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## Chapel Transcript: February 20, 1974 - Bob Goodwin Black Heritage Week

Holy Spirit Research Center, Oral Roberts University

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AA 1.C 1974 2/20 TR A C.2  
Black heritage  
Chapel 2/20/74 Bob Goodwin

VOICE: From the writings of Paul in 2 Corinthians we have our scripture taken from the fourth chapter, 1 Corinthians. I'm sorry. We read it responsively. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or a man's judgment: yea, I judge not mine own self. For I know nothing by myself: yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall ever man have praise of God. And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes: that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. Together--We are fools for Christ's sake, but we are wise in Christ: we are weak, but ye are strong: ye are honourable, but we are despised.

VOICE: Thank you, Glen. This week we are celebrating Black Awareness Week. Nationally it's known as Afro American History Week, but we changed it to fit each college's needs and what have you. We are going to now have Linda Moss and Sam McKinney come and do a duet, I Don't Know Why Jesus Loves Me. (applause) Thank you, Sam and Linda, I don't know why Jesus loves me, that He sacrificed His life for you and me. Amen. Right now President Roberts is going to come and introduce today's speaker. (applause)

didn't say anything else through the rest of that part of the meal. We finished the second course, however, and I couldn't resist it so I turned to him and I said, You like your meaty? And he turned and nodded affirmatively and we went on. Came time for the final course and I of course had to say what I said. I turned to him and I said, You like the ice creamy? And he turned and nodded affirmatively, and about that point Ron introduced the guest speaker for the evening, long list of credentials and this gentleman stood up. And he walked up to the platform and he gave what was the most profound speech in the most articulate Oxford English I had ever heard. And after he was receiving his standing ovation he came back to the back of the room to get his hat and coat and he sought me out and he came over and he said, You like the speechy? That's not a true story, by the way, Ron, that didn't really happen, but the seminars of that nature did happen and were quite frequent. But they were for a purpose and we found great meaning there. And so my memories and it's not that long ago of what I experienced here, the wingprayer meetings, the genuine fellowship of young men and women who had dedicated their lives to Christ, those kinds of experiences will ever be a part of me. But I am particularly enthused that someone had the foresight to pose as a focusing thought for our observance week, helping ORU to understand. You see, we are living in critical times and I know that you have a deep appreciation for that fact. But that we must realize that our domestic well-being and the dictates of our world position has compelled us as a nation to give ever-increasing attention upon this matter of our racial and ethnic relationships. And that's why it's important that we stop for just a moment in the year and pose the theme, helping ORU to understand, because there's so much here. There's so much energy, there's so much insight, there's so much wisdom and with a proper understanding and with a proper tools I have no doubt that and men/ women that leave this campus will make an impact on the very world in which we live. The obvious question might be to understand what? And I would pose three brief areas for our consideration in the moments that would remain, to under-

stand the nature of the dilemma that has been our portion and which we find ourselves in today, to understand the urgency of our quest for freedom as a people, but thirdly, and perhaps most importantly, to understand the nature of true freedom. To understand the reference groups of black Americans today, we must look at both the heritage of slavery and discrimination in the United States and the current status of black Americans in the stratification structure of American society. And that's a little sociological jargon which means that there is a reason for the problems as they exist and it dates not back to when you and I were born but to the founding days of this country. I'm not going to dwell on the facts of our bondage. I should hope and trust that by this point in your development you have become sufficiently exposed to those facts, that you have availed yourself of the kinds of documents that will indicate to you the nature of our history and the role that legalized slavery played in being a founding component and a mainstay of our entire economic system for over three centuries. I trust that you have learned that at this point. The truth which the founding fathers held to be self-evident was actually that all adults, white, male, property owners were created equal and the economy of this new nation was founded on the backs of 20% of the population who did not even own their own bodies, much less other property. And thus disfranchised and economic dependence and these kinds of maladies are with us today. Because we have a heritage of disfranchisement. We are still at the bottom of the economic ladder, now we are a drain on the market, where once our labor was required to build a nation, now we are somewhere in the fringes of the American dream as a people, and this is a fact, it's not a stereotype or a statistic, it's a reality. And we wonder why some folk question democracy, the plain truth is, however, that democracy like religion, suffers most from its careless advocates, not from its enemies. We should understand that man is the inheritor of at least a double inheritance and I say at least a double inheritance because there's so many more, but we are going to talk about his physical and his culture inheritance.

You would understand more than anyone that he is also the inheritor of a spiritual nature, but beyond this he has a physical and a cultural inheritance. The black of this country wasn't allowed any identity with his mother Africa, and at the same time he was prohibited from adopting the culture values of this land and so he became literally a man without a country. There was a film and perhaps a book, I believe, by that title that was popular some years ago and perhaps you've seen it. There are some who have argued that the American black man or the Afro-American, or the Negro, is the only true American, because when every other ethnic group migrated to this land they brought with them vestiges of their own home culture and thus those that were German or French or Dutch or English or Swedish, or Norwegian or Polish, brought with them some vestiges of that particular culture that they transmuted, transplanted, to this land. But in order to keep blacks subservient and subjective it was necessary to break this communication and the of binding and strength that was provided by culture. And so we were stripped of the glorious memory of that culture. We were treated like a , come here, come here, no, get away, get away, become like us and yet do not become so/like us that we have to look at you in shame. This kind of a situation created a great identity concept for most of our number for many years. We were told on the one hand that we must emulate white society in order to be accepted and at the same time we were brutally treated for even thinking about trying to live like the white man. It's important, young people, that we think just a moment about the seriousness of this history. Because I don't know how many of us have been permanently scarred by this kind of identify conflict, wanting to be someone other than who we are and that's why I made the remark to President Roberts in earnest, I know that you may want to be black sometimes today because we've made it look appealing. But take confidence and be proud for what you are, of whatever it may be. And black folk particularly have to understand and appreciate this fact. I was told a story which illustrates the point of us sometimes falling into the problem of wanting to be someone else,

