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RESPONSIBILITY

or

IgnOREnce?

"... to assist the student in his quest for knowledge of his relationship to ... man ..." (an excerpt from ORU Statement of Purpose).

by Ronald R. Smith
Vice-President of Development Affairs

A student came into my office today with a problem. He wanted counsel. I asked him whether he had any ideas for solving the problem. Close questioning revealed that his eyes and thinking had been so tightly riveted on the problem itself that he hadn't considered any solutions. So again I asked, "But what decision can we make about this matter?"

It was apparent that he had expected me—or someone—to provide a pat solution, a foolproof formula, or some magic that would cause the problem to disappear.

I got up from my desk and asked him to trade places with me. "Now you speak the magic words—let's hear what you expected me to say when you came in here," I challenged him.

In the dialogue that followed we found the "magic words," but it was he, prompted by gentle coaching, who spoke them. And once having spoken them, he volunteered to take the action that implemented the decision. In doing so, he accepted a grave responsibility.

It is the purpose of Oral Roberts University, in its commitment to the historic Christian faith, to assist the student in his quest for knowledge of his relationship to God, man, and the universe. Dedicated to the realization of Truth and the achievement of one's potential life capacity, the University seeks to graduate an integrated person—spiritually alive, intellectually alert, and physically disciplined.

To accomplish this purpose, Oral Roberts University seeks a synthesis of the best traditions of a liberal arts education with a charismatic concern ... healing for the totality of human need.

This statement has been adopted by the Board of Regents as the declaration of the purpose of Oral Roberts University. ORU takes a daring stance in its statement of purpose, and the high goals set forth may seem beyond practical achievement. This magazine is dedicated to communicating in specific terms the means by which ORU is progressing toward the fulfillment of that purpose. Each issue of the magazine will have as its theme a different portion from the purpose statement. The theme for this issue is "... to assist the student in his quest for knowledge of his relationship to ... man ..."
Thus, dialogue is helpful, but only if it leads to a decision, and isn’t merely for the self-indulgent motive of having a sympathetic listener—a shoulder to cry on. And decisions are sometimes hard to come by—and hard to live with. They involve responsibility and action, not shirking and reaction.

I find myself groping for a word here which does not exist, for with all the rich heritage of language we have, there are gaps in it. We do not have an expressive antonym for the word responsibility, for instance. If there were such a word, it might be something that an abortive spelling and pronunciation of a common English word would connote—ignORAnce.

The root word for “ignore” is the Latin gno—to know—and ignore originally meant not to know—a meaning that the word ignorance has taken over. But words change meaning over the years, and ignore now connotes to refuse to take notice of, not to recognize, to disregard intentionally, leave out of account or consideration, to shut one’s eyes to. What we need is a noun form for this word. But since we don’t have it, we should recognize the close kinship between ignore and ignorance. And it’s one educators might concern themselves with. To ignore a problem is to demonstrate a stupid, inexcusable kind of ignorance.

ORU is the lengthened shadow of a man who became convinced that dialogue about problems wasn’t enough. So he stepped down from the easier talking post, a pulpit, to the less-comfortable but responsible stance of touching people. With that courageous step—to touch the problems of people—comes great risk. The risk of being misunderstood, and sometimes people did misunderstand; and the risk of failure, a risk he was willing to take.

John Poppy, in the January 13, 1970, issue of Look Magazine, suggests that for the 70’s, “we need a religion not of abstraction but of events—celebration in which people can touch the mysteries of the universe by touching each other. We need a religion that will carry the words of ‘Do ye even so to them...’ into action.” EDUCATION CAN USE SOME OF THAT SAME THINKING.

Action, yes. Decision, yes. But our emotional center of gravity must be moved within. Then praise will not exalt us, and criticism will not beat us down. Proper self-esteem will lift us to one of the most satisfying of all human virtues—responsible action. And we will be sidestepping a kind of ignorance for which the dictionary doesn’t even have a word.

“What’s that you say? You’d like me to have my desk back? All right!”

