"What I admire in Columbus is not his having discovered a world, but his having gone to search for it on the faith of an opinion." -- Turgot

"The men of the past had convictions, while we moderns have only opinions." -- Heine

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THE OPINION is a journal for the written expression of the Community Life at Fuller Theological Seminary, 135 North Oak­land Avenue, Pasadena, California, 91101. The views expressed are not necessarily representative of official policy at the Seminary but hopefully they reflect something of the sentiment and consensus of the Community. Articles, news items, poetry, letters, reviews, stories, humor, and constructive criticisms are all welcome. Suggested length: two pages. Name and box number must accompany submissions. Address to:
Greg Lewis Opinion Editor Box 428
Eleven years ago on March 4th Ray Lee was standing in the middle of a basketball court waiting for a pass. The whole Bible college was at the game, including Ray’s wife of eight months. Suddenly Ray threw up his hands to his face and fell over backwards. I can still see him flopping on the floor as a cerebral hemorrhage took his life. Shock, tears, hurt, pain. In the midst of asking why a 21 year old, dynamic preaching, student body president should be taken from this life by God came revival for a body of students and new life for many others who had never before believed. This editorial could be in memory of Ray. It could also be in memory of Ernie Bowen, a dear friend who took me under his wing when I was a new and unmatured Christian. Ray and Ernie had been roommates. Coincidentally, Ernie got married 600 miles away the same night Ray died. Ernie didn’t find out for a month about Ray. He was on his honeymoon. I was to speak in Ernie’s church after my first summer of mission work. I never made it. Ernie was killed in a head-on collision in the summer four months after Ray died.

It may have seemed that God was decimating the ranks of that denomination’s young preachers, but God is a God of Life—from those two departures into eternal life came a multiplicity of calls into the ministry and to new life in Christ. This is an "editorial" in celebration of Life and to the Giver of that Life. I only wish Gary Gilmore and Freddie Prinze could have personally known that Giver.

Gary Gilmore was a loser. Everything he did went sour, and he spent too much of his life in and out of prisons. Freddie Prinze was a winner. By his late teens he had achieved fame and fortune, those allegedly necessary prerogatives for success and happiness in life. Gary Gilmore had nothing to live for. Freddie Prinze had everything to live for. Neither one wanted to live. Both are dead.

The mass media made Gary Gilmore a cold-blooded killer folk hero. When his life ceased the media left him. There are no reruns for losers. The mass media made Freddie Prinze a laughable, lovable character in a TV caricature of life. The mass media stays with him. There's money in reruns of winners.

Gary Gilmore was a loser because society—and that includes the community at Fuller Seminary, put a man into prison in the name of social justice. Social justice is seen only as a preventative to violence. Why isn’t social justice viable by its own right and for its own sake. Freddie Prinze was a winner because society paid him well to be put on view, dangled by his strings, and forced to perform what he could no longer go on doing.

Gary Gilmore’s death gave society a rationalization for its own feigned winning. Kill the refuse, slaughter the wrong doer. We love the Gary Gilmores because they make us look better. Freddie Prinze’s death popped the bubble of that rationalization. By reading about "show biz Freddie" we could take part in his success. No more. But we in society will recoup our losses and go on. We will find new Gary Gilmores and Freddie Prinzes simply because we demand them.

The fact is that neither man nor the society they were in is a winner. Men and their society are losers. Jesus Christ died for Gary Gilmore (yes, even for him, too), Freddie Prinze, and us. Winners can never come to Jesus. Only losers can be redeemed.

We as Christians who were once losers but are now winners in Christ must thoroughly examine our responsibilities to the people around us, whether they be the Gilmores or the Prinzes or in-between. This does not mean we seek a motivation out (continued on page 7)
The Uprooted

For one week 70 million Americans were entertained and enthralled by the television version of Roots. Alex Haley endeared his lineage to us, and stimulated me to assess my own heritage. In it I found many parallels to Roots.

The possibility of Mr. Haley tracing his descent existed because there was a strong oral tradition in his family. My forebears too had such a tradition. Each new generation was told the story of their predecessors; the story of the Jews. It was then memorized meticulously, being considered sacred. Never once was it revised; because it was the truth about those who were admired and loved. This truth spoke clearly, there was no need for alterations. My people lived by that oral tradition for hundreds of years, always hoping for a better life. It was the basis of their life style and their culture. It embodied more than genealogical information; it contained a precious dream.

Kunta Kinte had a dream. He was fettered, flogged, beaten and dismembered, but he instilled his dream into Kizzie. He told her how he was seized, imprisoned and compelled to come to a new continent. She trusted his undeniable testimony and together they believed in that dream.

