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the Opinion

November 16, 1973

Student Rep on the Board of Trustees?
Humbug

Worship Dave Milliken

Chapel: Living stone or tombstone?
Frank Jackson

Urbana John Mulkey

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the opinions herein expressed are neither representative of any institution nor constitute a case for spiritual or moral discipline, for the most part....they stand on their own

Trustees and student affairs meeting, October 8, 1973: open to the public

One month later, nobody cares. Student's interest, perhaps to the student's detriment, used to reach outward. Their academic institution was only the first place that "practical Christianity" could be implimented. Politics, governmental and private institutions were hot on the trail for first place concern. Then in a great sea of over-indulgence, over-reaction and little comprehension, the great force of social reform dissipated into frustration, anxiety, despair.

Out of a need for personal stability from which to bring social change the activists became passive, seriously questioning themselves before any further questioning of the world. The magic of turning ideals to realities wore out when one-to-one correspondences and "honest men" were found simply, not to exist.

Personal piety, personal problems, and most of all a sense that "if somehow I can apply this concretely to my life, I'm on the way toward redemption" were the new "grounds" for being (exclude the obvious allusion, and opt instead for Folger's Mrs. Olson). Above all a great sense of security seems to be needed, "No clouding of issues, no hassles, remember we're dealing with people. They're far more important than ideas." Adhering uncritically to the truth that "if I can't get myself right, I certainly can't get anything else right," we now seem, at least temporarily, to be stuck on our own sense of wrong, never to move outward to the wrongs of the world.

One may well say that a saved institution is not possible without saved people, hence we leave the institution to its own devices, but that sounds too unreal. Perhaps it is now best to say "My priorities are set, my areas of concern are delineated; anything that involves more than people just doesn't hold my concern. Let someone else handle it."

Coming from this background, I really wonder what is to be gained, in light of so many negative possibilities, from having a student representative on the Board of Trustees. Consider the arguments against a student on the board.

On a board of 25 members, one student vote, a whopping 4% hardly seems significant. Student obscrvers can provide the same input without having to go through the complexities of changing the by-laws. After all it's what is said that will influence the trustees.

There is an obvious conflict of interests with someone who is at Fuller to study. Trying to administrate may match personal interests with needs of the institution. The student's position is to learn.

Much of the information discussed is highly confidential (such as what the "C" stands for in Weyerhauser's first name).

Students lack the experience, age, worldly wisdom, social position, unique managerial-administrative skills needed to be a trustee.

Each member of the community should fulfill his unique role without trying to change positions without the appropriate skill.

The board's purpose is to be functional, not representational. The winds of change blow freely, and practically every crop of students feels differently about different issues. People are needed who can transcend temporality.

Why do we need to be on the Board of Trustees? We have to worry about ourselves. Then we have to worry about Bornkamm, Wrede, Filson, Luther, Calvin, Erikson, Rogers, Menninger, Olgilvie, Larson, Jones, Chaimberlain, West, Reed, Anthony Davis, J.K. McKay, or a Headington bomb. Besides, we can't get any where unless the donuts are fresh.

Chapel: living stone or tombstone?

Frank Jackson

Worship: 1) Showing reverence for a deity
2) Intense love, admiration. Webster

I have been asked to share my impressions regarding the chapel experience here at Fuller. The task proves not only delicate but difficult for I feel it may be slightly unfair to evaluate chapel on the same basis as one might do with a local church service. Since I am doomed to draw attack from opposite camps of my opinion, my hope is that each will delete the other.

My desire is to see the chapel on fire. (Speaking figuratively, of course, although the literal could certainly serve as a drawing device.) The chapel worship experience, in my opinion, should be a powerful and moving encounter of the body of believers with the resurrected Lord.

