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## The Opinion - Vol. 07, No. 08

Fuller Theological Seminary

H. Jeffrey Silliman

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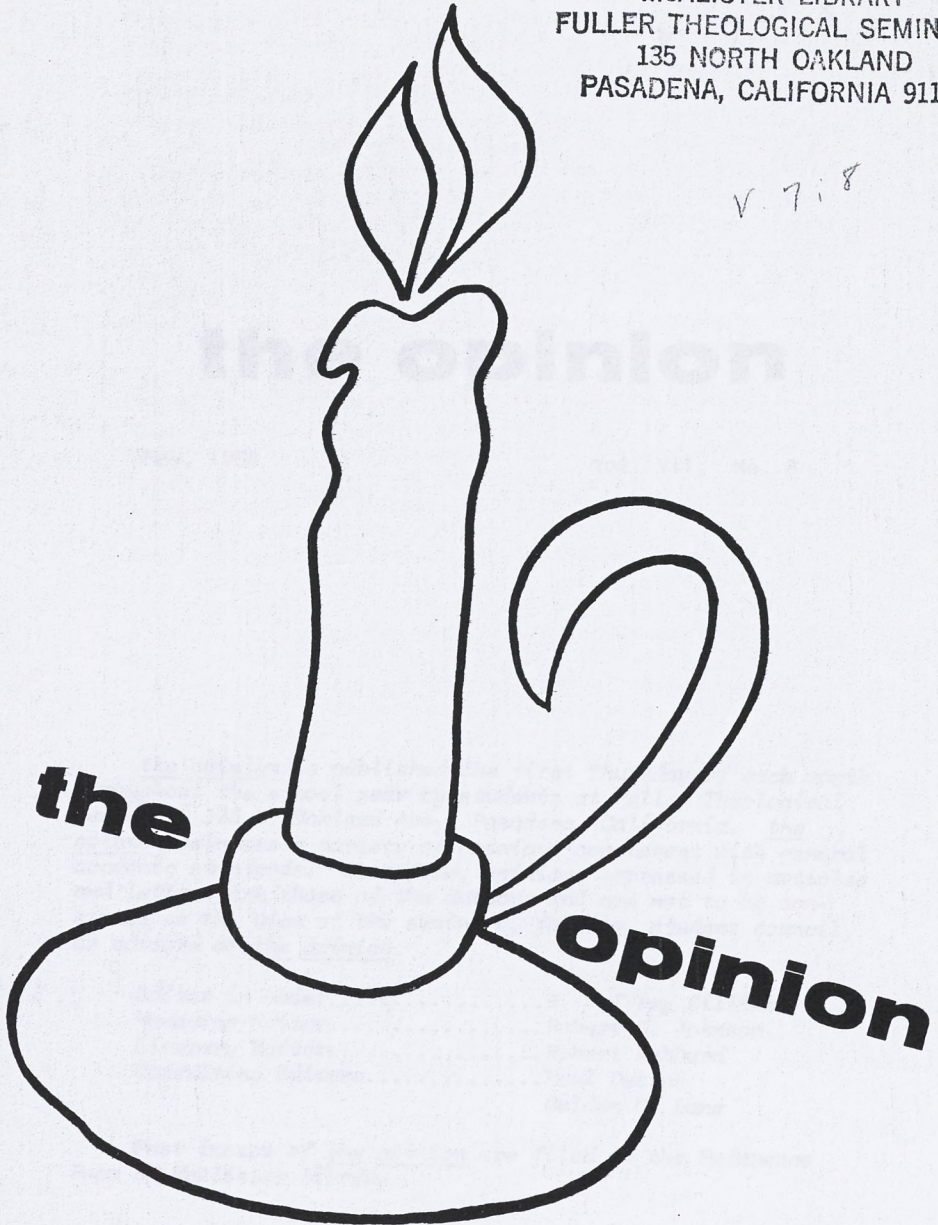
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# the opinion

May, 1968

Vol. VII, No. 8

*the opinion* is published the first Thursday of each month throughout the school year by students at Fuller Theological Seminary, 135 N. Oakland Ave., Pasadena, California. the opinion welcomes a variety of opinions consistent with general academic standards. Therefore, opinions expressed in articles and letters are those of the authors and are not to be construed as the view of the seminary, faculty, student council, or editors of the opinion.

|                         |                     |
|-------------------------|---------------------|
| Editor in chief.....    | H. Jeffrey Silliman |
| Managing Editor.....    | Robert G. Johnson   |
| Literary Editor.....    | Robert Hubbard      |
| Consulting Editors..... | Paul Dutton         |
|                         | Belden C. Lane      |

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## TOWARD FREEDOM OF EXPRESSION

### *An Editorial*

As a new editorial board steps in to guide the opinion, it would be well to reflect upon the role of this student journal in the life of the seminary. We feel that the opinion has become and must continue to be a responsible force working for the health and well-being of the seminary community. To this end, the pages of the opinion are open to students and faculty for the expression of their views and opinions on significant issues in the life of the seminary. In this way, the all important process of discussion and elucidation can stimulate minds and hearts to thought and action.

Another way the opinion tries to carry out its role is by means of its editorials. These editorials may at times chide and criticize work neglected, or they may at other times encourage and laud work well done. In any case, by poking and praising, probing and promoting, the opinion aims to stimulate thought and suggest action that will be conducive to the growth and health of the seminary community.