Abraham is my progenitor, a man proud and free. He too was a stranger in a strange land, and with him came the genesis of a great vision. Isaac imbibed that vision, and Abraham's faith. Jacob sustained this. Later, their heirs were enslaved. For 400 years the Hebrews felt the lash of the mighty Egyptians. Their women were abused, their children were murdered; but the vision lived on. That vision was infused into Moses by his mother. Because of her he knew who he was and where he had come from. This was how Kizzie raised Chicken George. She told him she couldn't marry

(continued on page 14)

The Rootless

The following was submitted by a Fuller student. By request, only "enough" of the ancestral family name is given to "make the point."

"Roots" meant a lot to me because I identified with the need to find out where I came from. As a third-generation American, the slavery issue is not on my conscience. However, that may be more because I have no idea what my ancestors did, rather than because I know they were not involved in slavery here. Neither do I know what injustices my ancestors may have suffered. I barely knew my immigrant grandparents; they spoke little English, and I was a child when they died. All I heard was that my family was American now, and we were "supposed to" forget the past and go on. My dad even anglicized our family name, moved from Chicago to Los Angeles, and told me never to tell anyone my nationality, or they would hate me. Nevertheless, I quizzed relatives for hours, seeking information about our past. One aunt who visited the "old country" has told us stories about our "cousins'" lives now under Communism. However, I still feel a gap.

"Roots" impressed me deeply because I know that for Alex Haley, his gap has been closed

---Z ... sk

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Why is it that Fuller Seminary can shut down all business for a day in celebration of the Father of our country, but can take only two voluntary hours for a "day" of prayer before the Father of our creation and salvation?!
The author is president-elect of the Student Council for the 1977-78 school year and will assume office at the beginning of the Spring term.

As I write what I hope to do and see done at Fuller this coming year, I am conscious of two things: that there are numerous student needs at Fuller and that my powers and abilities as Student Council President are somewhat limited. Nevertheless, I feel that there is much that can be innovated and accomplished through a motivated and concerned Student Council. Campaign promises frequently go unfulfilled because the candidates are out of touch with the day-to-day realities of the office and the feasibility of the promises made. It is for this reason that I, as one who has not yet worn the shoes of President, am reluctant to make glowing promises of wide-scale reform or revolutionary changes. I do, however, stand behind the three general concerns that made up my campaign platform, namely student needs, community, and representation.

STUDENT NEEDS: What are the needs of the students? My first priority as President will be to conduct an extensive survey (via dialogue with representative student groups, going door-to-door through campus housing, contacting off-campus students by phone) to find out where students are hurting the most. My purpose here is to get a "feel" for what a cross-section of the students are thinking and feeling. I am not at all interested in generating activities and programs that are out of touch with students' lives. I would hope that the decisions that come out of the Student Council will reflect my concern for the students.

COMMUNITY: This, I'm afraid, is an over-worked word these days. Some may even feel that to broach the subject of "community" at a graduate school is totally unrealistic for a student body who generally are already committed to other groups outside the seminary. But, at the risk of further "exploiting" this word, I want to express my hope that community life will be enhanced during my term of office by some new and creative ways of bringing people together. All-Seminary Conferences and Community Dinners are starters, but I think that there is much more potential here. I want to avoid the idealistic notion that I will be able to generate something that will simultaneously involve everyone, but at the same time, "that ain't a bad target to be shootin' at." If nothing else, I would certainly like to see the Student Council provide "catalysts" (such as programs and activities) which will at least encourage constructive relationships among students. With the help of Ed, Nancy, and the other Student Council members, and with input from students, I am confident that a whole range of community "catalysts" can be innovated.

REPRESENTATION: This is another over-worked word. As President, my obvious task is that of representing the needs and concerns of the students. But, for me, representation must involve more than synthesising student concerns. It must also involve advocacy. It is a concern of mine that faculty, administration, and trustees—those whose decisions affect our lives—be given an accurate picture of the needs, concerns, and temperament of the student body. This is not to say that there is not already an awareness of students by these decision-making groups, but the level of awareness can always be increased. I hope to effectively utilize every opportunity that comes my way as President to voice the concerns of the students before these administrative bodies.

Finally, much of my activity as President will be determined by you, the student body, as you influence the Student Council decisions by communicating your concerns to us.
A recent article in the LA Times reported that leaders of Orthodox Judaism are going to try to counter the efforts of groups such as "Jews for Jesus" through the "unorthodox" means of establishing coffee houses (Feb. 12, p. 31). Due to my own religious orientation, I cannot "wish them luck," but I can advise them that if they are trying to be relevant, they are certainly following the wrong people.

I doubt that over half of us here at Fuller are old enough to remember first hand the secular coffee house "movement" of the late '50's and early '60's, but probably all of us crossed the threshold of a Christian coffee house for the first time during the late '60's. It is a classic case of Christian (ir)relevance--taking a good idea and instituting it at least five years too late to do any good. While the world was taking what we called an "empty" revolution to the streets, we were busy talking and singing about our own inner revolution over coffee and doughnuts, being "relevant." And now we have our so-called "radical Christians"--again, five years too late to make any meaningful contact with the rest of the world. While Eldridge Cleaver speaks in Assemblies of God churches, Tom Hayden runs for the US Senate, and countless thousands of one-time radicals sell real estate or life insurance, the Christian world finally decides that it's okay to be radical and so we have a whole wing of the church pushing peace, love, ecology, and macrame belts.

