12-1-1964

The Opinion - Vol. 04, No. 03

Fuller Theological Seminary

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LET'S TALK COFFEE HOUSE PROJECT

by Rev. George V. Erickson

Everything big and small begins with an idea. The "Let's Talk Coffee Houses" began with a complaint. At a New Year's evening gathering at the Don Weber's last year someone complained, "There were over a million people on Colorado Boulevard to see the Rose Parade; WHERE WAS THE CHURCH?" Where was the Church? Not where the people were.

Two concerns crystalized. 1) The Church should be "out there" where the people are, speaking in relevant terms and, hopefully in their idiom. The Gospel must be announced in the "gathering of the community" but also in the streets. Here was an occasion to be where the people are; all that was needed was a place and a means to involve them in conversation—conversation in which ultimate questions could be raised. Conversation in which the direction of the answer can be shown in Jesus Christ.

2) The second concern is a community problem. We as the Church believe we are "in the world" for God's purposes; we are the salt of the earth. Therefore, we are responsible to act. The problem is thousands of youth, many college age, roaming Colorado Boulevard, looking for action. It is the big night of the year and they are looking for something to do.

We propose to invite them to a "Coffee House", with free coffee, folksinging, table games, and conversation. In each house, the program director will keep things moving. He will be assisted by five "conversation leaders" who will mingle among the youth, involving them in discussions. The folksinging will include songs that raise the ultimate questions as many of the current favorites do.

In the last few months, ministers and laymen have formed a committee. The men represent virtually every sector of the Protestant community. They have secured locations in which the coffee houses will be set up, approximately 15 of them. They have involved area Churches, who will provide coffee, simple furnishings, a doorman and maintenance people. They are securing 180 qualified persons to be program directors and conversation leaders.

That is where you come in.

Fuller student, James Oraker, is working on the Personnel Committee. He is the person who will be contacting students at the Seminary. Students from Fuller who can involve themselves with people and present the concern of Christ without "button-holing" will be welcome. They will join ministers, experienced lay-people and other Seminar­ians in the project.

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GEORGE V. ERICKSON is Minister of Christian Education at Calvary Presbyterian Church in South Pasadena. He received his BD from PTS in 1961.
The Gadfly was initiated as a column in the opinion in October of this year. Its purpose both by name and statement was to raise issues which would evoke creative response. In his first contribution the Gadfly said, "Therefore to keep such a rigor-mortis from affecting our total world view, this column will be raising, during the coming year, various contemporary theological issues. Hopefully such discussions should whet our appetite for the controversial in the world around us." The word "gadfly" is defined by the third edition of Webster's New International Dictionary as follows: "a usually purposely annoying or provoking person; especially one that stimulates or provokes to activity and especially to the analysis and defense of ideas by persistent criticism especially of an irritating, pointed kind."

Response we wanted and response we got! But much of the response was not the type we sought. There was obviously a great deal of misunderstanding as to just what the Gadfly was really saying about sex in the November issue of the opinion. As the editors understood it, the author was simply attempting to open the question for discussion so that his readers, stirred by his needling might be motivated to thought, discussion, and composition on the subject. To the degree that this has been or will be accomplished The Gadfly has been of value. The editors did not print it to cause reaction for reaction's sake. Insofar as we got this sort of reaction or our readers felt that the column sought this sort of reaction, we recognize that we misjudged the capacity of the column to communicate. Neither did we print it as a definitive statement of a Christian attitude toward sex, for we could discern that this was beyond the intended scope of the article. Again to the extent that our readers felt that the author intended such a definitive statement, we acknowledge that we failed in our intended purpose in printing this contribution of the Gadfly.

