

# THE SEMINARIAN

The Student Paper of the Lancaster Theological Seminary  
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## Editorial

### DISPELLING PERCEPTIONS

One thing of which I am often guilty is forming perceptions of other people without even trying to check out the opinions to which I have come. And if perchance I do attempt to learn if I am right, I most often go to people whom I am certain will just affirm my perceptions, anyway. Usually, the attitudes I form are of a negative nature, too. I decide from often brief and one-sided observations that someone is "too" something — too pushy, arrogant, stupid, wrong, narrow-minded, etc.

There is really no excuse for judging people like that. And I know it. But I do it anyway; more comfortable in living with my illusions than confronting reality and perhaps finding out that I'm wrong or that my long-held principles of operation against certain persons are unfair and unfounded. I too often fail to realize that my denying others a fair chance also denies me of valuable and infinitely enriching relationships.

Well, I think that nations are guilty of this same sort of self-denying and judgmental behavior, too. Lately I've seen or read of too many of our political and born-again Christian leaders jumping on the good vs. evil bandwagon, with the good being the USA and the bad being the USSR, of course. More and more I see these figures denouncing the Soviets, leaders and common people alike, of being nothing but manipulative, oppressive, warmongering ogres of totally corrupt and worthless nature. I also have little doubt that the powers that be in the USSR are guilty of much the same activities, too, only in the opposite directions.

When is this name-calling and perpetuation of unfair accusations going to stop? When we finally fight it out on the battlefield to prove who is really right? Or when a nuclear holocaust decides rather correctly that neither of us is or deserves to be?

Just like in personal relationships, when dispelling or verifying perceptions requires direct, face-to-face communication, the U.S. and the USSR need desperately to do the same. As pastors and church leaders we need to advocate that they do, before it's too late. I don't see how we can fail to see that.

Mike Gingerich, Co-Editor

## LETTERS TO THE EDITOR

To the editor:

S.C.C. Elections: I Just Don't  
Think This Is Right

I believe it is a wonderful blessing to live in a land where the government process — at virtually all levels — is based on the elective system. The principles which underlie this system are basic ones such as freedom, honesty, and fairness. We expect and demand this of elections and are saddened and angered when these principles are violated or denied.

It is for this reason that I must respectfully, but firmly, protest the recent S.C.C. elections here at L.T.S. My objections in no way are concerned personally with the people we elected into office. I know all of these people and believe them to be people of integrity and genuine ability. I am sure they will serve the school effectively and well.

My objections have to do with the selection process which preceded these elections. The current method which is in the by laws has the S.C.C. President and a committee he or she picks nominating the candidates for office at a nominating committee meeting.

This would not be a problem if the general student body had knowledge of this meeting and its purpose, and could express an interest in running or nominate someone they know of who did.

This year there was very little, if any, publicity concerning this meeting. As a result, several unfortunate things occurred which I feel, seriously damaged the fairness of the entire elective process.

Because of the lack of publicity, potential candidates were denied any opportunity to run. The committee was put in the position of deciding — without student body input — who was qualified and/or interested in running.

Due to the lack of available candidates, at least to some degree attributable to the publicity

problem, the committee experienced a great deal of difficulty filling the available offices. They ended up with a slate which was composed almost entirely of members of the Junior class and resulted in a situation in which three of the four committee members ended up nominating themselves for the offices — in some cases in order to fill slots. Of this committee, only the President did not run for office.

I would not object to this if the process was open to all. Certainly, people willing to serve on a nominating committee should not be penalized by being denied the right to run for office. However, it does not seem fair that this year's process, however unintentionally, denied that right to most of the student body.

The way I would propose that such a situation might be prevented in future elections is that any meetings of a nominating committee be publicized widely and well in advance. I believe all interested students should have the right to run for elective office and such elections should be decided in the election — not in a meeting few, if any, are aware of.

I honestly am not seeking to  
(Cont. on next page)

### THE SEMINARIAN

Lancaster, Pennsylvania

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LETTERS TO EDITOR (cont.)

hurt or bring down the people involved in this committee. I merely want to see genuine reform for the future. I would ask that our newly elected leadership seriously consider these objections and examine the nominating and election process before our next student elections. This will help to insure fairness and a genuine representation of our student community here at Lancaster.