However, a matter has come to our attention which the opinion sees as a grave threat to its role as a responsible and active participant in the life of the seminary. After several years of hibernation, the original faculty resolution which allowed the birth of the opinion has been rediscovered. The part of this resolution that concerns us at this time deals with guidelines for editorial policy.

The section reads as follows:

*Editorial policy: 1) Articles and editorials will not reflect criticisms toward: Personnel on the Board of Trustees, Faculty, general administrative staff, and the Seminary Statement of Faith. 2) All articles and editorials shall be signed. 3) Each issue shall contain the statement that the opinions expressed reflect only the authors' and not the official policy or beliefs of the Seminary. 4) Letters shall, when possible, reflect a balanced view by printing comments covering both sides of an issue. The letters will be brief and not of article length.*

Items two through four seem reasonable and do not trouble us. These three guidelines have been and still are followed by the opinion. Item one bothers us considerably, however.

The limitations in item one are, in our judgement, extremely restricting and unfair. If the opinion is to function properly, it must be free to print what it judges to be in the best interest of the seminary. If this involves criticism of any of the persons mentioned in item one of the resolution or the Statement of Faith, the opinion feels that it should be free to criticize. Special pains are always taken so that any criticism will be responsible and in good taste. But to set apart some segments of the seminary community as untouchable pre-judges the responsibility and capability of the students and faculty generally and the editorial board in particular.

This resolution was passed by the faculty on March 6, 1962. Since that time, as near as we have been able to ascertain, it has slept peacefully in the several files where it found rest (including ours). It was not awakened even though some editorials of the last two years have criticized in the restricted areas. The opinion is pleased that its sleep was not disturbed.

However, as long as such an item as item one of the resolution remains technically in force, a threat exists to the freedom of the opinion as a means of expression for students and faculty alike. Therefore, the opinion urges that everything possible be done to have this item removed from the guidelines for its editorial policy. We urge the student council to aid us in this effort. We urge the faculty to support us in this effort. We urge the administration to support us in this effort. And finally, we urge the students at large to support, in whatever ways they can, this effort.

If everyone concerned works together, the matter can be quickly and painlessly resolved. Then all of us can get on with the task of discussing the pressing problems of these critical times. Only in this way can we fully serve God in this exciting yet exasperating days in the on-going life of the Church.

HJS

Atlanta airport  
April 9, 1968

Mrs. Coretta King  
c/o Mrs. Catherine Johnson  
1258 Cumberland Road, N.E.  
Atlanta, Georgia 30306

Dear Mrs. King:

I send this letter, knowing that you may not have time to read it, as it is only one among the thousands that you have and will receive on this sad occasion. I feel, however, constrained to write in response to the tragic death of your husband.

I went to his funeral as the representative of the faculty and student body of Fuller Theological Seminary in Pasadena, California. With me was a student from the Seminary, Robert Pipes, who grew up in Watts. On Monday we were driven directly from the airport, in an SCLC courtesy car, to the chapel where the body of your late husband lay in state. It was between 6:30 and 7:00 a.m., and the line of mourners was made up of black laboring people, coming before work, in their overalls and uniforms. Mothers and fathers held up children for a fleeting glimpse when they passed the bier, their eyes moistened with grief and fixed in resignation. As Mr. Pipes took snapshots, those who owned no cameras asked to buy a picture. To see these poor people requite the love which your husband had shown them was a moving sight indeed.

In the afternoon we went to the church. Having roamed about in the cathedrals of Europe and having preached in some large modern churches in California, I found it a humbling experience to see the modest appointments at Ebenezer Baptist and to contemplate the enormous influence for good that has emanated from this pulpit where your husband so often preached with a power akin to that of the great German Reformer whose name he bore. We sat in the back--for the church was full---as your father-in-law preached the funeral sermon of a lady named Ruth Davis, who must have been the Dorcas of the church, judging from what he said of her. That he should have come to preach under such circumstances, even following the body to the grave, bore eloquent witness to his concern for common people, which was the hallmark of his son's ministry.

Later we drove over to your home. Knowing how some "successful" ministers of the gospel live for the good things of this life, we could only thank God for a man who loved the

poor enough to live among them. So impressed was Mr. Pipes that he returned on the morning of the funeral to take pictures and, when you shook his hand as you left for the services, it was a high point in his life. We were constrained to add to our reverence for the dead an admiration for the fortitude and courage which you manifested through it all, marching one day in Memphis with disinherited trash collectors, and the next with celebrities and dignitaries of the land, behind the mule-drawn cortege of your late, lamented husband. Somehow, hearing his father and seeing his wife in these untoward and trying circumstances helped us understand a little better why Martin Luther King was the man he was.

When he visited Pasadena a few years ago, the students at Fuller sought to invite him to the school for a week of lectures, but Wyatt Walker good-humoredly assured them that Mr. King never spent that much time anywhere---but in jail. No one, I am sure, knew better than yourself how busy he was, and what little time he was able to spend anywhere, even at home. And sometimes perhaps, it will seem unbearable that, having shared him so much with others in life, you should now be deprived of him altogether by death. Though we have all suffered loss, it is a loss which is yours uniquely and supremely. But perhaps it will sanctify the burden of lonely hours to know that your sacrifice is not in vain. That was surely evident today in the numberless throngs who gathered to march and mourn with you. And what may be even more important in its lasting results, is that young men, now studying for the Christian ministry, like the students at Fuller Seminary, have been inspired by the life of your husband to show a new concern for the cause of social righteousness, for which he gave his life, a righteousness to be achieved by direct action, yet without violence.

