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an epitaph in memory of Jaymes P. Morgan by Bruce Crapuchettes

I WAS SPEECHLESS AND SILENT, I HELD MY PEACE TO NO AVAIL; MY DISTRESS GREW WORSE, MY HEART BECAME HOT WITHIN ME. AS I PONDERED, THE FIRE BURNED; THEN I OPENED MY MOUTH AND SPOKE:

"LORD, LET ME KNOW MY END, AND HOW LONG I WILL LIVE; LET ME KNOW HOW FLEETING MY LIFE IS! LOOK, YOU HAVE MADE MY DAYS SO FEW, AND MY LIFETIME IS AS NOTHING IN YOUR SIGHT. SURELY EVERY MAN STANDS AS A MERE BREATH! SURELY MAN GOES ABOUT AS A SHADOW! ALL MY WORK IS FOR NOTHING; I HAVE BUILT AND GATHERED, AND KNOW NOT WHO WILL BENEFIT!

AND NOW, LORD, FOR WHAT DO I WAIT? MY ONLY HOPE IS IN YOU. FORGIVE ME FOR ALL MY SHORTCOMINGS. MAKE ME NOT THE LAUGHING STOCK OF FOOLS! I AM SPEECHLESS, I DO NOT OPEN MY MOUTH; FOR IT IS YOU WHO HAS DONE THIS. REMOVE YOUR STROKE FROM ME; I AM CRUSHED BY THE BLOWS OF YOUR HAND. WHEN YOU INVOLVE YOURSELF IN MY SECRET LIFE YOU UTTERLY CONSUME ME LIKE A MOTH CONSUMING THAT WHICH IT LOVES; SURELY EVERY MAN IS A MERE BREATH!

"HEAR ME WHEN I SPEAK, O LORD, AND GIVE EAR TO MY CRY; HOLD NOT YOUR PEACE AT MY TEARS! FOR I AM YOUR PASSING GUEST, A WANDERER, LIKE ALL MY FATHERS."

-PSALM 39 WITH CHANGES

O noble friend with grand intent, with prophetic utterance and power of soul, with eyes of anger and lips that dance, with tears of weakness and strong embrace, I cry for you.

O noble brother who lived so full, who laughed and drank, who loved and fathered, who studied and taught, who counseled and preached, I cry for you.

O my friend
O my brother
Who listened?
Who will bend?

This wilderness of dust
which weeps
with no tears,
laughs when tickled
and
cries when stung,
but
changes not!

I cry for you.

Rest, my Jim; Sing and Shout! It is all over now; You are free at last!
GIVING CANVAS
by John Piper

Are they lying on my back in a broad green field covered by the cloudless deep blue sky
And the labor at my desk in the fluorescent shadows of my windowless study
Of one piece?
Are they sane variations on a splendid unity?
Are they portions of a perfect whole inextricably blended?
And is there peace between them?
Or are they at war—each with varying force aggressing on the other's life to capture for itself more power so to weaken and to kill its foe?

Many times I have thought they are not friends, and I have felt what, by all signs, has seemed to me to be a war within my mind—yet always without a victor.
They are at least, therefore, I deem, not mortal enemies.

In truth, the more I ponder their existence in my life, the nearer I move to the artist's view:
That lying in a field and laboring in a study are better seen as colors on a canvas than adversaries in a war.

There is the inescapable unity that I am the one onto which both laboring and lying are poured.
In the motion of my life there good elements, which seem to clash as if one were of oil and one of acid,
Perhaps are but the process of the Artist:
The straining of a Singular Master for perfection, whose brush must sweep and dab a thousand times before one corner of the canvas is complete.

This way of seeing is nearer to the truth I think;
For who can judge a Master or his masterpiece until the work is done?

LETTER TO THE EDITOR

May I have a bit of space to react to your recent articles on Biblical languages? Thank you.

1. It seems to me that both Mr. Burkhalter and Mr. Tuttle do not recognize "exegesis" when they see it. I am sure that I am not the only professor at Fuller who incorporates exegesis into the lectures in the core course. We have been exeging the text throughout the quarter, seeking to get out the meaning which the author intended. "Translation and parsing" is not exegesis. But exegesis cannot be done without (at least the mental achievement of) accurate translation, which involves accurate parsing. In most European universities, the student learns exegesis by watching the professor exegete.

2. "Basic principles of language" cannot be learned without learning the language. That would be like studying a book on preaching or cooking! Likewise, the "critical use of grammars, lexicons, Kittel, commentaries, concordances, etc." is a nonsense term unless the student knows the language. Criticism based on ignorance can only be ignorant criticism.

3. The vocabulary taught in Greek and in Hebrew is not the "frequency vocabulary of Esther and Acts." It is the frequency vocabulary of the Bible. I used the word-counts of Morgensthaler, Statistik des Neutestamentlichen Wortschatzes, for the Greek basic vocabulary. For the Hebrew, I used the count in Brown-Driver-Briggs where available, and for the rest, I made my own word-count, having covered the entire BDB and Mandelkern's Concordance (in Hebrew) to do so.

4. I favor additional time in the curriculum to teach "exegesis"—but I am not prepared to argue that it should be at the expense of other disciplines which are also necessary in the making of a minister. In fact, I am sure that each department feels that it does not have enough time to accomplish the barest minima of the subjects taught.

5. The idea of a "one-to-one tutorial" is highly idealistic. Would that we could! Meanwhile, why don't some of you A and B students undertake the personal tutoring of your D and F classmates? Or must we have professionalism in a professional school?
Letter to the Editor con't.

