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GRANT US THIS DAY OUR DAILY BREAD...
by Gary Tuttle

In the Ten Year Plan (1968-1977) of Fuller Seminary, in Section VII entitled, "student Quality and Student Life," in the subdivision labeled, "EX¬
PAND FINANCIAL AID FOR STUDENTS," the first statement under "Action," reads, "seek through all possible means increase in funds available for grants." The Ten Year Plan is now being updated. In line with Student Council's work on the revision (which included a review of what has been done in the first five years of the current Ten Year Plan), some interesting statistics regarding grant money, tuition and enrollment have come to light.

Using 1966-67 as a base year (and limiting our discussion to Theology, for which school statistics were most readily available) when the tuition per quarter hour for the B.D. (M.Div.) was $15.00, and using the Business Office's projected tuition figure for 1972-73 of $28.75 per quarter hour, it is apparent that tuition has increased by some 85.5 percent. Over the same period, grant money available has increased by the staggering amount of 1.8 percent. While tuition has been increasing at an annual average rate of 10.85 percent, grant money has actually increased on the average by a meager .47 percent per annum. In addition, it should be mentioned that enrollment in the school of theology has increased by some 29 percent since 1967-68. It does not require too much imagination to see that, so far, the "Action" outlined in the Ten Year Plan can be no stretch of the imagination be said to have been implemented to date. This would indicate either 1) that the Ten Year Plan is not taken seriously at this crucial point or 2) that the seminary is totally inept at implementing this action item.

Motivated by the great disparity between tuition and grant money, and certain of the continued yearly rise in tuition, Student Council voted a couple of weeks ago to put a measure on the ballot with the Student Body Elections during the second week of third quarter which would help alleviate the problem. It is a proposal to establish a grant-in-aid endowment fund, funded by the students for the benefit of their fellow needy students. The proposal would provide for a self-assessment (i.e. a tax) of ten dollars per student per year, payable during registration of Fall Quarter. This money would go into the endowment and the yearly interest would provide the grants to supplement the existing financial aid program. At six percent return on our endowment investment, over a period of twenty years, an average of $3125.00 per year in additional grant money would be made available.

Of course this amount of money would not be available the first year, or even the first few years. It would not be until the 11th year that at least $3125.00 would be available. But by the fourth year $1200.00 would be at hand. Obviously we are asking for a long range student commitment which will primarily benefit your successors at Fuller. No other kind of commitment, however, will meet the need.

There are ways, however, to secure more grant money earlier. One way is to invest the principle in growth funds (mutual funds). Forbes investment magazine notes numerous funds which, over the past five years, have provided more than six percent return on investment. Yet this way is still slow when compared with a more rapidly increasing endowment.

Hence, Student Council calls on the Administration and Board of Trustees of Fuller Seminary to each at least match the endowment total raised each year by the students. (This money would obviously have to be in addition to the existing grant in aid program.) We are asking for a new long-range high-priority commitment by the Administration and Trustees to building an endowment to supplement grant monies annually available. If they accept the challenge, after the first year we could have some $1000.00-$1200.00 in additional grants available. With the fund growing at the rate of approximately $15000.00 per year, over 20 years, $10,000 additional avg/yr can be had.

You will receive details of the guidelines for administering this fund soon. There will be convocation-time for discussion next quarter.
The modern outburst of curricular questioning and restructuring is good, whether in theology or elsewhere. Rather strangely, however, a theological criterion is seldom applied to this activity even in theological seminaries. It is to stimulate discussion of this rather than to give a detailed analysis that the following thoughts are presented.

I. It is acknowledged that other criteria should be taken into account. There is no question of either/or. Yet these other criteria can have deep (and often hidden) theological implications too. This must be kept in mind in curricular work.

II. Strictly, work is needed on the nature and task of theology itself before its bearing on curriculum can be properly assessed. Yet in view of the common bifurcation of theology and practice, not least in Evangelicalism since the rise of Pietism, exploring curriculum theologically might be a good way to get at the basic theological understanding. At all events it might help us to see that theological understanding does openly or surreptitiously affect curriculum.

