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PAUL TILLICH'S VIEW OF PSYCHOANALYSIS AND THEOLOGY

by Doman Lum

When Paul Tillich was presented an award by the Academy of Religion and Mental Health for outstanding work in promoting understanding between religion and the behavioral sciences, the Academy was acknowledging the rare abilities of a theologian who has combined an apologetic of Christian theology with a sympathetic appreciation for psychoanalysis. One need not enumerate the constant use of his books, particularly The Courage To Be and The New Being, by indebted promoters of this rapprochement. A quick glance through his thinking reveals an appealing setting for existential psychology: being and non-being, man's sin as estrangement, anxiety and courage, and Jesus Christ as the New Being. Rather than present merely a repeated exposition of Tillich's systematic theology, last year's tribute impells us to explore his relationship between psychoanalysis and theology.

1. The mutual respect for contributions between the physician and the minister. As far back as 1946, Tillich proposed that cosmic healing (salvation, wholeness) included the bodily, mental, and spiritual and that there must be peaceful co-existence between the physician who was engaged in temporal healing and the minister who was a media of eternal salvation. This relation later filtered down into a complementary understanding of the same phenomena -- for example, between tragic guilt and moral failure. Tillich would not tolerate psychology's interference with the transcending knowledge of revelation which ultimately dealt with man's ground and meaning of his being. He pleaded for respect of function and cooperation without conflict. At best, said Tillich, "psychoanalytic acceptance is always preliminary and easily can become permissiveness."

2. The corrective use of psychology for the theological communication but with reservations. Tillich valued psychological insights into the traditional use of theological symbols which "...are determined by the transcendent reality they express..." but correlatively "...are influenced by the situations of those for whom they point to this reality." Here is a prime example of his insistence on situational theology. He does not wish to change the truth of the terms but rather to infuse them with "...an expressive power which can be regained only if they are filled with the insights into human nature which existentialism (including depth psychology) has given to us." Thus, psychology provides questions which the theologian can relevantly use to present Christ as the answer to existence. (Whereas kerygmatic theology is thrown like a stone at those in the situation, Tillich advocates that one hit them in the place where they are!)

But in 1958, Tillich seemed to go even further in his evaluation of the influence of both: "The relationship is not one of existing alongside each other; it is a relationship of mutual interpenetration." Of course, the question is: at what point does interpenetration take place which will hazard interference to

(con't. p. 2)

DOMAN LUM was graduated from the University of Hawaii in 1960 and is a graduate student at F.T.S.
EDITORIAL

NON-DEFENSIVE CHRISTIANITY

How extraordinarily stupid it is to defend Christianity, how little knowledge of men this betrays, and how truly, even though it be unconsciously, it is working in collusion with the enemy, by making of Christianity a miserable something or another which in the end has to be rescued by a defense.

S. Kierkegaard

At Fuller Seminary we are apt to think that our main acquisitions are in the form of theoretical or practical information. While this is an important part of our theological education, the attitudes we acquire are even more important. One of these attitudes might be encompassed by the term "non-defensive Christianity." By this term is meant that attitude which is not always on guard to protect God or His Word from attack (this defense really only shows our own instability and insecurity). This non-defensive Christianity might be thought of in terms of freedom, wholeness, and humility.

We experience freedom when we realize that the glory of God is not dependent on us. God does not need our protection. We are freed to think critically and to be led where our thinking leads us. We may enter into the areas of Biblical criticism, not with foregone conclusions nor in an attempt to prove that we were right all along, but to understand better God's Word. We are free to engage in the fine arts without feeling that at the same time we must defend the faith. We are not to have all the truth.

A non-defensive Christianity means wholeness as we realize that the whole world is the Lord's. He created and sustains all. All truth is Christian truth. Thus the Christian may enter into the natural and social sciences and expect to find, not second rate truth, but primary and important truth about God and his creation.

A non-defensive Christianity means humility as we realize that we know in part and see through a glass darkly. We do not have all the truth. We are able to accept the thoughts and insights of others even when they are not of our doctrinal persuasion. We realize that even our own expressions and statements of faith are tentative. God is greater than anything we can conceive, and we must constantly, humbly grow in knowledge of Him.