6. In a ministry "concerned basically with persons," the most important person we are concerned with is Jesus Christ. The only way to know Him is in the Scriptures. Only a Bible-centered Christianity can be a Christ-centered Christianity. When we forget that, our name is Ichabod.

WILLIAM SANFORD LASOR

WHAT DOTH THE LORD REQUIRE?

by Don Wood and Eric Jacobsen

The desegregation of public schools ordered by the Supreme Court in 1954 has been championed by the liberal establishment and to some extent by moderates for the last sixteen years. This period has been marked by no compliance, token compliance, and in some few areas by genuine compliance. However, at this stage in our history many of its champions waver, and the cause itself seems uncertain. The reasons for the waning support ambiguously hide and peek, dressed in sophisticated suits and subtle shoes, from behind "Mother Prejudice's" skirt. The young son, busing, particularly refuses to expose himself for what he is--the illegitimate child of prejudice and inconvenience.

The issue of busing beclouds the issue of justice primarily because it requires the communities of our land "to put their money where their mouth has been," and we can think of all manner of arguments to prevent that from occurring. We raise such smoke-screen issues as private property rights extending to public schools, wasted time on the bus instead of in front of the TV, wasted money which causes only token concern when it's for various frill programs, broken peer groups by those who fancy themselves child psychologists, patriotic pollution experts who won't pass rapid transit but will howl over buses, worries for prospective sick children who may need to leave school early, feared drop in school support by those who won't support bond issue anyway, and finally "It's not the right time." These arguments bore by their length, nauseate by their repetition, and enrage by their pettiness. All the while they are prefaced by a pious, "While I favor integration, . . ."

And, lo, the foes of justice are joined by a small band of those who espouse black separatism--either out of frustration or political cunning. They readily admit that their opposition to busing is precisely because it will bring integration. These blacks chant equality, then integration (a sublimated form of "It's not the right time."). They also fear a dilution of a political power base which even if established in fragmented black versus Negro communities would be small. The separatists also believe integration is a fancy form of genocide, perhaps a just fear if "he white" is what is meant by integration.

To raise counter issues to the white objections, one might reply in the following manner. Private property does not qualify one for public schools. Social intercourse on buses wastes no time. (By the way, the time on the bus is usually greatly exaggerated.) Pumping money into "poor" schools has usually not been done, and when it has the results have been questionable. (In Pasadena the amount of money needed for busing amounts to 1½% of the total budget.) Peer groups at schools will now reflect the total community. With the development of cleaner fuels and engines the smog issue can be resolved. Rapid transit can help solve traffic problems. We can enlarge infirmaries to care for sick children. Concerned constituency will not desert schools because of a few miles or less. The right time never comes; it is created and comes in the doing of right.

To the black separatists, one might reply with equal candor that separatism breeds inequality. Besides who will judge when equality, the supposed prerequisite for integration, has arrived? Political power based on special interests rather than the common good is illicit, and a cause that is just, is just for all. In some cases in the past the demand to be "white" has in effect been genocidal. However, full integration asks for your contributions rather than accommodation.
WHAT DOTH THE LORD REQUIRE? (con't)

Perhaps special mention should be made of de jure and de facto segregation. In effect, they are the same. In practice, they are merely handled by different institutions. The legislators and courts create and maintain de jure segregation. The realtors and city planners take care of de facto segregation. In both cases, the institutions are ignobly assisted by the citizenry. To totally integrate schools is one method of breaking the vicious circle of discriminatory housing, education, employment, and representation. While understanding cannot be legislated, opportunities for understanding can be. Truly the tragedy of our lives is that it must be.

The discussion thus far has been conducted as if it were a matter-of-opinion issue in which you paid your money and took your choice. However, for us, it must be much more serious. If your ethics were only humanly directed, the matter would be grave enough, but Christian ethics are ultimately directed to the Triune God revealed in Jesus Christ. Thus the key issue for the Christian community is a theological one. The question by which a man of God orders his priorities is: "What doth the Lord require of thee?" The answer rings through the ages: "To do justly, and to love mercy, and to walk humbly with thy God."

Who is our God? The matter of busing reveals several pseudo-gods. Education orders many priorities; in fact, the issue of social justice takes a back seat to the harlot, "quality education." Race is another quasi-divinity to many whites and blacks today. The color of pigment orders many priorities both privately and institutionally. Possessions are yet another idol. Indeed, the busing controversy has exposed a whole pantheon of gods to be given to, prayed to, and sung to—all very demonic.

To recognize idols is to be called to repentance. God demands a change of direction. Did education, race, or possessions create, do they sustain, will they consume? God calls! Creator ex nihilo is the One without whom all is nothing.

Repentance means restitution. One method of restitution is busing. Indeed, the feigned repentance of sixteen years is meaningless unless our creeds are followed by our deeds. Zachaeus stands as one example. The rich young ruler illustrates the other side.

What does eschatology say to the situation? Shall we wait for the kingdom to be brought in at the end of time? Of course, we shall. However, the eschaton has already broken in. Our hope is precisely the reason we hate injustice. We seek to taste the new wine of the kingdom in our midst. Certainly, our glimpse of the promised land drives us on. We are restless between the times.

What does the theology of worship bring to the situation? As Christians we are no esoteric cult. We worship on behalf of the world. We hold the world up to God in all its brokenness and disillusionment. Unless we apply ourselves to minister to this brokenness, we falsify our worship. It is a stench in the presence of God.