Praying that God will give you peace, we at Fuller Seminary pledge ourselves to a greater devotion to the gospel which your husband proclaimed, a gospel which makes men truly brethren in Christ, able to work together by faith, live together with love, and move forward together in hope.

Yours sincerely,

Paul K. Jewett

PKJ:ms

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*PAUL K. JEWETT, Ph.D., is professor of Systematic Theology at Fuller Theological Seminary.*

ON NOT BEING A ONE-EYED EAGLE

by Ralph D. Winter

I really doubt if I have a right to write anything on Vietnam. I feel like I've gone to a party and discovered only too late that I had the wrong clothes on. I feel out of it. And it's because I have missed out. I was gone. I've been away in another country during the crucial period when a tremendous build-up of feeling has arisen. I wasn't "gone" in the sense that I did not get magazines and newspapers, ect. I read all the same things. But I was not in the U.S. to feel the development of opinion and thus be able to understand it viscerally. However, you've got to begin where you are and I'll try honestly to say where I am so those who read this can help me go on from there.

First of all, it is hard for me to believe that very many people are really worried about the Vietnamese at all. I can readily see how people are worried about Vietnam, yes. It is interfering with our economy. It is chewing up our own friends and relatives, if not ourselves. It is losing our nation friends around the world. And it is, by the way, chewing up the poor people of Vietnam. But this seems to be all a single, undifferentiated mass of motives - a single ball of wax - to many, both doves and hawks.

I'm hung up on the fact that I've been sitting overseas for ten years worrying about all kinds of downtrodden minorities for whom I cannot find a spark of interest. The SUBJECT is Vietnam. How can love be so selective? Who is willing to worry with me about the unrelenting massacre of the negroid peoples in the south of Sudan? Are our tortured reasons for non-intervention in Vietnam hardening into a philosophy which will prevent anyone from doing something from the outside, urgently, effectively, NOW in Sudan? The slain are nearing the 500,000 mark. And this is not being done in a corner.

Are we so sure "we should never have been in Vietnam in the first place" that we will develop a whole generation that will be sure to close their eyes to the possible significance of intervention as "the most Christian act" in another place?

I search the papers frantically for any word about Nigeria and I look mainly in vain. The SUBJECT is Vietnam. Africa's largest nation is the staging ground for the world's largest test of whether or not a civil war is anyone else's business and now we're beginning to look at the whole world through Vietnam glasses. That apart is OK, but those glasses are smudged by all kinds of other factors that mix personal interests with objectivity. I talked to a fellow a few weeks ago that  
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*RALPH D. WINTER, Ph.D., is associate professor of Mission Techniques and Methods in the School of World Mission.*



told how the government troops in the Calabal area are going from school to school, pulling out the children into a line-up where they question them to discover by traces of accent which are Ibos, and the Ibos are shot on the spot. It is quite possible that far more people are being killed per week there than in Vietnam; and surely for more people can get killed in a nation that is three times as large.

Another thing that gives me pause is the blown-up significance of the Vietnam numbers game. In a single day's battle in the Civil War - with no rockets, napalm, bombing, or even automatic hand weapons - we lost more soldiers, more than once, than we have lost in the whole Tet Offensive. This phenomenon is something like the people who compulsively keep alive the monstrosity of Hiroshima, where we killed 175,000 people in a single day. The Japanese themselves keep moaning about this and send a torch to be passed from hand to hand from San Francisco to Washington D.C. But do the Japanese recall how in nine days they bombed the defenseless of Canton to kill well over 900,000? The whole world joins the Americans in their self-criticism but this has not seemed to elicit similar self-analysis on their part.

How useful is an orgy of confession? An ascetic self-abuse can all too easily substitute for constructive action. Why all this witch-hunting? Pinning the blame? What help do we offer to the Vietnamese by arguing who did the wrong thing with the wrong motives. Am I wrong if I see a trace of simple rebellion in this? It may be as easy to be tempted to prove the guys in the government are corrupt as for them to be tempted to deny their errors. Do we suppose that if we could get truly honest men in the White House that they would then know what to do about Vietnam?

This is it. Mutual recriminations are now such a monumental mushroom--like cloud across the sky that I see very little detailed or clear thinking about what could be done. We don't need protest half so much as proposals. The Vietnamese desperately need someone to come up with a workable answer to the present situation. Against this dismaying, urgent need, all discussion about a just war, or who has withheld data, or even how best to protest, seems secondary. Both Johnson and Job have all kinds of advisors who do not really get to the point. Alas if all those who would abstain from this war would devote their energies to the enigma of its solution.

Again, I must confess that I don't see anything very unusual about the basic problem. All over the world you can find examples of a dominant, more war-like group tyrannizing a more passive or smaller group. I have been living among a people of the latter type in Guatemala. The Mam Indians were tyrannized by the Quiche before the Spanish ever arrived. And if (even after 400 years) the Spanish were to leave, that tyranny would reappear. I say it was quite impractical, at

least, for the U.S. in Vietnam to set out to prod up the passive group against the rougher bunch. The only feasible thing would have been to do as the French did, i.e., hold down the dominant, northern, group. That would have been very difficult even so, but not as utterly impossible as what we are now doing. The northerners have dominated the southerners for a thousand years. We are not ever, ever going to be able to set up a southern regime that can stand up against the north. To propose that a coalition government is possible is only a little less naive; only in a small, highly sophisticated, group of highly Christianized countries, if you please, has it been possible to get along without one party really running everything.