there was a young man who was black and his name was Joe Thompson, I think, and he was on his way to Seattle and he was in the bus depot. And he was a few minutes early and he was trying to kill some time and he saw a little weight-fortune machine over in the corner, so he went over and he put a penny in the slot, he got up on the scales and a card popped out and it says, You weight 160 pounds, five foot three inches tall, your name is Joe Thompson, you are black and you are on your way to Seattle. And Joe was truly amazed, he had never seen this kind of a machine before. He stepped off it and he saw a young man who appeared to be an American Indian over in the corner. He said, Come here a minute. And the young man for some reason having had on some native Indian garb and he said, Get on the scale a minute. So the Indian got on the scale and the young black man put the penny back in the scale and the card came out and it said, Your name is Sam Jackson, you weight 170 pounds. you are six foot one inch tall. You are Indian and you are on your way to Toledo. And Joe was amazed again and so he said, Wait a minute, get off. So he took the Indian over and he put the Indian's clothes and his mocassins and his belt and put them on and he got back on the scale and put another penny in and the card came out and it said, Your name is still Joe Thompson. You are still five foot three inches tall, you are still black and you were on your way to Seattle but you've fooled around with this Indian and missed your bus. It's a humorous thought but the point is very true, we spend a great deal of our time trying to be something other than what we are. One of the most profound encounters that I ever had with my father, it wasn't a big thing but it was profound to both of us, I was a student at ORU and I was beginning to take some thought and consciousness of who I was as an individual and how I was to relate to my racial heritage and identity. And I started letting my hair grow out and it hasn't always been long. As you go back and look at some of the yearbooks you will perhaps see that. And so I let it, I started letting it grow out and I was trying to do it on the sly. I didn't want my dad to notice it until all of a sudden, boom, it's an Afro. So I kind of let it

grow long and pulled it over to the side a little bit and hoped that he wouldn't notice it and one day I was down on the floor doing something and my hair got ruffled and dad came in and he looked at me, he said, Boy, what's wrong with your head? And I said, Nothing, daddy. He said, Come upstairs. So I went upstairs with him and he took me to the dressing room and he took a can of vaseline and he stuck his hand in it and he had had a bad day at the office, I'm sure, but he took it out on me and he stuck his hand in the vaseline and stood me in front of the mirror and put a handful of it in my head and prior to that time anything that my dad had said went because I have that much respect for him, but when he finished putting the vaseline in there I looked in the mirror, I turned and walked into the bathroom and stuck my head under the sink and washed it out and I came back into the room not quite sure what was going to happen. Daddy looked at me and he trembled a little bit. My dad is a stern man, loving but stern but you've got to know him to know that he's loving. And he trembled a little bit and I said, Daddy, I know who I am and the length of my hair is inconsequential to what I am as a person, and it just so happens that I'm using this to signify from whence I've come. He didn't say anything and I was seriously afraid that there was going to be some kind of division between us. I looked up and a couple of weeks later daddy's hair started growing out and if you look at him now, he's got it down a little bit but I think it's because of his age, more than anything, it lays down a little bit. but he's got the makings of a beautiful Afro. The point that I'm making is that because of our heritage, because of our history, we have to strive very hard to know who we are. The second point, very fast, is that we must understand the urgency of our quest for freedom. Since the early 1600's when the first of our number was uprooted from the shores of the ivory coasts and transported to this land of , blacks have longed for our liberty. of the first experience of never ceasing desire to again see those shores, those native shores, after several generations became tarnished and we forgot what those native shores looked

like and that desire for liberty became a single-minded thing that was not just to see Africa but to be free and it so happened that when every new movement, every rising tide, even every newborn child like Mrs. Jane Goodman, we looked them in the eyes and we asked, are you the one? Are you the one that will lead us to freedom? And when no signs of the savior, at least of that particular struggle became manifest then we continued to search for strength to endure the pain. And of course when man is in pain he must find some way to holler and we've gone through years of screaming in pain and agony because of our plight. And yet we have developed a strength and an incisiveness that the whole world must acknowledge. Reading very briefly a quote from the author James Baldwin talking about how we've grown in spite of, Mr. Baldwin said, Negroes do not have to invent a reason to be proud, they have endured, achieved and triumphed already over one of the cruelest depressions in the history of mankind. We have every right to be proud for our mothers and fathers, outwitted this civilization to the extent that they took the cross and made it something which had more meaning than it ever had before. They are the only mothers who have produced children who could walk through mobs to go to school when the chips are down. I've got to remember, Baldwin said, that my mother carried white woman's washing on her head and that my grandmother was a slave. For me to say that I come from a long line of African kings which may or may not be true, is absolutely irrelevant. Many of us today, however, have not been affected by this sense of pride of being, pride of accomplishment, pride in spite of circumstances, since many white Americans deal most of the time with Negroes who conform to their stereotypes of Negroes, that is Negroes who are poor and ignorant and subservient, it is easy for white Americans to think of the term Negro as being synonymous with poverty, ignorance, subservience. The present friction, and I'm talking about the urgency now, for our quest of freedom, the present friction in American race relations stems less from black Americans being



kept in their place than from the fact that so many of us in this present generation particularly have managed to work out of what has traditionally been assigned as "our place." And it is precisely because black Americans have achieved so much in the past 20 years that so many are dissatisfied, that this urgency continues to run through our very veins because real access to real equality of opportunity is no longer seen absolutely impossible. Perhaps worse it seems frustratingly delayed. This brings me now to my third and final point, the need to understand the nature of true freedom. One of the things of the Roman Catholic church and we must be included in that number as the universal Catholic church, Thomas Aquinas made the statement that is very applicable to our situation when he said that we run the danger of wrestling with a snake, but crawling away. Now we've defined the problem, we have talked about the dilemma that we find ourselves in and there may be those in this number who would say, I've got to wrestle with the dilemma, wrestle with the problem until I find an answer, but there is a danger. And the danger is that we can identify him as racism, capitalism, imperialism, or whatever, and we can engage in mortal conflict and we can wrestle unto the death but then crawl away. More despicable, more malicious, more oppressive, more selfish, more self-seeking than that snake was and thereby losing our ability to walk that thing that distinguishes us human beings. And so I've got to spend these last few moments defining what is true freedom. That's got to be the call, not only for we who are black but for every man that has some knowledge of the mercies of Jesus Christ. We've got to seek after some meaning or some sense of true freedom. Freedom cannot be measured by prosperity or accumulated goods, I would state, freedom is more than a human right, it is a lifestyle. It is a lifestyle that revolves around the concept of struggle, freedom is a state of being. It's what happens here and here, when man tries to make sense a fitful reality, confusion, problems that we find ourselves in and they are more than racial, you would understand. But let me be clear, the economic, political and social con-

