

Winter 1965

Oral Roberts University Outreach (Winter 1965)

Oral Roberts University

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Oral Roberts University Outreach

Winter 1965

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Getting ready for the opening



■ Executive Vice President, John D. Messick, center, and Paul I. McClendon, Director of Learning Resources (far left), discuss Learning Resources Plans with RCA Representatives, Byron E. Fincher, F. B. Rodgers and Dana Pratt. RCA has just been awarded a \$500,000 contract for the computerized Learning Resources Center information storage and retrieval system which is a major portion of the three-quarter-million-dollar installation scheduled for completion by August 31, 1965.

Aerial photo, above, shows Learning Resources Center construction progressing rapidly.

■ ORU Board of Regents held annual meeting November 22, 1964, and broke ground for the new seven-story dormitory that will house 600 students. This is to be completed by September, 1965. Left to right: Lee Braxton, Chairman of the Board of Regents; President Oral Roberts; Henry Krause, Vice Chairman of Board of Regents, and Ray Dotson, Chairman of the Building Committee. The 41-man Board of Regents form a chain of faith in the background.



in September 1965...



■ Dr. Sherrill Cleland and Dr. Messick on important business. Dr. Cleland, from North Central Association of Colleges and Secondary Schools was on campus in December to determine if ORU's proposed curriculum development is in line with accreditation standards. Here, in brief, is his report to the Association: ORU's curriculum, physical plant, organization and future potential and financial stability are in line with accreditation standards and are highly acceptable.

Students excited about enrolling

"Can't wait till next September," they say...



"I attended a ministers' seminar at ORU last winter with my father. But this was only a means to an end. I was primarily interested in enrolling in another university in Oklahoma. But during the seminar I read literature on ORU and talked with some of the faculty. I was really impressed. The faith of Brother Roberts and his faculty, coupled with their knowledge in so many fields makes this Christian university unique.

"I feel that for what ORU offers spiritually and educationally, you can't beat it."

*WILLIS RICE, Philadelphia, Pennsylvania
(Member of State Swimming Championship Team in Delaware)*

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at ORU....

"I was healed of stuttering in one of Brother Roberts' crusades and have since been following his ministry. I would say that if you want to be closer to God and attend a great university, this would be the place to go. I go to a school where the devil's environment 'grabs' you, but the environment at ORU is greatly conducive to the Spirit and to learning."

OWEN BEAVER—Denver, Colorado



"When I walked in the lobby of ORU I could feel the presence of God and I had a wish in my heart about attending here when it opens in September. I believe that any teen-ager who attends here will gain more spiritually, as well as *learn*, because of the closely knitted relationship between Spirit-filled professors and students."

SUE ANN ZERRE—Ardmore, Oklahoma

From all 50 states...and around the world...applications,

"I believe that ORU will be a model for other colleges and universities to follow in the years to come. With the courses offered here and the religious background of this school, I know that my Christian life will be enriched as I attend ORU."

BEAU JAMES
Oklahoma City, Oklahoma



"This summer I had the privilege of visiting the ORU campus. I was greatly impressed. I was also pleased to learn that the curriculum is going to be fashioned after those of the leading universities in the nation.

"The Bible says, 'Train up a child in the way he should go: and when he is old, he will not depart from it.' At ORU I believe I can get a Christian education, as well as a first-rate secular education. The training I shall receive will influence me for the rest of my life, and at ORU I will be educated in a Christ-centered atmosphere—in 'the way I should go.' This is the quality which, above all else, made me decide on ORU."

EDWARD FILLINGER, Cuyahoga Falls, Ohio

inquiries pour in . . .

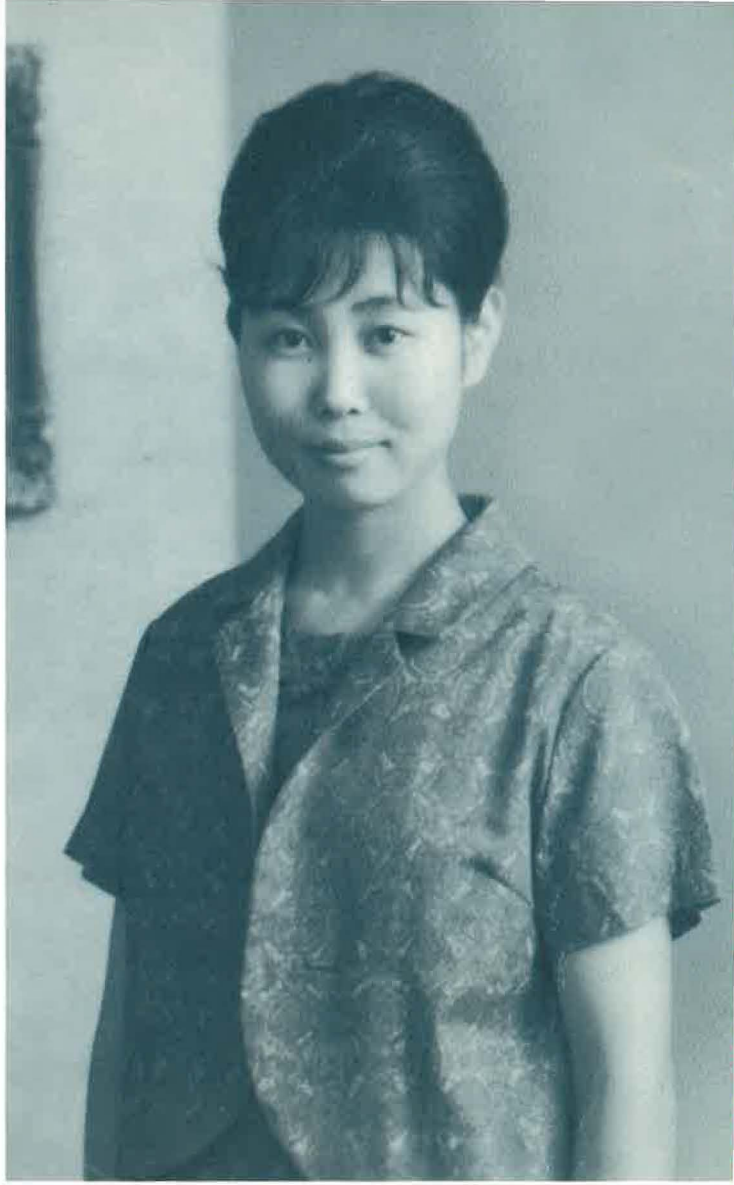
**“Moo Ja Chei is of Korean descent
and has lived in Japan all
her life.**

**“She graduated as an honor stu-
dent from high school in
Japan with a perfect attendance record.**

**“Her purpose for going to
ORU is to better prepare herself to
help the Korean people.
There are over a half million Koreans
in Japan. These are the under-
privileged, the unskilled, the labor-
ing class. And as such,
they are an easy prey for Communism.**

**“I believe the training Moo Ja
will receive at ORU will
better prepare her spiritually and
educationally to help
her people help themselves.”**

*REVEREND ROBERT RICE,
who recommends Moo Ja Chei of
Matsumoto, Japan*



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U-110

☐ I am interested in learning more about ORU.
Please send me the Information Kit.

I am a ☐ Junior ☐ Senior ☐ High School
Graduate

Name of High School

Address

☐ I am interested in attending ORU.

Please send me: ☐ Application blank ☐ Catalog

My Name

Street or Box

City State Zip.....

Oral Roberts University—

What it is . . . What it has to offer . . .

WHY ORU?