TILLICH (con't.)

the point of theological annihilation? Tillich walks a narrow tightrope in this distinction. Aside from this awareness, Tillich listed four contributions that both existentialism and depth psychology have made to theology: First, the re-discovery of the vast amount of depth psychological material in past religious literature itself, such as in Dante's Divine Comedy (description of hell and purgatory and of the inner self-destructiveness of man), secondly the re-discovery of the estrangement of sin, thirdly, the re-discovery of the demonic in man which determines our consciousness and our decisions, and fourthly, re-discovery of the outworking of grace as it is seen in the acceptance of patients by analysts.
Notice Tillich does not say that these are creative inventions of the secular which have been dictated to the sacred. Rather, they are the re-discoveries of the sacred which have appeared as fresh expressions of insight in our time.

3. The concept of the self in Tillich's theology. Essential to a present day interpenetration between theology and psychoanalysis is the linking concept of the self. In an ontological manner, Tillich constructed an asking subject and an answering object. These presupposed the basic foundation of the subject-object structure of being. On this settlement was the finite expression of the self-world structure as the basic articulation of being. He was quite insistent that the manifestation of the self is crucial, for it is the incarnation of the ground of being in his ontology. As an aside, we add that Paul Tillich and Reinhold Niebuhr do not agree on the question of the ontology of the self. For Niebuhr, the unique self has individual freedom which goes beyond any rational structure of ontology. Both God and the self cannot be confined to philosophical being. But for Tillich, the self must be grounded in infinite being which is God for him. Thus one asserts the individuality of the self, while the other embraces universality from which the self originates.

With this groundwork in mind, Tillich subtly stitched his concept of the self into the fabric of his systematic theology. Fulfilled polarity consisted of a centered self and a structured universe to which man belonged and at which he was able to look at the same time. Especially in his doctrine of sin does his concept of the self enter into the picture. Evil attacks the centered self at the initial instance:

Self-loss as the first and basic mark of evil is the loss of one's determining centre; it is the disintegration of the centred self by disruptive drives which cannot be brought into unity. In this chaotic and trapped condition, man is cut off from participation in a state of estrangement and succumbs to the power of objects "...which tend to make him into a mere object without a self." Moreover, owning the responsibility of the loss of his existence and realizing his incapacity to recover it, man despair in the agony of being. Conflict and no escape from his self helplessly bind him to the situation. Only the New Being (Jesus Christ) can bring actuality for the potentialities of being. Then can a person become a fully developed self and confront a world to which the self belongs.

Paul Tillich's attempt at an integration comes at a pertinent time as evangelical seminaries begin to sense the need for advance offerings in pastoral counseling and psychology (with the exception of the Southern Baptist theological seminaries under the leadership of Dr. Wayne Oates at Louisville). The field of pastoral counseling had its modern beginning at Chicago Theological Seminary only forty years ago under Anton Boison. We are at best only in the second generation of exploration in the area. Needless to say, extreme caution needs to be exercised in a brain-trust dialogue between systematic and biblical theologians and Christian psychologists within our own evangelical environment. If we can contribute nothing distinctive to our heritage in this neophyte field of pastoral psychology, it would be best to channel our energies and finances elsewhere.

That Tillich has called for mutual respect and dialogue between psychology and theology should be the first matter of agreement in our case. Although forums and anthologies by Christian theologians and psychologists have been numerous on the nature of man in recent years, each has tenaciously exerted his onesided solution to the problem. (Such an example is the splendid effort: The Nature of Man in Theologica and Psychological Perspective, edited by Simon Doniger, Harper and Brothers, New York, 1962) Note the two different views with two completely dissimilar levels of thinking, and the twain have never met. To resolve the infinite qualitative difference, an appealing bridge of existential
psychology has softened up Christian therapy so that it can be palatable for existential theologians. But it has so diluted and distorted dogmatic and biblical contributions that classical theologians have rocked with anger and have trembled with fear over old heresies in a new garb.