III. The situation is, of course, complex, since there is both general and also detailed influence. Thus a glance at curriculum in relation to, e.g., worship, will at once shed light on the basic theology of a school. Then the more detailed theology of worship will find expression in the specific orientation of the course or courses. If we must start with the general, our theological examination of curriculum will ultimately extend to the detailed too.

IV. We may begin with some historical examples of theological structuring. Since some of these, although good, are also remote, we do best to focus on two common options early this century.

1. The philosophico-theological option. This is in a sense a modern form of Scholasticism attempting to wed philosophy and theology in an intellectual presentation of the Gospel. It may be sub-divided broadly into a. the liberal form, which subjugates biblical materials to philosophical presentation, and b. the conservative form, which uses philosophical materials apologetically to support the biblical message. In curriculum, as illustrated by many schools earlier in the century, this involves i. the foundation-superstructure approach in systematics and ethics, ii. difficulties in correlation with practical theology, and iii. some embarrassment in the use of biblical studies. One might note in passing that there are remnants of this option (1.b) in the Fuller curriculum, and these cause its most evident tensions; but it has also been transcended at important points.

2. The comparative-religion option. This is a product of the renaissance with a healthier attention to the historical rather than the abstractly intellectual. Yet it betrays a humanistic thrust which finally absorbs "divinity" into the "humanities." From the start of the century it has had a powerful influence especially on biblical studies (the comparative history of the Hebrew people and its religion), but also on the study of doctrine and church history in comparative terms. The establishment of Arts departments of Semitic studies shows quite early an awareness of the basic shift, and the more recent development of religion departments in the universities is along the same lines. Study the difference between such a religion department and a seminary (at the basic level) and the possibility and influence of theological differences in relation to curriculum stare us in the face.

V. Some consideration should now be given to current options as these fashion much curricular restructuring today. In this regard we must not be imprisoned in popular non-theological antitheses such as static/dynamic, traditional/modern, content-oriented/person-oriented. These must be given due weight at other levels, but they must not be allowed to obscure the theological issues.

1. The religion option. This is simply a continuation of the earlier study in terms of comparative religion. Christianity is now studied as religion
in its historical, psychological and sociological manifestations. It is related to other religions on the one side and to society at large on the other. Very properly universities undertake this kind of study as a branch of general anthropology. It is perfectly valid as such. The problems arise, however, when a theological school begins to substitute it in part or totally for its own proper task, the study of theology. A related problem is whether Christianity can be properly understood at all if it is not (also) understood theologically.

2. The situationist option. As in situationist ethics, the basis here is that the situation (the needs of the time etc.) should determine curriculum. Courses must all be "relevant" (relative!) to prevailing situations. Now there is truth here, for an important part of theology is transmitting and applying, and at this point past situations have importance only as models (which they do—hence church history!). Nevertheless, if situationism becomes a controlling criterion of curriculum the primary question of what is to be related is swallowed up in that to which "it" (what?) is to be related, and in the art of relating. The result is a shifting curriculum which in fact is always out of date, and never wholly relevant, since infinitely varied situations are continually changing. This is a secondary pragmatic problem.

3. The existentialist option. This is a personalized form of the situational. Person-orientation is another way of describing it, but this tends to obscure the radically subjectivist-existentialist presupposition. That curriculum has to do with the student is, of course, a truism, as is the general fact that God is dealing with man. The question is that of curricular norm and center: Does everything swing around me? Am I the norm and center? If there is truth, is it truth only as it serves me? An existentialist understanding patently (if often unwittingly) underlies a great deal of curricular questioning and attempted restructuring today.

It will be noted that the three options discussed agree in their essential "humanism." They are all man-related. They group divinity in the humanities, whether scientifically, statistically, or more purely subjectively. Man, whether as object or subject, is the main character, not God. In this sense, even in Evangelical forms, they are all part of the theological liberalism that has dominated Protestant theology since the eighteenth century.