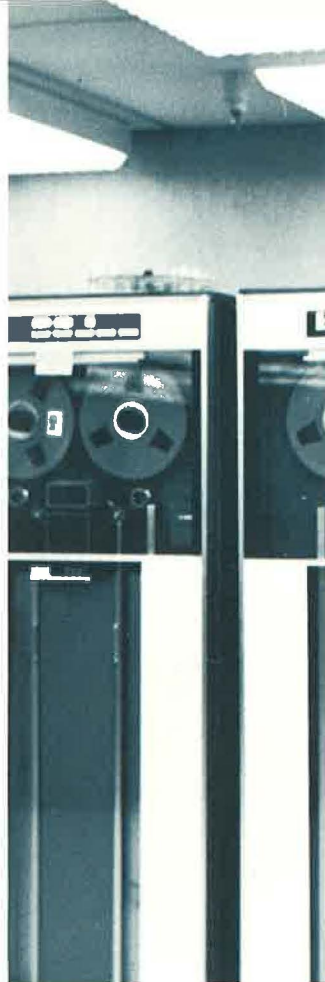
A MEMO TO STUDENTS

Paul I. McClendon, Ph.D., Director of Learning Resources

WE WANT STUDENTS to raise this question because the title to this article is more than an initial question for us. It implies a philosophy of education, a *raison d'être*. With something like 2,000 institutions of higher learning in existence in the contiguous 48 states of America, you may well ask, "Why another university?" Unless ORU can promise and deliver components not found in other institutions, it has no vital reason for being. And you, a student, have a right to know what unique advantages ORU has which will give you a decided edge over your peers in other schools. What, then, are some of these marks of uniqueness that set ORU apart from other colleges and universities?

EDUCATION FOR THE WHOLE MAN

ORU's philosophy is unique. This university takes a holistic approach toward your education. It views you as a *whole* man. It will not train your mind apart from the body. It will not divorce your soul from your spirit. It recognizes you: body, soul, and spirit as one personality. Here, you will find a distinction made between a college degree and a college education. Here, you will meet philosophy bent toward educating you to live a more abundant life—not just training you to make a living. Here is a campus where the free spirit of man can soar in its search for truth in a climate of positive faith in God, and in openness to the





Holy Scriptures, the revealed word of truth. Here, Christian dedicated faculty members can pursue truth without fear, knowing that no truth exists apart from *the* Truth, who is Jesus Christ. Here, you as a student will learn to see that truth in the arts, the sciences, and the humanities are all parts of God's truth. Here, you can confront varying ideologies, theories, and concepts with an eager openness, in a climate which will not upset the solidity of your Christian faith. Here, conditions exist conducive to your full health—mental, physical, and spiritual. ORU will give you far *more than an education*. Here, you can learn to build a rich and radiant life that will continue to shine down through all the ages of eternity!

REVOLUTIONARY NEW LEARNING RESOURCES

In a dramatic new approach to higher education, ORU has *broadened the entire base of learning experience*. Here, the latest in scientific achievement, educational technology, and new insights into the learning process are combined to provide you, the student, with every opportunity to exploit the highest range of your potentialities. At Oral Roberts University, you will not be bound by limitations inherent in the progress of a particular class in a particular course. Here, within the new four-million-dollar Learning Resources Center, you will find a highly sophisticated information storage and retrieval system employing the latest in electronic achievement and computer technology ready to serve the varying needs of all students. Whether you are the most talented and original student or an average to slower learning student in a given subject area, you will find provision made commensurate with your ability to progress as far and as fast as you wish.

At the touch of a button, you will be able to retrieve previously stored information in the privacy of your own study carrel. You may summon for individual study on your own private video screen, a technical scientific film, portions of documents, a detailed explanation, pictures, charts, and at times even entire lectures for your own study outside of class. A touch of the button will bring you music, languages, laboratory demonstrations in sight and sound that you may go over again and again as needed for your personal growth and academic progress.

With the same touch of a button, faculty members may bring in a host of materials to assist them in conducting their courses within the classroom. Without the normal limitations of a fixed projector or other such classroom device, professors can combine a wide variety of supplementary materials designed to challenge, enlighten, and motivate his students.

ORU is at the forefront of a whole new concept in education. You can be a student in the first university in America to integrate all these features of the very latest in scientific and educational resources to facilitate the learning process.

UNIQUE AROUND-THE-WORLD EDUCATION

ORU is geared to the needs of the last half of the twentieth century. Worldwide transportation and communication continue to shrink the world. Politically, economically, and militarily, peoples of the world become more interdependent. The awesome power of global annihilation threatens all of mankind. We realize anew man's relationship and responsibility to his neighbor. As today's student, you are tomorrow's *world* citizen. To educate you today only to live in a given society is to prepare you inadequately for the future. With-

in the soundest traditional framework, ORU will have a *new dimension of educational excellence* by providing its students with a truly international education.

Have you not thought at some time of going around the world? Academically speaking, ORU will take each of you, its students, "around the world" in your four years at the university. You will attend an international colloquium once per week with all other students where you will study a different portion of the world each semester. The world will be divided into eight sections for study purposes: Latin America, North America, Africa, Polynesia, Far East, Middle East, Europe, Asia—a different area each semester for the four years. You will gain new understanding through current events analysis. You will gain new knowledge of the people from a cultural, historical, and sociological basis. If possible, a visiting professor from that area of the world, as well as one or more students from that area of the world, will be on campus to provide you with special insight into that portion. Special films and other materials will be made available for group and for your individual study.

Also, in the planning, are varied opportunities for students wishing to study abroad during their junior year. In addition, plans are being reviewed for adding to the curriculum an interdepartmental major in International Studies.

Over a four-year period, you will gain remarkable insight into the world, its people, its problems, and its needs. You may well find such an opportunity unparalleled. Its potential for the mission field, for the U. S. State Department, foreign service, for international business and education is unique and far-seeing. The need for high caliber young men and young women with sound Christian character and high moral integrity at the forefront of the world's activities is an exciting challenge. ORU can prepare you to meet it!



A recent pre-opening youth seminar on the ORU campus served as a forerunner of what it will look like after September 1965. There was a rich blend of fellowship and discussion as shown here.

INFORMATION ABOUT ORAL ROBERTS UNIVERSITY

OPENS: September 7, 1965 with the Freshman class in the Liberal Arts Program. By the fall of 1968 all four classes—Freshman, Sophomore, Junior, and Senior—will be fully developed. The Graduate School of Theology opens concurrently with the Liberal Arts College and by 1967 all three classes—Juniors, Middlers, Seniors—will be in full operation.

CURRICULUM: A.B. degree will be offered in History of Art, Applied Art, Drama, Speech, English Literature, History, French, German, Greek, Russian, Spanish, Mathematics, Music, Philosophy, Psychology, Sociology, and Religion. B.S. degree will be offered in Biology, Chemistry, Physics, Business Administration, and Economics.

ENTRANCE REQUIREMENTS: Sixteen secondary school credits: 4 of English, 2 of a foreign language, 2 of mathematics, including algebra and geometry, 2 of science, including a laboratory science; 2 of social studies, and 4 of electives. Test scores are to be submitted on the College Entrance Exam Board (S.A.T.), as well as scores from an achievement test in English composition, mathematics, and one other of the student's choice.

COST PER YEAR: Board and room, \$850; tuition, \$850; books (estimated), \$50; students activity fee (estimated), \$50; for a total of \$1800.

ORAL ROBERTS UNIVERSITY

7777 South Lewis • Tulsa, Oklahoma 74105

FREE INSTRUCTION ABOVE REGULAR ACADEMIC TUITION IN ARTS, MUSIC, AND SCIENCE

ORU is dedicated to the principle that each student shall have the opportunity to develop all of his potentialities for good to the highest level. As a qualified student, you may study free above academic tuition any subject you choose. You will not be charged extra fees for studying in the arts, the sciences, and music.

Have you always wanted to develop your musical talents? Do you aspire to artistic

creativity? Are you interested in exploring the intricacies of a laboratory science? Why pay costly additional fees for the privilege at another school? ORU offers these unique advantages *fee free!*

We have raised the question: Why ORU? In answer, we have noted but a few of the outstanding advantages marking the birth and growth of this unique Christian institution for higher learning on the North American Continent. We hope students reading this article have raised and partially answered another question: Why YOU at ORU?

Executive Vice President

asks students and parents a question . . .

WHAT ARE YOU LOOKING FOR IN A COLLEGE EDUCATION?

John D. Messick, Ph.D., Executive Vice President

THE BENEFITS OF AN EDUCATION are often evaluated in terms of money. Figures released in Washington in 1963 state that the annual average salary of male graduates over 25 years of age were: \$3,769 from elementary schools, \$5,567 from high schools, and \$9,206 from colleges.