In the final analysis the death blow was dealt to The Gadfly by a technicality in a nearly forgotten policy statement. This policy statement has been recognized as a set of regulations governing the publication of the opinion. It contains the following clause: "All articles and editorials shall be signed." The editors understand the administration's desire for and need of a guiding policy for the publication of the opinion. Therefore we have agreed that the opinion should be operated under this policy statement. It has been apparent that communication concerning the nature and purpose of this policy statement was not affected. It is hoped that this will be done in the future. The editors will do their part in maintaining such communication.

We also would like to clarify the reason for having the column unsigned. Here we shall let the Gadfly speak for himself: "Because of the type of issues being raised it was felt best to keep the problem of personality divorced from the discussion, for ideally controversy and discussion should rest on the issue at hand, not on the individual advancing the issue." The practice of using a pseudonym is not at all unusual in journalism. Soren Kierkegaard made use of it in his writings; Eutychus II appears regularly in Christianity Today; and in his magazine (Dec., 1962) Bible City appeared under a pseudonym.

We trust that this attempt to remove misunderstanding will permit reasonable, meaningful consideration and discussion of the real issue raised by the Gadfly and other important issues raised by articles in the months ahead.

P.S.H.
LET'S TALK COFFEE HOUSE PROJECT

As one who is leading this effort, I have been impressed with several things. This project has met with enthusiasm from every quarter. Men who are busy have gladly taken assignments and done them well. This is ecumenicity at its best—people in the same area working together on a local concern in a united witness.

We are aware, as are all who participate in ministry, that nothing is accomplished except the Spirit of God does it. This project needs to be undergirded with prayer by the people of God. Encourage your friends to join us.

The name for the project, "Let's Talk Coffee Houses," has an immediate tie-in with the radio program on KRLA's Sunday evening show from 9 to 12 p.m. This show, with its large audience, will be part of the promotion. The Confrontation Show on December 27th (KNBC, Channel 4, 1:00 p.m.) will also promote the project. Other publicity is being projected too.

ROSE PARADE COFFEE HOUSE PROJECT
by Rev. Harry Adamson

Once a year the eyes of the world turn to Pasadena, California. Colorado Boulevard is lined with thousands of people from every walk of life. Television cameras are focused upon Pasadena, and besides giving us a picture story of the floats, they scan the store fronts and church fronts of Colorado Boulevard.

To have the Church opening its doors through the medium of a Coffee House will therefore be to effect a tremendous witness, not only to those who wander into the Coffee House but to the entire world. The Church will be getting off the sidelines and into the real world where it belongs.

I've tried to imagine what a young person might think when he pushes through the crowd to a store front coffee house extending to him a hand of friendship. If the few words spoken in Christ's name shall seem to have little meaning in themselves, we can rest confident that God will use them to profit, in the larger context of his work in the world. So I ask you to join me in prayer for the success of this project.

HARRY ADAMSON is Minister of Christian Education at Pasadena Presbyterian Church.

OPERATION COFFEE HOUSES
by James Oraker

If one were to walk down Colorado Boulevard on New Year's Eve he might think that he had been transported by some mysterious circumstance into a new wing of the Griffith Park Zoo. This night finds students and would-be students spending the evening and the morning hours "ringing in" (or what have you) the new year.

An incomplete life is a life spent in search of meaning. Many of the churches in the Pasadena area want to have a part in this New Year's search. They plan to establish 10 to 15 Coffee Houses along Colorado Boulevard. These places will provide

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JAMES ORAKER is a senior at FTS. He graduated from Seattle Pacific College.
the young adults with a place to get some hot coffee and some good entertainment as well as a place to talk. The need is for seminarians, pastors and laymen who are willing to talk on an individual or group basis to those who come in and want to talk. The purpose is to tell them about Christ, if the opportunity presents itself.

If you are interested in being included in this effort New Year's Eve, put your name and box number in my box. This will enable me to give you the necessary information. This project is a one night event which we hope will lead to the establishment of a permanent coffee house of this type.

