the Opinion

"I love the newspaper game"
I'VE BEEN SCOOPED! Imagine my chagrin. I just turned in the first issue of the Opinion for printing in which I announced the theme for our next issue to be World Hunger. I continued to my box and found my copy of "Theology News and Notes" on the World Hunger problem. The "big" paper had grabbed my story. The Opinion was the victim of the oldest trick in the journalism game, the Scoop.

I must say that the "TN and N" ran powerful and informative articles. I would draw your attention in particular to the piece by Art Simon on the politics of hunger. I encourage interest in and support of Bread for the World. Hunger is an intensely complex problem swaddled in the good will and destiny of nations. I disparage not the efforts of any organization toward meeting world food needs but I think we stand to gain most from our efforts at the national and international level.

Although this Opinion follows on the heels of the good work in "TN and N" I determined to go ahead on the hunger problem. We have some articles from members of our community that uniquely address our situation. Several articles not related to this issue have been added. The Opinion is rounded out with a new feature: News Briefs.

Enjoy this Opinion and Rejoice in Christ's coming,

R. McD
Editor

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Rex McDaniel

Managing Editor
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* I lost the "t" in Ritchie, here and throughout the paper!
Susan Bauer is a wife of a Fuller Student (Gary), and a secretary at World Vision. She offers an engaging personal expression of involvement in the world hunger problem.

**HOW I CAME TO CARE**

Susan Bauer

Would you believe I worked for a Christian humanitarian agency for more than a year before world hunger became personal to me? Up until then, I was convinced that much of the p.r. was somewhat exaggerated.

I see the statistics daily -

...the people of the hungry world outnumber people like myself 12 to one.

...I eat four pounds of food daily (3200 calories) while half of them struggle along on 1900 calories and the rest eat less than 1000.

...we earned per capita over $5000 last year in America, but the chronically hungry earned less than $200.

But only when I identified with a particular family did I feel their situation, and commit myself to act.

I suppose one thing that intensified the impact of their story on me was the realization that my own Christian brothers and sisters were starving, dying. Not just a mass of people "way out there", but individuals with names and relationships, part of Christ's body and therefore part of myself.


Every secretary knows how cut off from the office environment she can be during transcription. Both ears plugged against the telephone and friends' voices. So all I could hear were the voices and sounds from a village in Gujarat State (India) that Friday afternoon last year. I could hear clearly the leaders of Singhali eagerly greeting the Western visitors, eager to relate their needs for well water, for food, in hopes that the visitors could do something to help. It seemed to me that everyone in the village must have turned out. Fathers, mothers, youths, crying babies.

As Dr. Mooneyham visited one family's home, I was right there with them. I shuddered at the poverty they described. I met Gokal Whalji Christie, and learned that he added the name "Christie" after his family became believers in Jesus. Then I met Gokal's wife Daruben and their four children. The oldest son had been born dumb. I was impressed by the sensitivity of the Indian interpreter. Without seeming to feel self-pity, Gokal explained that he was a laborer in the fields. But he hadn't been able to work for several months because of severe drought in Gujarat. I felt the strain of emotion in everything Gokal said. And I couldn't even understand his language.
The interview questions were hard. What was a typical day's fare for Gokal's family? In the morning, no more than a cup of plain tea, with no milk or sugar. Gokal said that if there is another meal, it would probably be a little millet cake, more tea, and maybe an onion or some other raw vegetable.

About 100 calories. Hardly enough to stay alive.

When I heard that, I felt sick at my stomach. I had just read an article which said the average American consumes over 3200 calories every day. What an incredible discrepancy!

Dr. Mooneyham asked harder questions. What about the children? Do they cry because of empty stomachs? Does hunger keep them awake at night?

With an obvious sadness, Gokal said, "We don't have enough strength because we don't have enough food. To work in the fields would not be possible even if there were jobs....We are not in good health." Daruben adds, "The children sleep whether they are hungry or not. But we hold such feelings for them and we worry so for them, that we do not get enough sleep."

I paused long enough to think about my own desire for children. How would I feel if I were unable to provide for my children? Scared? Helpless? Angry? I didn't really know.

Daruben continued with motherly concern, "The children cry much of the time because they are hungry. It is hard for us not to weep with them."

How did Daruben's family feel about the future?

"For the next crop we will have to wait one more year. If God keeps us alive, we will remain alive. Otherwise we will go back to God, and that is what I expect."