Earning alone would justify a college education, but that is only one side of the coin. Other advantages are probably of greater import in contributing to a fuller life. However, I must point out that there can be a vast differential in the education of two college graduates.

I haven't the same respect for a college diploma that I had when I first became dean of Elon College in 1935, my Alma Mater. I am persuaded that there is as much difference between the top student and the bottom student in a graduating class as there is between the top high school senior and the bottom student to whom I refer.

What causes the great difference? First of all are admissions standards. To admit a student to college classes when he is not prepared by aptitude, desire, background, or intellect is unfair to him. He is not adjusted for motivation and will either fail or progress through college with embittered thoughts of being unjustly

treated by teachers, frowned upon by students, and maladjusted for society.

I visited universities in England, France, Italy, Israel, Germany, Russia, and the Scandinavian countries during the past summer. At every one I found a philosophy that permitted great freedom within the academic framework for student progression. However, students are expected to produce, mostly on their own initiative. If they remain until graduation, they have a vast amount of knowledge. They adhere much more to the liberal arts tradition than most schools in North America. They are not, however, so comprehensive in the education of the whole person as are we. My belief is that their program is too restricted and ours too broad.

It is the desire at Oral Roberts University to join the best in both systems. Therefore, admissions standards are sufficiently adequate to assure preparation for quality level work. The program here will be so differentiated that students may be placed at levels for which tests indicate they are prepared, even to the extent of advanced credit in some cases such as English, language, science, and mathematics.

So that students may be challenged and motivated to work to their full potential differ-

entiated assignments will be given on three different levels. All must master the basic steps on the lowest level which include the fundamentals for every unit of work. When one has completed that level, he may apply for a test and if passed successfully progress to the next level, and on to the highest level in like manner. Enrichment within the limits of each course is the objective. During the first year it will be determined by the faculty whether students who prove themselves academically worthy may proceed as fast as possible and thus be graduated within less time than normally required. By going to the summer quarter any qualified student may complete work for graduation within three years.

An example of thoroughness expected is as follows: Two years of a language based upon two years of high school language will be required of all students and no student is to be passed until he has sufficient proficiency in both written and spoken language to be sufficiently literate for travel in the country where the language is primarily used. The course will be taught in the particular language from the beginning and provision made for student group conversation, and language laboratories and audio-video stations will be available for implementation. For those pursuing a major in a modern language, study abroad will be arranged. The cost will be little more than for study here. Other students will be encouraged to study abroad and such work will be arranged for and accredited.

It is our philosophy that all students who are graduated from college should be prepared for advanced work, and to this end in the senior year all must pursue work in a seminar or individual research. They must also write an acceptable senior paper and pass successfully an examination on portions of their major interest.

This program may appear difficult and uninteresting to some. However, our thought is that when students are properly challenged and motivated, given credit for effort, provided with sufficient learning resources, and feel inspiration emanating from an interested,



friendly, Christian, and scholarly instructor, he can hardly help but to do his best.

The two greatest teachers I ever had were two older men. One was a professor of Greek, Dr. John Henry Newman, and the other was a Grecian Orthodox priest, Dr. Paul Radasaljavich, who taught experimental education. They were dynamic, prepared every lecture well, and lifted our spirits to such heights that learning became greatly desirable and really beautiful. Oh, to be a teacher such as they and to have a faculty with their intensified vision and zeal.

Aside from the pursuit of academic knowledge facilities will be available for swimming, intramural and intercollegiate sports other than football; interesting chapel programs will be held twice a week; Sunday morning services and vespers will be carried on; and student social life will be featured.

The anticipation for a collegiate Utopia is unbounding. We believe that earnest students, seeking a place where scholarship is paramount and where a complete collegiate education in a Christian atmosphere is the ultimate goal, will want to be in the original class of what will eventually be a great university.

GRADUATE SCHOOL OF THEOLOGY TO OPEN CONCURRENTLY

WITH THE COLLEGE OF LIBERAL ARTS



RAYMOND O. CORVIN

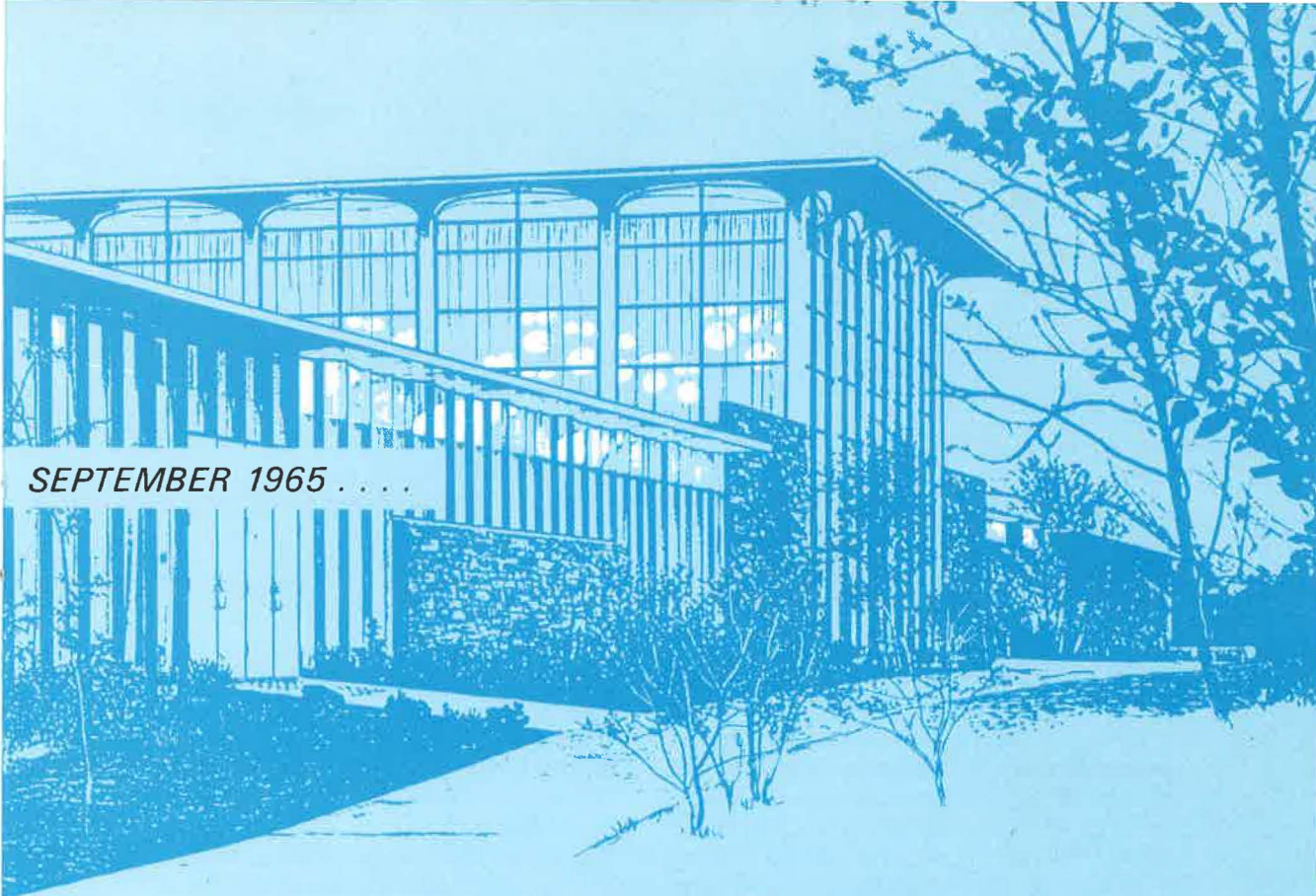
*D.R.E., Southwestern Baptist Theological Seminary
Presently completing his Ph.D.
at Oklahoma University*

Dean, Graduate School of Theology

THE

A SEMINARY SOLIDLY ANCHORED in Jesus Christ ... a citadel in which the doctrines of the Word of God implemented by the charismatic operations of the Holy Spirit are expressed in experiences as well as theory ... a Graduate School of Theology insisting upon the highest academic excellence ... has been the vision in the minds and hearts of its founders.