So, isn't the only thing possible now something like we did in the case of China? There also we supported those of the losing side long enough to make them permanent enemies of the inevitable victors. And, a wholesale civil slaughter would have ensued if we had merely pulled out and left them. But we didn't; we helped provide an island where these losers, two million of them, could take refuge. Another ten million went elsewhere. Even so, a fantastic blood bath was what happened to those who could not escape. Fortunately nowhere near so many people would have to be removed from Vietnam to keep that from happening. We could assimilate a third of a million into the U.S., but I doubt if the U.S. citizens would be up to it. That many Cubans was comparatively easy since they are basically European in language and cultural heritage.

But we created Liberia as a sanctuary for slaves. We created Israel for a refugee people. We have the refugees now in Vietnam. To pull out without offering to take all the potentially black-listed southerners would surely be suicide for them. If four million refugees can get along in Hong Kong, there are a 100 spots as large as Hong Kong in South East Asia where as many as a million people could be given a new home. Would this cost us too much? We are spending 30 billion a year in Vietnam. That much effort invested in a Hong Kong-sized piece of land would make a really viable community. It would be a fantastic logistics task, but so is what we are doing now!

Then, of course, the rest of the countries in the area would have to fend for themselves. Their internal resistance to the warlike Viet Minh would have to be built up like antibodies in their bloodstream. No outside force is a substitute. We have now clearly proven that point. Tyranny is better than death, Patrick Henry notwithstanding, since, for the Vietnamese there really is no alternative.

I don't want to be an ostrich. I don't want to be a hawk, or a dove. An eagle, which has a far superior perspective than any other bird, is what the Christian ought to be. And I do not doubt that many sincere Christians are neither ostriches nor screeching hawks nor sniveling doves.

But they ought not to be one-eyed eagles. Vietnam is only a sample of a widespread problem. Neither bravery nor nimbleness are going to wish away the deep-rooted animosity of peoples to those who are even slightly different from them. And we can't make weak peoples overnight into strong peoples. And we can't solve the problems of the world by massive injections of bombs or democracy. Our enormous American power obviously cannot put Humpty Dumpty back together again, but it can build cities of refuge. We have proved we can blow cities up. The same energy can be constructive. And the constructive solution is where our own energies need desperately to be focussed.

THE LITTLE RED SCHOOLHOUSE MENTALITY  
OF FULLER THEOLOGICAL SEMINARY

by David W. Corbin

The reason for this title may not at once be clear to the reader, in that this is just the kind of picture that Fuller is trying not to present. We hear continually of the superior quality of the education to be received here at Fuller and are regularly entertained by sneers at what appear to be less rigorous programs at other seminaries. But at the heart of this attitude lies a fallacy. Our seminary is bound by the fallacious assumption (an assumption with us at least from the time of the Puritans) that the hardest is the best. This, of course, is a matter of definitions. But more regarding this later.

Evidently, pressure is felt from competing seminaries which have the backing of particular denominations within the Church. In that Fuller is unable to draw from any specific denominational group of prospective students, the plan has been to be attractive to all because of the incomparable high standards of academic excellence. Obviously, there is nothing wrong with this motive. It is quite commendable. However, the means chosen to achieve this end have been colored throughout by the previously mentioned Puritan axiom.

The primary result of these two motivational forces (i. e., the Puritan axiom and the pressure to be "No. 1" as regards academic excellence) is best seen in the section of courses known as "Biblical Studies". Those structuring this curriculum have let the Puritan axiom gain dominance in their thoughts at the expense of the ultimate goal. The goal must surely be to produce excellently trained ministers of the Word of God. However, rather than emphasizing the exegetical skills that will be the real tools of these graduates, the emphasis has been on the study of the languages themselves. This stress, it seems to me, should be of secondary importance. Exegetical skills have been stated as an ultimate goal in a number of classes. However, this importance for instance, has not been generally reflected in the grading system. Thus, simply with regard to time available for study, the student has been handicapped in his attempts to better his exegetical capabilities. The demands of the classes have generally made it necessary to be proficient in areas that, as ministers, will be of secondary importance. Ability to work from memory in handling the languages will be quite unnecessary at that time. Our time will, then, be better spent in making use of the various linguistic aids for translation. True, having once had this ability (albeit, only for short periods of time on small passages) our later exegetical tasks will be somewhat easier. However, to spend three years at  
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*David W. Corbin graduated in 1964 from Whitworth College, Spokane, Wash., and is presently enrolled in the School of Psychology.*

this beginning stage would seem to bring us to a point of greatly diminished returns for our effort time. Here, then, is my point. We have been made to sit at our desks reciting our times tables and our spelling lessons, when we should have been spending the majority of our time making use of our new-found skills.

Here, at last, is my point with regard to this 'puritan axiom'. To allow us, as students, to use the language aids in the areas on which we are directly graded has been seen as less than the hardest way, and therefore as less than the best. I in no way mean to speak derogatorily about our administrators and our professors in this area. I am with the first to acknowledge them as excellent scholars in their areas of study. I do think, however, that an inadequate amount of time has been spent in determining exactly what will be gained from three years of study at Fuller under the plan as it is now in operation. As teachers, they have but sight of the final goal.