ON THE COVER:
The beautiful ORU campus clothed in a soft blanket of snow. In the background is the Prayer Tower, focal point of the campus. Flags of some of the nations represent the theme of this issue: Man’s relationship to man. Each issue of ORU NOW has as its theme a portion of the Statement of Purpose.
Throughout the years of education, the student is being prepared—and is preparing himself—to make the most of his life. This process becomes especially critical during the time spent in a university; here the student is in the final phase before going ahead on his own. It is during this particular time that the quality of the student-teacher relationship becomes even more important.

As with all true relationships, there must be an attitude of giving, and of receiving, on the part of both persons. The preceding sentence contains the three basics for establishing and maintaining a relationship of this type. Both persons involved give—of themselves, their time, their energy, their creative talents. Both persons receive, one from the other. And most important in this relationship is the constant realization that one is dealing with another person. Here is the determining factor of quality. Both the student and the teacher can sense whether the other is actually concerned with what is being taught. Each can sense whether or not the other is giving. In like manner, each can sense whether the other is receiving.

In a university based on the life and teachings of Christ, we must constantly realize this. This realization must not only extend to our fellow students, and to our professors, but to individual persons wherever and whenever we come into contact with them. Living to serve God, and relating to people, are inextricably intertwined for when a person has the spirit of love within him, the two actions are the same. We love God by loving people. And this means loving people as they are, without any conditions on our part—loving as Jesus does.

When a person loves, he gives, and this type of giving means giving of ourselves until it hurts, until there is a real ache and soreness from giving. Then, we are to give more. The real giving is person to person, one spirit communicating with another; letting love, that Christ-in-us, flow out to the other person, no matter who or what that person is.

Responsibility is the lengthened shadow of freedom. It is the temporal extension of the implications of decisions freely made. It is continued willingness to be bound by one’s own word.

Whenever one embarks upon the profession of a teacher, he embraces, whether he knows it or not, a set of cultural expectancies. These describe expected attitudes and behavior toward his students, his colleagues, his profession, society, and himself. Yet, as long as he is unaware of them, these expectancies cannot become true responsibilities, freely accepted in the sense defined above. In the interest of such awareness and acceptance I shall attempt to outline what in my opinion should be
the responsibility of the teacher.

The teacher's first responsibility is to his students. Surely it goes without saying that, without at least one student, one could not be a teacher! I should like to stress seven aspects of a teacher's responsibility to his students:

1. The teacher should keep abreast of his field. His "facts" should be current. He should know what the big issues are and should have delved deeply enough into them to have reached an informed but undogmatic opinion on each question. In short, he should know what he "professes" to know.

2. A teacher ought to distinguish between "fact" and opinion. He should state plainly his own assumptions and biases and, as well as he knows them, his reasons and "unreasons" for his beliefs. Where appropriate, he should also explain competing viewpoints. It is irrational to demand that a teacher keep to himself his particular faith in the unprovable. Everyone holds untested and untestable beliefs, and education proceeds more efficiently when these have been labeled as such and explicated.

3. Another responsibility of a teacher is to encourage honest debate. To do so he must genuinely accept the student who disagrees for cause: reason or unreason. However, he must also insist upon intellectual fair play, an exquisitely demanding moral exercise for one who must be alternately referee and then coach of one or another of the contenders. Borrowing from the anatomy of debate, the teacher must train his students to distinguish cerebral excellence from mere "spleen," "gal," "jaw," and "cheek."

4. Battling against an increasingly strong current toward specialization, the teacher must not lose sight of the relatedness of his discipline to other fields and to life itself. The catchword "relevance" has worn thin and repeatedly raises the question, "to what?" Yet, the confidence that all truth is, in some way, ultimately related seems essential to its meaningful pursuit. The impartation of this faith can be the teacher's most challenging responsibility.

5. In a utilitarian society it is extremely improbable in any foreseeable future that educators will be permitted to dispense with evaluating the performance of their students. Despite a conviction on the part of many teachers that grading does more to distort learning than to aid it, the continuance of some
version of the grading game seems assured. It is, therefore, the teacher's responsibility to see that the game is played fairly and the rules made explicit. This means spelling out at the beginning of the course the criteria by which the teacher will assign grades and then abiding by this announced procedure.