Stevan Atanasoff

A TIME TO SPEAK

by Barbara L. Kershner

Lancaster Theological Seminary is one of many theological schools concerned with the escalation of the nuclear arms race. Below is a petition signed by the faculty, staff, and students of Duke University Divinity School, Durham, North Carolina. It is similar to the petition which has been circulated from Harvard. I was asked by a student at Duke to pass this petition on to my friends at LTS as an expression of solidarity between theological schools, their students, faculty, and staff as we struggle to prevent nuclear war.

WE, THE UNDERSIGNED MEMBERS OF THE FACULTY, ADMINISTRATION, STAFF AND STUDENT BODY OF DUKE UNIVERSITY DIVINITY SCHOOL IN DURHAM, NORTH CAROLINA, WISH TO STATE PUBLICLY OUR CONVICTION THAT THE USE OF NUCLEAR WEAPONS, UNDER ANY CIRCUMSTANCES, IS CONTRARY TO THE WILL OF GOD. THE INABILITY TO PLACE TRADITIONAL CONSTRAINTS ON NUCLEAR WAR NOW MAKES ANY MORAL JUSTIFICATION FOR THE USE OF NUCLEAR WEAPONS IMPOSSIBLE.

WE URGE OUR COLLEAGUES IN THE SEMINARIES AND THE FAITH COMMUNITIES OF THIS NATION TO JOIN US IN CONDEMNING NUCLEAR WAR IN ANY FORM, AND IN CALLING FOR AN IMMEDIATE WORLD-WIDE FREEZE ON THE PRODUCTION OF NUCLEAR WEAPONS, A STAGED REDUCTION OF PRESENT NUCLEAR ARSENALS AND THE EVENTUAL ABOLITION OF ALL NUCLEAR ARMS.

IN THE NAME OF GOD, LET US

3  
SPEAK NOW, LEST OUR SILENCE  
ONCE AGAIN MAKES US ACCOMPLICES  
TO HOLOCAUST, THIS ONE THREATENING  
THE VERY EXISTENCE OF HUMANKIND.

AIDS

by Dale Bowman

During the past six months a great deal of attention has been focused on a disease which in some areas of the country has reached epidemic proportions. The name by which the disease is most commonly known is A.I.D.S. (Acquired Immune Deficiency Syndrome).

Once the disease is contracted, the body's immune system is rendered useless. Of the clinically reported cases, to date, one third are dead. At least four more new cases of AIDS are reported daily. While many theories as to the origin, transmission, and cause of AIDS abound there is little known concretely about the origin, transmission, and cause of AIDS. While most of those people who have contracted the disease are gay men (two-thirds), the disease has been discovered in heterosexuals, adult women, and children.

Doctors and researchers involved with those who suffer the disease and who are dying from it are generally depressed. In one article I read, a journalist wrote:

I have talked with the leading doctors treating us. One said to me, "If I knew in 1981 what I know now I would never have become involved with this disease." Another said, "The thing that upsets me the most in all of this is that at any given moment one of my patients is in the hospital and something is going on with him that I don't understand. And it's destroying me because there's some craziness going on in him that's destroying him."

(cont. on next page)

## AIDS (cont. from p. 3)

A third said to me,  
 "I'm very depressed. A  
 doctor's job is to make  
 patients well. And I  
 can't. Too many of my  
 patients die."

(New York Native,  
 March 14-27, 1983, p.18)

Please, take a moment to write your representatives and President Reagan requesting that more money be allocated for research in combatting this disease. While this disease has caused more deaths than toxic shock, swine flu, and Legionaire's disease combined, "one public health official... call(ing) it the most serious new outbreak since polio; another says since smallpox" (Letter from Congressman Harry A. Waxman) — the National Institutes of Health spent only .02% of their budget on A.I.D.S. research! Please write.

ANNOUNCEMENT

by Haydn McLean

Ticket sales are now open to the entire LTS community for the Olde English Graduation Feaste to be held in the refectory May 13 at 8:00 P.M. Music of the era will be provided by ORIANA and there will be entertainment following the feaste. Tickets may be purchased at the Business Office, \$11.00 per person.

MOVIE REVIEWS

by Dale Bowman

During the past couple of weeks I've traveled to the cinema a number of times. The following films I would recommend seeing.

The Verdict, a much publicized movie, starring Paul Newman is an entertaining film. The movie is somewhat slow moving and unfortunately leaves the viewer with an empty feeling at its finish with respect to the use of certain characters in the film and the message the film seeks to convey

to the viewer.