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CHRISTMAS 1964
By Lila Balisky

In lands where scarcely-fat cattle are life's fragrance,
   And hyenas boldly laugh into the night;
Where fathers' dusty families move all of home aback one mule
   And search for each day's need, a gourd of muddy water---
What glory has a Christmas day
   For those who have never known what living is
But to keep from dying?

In lands where bounty never feels the fear of nothing,
   And expected hollow laughter spends the nights;
Where gaudy holiday is excess crooked strands of tinsel
   And shopping satchels pouched with gifts of obligation---
What glory has a Christmas day
   For those who have always known what living is
And keep forgetting?

What glory has a Christmas day?
Promise of eternal Life
And
Beauty in a Gift.

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LILA BALISKY is the wife of Paul Balisky, a senior at FTS. She graduated from Wheaton College in 1963.

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PUBLIC ISSUES AND THE SACRED DESK REVISITED
By Roy Brewer

In the last issue of the opinion there appeared an article entitled, "Public Issues and the Sacred Desk." This article reflects an attitude all too prevalent among evangelicals today—an attitude of societal non-involvement. This ostrich-like approach has resulted in an attempt to reduce all of life's issues into either black or white categories. This is a precarious position to hold, for it omits part of the Revealed Word.

It is very Scriptural to say that we are to "preach the Word" but let us be careful to include all of the Word in that Kerygma. It is commendable to try to reduce

ROY BREWER is a senior at FTS. He is chairman of the Social Action Committee. He graduated from Nyack Missionary College.
There is an undeniable social concern in the Word of God which was granted in the previous article, for it stated that "the Gospel is concerned with justice, and broad principles of social justice are a part of Scripture but specific measures are rarely suggested." All this is, of course, true except for the last phrase. One can trace the pinpointing of social responsibility back to the Pentateuch. Leviticus in chapter nineteen deals specifically with leaving food for the needy, lying, stealing, oppression of neighbor, fair treatment of employees, help to the handicapped, slander and hate. A glance at the Prophets will reveal that part of the cause of Israel's disfavor in God's eyes was due to their disregard for social justice and specifically in Amos 2:6-8, their disregard for human rights. Israel is to be punished "because they sell the righteous for silver and the needy for a pair of shoes—they that trample the head of the poor into the dust of the earth and turn aside the way of the afflicted."

There are many specifics touched on in the New Testament as well, with James being especially pregnant with specific teachings in social ethics. James mentions in a negative way, the harm of a loose tongue, partiality to the well-to-do, adultery, murder, failing to clothe the needy, cursing, jealousy, selfish ambition, inflexibility in reason, lacking in mercy, covetousness and fighting. These Scriptural references are far from exhaustive, but sufficient to establish the principles of social concern as they appear in the Word of God. We must conclude that if these principles are a part of the Word, then we must proclaim them or Israel's plight may become the Church's as well.

Mr. Weeks also implied that because one is concentrating on studying the Word, he is at a disadvantage in knowing how to tell his people how to apply the Word, because he knows little about the specific situations of his constituents. Perhaps here is an unwitting confession to the basic irrelevance of so much preaching today. The minister must make time to know the specific problems of his people. If he is so busy studying and administrating that he does not have time to listen and learn of the social problems of his society, he must take steps to rectify the situation. To fail to apply the teaching of Scripture in our sermons is to have failed to deliver a sermon at all! In Broadus we read, "Where the application begins there the sermon begins." He continues, "the application includes three things, (1) it shows the hearer how the truth applies to him, (2) it offers practical suggestions on the best means of performing the duty urged and (3) persuasion in the sense of a moral and spiritual appeal for right response." It would be nice if the average pew-filler would make the application for himself, but this is not done and, therefore, we must do it for him. We are being given the time to think through the implication and application of Scripture. The busy man in today's America seldom has or takes time to think these things through and he expects us to do it for him. "So let us begin."