I further believe that the gifts of the Spirit pointed to in 1 Corinthians 12 and other portions of Scripture, should actively be demonstrated in chapel. All of this, of course, saturated in the love outlined in the 13th chapter, which stabilizes and edifies the body. I am speaking of a kind of communion with our Lord that does not render us paralyzed when the conductors of the service ask us to prepare to pass the "kiss of peace" to our brothers and sisters. (Some of us recall that chilling moment rather vividly.) I am speaking of the kind of service which, although well-planned, remains open and sensitive to the Wind of the Spirit.

A real part of the problem, of course, lies in the inevitable kind of academic scrutiny that goes on in an institution of learning such as ours. It is most difficult to try and create an atmosphere edifying to such a wide range of people, religious groups and varied backgrounds. Speaking of academic scrutiny, one evangelist has said Christ was crucified under "Greek, Latin and Hebrew." An abundance of qualifying statements accompany most sermons.

Often students come to chapel expecting nothing and they usually don't leave disappointed. Very often I feel that chapel is only a reflection of the individual and what is happening in his life--but this is departing from the scope of this writing.

Since my first coming to Fuller, admittedly chapel has improved. However, it's going to take the whole body to make chapel what it should be. The gathering should be something which is exciting us to good deeds in love. Maybe this will all start with a good "Amen" once in a while. Amen?

(ed. note: "goody")

WORSHIP

The early church seems to have been preoccupied with the consolidation of their resources as a church, and as people chosen by God. The preeminence of fellowship and teaching were uppermost "...they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers..." It is difficult for example to see them organizing a bowling night for the Y.P. or an art outing for the young marrieds.

That was meant to be by way of an introduction to what I really want to say about the worship services at Fuller. I think that they lack a sense of awe, and they are the products of a dangerous sense of security which seems to be prevalent in the evangelical churches of this area.

My first point is one which I should not just address to Fuller, for I think that it is probably prevalent throughout the world. But I see it most noticeably here....Here I am not bemoaning the absence of Thee's and Thou's etc.... nor do I object to the relaxing of inappropriately formal and anachronistic forms of religious address and liturgy. What I refer to is the uncritical response to a cultural phenomena of anti-authoritarianism, childishness and the veneration of childish behaviour, anti-intellectualism as well as cultural philistinism. The result is that men who consider themselves to be spokesmen of their times presume to cut through the unnecessary and restrictive verbiage of ecclesiastical activity, and have struck up a familiarity with God. Prayers have become chats with our heavenly dad. Like the meal time grace of a catholic family I know "Tah heavenly Pa." The fear of God is missing.

There is worldly fear, there is fear and sin, which arises out of our expectation of God's anger. There is fear and revelation, the mysterium tremendum which is always associated with God's self disclosure. There is fear and worship in which the O.T. repeatedly associated the emotion of fear with the complex of trust, love, and communion. I am well aware that the N.T. is clear to deliver us from any slavish fear "...for you did not receive the spirit of slavery to fall back into fear..." but I see no evidence that we are free to abandon the awe of God. When this is combined with a cultural situation where there is unfamiliarity with the great expressions of religious, poetic or musical utterance, then it becomes tied to the debased standards of the world and the world's expressions which do little to elevate or expand the soul nor are they distinguished at the moment for their contact with beauty.

Secondly, the worship services are the product of a situation that is secure and without the sense of battle. I come from a situation where the evangelicals have no place and no voice in the church. In a country where one is conspicuously in the minority, when you go to church, where the main line churches are sick and completely dominated with the deathly influence of non-biblical theology, evangelicals

fight to survive. They live in a church where they seem to differ with their contemporaries all the time about everything. There is no secure evangelical environment, there is certainly no "evangelical churches" at least in my denomination. So his faith is constantly in jeopardy, his theology constantly on trial and when he preaches there is necessarily great urgency in what he has to say. Last year I was the pastor of a Methodist church in Melbourne, I preached every Sunday. The first time I preached there was an elderly lady whom I noticed was crying...at the door she told me that the church had been going for 42 years and she had been there most of the time. She said "...young man, if you preach like that every Sunday, it will be the first time that there has been Biblical exposition from this pulpit... you are the answer to the prayers of some of us in this church who have been looking for this all that time."