ditions controlled in the state are not the basis of freedom, they are rather the possibility of mobility, that is, where man is not constrained in his practical pursuits. You are hungry, you want education, you want housing, these things do not constitute freedom, however. They constitute mobility, the ability to rise from one level to the next in society. Now we as a people are at a point in history when we cannot slack in our press for economic, political and social mobility and change. We can't slack in our efforts now, for to do so would be to forget the lives and the works of all those that have gone before. And I remember when I saw Mrs. Jane Pittman and I had a traumatic personal emotional experience after that movie and I hope that most of you saw it, but the thought that went through my mind after it was over was that have so many come so far in vain? We've got to continue to struggle and that's why I'm going to stick close to hiring folks like Jessie Jackson and Walker and Vernon Jordan and Leon Sullivan and and James Baldwin because they are talking about relevant issues, but I think I have something to add and that is that man is mistaken when he thinks that financial wealth or even mere security in themselves can remove the possibility of bondage. Man can be bound with chains of rusty iron, but he also can be bound with chains of polished gold. And if we are serious about this matter of making our Christianity real and vibrant, then we've got to want to tear down all the chains that restrict our freedom and our creativeness and our creatureliness. Likewise, the fences that bind us from sanity can be made of oak, but they can also be made of polished ivory. And if we are serious then we've got to want to tear down all the barriers, break all the obstacles that would keep us from being what we were created to be. And this ability to break all the chains is our heritage, black folks. It is our heritage left to us by people like Harriet and Nat Turner, because they had sense enough to know that the quality of life was not either determined or deterred by mere accumulation of goods. It was free because they had delved through the obscenities of life and found reason for hope that was not destroyed by the fact

of slavery. They had faith that the meaning of life was not restricted to the brutality of slave master. Gonby said on the heels of this thought that oppression ceases when people cease to fear the bayonet. Paul said in Galatians the fifth chapter, Stand ye fast therefore in the liberty wherewith Christ hath made us free. And be not entangled again with the yoke of bondage. If you want to ask me what Berkley did to my theology, it made me believe that verse more than I believed it before because we as born-again believers have the opportunity to make and to stand fast in a liberty that slavery or economic deprevation, or political disfranchisement, or social upheaval cannot take away. We have the opportunity to make life all that it was intended to be and it's a glorious opportunity. It's a glorious opportunity because the world is waiting for someone to tell them what this freedom looks like. The world is waiting for some young man and some young woman to stand strong and say, Yes, we've got to press for economic, social and political gains but freedom is of another caliber, it is of another nature, it is spiritually-oriented. And I believe in ORU and I believe in you and I believe that you can carry the message. Don't deny neglect, forget about the past, it's with us, it's fact. Forget about the past. Deal with it, but hold fast to the liberty wherewith Christ hath made us free and be ye not entangled again to the bondage. May we pray. God our Father, there is a stirring in our spirit this hour, a stirring in our spirit because we have come to this place at this hour to seriously consider what we are. And we take knowledge of the fact, Lord, that we are men who have been born with a double inheritance at least, physical and cultural and that there are some in our midst whose cultural heritage has been distorted and twisted asunder and has therefore left serious scars. Not only upon those who have been twisted, but those who have twisted. But, Lord, we come not pessimistically and negatively and as one who comes with no sense of direction and hope for the future, rather we come as men and women bought with a price and taking confidence in that liberty that you have granted to us and ready to claim it now. We claim it because it is ours. A liberty

and a freedom that the world cannot really understand and yet one that is the essence. the foundation of our overcoming. We thank you, Lord, for this university and for its students and teachers and administrators. Not because the buildings are oh so beautiful, even though they express your handiworks, not because we've grown so fast and have gained recognition by people around the country, but we are thankful, Lord, because we are serious about what we are doing. We are earnestly seeking this thing called freedom. We pray, Father, that we might ever grow close to you and close to our fellowmen, more importantly understand that if we grow away from our fellowmen we are growing away from you. For we pray and we believe, remembering Dr. King, who lived and died according to your precepts and then, Lord, we remember Brother Malcolm who though he did not profess your name as we do at this moment, he had some sense, we believe, of what it was to acknowledge spiritual things. But then we pray in the name which is above every name at the sound of which every knee shall bow, Christ Jesus, our Lord. Amen. (applause)

OR: I'd like to ask Evelyn, my wife, to come up a moment please. This will be unexpected to her what I'm going to ask her to do but I'm sure she will not mind.

I want her to give some expression of response to what we have heard and felt before I do, and I don't have to be concerned about her response because she responds out of her heart. Evelyn.

ER: The thing that I appreciated, I think the most of Bob's sermon, it really was a sermon, Bob, was the fact that I could see some of the lifestyle of ORU coming through what he said, and this is what I looked for when our students come here and stay four years, have we had any effect on them at all in our lifestyle here? And I saw this coming through him, I really appreciate it because there really is no freedom as far as I can see outside Jesus Christ. To me whether you are white or black, we all have some sort of bondage that sometimes we create ourselves, but in Jesus Christ we can have freedom. I really believe that. All of these women

who are trying to get liberated and believe me, I believe in equal rights too, for women or men. You wouldn't think I do but I really do. But I believe that some women are in bondage because of their own fault. I think if they themselves would really reach out Jesus would free them, like He wants to free all of us. I just appreciate this this morning. I responded to it greatly because I've been studying recently some of the history and it's very interesting to study the history of any race, but to know that when we are all bonded together in Jesus Christ there is freedom for all of us. (applause)