At this point the tempting thing to do would be to say, "Okay, so we're irrelevant. What we need to do is to work hard to 'catch up.' With enough people pushing in this direction we could really make some progress--'convert' one CB channel to exclusively Christian 'chatter' (great evangelism for those who happen to tune in), form a Christian van club (with a scene from the life of Christ airbrushed on the side as a prerequisite to admission), open a Christian bar (of course only nonalcoholic drinks would be served) and even organize Christian 'hot tub' parties (bathing suits required)."

If the future is like the past, we will eventually see all of these things come to pass (give us five years), but even if we were to succeed in instituting them all tomorrow, this indulgence in relevance would be neither biblical nor wise. If we may extend the prayer of Jesus for His disciples in John 17 to His Church as well, we discover that Christ asks on our behalf of the Father: "...Not that you take them out of the world, but that you keep them safe from the Evil One." (v. 15) The mere asking of the question of relevance assumes that we are out of the world. When we solve the problem of being out of the world, the whole question of how we may be relevant to it fades into oblivion. The imitation of Christ requires that we, the Church, provide a place for God to continue to be in the world.

I recently spent the weekend in my old stomping grounds, Santa Barbara, and one evening was invited to get a hamburger with a couple of old friends. We ended up at the "Nugget," a greasy spoon pool hall on the beach. The atmosphere was clearly that of community, and even I, a stranger, found it easy to join in on the fun. "What a great idea," I thought to myself, "it would be to open up an evangelistic Christian pool hall." However, it was at about this time that I had nightmarish memories of my coffee house days--trying every means under the sun to lure some unsuspecting nonchristian into our "territory," getting all the way up to Law 3 and discovering that I had just spent half the evening witnessing to the new youth minister at "First Baptistocostal Church", who had come incognito to check out our methods, and giving evangelistic invitations to buildings full of Christians. I suddenly had my "Damascus Road Experience" (continued on page 14)
...A process for expressing constructive anger. The first step in dealing with anger is to recognize the anger and admit it to oneself. Anger that one is aware of is much less harmful than anger which goes unrecognized or unadmitted. This is not always easy because a conflict between anger and guilt may be completely unconscious, trying to reveal it openly may only increase the resistance to its exposure. Strive to solve the problem within the relationship, not for the momentary satisfaction of hurting each other. Don't ignore a person who makes you angry, let them know that you are angry at them, using reasonable communication that gets at the issues. Use "I" language (e.g. "I feel insulted instead of "you are an insulting person"). Conflicts can be constructive if the people involved are open to each other as well as to themselves. A friend should not become an enemy merely because he has told you the truth. Don't get angry only when it is "safe" (i.e. at people who you know surely, absolutely surely, love you). One should take full responsibility for oneself, one's feelings, and one's anger. Don't substitute guilt and apology for responsibility and acceptance. People who try to justify their anger are attempting to rationalize or excuse anger because they don't quite accept it. Discipline yourself realizing that difficult tasks are better handled by facing them rather than avoiding them.

Step two is trying to understand where the anger is coming from. Never attempt to stop an angry response to do this or it will hinder the response and serve as a block to later understanding. Finding where the anger is coming from may be obvious or subtle. The difficulty comes when the instigator of the anger is someone who is powerful or who can be harmful in some way and with whom, therefore, it is not prudent to be angry. In such a case displacement often occurs.

Joy Sielen

Step three is trying to understand why one is angry. Discern whether the reason is realistic or not. Sometimes someone inflicts pain, even without intending to do so and is upset about it, but anger results and should be recognized. Often anger is experienced because one has taken as personal something that may not be personal at all. Practicality is the issue, not fairness. Insisting that blame be placed where it belongs and that the person at fault must be the one to change may only lead to further unhappiness. If a situation is bothersome, the best thing one can do is to make the charges necessary for one's own comfort.

Communication is such a key factor in this process of expressing anger constructively. Healing cannot occur until some of the hurts are looked at openly. The best way to do this in many situations is by increased communication, discussing feelings in an effort to arrive at a reasonable solution. If the anger has been allowed to accumulate without recognizing it, this can interfere with communication and make it extremely difficult to come to grips with the real problem. In order for the relationship to improve both persons must be willing to be in contact with and to receive communication from each other. As either one expresses one's anger the person should have a high degree of awareness regarding: one's experience of the subject of communication with the other, the symbolization of this experience in its relationship to one's self-concept, and one's communicative expression of this experience. The more one person is able to do this the more the ensuing relationship will involve a tendency toward reciprocal communication with the same qualities, mutually accurate understanding of the communications, improved psychological adjustment and functioning in both parties, and mutual satisfaction in the relationship.
Awareness of one's own true feelings and actions based upon them are essential in constructively expressing anger. This congruence is necessary for real exchange between real selves. People who are not themselves, who are acting a part, cannot make a real exchange. Such incongruence is the basic estrangement in man. This is not a conscious choice, but a natural development beginning in infancy. Such incongruence in the passive form of brokenness, is as unhealthy for the individual as a destructive expression of anger.