Early in this century, a charismatic outpouring infused new life and power into such branches of the contemporary church as were then willing to receive it. Currently the charismatic outpouring upon both historic and "pen-



SEPTEMBER 1965

PHILOSOPHY

of The Graduate School of Theology

tecostal" churches is a phenomenon unique in our crisis-ridden civilization, for it is preparing the church for perhaps its greatest, most extensive exploration and expansion of faith in Christian history.

For such a time and purpose as this, the Graduate School of Theology was formed. The Board of Regents organized the Seminary in 1963 and initiated a plan for its official opening in September, 1965.

The Seminary, the first graduate school of the University, is located on the new campus of the Oral Roberts University. It will occupy

three beautiful and commodious buildings which are already completed. Its library will be housed in the Learning Resources Center of the University.

Dr. R. O. Corvin was appointed the first Dean. He, in collaboration with President Oral Roberts, invited outstanding church leaders and educators to assist in laying a foundation for a Seminary program that will soundly, effectively and dynamically represent the historic gospel of Christ and the charismatic operation of the Holy Spirit.

Scores of able leaders in both historic and



"There is an educational frontier in the kingdom of God. We stand on this frontier with our faces open to the unexplored future. We thrill at the future of Oral Roberts University, and the Graduate School of Theology . . ."

REVEREND TOMMY TYSON, B.D.,
Methodist Evangelist

"pentecostal" churches have shared prayerfully and enthusiastically in building the program. They include an array of dedicated theologians, successful pastors, well-known evangelists; plus laymen of outstanding achievement, leading teachers, eminent Christian psychologists and medical doctors, all recipients of the baptism or filling with the Holy Spirit and partakers of the vision of healing for the whole man.

All discussions began and climaxed in the nature and will of God as revealed in the Person and teachings of Jesus Christ. The statement most frequently proposed is that the Seminary must be built in the image of the Master and reflect all that He is and all that He desires to do in order to bring mankind to salvation and fulfillment. Not once did anyone convey the desire that the Seminary program attempt to achieve distinction by espousing some minor particularity extracted from sacred theology. Rather, it was to be distinguished by its complete emphasis upon the life and ministry of Jesus Christ and upon the dynamic continuation of that ministry in the historic work of the Holy Spirit and the application of the Christian moral and social ethic. The desire was fervently and repeatedly expressed that the scholars, in pursuing the prescribed course of study, would also experience ever-recurring encounters with Christ, which would be fol-

lowed in turn by penetrating personal encounters with men.

It was further emphasized that the works of Christ should continually be held in focus before our students. The same Christ who said, "Learn of me," also declared "Greater works than these shall ye do" (Matt. 11:29; John 14:12). While in the Seminary the theological education of ministers and Christian workers is paramount yet the underlying purpose of The Graduate School of Theology goes beyond theology. It is a carefully balanced program of learning about Christ, His principles, ethics, and theology; in doing His works, miracles, healings; in delivering the people from sin, disease, fear and all forms of satanic power; and in giving them a new way of life. In short, it is a program of knowing Christ as an inner presence and of making His gospel relevant to our generation.

It is our conviction that Christ came to make men whole—whole in spirit, mind and body. To believe Christ simply for our limited healing is to minister with less than our best to the people. We hold that we should be one with Christ both in the inner man and in the outer man. We further maintain that the regnancy of Christ includes our intellects—since He, as Truth, is the touchstone alongside which all else finds its meaning and relevance. It is the

trained mind surrendered to Christ and anointed by the Holy Spirit, which can best interpret God's will to a perplexed age and a needy people.

This conviction, coupled with the determination of the Board of Regents that the academic standards of the Seminary shall be of the highest excellence, challenges every student to enter his studies with an open, committed inquiring and serious mind.

What then is our philosophy? We admit the difficulty of putting this philosophy into words, for indeed "the letter killeth but the spirit giveth life" (2 Cor. 3:6). There is the vital importance of the letter, but there is the absolute necessity of the Spirit. We want to say, therefore, that the historic Christ of Biblical revelation in the fulness of His person and continuing presence is our philosophy and in the following statements, our desire is to interpret Him.

First, Jesus Christ, as the center of the Graduate School of Theology, is acknowledged to be coequal with the Father and the express image of God. He was made flesh and dwelt among men to declare and reveal that image. And He is the living Way, personal Truth and Life most abundant. We enter into knowledge

of this Way, and become partakers of that Truth and Life, as we come to know Him as our personal Lord and Savior. For we firmly believe that in knowing Christ, we know God.

Second, since Pentecost, that knowledge has been made especially vivid, and has been given enlarged dimension, by the Holy Spirit—the third Person of the Godhead and our divine Comforter. Through Him we learn to know Jesus more deeply and fully and to do His mighty works. The Holy Spirit, working charismatically through His manifold gifts, brings the power of the resurrected Christ to bear upon man and his total needs, and edifies the Body of Christ.

Third, we receive the Bible as the divinely inspired, written Word of God, the revealed will and teachings of God concerning His provision for man's redemption and fellowship with God, and as related to the conduct and responsibilities of man to his fellow men. The Bible takes precedence over all human knowledge and is the final authority in God's dealings with man. Any current revelation to man, through a manifestation of the Gifts of the Spirit, must be in full accord with the written Word, and all such revelations or manifestations stand or fall according to whether they



Consultants, Graduate School of Theology: Dr. R. O. Corvin, Rev. Tommy Tyson, Dr. J. D. Messick, Dr. John Rea, Dr. J. H. Greenlee, Rev. R. S. Rice, Dr. I. J. Harrison, Dr. H. M. Ervin.



"I am very glad to see and hear of the beginnings of the Oral Roberts University Graduate School of Theology. In a day when there are far too few theological seminaries which are true to the Bible and to Christ, it will be a great contribution to the work of the Gospel in a needy world to have this school which is intended to meet the highest academic standards, combined with an emphasis upon an evangelical and Spirit-filled ministry."

J. HAROLD GREENLEE, Ph.D.
Professor of New Testament Language
Asbury Theological Seminary

are in harmony with the total teachings of the Bible.

Fourth, the outreach of the Seminary is designed to promote the healing of the whole man. We believe man is a spiritual and physical being—a spirit created in the image of God, dwelling in an intricately designed structure of flesh. Inside is a mind with a free will, linking spirit and body together. Man need be no less than a redeemed, wholesome, integrated person. Christ alone can make him that whole man.

Fifth, the spirit of the Seminary is thoroughly evangelistic. The chief purpose of the baptism with the Holy Spirit is that one receives power to be a witness of Christ to the uttermost part of the earth (Acts 1:8). And if that witness be deeply vital and truly relevant, as Christ is vital and relevant, it will draw men unto Him. Only that witness is vital which is given in the power and demonstration of the Spirit. Only that witness is relevant which is concerned with the total spectrum of man's needs: spiritual and physical, mental and social. Only that witness will be effective which speaks to those felt needs which affect the daily life and thought of the greater part of humanity today. Our evangelism, therefore, must be vital in its impact, deep in its concern, comprehensive in its outreach

and sensitive in its application. And the field is every person in our exploding world population.

Whether our students become pastors, evangelists, missionaries, teachers, church executives, Christian educators or workers in other fields, their prime concern should be the evangelizing of the world for Christ—a task which includes the serving of the whole man in every aspect of his life and relationships. The Son of God is just as truly the Son of man.

Sixth, great emphasis is placed upon the integrity of the faculty and students. The leaders of the Early Church were "Men of honest report, full of the Holy Ghost" (Acts 6:3). The entire program of the Seminary rests upon truthfulness and honesty.

To exemplify Jesus of Nazareth demands that Christian ethical dealings permeate all of life's activities and relationships. To be spiritually strong one must possess moral strength. Purity of heart and life should be woven through the fabric of the whole personality.

The minister in interpreting Christ must be guileless before God, honest with others, and true to himself.

Seventh, we believe that a man's calling is divine and irrevocable, and should therefore be his ministry for life. The Seminary will stress the imperative need for the students them-

selves to know that their calling comes from God so that they may unreservedly dedicate their lives to Christ in fulfilling the divine call. It is through this experience, unique to the individual, that he can make his maximum contribution to the expansion and edification of the Body of Christ in the world.