Her phrase, "back to God", hit me hard. I knew those words meant only one thing. Death. I felt that I could reach out, touch her and feel with her right then. She cried. I did too. Maybe I cried because I hated death. Especially an early death that seemed futile. Preventable. Or perhaps I cried because it was just so real at that moment. I wasn't aware I was in a comfortable air-conditioned office sitting at my Selectric II. I was with Daruben. And I wanted to assure her that I wanted to help. I wanted to tell her that she couldn't die without a fight.

At that point I had a need to be alone. And my friends in the office gave me that privilege. Some of them had met Gokal and his family that day on the trip. They knew what I was feeling.

My encounter with Gokal's family changed my whole attitude about helping the hungry. If I hadn't met Gokal and Daruben, I may never have gone beyond a mild interest in the problem of hunger. I may have been content with my two-income marriage and spending it all for ourselves. I may never have given serious thought to the individuals God loves who are desperately poor and hungry all the time. But I did meet Gokal, by brother, and Daruben, my sister. And I did respond. And I have continued to act. Won't you join me?
Jeff Richie suggests we put our love where our mouth is. The rice meals suggested here would be an excellent way to manifest concern and spread awareness on our campus.

WHAT AND WHY?
Jeff Richie

What?

In the latest Theology News and Notes one of the contributors offers "a modest proposal for Christian giving". Modest proposal indeed! He advocated giving beyond a tithe of one's income. That is a supramodest, if not immodest, proposal. I have another immodest proposal which I would like all of the Fuller community to consider.

Briefly I propose that the Christians associated with Fuller show concern for the world's hungry by a "rice meal" once a week. At a meal in which you would ordinarily have had a full, nutritious plate, I am suggesting that you substitute rice. Just rice.

Why?

Many students on meal tickets (and an undetermined number who are not on meal tickets) volunteered to fast all or part of Monday, November 24, the National Day of Fasting. This was a step to carry out the spirit of Senator Hatfield's resolution (S.R.437) made a year ago at this time. The Senate resolution went further, however. It called upon Americans to reevaluate their life styles and, hopefully, to orient them away from consumption to conversation. Never mind that this proposal was meant to be in effect the previous year (I tend to become sensitized to issues later than others). Hungry people are still around and waiting to be fed.

How does a rice meal enter into the spirit of conservation, and how can such a practice really DO anything for world hunger? The first question is obvious; the second is pretty tough.

First of all, when I say "rice meal", I speak of one particular way of carrying out a general principle, the principle of Voluntary Poverty. However you may choose to do it, I am advocating a regular experience of hunger for us at Fuller who do not have to be hungry. By eating sufficiently little at a meal we ordinarily would not do so, two related things happen: we identify with the world's hungry and we empathize with them.

IDENTITY: Jesus so identified with our plight that he became one of us. His example, the incarnational principle if you will, has so many ramifications in our different ministries. To share in the hunger experience of millions is just one specific application of the principle.

EMPATHY: If we begin to identify with the hungry, we can begin to understand them and empathize with them. "Walk a mile in my shoes before you criticize me", a native American saying goes.
Once I have made hunger a regular part of my experience so that I empathize with the poor, I shall find it hard to be complacent any more about our hunger crisis. Somehow I will begin to make the plight of others my business.

In this article I have said that the participation in a "rice day" will have its chief effects on you the participant. Of course the money you save from eating less can be donated to a food relief agency. But that is less important than the attitude change. The big question is, what further action steps will our attitude change lead us to?

For some at Fuller a sensitivity to the hunger issue has already had political implications. Do you know there is a Christian citizens lobby for hunger concerns - Bread for the World? It is mentioned in the Theology News and Notes (cf. "The Political Face of Hunger").

Hopefully, all of you who would participate in a "rice day," or its equivalent, would become advocates and spread "the news" throughout your sphere of influence.

Not so hopefully, we really have little alternative to experiencing voluntary poverty. Given the interdependence of the world and our position as stewards of God's resources, we can only expect his judgment if we fail to demonstrate his concern for the poor. As I write these lines, the "fall-out" from the brush fires in the mountains is beginning to lift a little. I would like to view that phenomenon as a parable of fog lifting for the eyes of God's people so that they can begin to answer the question posed by Stanley Mooneyham, "What do you say to a hungry world?" Dare I?

P.S. If you have a better suggestion on how to begin being aware of world hunger, communicate it somehow to the Fuller community. We want to act. Board of Declaration, Student Council, Opinion, Studia Biblica (!). Start that ink flowing.