OP: Thank you, Evelyn. The bishop of Memphis will be here on Friday and I can scarcely wait to hear this man because I have known of him so long. But not only of him, I've known of the people he represents and I have had a secret desire some day to participate in one of their great convocations there in Memphis which goes on every year by the thousands and thousands. And maybe I'll get an invitation before it's over, you know. Are you from Memphis? They've asked for me? Thank you, Lord, you are outthinking me, as usual you are outthinking me. And I wanted to express that this is a moment of high destiny for one real big reason, and that is there is some sensibleness and common sense mixed in with this deep desire for what really belongs to each of us. And in this instance in which we are emphasizing, black awareness, there is the absence of that wildness and there is a coming down to a sensibleness and understanding of what it's about so we can attack the problem. The greatest feeling that I received was when the reference was made to pain, the pain, and when you have pain you have to express it. But the mere expression of pain is not a cure of it. There may be some exercism of the pain through expressing it, but it takes a stronger power than our just hollering, or crying, or self-pity. And out of it came this morning a very clear sensible common sense approach that had its base in the spirit and the spirit of God. And therefore we will profit, we won't forget this, we may forget the words but we won't forget what we felt. Do you agree? And to think the Lord blessed us

that was one of our own and that he had the courage to say what he felt like saying, and that there was a willingness in this frame as far as I could see that everybody wanted him to say what he felt. Maybe we are growing a little too. Thank the Lord. I'm taking a little extra time this morning because I have a small dilemma of my own. I'm trying to feel my way and I ask your indulgence for maybe two or three minutes as I feel my way, endeavor to know what the spirit wants me to do. I can tell you what I want you to do, but I know if I don't do it in the spirit of God that there's no way anybody can feel good about it because I know that's my response when someone asks me something, and if I'm not approached in the spirit of God, my reaction sometimes is bad. So I don't think you are any different than I am on that. I have a terribly deep feeling that tomorrow I should speak to you at eleven o'clock on human awareness, not white awareness or black awareness,

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...have the authority to compel you and from that standpoint to be at the chapel, but it's the last thing in the world I want you to do. I know that we have chapels on Wednesdays and Fridays ordinarily and it's a part of our life. It's a requirement. I also know there are times that we dismiss one. If we think it's best for all concerned, there are times we don't have one on a Wednesday or a Friday and you know that to be true too. I also believe that maybe once or twice in a semester we should have a special one, there may be a week in which there will be none and there could be a week in which there would be three, depending upon what the real need is. And like every family, there are problems that arise and you wait for the problems to work out and sometimes they do, thank God, but on the other hand, sometimes they just keep getting bigger. And they have to be dealt with, that is, if people respect each other and love each other they have to deal with the problems. They can't run from them. Because if they run from them, wherever they run to that problem will still be there. So I'm going to

ask that in the morning that we will have a chapel as well as the one that's required on Friday and that in your own mind if you can accept it, it will be a requirement that you make of yourself. And that every staff member will be here, say five minutes to eleven, every faculty, every administrator, every student without anybody being absent. Because there are matters that I must deal with and it will effect in some way every person on the campus and meanwhile I ask that sometime today or tonight you will have a prayer and ask for guidance because I know without saying anymore that the chapel in the morning is while it won't be more important than the one we had this morning or more important than the one Friday, I know that it will be different. And it will effect the very fabric of the whole university. And so I ask you in the Lord's name and to pray for me. Will you do it? Would you raise your hand? I thank you from the bottom of my heart. And I thank all of you all from the bottom of my heart this morning because of what you did. what you said and what you sang and what you prayed and there won't be anybody leave here today who will ever be the same again. But I believe will be better. And God bless you, Bob, and continue to broaden you because we too ask the question, are you the one? Who is the one? Who is God's anointed to fill that particular, who is it, Lord? Is there something else, part of this program? Shall we rise. Hold it just a moment.

CARLTON: Thursday night in the dining common we will be having a variety show, we've been preparing a very nice program for you in the dining commons with ice cream, by the Souls Afire and poetry and singing and duets and things and you will enjoy it. It's about eight o'clock, about an hour and a half or an hour long. We sure would welcome you to come. Thank you.

OR: We certainly will be there too, Carlton. I'm so glad to be back home. I've been gone over three weeks, so glad to be home. I almost hate to see you leave the building this morning. There is a feeling here that is very precious. Let's just all leave with a prayer in our heart. will you, will you do that? Thank

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you. If you'd like to come up and say hi to Bob, I'm sure he would be glad to meet you.



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Black heritage  
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VOICE: From the writings of Paul in 2 Corinthians we have our scripture taken from the fourth chapter, 1 Corinthians. I'm sorry. We read it responsively. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or a man's judgment: yea, I judge not mine own self. For I know nothing by myself: yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall ever man have praise of God. And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes: that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. Together--We are fools for Christ's sake, but we are wise in Christ: we are weak, but ye are strong; ye are honourable, but we are despised.

VOICE: Thank you, Glen. This week we are celebrating Black Awareness Week. Nationally it's known as Afro American History Week, but we changed it to fit each college's needs and what have you. We are going to now have Linda Moss and Sam McKinney come and do a duet, I Don't Know Why Jesus Loves Me. (applause) Thank you, Sam and Linda, I don't know why Jesus loves me, that He sacrificed His life for you and me. Amen. Right now President Roberts is going to come and introduce today's speaker. (applause)

OR: Just wish I had at least enough black blood in me to get me that ribbon. I can't have it. I was sitting over there trying to get in the ribbon and he just punched me and said, You haven't got it, brother. More or less that's what he said, more or less. But he said to be proud of what I got. He said, You've got red blood, you've got some red skin, you are part Indian, said, Just be proud of it, don't be ashamed of it. Got an Amen out of that, thank you. But I am glad we had our shy brother to lead the meeting this morning and start the singing. I'm a little worried about you, Brother Pearson, your shyness is so great, you know, but you finally came through and had the boldness to get this program going. Have you all met Brother Pearson? You haven't met him, Brother Pearson, would you please stand, we want to give you a nice hand. (applause) This is Carlton, Carlton Pearson. We have in our audience the father of our speaker, Mr. Ed Goodwin, who is one of the leaders of our state. When I say leaders of our state, I mean that he is a leader in publishing, in editing, in the political world and economic world. He has been a strong force for about 50 years in this city and in this state. He's a man that I have dearly loved for some 10 years now since we first met. I want Mr. Ed Goodwin of our city, the owner of the Oklahoma Eagle and a great attorney, to please stand so that we can welcome him. Ed, are you somewhere where we can see you? There you are, there you are. (applause) I know that Mrs. Goodwin was supposed to be here but some kind of sickness intervened where she had to go and she may be here before the chapel is over. We hope so. She's a great lady. They produced a tremendous family of several children, all of whom are college educated and several with other degrees and their last is our speaker, Mr. Robert Goodwin. He was a member of the founding class of the Oral Roberts University, was here four years and graduated, finally the university president of the student body. When he left here he got his master's degree from the University of Tulsa, went on to the University of California at Berkley on his Ph. D, and remained there some two or three and a

half years and then returned to Tulsa and has taken over the Oklahoma Eagle for his father. And is now in his own right a publisher and editor. He has been a leader of several movements. We have followed his progress and he and I have kept in personal contact by phone, but mostly by letter. We have written many letters together to each other, representing each of our points of view, but sometimes were exactly the same, at other times widely divergent, but always in a note of mutual love and respect. And I am so glad that he was chosen to be the opening speaker of our awareness of one another. I not only believe in this young man, I have a love for him as though he were my own son and I want you to give a warm welcome to Robert Goodwin. Bob. (applause)