6. The educator needs to recognize that most students want more than information from their professors. In varying degrees they desire personal interest, advice, defined expectancies, fairness, scope, and humanness, to mention but a few. Teachers who tend to be more "subject centered" than "person centered" may object that some of these wishes may lie beyond their call of duty. However, I believe that today there is growing awareness that a teacher's role is much broader than that of information transmitter, a function which electronic media can perform increasingly well. The teacher's indispensable role is that of transducer, translating knowledge from the impersonal-physical to the personal-psychological realm.

7. Carl Gustave Jung, the great psychiatrist, wisely advised, "Become the person through whom you would influence others." In no case is this more true than with the teacher. When he lapses into irresponsibility, students may be seduced to do likewise. But when he demonstrates responsibility in vivo, the fruit of his example can deal a mighty blow against the collective irresponsibility of our age.

The specifics of a teacher's responsibility to his colleagues vary somewhat with his role within the administrative structure of his institution. General elements of this responsibility, however, include recognition of the essential gestalt of the institution, (i.e., "seeing the big picture"), keeping the game of interdepartmental "monopoly" on top of the table, and resisting the incessant attempts of pressure groups to prostitute or mongrelize the educational process.

The teacher's responsibility to his profession will again depend on the nature of the profession itself and his role within it. General responsibilities include promotion of improved knowledge, technique, and ethical standards within the profession and enthusiastic yet realistic recruitment of qualified novitiates. By "realistic" I mean avoiding the temptation to sell a novice on one's profession by painting an unrealistic picture of its rewards and challenges, thus setting up the candidate for eventual disillusionment and failure.

Responsibility to society depends upon the expectancies the teacher implicitly or explicitly agrees to fulfill in a given society. It is generally expected in our present society that the teacher will contribute to the adequate preparation of the student to live in the kind of society he will experience during his productive years. This may mean "leading the target" somewhat. It does not, however, include the teacher's setting himself up as a self-appointed demigod exploiting his privileged position to indoctrinate the next generation with his own brand of radicalism. Also, so long as educators agree to provide society with transcripts to aid in predicting the potential of candidates for various positions, awards, opportunities, and privileges, it devolves upon teachers to render as fair and accurate an estimate of progress as possible.

And what of the teacher's responsibility to himself? In standing true to his own convictions, in behaving honorably when honor seems to be going out of style, in accepting responsibility when the "in" word is rights, the teacher seems to be a regular five-dimensional "cube." Maybe he is. Or maybe it's just that he has decided to take the reins of his life and start acting instead of waiting around for someone else to act so that he can react. Maybe it's that he prefers not to be carried along with the current when he can help turn the tide. Maybe it's because he has found meaning and identity in his role. Maybe that's why he's a teacher. ▲ ▲ ▲

"...most students want more than information from their professors... They desire personal interest, advice, defined expectancies, fairness, scope, and humanness... A teacher's role is much broader than that of information transmitter."
Talking with the Russians, ORU students of the Russian language shared their enthusiasm of life. Dr. Steve Durasoff, professor of the Russian language, and a group of ORU Russian-language students toured Russia and parts of Eastern Europe last summer.

It's happening at ORU NOW

The students were tutored by professors from Moscow State University and used the Russian language as they talked with the people. In the Black Sea coast city of Pitsunda, the students gathered with Dr. Durasoff for devotions and discussions. The ORU students attended a wedding in a Baptist Church.
Zoppelt Auditorium...

Mr. and Mrs. Robert Zoppelt, Oak Brook, Ill., sponsored the beautiful Zoppelt Auditorium, located on the ground floor of the new student center. Zoppelt Auditorium consists of three pie-shaped tiered rooms. Each of the three rooms seats 150 persons. Sound-controlled paneled partitions may be installed to separate the rooms. Pictured in the inset are Mr. and Mrs. Zoppelt and their daughter, Ruth, a junior at ORU. Mr. Zoppelt is Vice Chairman of the Board of Regents.