VI. There remains a final option, which, it seems to me, is implicit in the present Fuller curriculum even if not always as explicit as it might be. This is simply the theological option in the true sense. In Torrance's phrase, it is the option of "theological science." Briefly, it means that theology no less than, e.g., botany or physics or history, has its own data without which it cannot be pursued. Nor are these data comprised in a purely abstract or theoretical body of ideas or knowledge—the myth behind many of the criticisms of "theoretical courses" and "content-oriented study." They are no less concrete and specific than the data of any science, whether natural or human. The distinction lies simply, but basically and pregnantly, in the object to which, as in any serious branch of learning, the discipline must be oriented.

In the case of theology the object is God. But this demands immediate qualification. For how can we have God as object or datum and not as mere concept, word etc.? Here is where the crucial distinction and decision must be made. The object is God in His gracious self-revelation in word and deed, and finally in the incarnate active Word, through the history of Israel and its culmination in the work of Jesus Christ and the apostolic mission. This object, the divine self-manifestation, the self-given objectivity of God, gives us the data of theology and hence imposes, with all the authority of the object, the main elements of theological study if it is to be theology at all and not a mere form of anthropology—an astronomy with stars as a secondary option, and existentialist Hamlet without the prince!
What these main elements are is obvious enough, for formally they correspond to the branches of any science. First is study of the data, and since the data of the divine self-objectification are presented to us in Holy Scripture, thorough and rigorous and detailed and exacting biblical studies are the natural and necessary starting-point. Then comes reflection on the data, their rationality, coherence, and significance, so that dogmatics must follow, with historical theology as an indispensable guide and corrective. Finally there is application, so that in theology as in any science, but especially so in theology in the light of the church’s calling mission, the practical in the form of the working out and applying of the preceding study and reflection is an intrinsic and inescapable part of the whole, in other words, practical theology.

In respect of the individual structures and their proportion and relationship, there is obviously room for ongoing debate and revision. The point is, however, that an object-oriented (or God-centered) theology poses certain conditions sine qua non. The ultimate curricular question, then, is that of divine or human orientation, or, to put it quite simply, of theology or anthropology. When this question is put and answered, the basic curricular decision is made.

A NEW PRAYER-LANGUAGE: SPEAKING IN TONGUES
by Fred Soberg

Have you ever sensed that you needed to pray, but just didn’t feel like it? You wanted to talk with God, but didn’t know what to say? Prayer can be hard work, and hard work is difficult to start.

At times like this I pray in the tongue the Lord has given me. Words come with ease, and though they are foreign to me, I know that I am praising and talking with my Lord. The words come easily because they are not thought out beforehand. Paul says in I Cor. 14:14, “my spirit prays, but my mind is unfruitful.” As I pray, the Lord strengthens and builds me up. I bring before him then my friends, my needs, requests and offer praise and thanks (in English). I take this gift as a sign of God’s love and of the Spirit working in me, bearing witness with my spirit that I am God’s son (Rom. 8:16).

I find the nature of tongue-speaking basically not ecstatic, as it is so often described (NEB). For me it is more like simply talking. I begin and cease when I choose. I pray in tongues loudly, softly, in a high or low pitch, or even silently as I desire. I am not compelled to speak, but words are always there if I choose to pray in this way. The Lord has given us a Spirit of self-control (II Tim. 1:7), to which His gifts are no exception.

When first beginning to speak in a tongue, a person can quickly be discouraged, because it often isn’t the great emotional experience one expects. As in learning Greek or Hebrew, the words are few and do not always come easily at first. But the assurance that tongues is for one’s own profit makes it easier to persevere and speak out in faith. Fluency and ease develop with practice.

Paul describes tongues as the least of the gifts. Perhaps this is because its focus is on individual upbuilding, where other gifts build up the whole body. Here we should not limit ourselves to human thinking, for the least in our human eyes is not always least in the Lord’s. This lesser gift should be used rightly and faithfully—then the Lord may give greater gifts, that we may be faithful in much. He may, for example, make provision for this lesser gift to edify the whole body by giving the companion gift of interpretation.

A gift of the Holy Spirit, tongues is to be desired and sought as the other gifts of the Spirit (I Cor. 14:1,4). I have expressed some of the benefits I
have received by this gift. Let me summarize them again: 1) personal edification, 2) edification of the body (with interpretation), 3) a language of prayer, and 4) a sign of God's love. I have indeed found tongues to be a valuable and profitable gift.