All the span of our lives stands under the condemnation of God. Our best, whether pro- or anti-busing, is surely filthy rags in His sight. However, in grace we are accepted. Our security is no longer our own, neither personally nor corporately. We are vulnerable men—passionately exposed to the world. No longer can we excuse less than our best efforts on behalf of justice and mercy. We have nothing to protect except the humanness revealed in Jesus, the Christ.

INNOCENTS ABROAD

by Jack L. Daniel Jr.

I awoke that morning early enough to hear the city awakening. Beginning so gradually with the sound of a single truck or car accelerating from a traffic light, and an occasional motor bike with its mosquito whine. The noise crescendoed as a throbbing diesel barge added percussion and piping boat whistles came in on cue. This symphony was at its height as I climbed to the deck and saw the broad Amsterdam harbor busy with all of Europe's business. It was my first morning in Europe, and I experienced a giddy feeling every day thereafter that dawned on a new city.
INNOCENTS ABROAD (con't)

Men have always sought the romance of new worlds, and poets have filled volumes recording the emotions that new horizons have elicited. Travel has always been a part of education. The figure of the wandering scholar in search of truth has frequently been sketched in literature and elsewhere: the "grand tour" and images of Wordsworth in the lake district, and Byron's Childe Harold.

We are witnessing a desire today among students and educators to make learning something that involves one in actual life experiences. Students are coming to the conclusion that classroom experiences may be lacking something that can be gained in real life encounters with people and places. Travel has always been a way of making the academic process more concrete. Travel has a way of bringing life to those vague images we have been assembling since grade school---of Napoleon and Will Shakespeare, of Paul and his journeys in Rome and Corinth that we built during years of Sunday school. There is a danger in becoming too abstract and too provincial even in a city like L.A. (L.A. is pretty different from the rest of the world). Alexis Carrel admonishes the student that:

The atmosphere of libraries, lecture rooms and laboratories is dangerous to those who shut themselves up in them too long. It separates us from reality like a fog.

There is a value in getting beyond the borders of our country, it helps us get beyond the borders of our thinking. There is a value in standing outside the country and trying to see it as it is, reflected in the European newspapers and in the criticism of Europeans. I heard a Christian scholar at the Free Reformed University of Amsterdam opposing the United States' involvement in Viet Nam, and I went away saying, "He just does not understand our situation, we have to be involved there." A few days later I walked the streets of Rotterdam. It was here that the Germans decided to break the will of the Dutch who were resisting too well the German invasion of Holland. Early one morning in May 1940 the Luftwaffe bombed the heart out of the city. At the day's end 900 people were dead and the city was eighty percent destroyed. You can still see bullet-riddled facades of buildings and men with horrible facial scars. In the U. S. you do not see as much of that, for modern plastic surgery and artificial limbs disguise the ugliness of war injuries. In most of the European cities you can still see evidences of the war. In East Berlin there remain bombed out buildings and rubble-heaps yet uncleared---grim reminders. I later recalled the professor's words at the Free Reformed University and my own response to what he said. I changed my mind about him, he did understand war---all too well. Europeans do understand war and they are tired of it, and they are afraid that Americans are not yet tired of it. I came to understand their opposition to our Viet Nam involvement in a way I never would have at home.

On a tour of the Tower of London an accented guide declares, "next we see the 'Bloody Tower'. It was here that in 1484 the two infant sons of King Edward IV, themselves destined to be kings, were smothered by their uncle as they slept." And as the tour continues, the death toll mounts to about thirty-five great figures in British history. I became awe-struck at the history of the place---all those venerable heads that rolled; all the kings and queens and noblemen that met early death here. And each time world history stood at a cross-road and then went one way instead of another. There are so many places in Europe rich with the pride, pomp and circumstance of glorious and not so glorious tradition. And if we Americans sometimes have small regard for such things it is probably because of our own scarcity of them; (wonder what Pasadena was like in 1484?).

Travel is no longer reserved for the well-to-do. With the advent of student tours and with the difference in living costs in Europe it is almost cheaper to spend a summer traveling than to stay here and pay rent and food costs.

One of the most unusual and most economical tours of Europe is the European Seminar conducted by Gordon College in Massachusetts. I have participated in this tour and have compared it to other student tours and am convinced it is the best tour
INNOCENTS ABROAD (con't)
of its type. This tour has been in existence for twelve summers and provides such
unusual features as living on private teaching ships with about forty other students as
you follow the canals of Holland into the Rhine River through the heart of Germany. It
also includes a week of lectures at the Free Reformed University of Amsterdam (last
year Prof. Berkouwer participated with the European Seminar in these lectures). The
itineraries include skipping into such countries as Russia, Czechoslovakia and East
Germany, as well as the Western European nations. We pick up the paths of the protec-
tant reformers through Europe and the paths of Paul through Corinth, Athens, and
Thessalonica. The teams spend eight weeks in Europe for a phenomenally low cost.

Have you ever wanted to take one of the freeways right to the end just to see
where it goes? Does it seem like you have spent most of your life getting off at the
same exit? Why not just drive past it some day and keep going— all the way to Europe!
You'll find your educational and cultural horizons will be greatly enlarged.