I have seen men who I had known as evangelicals gradually give up the fight and become submerged and useless to the evangelical course. I have seen others who just suddenly give it up, and seemingly with no consciences at all join the other side.

The point I am making is that I miss the sense of urgency, I miss the fight. What I see instead is an evangelical environment that is secure, where the opposition is a long way off, where our times of worship are not dominated by a sense of urgent preparation and fellowship and searching for more knowledge of the word. My wife and I have been to churches in the area around here, that have left our mouths hanging open. We were astonished that they were so big, that there were so many of them and that they were so full. Most of all we were astonished that many of them were evangelical. But we have been saddened and disappointed by what we have seen. They are full of people who have no feeling at all for the urgency of the evangelical course. They have no sense that they represent the only hope that the church in America has for preserving the truth of Christianity in this society. They have no hunger for knowledge nor do they require that their pastor feed them with the meat of the word. The pastors are hearty men, who are dispensers of peace, men who have learned the art of warming the heart, tickling the ears, of soothing the fears and uncertainties of their people. But there is no muscle or sinew, there is no urgency.

With all the resources and facilities available we expected to see these great evangelical churches actively engaged in the crucial task of fighting for the evangelical course, but most people we talk to about do not know what we mean. In some ways, it is harder for us to sit through a worship service which is another example of the flabby security of the American evangelical churches than it was at home to hear the drivel of some deuterotillich. The latter stirred my anger and sharpened my resolve, but here it makes me really sad, and somehow saps my energy.

Dave Milliken

FULLER MISSIONARY INTERNSHIP PROGRAM

The purpose of this article is meant to be more one of information rather than opinion. Students, both new and returning, need to be reminded of the importance and the opportunities that lie in the Mission Intern Program at Fuller.

Inaugurated in 1962, this internship program has proved to be a worthwhile and stimulating venture for students who expect to be missionaries. The purpose of the program is to co-operate with various missionary agencies in opening doors of foreign service on an intern basis for students between their junior and middle or middle and senior years.

