.

In our discussion of the Epistle lesson, Romans 5:12-21, we discovered that the translation was quite true to the original Greek. In verse 15, for example, "if many died through the trespass of one" the Greek is literally 'the one' (henos). At the end of the verse, "in the grace of that one person Jesus Christ", the Greek is henos anthropos, 'one person'. This is well in keeping with the point of the passage which is the one Christ, the one Adam over against the many. The Lectionary again was not consistent, however. At the end of v. 17 - "through the one person Jesus Christ", 'person' is added to the Greek which simply reads, 'the one'. An exegetical approach was proposed here - "through the one, namely Jesus Christ". At the end of v. 18, on the other hand, a word was deleted from rather than added to the Greek - "leads to acquittal and life for all." The Greek reads pantos anthropous, 'all people'.

The Gospel lesson raised the thorny issue of 'Child' vs. 'Son of God', a title with a clear history in between the Testaments. Would that we could simply mark an 'X' and say this is a title! This is a tough one that needs more work. Come help us next time!

RANDOM REFLECTIONS ON "THE DAY AFTER" by Tom Shelley

The following are some reflections on Christian imagery found in the telemovie "The Day After". They follow no logical sequence; yet when considered together, they make an other wise despairing docu-drama a metaphor of Christian hope.

1. The preoccupation of many of the families with life as usual in the days preceding the nuclear exchange is illustrative of our constant preoccupation with lesser things. The subplot of the mother of the bride's obsession with wedding plans is a presentation of Jesus prophecy of the end times: "As were the days of Noah, so will be the coming of the Son of Man. For in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they did not know until the flood

came and swept then all away, so will be the coming of the son of Man". (MT 24/37-39) The mother of the bride did not know until the missiles were launched.

2. The awe and fascination of the crowd at seeing the minuteman missiles aloft is almost a perverse reading of Isaiah's prophecy: "say unto the cities of Judah: Behold, your God." The god of tungsten and tin enshrined in silos is now exposed for all to see, and while it comes in might, it is a false Messiah, for it cannot "feed the flock" like a shepherd nor gather the lambs in his arms, except to feed with fallout and to gather into the grave. (Is. 40/9-11)

3. The Doctor is in several ways a Christ-figure. Overwhelmed by the wretched wails of the wounded, he reminds one of the scene in Jesus Christ Superstar where Christ falls into a leper colony and is surrounded by those crying "Heal me Christ I can hardly walk".

More directly, having completed his healing mission, the Doctor sets out for the city. Certainly this parallels the synoptic Gospels where Jesus, upon finishing his healing ministry, sets his face toward the city and goes to the city to die.

4. The death of the farmer - despite having stockpiled food supplies and built a shelter - is bitter proof that "whosoever would save his life will lose it". (MT 17/25 and parallels)

5. The concluding credits stated "we hope that all peoples will learn the way of peace". Immediately thereafter began beautiful background music stated what is the way of peace. The music was the tune of the hymn:

How firm a foundation, You Saints of the Lord
Is Laid for your faith in his excellent Word

Was it merely coincidental the next lesson millions of Christians would hear from the COCU lectionary that next Sunday (1st Advent A) would be the prophecy of Isaiah:

And they shall beat the swords into plowshares
And their spears into pruning hooks.
Nation shall not lift up sword against nation
Neither shall they learn war anymore (Is. 2/5)

Was it merely coincidental that the arrangement of "How Firm A Foundation" was taken from a little known suite by Virgil Thompson entitled "The Plow that Broke the Plains"? It was after all, a plow-beaten into a nuclear sword - that broke the plains of Lawrence, Kansas

Inclusive Language Lectionary Study Group by Rebecca Selcomridge

The first spring semester gathering of the Inclusive Language Lectionary Study group began with a silent time of preparation. It was then noted that none of our books have a Pentecost 25. Does yours? -- Now that you've got your copy, turn to Lent 1. That's where we began and we got almost the whole way through the first lesson! Here are some of the highlights of the discussion of Gen. 22/4b-9, 15-18, 21-25; 3:1-7:

It would be helpful and an opportunity for education to include P. Tribble as a reference as the committee seemed to use her directly. She could also be included in the bibliography that we would like to

see in the book.