Kathy Fuller vigorously attacks the mythos of single Christian living. Haven't you had an experience like hers?

WHY WHAT WASTE?

Kathy Fuller

Last summer, having just graduated from college, I happened to visit a new church. Arriving there at the church school hour, I was guided by a well-meaning soul to the church's singles class, which I found to be composed of three obese women who played in a jazz band, an emotionally-handicapped man wearing a wig, and a few divorced adults. The "facilitator" proceeded to read Scripture passages "especially meaningful to us singles - it is so easy for us to feel that we don't quite fit into the mainstream of life". I sat thru it, suffering from acute cognitive dissonance, amazed by the tacit assumption being made: that I had some sort of ontological affinity with this group simply because of our mutual singleness.
Last week, my comrades and I, who frequent the book-store during language lab, came across a rather peculiar volume entitled Who Walk Alone: A Consideration of the Single Life. The cover bore the photograph of a dejected young woman, "unclaimed blessing" written all over her face. The back cover advertised the book's "level-headed understanding of singleness": acknowledging that "we are something of an embarrassment, aren't we", "candidly facing the question, 'Why this waste?' First we had a good laugh and invented a "Suffering Servant" walk to go along with the Unclaimed Blessing face. Then the real offensiveness of the book hit home, the Christian press's unilitural assumption that to be single is to be down and out, functionally deficient, emotionally paraplegic.

Something is awry here. In secular society, to be out of college and unattached hardly raises an eyebrow. Yet the normative procedure in most churches is matriculation from "College Class" to "Young Marrieds". Refrain from making the jump, and the church does not know how to deal with you. In Athens, the unattached life-style is regarded as a completely viable option in no need of justification and is increasingly becoming even the "chic" thing to do. Yet most of Jerusalem's "singles groups" resemble the miscellaneous spare parts catch-all on a workman's bench, serving as the dumping ground for all who don't fit into the church's "normative" categories: young, middle, and old marrieds, and widow(er)s.

It is imperative that the church revamp its attitude towards single people and learn to validate and assimilate them into its structure for to the extent that it continues to regard them as the "also-rans", the non-normative and somehow aberrant, to that extent it clamps off any relevance it might have in a large and growing section of the societal pie. I know how much water that "singles group" encounter threw on my participational zeal - which admittedly has been steeped to a rich, dark hue in a rather strong tradition of ecclesiastical commitment. What would a similar experience do to someone who was merely entertaining the idea of becoming involved in church life? The question here is not, What has Jerusalem to do with Athens, but rather, I fear, for what conceivable reason would Athens want to have anything to do with Jerusalem?

But you might reply, what could possibly be the justification for the unattached life? Those who are single are so solely by default, you surmise. Surely any young adult would at any point rather be married than single? The Bible says it is not good for man to be alone, and . . .

I agree that it is not good to be alone, Intimacy is the mainstay of the soul - the most fundamental "daily bread" we need is other people who know us, at whose dwelling we can leave our "front", our "presentation of self to society" parked on the street. And I affirm that marriage is a good, ultimately speaking. Yet the conclusion does not follow "Therefore be thou hyper to get hitched". Especially for the young women, whom "the upward call of Christ summons to aspirations other than hearth and cradle, there are several compelling reasons for placing the marriage-option on the back burner for a good while.

Who can deny the monolithic impact, buttressed by centuries of practice of Christendom's traditional framework for male-female
interaction, both in vocation and relationship? For us women whose teleology demands that we buck the system, a period of "celibacy" can be absolutely essential. Since I am called to be other than the "feminine ideal" presented by conservative Christian tradition (cf. Marabel Morgan, God forbid), I know how badly I have needed to be unattached - to wean myself from dependency on another's affirmation, a variable reinforcement system which may or may not be helping me to grow, to be free to discover and develop my own autonomy, in short, to be able to forge the identity and strength which I need in order to follow Christ.

As any realization of value is a limitation, so a marriage-type relationship imposes limitations on its participants - geographical, occupational, and emotional limitations. Once, involved, one is no longer free to dabble, to do a gig here and a number there, to try on, provisionally, alternative "modes of being". And when the specifics of one's future being and doing (to do is to be) are all too unspecified and vague, the prospect of imposing limitations on that already indefinite field is quite threatening. All the above seems to apply most solidly to women; because of the way the deck is stacked, the ambitious woman potentially stands to lose much more through marriage than does the ambitious man.