Eighth, the Seminary is committed to the ideal of that ministry of the Christ who made Himself of no reputation and took upon Him the form of a servant. (Phil. 2:7.)

We agree that the services of the church include worship and fellowship but we must go beyond the walls of the sanctuary into the arena where man directly combats sin, demons, disease, fear and want. We must minister to the people in the same manner that Jesus did—in their homes, the streets, the fields and factories, as well as in the hallowed places of worship.

We believe that the Apostolic practice of the laying on of hands is an extension of the ministry of Jesus and of the Apostles, and is an effective point of contact for releasing faith toward the Lord for healing of the sick, and for meeting other needs.

In such love-motivated activities, the Graduate School of Theology fulfills the purpose of its founders by direct involvement with people and their needs—bringing the loving concern of Christ to all.

Ninth, the Seminary is devoted to serving the Church. In all that we do, we are to edify Christ's Body on earth.

As ministers of different denominations, we respect each other, and courteously regard each other's point of view. We believe that when one is mature in Christ he will recognize

Christ in other Christians, and Christian groups. We believe that Christians who purpose to be like Christ and who desire to do His works, seek to rise above bigotry or racial prejudice.

Our love is for all men and the entire Body of Christ. Our goal is to glorify Christ, and to edify the Church which is His Body.

Although our students receive their theological education on our campus, we urge them to minister within the framework of their own church organization. The Seminary is servant to the whole church. We cherish Christian unity without exacting church uniformity.

Tenth, we desire to be practical in our theology. All that we learn in the Seminary must be pertinent and applicable to the needs of modern man. Only then does it become the theology of Christ. He told His followers to preach, heal, and say to the people, "The Kingdom of heaven is at hand" (Matt. 3:2).

The response of every graduate student to the question, "Why are you here?" would indicate his devotion to the quest for truth and his desire to serve in the power, and after the pattern, of Christ. Toward the achievement of that goal, he should welcome that self-imposed discipline which may bring him to know Christ, to learn to be like Him, to learn to do His works, and to find in this development his greatest joy.

This then is our philosophy. It is also our goal. We earnestly believe it is worth every effort, investment, and sacrifice of which we are capable. We joyfully dedicate ourselves to Jesus Christ and invite Him, through the Holy Spirit, to make the Graduate School of Theology all that He wants it to be.

FILL IN AND MAIL TO ORU GRADUATE SCHOOL OF THEOLOGY, TULSA, OKLAHOMA 74105

☐ I am interested in learning more about The Graduate School of Theology. Please send me full information.

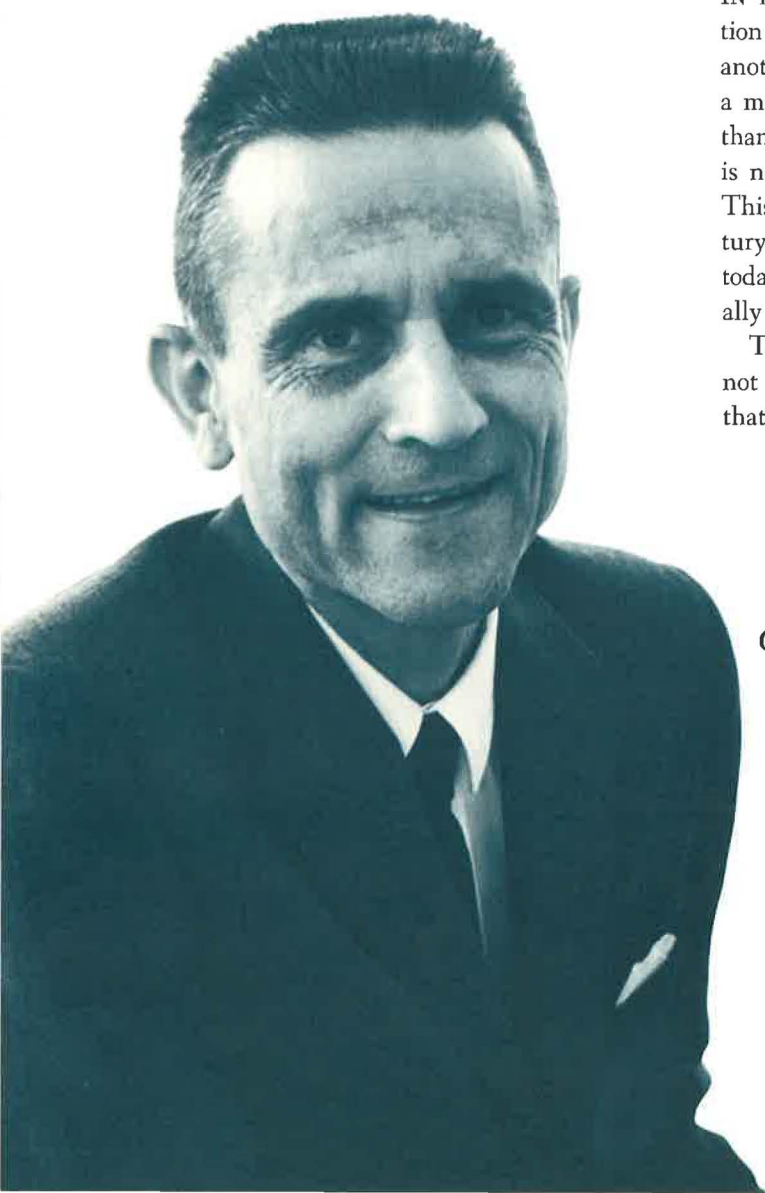
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U-108

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Born in the Fires of Three Revivals



IN THIS 20TH CENTURY not only our own nation but the world around us is witnessing another spiritual awakening—more precisely, a multiple awakening. No less real and vital than awakenings and revivals of past years, it is no less needed and necessary for our day. This awakening began at the turn of the century with the Pentecostal movement which today is growing throughout the world, especially in Latin America.

The saying, "History repeats itself," does not mean that history duplicates itself, but that allusions to the past are often in order. We

Reverend Robert F. Rice,

Candidate for Ph.D., Temple University

*Incoming Seminary faculty member;
formerly missionary to Korea; plans to
complete Ph.D. program this summer.*

have such today. Great American universities had their beginnings as direct outcome of spiritual renewal. So today a university is being born and built at the apex of three revival movements of the 20th century.

From my perspective I see three categories of spiritual awakening in the charismatic revivals of our century: (1) the traditional Pentecostal awakening which began at the turn of the century, (2) the working of the Holy Spirit worldwide, creating indigenous and continuing church groups which can no longer be classified merely as sects, (3) and the current charismatic renewal found today within all of the historical denominations on all continents.

Ecumenical authorities today are cognizant of the fact that ours is increasingly the "age of the Holy Spirit." Pentecostal and charismatic church groups around the world, have not effervesced out of the picture as formerly prophesied. To the contrary, they are leading the Body of Christ both in spiritual vitality and in numerical growth. One capable observer estimates that upwards of 2,000 historic church pastors and missionaries in the United States and around the world have received the infilling of the Holy Spirit with greater power for ministry. Their number is steadily increasing, as is that of the historic church laity.

Beyond the church, the posthumous words of a perceptive military genius, General Douglas MacArthur, remind us that "it must be of the Spirit if we are to save the flesh." Direct intervention by life of and in the Holy Spirit is mandatory if our era, much less the church, is to survive. The materialistic countdown is heavy upon us—and especially within us, even in our Christian institutions of higher learning.

In this perspective of history, Oral Roberts

University is being born. Those who hear God speaking in its behalf, the President of the University, its Board of Regents, its forming faculty and student body, the donors and sponsors—these see Him working a spiritual renewal in the Body of Christ of our generation. They see denominational differences dissolve as the Holy Spirit renews His gifts and power to an obedient people. They see national peculiarities and foreign cultures which separate and divide in the natural, give added glory to the supernatural awakening of the bride of Christ. The Kingdom is not past but very present as our eyes can see the glory of the coming of the Lord, coming in power, creating something of nothing and continually making all things new.

Oral Roberts University with its Liberal Arts College and its Graduate School of Theology was born for such a time as this!