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A SUBJECTIVE LOOK AT THE LANGUAGE PROGRAM AT FULLER

by Ken Shaw

Every year without fail a cry of woe is heard from the halls of Fuller concerning
our language program. Why do men preparing for the pastoral ministry need Greek and
Hebrew? Furthermore, why are psychology students required to take Greek and Hebrew
when there will be no need at all for this knowledge in their chosen profession? And
if we must have Greek, must we also have Hebrew? From my perspective as a senior
nearing the completion of his next-to-last quarter at Fuller, I would like to speak to
this cry of woe. I shall speak from the context of one preparing for the pastoral
ministry in the School of Theology. I shall also be speaking from a certain subjective
position, for languages have never been a problem for me and in every course attempted
at Fuller which required the knowledge of either Greek or Hebrew, save one, I have
received the grade of "A." From this context, then, I would like to look at the lang­
uage program under four categories: the rationale, the method of teaching, the inte-
gration with the rest of the curriculum, and the pastoral use.

With respect to the rationale of the language program, as I see it, if we believe
that the Bible is to be our norm for determining faith and practice, as I do, then the
original languages of the Bible become important, especially for one who will be pro­
claiming the word to others. Only in the original languages can we properly think the
thoughts of the biblical writers after them. Of course, some will argue, we can let
the scholars do the work for us. Yet as one who has either the pastoral or the
teaching office, it is our responsibility to judge the work of other men before pre­
senting it to the people. We cannot properly do this without some knowledge of the
original languages ourselves.

If, then, we can present an argument for the learning of the biblical languages,
how are they to be taught? The classical method for learning a foreign language is
the deductive method. In this method one first learns the grammatical rules for the
language and then applies them to increasingly complex sentences and portions of
literature in the foreign language. Along with this goes the memorization of para-
digms for verbs, nouns, and other parts of speech. The deductive method is still the
most used method for teaching the so-called dead languages, such as Latin, Biblical
Hebrew, and Biblical Greek, though the conversational method is most often used with
modern languages.

At Fuller, however, the inductive method is used in teaching languages. Yet,
because we do not really learn to speak Greek and Hebrew, a certain amount of deductive
teaching is necessary if one is to really understand the language. Do we really learn
the languages with Dr. LaSor's handbook? Since I did not take Greek here, but during
my senior year in college, under the deductive method, I might compare the two methods.
I feel that I have a better grasp of the Greek grammar than many who have taken Greek
at Fuller. Perhaps I should say that I suffered no handicap for having taken Greek
deductively before coming to Fuller.
A SUBJECTIVE LOOK AT THE LANGUAGE PROGRAM AT FULLER (con’t)

I learned Hebrew in the 12 week summer session, and so speak from this point of view. In relation to the summer program, I feel that the 12 week program is to be preferred in all ways over the six week program for really getting a grasp of the language. I know the arguments that the men taking the 6 week course score as well as or better than the men taking the 12 week course, but my contention is that if you tested the same group of men one year later you would find that the men from the extended session would retain a greater amount of their Hebrew proficiency, assuming the same amount of continued study in the intervening year by both groups. This is so, I feel, because there is a limit to the amount of information one can absorb over a given period of time. Then, you say, those who take Hebrew during the school year in the 20 week course should get higher grades yet. Not so, I answer, for during these 20 weeks of Hebrew the student is also taking three other courses which demand his attention. All in all, I feel that the 12 week summer program is the best way to learn Hebrew at Fuller. I would guess that the same would be true of Greek, but I do not have any personal experience to go on.

Turning to the question of the integration of the languages with the rest of the curriculum, there seems to be two philosophies at work. First, there is the idea that passages in the original which are important to the content of the courses should be assigned. This is commendable. Secondly, there is the idea that every exam on the language should include a sight passage to test one’s knowledge of the language. This is less commendable. First, it does not really integrate the language with the course. Second, this type of testing does not prepare one for any future use of the language. It only tests the knowledge at the moment, including vocabulary control, etc. If sight passages are given, they should be graded on a pass/fail basis with the idea of instructing the student as to his present areas of weakness in the language. In this manner, sight passages would have a useful purpose. Third, sight passages tend to scare the student so that he cannot function properly on the rest of the examination. One cannot study for a sight passage, so he worries about it and how it will affect his grade. He is always afraid he will be clobbered by a sight passage which he cannot make out at all, and this fear is sometimes borne out by the sight passage he finds before him. Generally the integration of the first sort mentioned above is consciously attempted in the core courses except for Hermeneutics, where the nature of the courses precludes it. As for the electives, there is almost no use of the original language in Old Testament electives. New Testament electives fare somewhat better, especially in hermeneutical courses taught by Dr. Fuller, book study courses taught by Dr. Harrison, Dr. Martin’s electives, and certain of Dr. Ladd’s electives.

In looking to the time when we will finish our course at Fuller, the continued use of biblical languages can be very important in both the pastoral and teaching ministries, though very often the languages are not so used by alumni in the pastoral fields. This is a pity, but given the forces acting upon the ministry in our modern world it is understandable. In this context, I feel that Greek would be more often used than Hebrew, since we are Christians and most interested in the New Covenant of Jesus Christ.