BOB: President Roberts told me the first of the schoolyear when I came back into town and that he mentioned the possibility of my sharing with you in chapel that when I came he would not read my notes. I am thankful for that kind of trust because he understands that I have been away from this campus for some four years and I did spend some two years in Berkley which is as wild and woolly as everything you've heard and I busied myself in studying various doctrines and theologies and black theology or liberation theology. I became more politically active than I had been before, become involved, at least ideologically with several various movements and yet he retained that confidence in me that I would not come here and say something that I should not say and that's I think says something, not just for me but with the kind of relationship that we do have that he has mentioned. And so I'm grateful to be with you on this particular commemoration of Black Heritage Week. I was told that the theme for this week was "Helping ORU to understand," and I have been pondering that particular theme for many days in preparation for coming to share with you about that in a moment. I'm sure that everyone that comes to this podium spends his first few moments expressing their great awe and amazement about this campus. I know that to be true because they did it some five years ago and it was only half as magnanimous and so I'm sure that they are doing it now, but when I look at this campus I look at the buildings and I see

plots of ground or areas that there were only empty spaces when I was here and now filled with beautiful buildings, and I think of all the times that I had here. I think about the bonfires and the snow fights and all the kinds of activities, social activities, that we had on various parts of the campus. I think about the tennis matches at three o'clock in the morning and they've probably locked up the courts by now, but when they first built them we'd go out at three or so and play until five or six. I remember cramming for the biology, humanities and Spanish exams. (applause) You still have Dr. Paul and humanities, I'm sure. I remember the friendships and some of my most lasting relationships, I'm sure, were formed on this campus. Gary Kuney, Cliff Tolbert, Ralph Fagan and others that you know, I'm sure, are here and are very meaningful persons in my life. I remember the seminars, those beautiful occasions when we shared our very lives with so many people who came to see what was happening here. I remember one particular seminar that I'll share briefly with you. It was international kind of an affair in that there were people from all parts of the country and the world who had come to experience this campus and there was a banquet meeting on a Tuesday night, I believe, and I had responsibilities in town so that I came late to the meeting and when I came in I slipped in the back of the what then was the Timko-Barton Hall. We had our first cafeteria there and Ron Smith was up at the front leading the discussion and at the table that I came and slipped in there were people who appeared to be from all parts of the world. There was a man dressed in African garb sitting down to my left and someone in Indian garb sitting over to my right and there was a gentleman who appeared to be from China sitting at my immediate right. So I wanted to welcome him in the way that I knew best and so when I turned to him I said, You like your salad? I didn't want to take the chance that he would not speak English and offend him, and so he paused for a moment, hesitated, and he turned and nodded affirmatively, and I felt very good because I had made a friend. I had let him understand that all Americans weren't ugly and whatever. So I

didn't say anything else through the rest of that part of the meal. We finished the second course, however, and I couldn't resist it so I turned to him and I said, You like your meaty? And he turned and nodded affirmatively and we went on. Came time for the final course and I of course had to say what I said. I turned to him and I said, You like the ice creamy? And he turned and nodded affirmatively, and about that point Ron introduced the guest speaker for the evening, long list of credentials and this gentleman stood up. And he walked up to the platform and he gave what was the most profound speech in the most articulate Oxford English I had ever heard. And after he was receiving his standing ovation he came back to the back of the room to get his hat and coat and he sought me out and he came over and he said, You like the speechy? That's not a true story, by the way, Ron, that didn't really happen, but the seminars of that nature did happen and were quite frequent. But they were for a purpose and we found great meaning there. And so my memories and it's not that long ago of what I experienced here, the wingprayer meetings, the genuine fellowship of young men and women who had dedicated their lives to Christ, those kinds of experiences will ever be a part of me. But I am particularly enthused that someone had the foresight to pose as a focusing thought for our observance week, helping ORU to understand. You see, we are living in critical times and I know that you have a deep appreciation for that fact. But that we must realize that our domestic well-being and the dictates of our world position has compelled us as a nation to give ever-increasing attention upon this matter of our racial and ethnic relationships. And that's why it's important that we stop for just a moment in the year and pose the theme, helping ORU to understand, because there's so much here. There's so much energy, there's so much insight, there's so much wisdom and with a proper understanding and with a proper tools I have no doubt that and men/ women that leave this campus will make an impact on the very world in which we live. The obvious question might be to understand what? And I would pose three brief areas for our consideration in the moments that would remain, to under-

stand the nature of the dilemma that has been our portion and which we find ourselves in today, to understand the urgency of our quest for freedom as a people, but thirdly, and perhaps most importantly, to understand the nature of true freedom. To understand the reference groups of black Americans today, we must look at both the heritage of slavery and discrimination in the United States and the current status of black Americans in the stratification structure of American society. And that's a little sociological jargon which means that there is a reason for the problems as they exist and it dates not back to when you and I were born but to the founding days of this country. I'm not going to dwell on the facts of our bondage. I should hope and trust that by this point in your development you have become sufficiently exposed to those facts, that you have availed yourself of the kinds of documents that will indicate to you the nature of our history and the role that legalized slavery played in being a founding component and a mainstay of our entire economic system for over three centuries. I trust that you have learned that at this point. The truth which the founding fathers held to be self-evident was actually that all adults, white, male, property owners were created equal and the economy of this new nation was founded on the backs of 20% of the population who did not even own their own bodies, much less other property. And thus disfranchised and economic dependence and these kinds of maladies are with us today. Because we have a heritage of disfranchisement. We are still at the bottom of the economic ladder, now we are a drain on the market, where once our labor was required to build a nation, now we are somewhere in the fringes of the American dream as a people, and this is a fact, it's not a stereotype or a statistic, it's a reality. And we wonder why some folk question democracy, the plain truth is, however, that democracy like religion, suffers most from its careless advocates, not from its enemies. We should understand that man is the inheritor of at least a double inheritance and I say at least a double inheritance because there's so many more, but we are going to talk about his physical and his culture inheritance.