This chosen life-style is accompanied by its contingent constellation of advantages and disadvantages. It offers the positive joys of independence, autonomy, and great mobility, socially and vocationally. It offers the wealth of time alone. Intimacy is a bit more tenuous, due to everyone else's mobility, and one must work a bit harder to find and nurture it, but it is attainable: God does give us our daily bread.

I hope this article helps us future church workers to better understand unattached people. Let's not be quick to assume that they rue their life-styles, seeing themselves as also-rans and unclaimed blessings. If our "singles groups" are dumping grounds for misfits, let's not be quick to pity - it just may well be that the "single" who happens into our church is happy, growing, alive, and not at all deserving or able to relate to your sympathy!

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George Minerva submitted this winsome piece and I could not resist sharing it with the Fuller community.

PROCRASTINATION
George Minerva

I was going to write a great article on procrastination, but I kept putting it off.......... 

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Bill Slater offers this response to the article in the last Opinion on competition. I realize there are many technical errors that would normally be edited out, but to do so in this case, giving the form a facelift would be radical surgery to the content.
A REBUTTAL OR "WHAT DO YOU SAY TO A NAKED OPINION?"

Bill Slater

"Δ'δρος ἀρετὴς Fullerians, it is with joyful heart that I make the following declarations unto you. Joyful not from a critic's standpoint, but joyful because I know it will be read with as many grains of salt as it takes to make an anchovy tasteful. If at times it seems rather frivolous, remember that if Christ is our Savior, and proclaiming His Gospel our primary concern, then, to us, anything outside that concern is frivolous. But I would imagine there are few of us who don't read the Sunday comics, when we do read the Sunday paper.

Privolity, however frivolous is a fact of our daily lives, whether we believe in it or not. In the same artery, I now come to the subject of this exercise, competition. Let me, at the outset, state the prevalent theme: Competition is not, I repeat not, of the devil.

Nowhere in Revelation is there a passage stating that competition in the last days will run rampant, destroying a third of all those employed in its production. There is a passage in Ps. 19:5, and a great one in Gal. 2:2, and one in I Cor. 9:24 in which God tells us to run in a race, but not only run, but run to win - to not only win, but to win a prize! Astounding, you say, that a seminarian albeit a new one, could be so assinine as to garner from those passages taken out of context a foundation for the stated theme of this article. Well, I'm not, I presume, the only one here with a Bible. Read the whole passage, better yet the whole book and see if it makes one iota of difference in their interpretation, and I don't even care what translation you use, if you still use one.

The question is not whether competition is Christian or not. The question is not whether we derive our attitudes from Holy Scriptures or as one student so aptly put it "from competition as an established cultural attitude". Competition isn't a moré, but a fact! It really makes no difference that one thinks competition is good or bad, it's still a fact. So far, only one university has outlawed competition totally, and it was written up in Sports Illustrated this fall, due to its uniqueness. But this university doesn't call their program intramural and doesn't have a winner or loser. In fact, all they say about it is that it is Play. If someone feels their ego needs a prize, there is a trophy room, and one only needs to walk in and take one.

As most sports are set up, however, and here I hope the reader is able to apply the article to any field fostering competition (ie. grades, business, politics), there is a winner and there is a loser. The winner wins and the loser loses. That's a fact. The winner with grades gets into graduate and post graduate school. That's a fact. If you doubt that, just try to get into Harvard Law School or John Hopkins Medical School with a C average. I will be among the first to agree with anyone who knows that the system loses many qualified candidates due to the spirit of grades and competition. But it's kinda like the kid coming up to Shoeless Joe Jackson after he learned that the Chicago Black Sox had thrown the World Series. With tears in his eyes, the kid turned to Joe and said "Say it ain't so Joe!", but Joe couldn't. It was a fact. It's kinda like Charles Darwin when he presented his theory on evolution and survival of the fittest. In certain geographical areas, there is no discussion on the
rightness or wrongness of the theory, there are no theological argu-
ments on the theory, for it is fact.

The point many miss when watching a competitive event, or in their
own participation in such an event, be it sports or grades or what-
ever, is that not all competitors equate winning or losing with
spirituality or worth of their opponents. One doesn't automatically
reach a higher spiritual level just because he gets an A in the class-
room. One does not show that he is a better person than another because
he wins a sporting event. Surely, if that is implied by either party,
they've missed the joy of the game itself. They've missed the point
that, for most of us, winning isn't the only thing, and that nice
guys don't always finish last.