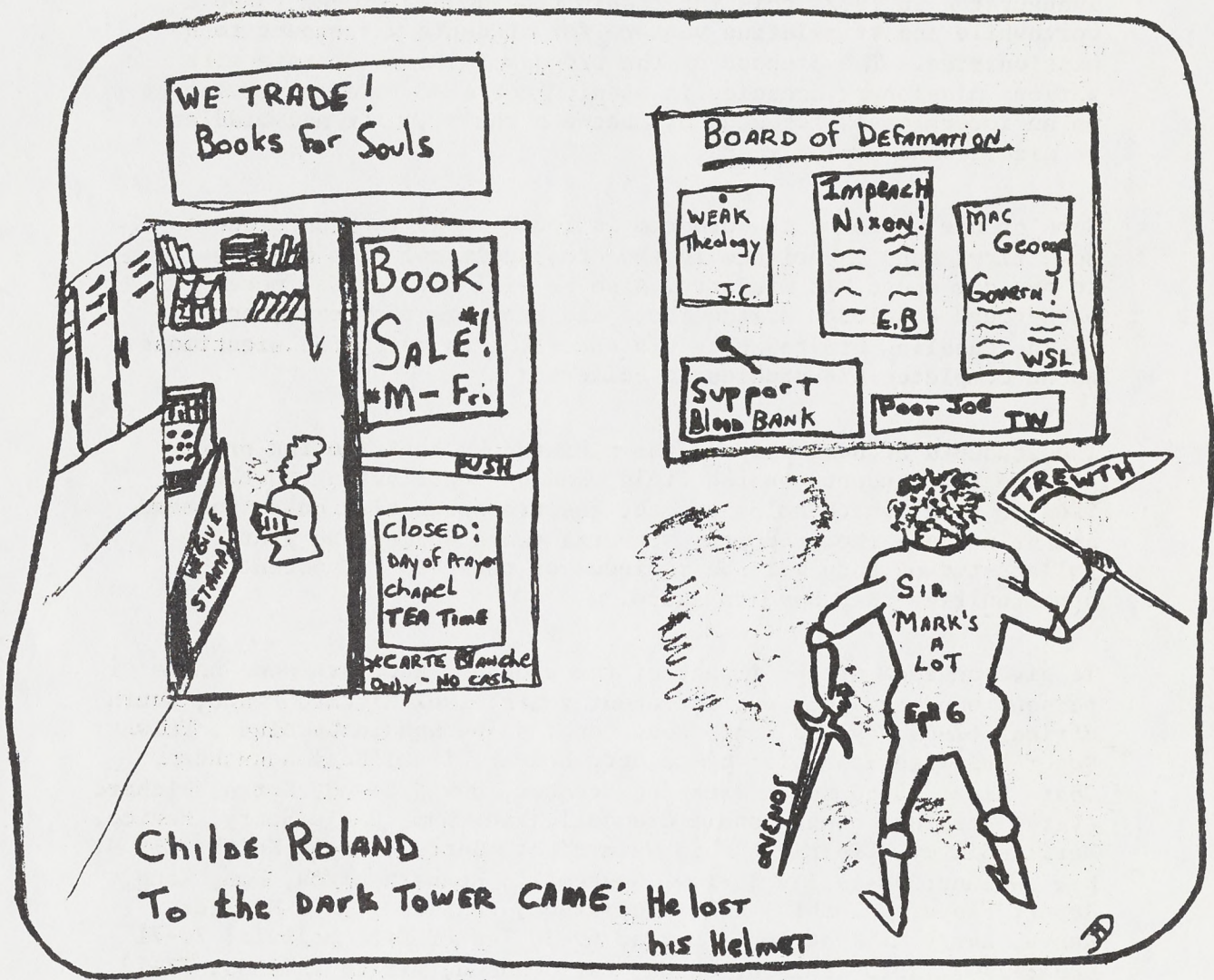
Some of the value of the program is found in giving the student some first hand experience in the cross-cultural area he hopes to one day spend his ministry. Also he will have gained more background knowledge of the facts and problems that exist on the field, enabling him to apply his education to real life situations as he completes his studies at Fuller.

The students at home help in the ministry by contributing prayer time to the students on the field, and by contributing to the "Fuller Fund" which helps to meet the transportation costs to send and bring back the students. Several times during the year the Fuller student body will be reminded of these two important opportunities they have to share.

To give an idea of the impact of the program, here are some names of persons who have gone out in recent years: 1962 Richard Peace, South Africa; 62-63 Wayland Wond, Hong Kong; 63-64 Donald Cummings, Taiwan; Roger Erickson Ethiopia; 64-65 Otto Helweg, Iran; Neal Neuenberg, Costa Rica; 65-66 Keith Jackson, Ecuador, David Brand, Korea, Richard Avery, Lesotho; 66-67 Ronald Crandall, Viet Nam, David Henry, Mexico, Merrill Silvey, Liberia, Robin Wainwright, Jordan; 67-68 Keith JESSON, New Zealand; 68-69 Jay Bartow, Guatemala, Kenneth Birch, Hong Kong, Robert Floyd, Colombia, Dale Fredrikson, Pakistan, Eric Miller, Kenya, Larry Kirkpatrick, Canada; 69-70 Ted Profit, Bolivia; 70-71 none; 71-72 Reid Trulson, Ghana, Cal Swanson, Virgin Islands; 72-73 Richard Hong, Malaysia, Paul Burroughs, Liberia; 73-74 Dick Green, Ghana.

This year's Urbana Conference in December will be an important stepping stone for anyone interested in the Mission Internship Program. For information about the program or Urbana please feel free to contact anyone on the Intern Committee: Van Moore, John Mulkey, Paul Burroughs, Cal Swanson, Reid Trulson, or Byron Nelson.

John Mulkey



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TREUTH

AVENUE

Childe Roland
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his HELMET