I could not agree more with Mr. Weeks' insistence on the individual's responsibility "to be genuine disciples in society." My question is how do we teach our people these principles of social justice if we are not to do so from the pulpit? Do we not preach with the hope that people will "begin to think with the mind of Christ?" Again we are in agreement by saying "that Christian social action is action that springs directly from a Christian conscience." Fine! Is not this conscience developed as it is shaped by the Word proclaimed from the pulpit?

So far we can conclude that social justice is taught by applying them to the problems and situations of our people and that the best way we have of communicating these teachings is from the sacred desk.
We are not finished, however, because all issues are not clear-cut—some come to us out of the gray areas between our absolute poles—for example, Proposition 14. This was an issue of social and moral import and as such was of relevance to all Christians. The question a minister must ask himself is how important is this issue compared with all the other issues confronting my people. Some social issues he will disregard as having already been decided in his favor, such as the sure defeat of the public lottery. Others he will have to declare of less importance in the light of the total proclamation of the Gospel message. Remaining are those few issues of ultimate importance with which the minister must take time to become acquainted. When he is convinced that he has come to an intelligent decision in the light of Scripture, and by the guidance of the Holy Spirit, he must so educate those entrusted to him by God. We do not hesitate to preach temperance sermons—should we not also have human rights sermons?

George Webber has challenged us "to take the Incarnation seriously." So we must, and to do so means to live in and help change our society. Jaymes Morgan, in his article, "The Minister and Christian Social Action," in the last issue of the opinion, showed many ways in which we are already involved in social action and concluded, "Since we are involved in social action as a matter of fact, let us be involved consciously, conscientiously, and with a spirit of compassion." So we must!

Social justice, including public issues, being a segment of Scripture, is part of the responsibility of the man behind the Sacred Desk. Therefore, we cannot shirk our duty by failing to wrestle with these difficult problems, but must join with the prophets of old, trusting the Spirit of God, and proclaim what we believe to be true.

FORMING the opinion
By Carter Doran

Once upon a time (almost three years ago to be more exact), there were four fellows at Fuller who were concerned with the problem of communication at the Seminary. These Four Fellows of Fuller (Willard Parker; Ralph Wright, Wharton Sinkler, and Carter Doran, to be exact) felt that there was no central place (no lounge at that time) nor any publication (only The Semi at that time) which encouraged dialogue between students and students, students and professors, and professors and professors. In short, a great deal was being felt, done, learned, and expressed around the Seminary, but very few people could tap this lode because the communications lines were indistinct. We ourselves were aware of much valuable dialogue going on within different groups in the school, but we were sorry to see that dialogue between the various groups was not going on anywhere. Certainly Fuller Seminary's strong point is the heterogeneous nature of its student body, but this strength can also cause a weakness. Vital and meaningful communication can be impeded or even become non-existent among individuals and groups at the school. The difficulty of honest intercourse was our concern; and into this atmosphere came the opinion.

The Secretary of the Student Council that year (Michael Cassidy, to be exact) had insisted that the minutes of the Student Council meetings not be posted as they had been previously. The Student Council President (Richard Anderson, to be exact) was deliberating the best way to communicate the Student Council's activities and decisions to the student body, and he approached one of the Four Fellows (Ralph Wright, to be exact) with the possibility of starting a newsletter. As we mulled over the idea of a newsletter, we realized the broader possibilities for such an item: the obvious

CARTER DORAN received his AB in Psychology from Yale University in 1960 and his BD from FTS in 1963. He was one of the founders of the opinion and is now the Dean of Students at Los Angeles Pacific College.
advertising for Seminary programs; the release of feelings concerning school, theology and life in general; the presentation of a spectrum of opinion on selected topics; the development of new Christian writers. We envisioned the format of this publication to be short provocative student letters and longer articles from faculty members. Our excitement grew, and we took concrete steps to make the paper a reality.