Its vision is to train God's people, to further His kingdom in the Holy Spirit-engendered revival movements in our land and throughout the world.

Its destiny under God is to become in the highest educational milieu, an interdenominational center of learning and evangelism, an international fellowship of those seeking God's fullest will, His deepest blessing, and His whole and complete revelation for their lives and for His world. Its purpose is reflected in Christ's prayer recorded in the 17th chapter of John's Gospel, "that they all may be one": one in His purpose and compassion to seek and to save the lost, one in outreach and sacrifice, one to redeem this world, to bring the love and goodness of God to His creation. The poet said, "Beauty is its own excuse for being." This is our excuse for being: to bring Christ to the world and the world to Him.



“Colleges are Living Things”

Irvine J. Harrison,

Th.D., Berkeley Baptist Divinity School

“ACADEMIC EXCELLENCE in the warmth of a Christian atmosphere” or “an educational program embracing the whole man” can be empty phrases or the revolutionizing concept of an entirely new philosophy on education. In ORU it’s the latter. I believe this enough to happily identify myself with this great undertaking in what is its most sensitive spot, the Graduate School of Theology.

Colleges are living things consisting of administrations, faculties and students but requisite also are facilities, finances and research and resource materials. The day of a college being a “teacher-and-student-on-a-log”

Incoming Seminary faculty member; scholar, administrator, pastor, educator; Dr. Harrison brings from his many faceted background a wealth of experience and insight.

relationship is long since gone. So is the day of the classroom equipped with a globe, a little chemistry lab and two or three shelves of reference books.

The ever-broadening reaches of learning necessitate a university equipped with all the latest learning devices, media of communication and all things necessary for research and experiment. But it requires more. The intellectual is outdistancing the moral and the spiritual, begetting a world of intellectual achievement and moral and spiritual chaos.

These are whirlpools in which the unwary may perish. The university, great in structure, facilities, faculties and endowments but poor in the spirit, contributing greatly to intellectual and technological growth but to moral and spiritual deterioration. On the other hand, the college with the vision of the value of man, to educate him in the things of the spirit as well as of the mind but so woefully lacking in the essential ingredients of an effective center of learning, facilities, faculties, finances, so that they cannot achieve the basic goal of "academic excellence," is also inadequate.

ORU has dared to move in keeping with its own stated philosophy. It is dedicated to the "warmth of a Christian atmosphere" where youth can grow spiritually, morally and in the social graces. But it is equally dedicated to "academic excellence" made possible by buildings and equipment of the highest quality and faculties of the highest achievements; building comparable to and sometimes exceeding the finest in the land, a faculty, the majority of whom must hold a doctor's degree, equipment including the newest in computerization, communications and instructional media and a library exceeding 60,000 hand-picked volumes on opening day.

It's too late to start with a few simple facili-

ties and tools and over tortuous years gradually to acquire the basic necessities of a well-equipped and staffed university.

ORU has researched the need of youth today and then has provided for the same with a university which from its inception meets the most rigorous requirements of higher education today—an evidence of the faith it declares and communicates.

The Graduate School of Theology shares this great vision, this profound philosophy and these more-than-adequate facilities. It has its own buildings, its own administration, faculty and library. It is dedicated to the task of preparing men of all denominations for their chosen vocation, academically, culturally and spiritually. It is nonsectarian in structure and governed by a Board of Regents consisting of 41 committed Christian men representing a broad spectrum of the historic churches and the newer bodies of believers working harmoniously and with equal dedication to prepare this institution for all the Christian youth of our world. It is committed to academic excellence in the glow of the Spirit-filled life.

The Graduate School of Theology commences its first year this fall. It will accept men and women holding baccalaureate degrees who can indicate their call and dedication to the ministry of the church in any of its various fields of service.

The men of vision and resolute action who have brought this great university into being hold open its doors to you to become a partner in its development, a prayer partner for its needs and success or to the youth—a doorway to learning in its finest sense, to spiritual enrichment, Christian fellowship and academic achievement.

The University is ready, the doors are open—but you must choose to enter.

For such a time as this...

Howard M. Ervin, Th.D., Princeton

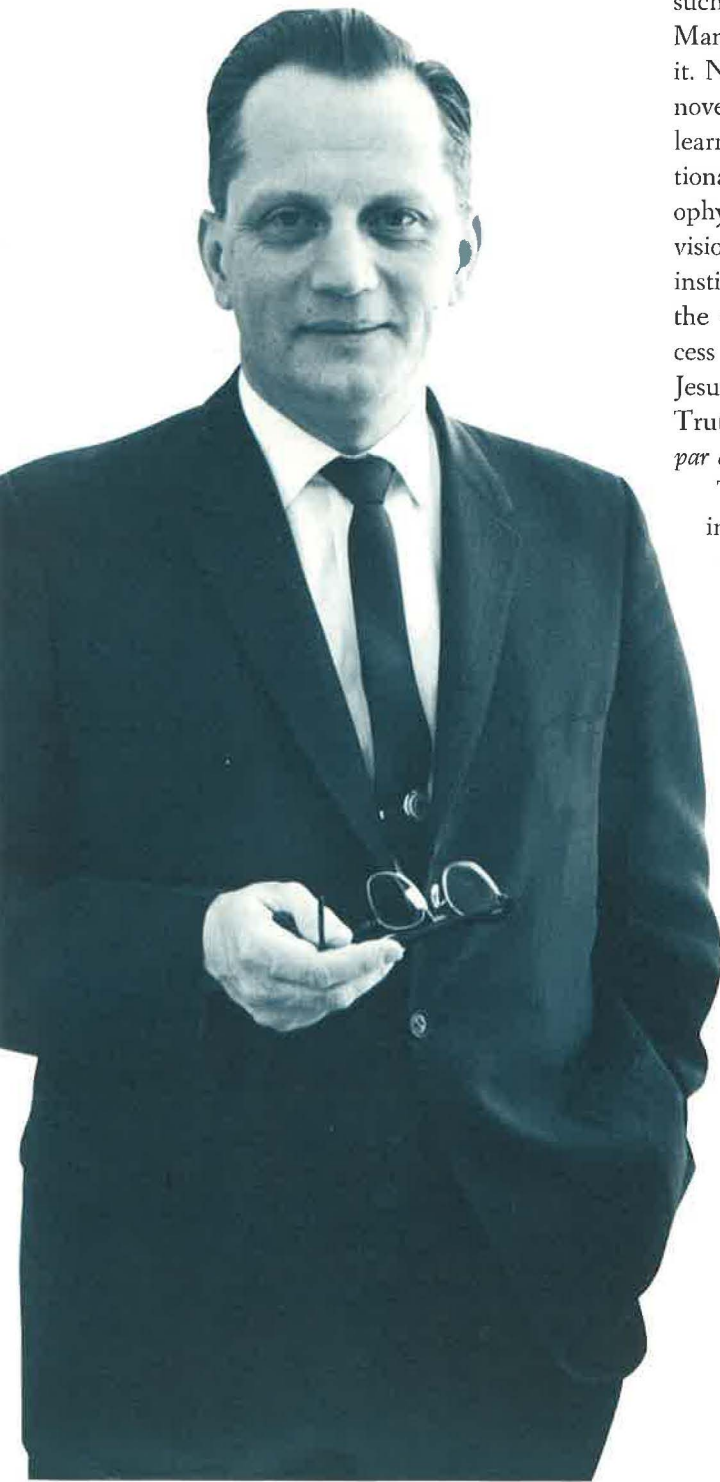
ONE EVENING RECENTLY, my wife and I attended the annual Christmas musical program of the high school our daughters attend. In an hour-long program, not a single sacred carol of the season was played, or sung. The only religious rendition of the whole evening was the Hallelujah Chorus from Handel's *Messiah*. Even then, I had the distinct impression that it was included in the repertoire for its musical score, and not for its message—which remained unheard. Inane little ditties about sleigh bells and snowflakes, Santa Claus and White Christmases usurped the rightful place of the sacred carols. It was a Christmas program without Christ. Ostensibly a remembrance of the Christ Child's birthday, nonetheless, the honoured Guest was systematically ignored. The real tragedy lay not in this, an isolated case, but rather in that it was a typical example of the secularization of our traditional American educational heritage. The extent to which our pluralistic society had profaned, for secular ends, the holiest purposes of the educational process came home to me with shattering force.