It seems that this honest awareness of one's own feelings is related to love as it is described in I Corinthians 13:6, love "does not rejoice in unrighteousness, but rejoices in the truth." To be angry in truth is an essential insight in being angry, without sinning. This point is vital for Christians today who have been taught that love is basically kindness and patience. The Christian must recognize that love is also truth. But neither must we exclude kindness and patience. Therefore, it is possible to be angry in a loving way without sinning.

Constructive anger is hard to pin down theologically because it is related to the new law of love in Christ which cannot be relegated to sets of rules, do's and don'ts, but which must be constantly sensitive to the situation at hand, trusting the work of God in the lives of the people involved, and following in willful obedience to the law of love as described in the scriptures. This freedom from rules makes constructive anger somewhat difficult to define, but it frees the individual to develop towards a complete spontaneity of righteousness, grounded in an increasingly deeper trust in God.

GILMORE & PRINZE (cont'd)

Gary Gilmore did not feel loved. Some say he was not worthy of love. The only way to make a man worthy of love is by loving him. That is why Christ died on the Cross. Not because we were worthy, but because we were unworthy. After the applause all Freddie Prinze had left was the cruel silence of emptiness. Winners are not meant to be used and forgotten; they need to be loved, too.

Most Christians are taught that capital punishment is ordained by God. Is this so? Justice does not preclude punishment. But why must redemption and punishment be mutually exclusive? If punishment is meant only to be retributive, then we as children of God misjudge the remedial and redemptive love of our Father in heaven. Gary Gilmore needed our forgiveness, but more than that, he needed our example. Is that not what Christ has done for us: redemption plus example? Freddie Prinze inflicted violence on himself by suicide--the number one cause of death for those in his age group. Freddie needed to see the hope within us. Christ is Life in the face of despair.

From a cultural perspective, whether punishment is capital or self-inflicted, this is how we view punishment. Those who are not for punishment are pagan, Eastern, nonchristian, and irrational, Revenge and punishment are Western, cultured, Christian, and rational. Nonviolence is more violent than violence. Therefore, we have a choice when we live in and boast of one of the most violent nations in history: "Christian" America.

Let us not nullify the crucifixion of Christ by failing to offer forgiveness, love, life, and the hope of redemption to all men everywhere who are losers until they are made winners by the redemptive and finished work of Christ.
Christian Mission continues in the midst of a tremendous world wide revolution which affects almost all segments of mankind and aspects of life. Small wonder that, amidst the multitudinous adjustments called for, no one knows quite what "mission" is. It is being redefined on the right and on the left.

To some, the mission is a many-sided enterprise in which Christians go out to do good to men in the name of Jesus, healing, teaching, helping younger Churches, evangelizing, administering, and making nations more friendly to each other. The mysterious dictum that "The Church is Mission and Unity" further complicates the issue and enables almost everything the Church does outside her four walls to be called mission in some sense or other. The word has become so broad as to be almost without meaning. The vast effort to state a theology of mission (which includes everything the Church now does) results in the KKD formula (kerygma, koinonia, diaconia) whereby worship, service, and proclamation become that which God is doing in the world through the Church and hence mission.

The Church Growth point of view arises in sharp contradiction to all this. It grants that God is doing and the Church should be doing many good things in the world; but as long as more than two billion men yield no allegiance to Christ in addition to the uncounted millions of nominal Christians, it insists that "mission" should properly be limited to proclaiming Jesus Christ by word and deed as divine and only Saviour and persuading men to become His disciples and responsible members of His Church.

The Church Growth point of view sets itself off, on the one hand, from the inclusive obscurantists who furiously label everything "mission", with the result that the word becomes meaningless; and, on the other, from the neutral witness school which seems to believe that mission is summed up in witness of some sort whether any believe or not. Theologically mission is bringing men to faith and obedience, multiplying churches, and leading them to further self propagation.

True, men have multitudinous needs of body and mind. Meeting these needs is thoroughly Christian. The Church is properly engaged in relief of suffering, pushing back the barriers of ignorance, and increasing productivity. But such activities must be carried out in proportion. They must never be substituted for finding the lost.