Students in action...

Above left:
Taking time out from a busy school year, ORU students hold an all-school picnic.

Above:
Interest is a park-bench dialog between Dr. Floyd Shealy, Dean of Men, and ORU students.

Left:
One of several ORU students who worked with college vacationers in Fort Lauderdale, Fla.
Dr. Stei.'e D11msoff, religion and language, received a grant for a comparative study of the opportunities for training evangelical ministers in Yugoslavia, Poland, and the Soviet Union.

Dr. William Morgan, history professor, received a grant for specialized historical writing.

Dr. H. E. May, chemistry, received a grant for a pilot study on the preparation of fatty acids by the solid-state method of synthesis.

Mrs. Eileen Straton will make a study of the use of the halo in art.

Being involved in the Cherokee Mission School near Tahlequah, Okla., is the theme of ORU students who help the children in arts and crafts, and have fun with them on the playground.

Recent chapel speakers...

Father Graham Polkingham  
Rector, Redeemer Episcopal Church  
Houston, Tex.

Don Greve  
Board Chairman — Sequoyah Industries  
Anadarko, Okla.
Who's Who Among Students in American Universities and Colleges...

1. Larry Hart, senior, Odessa, Texas
2. Gary Kuney, senior, South Haven, Michigan
3. (Left to right) David Graham, senior, Kirkwood, Missouri
   Arlene Friesen, senior, Sarasota, Florida
   Sharon Griffin, senior, Tulsa, Oklahoma
4. Ralph Fagin, senior, St. Louis, Missouri
5. Bob Goodwin, senior, Tulsa, Oklahoma
6. Arden Autry, senior, Gainsville, Georgia
7. Lawrence Scott, junior, Elliott Lake, Ontario, Canada
8. Charles Redd, junior, Gadsden, South Carolina
9. Cliff Taubert, junior, Glen Allen, Mississippi
10. Linda Requard, senior, Baltimore, Maryland
11. Michael Cardone, Jr., senior, Cheltenham, Pennsylvania
12. Deborah Cottrell, senior, Eldorado, Arkansas
Coaches aren't paid to win—but rather to show athletes . . .

How to Win

In a team effort
it's largely a matter of man's relationship to man.

by Ken Trickey
Head Basketball Coach and Athletic Director

In sports such as boxing, wrestling, or track, an individual with ability can prime himself into becoming a champion.

But in a team sport such as basketball, it takes a different kind of priming. Greatness on the part of the individual is still a prerequisite for a championship team but in order to have success, there must be certain relationships on the squad.

Team effort boils down to "man's relationship to man." If a librarian should catalog this subject, there would be such cross-references as player-to-player, coach-to-player, and player-to-coach relationships.

As a coach, my role presents a great challenge for leadership. A recent statement by a football coach best explains what most coaches are trying to achieve.

This coach's team was trailing by seven points toward the end of the game. Just before the final gun, his team scored and was within one point of the opponent. It became the coach's decision to try for either a two-point conversion, or to gain a tie by making the almost-certain point after touchdown by kicking. He elected to go for the victory. His team was stopped short of the goal line and the game ended.

Following the final gun, a sportswriter asked the coach why he elected to try for the much-tougher two points than the near-certain tie. He replied, "I like to think that I am not paid to win. I'm paid to teach these boys how to win."

What better philosophy could a coach have? One of the main things we must realize in athletics is that we are building citizens as well as ballplayers.

In most cases, basketball ends with college graduation. It is after the final game that a coach gets to measure his success with a particular player. We want our players to achieve and succeed on the court, but we also hope this will carry over into his life after the basketball career is ended.

During the season, an athlete has it pretty tough. He must keep up with his studies in the face of tremendous obstacles such as long periods on the road, afternoon and night practice sessions, and general fatigue following a tough game or practice. However, the same is true for the student musician, the debater, or anyone else connected with outside activities.