As we approached the faculty and administration, we were delighted with their encouragement. In order to protect the rights of the students, we asked for the following policies: that the production and financing of the publication be the responsibility of students (three of the Four Fuller Fellows paid for the first year of publication by themselves; we are not going to be more exact, since the omitted Fellow is of acute embarrassment to this author), and that the selection of the editor each year be in the hands of the students. In order to protect the school, we agreed to the following: two faculty members would serve as advisors, each issue of the paper would disclaim that any material expressed official policy, and no articles or editorials would reflect criticism toward Seminary personnel or the Statement of Faith. To protect all parties concerned, we insisted that a trial period be approved by the faculty (decision subject to review at the end of one complete year) and that all articles and editorials be signed. All of this was done. The faculty approved the publication.

Thus, the opinion was born with the hope that it would provide students and faculty at Fuller Theological Seminary with a means of expression in matters relevant to the theological student and his seminary. The title was lifted from John Milton: "When there is much desire to learn, there of necessity must be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making." The Four Fellows of Fuller hope that students will reap the benefits of "knowledge in the making" (to be exact, the opinion) for many years.

THE SEXUALLY LIBERATED LIFE
By Robert Broyles

In an attempt to be honest to myself, as well as to God, I have undertaken this writing as a personal vindicative against Protestant churchman who are strangely allowing the world to squeeze them into its sexually libertine bed. I thank "The Gadfly" of the infamous November, 1964 issue of the opinion for provoking me to anger. I analyzed his four paragraph romp into moral obscurity with extensive marginal notes. After possibly the fifth reading, I decided that such a writing was good, after all in shocking the moral conscience of America's future ministers—this one particularly. My anger subsided to serious soul searching. Did I have just reason to substantiate in the teaching of the Bible my anger at this threat to my moral anchors. There then began a quest for the reasons of my anger. Books, recent magazine articles, and reflections upon life were consulted for perspective—oh yes, the Bible also.

I believe in the wholeness of man. The other day I had a stomach ache: but the effects were more than physical. For I did not feel well spiritually or emotionally. Every area of my personality was affected by a physical pain. No amount of wishing it not true lessened the disturbance. In like manner, if we mess up in our sex life, the ache disturbs our other conscious states. Over the years I have encountered enough young people torn up by sexual promiscuity to substantiate the concept of man's wholeness.

Robert Broyles is a senior at FTS. He received his BA in psychology in 1949 from Biola College. Presently he is Minister of Education and Youth at Eagle Rock Baptist Church.
Now don't any naive theological theoreticians pipe up and say that the ethics of a narrow minded church bugged them, so they were therefore plagued by social guilt. That smoke screen is simply not generally true. Many of the young people I observed were not Christians and were in no way threatened by the ethics of the Church. They just one-hundred percent felt bad without the preachments of Christian ethics. Sociologist Pitirim Sorokin insists that the debasement of sex results in mental tensions as well as the destruction of personal habits and the integrity of an individual.

It was intimated by "The Gadfly" that sex mores must change with "modern scientific advances" as if the laws of sex/sin established by a Holy God to control a self-centered humanity had changed. It appears that in an effort to be contemporary—whatever that really means—some Christian theologians take undue liberty with the teachings of Scripture concerning sexual morals. For all the existentially interpreted "love" and "grace" that these men want to apply to life's immoral messes, it can never be forgotten that God is also God of law and judgement. Any Christian minister worth his calling would be a fool to study such passages as I Corinthians 5 and 6, I Thessalonians 4:3-9, Matthew 5:27-32, John 8:1-11, Leviticus 20 and Deuteronomy 22 and continue on a counseling and preaching course of sexual permissiveness.