Missionaries and mission organizations today, faced with many human needs, often defeated by resistant populations, always bound by previous patterns of action, burdened with institutionalism in advance of the Church, burdened with cultural overhang which leads them to proclaim Christ in Western ways, committed to a non-biblical individualism, not understanding multi-individual accession as a normal way in which men come to Christ, and deceived by their own promotional efforts (whatever missions do is "wonderful") engage in "splendid church and mission work." They are not frequently engaged in specific, purposeful, well-planned, and efficient church planting. This is true of both liberals and conservatives. Better experience teaches them to entertain small expectations of church growth, and they spend most of their time and missionaries for other things. They claim that these other things contribute to church growth, or are intended to do so; but they almost never evaluate what they are doing or revise their programs in the light of whether churches are in fact planted.

The paucity of available knowledge of how churches multiply is so characteristic of missions that it can now be ended. As a matter of fact the Church Universal (continued on page 15)
"Mankind can only be saved if everybody takes an interest in everything."
—Alexander Solzhenitsyn

Fuller Theological Seminary is probably unique among religious institutions in being "trinitarian" in structure as well as doctrine. I refer to the fact that we are three schools with different functions: a School of Theology which trains in the "deep things of God (Father), a School of World Mission which attempts to reach the human race where it lives (Son), and a School of Psychology which "bloweth where it listeth." In terms of Fuller's budget, we are also a School of Public Relations, but this belief is unorthodox and probably heretical.

Now it has certainly been said that "a house divided against itself cannot stand," but it has rarely been counter-argued that "a house lumped together indiscriminately is a confusing mess." Each part of the body is expected to contribute its unique functions to the overall harmony, not attempt to out-do the others at what they do, or try to do what all do together.

In formulating how the three schools at Fuller might work better together I tried to think of a central theme which could express some of my own feelings from where I am, and also provide a psychological perspective. What came to my mind, on the basis of my studies and experiences here, was the concept of "consciousness" as it relates to what it means to be a "student." We live an adjectival existence at Fuller; by that I mean that the components of our activities are frequently preceded by the adjective "student." I thought it might be important to develop this concept in terms of the ways in which our language can shape our world.

Students we are, by dictionary definition. But the concept is also one around which we have been shaped since early childhood. It has set up a complex of relations extending far beyond what we study. This can be seen in its effects in our minds of certain automatic transformations and assumptions. Conjure up an image around the phrase "race driver." Now try to do the same with "student driver." Not quite the same or even similar. The former is quick, precise, and smart. The latter is a situation comedy on wheels.

What would be the result of unconscious generalizations to other areas of our lives? Student activity. Student government. Student riots. Not stunningly impressive in their impressions. Not like using the word "urban" or "foreign."

The point I am trying to make is also Solzhenitsyn's. Expand your consciousness. Realize that you are the center of your own activity. Nobody "educates" you. Nobody takes responsibility for you, although they may want you to believe it. There are no innocent bystanders, for how can a bystander be innocent? The meek have inherited the earth.

Now what are they going to do?
excerpts

Fashion, whether it be sartorial, psychological, social, or political, seems to come from the great minds of Europe. This is true also for theology. Europe has given us our Calvins, Kierkegaards, and Barths. Now the star of a new theologian has begun to rise. He is Georg Schwachkopf of the Kunstacademie von Theologisch Modezeichner in Hahns im Korb, West Germany. Schwachkopf’s genius is revealed by his new theological dictionary (Theologisch Unsinn). The dictionary brings up to date our King Jamesian slang and puts multi-cultural meaning into the redefinition. THE OPINION presents some of these definitions so that the students at Fuller can be aware of the genius on the theological battle fronts.

BEGOTTEN: (as in John 3:16) we do not know what it means except we know it does not mean "begat" as in a father "begat" a son. But ask any Jehovah Witness and he knows its meaning.

BLESSING OF GOD: "Wasn’t I lucky?" GOD ANSWERS PRAYER: except the ones other people pray for us, asking God to reveal to us our sins and misguidance and stubbornness.

FASTING: something the church tells Roman Catholics to do at Lent, which Episcopalians do to lose weight, which makes a Pentecostal a fanatic, and fundamentalists never worry about because they are too busy eating all the time.

FILLED WITH THE HOLY SPIRIT: toeing the spiritual line of our church doctrines, stereotypes, shallow living, programs, and unmastered methods.

FOLLOW UP: making certain new converts get their offering envelopes as soon as possible.

FOLLOWER: member of the Jesus movement who doesn’t want to be called a Christian.

FORGIVENESS: something we expect others to give us—for what we did wrong to them.

FREE WILL: when men freely accept what we tell them they should believe—or else!

GIVE US THIS DAY OUR DAILY BREAD: bless me, Lord, as much as you have Mr. Christian Jones.

GOD’S PERFECT WILL: when He agrees with us.

GOD’S SIMPLE PLAN OF SALVATION: that which a great complexity of men and programs try to get people to believe.

GRACE: that which keeps us from getting mad at God when He does not do what we want Him to do.

HEAVEN: a place where, when saints get there, they will have to go through the hell of giving up their petty doctrines, selfish plans, jealousies, prejudices, and a host of other sins.