It is with this fatal course in mind that we criticized Tillich's advocacy: the corrective use of psychology for theological communication. We agree that much existential psychology can indeed contribute to a more relevant understanding of man, provided that there is no biblical or theological annihilation. With hope we urge that evangelical theologians and psychologists concentrate at this time on a common medium: the concept of the self. A careful search from Augustine through Calvin to Niebuhr reveals a healthy interest in the subject. A theological anthropology grounded in Christology has been a pioneering reality in the work of Karl Barth who follows in the tradition of serious exegetical and historical theology. (See *Church Dogmatics* by Karl Barth, Volume III, The Doctrine of Creation, Part Two, editors G. W. Bromiley and R. F. Torrance, T. & T. Clark, Edinburgh, 1960, Section 44 pp. 55-202) Needless to say, existential psychologists are periodically publishing their findings on selfhood. We call upon all parties to hold joint study meetings in order to amalgamate a position which will be biblically sound, psychologically relevant, and theologically correct. It is our hope that such dialogue will not degenerate into a polar argument on two entirely contrary levels of thinking. Rather there must be times of open criticism, healing reconstructions, and satisfying resolutions for theologians, exegetes, and psychologists.

5. same reference as footnote 3, p. 71.
6. same reference as footnote 3, p. 75.

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"I think our religion is the crucial difference between our system and theirs, the USSR's. Christians believe in certain non-material aims and apply non-material standards to their conduct. Because of this Christian societies favour checks and disciplines on appetites of one kind or another and consequently achieve a tolerance and balance which bring order and stability."

Sir Alec Douglas-Home

(Tut, tut, Mr. Prime Minister, aren't the Western nations (supposed Christian cultures) just as materialistic? Aren't you confusing Christianity and Christian cultures? ed.)
During the past Missionary Conference many students indicated an interest in the concept of Evangelism-in-Depth. In the following article Virgilio Zapata, the National President of EVID, Guatemala, and presently a student at F.T.S., gives a first hand report of this evangelistic effort.

On January 29, 1962, at the close of another Central American Pastor's Retreat, Dr. Kenneth Stracken, General Director of the Latin American Mission, and the Reverend Juan Isais, of the same mission, explained to 800 Guatemalan leaders the purpose of Evangelism-in-Depth. Representatives of practically every denomination and mission in Guatemala were present. This was God's first miracle: Unity: "The Evangelicals united...to win a country for Christ." That was EVID's motto and throughout 1962, what a blessing it was to see the evangelicals being one (John 17). Some of the groups taking part in EVID were: Presbyterians, Nazarenes, Central American Mission churches, Primitive Methodists, Baptists (Southern and Independent), Church of God (several groups), Assemblies of God, Friends (Quakers), American Bible Society, Wycliffe Translators, Child Evangelism Fellowship, The Spanish American Crusade, and The Evangelical Schools of C. A. (TESCA).

Under the guidance of missionaries of the Latin American Mission, EVID got under way. LAM had already led evangelicals of Nicaragua and Costa Rica in EVID thereby obtaining wide experience in this type of movement. The bi-weekly newspaper EN MARCHA informed every evangelical home and church of the movement designed to reach every citizen of Guatemala with the Gospel of Christ. Prayer was needed more than anything. The goal was set at 5,000 prayer cells. A miracle was needed to reach that number. When EVID finished 6,135 prayer cells had been meeting around the country with 40,000 Christians interceding before God.

On March 29th, the next phase of Evangelism-in-Depth started: Training classes. The principle of multiplication was already at work. Two outstanding teachers, the Reverend Emilio Salgado (Friends) and the Reverend Adalberto Santizo (Baptist, Administrator of TESCA) taught a group of one hundred who in turn went out two by two to different sections of the country. During three day seminars hundreds of pastors and lay workers were taught the basic principles of the training course so that they in turn could effectively teach it in their churches and mission stations. Throughout the country 20,000 Christians took the Counsellor's Course, using a designated text. Twenty thousand others studied the course without a book, for they could neither read nor write.