In closing, I might suggest several new procedures for the above mentioned classes. ( 1 ) After having passed the language exams at the end of the courses in Greek and Hebrew, no further class examination should be given. ( 2 ) Class assignments should deal primarily with exegesis and not mechanical exercises in the languages. ( 3 ) Course exams and grades in this area of study should be based upon exegesis. ( 4 ) This work should be done making full use of all of the available aids that will be of benefit after graduation. ( 5 ) These aids should be admissible tools for use in taking exams and in any other devices used to evaluate the student's capabilities in these skills.

I hope, then, that this will stimulate some thinking in this area and that we will move on out of our little red school house and actually become Biblical scholars, and not simple great linguists..

WHY NOT?

by Anne Frohlich

"It shows how impersonal this Seminary is. We can get as much by listening to a tape as if we sat in class," I said switching off the tape recorder and turning to the other three taking evangelism by tape.

"We get more," said Carol. "We can turn it back and hear it again if we miss something the first time."

"Yes," I agreed. "And we can turn it off and discuss whenever we have something to say."

"This is better than class," said Ginny. "We can have small group discussions as we go along instead of waiting until the end of the lecture to talk."

"Maybe this is how the Seminary should give classes," mused Carol, "so that students in small groups could interact with the material and with each other."

The four of us had felt neglected all quarter because two classes which we needed in order to graduate were offered at the same time. Now we suddenly realized our advantage. Students have complained about large classes and wished for opportunities to discuss. Small groups listening to taped lectures is a possible solution.

If the professor taped his lectures he would have the class period free to meet with groups of students. This would relieve the pressure of time which causes the need for large classes. He would need to meet with students once a week to find out their questions and ideas.

Students could listen in small groups, stopping the tape whenever something struck them or they wanted to make a comment. There would be a great deal of personal interaction between students. Students will speak in a small group who might not in a large class. We often learn by expressing our ideas and talking them over. Taking classes by tape is an opportunity to combine the benefits of lecture and discussion.

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*ANNE FROHLICH, B.A. in History at the U. of Denver, will receive the MRE Degree from Fuller in June.*

TOWARD A THEOLOGY OF STUDENT GOVERNMENT AND SEMINARY LIFE  
by Belden C. Lane

What is a Seminary? Is it, like other schools, an organization of students and teachers who have consented to join together for the purpose of gaining and imparting knowledge? Is it a voluntary organization, made up of individuals who have contracted together under some form of constitution?

Or is it a physical expression of the Body of Christ, "compacted into one body, being knit together.....living together under the Spirit of God.."? (Calvin, Institutes, IV/1/282) Calvin held that "wherever we see the word of God sincerely preached and heard, wherever we see the sacraments administered according to the institution of Christ, there we cannot have any doubt that the Church of God has some existence...." (Institutes, IV/1/289)

Obviously there are differences in the Seminary form of the Body of Christ which are not found in other forms. Admission to this particular body is governed by criteria which ought not to be found in other expressions of Christ's Body. A certain level of academic achievement, for example, is requisite for participation in this body. Yet the word and sacrament are here present. Christ is the center of our activities and concerns. This ought to have definite implications for student life and government. Bonhoeffer speaks of seminarians as having "the gift of common life." (Life Together, p. 10) How can this gift be realized in our experience? To what extent is a seminary an organism bound together by the Spirit of Christ, rather than an organization, voluntarily joined together by the accord of its individual members?

What is a seminary leader? Is a student leader one of the members of the voluntary organization, to whom the other members have relinquished certain of their rights and liberties in order to assure the common good? In other words, is the student leader a democratic representative of the people (the student body), responsible to them for the safeguard of their political rights?

Or is the student leader one chosen by God, whom the other members of the Body of Christ have recognized as having been so called, and whose role is one of ministering in the person of Christ to the Body? That is to say, is the role of the student leader a pastoral role more than a political role?

What

What is the duty of the seminary leader? If the student leader's ultimate responsibility is to Christ and not to

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BELDEN C. LANE is a middler at FTS, graduated from Moody Bible Institute in 1964 and Florida State U. in 1966.

the collection of individuals who have consented to grant him power over them, then his ministry is to be that which is given him by Christ. His ministry is one of reconciliation. (II Cor. 5:18-20) He is to so express the person of Christ that those under his care are brought together more closely into the realization of the Body of Christ. His is the duty of causing Christian men to realize the "gift of common life."

This ministry of reconciliation is intensely practical. It seeks to bring about reconciliation between students and faculty, between students and administration, and between the various schools of the seminary. It seeks to reconcile the seminary to the Church by means of I.S.M., C.I.M., etc. It seeks to reconcile the seminary to the World by means of the social concerns and Inquiry Vietnam committees, the film festival, etc. It seeks to reconcile the seminary to itself by means of corporate worship in chapel, student-faculty dialogue, etc. In short, the reconciling work of Christ ought to express itself in every aspect of our corporate life as a seminary community.

What are the implications of our common life in Christ as a seminary body? We exist here not as a voluntaristic and individualistic collection of students, teachers, and staff. We are here because we have been called here by Christ. We live in community together with Christ as our Head. Our unity is not the tenuous one of personal consent. It is the dynamic one of Christ-centeredness. The implications of this are many.

It means, for one, that we have freedom here—freedom for self-examination and freedom from the fear of personal attack. It means, for example, that we can face together the problems relating to our statement of faith with honesty and without fear.

It also means that here we find no necessity for competitiveness. Our identity and worth as individuals are not found in competition for grades or social acceptance. Our identity and worth are already established in our life together in Christ.