A coach is looked upon by his players as the "away-from-home dad." It would be unfair for me to bring an athlete halfway across the country on an athletic scholarship and then not be interested in his activities other than basketball. If a member of our team has a problem, personal or otherwise, I expect him to let me know what it is. Problems not only may affect his play and the play of the team, but may also interfere with his grades.

It may be surprising to many, but the coach's contact with his players on the day of a game is probably the shortest of any day. When we have a home game, our players usually start to the dressing room at 7 p.m. and
go on the floor to warm up at 7:30. I see them only briefly during this period.

We always have a prayer before we take the floor. Our talk with the Lord is usually led by one of the players. Prior to the prayer, I have told the boys which of them will start, and the person and jersey number of the opponent each is to guard.

There are no pep talks in our dressing room prior to the game. In basketball a player should not take the floor excited and nervous as he would in a contact sport such as football. We expect our players to be ready to give a top effort from the opening tip, but to play with cool nerves.

I always try to treat all members of the team equally in every respect. Although some have fewer skills than others, it is important that each know he can make a contribution to the team even if he is "riding the bench." Good spirit on the bench has been one of the great assets of our team this season.

The player should have a desire to help the team and not be a grandstander. He should have confidence in himself and in his teammates and
be loyal to both. We want our players to know they are representing the school and in doing so they are upholding the traditions of Oral Roberts University. It is necessary that each member of our team realize the need of self-control and be ready to sacrifice in the interest of the team.

In player-to-player relationship, it is important that I make sure no jealousies exist among the players. Although this has been no problem at ORU, many times a player may become jealous if a teammate is getting good press coverage while his name is seldom mentioned in a news article. The players must realize that a sportswriter is after the news and any mention of a teammate is a tribute to the school.

A player who does not learn to use teamwork in basketball has missed the greatest fundamental of the game. Although I want my players never to pass up an open shot, I get no greater thrill on the sidelines than to see unselfish play such as a member of our team passing up a shot to make a pass to another and watch him reap the glory.

Certainly when the team is on the floor, all members are dependent upon one another. In a pattern play, it is necessary that each man make his move in the area known by each member of the team.

Each member of the team is expected to abide by the training rules established by the coaching staff. What is fair for one is fair for all. Each member of the squad expects his teammate to live by these rules in his contribution to the team.

As the coach of the team, I want and expect to win every game. However, I also want our players to realize that if they give their best effort and are not victorious, they can hold their heads high. In man’s relationship to man, for every team’s unpleasantness in a loss, another gains pleasure in its victory. 

As the curtain rang down on the season, the Titans had wrapped up a 27-4 record, breaking 44 out of 70 school records in the process.

Top to Bottom:
Albert E. Bush
President, OREA
Gary LaGere
President, Comtran Corp. — Tulsa
Douglas Mobley
Nash, Mobley, & Wadley — Tulsa
Marshall Nash
Nash, Mobley, & Wadley — Tulsa
Otis Winters
President, Educational Development Corp. — Tulsa

NEWLY APPOINTED REGENTS
Since the industrial revolution, America and much of the world has been moving toward a complex, urban society. But more recently (since World War II) this has become accelerated until people are living in a nearly normless state. Young couples are moving in from farms and rural areas for better opportunities in the big city. They have left behind them the small church, the extended family, a personal acquaintance with their neighbor, and other mechanisms of social control. In today's complex, nonpersonal, urban society, they find it easy to lose their sense of social responsibility. While people are enjoying more liberty than ever before, they also have lost a feeling of concern for their fellowman.

Numerous examples can be given to illustrate this sense of noninvolvement. The classic case is that of Kitty Genovese, a young woman who came home to her New York apartment and was attacked by a man with a knife. She screamed and the man ran away. Lights came on in the apartment complex, but no one came to help. The man returned and finished murdering her. When
police investigated they found 38 persons who had seen part of this proceeding and not one had helped or called the police.

