

THE FUTURE OUTLOOK

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THE FUTURE OUTLOOK

P. O. BOX 20331—GREENSBORO, N. C. 27420
 PHONE 273-1758

Second Class Postage Paid at Greensboro, N. C.

10c Per Copy Published Weekly \$6.00 Per Year

Confronted With Violence

The questions which have been flying around A&T's campus since the beginning of the year have been "will the institution close early this year?, will it close like it did last year?, or will A&T complete her year?"

Having been a graduate at Dudley High School, and somewhat a part of the disturbance last May, I found these questions quite interesting and somewhat intriguing. Every upper classman which I spoke to concerning last May, said with fullest honesty and sincerity, "I never want to go through another May 22." There was so much feeling and restraint among all of them, that even I, who was so close last year, couldn't really conceive, or hadn't actually grasped the horror and hell the students must have gone through. The scars left by last May 22, 1969 were cut much deeper than many people realized, and the effect is still apparent.

However, those same people, seemingly, the same ones as last year, are advocating another May 22. A&T is quickly coming to the end of another school year, and all around her, in Jackson, Miss., Fayetteville, Durham, and recently right across the street, violence has been present. This puts a tremendous amount of pressure on a university, which just last year, was forced to close because of violence and rioting.

But after repeating something over and over, one would think that you could finally see a pattern. The ones that are killed, are they the leaders?; the ones that are wounded, are they the instigators?; the ones that are beaten, are they the agitators? No! They are the innocent bystanders. It seems a shame that when the violence starts, when the blood begins to flow, when the bodies start to mount, isn't it a shame, that amongst them all you will find no instigators, no agitators, not even a militant, radical, leader!?

I think students, specifically college students, have enough intelligence and integrity to understand a situation. I for one do not intend to let a loud mouthed radical militant excite me emotionally, tell me to get a gun, and kill a cop. While I am doing this, he is a hundred miles away, listening on the radio, or watching on television how big a fool I am and how many of his people have been killed thus far.

I think the time of senseless violence and unnecessary murders is past and never should have existed. It is time for integrity, intelligence, determination, self-control, and above all, tact. To be tactful is to be aware, and if you are aware, you should be prepared to think rationally and to react in a sensible manner, not only for personal safety, but for the safety of other innocent persons as well.

By George Bridges
 Student, A & T State University
 English Class: Miss B. Herbin
 May 15, 1970

POET'S CORNER

The Lord had a job for me,
 But I had so much to do,
 I said, "You get somebody else
 Or wait till I get through."
 I didn't know how the Lord came out,
 But he seemed to get along;
 But I felt kinda sneakin' like,
 Cause I knowed I'd done Him wrong.
 One day I needed the Lord
 Needed Him right away,
 And He never answered me at all,
 But I could hear Him say,
 Down in my accusing heart,
 "Boy, I've got too much to do,
 Or wait till I get through."

—Paul Laurence Dunbar

This Week's Sunday School Lesson

**GOD'S NEW COVENANT
 Beginning Where You Are**

From many sources we hear that we need a new basis for Christian morality. We are told, and we are discovering for ourselves, that the temper of the times makes it imperative that we find some basis for Christian behaviour beyond "thou shalt not."

We have not outgrown the need for what moral law and the Ten Commandments were intended to instill within us, but we do need a new and different understanding of the base for Christian behavior. We need a base that can command the free, willing, and glad inner response of the Christian in our time.

Harvey Potthoff has summarized the changing climate of attitude toward moral behavior in five clear statements:

1. There is currently "a revolt against a purely negative approach to moral issues." Many persons are no longer content to think of Christian morality as a series of forbidden actions. A widespread hunger for emphasis on positive action is growing.

2. There is "a new readiness to challenge traditional authorities." This attitude frightens many of us. In many places we see traditional sources and persons of authority challenged angrily. Part of this challenge seems to be an insistence that moral authority must arise from moral worthiness and from a consideration of the results of actions on human life.

3. Our shrinking world brings together persons from many cultures, varied religious backgrounds, different experiences. The result is an "encounter of conflicting life-styles." No longer can any community assume, without question, that the style of life it has developed is "better" or "best." The mere fact that the style is ours does not prove its superiority.

4. We are learning that private morality does not exhaust the need or the possibilities of Christian ethical living. We are being made painfully aware that a person can be thoroughly moral in terms of personal obedience to a list of negative injunctions, and at the same time he can be highly immoral in terms of attitudes and practices that hinder persons in the world around him in their development toward full humanity.