Finally, it means that we realize the necessity of allowing ourselves to be bound together in Christ. We realize the importance of our corporate adoration of the One whose life we share. Thus chapel becomes not merely an assembly for the dissemination of ideas, but an opportunity for the actualization in our experience of the Body of Christ.

If the seminary is the Body of Christ, this fact has great significance not only for our student elections but for every aspect of our life together.



## CHARLIE ANT

by Robert Howard Hill

Once upon a time there was a little black ant called Charlie. He had six legs and a small body, but he was very skillful. He was intelligent and a good-hearted ant.

During his childhood, Charlie had moved around frequently, at one time living in a poor red ant village. He had seen a great deal of poverty, and his little heart had often wanted to do something benevolent for this deprived segment of ant-kind. Now he enjoyed the affluence of his own materialistic society.

Now one day our little ant friend got to thinking about his life. Here he was running all around, making tracks all over the ground, carrying a load of crumbs over twice his size. He began to wonder what purpose there was in this apparently futile activity. Sure, his colony took an interest in philanthropic endeavors---- they gave food to weak and helpless older ants, and cared for the young. He eagerly performed his responsibilities in his society. But he couldn't help thinking of the poverty and difficulty of those red ants he remembered from the days of his youth.

The more Charlie thought about it, the more he saw that it was his moral obligation to take some initiative to help the red ants to a better life. For one thing, they lived in a sandy area, where there was not much food or water. But Charlie knew they could be taught to use their own natural resources better. His one colony had developed specialized ways of utilizing their available resources towards the goals of prosperity and materialism. Perhaps some of this knowledge could be shared.

But Charlie also knew that those red ants had long been ignorant of some of the principles of work and rest and hygiene, so that they were unable to fully explore the resources they did have. He decided that he would dedicate his life to serving this less fortunate segment of ant-kind.

As Charlie continued to think about a life of service, he began to explore the openings for such a ministry. He thought the government aid programs to be too extravagant and limiting. He decided that the best means of service would be to seek a particular commission, wherein a certain group in his society would call him out to minister to these special needs of the foreign ants. So he set out to acquire the necessary prepara-

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*Robert H. Hill, B.A. '64, M.A. '65, Cal. State L.A., is in his third year of the B.D. program at FTS.*

tion for being commissioned to such an assignment.

As Charlie began his studies, he was thrilled at the new insights he gained. Here he became excited as he developed his abilities in creative ways so that he might learn to go out and help others. While Charlie was getting his training, there was a program wherein he could involve himself in helping underprivileged ants in forgotten pockets of his colony. This stimulus made Charlie appreciate his training all the more, for he found practical means of expression for his concern for the depressed and the needy. He found encouragement on the part of his professors. He was glad he had chosen to re-orient his life towards service.

After Charlie had been in training for a while, he found that the tedium of his studies led him to a state of frequent disgust with academic affairs. His tiny body grew tired at the hours of concentration and steady reading. He began to feel all his attempts at learning as futile. He saw his academic efforts as sterile and meaningless. His only sense of purposefulness came from the ants in the small group where he worked. As Charlie looked around himself, he noticed that the other ants who had begun study with him were also discouraged with the overloaded curriculum. The more he paid attention to others, the more bothered he became. Certainly the whole training program wasn't for them the joy it had been when it started. Not only was morale low, but fellow ant-students were overtly protesting the institution. Some of them were demonstrating their anathy by failure to support and attend classes and other programs calculated for the academic and moral development of the ant student body. Charlie was quite distressed at the indifference of his colbaques to things that really mattered, and almost decided to change his plans. But suddenly he saw more clearly than ever before that ahead of him lay a tremendous task, as well as responsibility, and he resolved to do everything in his power to overcome the difficulty and come through successfully.

With renewed zeal, Charlie set about his studies even more determined to be effective in his service to all of ant-kind. It became more and more difficult to keep a sense of balance when everyone else seemed more interested in grades than in caring, more involved in gaining attention than in serving. In fact, the more Charlie pursued his course of interest, the more he became convinced that the institution was not geared so much to meeting his need in his desire for caring for the depressed, as it was to the preparation of white-collared ants to entertain the well-to-do worker ants in his own colony. As Charlie read more widely, he noticed that most of the ants who graduated from this help-

School went into work right in the home colony, While a considerable larger number of much poorer ants lay unreached in the neighboring areas and farther away. Charlie never did have an easy time understanding the reasons so few of his colleagues seemed to care beyond their own immediate circles of influence. In fact, some of them began to criticize him for wanting to leave the colony to help elsewhere. Some accused him of wanting to be the "top ant" on the totem pole. Others just shook their heads at anyone who was foolish enough to give up the blessings of such an abundant colony.

Confused, Charlie began to realize that he was undergoing pressure to conform. He saw that others were questioning his motivations as well as his stated goals. He saw that the whole system fostered a sort of material attitude. Yet he found comfort among a handful of other ants who, like Charlie, had their sights fixed on an ultimate goal. Charlie found that this was not a popular group to be associated with, though he immensely enjoyed the warmth of their company. In identification with these unapproved fellows, Charlie found that others were harassed for different but similar reasons. Some didn't fit the right stereotype intellectually; others were doubted for their sincerity; still others had physical characteristics which led to their being ostracized. It didn't seem to matter too much what the reason was, they didn't fit the proper mold.