In conclusion, then, let me say that I feel that the continued emphasis on biblical languages at Fuller is legitimate. The method of teaching could, I think, be improved, especially in the teaching of the languages during the school year. Here I might mention that there must be a certain amount of busy work in learning a language. Thus working in a foreign language is time consuming. This is true both in learning the language and in using it in the Bible core courses. The integration of the languages with the curriculum could be improved, especially in the area of sight passages. Some progress has been made recently. Finally, biblical languages should be a tool in the hands of the pastor and teacher in the local church ministry. And so, my general feeling is that the language program at Fuller, with some modifications, should be continued.
MARIJUANA AND THE MONASTIC SYSTEM
by Dennis Nelson

Much of the criticism that has recently been levelled against the Fuller curriculum has involved the claim that Fuller is producing a community of scholars rather than a community of pastors. It is thought that the particular course content that is being offered will produce graduates who will have all the right thoughts, and who will be able to engage in extensive exegesis and lengthy theological speculation, but who will be unable to evangelize and perform the other duties demanded of the contemporary pastor. The medieval monastic system epitomizes the institutions which are pointed to, as the model of that which must be avoided. Ancient Israel, who took her chosen status so seriously that she did not engage in mission, provides a Biblical example to complement the historical argument of pointing to the monastery.

There seems to be little, if any disagreement at Fuller over the legitimacy of using these two examples to argue for the danger of excessive introversion. What many of us may not realize, however, is the extent to which the whole cultural milieu of the Age of Aquarius (the vocabulary of which we are naively using in the communication of the Gospel) in this one area is essentially the same. The whole drug cult involves an explicit answer to the question as to what man's basic orientation ought to be.

In this article we will refer to marijuana to illustrate the use of drugs. The major purpose for such a use is the fact that many feel the arguments previously given against its use - that it is physically harmful and that it will lead to the use of harder, addictive drugs - simply cannot be substantiated. To investigate the truth of such a statement is not our contention. Rather, we will show that another decisive argument can be levelled against its use.

Although the use of "grass" cannot be traced back to the Eastern cultures as other elements within the Age of Aquarius, of which it is a part, still, because its basic purpose and results are similar, the general mood of the Eastern mind says much about the legitimacy of the use of this drug. Of the two basic orientations available to man - an introverted, contemplative one and an extroverted, manipulative one - the Eastern mind is unquestionably dominated by the former. The Eastern concern is to develop the inner life, the inner man, rather than to change the outer social structures. For this reason Eastern societies have tended to be stagnant ones.

The following quotations from Sri Isopanisad, a publication in which the International Society for Krishna Consciousness - a society whose almost-shaven members can be found chanting on Hollywood Boulevard - explains itself, epitomizes such an introversion.

Kirshna Consciousness is experienced as a process of self-purification. . .Five thousand years ago Lord Caitanya understood from scripture that in this present age of Kali (quarrel and disturbance), when mental distraction is high and almost no one is serious about spiritual perfection, chanting alone is the most effective means of God realization . . .The Sankirtan singing is accompanied with mrdanga drum and pairs of kartals (hand cymbals). The devotees experience that this joyous singing of the Names of God produces immediate feelings of ecstasy coming from the spiritual stratum. The effect is a clearing away of the dirt from the mind engrossed in the gloom of material existence. . .All miseries are caused by forgetfulness of God, and ISKCON, by reviving the lost memory of the Supreme Lord in the minds of people, is - according to B'haavaad-gita - performing the greatest service and highest welfare work for suffering humanity. Moreover, it is performed in this sublime and easy way, by feasting, dancing, singing, and philosophizing . . .Let the inhabitants of this planet rejoice in the Sankirtan movement and live to see the fulfillment of the chanting of Hare Krishna carried to every town and village. Only in this way can real peace prevail in the world and mankind qualify to enter into the Kingdom of God.
MARIJUANA AND THE MONASTIC SYSTEM (con')

The influx of Eastern cultural forms, categories, and values has contributed to the increasing predominance of the introverted orientation in the culture of Western youth. Such an influence is not merely present in such obvious forms as the writings of the Krishna Consciousness society. The Beatles have been expressing much the same sentiment in some of their more recent songs. "Revolution" contains the following words:

You say you want a revolution
Well you know
We all want to change the world
You tell me that it's evolution
Well you know
We all want to change the world
But when you talk about destruction
Don't you know that you can count me out
You say you got a real solution
Well you know
We'd all love to see the plan
You ask me for a contribution
Well you know
We're doing what we can
But when you want money for people with minds that hate
All I can tell you is brother you have to wait
You say you'll change the constitution
Well you know
We all want to change your head
You tell me it's the institution
Well you know
You better free your mind instead
But if you go carrying pictures of Chairman Mao
You ain't going to make it with anyone anyhow
Don't you know it's gonna be all right.

Their song which is being played on the popular stations today expresses a similar thought: "There will be an answer / Let it be".

The purpose for a person's use of grass is to allow him to experience more fully what is in his own head ("You better free your mind instead"). Not only are his sensual experiences intensified and his ability to differentiate between the experiences of the various senses broken down, but also the power of his imagination is greatly increased. It becomes increasingly more difficult for him to differentiate between the imagined and the experienced. The only significant contact with the world out there is in the form of an intensified and altered sensual experience. There is no attempt to affect that world nor to be in any significant, relational, give-and-take contact with it.

Two arguments against the supposed value of being in such a condition can be raised immediately. First, in order for such a practice to become one of the majority in Western society, there would be a radical alteration of the most basic values and orientation of the society as a whole. Such an alteration would be accompanied by unparalleled social change. This change, however, would take the form not of an alteration accomplished by a militant activism, but of an almost total lack of concern for anything external.