I FEEL LED ... how could anyone disagree with what follows.
LAYMAN: the one who has all the wrong questions for the preacher's pat answers.

LIBERTY: how much we can still get away with.

LIFE VERSE: the one verse we have memorized that touches us so deeply that it is not necessary to learn any more verses.

LITURGY: something which Baptists ritually preach against.

MY GOD SHALL SUPPLY ALL YOUR NEEDS: God helps those who help themselves--and don't look to me for help because I've got my own problems.

NEED: synonym for a desire for money.

PRE-TRIB and POST-TRIB: terms of the clergy and theologians which bring great tribulation to the perplexed laity.

PRIESTHOOD OF THE BELIEVER: something a special class called the clergy tells the laity it should believe.

PULPIT: synonym for "pedestal"

REPENT: what a man does when he finally realizes that our ways are better than his ways.

SECOND COMING: the time when we are forced to give up our possessions, thoughts, and practices.

SELF-SACRIFICE: something we expect others to do--for our benefit.

SINGING: noise used to get the people prepared for the greater noise to follow: the sermon.

SOCIAL GOSPEL: left wing church programs preached against by those with right wing wallets.

SPIRIT OF TRUTH: that which we possess more of than the other 253 evangelical denominations, fellowships, and associations.

SUNDAY SCHOOL: where people come and hear what the pastor told the teacher to tell the class; this is better than other schools because the period is much shorter, there are no tests, and the teacher does not get angry if the student has not prepared be­he/she is not prepared either.

TESTIMONY: something boring which only a layman can deliver, as opposed to a sermon as something boring which only a preacher can deliver.

TITHING: giving up the ten per cent which entitles one to spend the other ninety per cent any way he wishes. (Those who double tithe are put on boards of trustees.)

THEOLOGY: that which tells us all we need to know about God in order that we can gift wrap Him in a box and deliver Him to the world.

WALKING IN THE LIGHT: the intense friction between church members and denominations which sets a lot of sparks flying.

WE THANK YOU, LORD, FOR THIS PRIVILEGE: nobody else is going to do it, so we'll have to; and let's just hope people are grateful.

WHAT CHURCH DO YOU GO TO: used to find out which spiritual box to put people into.

WISDOM: something people have when they see things from my point of view.

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Men suppose their reason has command over their words; still it happens that words in return exercise authority on reason. --Bacon
NO DUM-DUMS IN THE DEVELOPMENT DEPT.

We aren't strangers in the Development Office. Just friends you haven't met yet. You meet the faculty in the classroom, but seldom do you get to know the people behind the scenes. There are wise and knowledgeable people in our department, which consists of Alumni Affairs, Church Relations, Planned Giving and Publications. You could benefit greatly from us. All the learning should not just take place in the classroom. I would encourage you to get to know the entire Fuller community.

Like Peggy Perry whose energy and enthusiasm brought her up from the position of a program assistant to the Director of Alumni Affairs. That goes to show you that dedication and hard work sometimes actually pays off. And Peggy even cares about you now, before you become an alumnus. Peggy's new secretary is Betsy Burroughs, who you might remember from the Housing Office.

Larry Burr handles Church Relations. He travels all over the country meeting with pastors and mission committees. You can recognize Larry by his singing. His voice fills our office almost every day, ringing out some old-time favorite hymns. I haven't asked him if he takes requests, but you could come in and try. Larry's stiffest competition comes from his program assistant, Joan Warner, who plays a constant harmony in counterpoint on her IBM Selectric. I haven't seen Joan with a free moment since I came to Fuller.

Pat Wight is our records coordinator. Pat is a most unselfish person. Though she is busy enough meeting her own deadlines, she is always willing to aid others. If you would come into our office, Pat would be the first to jump to show you around.

Dorothy Toews, (pronounce that "Tayes"), is the administrative assistant to our director. Dot, as we know here, is our practical joker. But I am afraid Dot hasn't had time to think up any jokes lately (but if you find a lizard in your desk ...) Many days she is the first to arrive and the last to leave, even putting in an occasional Saturday. Dot keeps us all running smoothly and pulled together mentally, spiritually, and practically.

As I write this I am in a situation similar to yours. We have just met our new Director of Development, Fred Mintz, and I am anxious to get to know him. His presence brings renewed hope and direction to our office. He succeeds Richard Curley, our able interim director, who is also assistant to Dr. Hubbard in financial affairs.

Then last but definitely not least is Kirby Taylor, my favorite. Of course I'm prejudiced. I work with Kirby as his secretary. His favorite phrase is "everything is copacetic", and he means it. Kirby's department is Planned Giving, and his main concern is for people. Of course his job is to raise money through wills and trusts, but his true love is in people. Kirby's work directs him to the elderly, who immediately fall in love with his smiling face and his gentle spirit.