When a person becomes excited in a game, whether the game be football
or Greek, don't jump to the conclusion that that person equates winning
with worth of his opponent as a person. I doubt that any of us would
relish competing with Kareem Jabar on the court or with Dr. LaSor in
a Greek class. Why? Because one would obviously be outclassed. These
men have reached the pinnacle of development in their respective fields.
Jabar didn't get better in basketball by playing against Molly Putts
from Podunk U. Dr. LaSor didn't gain prominence from trying to get a C
in his first Greek class (whenever that was).

In the first case competition obviously played an important part.
Christ as Savior wasn't a question to Kareem when he developed his
career. To Dr. LaSor, however Christ was the focus, his incentive,
not competition, I think. For perhaps Dr. LaSor was spurred to a
greater competency in that first Greek Class by a smarter student. In
any event, one can see, it is not competition being right or wrong, for
competition is. Competition can be healthy, for one can use its
motivation to do better. It is only when that motivation usurps
Christ's that one loses in the Christian context.

Motivation now comes to trial, not competition, not games, not grades.
If competition motivates you in class or in sports, to do better,
good. It may be a crutch, but then, when people break a leg they also
use a crutch. I don't know of anyone walking up to a Christian on
crutches for a broken leg and demeaning them for it. They don't tell
that cripple that if he were more spiritual he wouldn't need crutches.
No pastor walks up to one of his parishioners and lets him know that
if he were really spiritual and really believed that he (the crip)
would have the gift of healing and in the name of Christ cast off the
crutches.

We all use crutches to better ourselves. True, Christ is all we need
and should be our only crutch, but alas, I, and I imagine there are
others in my vast reading audience who fail in having only One
Crutch. So don't castigate those with crutches. Perhaps the crutch
is really helpful to that Christian in his walk. And just maybe you
have a crutch lurking in the deep hollows of your mind.

If someone beats you in a game of tiddly winks consistently, it is a
fact that he is better than you in tiddly winks. If you put an old
buck up against a younger stronger one, they'll fight until one is
beaten (not killed, beaten). That proves the winner to be the best.
In other words, contests prove superiority in a specific field, a
superiority one can strive for. But Christ takes us just as we are
1st or last. We are supposed to strive for the Christ-like life, but all fail. We aren't excommunicated because of that worthy goal though.

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NEWS BRIEFS

QUIET! Somnambulants to Meet at Fuller
Somnambulants from across the country and around the world will gather at Fuller Dec. 8 through 13. Spokesmen for the group say Fuller was chosen as the site for the annual meeting because so many somnambulists meet on campus regularly anyhow. The key issues will be the battle between the night shirt and pajama groups, and the decision whether or not to recognize the barefoot caucus. Plenary sessions will meet from 1 to 3 a.m. daily, with workshops meeting around the clock.

FFAS Promises Selection
Although it has been nearly a year since the last formal presentation of the Golden Jock Award, the Foundation for Fuller Athletic Support has told our editorial staff that the coveted prize will again be awarded in January.

Fuller Flagellates Talbot 26-0
A cold but hearty band of thrill-filled football fans crowded the sidelines as an exciting team from Fuller trounced an overrated squad from Talbot Seminary (Game played Saturday night, November 22 at Buena Vista Park in Orange County). Pre-game publicity emphasized the size of Talbot (four three hundred pound line out to crush liberalism!) But the superior quickness of the Fuller team and the excellent quarter-backing Tim Headington were more than a match. On Fuller's first possession of the ball one of the massive Talbot lineman said to me "Do you believe in the broken body?" "Do you make reference to the atonement", I asked. "No" - Crunch. Rock Doddridge led the fired up Fuller Defense running back an interception for a touchdown. The glamor play of the night was a fifty yard touchdown bomb from Sonny Arnold to Greg Headington. Walt Wright said the victory will be a great boost for the recruiting program. On recruiting, several Talbot players were former Pros. Pannel get busy, we don't send you to those games just because you get good seats! The Fuller squad was invited to a barbecue after the contest. Would it be ribs or chicken I wondered before leaving. "Are you kidding" said Kathy, try hot dogs. She was right!

Richie to take Vows
Jeff Richie has announced the formation of a new Korean mission team. The enterprise will be launched during the Christmas holidays at the celebration of his wedding to Miss Megan Knox of North Carolina.
“Hallelujah”

“Who is George Minerva?”