The more conclusive argument, however, is based not upon the social change that would accompany the alteration but upon the inactivism that would follow. It has become popular to criticize the medieval clergy for a similar inactivism - their excessive concern with quibbling over minor philosophical differences (probably best exemplified by the classic mock of medieval philosophy - that one of the major issues with which it dealt was to determine how many angels could dance upon the head of a pin), their excessive concern with the development of their own inner spiritual life at the expense of "hard-nosed" evangelism, and their living in a monastic setting completely separated from the world.
MARIJUANA AND THE MONASTIC SYSTEM (con't)

If we, at Fuller Seminary are consistent in our rejection of the excesses of monasticism and the purposes and methods of the religious activity of the Krishna Consciousness society and in our concern for changing other men and the world in addition to developing ourselves, rather than merely for developing ourselves, then we have a significant and decisive argument against the use of marijuana and other hallucinatory drugs.

A FILM REVIEW OF "Z"

by Randy Tremba

Behold! What does Athens have to do with Washington? Hint: see "Z". This anti-fascist, melodramatic suspense film (for those who like labels) almost took "The Best Picture of the Year" award away from such big Hollywood pleasers as "Midnight Cowboy" and "Butch Cassidy". If you're eighty years old or under, you should go find out why. The others can read on.

"Z", shot in Algeria with French actors, received "The Best Foreign Picture of the Year" award. There is no shortage of praise from the critics for its superb technical production and powerful drama. Even though it uses a dated film style, i.e., melodrama, no one seems to object. Correction: The Greek government has registered several complaints by exiling the film's producer, Costa Gavras, and the novelist who inspired the film, Vassilis Vassilikos, and by jailing the film's musical composer, Mikis Theodorakis. The film is, to say the least, serious.

An unidentified country, i.e., Greece, is caught in a political struggle. The forces of conservatism, i.e., fascism, i.e., the police, have vowed to rid their country of a growing political disease, i.e., dissent, i.e., pacifism, which threatens to corrupt its democratic Christian heritage, i.e., nationalism, i.e., militarism. As the carriers of the disease, i.e., Friends of Peace, gather to hear their spokesman, a government deputy, Yves Montand, address them on national disarmament, the "God-fearing patriots" dash in and out of the porous police lines, bashing "those pseudo-intellectual pacifists". After the rally, while the police pose for pictures, the deputy is struck down by a "runaway" pickup truck.

The suspense ignited. Everyone reacts. The immeasurable power of a dream to inspire is clearly seen in the reaction of the deputy's disciples and to haunt, in the reaction of the police and other government officials. In the most moving sequence of the film, the deputy's wife, Irene Papas, reacts to his death with aimless agony. We can never forget the human cost of dreams that count.

In order to halt any martyr myths, the state authorizes a "complete investigation" to confirm the accident explanation. But the state's own investigator, Jean-Louis Trintignant, moving with unprejudiced precision uncovers an assassination plot. And when the pieces are together, the Police General and his cohorts are found guilty of premeditated murder. (Found, that is to say, by the investigator; not yet by the courts.)

The film ends with two quick sequences. Sequence One goes to Justice as the Police Generals are accused of premeditated murder.

The deputy's disciples rush off to announce, victoriously, "He Lives!" (In Greek, "Z").

Sequence Two goes to Power. Without explanation, the verdicts are annulled, the criminals released and the investigator and his evidence "dismissed" (in various and sundry ways). Thus, law and order are restored from the hands of justice.

The picture's finale is too quick. There is little time to assimilate or reflect. If you're ready for it, you may adjust, and the film will be nearly flawless.

Once outside the theatre you can weep and/or pray. Weep because human life has been/is burnt upon totalitarian alters. Pray because most people leaving with you saw America in the film, not Greece. Pray that righteousness and justice will soon be transformed from its drippy-water faucets status into a gigantic river flowing mightily over the whole earth.

The film begins: "...any resemblance to real people and events is purely intentional." See the (Grigoryos)-Lambrakis Affair of 1963 for the actual incidents.
Purpose

The new catalog of Fuller Seminary contains the following statement of purpose:

An evangelical and interdenominational community of scholars, Fuller Theological Seminary is committed to excellence in graduate and professional education for the manifold ministries of the Church. Under the authority of the Scriptures, the Seminary purposes to engage in research and publication vital to the understanding and communication of the Christian faith; and, to the glory of God, it seeks to prepare men and women to serve throughout the world as ministers, psychologists and missionaries.

In keeping with Fuller's commitment to excellence in graduate and professional education, it is imperative that the programs undertaken to achieve this goal be constantly analyzed, evaluated and improved to provide such excellence. Our generation faces accelerated change which is thrusting mankind into unfamiliar territory. It is particularly important that a seminary be able to provide knowledge and leadership to match the challenges facing the Church in these times.

Such educational goals require a twofold emphasis. On the one hand we must seek to be providing relevant education which addresses itself to the Church of today, and as much as possible, of the future. Students must not be withdrawn from the realities of ecclesiastical challenge and triumph into the hypothetical environment of the classroom. Such withdrawal can only enable the student to prepare to serve the church he or his instructor knew before entering seminary. All faculty and students face this problem. Updating can only be implemented by our involvement with the ongoing Church during our time in seminary.

At the same time we need to offset the tendency to become too oriented around our present situation. It is necessary that we provide education in those primary elements of Biblical study, theology and ministerial basics which form the major foundations for our tasks. Through the interplay of our temporary problems of today with the permanent elements of our study we will come to understand more clearly these basic foundations. It is only with these tools that we are enabled to face the call of the Church in the world both now and in the future.