Charlie didn't quite know how to cope with what he saw to be a very real problem. But he knew four things: he had a genuine desire to serve his fellow ant, he wanted to be well-prepared for this task, he knew there were many needs not being met right around him and he wanted to do what he could to change that situation, and he was fulfilling some real problems of needy ants. So in his confused sincerity he sat down and wrote a story for the student opinion publication.

COMMENTING ON THE NEWS

by Paul K. Jewett

Trying to adjudicate the case of Israel vs. the Arabs seems beyond the competence of mere mortals, so I shall venture a few angelic comments. For one, I strongly support the independence, integrity and freedom of Israel, and I am definitely inclined to the unification of Jerusalem, because Judaism is inextricably bound up, not only with the land of Palestine, but also with the city of David. What Mecca is to the Moslems, Jerusalem is to the Jews. (This presupposes guaranteed access to all religious sites by all other religious groups who have a legitimate interest in Jerusalem --- which Israel has unequivocally granted.)<sup>1</sup>

What bothers me is the seeming facile assumption being made by many Christian leaders, that to recognize the rights of Israel as a nation is to renounce all efforts to convert Jewish people to Christianity. This "avant-garde theology of Israel" is understandably a welcome sound to Jewish ears, after 1900 years of covert and overt anti-Semitism. But actually it instantamount to a denial that we can make any claims for Jesus as the Christ so far as Jews are concerned. Listen to this from Father Cornelius Rijk, newly appointed advisor on Jewish affairs to Cardinal Bea at the Vatican:

*In our time Christian Theology has gained a new religious understanding of the people of Israel through the realization that God continues to be with his people and that the revelation of the Old Testament is now complete as far as the Jewish people are concerned, even though they have not recognized Jesus of Nazareth as the Messiah. The Messiah came to fulfill the Old Covenant, but there is no suggestion anywhere in the New Testament that the Old Covenant was thereby abolished. Nor is it ever stated that God rejected his own people and that Christianity came to take the place of Judaism.<sup>2</sup>*

In my opinion, dear Father Rijk has fallen out of his theological catherdra. To see how this is so, we need to cast his argument in the form of a syllogism, as Aristotle taught us to do. (Biblical theologians do not want to think any thoughts after the Greeks, but this is no problem in systematic theology.)

The Messiah fulfills the Old Covenant  
Jesus is the Messiah  
(Therefore) Jesus does not fulfill the Old Covenant for the Jews, since the Old Covenant is complete, so far as they are concerned

If one were to affirm that Christians believe Jesus fulfills the Old Covenant, while Jews regard it as complete apart from such fulfillment, there could be no arguing the point. But obviously Father Rijk is not indulging such banalities. Rather he is trying to say that Jesus both fulfills and does not fulfill the Old Covenant. And this is a contradiction.

When Henry P. Van Dusen, President emeritus of Union, wrote a letter to the New York Times assimilating Israel's victory to the Nazi blitzkrieg, A. Roy Eckardt, among others, raised a cry of dismay and it is well that he did. But it is one thing to stand up for Israel's right to fight back rather than be pushed into the sea; it is another to say, as Eckardt does, that Christians should make no efforts to convert Jewish people.

*The true Christian witness can only be one of gratitude for Israel's responding faithfulness to God and a humble exhortation to Israel to be steadfast in faith, to sanctify the name of the Lord, to adore the God beyond all the false gods of men, to rejoice in the Torah, and to await the coming of God's messianic kingdom.<sup>2</sup>*

*The disallowance of a conversionist stance toward original Israel does not in any way call into question the missionary task of the church in the world; the very opposite is the case. Such disallowance is the other side of the truth constituting the soul of missionary obligation. The Christian church is called to proclaim to the world the blessings of the covenant in the Jew, Jesus Christ.<sup>3</sup>*

How can the church be called to proclaim to the world the blessings of the covenant, but not called to proclaim them to the Jews? Are Jews neither in the church now in the world? Well then, where in the world are they? If the original apostles had operated on this basis, there never would have been a Christian church. They not only sought to convert Jews; their initial efforts were exclusively limited to Jews, since there wasn't anyone else around to convert. The new theology of Israel says we shouldn't try to convert Jews; some of the original disciples said we shouldn't try to convert Gentiles (cf. Acts 10). I think we should try to convert both.

I believe much meaningful dialogue can be carried on between Jews and Christians apart from the question of conversion. but the ultimate question still remains: Whom say you that I am?

<sup>1</sup> I come to this conclusion, not without openness to any other solution that might give a better answer to the refugee problem as reflected in the following recent letter from John Ferwerda, a Fuller alumnus working in the Arab world. "My twenty-six day trip to the east bank of Jordan in January turned out to be one of those times when you really sense the Lord is present and working. During my stay there, I had a personal concern to try and help my landlord, Manuel's father. As a refugee from Jerusalem, he has found little work and has had a great problem trying to support his wife and three children. They lost all of their things in Jerusalem, including two houses and valuable land, and they have taken a room in Amman for rent about three times the pre-war prices. Except for two nights I stayed with them all my visit and slept with them on mattresses on the floor. They more or less consider me as their son, and it was a unique opportunity to be accepted in a Moslem home in this way, and enabled me to meet others and to understand the problems and concerns of the refugees in a much more poignant way. In fact, I was so moved by the immense suffering and injustice these people have endured (who now number almost 350,000 new refugees) that my heavy spirit still makes it difficult for me to write about it coherently."