As you probably gathered, Development is public relations, which entails fund raising. Student tuition and fees cover only 49% of the costs to run Fuller, and the Development Office is involved in raising the remaining 51%. We work hard, and sometimes it is nice to see just who it is all for: you the students. So if you come to see us at 535 Walnut and hear singing and people laughing and actually having a good time at work, you're not in heaven, you're in the Development Office.

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Most people judge others either by the company they keep, or by their fortune. --Rochefoucoulé
THREE BILLION EGOS TO GO

The following appeared in the January, 1963 issue of THE OPINION.

All through Quintana Roo and Yucatan I had been gathering information of names of places where there was no known Gospel witness or where persecution of protestants was keen. I was surprised when I lined the places up on a map, the five names I had were in a straight line southeast of Merida. While I was praying whether God would have me enter these places, a Presbyterian minister invited me to come speak at his village Teabe. It turned out to be the neighboring village to Mamita, the first of the five places I had charted. The minister tried to dissuade me from going into Mamita, recalling to me the details of how he had been attacked by a mob of 300 priest-incensed catholics there, his clothes torn off, his belongings destroyed, his body beaten, and he finally was run out of town. When he saw I wanted to go, he called his church together to pray for me. A young man at the meeting volunteered to take me in quietly a back way by horseback. (since it was my first experience by horse, I must confess I was more afraid of the horse than the fanatical Catholics). Since I knew that the little group of believers there were allowed to continue meeting unmolested just so long as they did not have anyone from outside come in to help them, I thought there was no sense in jeopardizing the lives or the work of the Christians there. So when we met for prayer, I told them that for their benefit perhaps it would be best for me to leave on the one evening bus directly after I preached in the Plaza. The one-legged leader of the little group merely smiled and said "we're ready" and then invited me to stay and preach for the evening service after preaching in the plaza; and then leave by bus the following morning. Then as we prayed, God gave us a verse that strengthened our hearts for the battle, "In nothing terrified by your adversaries which is to them an evident token of perdition, but to you of salvation and that of God." (Phil. 1:28).

What a strange looking army we must have been as we moved down to the plaza for the attack ... a gringo in a cord suit with a large straw hat, a one-legged man hobbling on his crutch, and an old crotchety man who followed at a distance. We went right to the corner in front of the mammoth three-story Catholic cathedral and began to sing. Mouths dropped open and eyes popped and then we preached for about ten minutes before someone from the opposition caught his sense of balance sufficiently to ring the church's bell to warn the people to come defend their village from an "evangelical devil." When the defenders came they found the audience in silence, gripped by the power of the Holy Spirit, and thus the "defenders" just listened also; and the president of the community who had led the attack on the Presbyterian minister two years earlier, stood only a few yards away working on some piece of furniture as though he was unconscious of anything going on. In the evening service the bell ringing caused the attendance to leap from the usual 10 to about 60, many obviously there just waiting for the trouble to begin. Young men stood outside the church with their cigarettes in mouth in derision. With much evidence of the presence of the Holy Spirit, as I gave the invitation at the close of the service, I plunged into the darkness at the back of the room (a candle in the front was the only light) and warned everyone this could be their last opportunity of being saved. Not only everyone in the church pressed forward to accept the Lord, but all of the enemy outside pressed in to kneel and accept Christ. The enemy had been routed, the Christians were emboldened and decided to go right to the house with me for the evening. As I

(continued bottom of next page)
Ape of Things (cont'd)

and realized that we do not need to create our own "world" in which to minister, there is already one out there. The last thing the world needs is another pool hall, let alone a Christian one. What it does need are Christians to "convert" the pool halls we already have into Christian ones—without Christian art on the walls or Christian music playing over the juke-box, but jammed with nonchristians being ushered into the Kingdom of God in a manner so subtle that they are unaware of what is happening until it is all over. It would not take even so much as a church "outreach committee" meeting to carry something like this out, only an individual Christian or two dedicated to spending some time in the world of which we are called to be a part. Not out "witnessing," but like Luther, sitting quietly over a little mug of beer and letting the gospel run its course.

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Three Billion (cont'd)

slept like a baby, many camped around the house for a watch. In the morning who should be on the bus leaving Mamita but the president with two of his councilmen. Before my stop at Tekit, the president had accepted the Lord.

Pray for these places where there is presently NO evangelical church, that Christians who made decisions may be formed into churches: Tekit, Tecoh, Acanceh, Kanasim. Presbyterian ministers I spoke with in Merida said they would look into the possibility of now moving into these areas.

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ONE IN THE BATTLE ... burn ...
... Burn ... BURN ... BURN
OUT FOR JESUS. HALLELUJAH!