The benefits realized from such a program can be numerous. Students can be prepared to meet a more familiar calling. In the classroom a person can be trained to think through the various practical aspects of ministry from a first hand encounter. Such an exercise can provide the groundwork for the greater task of self-education facing the minister after leaving the seminary proper. The possibility of becoming an institution which may provide expertise for the Church and avoid the stop-gap tendency with which we are now forced to approach church problems may become a reality. Such a beneficial program is within the realm of possibility and Fuller should be realizing its benefits.

Problem Analysis

At present there are several problems which face the Church, the student and this school. Let us briefly consider them in that order.

The denominations which we serve face a tremendous problem of pastoral dropouts. An article discussing this problem in CHRISTIANITY TODAY (July 18, 1969 p. 34) predicts that by 1975 more than half of the nation's 450,000 ministers and priests will opt out of their present vocations. A minister from a New York church reports that at nearly every meeting of their Presbytery, one more minister drops out of the church. Granted there are problems within churches which cannot be
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forseen by the entering young seminary graduates. Still there remains a need to do
what can be done to help provide the churches with young men more certain of their
future. It would seem hardly necessary to mention along this same line the fact
that the denominations realize a tremendous loss of money in training a person who
later decides to part with the church. Also many small churches support, in some
way, ministerial candidates from their midst. These churches are struck even more-
so by a ministerial dropout.

The church also faces the problem of a dirth of knowledgable and experienced
young men entering the clerical role. It can never be assured along with the drop-
out problem that it is not hiring a young man of relatively little practical ex­
perience within the calling to which he comes. The churches need to be assured both
by the changing of statistics in the attrition rate and by the provision of young
seminary graduates of varied experience and practical knowledge that it is not being
sent second rate or green recruits, but rather proven men.

A third and vital problem area in the Church is that of its present lack of
strong leadership in many new areas. It needs and lacks competent sources of ad­
vice in many areas of the life of the Christian community. The changing culture we
live in constantly challenges the church to reconsider its basic mission to the
world and to act it out. In the face of such flux many churches seek to find
stable guidelines to follow in order to maintain strength and integrity. Such guid­
lines are sometimes slow in coming for lack of resource people to consult in such
matters.

Seminary students are encountering problems in this same direction. In terms
of dealing with the contemporary problems of the church, however, the student often
finds himself isolated from exposure to the real problems and must wait until post-
seminary years to apply most actively those things which he is learning in the
classroom. Because this is largely true, the student is hampered in the actual
exercise of thinking. The practical side of his academics is relegated to a
future time when he will learn after three or more years of invested time whether
or not he is able to undertake such a thinking exercise with a successful outcome.
This is not only unwise but also unnecessary.

Another legitimate complaint heard from students is registered against the
amount of schooling they need to invest after college only to merit another
bachelor's degree. An interesting argument to consider in such discussion is
that although we are different from other professional fields in that respect, we
also admit at the same time that unlike other professionals we do not experience
the laboratory-connected graduate study which they have. This is to say that on
the one hand we may be reaping our just reward. On the other hand we need to ask
ourselves if our lack of practical experience is programatically unsolvable?
The answer is NO.

Students also lack experience in the area of their future. As a consequence
they are often forced to accept classroom content at face value and are robbed of
the riches of applying such material to the actual life situations of the Church.
Many students are vitally encouraged by the community of others in the seminary
but fail to realize the fact that this is not a divine element present in every
church. It is small wonder that in the face of such limited exposure the church
comes as such a shock to young graduates and that many of them are soon discouraged
and drop out of the ministry. The church itself is not the discouraging element
here. The student's lack of experience keeps him from learning how to deal with
problems effectively and the discouragement arises from the consequent frustrations
experienced.

Before moving on to school problems, let us note one more problem which
seminary students have. This is in the area of finances. Under present cir­
cumstances the student is forced to take whatever part-time odd jobs he can to earn
support for his schooling. Such jobs as a seminarian might obtain through a
church are rarely of sufficient pay since the student cannot afford that amount of
time which will enable him to do the size of task which the church would like to
have done. Thus the student isn't able to be a logical investment of church money.
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The seminary itself also shares in these many problems and more. It is unable to satisfy the urge students have to get on with the business of the church. Naturally students are not totally prepared to do that in the fullest sense. Neither are they totally unable to participate. And they know it. Such a frustration at being unable to reconcile these two factors of service and study, strikes at the seminary in the form of students dropping out of the program. This is most costly to the seminary in the loss of money invested in each student hour.

Seminary programs also suffer greatly from the lack of student interaction with the Church. Such activity could greatly aid the institution in realizing the research aspect of its stated purpose in the practical areas to balance the research it now experiences almost solely in the theoretical sense. For lack of such activity in the program the seminary gains an academic reputation but suffers from the notion many laymen have that the seminary fails to address itself to the practical problems they struggle with in the church. Consequently the seminary gains an unwanted image in the eyes of the church. In summary, difficulties in program and public relations face the seminary as well as those in finance and student relations. A program change is need to improve these situations.

Proposal

Fuller Seminary receives students with a variety of background, interests, and goals. No single program can satisfy all student goals, but the school's perspective on seminary training needs to be broadened to include more goals. The American Association of Theological Schools has been considering a revised program for seminaries that will provide both a doctorate degree for educators and a professional doctorate degree for pastors. Some schools like Claremont already have moved in this direction. The proposal discussed here assumes that some form of the AATS program will be adopted and that future curricula for the two degrees will be modified to suit the goals of each.