You would understand more than anyone that he is also the inheritor of a spiritual nature, but beyond this he has a physical and a cultural inheritance. The black of this country wasn't allowed any identity with his mother Africa, and at the same time he was prohibited from adopting the culture values of this land and so he became literally a man without a country. There was a film and perhaps a book, I believe, by that title that was popular some years ago and perhaps you've seen it. There are some who have argued that the American black man or the Afro-American, or the Negro, is the only true American, because when every other ethnic group migrated to this land they brought with them vestiges of their own home culture and thus those that were German or French or Dutch or English or Swedish, or Norwegian or Polish, brought with them some vestiges of that particular culture that they transmuted, transplanted, to this land. But in order to keep blacks subservient and subjective it was necessary to break this communication and the of binding and strength that was provided by culture. And so we were stripped of the glorious memory of that culture. We were treated like a , come here, come here, no, get away, get away, become like us and yet do not become so/like us that we have to look at you in shame. This kind of a situation created a great identity concept for most of our number for many years. We were told on the one hand that we must emulate white society in order to be accepted and at the same time we were brutally treated for even thinking about trying to live like the white man. It's important, young people, that we think just a moment about the seriousness of this history. Because I don't know how many of us have been permanently scarred by this kind of identify conflict, wanting to be someone other than who we are and that's why I made the remark to President Roberts in earnest, I know that you may want to be black sometimes today because we've made it look appealing. But take confidence and be proud for what you are, of whatever it may be. And black folk particularly have to understand and appreciate this fact. I was told a story which illustrates the point of us sometimes falling into the problem of wanting to be someone else,

there was a young man who was black and his name was Joe Thompson, I think, and he was on his way to Seattle and he was in the bus depot. And he was a few minutes early and he was trying to kill some time and he saw a little weight-fortune machine over in the corner, so he went over and he put a penny in the slot, he got up on the scales and a card popped out and it says, You weight 160 pounds, five foot three inches tall, your name is Joe Thompson, you are black and you are on your way to Seattle. And Joe was truly amazed, he had never seen this kind of a machine before. He stepped off it and he saw a young man who appeared to be an American Indian over in the corner. He said, Come here a minute. And the young man for some reason having had on some native Indian garb and he said, Get on the scale a minute. So the Indian got on the scale and the young black man put the penny back in the scale and the card came out and it said, Your name is Sam Jackson, you weight 170 pounds. you are six foot one inch tall. You are Indian and you are on your way to Toledo. And Joe was amazed again and so he said, Wait a minute, get off. So he took the Indian over and he put the Indian's clothes and his mocassins and his belt and put them on and he got back on the scale and put another penny in and the card came out and it said, Your name is still Joe Thompson. You are still five foot three inches tall, you are still black and you were on your way to Seattle but you've fooled around with this Indian and missed your bus. It's a humorous thought but the point is very true, we spend a great deal of our time trying to be something other than what we are. One of the most profound encounters that I ever had with my father, it wasn't a big thing but it was profound to both of us, I was a student at ORU and I was beginning to take some thought and consciousness of who I was as an individual and how I was to relate to my racial heritage and identity. And I started letting my hair grow out and it hasn't always been long. As you go back and look at some of the yearbooks you will perhaps see that. And so I let it, I started letting it grow out and I was trying to do it on the sly. I didn't want my dad to notice it until all of a sudden, boom, it's an Afro. So I kind of let it



grow long and pulled it over to the side a little bit and hoped that he wouldn't notice it and one day I was down on the floor doing something and my hair got ruffled and dad came in and he looked at me, he said, Boy, what's wrong with your head? And I said, Nothing, daddy. He said, Come upstairs. So I went upstairs with him and he took me to the dressing room and he took a can of vaseline and he stuck his hand in it and he had had a bad day at the office, I'm sure, but he took it out on me and he stuck his hand in the vaseline and stood me in front of the mirror and put a handful of it in my head and prior to that time anything that my dad had said went because I have that much respect for him, but when he finished putting the vaseline in there I looked in the mirror. I turned and walked into the bathroom and stuck my head under the sink and washed it out and I came back into the room not quite sure what was going to happen. Daddy looked at me and he trembled a little bit. My dad is a stern man, loving but stern but you've got to know him to know that he's loving. And he trembled a little bit and I said, Daddy, I know who I am and the length of my hair is inconsequential to what I am as a person, and it just so happens that I'm using this to signify from whence I've come. He didn't say anything and I was seriously afraid that there was going to be some kind of division between us. I looked up and a couple of weeks later daddy's hair started growing out and if you look at him now, he's got it down a little bit but I think it's because of his age, more than anything, it lays down a little bit, but he's got the makings of a beautiful Afro. The point that I'm making is that because of our heritage, because of our history, we have to strive very hard to know who we are. The second point, very fast, is that we must understand the urgency of our quest for freedom. Since the early 1600's when the first of our number was uprooted from the shores of the ivory coasts and transported to this land of , blacks have longed for our liberty. of the first experience of never ceasing desire to again see those shores, those native shores, after several generations became tarnished and we forgot what those native shores looked