My Favorite Year, starring Peter O'Toole is a delightful and humorous film, a biography of a real actor's life and a young man who was to insure the safety of the actor — on and off the stage. I do recommend the film. The viewer should be prepared for a sober ending.

Victor/Victoria, based on the German original, starring Julie Andrews is thoroughly entertaining. I strongly recommend the film.

Monty Python's, The Meaning of Life, is an excellent flick which I would encourage anyone to see. The film, being a product of British wit, is best suited for a mature audience. The satire encountered in the movie is so blatantly gross and offensive that to miss the film's critique on life is virtually impossible. I have not encountered a more humorous and satirical film as this in the past 7 years. The film far surpasses The Holy Grail, Life of Brian, and Jabberwocky.

ED-VICE

Dear Ed:

Realizing the diverse theological background existing on campus I felt the freedom to write you concerning a problem I face.

I am a conservative — politically and theologically. I have supported Jerry Falwell fervently for 4 years. Since he began to get involved in the "arms" issue and expressed his views I have become concerned. Jerry is not in favor of a freeze. The United Church of Christ, a denomination of which I am a member, not only favors a freeze but disarmament.

In a letter from Jerry today he wrote: "I am aware that liberal clergymen, leaders in the National Council of Churches, and others will pour out wrath upon my head."

Ed, I don't know what I should

(cont. on p. 5)

Ed-VICE (cont.)

do. The UCC is a member of the NCCC. How do you feel about what Jerry wrote?

Signed,  
Caught In-between

Dear Caught,

Well, I guess we all can't be wrong.

Sincerely,  
Ed

### A NOTE OF APPRECIATION

We the residents of Richards Hall would like to express our appreciation and gratitude to three very important members of the seminary community. Verna, Nancy, and Lorraine, the women who work in the refectory, have been very important to us in the year (s) that they have provided meals, coffee and warm hearts for us and for others who eat at the refectory. The interest they have taken in each of our lives, their laughter and support, will be greatly missed. Their caring for us as persons and the friendly talks will probably not be replaced by the new management — the personal interest in each of us will be warmly remembered.

To the women of the refectory we give our thanks and warm wishes. Good luck to Nancy and Lorraine as you move to the F&M campus. Verna, we'll see you next year. Our prayers go with all of you as you undergo the changes in your lives.

Sincerely,  
The gang at  
Richards Hall

### AN OUTSIDER (?) SPEAKS ON HIS IMPRESSIONS OF LTS

An unsolicited evaluation — or —  
An outsider spends a semester at  
LTS — or — Who asked me, anyway?

I am most favorably impressed with Lancaster Theological Seminary for many reasons:

- First — The academic climate and course offerings are at least equivalent to or, in some cases, more demanding than previous studies at the masters and doctoral level;
- Second — The gracious concern for the students on the part of the professor is genuinely appreciated;
- Third — The rapport among students with the resultant building of community is commendable;
- Fourth — The chapel experiences are uplifting and richly rewarding for all who choose to attend. Most likely, Frank and those who participate weekly are even more blest because of their direct involvement;
- Fifth — The small school atmosphere gives one an immediate sense of belonging. Students and professors are oftentimes on a first name basis and each of us (commuters included) has a mailbox with his/her name above it.

I could also mention that lunchtime in the refectory is both fillinf and fulfilling, thanks to the good food and relaxed atmosphere. Another "plus" is the communication system with "The Communicator" and the student voice, The Seminarian.

In my humble estimation, the one thing lacking is a spiritual depth on the part of many of us, which supports the spiritual growth goal on page seven of the Lancaster Theological Seminary catalog guide. This manifestation of the Spirit's power needs to be an inherent part of each graduate's faith and life. I fully realize  
(cont. on next page)

OUTSIDER (cont.)

that some students are "bound up" in a search for truth and might never risk the leap of faith necessary to conceive of Jesus Christ as any more than a great itinerant preacher. However, I must ask, was this institution founded to offer only a search experience or, rather, to provide the serious seminarian the opportunity to refine his/her theology, to sharpen his/her pastoral skills, and, furthermore, to confirm that Jesus Christ is the way, the truth and the life (John 14:6).

Is there a need for discipleship enroute to leadership?

Have we counted the cost of discipleship as pronounced by Jesus? (Luke 14:28-33)

Are we willing to do the meditation and Bible Study necessary to progress from discipleship to servant via the power available since Pentecost?