The following proposal is offered to help improve the professional training of students who desire to be pastors, by revising the current Ministry Department curriculum. The problems posed by language requirements, Biblical studies, and theological approaches will not be discussed. These problems are receiving considerable attention in the Opinion and other places so there is no need to discuss them in this article.

The major problem with the ministry curriculum is the absence of an integrated course and field work program. The required seminary courses and the field experience a student receives are not directly coordinated with each other. Consequently, the student loses many of the benefits available from both endeavors. The proposed program attempts to overcome this deficiency.

The new program consists of three major provisions: (1). Consolidation of basic content in present ministry courses; (2). Establishment of teaching churches; and (3). Direct integration of courses with field work. In the following sections the details of each provision will be explained and discussed.

Consolidation of Courses

The present ministry program requires 36 units of classroom course work. These courses should be restructured so that the basic content of the present courses (except Polity) can be taught the first year. The classes would be primarily lectures with the purpose of providing students with basic tools and materials for their pastoral functions. The development of these tools would occur in the second two years—during the field work phase.

The ministry courses would continue to offer nine units of credit and the preaching courses three units of credit the first year. The courses could be combined as follows:
The proposed system of consolidating courses would provide the basic background for the student's field work experience. The remaining course work would be given during the field work phase. During the latter phase students would receive four units of credit per quarter for the remaining 24 units of ministry credit.

Establishment of Teaching Churches

The second phase requires the establishment of 75 "teaching churches" in the Southern California area, to help train ministerial students. (Similar to the Louisville Seminary system.) Approximately 75 students (50 middlers and 25 seniors) would be involved in the field work phase. This may be overestimated because the number of students training to be pastors is not reported separately.

The seminary will have to convince the churches of the need for better ministerial training and the need for local churches, as part of their mission effort, to support training. The seminary cannot accomplish such a program without the support and active cooperation of local churches.

"Teaching churches" will be selected with great care. The ministers and congregations of these churches must understand and accept the importance of apprenticeship training for young ministers. The apprentice ministers need to receive a broad experience and not be placed in one position such as youth minister. These experiences should include preaching, Christian Education, counseling, evangelism, administration, visiting the sick, assisting in funerals, weddings, baptisms, and all other pastoral duties. The goal is to expose the student to as many functions and problems of the minister as possible.

The "teaching churches" would hire apprentice ministers for 20 hours per week at a salary of $4,000 per year. Obviously, the student will not earn this salary at first but the churches should consider some of the student's salary as a portion of their mission responsibility. A salary of this magnitude would relieve student financial worries and enable them to better fulfill classroom and field work responsibilities. For those churches unable to support such a program, supplemental funds could be supplied by denominations and the seminary. The improved training and reduction in number of later drop outs from the ministry would justify the expenditure of additional funds during the student's training phase.

Integration of Courses and Field Work

In the current ministerial program a student who works in a church is left completely on his own. Whatever problems or experiences he has are not related directly to his course work and he receives little, if any, programmed assistance from the faculty. As a result, many of the benefits of both field work and course work are lost.

The most critical phase of the program is direct integration of course work with field work. The experiences a student has in the field are brought back into the classroom for discussion and analysis. Then the material from these classes
is taken back to the field to help solve field problems. In this way course work and field work become mutually supporting in the student's training. By being integrated directly with each other the student receives much greater benefit from both experiences.

The program will be integrated by having the students meet once each week for two hours with a team of resource people from the ministry department. In class, the field experiences would be reviewed and assistance given for solving specific problems. For example: Students who had encounter problems in counseling would meet with Dr. Bower for assistance. He would help analyze their problems and suggest reading materials or other resources they could use to approach their problems. He might assign each student to write a paper on his problem. Papers written on actual field problems would be of great benefit and also would provide the professor with additional resource and research material.

In a similar way the students would utilize the services of Professors Daane, Larsen, Munger, Schaper, and White. Specific problems would be handled by these leaders in their respective fields. And in certain cases some problems might require the skills of several resource people working together as a team.

Each student should strive to encounter a wide variety of experiences in his field work. Each student's work should be evaluated quarterly by himself, the teaching minister, and an advisor from the ministry department in a joint conference. Areas of work that have not been covered should be examined and provisions made to expose the student to those areas.

During the first year of field work the student should begin to understand better his calling to the pastoral ministry. If his calling is not being confirmed, then he should find out why and if necessary, change his program. It certainly would be much less expensive and time consuming for a student to confirm or reject his call to the pastoral ministry during his mid-year than to wait until five years after graduation. Of course, this program will not solve all of the drop out problems but it should help students to resolve the problem on a better basis than is now available.

Summary

As a logical summary to this paper it would be most persuasive to trace those problems outlined at its outset in relation to the actual solutions offered to those same problems by the proposed ministries changes. It is trusted that the interested reader will either already be able to see those solutions or will skim the section on problems again.

This proposal is by no means a refined and sacred statement, but is offered to the student body, faculty and administration as a stimulus for thought. It is not anything radical, as a good many of the ideas contained in it are being used in other seminaries. Fuller Seminary is a fine school but there is always room for improvement. Such improvement enhances the reputation of the institution and affects the future of those who have been associated with it. This is a further reason, beyond the basic concern for better training, why we should consider seriously the possibilities offered by such progressive ideas. Let us balance top notch theology and Bible departments with a top notch program in the ministries division of our studies.