In June, as soon as the training courses ended, Christians eagerly started the 'Visitation' phase of EVID. Two by two, the Guatemalan evangelicals visited 250,000 homes, more than half of all the homes in Guatemala. To most Christians and to many pastors, this was a new experience and the means by which hundreds of individuals were reached with the Gospel message. On June 10, "Visitation Day," many churches held special services to inaugurate their visitation program. In some towns believers suffered physically for Christ's sake, but in most of the homes they were welcomed with unexpected kindness. This prepared the way for the local campaigns.

This next phase of EVID, held in June, reaped the hard work of the visitation program. Most of the 1,075 churches in the country held week-long campaigns; many believers brought their unbelieving friends to the services. Hardly any Christians attended other churches' campaigns. Each church was responsible for its evangelistic thrust, visiting during the day and holding a preaching service at
night.

By August, the ground was well prepared for regional campaigns. At thirty-three key points, all the churches in a certain state or district formed a regional committee, every church and denomination of the area being represented. After several months of intensive planning, the evangelistic endeavour was carried out in the best possible location in town. God certainly worked many miracles in providing people to rent theatres, municipal auditoriums, and tents. In twenty-two cities, groups of from 500 to 3,000 evangelicals walked across town in attractive parades to the amazement of almost everybody in the community.

By October the soil had been prepared for the national campaign. Again God worked more miracles: the impossible-to-get Olympic Gymnasium was promised for use from October 29 to November 24, if half of the rent could be said next morning. The money so urgently needed was raised in one service. Right from the beginning the national campaign attracted the attention of the press. Twelve thousand people jammed the Olympic Gym at the inauguration service. "For the first time in the history of Latin America," stated Dr. Kenneth Stracken, "a president inaugurated an evangelistic campaign." Next morning La Prensa, largest circulating newspaper in Guatemala, carried on its front page pictures of the inauguration campaign. Other newspapers gave quite a bit of coverage, more than any of us had anticipated.

Throughout the month-long campaign, the attendance averaged between 4,000 and 7,000 people. The four hundred voice choir was an attraction in itself, as well as the music of the Palermo Brothers and, tenor, Raymond Robles. Mr. Fernando Vangioni, of Argentina was the evangelist. Every night dozens of individuals came forward for counseling, totaling 612 at the end of the campaign. The closing night, 15,000 people packed the Olympic Coliseum. In other parts of the nation, farmers, students, drunkards, lawyers, and doctors, apprehended God's grace in smaller campaigns. In the capital a radio series resulted and is now being broadcast over TGNA, a local station sponsored by the Central American Mission. The total attendance to all campaign activities soared to 216,180 which is more than half the population of Guatemala City.

On November 25th EVID would have ended. A great parade had been carefully planned. At 9:00 a.m. several members of the Guatemala Air Force started bombing the city, striking the Presidential House, killing some and wounding others in different parts of the city. Ambulance sirens were heard constantly. Bombings and air-craft fire continued 'til noon. "There goes the parade," many of us thought. We did not know who was in power. Some said President Ydigoras Fuentes had fled the day before; others said he had been wounded in the bombing of the Presidential Home.

Guatemalan Christians, however, were so eager to testify for their Lord that hundreds started arriving at Park Morazan at 1:00 p.m. Thousands had returned home when they heard the bombing or did not leave their neighboring towns. But the rest started marching at 2:15 p.m. Twenty-eight meaningful floats added color to the parade. All kinds of banners identified churches, denominations, and institutions, as 30,000 Christians marched across town to the amazement of thousands of fearful on-looking citizens.

After traversing the streets of the capital for about an hour and a half, the Guatemalan Christians started to fill the huge Olympic Stadium. When the service was about to start, every body suddenly stood because President Ydigoras Fuentes had remembered his offer to attend our closing service. Along with the President were the highest government officials, plus military staff members and body-guards, some fifty men in all. Not one of them carried a Bible, I am sure,
but all of them, including the President, carried a sub-machine gun on their shoulder. As President of the Executive Committee I had the privilege to place in the hands of the President, while being watched very closely and carefully by his body-guards, a diploma, designating him a "Friend of Freedom of Worship."