PATIENCE PAYS OFF?
by Dave Toycon

Most Thursdays of every week at 12:30 a small coterie of non-descript types meet in Dorm 150 or the Genoa Room. Each participant struggles in bearing an ample serving of "Ernie's Dream Cuisine" or better still a home cooked "brown-bag-buffet." Professors and students, while reveling in the culinary delights, chat away; describing the morning handball session or debating the profundity of the latest revelation on the board of declaration. All comes to order when that fire-eater, Jack Irwin, deftly raises his hand and signals for silence.

For you see this is the weekly jaunty session of the Ethnic Involvement Committee. Truly this group is ad-hoc. No one takes attendance (except Linda Smith who sends dirty little notes, reminding regulars they had better attend if they wish to make it when God opens Her pearly gates in the sky). There is some confusion as to what the name of this group really is, but such trivialities fail to matter in the least.

The Ethnic Involvement Committee (let's assume this cognomen is correct) has been meeting regularly for the last year and a half. Their purpose as aptly stated by an unidentified source is "to get it together in a multi-racial society of which FTS appears not to be a part." As evidence of their good faith they have invited a minority personnel from national foundations and representatives from the local minority communities. Also, the EIC race-muckers in cooperation with Dr. Hubbard have harassed the administration with petitions, proposals, revisions, inversions, subversions, but nary a perversion. Some might say, "Much smoke, but hardly a fire." Alas, and pay the KKK scorch your dichondra, for there is hope. Heavy things are about to happen--a Black Advisory Committee cometh.

The purpose of the Black Advisory Committee is to "advise and recommend to the administration programs that will lead to Seminary involvement in the theological education of black men and women and provide new resources for educating the predominantly white Seminary in matters of racial brotherhood." Its function is to "counsel the faculty, administration and trustees as an advisory body." The committee shall be composed of seven black men and women from the Pasadena black churches and three persons from FTS (faculty, administration and students). Dr. Hubbard in cooperation with EIC is currently ravaging the Pasadena community for the initial members of the committee. With optimistic acumen, he predicts that by the fall of '72 FTS will have a program of some kind tying it more closely to the black community.

This announcement might appear somewhat premature, since no appointments have been finalized. Fear not, for this procedure is consonant with a basic tradition established by the EIC. "Always announce something before it happens, because when it does happen you might forget." If anyone desires further information on this matter, contact an EIC undergrounder. She or he will tell you where not to look.
CINTHIA
by Gary Tuttle

A kind of quiet despairing had deepened in her
from the loneliness of these past twenty years.
All the while she was being tall and blond and not very good looking
but warm and sympathetic
No one was noticing
except possibly for a now and then short fat dark and
maybe ugly dormmate.
And the silence of those times engendered deep personality probe
a "what's wrong with me" investigation
about why no liaisons
But then a response, an appreciation
just for her participation in humanness.
A smile was all she had given on a train ride
but it was seized by starving on the other side
a meeting of kindred spirit I suppose
a certain identity and a common understanding.
He was sort of distraught and anxious and just out of Viet Nam
with about eighteen hundred dollars in back pay
hanging heavily in his grasp.
She filled a need in a sort of quiet presence and
hers was met as well by welcoming warm and friendly caress
a togetherness heretofore unknown.
Their mutual exultation sustained them through some few days
and over the parting emptiness
he wrote and she and he said "marry me" but
she hesitated wanting security but wanting assurance.
He asked again and then again each time a little more reassuring
and convincing and maybe even a little pleading
for a continued loving which seeks consummation and fulfillment.
Finally "OK" and away to share his week-end at his city
but with respect for integrity
and mutual understanding and affirming of propriety and so
A sort of wanting not wanting tension closed the evening
and initiated parting to separate rooms for the night
but not without promise of
you wake me or I'll wake you if I wake first
and good night.
Morning found her rising early
and a little straightening of hair and
away to wake him to the reality of togetherness again.
A knock and pause and no response and again
a knock
and wait
and silent
nonmovement coming from his room
It was not locked and so she entered, he being a sound sleeper.
CINTHIA (cont'd)

But shortness of breath
a gasp
the gassy smell and window closed and him
sprawled in the attitude of quiet death
an asphyxiation in the night
And there
a wail arose a lament for his dearness and this waste
and then of course police and ambulance and coroner and newspaper
and all the questions and sensation
with no understanding of the loss and
Her
so prematurely a widow.
Today a wild despairing seizes again
a tall agile and somewhat gaunt blond frame.