There is much left out, but this lectionary includes more than is suggested by several of our denominations. The naming of the animals would have been particularly meaningful, if included.

Sovereign One

4b in the Hebrew reads (aloud) Adonai Elohim. The committee has transposed it. The Hebrew word order is never such. As we had decided to keep Adonai in the Hebrew and not translate it as "Lord" we suggest "God" is also kept in the Hebrew as Elohim. It is a proper name.

ha'-adam

Adam has traditionally been translated as man/adam/humankind. All are inadequate and ambiguous. With the definite article some alternative (and more accurate) translations might be "dirt creature" (taking note of the word play between 'adomah' = soil and 'adam'), or "clod adam." This lectionary translated it first as 'a human creature' and then 'the human creature' and then finally 'the human being'. This lack of consistency bothered the group. It was also noted that the creature received "a" breath of life.

We spent some time redefining our task and agreed that, as we are a fluid group, we do not always agree, but that we are open to any and all new ideas.

Questions to continue to ponder:

v. 22/23 when did God create man (in the male specific sense) is 'human creature' the best translation of 'ha-adam'?

what should the progression be from human creature to human being?

would it be adequate and acceptable in our congregations to keep ha'adam in Hebrew transliteration just as we have with the proper name(s) for God? This would help point up the difference, between "man/woman" in vv. 22-23 and 'ha-adam' in the verses preceding them and thus reinforce the simultaneous and thus equal creation of man and woman.

WHAT IS BLAZES IN HAPPENING?

by Nishan Bakalian

Many who choose to speak on political issues end up muddying the view rather than helping to clarify things. This is true for professional politicians as well as for amateurs (like us clergy). We all have our biases, and if we claim "true" objectivity, then we are deceivers of ourselves and others, and probably are insensitive as well. It is with this disclaimer that I proceed to offer some solicited thoughts concerning the recent events in Lebanon.

The TV news reports we have seen of late, though very dramatic, are of little help in understanding the present situation. It appears that for the most part, for any news to be considered worthwhile, it must concern the Marines, even if only peripherally. This shows both arrogance and vaivete on the part of the media; arrogance because it presumes that the U.S. is the most important thing in the world, and naivete because there are things happening all over the world which should concern us but do not, because there is not "U.S." stamped in large letters on them.

One of the most troubling things to many Lebanese concerning the U.S. presence in Beirut is that the U.S. is perceived not only as an occupying force, but as Israel's surrogate in the region. To a great

extent, this is true, but we are not as aware of it as we ought to be. Our Middle East policy is Israeli-centered for the most part. Therefore, military action of any sort by the U.S. is perceived as Israeli sponsored or sanctioned action. It is obvious then that the Marines should be attacked so frequently by Cruze and Shiites. Add to this The Phalangist factor, a militia which is Israeli-manipulated. They also are seen as enemies, on the Druze and Shiites. Add to this the Lebanese government, with its Phalangist president and Phalangist-controlled army; they are also perceived as not truly Lebanese, and therefore an enemy.

On the other side, there are the Druze and Shiites. Their respective militias are fighting a war with the Maronites (Phalangists) which has been going on for a long time. Ostensibly it is for a more just governmental set up. (We can thank the French for their lack of foresight in setting up the mandate.) The Shiites are in the majority, yet have a minority of seats in Parliament. The Druze also feel they have not enough say in the parliament. After 30 or more years of stewing the present military action is seen as their only alternative. Who is supporting this? None other than Syria. As Israel is behind the Phalangists, so Syria is behind Amal (Shiites) and Shtiraki (Druze)