Our American school systems are hardly more than a means to the subordinate ends of materialism. Conditioned reflexes, programmed responses produce utilitarian skills. But academic robots are hardly a worthy end to the once noble American educational dream of

free men in a free society. In our arrogant pluralistic society, academic liberty apparently leads anywhere—except to Jesus Christ. Subservience to materialism, secularism, and atheism have negated the *ultimate* goal of man's pursuit of knowledge, viz., "that the creature might think the Creator's thoughts after Him."

The short term goal of education is the acquisition of knowledge, and the true end of knowledge is wisdom. And by wisdom, we mean the right use of knowledge. In the fullest sense, then, wisdom is the right application of all knowledge in accord with Divine standards of "rightness," or moral purpose. Knowledge without wisdom is anarchy. The "civilized" savagery of man's recent history ought to convince us, that knowledge without God consciousness is egocentric humanism. Ideological "humanism" is, in the last analysis, bestiality. Thus the results of the educational process can only be applied benignly when "Holy Wisdom" dictates right decisions. Apart from a Christ-centered total learning context, the practical application of human knowledge is idolatrous adoration of materialism and utilitarianism. It is, at best, the tool of rapacious self-interest. At its worst, it is demonic.

In such times as these, the Oral Roberts University confronts the academic challenges of our day with a *dynamic* Christ-centered



world view. It cherishes a vision of Christian higher education within a charismatic frame of reference. This is not meant to imply that such an educational philosophy is unique. Many other Christian schools have begun with it. Nor is the charismatic frame of reference a novelty. Other Christian institutions of higher learning have incorporated it. What is exceptional, however, about the educational philosophy of ORU is the manner in which this vision permeates the entire structure of the institution. It is envisioned as the very life of the whole learning *process*. An academic process in which God is the source of all Truth. Jesus Christ is the incarnation and epitome of Truth. The Holy Spirit is the communicator *par excellence* of Truth.

Thoroughly integrated into the total learning situation, this concept will be no mere *addendum* to the curriculum, a token alliance between "religion" and "education." From the beginning of the baccalaureate program through the successive levels of graduate study, this concept will pervade the whole academic fabric of the University. Its thoroughgoing implementation, on so large and intensive a scale, may yet prove little short of revolutionary.

In further explanation of the phrase, *dynamic Christ-centered world view*, we mean simply the recognition that God through His Holy Spirit can, and

Warm friend and consultant; helps lay the groundwork for the Graduate School of Theology; currently pastor of Emmanuel Baptist Church, Atlantic Highlands, New Jersey.

does continually, manifest His personality in time and space. The "word of wisdom," "the word of knowledge," "faith," "gifts of healing," "miracles," "prophecy," "discerning of spirits," "tongues," and the "interpretation of tongues," are continuing manifestations of God's personality in supernatural operation among men. It is within this charismatic context that the phenomenal and the spiritual spheres of human experience coalesce in a *dynamic* Christ-centered world view.

Within such an educational context, every charismatic manifestation of the Holy Spirit is a divine reaffirmation of the truth—with "signs following"—that "in him (Jesus Christ) lie hidden all God's treasures of wisdom and knowledge" (Col. 2:3, N.E.B.). Thus every facet of the learning process is infused with the sovereign *dynamism* of Him who is "the Spirit of Truth." Thereby every area of the student's study life is "sacramentally" oriented within the total framework of Truth by the dynamic nature of the Spirit's charismatic activity.

This concept affects dynamically every area of human study. It provides the only adequate frame of reference which demonstrates the essential unity between nature and supernature, between the phenomenal and the spiritual realms of experience. To Moses at Sinai, amidst the awesome spectacle of the Divine glory, no other world view was tenable. Nor was any

other explanation of the facts of the Transfiguration, the Resurrection, and the Ascension possible for the disciples. So also, for the reverently perceptive today, in the midst of the charismatic self-manifestations of the Father, in the Son, by the Holy Spirit, no lesser synthesis of truth is compatible with the facts. Consequently, physical, chemical, biological, and psychological processes cannot be studied as ends in themselves within a charismatic context of learning. No discipline is seen as sufficient unto itself. Each is a meaningful aspect of total reality when set within the frame of reference of a *dynamic* Christ-centered world view. And the validity of this concept is reiterated in every charismatic manifestation of the Holy Spirit, in every Spirit inspired synthesis of the phenomenal and the spiritual facts of human existence. All our splintered rays of knowledge become intelligible only when fused by the Divine prism of Truth.

Unfettered pursuit of truth, within a charismatic frame of reference should liberate the human soul for ever enlarging vistas of Truth. To borrow from another context the words of Him who claimed to be Truth incarnate, "ye shall know the truth, and the truth shall make you free," John 8:32. It is our belief that no educational process can approximate so lofty a goal, except within the context of such a *dynamic* Christ-centered world view. This is the challenge, and by God's grace, the contribution of the Oral Roberts University.

INFORMATION about the Graduate School of Theology

OPENS: September 7, 1965 with the Junior class, and by 1967 all three classes—Juniors, Middlers, and Seniors will be in full operation.

OFFERS: A three-year graduate program in theology to prepare for the completion of the degree of bachelor of divinity.

REQUIRES: A baccalaureate degree from an accredited senior college is required for admission.

COST PER YEAR: Board and room, \$850; tuition, \$850; books (estimated) \$50; students activity fee (estimated) \$50; for a total of \$1800 per year.

FOR INFORMATION: Use the coupon on page 19.

A Message from the President



SOMEONE ONCE SAID that God could have made the world perfect and complete. But He did not. Instead He left the raw materials to man.

God left the oil in the ground, the electricity in the clouds. He left the music

in man's soul, the poetry in his dreams, the dramas to his imagination.

And He left the diamonds uncut.

Man could have been born perfectly developed. But he was

not. Instead he was born where the frontier of his mind was unexplored and his spirit undeveloped, where he

GOD HAS LEFT THE DIAMONDS UNCUT

had to grow, to learn, to mature, to make something of himself.

God made man a free moral agent, where by his choice he could make things happen or he could choose to lie as fallow soil.

It is these thoughts which have been going through my mind as we come down to the deadline of having the Oral Roberts University ready for students this September. God has given us the idea, the dream and the plan for a great university centered in His Son, Jesus Christ. He could have handed it to us as a finished product. But He did not. He gave us this spiritual diamond uncut and unpolished. He left the construction of the new buildings, the pledging of the funds, the securing of the faculty, the recruiting of students, and the development of the entire educational program to those of

us He has called for this purpose. By “us” I mean people from many different denominations and walks of life.

The raw materials are in our hands. God challenges us to do something with them that will bless the world and change the pagan course of our day.

Throughout America and the entire world there are thousands of students whom God has ordained (since before they were born) to attend this university either in its Liberal Arts College, or its Graduate School of Sacred Theology, or its School of Evangelism. There are scores of instructors who have been preparing all their lives to become members of the faculty and lead these students. There are friends and partners of our evangelistic ministry whom God has been prospering that they might pledge the funds to build the campus. There are those who feel a burden of prayer and who will help bring the university into existence by staying on their knees.