like and that desire for liberty became a single-minded thing that was not just to see Africa but to be free and it so happened that when every new movement, every rising tide, even every newborn child like Mrs. Jane Goodman, we looked them in the eyes and we asked, are you the one? Are you the one that will lead us to freedom? And when no signs of the savior, at least of that particular struggle became manifest then we continued to search for strength to endure the pain. And of course when man is in pain he must find some way to holler and we've gone through years of screaming in pain and agony because of our plight. And yet we have developed a strength and an incisiveness that the whole world must acknowledge. Reading very briefly a quote from the author James Baldwin talking about how we've grown in spite of, Mr. Baldwin said, Negroes do not have to invent a reason to be proud, they have endured, achieved and triumphed already over one of the cruelest depressions in the history of mankind. We have every right to be proud for our mothers and fathers, outwitted this civilization to the extent that they took the cross and made it something which had more meaning than it ever had before. They are the only mothers who have produced children who could walk through mobs to go to school when the chips are down. I've got to remember, Baldwin said, that my mother carried white woman's washing on her head and that my grandmother was a slave. For me to say that I come from a long line of African kings which may or may not be true, is absolutely irrelevant. Many of us today, however, have not been affected by this sense of pride of being, pride of accomplishment, pride in spite of circumstances, since many white Americans deal most of the time with Negroes who conform to their stereotypes of Negroes, that is Negroes who are poor and ignorant and subservient, it is easy for white Americans to think of the term Negro as being synonymous with poverty, ignorance, subservience. The present friction, and I'm talking about the urgency now, for our quest of freedom, the present friction in American race relations stems less from black Americans being

kept in their place than from the fact that so many of us in this present generation particularly have managed to work out of what has traditionally been assigned as "our place." And it is precisely because black Americans have achieved so much in the past 20 years that so many are dissatisfied, that this urgency continues to run through our very veins because real access to real equality of opportunity is no longer seen absolutely impossible. Perhaps worse it seems frustratingly delayed. This brings me now to my third and final point, the need to understand the nature of true freedom. One of the things of the Roman Catholic church and we must be included in that number as the universal Catholic church, Thomas Aquinas made the statement that is very applicable to our situation when he said that we run the danger of wrestling with a snake, but crawling away. Now we've defined the problem, we have talked about the dilemma that we find ourselves in and there may be those in this number who would say, I've got to wrestle with the dilemma, wrestle with the problem until I find an answer, but there is a danger. And the danger is that we can identify him as racism, capitalism, imperialism, or whatever, and we can engage in mortal conflict and we can wrestle unto the death but then crawl away. More despicable, more malicious, more oppressive, more selfish, more self-seeking than that snake was and thereby losing our ability to walk that thing that distinguishes us human beings. And so I've got to spend these last few moments defining what is true freedom. That's got to be the call, not only for we who are black but for every man that has some knowledge of the mercies of Jesus Christ. We've got to seek after some meaning or some sense of true freedom. Freedom cannot be measured by prosperity or accumulated goods, I would state, freedom is more than a human right, it is a lifestyle. It is a lifestyle that revolves around the concept of struggle, freedom is a state of being. It's what happens here and here, when man tries to make sense a fitful reality, confusion, problems that we find ourselves in and they are more than racial, you would understand. But let me be clear, the economic, political and social con-

ditions controlled in the state are not the basis of freedom, they are rather the possibility of mobility, that is, where man is not constrained in his practical pursuits. You are hungry, you want education, you want housing, these things do not constitute freedom, however. They constitute mobility, the ability to rise from one level to the next in society. Now we as a people are at a point in history when we cannot slack in our press for economic, political and social mobility and change. We can't slack in our efforts now, for to do so would be to forget the lives and the works of all those that have gone before. And I remember when I saw Mrs. Jane Pittman and I had a traumatic personal emotional experience after that movie and I hope that most of you saw it, but the thought that went through my mind after it was over was that have so many come so far in vain? We've got to continue to struggle and that's why I'm going to stick close to hiring folks like Jessie Jackson and Walker and Vernon Jordan and Leon Sullivan and and James Baldwin because they are talking about relevant issues, but I think I have something to add and that is that man is mistaken when he thinks that financial wealth or even mere security in themselves can remove the possibility of bondage. Man can be bound with chains of rusty iron, but he also can be bound with chains of polished gold. And if we are serious about this matter of making our Christianity real and vibrant, then we've got to want to tear down all the chains that restrict our freedom and our creativeness and our creatureliness. Likewise, the fences that bind us from sanity can be made of oak, but they can also be made of polished ivory. And if we are serious then we've got to want to tear down all the barriers, break all the obstacles that would keep us from being what we were created to be. And this ability to break all the chains is our heritage, black folks. It is our heritage left to us by people like Harriet and Nat Turner, because they had sense enough to know that the quality of life was not either determined or deterred by mere accumulation of goods. It was free because they had delved through the obscenities of life and found reason for hope that was not destroyed by the fact

of slavery. They had faith that the meaning of life was not restricted to the brutality of slave master. Gonby said on the heels of this thought that oppression ceases when people cease to fear the bayonet. Paul said in Galatians the fifth chapter, Stand ye fast therefore in the liberty wherewith Christ hath made us free. And be not entangled again with the yoke of bondage. If you want to ask me what Berkley did to my theology, it made me believe that verse more than I believed it before because we as born-again believers have the opportunity to make and to stand fast in a liberty that slavery or economic deprevation, or political disfranchisement, or social upheaval cannot take away. We have the opportunity to make life all that it was intended to be and it's a glorious opportunity. It's a glorious opportunity because the world is waiting for someone to tell them what this freedom looks like. The world is waiting for some young man and some young woman to stand strong and say, Yes, we've got to press for economic, social and political gains but freedom is of another caliber, it is of another nature, it is spiritually-oriented. And I believe in ORU and I believe in you and I believe that you can carry the message. Don't deny neglect, forget about the past, it's with us, it's fact. Forget about the past. Deal with it, but hold fast to the liberty wherewith Christ hath made us free and be ye not entangled again to the bondage. May we pray. God our Father, there is a stirring in our spirit this hour, a stirring in our spirit because we have come to this place at this hour to seriously consider what we are. And we take knowledge of the fact, Lord, that we are men who have been born with a double inheritance at least, physical and cultural and that there are some in our midst whose cultural heritage has been distorted and twisted asunder and has therefore left serious scars. Not only upon those who have been twisted, but those who have twisted. But, Lord, we come not pessimistically and negatively and as one who comes with no sense of direction and hope for the future, rather we come as men and women bought with a price and taking confidence in that liberty that you have granted to us and ready to claim it now. We claim it because it is ours. A liberty

and a freedom that the world cannot really understand and yet one that is the essence, the foundation of our overcoming. We thank you, Lord, for this university and for its students and teachers and administrators. Not because the buildings are oh so beautiful, even though they express your handiworks, not because we've grown so fast and have gained recognition by people around the country, but we are thankful, Lord, because we are serious about what we are doing. We are earnestly seeking this thing called freedom. We pray, Father, that we might ever grow close to you and close to our fellowmen, more importantly understand that if we grow away from our fellowmen we are growing away from you. For we pray and we believe, remembering Dr. King, who lived and died according to your precepts and then, Lord, we remember Brother Malcolm who though he did not profess your name as we do at this moment, he had some sense, we believe, of what it was to acknowledge spiritual things. But then we pray in the name which is above every name at the sound of which every knee shall bow, Christ Jesus, our Lord. Amen. (applause)

OR: I'd like to ask Evelyn, my wife, to come up a moment please. This will be unexpected to her what I'm going to ask her to do but I'm sure she will not mind.