For the most part I do not believe that the Church can honestly be charged with having had its head in the sand over sexual matters in recent years. The Church has little control over pagans in our society who are producing materials and entertainment which destroy traditional moral values. The Augustinian view of sex has long been gone from the American Church scene. The Victorian attitude in the main left us after the first world war. Major Protestant denominations in recent years have been deeply concerned about the mounting deterioration in America's sexual mores. They have invested considerable sums of money in hopes of stemming the tide of immorality at least among Christians. This has all been done in the light of "modern scientific knowledge" but also in light of a firm "Thus saith the Lord." Even so, once in a while some theological grandstander will come along. In the name of the Church and Christ he will make irresponsible statements which clearly militate against the teachings of Holy Writ. Because most of us, preachers and pagans alike, are continually looking for ways out of our moral dilemma, we let these "new morality" pied pipers tempt our moral conscience. Some fall for the line. Thank God most are strong and dig deeper into the Bible crying, "Create in me a clean heart 0 God and renew a right spirit within me."

The sexually liberated life is not a life of true freedom. Clinically, sexual freedom produces sexual bondage. No man or woman can live by the "law of the genitals" and really be a whole person. People become mere bodies—objects of lust. Personalitics are dehumanized. Motherhood is debased and the family unit destroyed. Christ came that men might live life abundantly. He proclaimed certain laws of the abundant life. One of these laws was sexual purity. He knew what the psychological penalty would be for infractions of that law. As an ambassador of Christ the Christian minister must uphold His teachings in matters of sex within an uncompromising framework of love and grace.

The Church owes the world no sex ethic, however we may wish to tell the world how to live. We rejoice from time to time when it appears that the world heeds what the Church is saying. The Church does owe those who have embraced Jesus Christ a faithfulness to the ethics He taught. The world will always be at war with Christ and His teachings. The Christian minister can expect the world to tempt him to lower the standards which God has given for His Bride, the Church, to maintain.
In conclusion obeying God's laws on sexual matters is the only way to protect the individual and society from mental and emotional prisons of guilt-ridden promiscuity and perversion. The Bible is very clear on these matters and men are foolish to look for ways to bypass the teachings of Scripture. Obeying God's law is the only way to live a sexually liberated life.

LETTERS TO THE EDITOR

REACTION TO "THE GADFLY"

Hail grand Pen-Ultimate, Gadfly, and good Eutychus!
Three cheers, grand and glorious, saintly Hereticus!
May your words be received in the light of their purposes.

Bruce Braman

A Tale of A Challenge to Truth

There was such a man-Loyal Heart
Who searching did make his way
While swinging his lamp he boldly marched
From Athens to Rome and on to L.A..
True soul was he—whose naked light
Gave all in ignorance no rest
As philosophies dear he painfully probed
All with his challenging quest.

Ah Loyal Heart
Who rode his white charger through ranks drawn dearly
And searched his bright lamp for truth far and near
He saw many a rank—though scattered at first
Recoup their forces and prove themselves fearless
Yet sadly did he see many more the ranks
That scattered afar—never more were to be,
Put cloistured in caves and crannies remote
They harbored their "truths" for fear of that light.

But alas Loyal Heart—now faltering in zeal
Could stand the reproach no more
For many were his friends who in cosmic jest
Haddamned his light which had caused holy war
So grieving in heart out of tender remorse
And for the shame he had reaped to his cause
He trimmed his wick to a lower glim
And casually ignored so subtle a loss.

'Twas amusing enough that all went not well,
For, although many cloistures assuaged,
Yet many the more remained
Who deeper in caves and crannies cringing
Requested the light still dimmer.
(Ah sweet indifference
When ignorance might stroll unoffended.)
So again and again poor Loyal Heart
Groveled before his task
Of trimming his lamp and amending his ways
Lest his light should grieve once again.
Then one gray day in bland reunion
He met the last offended,
And then he saw as darkness fell
His once bright quest extinguished—
It sacrificed on nothing less
Than that well-worn altar
Accomodation.
They cried Light!!
There was no more.

Bill Walker

I consider it unethical to publish an article such as "The Gadfly", which appeared in the November, 1964 issue of the opinion, ostensibly under the aegis of "students at Fuller Theological Seminary" unless the students are actually polled on the issues involved. I feel that I'm not the only student at Fuller who diametrically opposes the attitude toward sex advocated in that article and resents being put in the position of actively or even tacitly approving it. If the opinion purports to be "published... by students", we students should have a chance to voice our opinions before publication of controversial articles written by people who lack the moral courage to personally endorse their opinions.