All through the year God had been fulfilling His promises. In spite of the bombing, there had been a parade. Now, in spite of a small but constant rain, the service was beginning. People everywhere were slowly getting wet, except those few who were sitting near the President in the covered boxes. As the Reverend Mr. Vangioni started preaching, the rain ceased and a most beautiful rainbow appeared in the sky. Mr. Vangioni, of course, referred to that gorgeous sight as a reminder of God's sovereign power and love. Bombs, planes, blood, death, and a rainbow had all occurred in one day.

What were the results? Mr. Dionsio Crespo, pastor of Colombia and evangelist to one of the Guatemalan regional campaigns said the EVID was to Guatemala what the Catholic persecution had been to Colombia as far as multiplying the number of believers was concerned. Thus EVID is a story of a country shaken for Christ. Thousands of believers were mobilized in a unique witness to the power of Christ's salvation.

INNER-CITY AND THE THEOLOGICAL STUDENT

by Bob Broyles
Chairman Practical Evangelism Comm.

The inner-city emphasis on the American church scene is not a passing fad or an ecclesiastical hobby horse. This contingent result of a population explosion demands ruminative attention by every theological student.

The population of the United States increased by an overwhelming total of 8,500,000 people in the first three years of this present decade. By 1980 the projected total population of our nation will be 250,000,000. Most amazing about this astronomical gain is that the great majority of our population will live in twenty-five crowded city regions, from slums to suburbs. These twenty-five regions will occupy only ten per cent of the nation's land area.

What are the implications of these figures for the theological student? It is obvious that the sheer weight of population will force present suburban areas to become urban areas. By 1980, a great percentage of the churches now serving suburbia will be forced to do battle with the giant forces of inner-city life. It will become increasingly difficult for men, being graduated from theological schools, to avoid the cries of the cities.

Difficulties that challenge today's inner-city church must therefore be trenchantly analyzed by the theological student, for today's inner-city may be his parish tomorrow. He must understand what pressing crowds and pernicious depersonalization have done to city denizens. Effects of this cancerous environment in all its forms of crime, vice, sex perversion, juvenile delinquency, drug addiction, alcoholism, race hatred, and destruction of the family unit must be prayerfully and incisively studied.

Today's inner-city not only challenges the organized church, but it intimidates the imagination of every Christian organization specializing in adult or youth ministries. A study of inner-city dilemmas should compel divinity students to recognize the supernal relevance of evangelism in all its practical forms.
DECALOGUE FOR THEOLOGICAL STUDENTS

"I am the Lord thy God, which have brought thee out of activity in Egypt unto reflection in Arabia, out of twenty some years of diverse activity into, all told, some twenty months of serious study; And for these precious months:

1. "Thou shalt have no other goals before thee;

2. "Thou shalt not make unto thee any other ministry which preempts this ministry, nor conceive of any more important witness; thou shalt not liken this calling into the likeness of an ivory tower above, nor a necessary evil below, nor a preparation for the more important work beyond;

"Thou shalt not bow down to the image that study is un-evangelical, that talk is; for I the Lord God am a jealous God, visiting the slovenliness of the fathers upon the children unto the third and fourth generation of them that talk my thoughts after me but never think them; and showing mercy unto thousands of them that love me with their minds as well as their hearts, and who see in each calling in life the single ministry to which they are to give themselves;

3. "Thou shalt not take the name 'minister of the Gospel' in vain, for the Lord will not hold him guiltless who maketh light of the ministry.

4. "Remember the personal study of scripture to keep it holy; Books thou shalt study and lectures thou shalt hear, but what thou obtainest from thy personal immersion in scripture will be freshest of all: wherefore the Lord blesseth personal study and halloweth it.