5. In our era new moral problems present themselves for which we have no clear guidance from the past. Such new developments as organ transplants, a nearly perfect means of birth control, the lengthening of life, developments in communication, space exploration—all create, for the sensitive follower of Christ, new questions that affect his performance as a Christian and challenge him to new creativity in Christian witnessing.

The Scripture for this lesson is especially pertinent to our situation.

Searching the Scriptures

The Scripture for this lesson is Hebrews 8:1 through 10:18. Selected verses are printed below. Hebrews 8:6-13

6 But as it is, Christ has obtained a ministry which is much more excellent than the old as

the covenant he mediates is better, since it is enacted on better promises. 7 For if that first covenant had been faultless, there would have been no occasion for a second.

8 For he finds fault with them when he says:

"The days will come, says the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah;

9 not like the covenant that I made with their fathers on the day when I took them by the hand to lead them out of the land of Egypt;

for they did not continue in my covenant, and so I paid no heed to them, says the Lord.

10 This is the covenant that I will make with the house of Israel

after those days, says the Lord: I will put my laws into their minds,

and write them on their hearts, and I will be their God, and they shall be my people.

11 And they shall not teach every one his fellow or every one his brother, saying, 'Know the Lord,' for all shall know me, from the least of them to the greatest.

12 For I will be merciful toward their iniquities, and I will remember their sins no more."

13 In speaking of a new covenant he treats the first as obsolete. And what is becoming obsolete and growing old is ready to vanish away.

Memory Selection:
 This is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws into their minds,

and write them on their hearts, and I will be their God, and they shall be my people.

—Hebrews 8:10

EXPLORING THE QUESTIONS

We now know that the covenant relationship between God and his people was greatly similar to covenant relationships that existed between ancient Near Eastern kings and their subject nations. Such covenants involved these elements: an initial act by the king toward the subject people and the granting of a covenant by the king that set forth what was expected of the people in response to what he had already done for them. The response of the people was to be obedience based on gratitude for what he had done.

God's covenant with Israel reminded the people that he had rescued them from Egypt and that they were to be faithful to him and obey his laws.

What has this ancient idea of the covenant between God and his people to do with us? If we accept the idea of a new covenant given in Jesus Christ, what is the nature and content of this new covenant? In what way is this latter covenant a better one? What are the implications of this new covenant for our life as individuals, in the community, in social, political, and econom-

ic institutions? What does this covenant suggest as the pattern for human relationships in a world made intimate by an on-rushing technology?

This series of questions revolves around three pertinent Christian concerns; (1) to increase our understanding of the total significance of Jesus Christ; (2) to increase our awareness of the validity of Christ's claims upon us as he offers himself as both Lord and Savior; (3) to seek to understand what kind of persons we are to be because of our relationship to Jesus Christ.

Finding Help With Your Questions

This unit seeks to discover what God is saying, through the New Testament letters, to his newly chosen people in Christ. As the church we are to be the people of God in our world. We believe that in the Bible, and particularly in these earliest "letters to the church" we may discover something of God's word as to who we are, what we are to be in the world, and what we are to do in the world.

About the Letter to The Hebrews

Hebrews is one of the most difficult and least known of these letters. The author interprets the work and the character of Christ in terms of an ancient priestly and sacrificial cult that is not familiar to us. His view that that which is in heaven is real and that which is upon the earth is shadow sounds strange in our ears.

We are forced to look behind the framework of the message of Hebrews to see if we can grasp its significance for us. Let us suggest at least three facets of this message for our times:

1. The letter affirms the uniqueness and supremacy of Jesus Christ as the one who effectively relates men to God.

2. Because of the total adequacy of Christ, all former paths to God are now seen to be only faint shadows of the real way to God's presence.

3. Through the relationship we have with God through Christ there is given us a new covenant relationship out of which may emerge our life as Christians.

The New Covenant
 The writer of Hebrews is deeply concerned that his readers understand the superiority of Jesus to Moses. The letter writer does not underestimate Moses. He simply is concerned to affirm that with Christ "a better hope is introduced, through which we draw near to God", and that Christ "is able for all time to save those who draw near to God through him, since he always lives to make intercession for them."

Because Christ is the final and perfect revelation of God he makes possible for us a new covenant relationship with God.

Four Facets of Superiority
 The letter writer claims that the new agreement between God and his people, arrived at through the work of Jesus Christ, replaces or fulfills the prior covenant and is better than the former in four ways:

1. It comes to us through the character and work of Jesus

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