ON DEPERSONALIZATION
by Bob Pavelsky

The process of depersonalization consists of creating an impersonal situation or of depriving a person of personality. It seems to me that this process is a part of many institutions and has come to be accepted as a natural consequence of institutionalization. It further seems to me that depersonalization is not in accord with the ideals of FTS. We cannot have a Christian community and depersonalization existing at the same time, one is a contradiction of the other. However, at FTS, which holds Christian community as an ideal, there exists depersonalization as a reality. Depersonalization occurs in some subtle and some not so subtle ways at FTS, but regardless of the way it shows itself, it is destructive to our purpose. My underlying assumption is that all of our work in Theology, Psychology, and Missions is for naught if we do not learn to form loving relationships with people in which we recognize their unique personalities and accept those personalities; this is the reverse of depersonalization. An impersonal approach manifests itself in at least two ways at FTS: Toward students, and toward the schools.

As far as the students are concerned, William Schutz in his new book, Here Comes Everybody, has expressed the impersonal problem well,

In education, the retreat from openness is expressed as the "legitimacy of the remote." If a child (student) wants to study anything far removed from his immediate feelings and situation, such as the history of the Babylonians, life on Venus, cotton production in Bolivia, (Theology), or Algernon Swinburne's poetry, he is given much support. But if he should want to gain a greater understanding of his immediate situation—how he feels in the classroom, his relation to the teacher, his competitive feelings with classmates, his feelings of stupidity, or his sexual impulses—they are made very difficult for him to learn about and often lead to feverish activity on the part of some community members to prohibit such learning (or ignore such feelings).
At FTS this kind of movement away from the person to things far removed from the person occurs when students are told not to worry about personal matters, but get ready for finals. It occurs when students voice personal feelings about living accommodations or food service and their feelings are ignored. I am not saying that we need to become totally subjective and ignore the objective. I am saying that we need a balance of the two. The situation as it exists is such that students end up feeling that there is no recourse for them when they have complaints or problems: Students with complaints or problems are not quite acceptable. This, I feel, depersonalizes students. To exist in such a situation one must become an objective automaton constantly suppressing one's feelings. Some would say that such a process leads to maturity. I would say that such a process leads to neurosis.

In dealing with the different schools, depersonalization creates barriers which keep the schools from making their full and unique contributions to each other.

The School of Psychology (SP) is treated in two general ways. The first way creates a very impersonal impression which allows us not to deal with SP personnel as real people with real personalities. This occurs when someone uses the phrase, "those guys across the street," to refer to the SP. By the use of this and similar phrases the user creates an impersonal "glump" at 177 N. Madison. The users of these phrases may then treat the people at 177 N. Madison merely as a part of this impersonal "glump" and not as real people with unique personalities.

The second approach to the SP is to assign the students and professors personalities which make them the enemy, (personalities which do not realistically fit any student or professor that I know of at the SP). The SP students and professors are then looked upon as screaming liberals (whatever that is) who are out to chop down the cross and erect a ψ in its place, eliminate the Bible, replace the Church with sensitivity groups, and change salvation by faith to salvation by psychotherapy. This results in the creation of an impersonal enemy who then must be converted or destroyed (generally accomplished by further depersonalization). It seems rather futile to embark on discussions of integration with this underlying tension left unresolved.