5. "Honor and know thy theological fathers, particularly Augustine, Luther, Calvin, and the great confessional theologians of the centuries that thy thought may have integrity and not eccentricity in the days the Lord God giveth thee in ministry;

6. "Thou shalt not kill theology by neglecting its languages;

7. "Thou shalt not commit adultery with modern theological Darlings of contemporary spiritual Ecstatics;

8. "Thou shalt not steal from thy calling by additional ministries;

9. "Thou shalt not bear false witness against the gospel by making it law;

10. "Thou shalt not covet to be like the Christian you most admire, but thou shalt be thyself; thou shalt not covet another Christian's gifts, nor his ministry, his habits, his disciplines, his witness, his approach, nor anything that is another Christian's but thou shalt be grateful for what the Lord God hath given thee and labor only to be one thing in thy calling: to be found faithful."

Dr. Dale Brunner
A REFORMATION SUMMARY THEOLOGY
a chapel address 10/22/63
at Fuller Theological Seminary
The subject of death has become a rather lively topic in the last few months. (Please pardon my attempts at humor in this review. I get such few chances to print them.) Magazine articles on the subject of funerals are nearly outnumbering those on Profumo et. al. At least two best-selling books have rolled off the press. (Besides the one under review, the only other I know of is The High Cost of Dying by R. M. Harmer.) Even Dr. Kildare has gotten into the act. A recent TV guide blurb announces the subject for the 6:30 miracle hour "An unscrupulous undertaker exploits the bereaved by hiking funeral costs." (My wife and I both decided we should see it; I, because of the subject, and she for some insane reason.)

The funeral business, however, is "digging in" for a fight. (Another apology!) Scarcely a day goes by that an entire newspaper page does not radiate in large black bold print: "What is the lowest cost funeral at Forest Lawn?" A distinguished California representative (the home of some of the nation's largest funerary establishments) used that old true-and-tested defense of accusing the opposition of being Communist.

Aside from her subject matter, Jessica Mitford displays a very pleasing sense of humor. In the acknowledgements (a masterpiece in a usually dull class of entries) she heaps coals of fire on pates by expressing appreciation to those who unknowingly gave her such damaging evidence about their own trade.

Undoubtedly, Miss Mitford has done a valuable service by "blowing the coffin lid off" the highly lucrative semi-sacred "undertaking" business. (Pardon the cress word; I should have used "funeral directing." ) The absurdities of the entire operation, from embalming to the forty-foot Cadillac mourners' car, are attacked with great 'vigah' and glee.

Miss Mitford states that in America last year, costs of an average funeral were $125.00. This is probably more than the average family spends on any other single item in a lifetime, except a house and a car. When you seriously consider it (if you can sufficiently detach yourself), it is rather ridiculous to think of being taken to the cemetery in a Cadillac, possibly the only time you have been inside of one.

However, if the family can afford it, why not? Here, Miss Mitford really screams. Even if they cannot afford it, she says, they pay it. They have no recourse. For instance, if the family wishes only cremation, for the deceased, they must still buy a casket (for what?), pay for the services (for what?) et cetera, et cetera, et cetera, et cetera, ad nauseum.

Chapters of special interest in Miss Mitford's book are "Shroudland Revisited" (entirely about Forest Lawn), "The 'Nosy' Clergy," and "The Funeral Transaction." I am certain that Miss Mitford must have a corps of lawyers fussily fighting libel suits resulting from publication of this book, for she definitely does not follow the traditional policy of omitting names of companies or individuals.

Several reservations did emerge: there are too few documentations for

ROBERT BASON is a man well versed in the Palestinian Way of Death as experienced in grave digging while an archaeologist in Israel. He is presently struggling with the American Way of Life as a married student at F.T.S.
quoted materials; too many times, unanswered letters and questions are interpreted as admissions of guilt; overstatement of several issues, including detailed accounts of extreme cases, tends to throw a shadow of disbelief on other matters which are probably standard practices of the "hard-sell" funerary business.

Believe me, this should be on the "must read" list for any established or prospective minister. Happily, it has that rare combination of being both rewarding and fascinating.

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TO A SEA GULL
by David Parkerson

I walk along the sea shore
picking up shiny silvery shells
and gnarled dry driftwood.

My bare feet make patterned pictures
in the sand
as I amble along.

A lazy sea gull
circles
around
in the azure sky
watching for life.

How free he is in his own private world
flying in endless blue
alone in his thoughts
if he thinks.