Think of it. The same power that raised Christ from the dead dwells in us. Oh man, let's let this explosive power have its free channeled course through our lives

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Since writing this the author has spent the past 14 years working behind the Iron Curtain, in India, and aboard the "Logos" an ocean-going ship under the auspices of Operation Mobilisation.
has a great deal of knowledge of how churches grow. She has grown from nothing to hundreds of millions. But this knowledge is not available; it is shut away in denominational, geographical, and linguistic compartments. Exchange centers dedicated to finding out about church growth do not exist. The information in these thousands of pockets can be pulled out, evaluated, organized, forced to yield the secrets of growth, and shared by all Christian missions. The hard facts of church increase can be ascertained by researches. Where has the Church grown? Where have churches multiplied? How much have they multiplied? What non-Christian reservoirs are left? Above all, why and how have churches reproduced themselves? What is God teaching us through past successes and failures in the propagation of the Gospel?

Christians often show greater intelligence in conducting their worldly business than in conducting missions. They spend hundreds of millions on research in how to make synthetic fabrics, get mail faster to its destination, land men on the moon, paint houses, and do innumerable other tasks; but on research in discovering how men of other cultures can be led past barriers to accept the abundant eternal life available in Jesus Christ perhaps a few thousands now and then are spent. The time has come for all Churches and their missionary societies to invest at least five per cent of their income in planned, continuous, purposeful research dedicated to finding out how the Gospel may more effectively be communicated.

The great urban conurbations which mark our day should be—but are not—among the most responsive areas of human life. The task in them is not to "do urban work"; it is to multiply congregations. If that is done, urban work will look after itself. The task is not to "extend a witness to new villages", but to establish cells of baptized believers there. The task is not to "build Christ into the foundations of Brazil" or to "maintain a Christian presence" in modern industry. These vague phrases are confessions of confusion and defeat. The task is much clearer—to seed Brazil with hundreds of thousands of churches of Christ and bring multitudes who comprise labor and management in the industries of the world to a saving experience of Christ.

Finally, theological education in the seminaries of the world has been largely planned and theologies have been largely framed with other Christians in view. Other Christians must, of course, be kept in view; but over and above doing that, with two billion and more who have never considered becoming Christians, a real option must be held firmly in view as theological education is laid out and theologies are developed. God, the Father Almighty, as revealed in Jesus Christ and the Bible, has set forth a plan of salvation for all mankind. He sent His only Son to die for all men. He is the Author of Mission and remains in charge of it at all times. Any theology worthy of the name must be intensely concerned in every doctrine with liberating the world through a fantastic multiplication of Christian churches.

This is a professional school, yes, but it is a seminary, also. For this reason, the library should remain closed on Sundays. The Sabbath was made for man, but why should one man's chance for rest be preempted by another man who has broken Parkinson's Law; work expands to fill the time allotted to it. Those who want the library open on Sundays do not need more time; they need a greater discipline of the time they now have. Let sleepin' dogs lie, especially when it's Sunday.
What if Jesus were living today on North Fair Oaks Avenue? Mark 7:24-30 might go something like this:

First man: "Come on, Jesus, man, you're the dude who can lead us out of this ghetto!"

(Enter white woman)

Second man: "Hey, mama, don't you know where you are? This is the headquarters of the Black Panther Party, woman. You ain't got no right to be here! You're the wrong race, the wrong culture, and the wrong sex to boot! You'd better get out of here while you still can!"

Woman: "I want to talk to the head man around here."

Jesus: "What do you want?"

Woman: "I was passing this street when my car had a flat tire. I know it's pretty dangerous around here at night, so I came here for help."

Jesus: "There's plenty of black mamas around here can't go nowhere 'cause their car's got flat tires. Why don't you call the Triple A?"

Woman: "I know I haven't got any right to ask for your help, but I'm in trouble and I sure can't stay in this part of town. I'm betting that you're human enough and loving enough to help me fix my flat."

Jesus: "You're right. Come on, you dudes, let's go fix this lady's tire and then escort her until she's safely out of this part of town."

DARE TO DOUBT

I've heard the devil causes doubt
To take my faith away;
I think the opposite is true--
It's doubt that makes it stay.

Beliefs, for sure, doubt devours,
But should I really care?
For only when beliefs are gone
Can faith demand its share.

When I doubt I'm forced to seek
Beyond the present trend,
And look into the face of Him
On whom I must depend.

And once I looked into those eyes,
So filled with love for me,
I understood that after all
My doubt had set me free.

--John Day

How is wealth defined? If one accepts nutrition, health, and literacy as a working definition, here is what is needed to give wealth to the world in terms of program costs:

<table>
<thead>
<tr>
<th>Program</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>to end illiteracy</td>
<td>1.6 billion</td>
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<tr>
<td>economic development</td>
<td>15</td>
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<tr>
<td>agricultural aid</td>
<td>4.5</td>
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<tr>
<td>to maintain imports</td>
<td>5.5</td>
</tr>
<tr>
<td>city settlements</td>
<td>25</td>
</tr>
<tr>
<td>maternal health &amp; family planning</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>33.6 billion</td>
</tr>
</tbody>
</table>

World Armaments Expenditures equals 200 billion dollars
Only $ of 1% of the total GNP of the USA goes for foreign aid

--Hoi Polloi