<sup>2</sup> As quoted by March H. Tanebaum, "Israel's Hour of Need and the Jewish-Christian Dialogue," Conservative Judaism, XXII, 2, p. 13.

<sup>3</sup> G. H. Anderson, ed., Christian Mission in Theological Perspective, p. 139.

LETTERS TO THE EDITOR

Dear Sir:

I wish to express my thanks to those who attended the Vietnam Conference on April 17. Our school was very well represented, and I hope those in attendance felt the time was beneficially spent.

As stated previously, the intent of those who planned the Conference was not to propagandize, but to be objective as possible about a complex, controversial, and emotion-laden topic. Consequently, I was disappointed when Professor Wilson proceeded to dishonor our requests for a factual non-biased presentation of the historical background. I was disappointed that the "hawk" on the panel did not honor his commitment to be present. I was also disappointed that questions and comments from the audience representing the more conservative points of view were not voiced during the Conference itself as the moderator requested. However, such inter-school conferences are very beneficial for us at Fuller. If we are serious about receiving an education, it is vital that we encounter ideas that are sometimes very different than our own.

My hope is that the Conference engendered thought and will motivate students and faculty to delve deeply into a topic that is of vital concern to us all. My hope is also that conclusions and decisions will be based, not on our personal backgrounds and prejudices, but upon careful and comprehensive reading and acknowledgement that we must attempt to face such issues as members of the Body of Christ.

Paul Dutton

Chairman, Inquiry Vietnam Comm.

*What are you going to do when you're born?  
I'm going to start it off with a wild orgy.  
You will live magnificently.  
I expect to live two days.  
Why so short?  
I'll be worn out.  
Won't it make you afraid--thinking about  
going so soon?  
I'll have had a full life.  
I don't think I'll even bother being born.  
It's quite an experience.  
But it will just lead to so many complications.  
Complications are good for you.  
I'll be happy as I am.  
But you're not.  
Then I'll be happy as I'm not.*

*Robert Shure, Twink.  
San Francisco, City Light Books, 1958.*

A bit of nonsense, at first glance. At second, the author seems to have paraphrased a part of the Fuller Seminary community: on the one hand, we anticipate a full life, on the other, we are happy as we're not. As an Evangelical community, we are challenged to minister immediately and constantly to the larger Pasadena-Altadena community of which we are an integral part.

For us at Fuller, there should be little doubt as to "Why Christian Social Concern?" (J.P. Morgan, T.N.&N., Dec. 1967). We have eyes to see the physical needs of many surrounding us, and we know in our hearts of their great spiritual needs. To borrow a plea of Martin Luther King, we have the resources----but do we have the will? Representing over forty denominations, we have direct contact with the churches of the city. "As an ecclesiastical arsenal, we could light a fire on every corner" (so says my husband). To be specific, we must recognize that as an evangelical seminary we have a unique ministry to the Negro ghetto of the Fair Oaks-Lincoln Avenue complex. Whether or not we ourselves can participate, we can serve to awaken the members of the several churches to this ghetto and its inherent problems.

Does it matter that Dr. King lived his "orgy" and died? Or do we prefer to be happy as we are not? "What are you going to do when you're born?" When will we be born?

As individual members of the Fuller Seminary Community



whether professors, administrators, students, student-wives, secretaries, or whatever-we are called to more than just the work which consumes our days and, often, nights. We, as students, are involved in much more than "preparing men for the ministry"---teaching, pastoral, or other-wise. We, as professors and staff, are involved in much more than preparing men for the ministry. As Christians responsible in God's World, we are no different from the engineer, the doctor's wife, or the plumber (who may also be on call twenty---four hours a day), called as Christians to their own work. We demand that the layman not only minister and witness to those among whom he works, but also to those whom he has to make special effort to help, such as the Negro on North Fair Oaks. Yet how can we expect of our parishioners (our students, our children) that which we do not demand of ourselves? Do we need to be born?

When is a student ever just a student, a professor just a professor, a secretary just a secretary----no matter how loyal his concerns or how divine his calling?

*The theologian (including all who contribute to the life of the seminary). . . is not outside the main stream of Christian life and effort. He does not stand on a lonely pinnacle. Like all other ministers in the Church, he is the servant of the Church. His work contributes to the totality of its life.*

*(Fuller Catalog, No. 22-23, p.9)*

We are called as Christians to be born into a complicated world--immediately. We must begin where we are living at this moment. If a student waits until ordination to learn to minister to human needs, is it much wonder that he may never learn? If a professor waits until he gets his book to the publisher, is it much wonder that the seminarian sees few examples to follow?

"What are you going to do when you're born?" What claims your Sunday morning----do you participate in the worship of a church, or do you catch up on Greek? What will you do with your summer----will it be a sabbatical? Challenged by foreign missions, are you obtusely insensitive to the cross-cultural crisis in your own country? Why does McAlister Library claim more souls than chapel worship? Will personal priorities (are you at the Cougar stage?) prevent the achievement of the Church-in-Mission budget for the coming year?

We cannot deny that often we are afraid of living a short life----yet are we ever assured that it will be long? As Christians we are assured of a full life within the unique purpose of God for each of us. We are called to be obedient to that purpose which demands a constant re-evaluation of our talents, our motives, our ambitions. This is often complicated--seldom convenient or comfortable. We cannot wait for the future in order to be obedient. It must be now! We must be born!

Mrs. David Scotchmer  
Sec. to Church Growth Research  
in Latin America--Sch. of W.M.