As a rebuttal to the "more Christian position" proposed regarding the Church's stand on premarital intercourse, I wish to point out that both the Old and New Testament condemn adultery and fornication, which are simply variations of illicit sexual relations.

Deuteronomy 22:20 prescribes stoning for any girl who married under the pretense of virginity. Verses 23-24 pass the same sentence on a betrothed virgin and any man who tried "Sex for the sake of Sex". Furthermore, if a man and an unbetrothed virgin were discovered copulating, they had to get married (verses 28-29). I should think "the Patriarchs...and the Prophets" had quite a high and stringent attitude toward sex and virginity.

Christ may not have "sanctified virginity", per se, but only a would-be libertine could possibly construe such a lack of specific action as in any way condoning sexual hedonism. Jesus instead of condemning only de facto philandering accused those who merely harbored lust and wished they could gratify themselves sexually with a woman of committing adultery in their hearts. Since both Jesus and his audience were well aware of the penalty for adultery, it is obvious that Christ considered lascivious a serious offense and would rebuke anyone who implied otherwise. If the "Christian" position is not that of Christ himself the term becomes meaningless.

The mechanical technicalities of virginity and the proliferation of safe contraceptives are not germane to the real issue, which is God's assessment of the condition of our hearts. The freedom we enjoy is that of worshipping him in spirit and truth and in communing with him constantly. It is only when we forego this marvelous freedom of divine communion that we need to be enjoined concerning specific modes of behavior such as the shunning of lusts (Pr. 6:25, II Tim. 2:22) and maintenance of pure and holy bodies (Mt. 5:8, I Cor. 3:17, 6:18-19).

Arthur E. Bederio
STUDENT-FACULTY RELATIONSHIP

As students we have been greatly enriched by Dr. Strachan, Dr. Fuller, and Dr. Hubbard around our dinner tables at noon. The informal discussions have been very stimulating, informative, and enjoyable. We feel that this type of encounter can do much toward improving student-faculty relationships. We in Dorm 98 want to express our sincere appreciation for these opportunities and also wish to take this occasion to encourage other members of our faculty to follow the example of their colleagues.

Dorm 98

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THE PLAINTIVE SONG OF THE PSITTACIDAE*

The nervous birds of the Psittacidae Ornithology School filed silently into the examination cages of the beige aviary. Shortly after the beginning of one exam, a number of squawks were heard—"Imagine a professor asking us to identify German book titles; we hardly know our own fowl language."

In another room a teacher emphatically warned, "In this examination I am not interested in what you think." Of course this relieved the birds, for all year in their preceptorials (nobody knew what the term meant—something to do with discussion in a small group...of 50 to 100, they surmised) dialogue and interaction were stressed. But now they could relax their mental muscles. It was pleasant for them to give up grappling with the issues, to forget about grammar and well-organized thinking; and shrewdly they pecked away at short-answer, true-false, and multiple-choice questions. Besides, essay exams were passe, employed at such outdated institutions as Harvard and Yale.

Nevertheless, a few feathers were ruffled. What especially drew the ire of these birds was the glow on the professor's face as he read the first exam; he smiled seraphically, as was his wont, and intoned, "Mihi parta laus est, quod tu, quod similes tui, Vestras, in chartas verba transfertis mea." (It brings praise to me that you and those like you copy my words into your books)." One fledgling flew off the handle: "Though I am young," he cried, "I scorn to flit on the wings of borrowed wit." And another, scowling at his examiner, quoth the Raven, "Nevermore."

R.M.A.

* The parrot family

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the opinion is published the first Wednesday of each month throughout the school year by students at Fuller Theological Seminary, 135 N. Oakland Avenue, 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.

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