I want her to give some expression of response to what we have heard and felt before I do, and I don't have to be concerned about her response because she responds out of her heart. Evelyn.

ER: The thing that I appreciated, I think the most of Bob's sermon, it really was a sermon, Bob, was the fact that I could see some of the lifestyle of ORU coming through what he said, and this is what I looked for when our students come here and stay four years, have we had any effect on them at all in our lifestyle here? And I saw this coming through him, I really appreciate it because there really is no freedom as far as I can see outside Jesus Christ. To me whether you are white or black, we all have some sort of bondage that sometimes we create ourselves, but in Jesus Christ we can have freedom. I really believe that. All of these women

who are trying to get liberated and believe me, I believe in equal rights too, for women or men. You wouldn't think I do but I really do. But I believe that some women are in bondage because of their own fault. I think if they themselves would really reach out Jesus would free them, like He wants to free all of us. I just appreciate this this morning. I responded to it greatly because I've been studying recently some of the history and it's very interesting to study the history of any race, but to know that when we are all bonded together in Jesus Christ there is freedom for all of us. (applause)

OR: Thank you, Evelyn. The bishop of Memphis will be here on Friday and I can scarcely wait to hear this man because I have known of him so long. But not only of him, I've known of the people he represents and I have had a secret desire some day to participate in one of their great convocations there in Memphis which goes on every year by the thousands and thousands. And maybe I'll get an invitation before it's over, you know. Are you from Memphis? They've asked for me? Thank you, Lord, you are outthinking me, as usual you are outthinking me. And I wanted to express that this is a moment of high destiny for one real big reason, and that is there is some sensibleness and common sense mixed in with this deep desire for what really belongs to each of us. And in this instance in which we are emphasizing, black awareness, there is the absence of that wildness and there is a coming down to a sensibleness and understanding of what it's about so we can attack the problem. The greatest feeling that I received was when the reference was made to pain, the pain, and when you have pain you have to express it. But the mere expression of pain is not a cure of it. There may be some exorcism of the pain through expressing it, but it takes a stronger power than our just hollering, or crying, or self-pity. And out of it came this morning a very clear sensible common sense approach that had its base in the spirit and the spirit of God. And therefore we will profit, we won't forget this, we may forget the words but we won't forget what we felt. Do you agree? And to think the Lord blessed us

that was one of our own and that he had the courage to say what he felt like saying, and that there was a willingness in this frame as far as I could see that everybody wanted him to say what he felt. Maybe we are growing a little too. Thank the Lord. I'm taking a little extra time this morning because I have a small dilemma of my own. I'm trying to feel my way and I ask your indulgence for maybe two or three minutes as I feel my way, endeavor to know what the spirit wants me to do. I can tell you what I want you to do, but I know if I don't do it in the spirit of God that there's no way anybody can feel good about it because I know that's my response when someone asks me something, and if I'm not approached in the spirit of God, my reaction sometimes is bad. So I don't think you are any different than I am on that. I have a terribly deep feeling that tomorrow I should speak to you at eleven o'clock on human awareness, not white awareness or black awareness,

End of Side #1

...have the authority to compel you and from that standpoint to be at the chapel. but it's the last thing in the world I want you to do. I know that we have chapels on Wednesdays and Fridays ordinarily and it's a part of our life. It's a requirement. I also know there are times that we dismiss one. If we think it's best for all concerned, there are times we don't have one on a Wednesday or a Friday and you know that to be true too. I also believe that maybe once or twice in a semester we should have a special one, there may be a week in which there will be none and there could be a week in which there would be three, depending upon what the real need is. And like every family, there are problems that arise and you wait for the problems to work out and sometimes they do, thank God, but on the other hand, sometimes they just keep getting bigger. And they have to be dealt with, that is, if people respect each other and love each other they have to deal with the problems. They can't run from them. Because if they run from them, wherever they run to that problem will still be there. So I'm going to



ask that in the morning that we will have a chapel as well as the one that's required on Friday and that in your own mind if you can accept it, it will be a requirement that you make of yourself. And that every staff member will be here, say five minutes to eleven, every faculty, every administrator, every student without anybody being absent. Because there are matters that I must deal with and it will effect in some way every person on the campus and meanwhile I ask that sometime today or tonight you will have a prayer and ask for guidance because I know without saying anymore that the chapel in the morning is while it won't be more important than the one we had this morning or more important than the one Friday. I know that it will be different. And it will effect the very fabric of the whole university. And so I ask you in the Lord's name and to pray for me. Will you do it? Would you raise your hand? I thank you from the bottom of my heart. And I thank all of you all from the bottom of my heart this morning because of what you did, what you said and what you sang and what you prayed and there won't be anybody leave here today who will ever be the same again. But I believe will be better. And God bless you, Bob, and continue to broaden you because we too ask the question, are you the one? Who is the one? Who is God's anointed to fill that particular, who is it, Lord? Is there something else, part of this program? Shall we rise. Hold it just a moment.

CARLTON: Thursday night in the dining common we will be having a variety show, we've been preparing a very nice program for you in the dining commons with ice cream, by the Souls Afire and poetry and singing and duets and things and you will enjoy it. It's about eight o'clock, about an hour and a half or an hour long. We sure would welcome you to come. Thank you.

OR: We certainly will be there too, Carlton. I'm so glad to be back home. I've been gone over three weeks, so glad to be home. I almost hate to see you leave the building this morning. There is a feeling here that is very precious. Let's just all leave with a prayer in our heart, will you, will you do that? Thank

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you. If you'd like to come up and say hi to Bob, I'm sure he would be glad to meet you.