If I could be a sea gull
sailing along the sea shore
I'd fly high
high in the sky
To be free from
formality
and fear.

I'd spread my wings
and soar to heights unknown
to man.

If I were this high
I'd be near to the sun
moon
stars
and I could contemplate Beauty
Truth
God.

I want to be free like a sea gull
to love God
in His world of endless freedom.

But I just walk along the sea shore
picking up shiny silvery shells
and think about God in His
glory on the sea shore.
FULLER FUND

A sincere thank you to the fifty-eight per cent of the student body who pledged $5280.40 to the 1963-64 Fuller Fund. This compares with $4286.00 pledged last year by seventy per cent of the students.

The response this year is an improvement in the total amount of money pledged while at the same time a retrograde step in the number of those who participated. Neither of this year's goals of one hundred per cent participation or $10,000 was realized. These goals could have been reached if each person in the student body (two hundred eighty-three) had given an average gift of $35.71. The one hundred and sixty-four people who responded did, in fact, contribute an average gift of $31.85.

Most of us will soon be in a position whereby we will be responsible for raising funds. We will need to know what really motivated people to give to a cause. We will be interested in knowing why and how people react to fund-raising campaigns.

In next month's the opinion, I propose to give you the results of a survey which will soon be sent to the one hundred eighteen people who did not participate in the Fuller Fund. If you are one who did not pledge, your prompt return of the questionnaire with frank answer will be of help to us all. Replies may be anonymous.

Sincerely,
Monty Burnham, Chairman
The Fuller Fund

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NEWS IN SHORT

Dr. David A. Hubbard will be inaugurated as the third president of our seminary on Tuesday, December 3, 1963. A full day of festivities have been planned for this event. At 3:30 p.m. the McAlister Library will be formally dedicated. A buffet supper will be served in the refectory between the hours of 4:30 and 6:30 p.m. In the evening at 7:30 the Academic Procession will begin in the sanctuary of the First Methodist Church. Following the Inauguration Ceremony a reception will be held in Payton Hall.

Students are urged to plan their study program to allow time for this important event.

The Student Council has decided not to have a Christmas Party this year so as to allow all students and their wives (sweethearts, dates, escorts, fiancées, et. al.) to attend. Watch the "Semi" for further information.

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A Fuller Theological Seminary Christmas Card is once again available for personal use. An attractive, contemporary card featuring a message which ties together both the birth and Easter events has been designed and produced by seminary students. They will be available in the bookstore after the tenth of November this year. Send a Christmas Card with a relevant Christian message.
STUDENT COUNCIL CORNER

The new school year has seen certain student council activities run off to the profit and enjoyment of us all. The New Student Retreat under Bob Letsinger, the Fall Picnic under Ralph Wright, the Fuller Fund under Monty Burnham and the FMF Conference under Otto Helweg have each had a fitting place in the life of Fuller. Now that these events are over and before the Practical Evangelism conference in January, the Council is settling down to a few projects which we believe will be of benefit to the student body.

One of these projects is what we have tagged "Informal Theology." For the single students in dorms this will mean an evening spent in friendly conversation with a faculty member. All sorts of questions and issues may be dealt with in these sessions as we seek to bring theology to a more personal level and get to know our faculty a little better. So when your dorm has one of the profs over, be sure to enter in.

For the married students "Informal Theology" will mean a small group of couples meeting periodically through the year and having in different faculty couples to have some group interaction on topics related to the Christian concept of marriage and the hazards of this marriage in the ministry and in our culture. Here is a chance for the wives to enter into the theological community in a meaningful way. These groups will probably not start until second quarter. Don't miss them.

Sincerely,
Al Cash

P.S. Student Council welcomes any ideas, suggestions or complaints from you.

the opinion is published the first Wednesday of each month throughout the school year by students at Fuller Theological Seminary, 135 N. Oakland Avenue, Pasadena, California. the opinion welcomes a variety of opinions consistent with general academic standards. Therefore, opinions expressed in articles and letters are those of the authors and are not to be construed as the view of the seminary, faculty, student council, or editors of the opinion.

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