The School of World Missions (SWM) is by far the greatest victim. In order to depersonalize someone you must first recognize them as having existence. The SWM, however, is treated as a non-entity, nonexistent. They are not even accorded the "dignity" of being referred to as, "those guys across the street." If I can assume that each of the three schools at FTS forms a subculture within our community, then FTS suffers most from the victimization of the SWM. By so successfully depersonalizing the SWM (through denying its existence), FTS loses the SWM's expertise in cross cultural communication. I doubt if FTS can ever integrate these differing subcultures without that expertise.

There are probably more ways in which depersonalization occurs. These are three that I am most aware of at the present time. I believe we can overcome them, if as a community that is what we wish to do.

I believe first, that students' complaints and problems should be accepted by the faculty and administration and that solutions be arrived at through compromise agreement. Perhaps Student Council could establish an office whose purpose would be to work out such compromises.

Secondly, the SP here at FTS is a unique school. It is the only one of its kind. Part of its task is to integrate Psychology and Theology. It cannot
ON DEPERSONALIZATION (cont'd)

do this if its image is one of secular psychology that is out to destroy the
symbols of Christianity. We must reevaluate our dealings with the SP and come
to realize that it is made up of sincere Christians whose goal is to glorify
God through their chosen profession.

Thirdly, the SWM is a separate entity, it does exist and has unique con-
tributions to make to FTS. If FTS is ever to become a unified body we must
first eliminate the depersonalization, and second, appeal to the SWM to help
overcome the cultural biases of the differing schools.

Lastly, we must recognize that we are all here to glorify God through
the use of our unique talents. To the best of my knowledge there does not
exist a scale to indicate which talent is better than another as long as they
are being used to the glory of God. It seems to me, then, that we must also be
on guard against a professionalism that might lead us to implicitly or explicitly
affirm that one school is better than another due to its particular object of
study.

SATURDAY'S MORNING SLEEPING—IN DEMOLITION BLUES
by Jim Berger

Well Yesterday was Saturday and my favorite day of the week
Cause that's the day I get that glorious chance to catch up on my sleep

So I made me a sign saying "Do Not Disturb" and placed it on my door
And went off to rest in peace and have me a pleasant snore.

But suddenly from my deepest dreams came a sound not to be ignored.
And forced my mind to envision sights that all men must abhor.
I saw a giant woodpecker and he was pecking holes in to my floor
And no matter how much I begged him to stop he kept reaching out for more.

And soon my body was tossing to and fro and my ears were getting sore.
"Tis a terrible dream," I said to myself, "Tis a dream and nothing more."
Or perhaps someone is blind and didn't see my sign and now is knocking at my
doors.

Well they had better because if they can see they won't be for too much more.
So I awoke with a start and with pounding heart I opened up the door.
But there was no one there the hall was bare, there weren't even no holes in
the floor.

Yet the poundin came and with it pain much louder than before.
I said, "Mercy me, what can this be? Must be an earthquake here for sure!
Or maybe it's the end, Lord, He's come again! Or maybe it's the third world
war!"

But as I stopped to listen through the window glistened a monster from modern
folklore.
SATURDAY'S MORNING SLEEPING— IN DEMOLITION BLUES (cont'd)

It had a head and a tail and on one end a pail and twas all the color of gore,
And on the other end which was run by men hung a point of deadly bore.

And with deadly aim it would rip and maim those pillars so long ago poured
Moving hither and thither and whence and whither it pounded floor by floor
And every underpinning and every pinning under this thing attacked and tore
As it struck at the columns I became quite solemn, thinking back to days of yore.

When He said not a stone would be left alone atop those which went before.
Ah yes, ours is a temple built with hands, but certain things are assured

For although the arches may come down, the arcings will endure.
And although this appears to be merely crumbled debris, still a pattern shall stand forth.

So midst my deepening gloom I went back to my room and tried my torture to endure.
I leaped into bed, covered up my head as the machine did another encore.
I said, "How can this be, does this mean that I am now a purgator?
Or is the greater good such that I should give thanks for my personal war?"

Well you'll be glad to know we have come to blows and the victory is secure
A profit realized as each of us buys earplugs from the school store.

Now the moral to this story which I hoped has not bored you is a truth to be restored.
Like the Jews we'll live in tents and further save on rent and let the administration sleep midst this roar.