This time in our church year can be described as disorientation, e.g., after the crucifixion and resurrection, but before the infilling of the Holy Spirit. Maybe each of us should use some time after exams and before May 22, 1983 (Pentecost), to prepare ourselves to receive a portion of that new life which literally turned the world upside down in the first century. From disorientation to reorientation — from old covenant to new — from disciple/learner to disciple/servant, the process of growth. Try it, you may like it, and I'm certain you will be a stronger Christian and a more effective preacher or witness if you depend on that power greater than self.

If you are still stubbornly resisting because you are not convinced, that's OK, but don't forget Christ's final beauty, "Blessed are those...." (John 20:29).

See you next year!

A.R. Erisman

NEW SEMINARIAN EDITORS  
FOR 1983-84

We are pleased to announce that Helen McMullen and Steve Atanasoff have volunteered to be co-editors of The Seminarian, next year. Both Steve and Helen have proven themselves to be committed and integral members of the LTS community and we are quite confident that they will serve well in the capacity of editors. We look forward to their editorial leadership and wish them the very best in producing a thoughtful, well-respected paper.

Mike and Bonnie

ATTENTION ALL LTS WOMEN  
(Students, spouses, faculty)

The Association of Seminary Women has a new structure! The new Council members are:

The Moderator and the Coordinators (small interest groups assigned to each):

- I. The Coordinator of the Spiritual Life Group (offers opportunities for spiritual growth throughout the year.)
- II. The Coordinator of the Social Life Group (offers opportunities for fellowship throughout the year.)
- III. The Coordinator of the Outreach Group (offers opportunities for projects of service to the community outside of the seminary.)
- IV. The Coordinator of the Special Concerns Group (offers opportunities to explore and share special concerns and needs.)

If anyone is interested in any of these positions and/or want more information, please contact: Carol Muise (394-8552) or Cathy Naylor (392-4690) by Friday April 29. Election and installation of new Council members will be held on Wed. May 4 at 7:00 P.M. (refectory)

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"A Gift of Death"  
by Michael E. England  
Pastor-MCC of San Francisco

(Submitted by Arthur Runyan.  
Condensed from the March, 1983  
issue of Journey, a publication  
of the Universal Fellowship of  
Metropolitan Community Churches.)

John's thirty-year ministry was a varied one, an effective one, a mixture of life's elements. (Whose isn't?) He was a Methodist, until his coming out and the weakness of friends in authority shut him out. Then he was a welcome addition to the ranks of the UCC. God took him into a five-year, distinguished pastorate of a mostly Black UCC congregation in San Francisco. He led them down some new roads, like their choir joining that of MCC-SF, eventually to give birth to the San Francisco Interfaith Choir.

Then last summer when he resigned that pastorate he came to me to talk. It was time, finally, to work again toward bringing himself and his credentials to our Fellowship. And to the joy of our years of friendship was added the joy of appointing him, as a volunteer, to our clergy staff. What a new sparkle he brought to our Tuesday morning staff meetings. He rode up on his big black bike and strode into the room, 6'4" of strapping gentleness and wisdom. In August we had three birthday and anniversary celebrations in our staff gatherings and John always brought the champagne and chilled pewter goblets. How odd that people who didn't know him well were sometimes intimidated by his size. He was such a teddy bear.

In September Rick left us to be pastor across the Bay. A good step, but I don't like change when I'm all settled. In October Janie announced she was leaving in mid-November to lead a new Presbyterian ministry to

Lesbians and Gay men. A trail-breaker, a blessing of God, but I don't like change when I'm all settled. And so we needed a new full-time staff person, and suddenly in our minds there was John — right there, about to transfer to the UFMCC clergy, two master's degrees and thirty years of ministry to bring us. There was obviously a reason John had come to us at this point, and here was our reason it seemed.

So after prayer and discussion I explained to the congregation that I planned to appoint John and that in two weeks the board would vote on whether to ratify the appointment. We invited input. The next week John had some medical tests. He had hit his head in a fall and his physician lover felt it needed looking into. It did. The fall was a symptom. John was admitted for three days of in-patient testing for a suspected tumor.

Janie and I went over from the office the first day, and after our visit as we drove back I said, "I think we need to call our member who heals." Janie had had the same thought, so the next two days he went with us. We joined with the others in the room (four or five each day) in an intense, beautiful time of laying on hands and prayer for healing.

