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hostile "reception" that most churches give homosexuals is wrong, and, I feel it is not consistent with Jesus' teachings, yet I do not agree with what I hear him saying; that homosexuality is acceptable in the Christian life style. I asked John how he saw homosexuality as being acceptable in light of Biblical statements on the matter (for passages, see Genesis 19, Leviticus 20, Judges 19, John 1:9, John 8:11, Romans 1:18-32 (especially 26, 27), Corinthians 6:9, 1 Timothy 1:10). John said that we must read the Bible in light of the times. "I am not a literalist," said John. I cannot say I am totally a literalist either, but I am not a pick and choose Bible reader. I think that if the Bible is read cover to cover (when was the last time any of us have done that???) one sees a consistency, a constant revelation of God's will to us, His people. There are also certain themes that run through the Bible. Some of them are: There is but one God; Follow God's guidance and one will live a better and more fulfilling life; show kindness and compassion for the weak and defenseless; do not sin (i.e., turn away from God and ignore God's commandments) in any way, sex related sins not excluded.

There are other themes not here listed but sin is one of the obvious themes of the Bible; definitions of sin, consequences of sins, ways of atoning for sin. We are not fond of saying someone else is wrong, not that we ourselves error. It's not cool, it's not tactful. So it's not often said anymore. Yet, you and I must individually accept responsibility for all our actions (see H. Richard Neibuhr), I am not

going to pawn off my responsibility to my past toilet training or "society". God doesn't, neither do I intend to. When the emotional-physical-mental-spiritual organism entitled Rob Mitchell does something, that same organism intends to accept the consequences of such. We all error, and we all at one turn away from God's will.

I seek guidance in my life through prayer and meditation, fellowship, and the Bible. I cannot reject as much as John appears to and still hold the Bible above any ordinary book. What the Bible says concerning homosexuality I believe is clear (see above passages). For me to condone and promote something that is explicitly not condoned in the Bible as homosexuality, I might as well promote any of the other obviously not condoned actions such as lying, stealing, adultery, murder, greed, conceit.

John and I share a personal relationship with the living, present, exciting spirit of Jesus the Christ, Now, Today, and we come to understand a large part of what that means through reading the Bible, as well as prayer, meditation, and fellowship. I cannot avoid reading the rest of the Bible and try to take it to heart as well. To put down what Paul says because he is a "radical anti-feminist" is not only questionable but also not separating the man from his works (I am referring specifically to John's assertion that Romans 1:26-27 means that one should do what is natural; if homosexuality is such, that should be done. I ask you to read the above passage and surrounding verses 18-32 and see if you agree.) I am constantly called when I do not separate the

**Strange and Sour**

Sunday morning brings a stranger,  
I step outside to let him in.  
Black and brownouts cite the danger,  
a watching world spoon-fed their sins.  
An image focused on my window,  
stuttered symbols barely real.  
I dozed and woke up on an Island,  
a grinning throng to watch the kill.

And if looking out shows signs of stress should we be out at all--  
to watch the future fall to catch our dreams?  
And the lions wait to take the bait we stand and cheer them on  
but our own wait's not as long as it seems.  
Don't you see there's a problem closin' in.

We sit and beg for more confusion  
don't you see the lion standing there?  
Set off somehow in seclusion,  
we find a vacuum in our heads.  
The man spits frozen tubes and wires,  
no mind far that cannot hear.  
He slowly leads us to the lions,  
then steps back behind the fence.  
And by tomorrow he'll be leading more this way;  
this note you find here is all I had time to say.  
Don't you see there's a problem closin' in. R.C. Ashley

man from his work (As in the case of Herman Hesse who wrote great books, but lived what I consider an undesirable, if not pathetic, life) and I think John should check himself on this as well.

At another point John made the comment referring to straights as those who use the "missionary position"; that being, "...the native on the bottom and the missionary on top." I challenged John on that for two reasons: 1. It is not a very loving comment, love being a thing he had

stressed, and 2. I spent 10 months of my life last year working in a very remote area of Zaire, Africa with Christian missionaries. The number of missionaries (both Catholic and protestant) who do such a thing are small-VERY SMALL. I cannot deny it has happened, but I would without hesitation say it is less than 1% of the total number of missionaries. Missionaries are human and err as we all do, but they hold for the most part, very high moral standards.

To conclude this windy


discourse, I again repeat the wonderful feeling of Christian brotherhood John and I shared with each other and the importance of that with all whom we interact with. The views expressed above are mine, as all are that carry my name and do not necessarily reflect these held by other Christians or Christians' organizations on camps. I would not be surprised if others have responded with their views and I am willing to discuss any agreements or disagreements any has with the things I have said, hopefully so we both will learn from such a discussion.

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## Nader to Appear

Ralph Nader will be the featured speaker on the next American Issues Forum program in Lexington, N.C. on Tuesday, February 17th, at the Lexington Senior High School auditorium at 7:30 p.m.

Known as America's foremost consumer advocate, Nader's subject will be "The Business of America - for the Consumer."

In making the announcement, Georganne C. Jordan, Director of the Davidson County Bicentennial program, said that the American Issues Forum Committee felt that it was most fortunate in being able to secure Nader for this program and that in order to make it possible for anyone in

the county to attend, there would be no admission charge.

The American Issues Forum is co-sponsored by the National Endowment for the Humanities and the American Revolution Bicentennial Administration and has as its purpose the examination and consideration of a wide range of topics relating to the economic and political situation in the United States through a series of public discussions.

The format for Nader's presentation will be the same as that employed for previous programs with his initial presentation being followed by questions and comments from the audience.