Now it is interesting how the governments of the region are reacting. The Israelis are (as usual) blaming the Syrians for standing in the way of settling the problems (and the U.S. acted as Israel's spokesman by bombing Syrian positions in the past months). Syria blames Israel for its intransigence, and claims to be acting in Lebanon's best interests. (Many, if not most Lebanese, share this view Lebanon, meanwhile, was forced (with U.S. help) into a treaty with Israel which excluded the Syrians and Palestinians. Now the Syrians, Druze and Shiites have forced Lebanon to abrogate that treaty (perhaps to exclude Israel?) Those who blame Israel and the U.S. entirely for the problems are probably pro-Syrians or Syrian surrogates. Those who blame Syria and the USSR entirely are probably pro-Israelis or Israeli surrogates. In truth, all of these parties share the blame. As you guessed, the Lebanese are the victims--not all helpless, but manipulated, by various parties and interests, into blood letting where it may not have been necessary, to solve their problems.

So there you have one man's view of the situation there. I hope that you will not stop here, but probe (read!) for yourselves what is going on. Remember that even though we only see massacres of Druze villages and rubble from the bombing of Shiite neighborhoods, the same things are happening else where, to Christians. But somehow, our reporters seem to miss those stories. I cannot figure out why this is so. In your prayers, remember the Lebanese people, but also remember us naive and narrow Americans.

The next article is one which has taken a great deal of thought and time. Last fall. Steve and I spoke of asking persons on campus to reply, from their standpoint, to a variety of topics which are relevant to us, as seminarians. Our first set of questions were:

1. Define the terms "homosexuality" and "homosexual"
2. What is/are the role(s) that a homosexual can play in the Christian Church?
3. What is/are the role(s) that a homosexual can play in the Christian Church?

Dale Bowman has written the following article in answer to these three questions. For myself, I learned a good deal from reading it.

I hope that you also will read it. I also invite thought out responses which are in response to either there three questions or to Dale's article. These responses must be signed and responsible.

Helen McMullan

In dealing with the issue of homosexuality, homosexuals and the Church, as well as in the daily arena of life the way the words 'homosexual' and 'homosexuality' are used, I believe that it is imperative to define what those terms mean. So much confusion exists and is created due to the lack of clarification of terms. Semantics is of great importance in dealing with the phenomenon of homosexuality and what is meant by the word homosexual.

Homosexuality is sexual activity with a person of one's own sex. Homosexuality does not require either one or both or multiple partners who engage in sexual to be homosexual. A homosexual is a person whose primary emotional, psychological, social and erotic response is toward a person of his or her own gender -- whether or not that response is overtly expressed.

My personal view of homosexuality is when a sexual encounter between two homosexuals occurs, regardless of the degree of physical intimacy, in love and in Christ, that the two people, whether male or female, experience both God's sacramental love for them and their mutual love for each other. Thus, while this may entail sexual copulation it does by no means necessitate its occurrence (as I believe all encounters with other human beings are sexual encounters).

My views regarding homosexuals and their roles both as laypersons in the Christian Church and also as ordained ministers in the Christian Church are identical with one exception. The exception is that the ordained homosexual pastor has been called by Christ to perform particular tasks which are peculiar to the call of Christian ordained clergy. Outside of those tasks which clergy are called to perform, the roles of the lay and ordained homosexual, both in the Church and society, are identical and also identical to those of heterosexuals.

Thus, as Christians who happen to be gay, we are called to preach the Good News of Jesus Christ our Saviour, Lord, Master, Brother, Closest Friend and Lover to all our brothers and sisters who are both a part and not yet a part of the body of Christ, so that they, like we, may be part of the family of God in Jesus Christ, regardless of their respective sexual orientation. It is in the family of God in Jesus Christ that the various communities of straight, gay, black, white and so on find their end as they then exist as a family -- a singular unit.