During these days the diagnosis was settled — a malignant tumor deep in an inoperable area of the brain. John had between two weeks and three months of life ahead. I found something happening to me, too. I began to feel strongly that we were, indeed, led to pray for healing but that the healing God wanted to do might not be John's tumor. I began to understand in a new way for myself not to decide what God ought to do or to structure how God should work. I didn't decide that John's tumor would not be healed. I did concentrate on prayer for the healing God wanted and not the one I wanted. I didn't understand entirely, so I just had to follow a sense of call. "If we could  
(cont. on p.8)

### A Gift of Death (cont.)

understand God, we would be God," someone has said.

John came back to the next staff meeting bearing champagne and pewter goblets. We celebrated his being home from the hospital, his life with us, the joy of our faith. We worked through our business fairly quickly and then just sat and talked. He talked about how it felt to be dying. We cried together — student clergy-person, Lesbian Presbyterian, borderline clone pastor, big butch dying teddy bear.

Such trust and such sharing were among us there! What a gift he brought us in dying with us, coming home to MCC to die with his people.

We went on sharing his life in our congregation and in our staff. He gave me the special privilege of sharing his personal life with him and his loved ones, too. He said he loved me for giving him his ministry with us and for sharing my people. Imagine! God was moving — I couldn't have stopped it. I didn't want to.

Our congregation kept on loving and reaching out — visiting his home, inviting them for dinner or drinks. I kept thinking how many people, afraid of death and dying, would have felt awkward, avoided him, been maudlin and silly with him. But these people are remarkable. They ministered to him and he to them, and his dying with us continued to be a gift. Because his dying was a celebration of life — physical and eternal.

It began to get difficult, then. He couldn't ride his beloved bike anymore. And he had to be helped up and down steps to the sanctuary platform. But he was ministering still, and that was what mattered to all of us. On December 12th he preached what we felt would be his last sermon for us. He sat on a stool to do it and read from a manuscript because he wasn't sure of his command of words any more. And he served Communion,

and we cried as I knelt before him to receive mine. It's so hard for me to cry ("Real men don't cry," you know), and it was such a blessing with him. He preached to us that day of the wonder in Mary's heart and of the wonder of life in Christmas.

The tumor grew in the depth of his brain, big as a clenched fist. And God's healing was going on all around it. I saw it daily. God was healing each of us and through us each other. There was healing in this dying.

Tuesday evening I learned he was near the end. Wednesday Janie drove over from her new ministry and we went up to John's home and sat around the table with them. No surprise—the champagne and the laughter and the tears flowed as always. He gave me the gift of some good time alone, just him and me, to say the things one needs to say. And he told me especially how good it was to know the things he had believed, preached, shared with others who were dying were still real for him. His faith made him happy and free, except for the sadness there always is in parting. Finally, it was time for me to go and I knew I wouldn't see him in this life again.

That night I went caroling with the congregation and got home early. The call I expected came about 10:00 — his lover calling the pastor, the friend to come and sit with them for a couple of hours until John's body was picked up. We sat with his body quietly for a bit. Then we went downstairs and talked and — you guessed it — celebrated with good wine. What a gift for me, to share in the sadness with these loved ones out of the joy of John's life. What peace in the six weeks of life when all was said between them that needed saying — the love, the memories, the regrets, the wishes. He had sat up all the previous night writing letters to us — letters of love and joy and faith. We read them and shared

(cont. on next page)



(conclusion of "A Gift of Death")  
 them with one another. His spelling and grammar was just awful. And I'll cherish that beautiful letter as long as I live.

We thought God brought John to be on our full-time staff. We laid on hands for the healing of John's tumor. We weren't wrong. We have to take the perceiving of God's will a step at a time, and our own perceptions of it with a grain of salt. John was dying and God gave us the gift of bringing him home to die with us, so we might have a new glimpse of the glory that is ours. We prayed for healing, and the gift of healing came to so many of us, and all of us, in those days of his life with us. "If we live in Christ and if we die, we die in Christ." "Thanks be to God for this indescribable gift!"