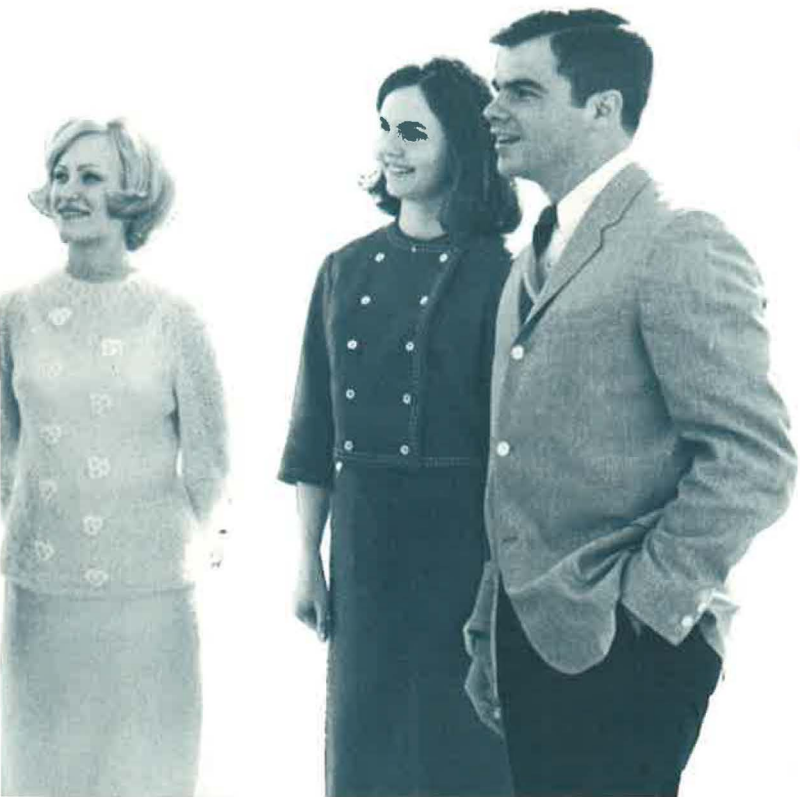
Diamonds still have to be cut, and things still have to be made to happen. We are fortunate, you and I who share this vision, in that we have the Master Diamond Cutter, the God of Miracles, the Christ of Abundant Life who is working with us in this mighty undertaking. All we are attempting to do, we do in His name. Many times every day we call upon Him for guidance, wisdom, power, anointing.

We know that unless the Lord builds the house, it cannot stand. We know just as truly that as we take the raw materials He gives us and trust Him to help us develop them that a university will be opened whose doors no man shall close until Christ returns for His own.

It is in this spirit that I ask for your help, your partnership. Precious human diamonds are in your hands and my hands. They are an unfinished product given us by Jesus.

Won't you ask Jesus what He would have you do?

REVEREND ORAL ROBERTS, *President*



*“And they shall be mine,
saith the Lord...
in that day when I
make up my jewels....”*

MALACHI 3:17

Robert O. Fraley, Director of the ORU Development Program, discusses . . .

YOUR INVESTMENT in a Christ-centered university

AFTER READING THESE PAGES describing this 20th Century feat of faith in Christian education, you no doubt are eager to ask some questions. Perhaps we can answer some of them briefly for you:

Where will the students enrolling at ORU come from?

Virtually everywhere—from the families of concerned Christians who want the very best

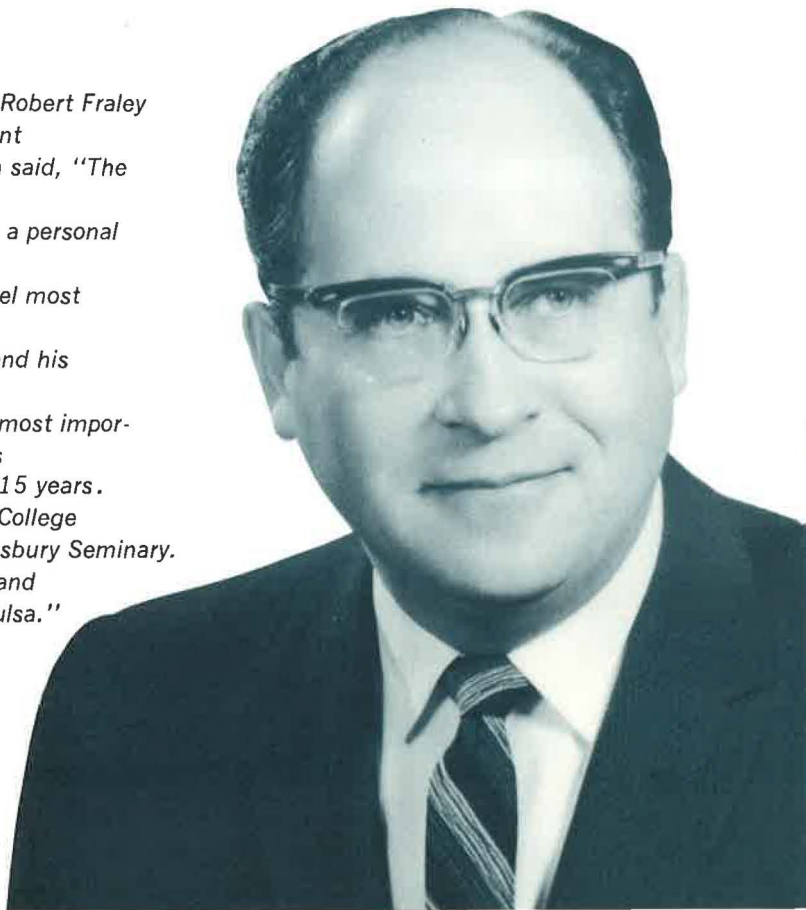
in education and Christian environment for their children. Inquiries and applications have already come from fifty states and several foreign countries.

What financial help will be available for those who cannot afford all of the cost?

Both a campus work program and an excellent scholarship program will be available. The scholarships will be made possible by friends

In announcing the appointment of Robert Fraley as Director of the ORU Development Program, Chairman S. Lee Braxton said, "The Development Program has been underway for some time rendering a personal service to our friends and building a Christ-centered university. We feel most fortunate in having Robert Fraley with his dedicated, Christian life, and his broad knowledge and experience, become associated with us in this most important work. Mr. Fraley has served as a development officer for the past 15 years. He holds the B.A. from Augsburg College in Minneapolis, and M.R.E. from Asbury Seminary. We welcome Bob, his wife, Leola, and eight-year-old son, Frederick, to Tulsa."

Mr. Fraley presents some interesting and helpful information on these pages.



of ORU. What better investment than in the life of a student whose talent is dedicated to God!

How are you financing the building of this great campus?

By faith—faith in our great God who has inspired the program, and faith in the friends of this program, whom God is directing to help.

Will small gifts mean much in so big a program?

Definitely! Naturally large investments are needed for large projects. But, just as surely, the smaller gifts are needed.

Is a cash gift or pledge the only way I can help?

No—there are many ways to help. Gifts are absolutely necessary, but they are only the first step. We are deeply grateful for every gift and pledge on the construction of the university.

What other steps toward help or support can I take?

You may consider the ORU Investment Agreement Program. This method of support for ORU will also enable you to build a sound retirement program with excellent returns to you for your lifetime.

How can I help, and keep my personal income from my investments, too? I have savings—bonds, stocks, some property—but this is what I depend upon for my living.

Every person's needs are different. The Stewardship Department of ORU is offering a broad service program for personal investment that will:

- (1) Protect your savings
- (2) Reduce your taxes
- (3) Guarantee your income payments
- (4) In most instances, increase your personal income from savings, bonds, and stocks.



Mrs. Edna Shakarian, a "Gideon" sponsor, stands in front of the ORU north dormitory named in honor of her late husband, Isaac.

The thrill for those of us whom God has called to build ORU is to discover that we are "compassed about by so great a cloud of witnesses."

You, as part of this company, can help us build, through an investment that will fit your giving ability and savings pattern.

For more detailed information, please feel free to write us. There is no obligation—we want to help you.

U-109

Please send me information as follows:

- ☐ How may I help some student with a scholarship?
- ☐ What investment agreements do you offer that will pay me retirement benefits?
- ☐ How may I prepare my will for my family and for the Christian Education Program at ORU?

Write to: The Stewardship Department
Oral Roberts University
7777 South Lewis
Tulsa, Oklahoma 74105

*Where can a young person find
all of these advantages in interdenominational
Christian higher education?*

The *new* Oral Roberts University combines the best of what is old with the most promising of what is new. Creating a dramatic new Christian university is an exciting venture no matter how you look at it. But when you add the unique advantages found only at the new ORAL ROBERTS UNIVERSITY, the combination is irresistible!

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available for
outstanding
specialists and
honor students

EDUCATION FOR THE WHOLE MAN

Each student viewed as a total personality with every provision made for his full physical, mental and spiritual health.

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