The preaching of the Gospel for and to gay people and all people will find itself in either both or one of two ways; word and/or action. The preaching of the Gospel may mean suffering under persecution of the various communities which inflict pain and death upon those of us who believe and also those of us who happen to be gay, whether we believe in Jesus or not. We may also have to suffer at the hands of the church which refuses to be the Church of Christ. Such preaching may mean we partake in a call to reform which may even make use of violence -- even physical violence. The latter, while always a viable option, is of course only a very reserved option and I would only find its use acceptable as Bonhoeffer has given it to us. The preaching of the Gospel may mean to encourage one another with words of Christ's and with our love and affection. The pronouncement of such words necessitate the readiness of the person and/or community which bestows them upon another person and/or community

to bring to fruition in deeds the intent of such a message which the words convey.

Christians who happen to be gay, just as all other Christians, must continually exhibit God's love for other before the Church. Christians who happen to be gay must continually call for the Church to acknowledge the existence of gay people and all peoples and their natural rights given them by their Creator and Redeemer who is the Christ. Christians who happen to be gay must continually demand of the Church that it accept all gay people and all peoples as Children of God and seek to bring them in to the fold of Christ. Christians who happen to be gay must demand of the Church and those in their own community that services be provided to aid gay people in their spiritual growth in determining the lifestyle which they would seek to lead; whether it be one of practicing a homosexual lifestyle, celibacy, or heterosexual activity, according to their faith and conscience. Christians who are gay must demand of the Church social justice for gay people, bringing an end to housing, job, religious and sexual discrimination, "queer bashing" (the physical violence of others upon gay people), "rolling" (the physical violence of others upon gay people to rob them bodily of money and/or other currencies), and murder -- both by religious, political and social groups. Christians who are gay also have the responsibility in both Church and society to provide norms for personal, public, private and community behaviour which will end the exploitation of gay people. Christians who are gay must also be willing to advocate similar concerns of justice for other people and take part in bringing to fruition the possibility for the realization of their aspirations in their personal and communal lives.

Finally, Christians who are gay must be willing to be patient with those people both within the Church and outside of the Church in their coming to deal with homosexuals and the issue of homosexuality, as well as their need to know who they are themselves. We must be just as patient with others as we were with ourselves and to give others at least as much time as we gave ourselves in coming to grips with our sexual orientation and identity, so, that they too may realize that gay people are also Children of God and that we cry and laugh, grieve and rejoice, feel the pain of rocks, stones, bottles, chains and bullets pierce our flesh and are also able to feel the embrace of the warm arms of another human being, to know the despair of seeing our friends and some of us ourselves die of A.I.D.S. and other sicknesses and yet also know the blessings of good health. That we too know the anguish of the hate of others against us whether it be in the misuse of scriptures, platitudes of self-righteous rhetoric ('love the sinner but hate the sin' which so many right-wing conservatives attribute to Christ but which were first spoken by Gandhi), or forms of violence such as rape, yet also know the beauty of God's Word and also His word of grace (Jn 3:16), the intimacy of human relations as expressed in Browning's, How Do I Love Thee, Let Me Count the Ways, and the warm tender embrace of another's lips, arms and body in love which is a gift of God. We need to be patient enough to give one another time to know one another and grow together in love instead of apart in fear. We need to grow in the love which Christ commanded us, "This is my commandment, that you love one another as I have loved you."

The Christian who is gay is to be a living sacrament of the freedom, grace, faith, peace and love which we have received and continue to receive from the hand of Christ. We are called to be an ever active witness and also an ever quiet presence.

BOOK REVIEWS

by Dale Bowman

Coming Out to Parents: A Two-Way Survival Guide for Lesbians and Gay Men and their Parents, authored by Mary V. Borhek, who previously authored, My Son Eric, has now brought her personal struggle with her sons homosexuality and her involvement with parents of gays and gays themselves together under one practical volume. The book presents an accurate portrayal of the struggle and issues for both the parents of gay men and lesbian women as well as the issues faced by parents. It is a truly wonderful work with a genuine pastoral concern. The book is available from Pilgrim Press and is currently available at a price of \$9.95.