#### FROM THE BAKALIANS

31 March 1983  
 Maundy Thursday  
 Beirut, Lebanon  
 Part Two

Dear Friends,

Excuse us for taking so long to write! We have enjoyed hearing from a few of you, and we hope that all is well there with each of you and the Seminary. We have been here for 10 weeks, and there have been numerous changes in our adjustment to life here. For one, the power stations are repaired, so that we have (almost) uninterrupted electricity. For another, I am feeling much more at ease and relaxed than I ever was in Lancaster. Perhaps that is because I have a clearer purpose and direction here than I did there. Being able to relate myself to the Armenian Evangelical community is a large part of that. This may be stretching the point, but I feel almost as if Lancaster were my cross-cultural experience!

Two months ago, on 5 Feb., the largest car bomb ever to hit Ra's Beirut exploded a few blocks from

here (N.E.S.T.). A week earlier another bomb exploded one block from here. But the more recent was much worse. Maria and I were outside doing wash when we heard a single huge explosion which hits you in your solar plexus. Shortly thereafter we saw the smoke and flames high in the sky. We were not frightened, as we were safe, but we thought, "So that's what a bomb is like." It is difficult, if not impossible, to conceive of what the people here went through last summer during the Israeli invasion. Many people lived the whole summer without windows in their homes from the force of the aerial bombings. They learned when to expect bombings. For example, if they saw men firing bombs from their side in the morning, they knew that that evening there would be retaliation, so they would go down to the basement, and sure enough, the bombs would come back.

This new bombing made the people nervous, as it was at the Palestinian Research Institute. Following this explosion (a sophisticated job which gutted two buildings and damaged scores of others), several interesting things happened. First, it created fear, in that many Lebanese wanted their Palestinian neighbors to move away from the neighborhood, for fear of a similar bombing. (Undoubtedly the bomb was placed not only to kill and destroy, but to arouse this type of fear.) Second, it aroused suspicions as to who the bombers were. It still is not known, though it could be argued that any group did it. But the results of the event were not so speculative. The home of one of our professors was ruined, and she is living here at NEST until it is cleaned up and repaired. The Bible Society, in the same building as the PRI was also destroyed, and much of its contents ruined from the water. And there were those who were spared or who died. A woman was lying

(cont. on page 10)

BAKALIANS (cont.)

on her bed, when the explosion shot glass shards and debris everywhere but where she was lying — she lived. Another woman who cleans an apartment there was detained elsewhere that hour — she was spared. An 8-year-old boy was riding his bicycle on the street — he died. His mother could not be consoled.

Since then it has been calm here. There are occasional sniper attacks on the French and Italian troops, who are in the city proper, unlike the U.S. troops. Still, Beirut is the safest place in the country. The government is gradually expanding its sphere of influence. A month ago they were given control of East Beirut by the Phalangists. Two weeks ago the illegal ports were given to the government to be closed. It is an interesting study in power and control. The people and some of the armies are giving authority and their support to the government — it is not being flogged out of them. A broad base of support is being established which cross many lines. This is very important in order for Christian and Muslim to live together. They see their leaders embracing; they also embrace one another.

Still, the mind set of the people is yet in bad shape. The city is a slave to bitterness. Anyone is suspect to anything. And there are a few groups which are suspect of everything and receive everyone's bitterness. The Israelis, for one, are perceived as having overstayed their welcome and are beginning to smell like old fish. But the Palestinians are a different story. I myself had trouble, and still do, sorting out the emotions and bitterness from the occurrences. In my previous letter to you, written two weeks after our arrival, I remarked about the Palestinians captivating world sympathy. The bitterness of the Lebanese is therefore great, even though attention may appear to them as

sympathy. And there will be no equivalent Lebanese "Kahan Commission" for the same reason. So one must be careful not to identify too strongly with their bitterness and suspicion. A number of westerners come here to stay for a few weeks, many to do investigative work for the Palestinians' needs here (the families that are left in Sabra and Chatila). It took quite a while for us to be accepted as not being "CIA". But these others are suspected from the day they come to the day they leave, and afterwards, as not being entirely above board. When we begin to poke out of our cocoon here at the NEST, to investigate more deeply what happened, and what is happening (with the Palestinians, for example), how will their attitude towards us change? It concerns us, because their friendship has meant a great deal to us. Perhaps dialogue with them will be of help, though dialogue is no one's strong suit here.