In Las Vegas a narcotics agent was shot on the sidewalk as he attempted to apprehend a suspect while people stood by and watched. It was some time before anyone called the police or helped. In New Orleans a woman was struck by an automobile and lay injured and bleeding. Another woman rushed into a store to call for help and the owner of the store would not give his name because he feared bad publicity. In a midwest town a woman lay on the sidewalk for 45 minutes expecting a baby to be born and no one would help or call an ambulance. One could go on listing examples that illustrate the emerging patterns of noninvolvement in the American society today, but these are typical.

What is happening? We are becoming committed to noninvolvement. Indifference has replaced the Good Samaritan. Personal safety is being placed above public good. Curiosity is replacing concern. Why? For one reason, increased numbers of people refuse to become involved in other people's problems because they might get hurt. They are insecure. They lack confidence. They feel they are not personally responsible for others. After all, in such a complex world where so few problems can be solved and where so many problems exist, where is the place to begin? Parents are not developing in their children a self-image of mutual aid.

Rather, the every-man-for-himself attitude exists in countless homes. While we may teach our children that we are our brother's keeper, they are not likely to accept this concept of life unless they actually see it demonstrated daily by example.

We are acquiring a nonresponse attitude toward violence by watching television. Here the solution is usually given at the end of the program. When real violence occurs in life, we grope for a solution since most of the fictitious problems we see are solved for us without effort.

Because of constant moving and social mobility, people live as strangers in their own neighborhood. We experience all the fears of a stranger. It is not unusual to read of people being dead for a week or more before being missed. More than half of our states have laws that give injured persons the right to sue persons who attempt to help them. This in itself becomes one of the rationalizations for our lack of involvement.

What are the consequences? The individual no longer feels he is his brother's keeper. He pays overwhelming taxes. He works early and late to combat inflation. He joins others in assuming a sophisticated, cynical outlook on life. Public agencies assume the Good Samaritan role. Police become increasingly important. The law assumes obligations that neighbors used to fulfill. The hospital emergency room is filled with injured people while seemingly indifferent receptionists check their insurance cards before admitting them for treatment.

Because of this spreading pattern of noninvolvement, personal anxiety is on the increase for various segments of our population. We are in the pill-fed generation. The single person wonders what would happen if he became ill or disabled away from home. Women are afraid to walk the streets alone. It is not unusual for them to carry ammonia bombs and tear-gas pens for protection. Some even carry whistles, but these might do little good in a world of noninvolvement. The ill become concerned and wonder if there is really anyone who cares in a world of socialized medicine. The aged are not without fear as they wonder what will be provided for them in the next session of the legislature.

There is a rise in personal shame as people seek to justify their lack of involvement. While they may rationalize it, they may not be able to shed the feeling of guilt. One man is said to have seen a woman drowning in a canal near a busy street. Because of his busy schedule he did not stop. But alone that night his conscience cried out to be relieved. In agony and remorse, he cried, "Throw yourself into the water again so that I may save both of us." Too many of us see a major highway or street accident and we slow down long enough to satisfy our curiosity, but we speed up to avoid a subpoena. We take on the general attitude of our complex urban society: "Don't be a fool, don't get involved, don't stick your neck out."

Noninvolvement is a product of urban living. The greater the increase in urbanization, the greater the likelihood that this will increase. It has been said that the shortage of ministers in the churches today is due to losing our rural population where people are still accustomed to helping others.

At Oral Roberts University we realize we cannot turn back time. However, we are still committed to the personal responsibility of aiding our fellowman. We are committed to being a part of the answer rather than a part of the problem. We are committed to the academic, but we are also committed to our social responsibility. We are committed to viewing social problems from an objective, scientific point of view. On the other hand, we teach students to become involved in alleviating these social problems once they have been discovered and properly analyzed. In fulfilling these commitments, we not only help our fellowman, but we find satisfaction as we save ourselves from the empty, cynical, spreading pattern of noninvolvement with our fellowman.
Oral Roberts Easter Special

in color

CONTACT

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ORAL ROBERTS

SHARI LEWIS

and her puppets

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With Regulars RICHARD ROBERTS and...

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