Last Sunday I preached for the third time in Armenian, this time for the Armenian Evangelical First Church youth group. My comprehension is advancing enough so that I am able to write more easily and think more in Armenian. Gradually, the language is becoming less and less strange to me. Due to the vitality of the Armenian community, I am able to feed from it and grow every day. The community has been weakened due to the war, but as far as I can tell it is still alive and recovering. I am wondering, however, how this vitality will express itself this coming April 24th, the commemoration of the Armenian Genocide. No doubt there will be in addition to the legitimate ceremonies throughout the world, retaliatory strikes by Armenian revolutionary groups. This of course will generate publicity against the Armenians, and support Turkish claims of being the wronged party. Perhaps

(cont. on next page)

BAKALIANs (cont.)

the U.S. government will also be a target, because of a recent State Department paper which denies the occurrence of a premeditated genocide by the Turks in 1915. (That just proves that even the U.S. government can be wrong.) Turkish interests have been much more important than justice to Armenians; the U.S. government's own sources are, in many cases, altered "facts" reported at the time of the atrocities, given in order to protect those interests. I recommend Marjorie Housepian's Smyrna 1922: The Destruction of a City, which gives an illuminating contrast between what happened in Smyrna, for example, what was reported, and why. I hope that the presence of foreign powers in Lebanon represent a broader view from their respective governments than has been previously exhibited in world history.

We are still very busy. Maria is finding work in the Intensive Care Unit at the American University Hospital quite challenging. Perhaps it is not only the fact that she has to converse with the patients in Arabic, but also that she has to stand against commonly held attitudes that nurses are workers, not professionals. The status of nurses here is akin to the low status of nursing originally. Also, the situation here has made a caring person difficult to find. Fighting for survival and dignity for the past 8 years has not yielded outgoing, compassionate people — at least not in the hospital. Yet caring and unselfishness is one of the greatest needs here. Again, the malady of bitterness and suspicion rears its ugly head. And the lack of caring is evidenced in haphazard care. A 26-year-old from Tripoli is fighting to recover from poor surgery done at another hospital for his abdominal bullet wounds. (He's Maria's patient.)

Here at the seminary, I am having interesting classes with Dr. Kenneth Bailey. (He went to

seminary with one Douglas Whiting.) His ideas are quite original. He presents convincing arguments as to why he believes Luke to be the earliest of the Gospels. But more than that, he challenges us to think clearly and distinguish between imaginings and what is actually in the scriptures, all from the standpoint of a deeply committed Christian. His classes are very exciting. (Imagine that in seminary!)

Please keep us in your prayers. Write if you are able.

Love in Christ,  
Nishan and Maria  
Bakalian

MINUTES OF THE SCC

Minutes of the sixth calendar meeting of the Council — Helen McMullen, Secretary. April 19, 1983. Hafer Center

Meeting was called to order at 9:30. Prayer was given by Art Naylor. Secretary's minutes were read by Mike Gingerich. Treasurer's report was given by Mike Gingerich - 676.56.

Rebecca Seldomridge reported that the committee for the end of the year picnic will meet next week. Joel Nogle reported that the Executive Cabinet has recommended and passed a proposal for a student position to help ascertain damages, aid in building maintenance, greet incoming students and aid in reporting needed maintenance. This would be a one (1) year position and then subject to evaluation by the Executive Cabinet. The proposal was discussed as to remuneration for the student. Contact person is Dick Gladfelter.

Installation of new officers/representatives by Art Naylor. Meeting turned over to new officers.

Bob Patterson addressed the Council, thanking the outgoing  
(cont. on next page)

SCC MINUTES (cont.)

SCC officers/representatives, speaking of SCC's goals for next year and of the selection of COMP representatives.

Edee Fenimore spoke of the conflict between the SCC meeting and the speaker. Bob replied to this.

Dean Nordbeck told of the memorial service for Judy Kocher next Tuesday during the community hour, and of the discussion following concerning suicide and the pastor.

Meeting adjourned at 9:52.

Present: Art Naylor, Chuck Mackley, Joel Nogle, Mike Gingerich, Rebecca Seldomridge, Pat Aaserude, Haydn McLean, Paul Cronin, Bob Patterson, Robin White, Bill Beck, Sandy Hamlin, Edee Fenimore, Angelee Smith, Rod Mundy, Helen McMullen, Dean Nordbeck

THANKS

For both Bonnie and myself, I want to thank everyone -- the typists, production helpers, staff and all contributors -- for the work and care you have put into The Seminarian this year. We never failed to get the help and support we needed. You can be proud of all that you contributed to this community.

Mike Gingerich  
Co-editor