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CHRISTIAN SEXUAL DEVIATES?

by Robert D. Broyles

In an American community sexual deviates go unnoticed until some overt behavior is detected. Detection of it is difficult, for its activities take place under most careful cover. For the church, sexual deviation is not only secret, but it is a secret sin. Christians are concerned about it, for its existence constitutes a threat to the fundamental structure of society. To the Christian world it is a contradiction to the teachings of Scripture. The pastor is concerned both about the relationship of the deviate to society and his relationship to God.

According to police and Federal Bureau of Investigation reports, instances of arrest for various modes of sexual deviation are on the increase throughout the nation. It follows that the average pastor may come into contact with a deviate in his congregation from time to time. But, ask the average pastor how often he is given opportunity to counsel a person so vexed, and his reply will be, "Not very often." Why is this? The deviate community must be explored for the answer.

The average deviate is involved in homosexual activity. Sylvanus Duval has stated in Sex Ways that at least 37% of the total male population has had overt homosexual experience to the point of orgasm. At least 4% of adult males have been overtly homosexual all their lives. The January 28, 1961 issue of the Los Angeles Times reported that while 14% of the nation's males are involved in homosexual activity, in Los Angeles the incidence is 10%. Alfred Kinsey estimated that eventually homosexual activity may involve over 50% of the males. It is estimated that Lesbian activity involves about 20% of all females. Some authorities conservatively estimate that there are 500,000 homosexuals in the United States. Some have estimated that there are 3,000,000. Within homosexual activities there are a score of bizarre deviations that only accentuate the perversity of Sodomy desire for pleasure from a body of the same sex.

The average pastor could conceivably encounter sexual deviations in the lives of his counselees as varied as the extent of the perverse imagination of man. Other common deviations which might be encountered would be: neurotic masturbation, where it interferes with the individual's productive life; voyeaurism, where its perversity carries the individual, not to burlesque houses or "art" theatres, but to neighborhood windows; exhibitionism, when it becomes an embarrassment to others. Some have said that anything goes in wedded sex, but both heterosexual and homosexual masochism and sadism are revolting to the senses. Sex with children is not at all uncommon among sexual deviates. Fixated use of pornographic literature and fetishes as media of sexual stimulation are another form of deviation.

The norm for our society is heterosexual adjustment within the sanction of marriage. It is no secret that Sigmund Freud and company and the late Alfred Kinsey have attempted to release the conscience of modern man from the societal (con't. p. 2)

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EDITORIAL

Images of a theological seminary fit no basic stereotype. They can appear to be either a cold, monastic, irrelevant institution, a reactionary defender of the status quo, or an exciting, pioneering, place of learning. We like to think of Fuller Theological Seminary as fitting into the last category. Ever since the founding of the seminary sixteen years ago the student body has been caught up in the exciting and dynamic throes of an evangelical and ecumenical seminary.

Two presidents have led the school during these growing years and have earned our appreciation. Today Dr. David A. Hubbard is being inaugurated as the third president of this institution. We students are expecting the seminary to take great strides forward under his able leadership.

Those of us who have had the privilege of studying in his classes know him as an able scholar who comprehends and deals with the theological issues of the day. During this past quarter we have also learned to respect him for his candor and frankness when dealing with the issues confronting us as a seminary family. Because he once sat in the same classes that we now do, we feel that he is one of us and understands the problems of the school not only from the vantage point of an administrator or a faculty member but from the position of a student.

In a theological seminary the quest for greater knowledge and fuller revelation should be a never ending quest. Thus all of theology is subject to never ending discussion and debate. We would like to take this happy occasion to reaffirm our faith in Fuller and the goals for which it stands. We appreciate especially our professors, their scholarship, their Christian faith and their honesty and openness with us. To this fine team of men has been added Dr. Hubbard. He is 'our man in the presidency,' and we are happy today to extend to him our congratulations.

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DEVIATES (con't.)

guilt of fornication and adultery. The works of Alber Ellis, particularly Sex Without Guilt, are classic examples of this point. The result has been a slow deterioration of Christian heterosexual ethics. Concomitant with this deterioration has been an increased acceptance of humanistic philosophy and sex-saturated entertainment, literature and advertising. When sex itself becomes an end, the mind of man is prone to leave the natural use of sex as a means of satisfaction and seek perverse forms of stimulation. We cannot say that this is entirely the cause of deviation, for sexual deviations have occurred in individuals not at all affected by the environmental factors just described. We are certain of one thing; the epidemic of deviations that our society is now experiencing is attributable to the sex stimulated environment of our times.

The average sexual deviate goes unnoticed in the daily stream of life. He or she can be at every level of society: a lawyer, a director of a hospital, a police man, a school teacher, a nurse, a minister, an engineer. The individual can be of any religious faith, any ethnic group. Each one is a victim of the perversity he or she has chosen to satiate the volcanic sexual urges surging within. One might suggest that a homosexual can be spotted. This is not generally true. Only as one is approached by a deviate can a homosexual usually be detected. There are some males that appear to be quite effeminate who are not homosexual. Only a small percentage of the homosexual population has the characteristic "fairy" appearance.

Many reasons have been offered for the actual psychological causation of sexual
deviation. Some have suggested that it is the result of inborn genetic disorder, but scientific findings thus far do not support this theory. It has been posited that sexual deviation is the result of a constitutional or glandular disorder, but this has no support. The two most significant causative theories are that sexual deviation is a learned pattern of behavior in which cultural pressures and opportunities are the determining influences and that it is the result of arrested or distorted psychosexual development. The reason for sexual deviation seems to reside between these two theories.

The average sexual deviate, for social reasons, obviously prefers to keep his problem concealed except among those he or she uses. Most feel they can go undetected. While realizing that their mode of sexual satisfaction is so bizarre that it merits social censure, there is no releasing themselves from the fixation. In the case of a homosexual, there is often gravitation to a whole section of the city for mutual encouragement and satisfaction. There is the development of a whole pattern of life, unknown to the rest of the populace. There are the "gay" bars and park areas where contacts are made. There are the orgiastic parties, some featuring the most bizarre masochistic and sadistic behavior. There are those secret marriages. There is the "gay" fellow who is married with children but who is having an affair with a male friend. There is the school teacher who is "playing" with some of the young boys in the school after hours. Most sexual deviates do go undetected until some vice squad officer trips them up, or they are shot as a neighborhood prowler. Perhaps a young boy tells on the teacher or a man is arrested for beating a woman.

The fact is that the minister in the community is usually the last one to know of a sexual deviate in his congregation. The deviate, though he knows he needs assistance does not feel prone to go to the pastor for help. The reason is simple: he might be condemned. The image of the minister to the deviate, states William Cole in Sex and Love in the Bible, is a "community guardian of conscience, the bastion of morality, the paragon of all moral virtues." Before he would risk the personal rejection by the local pastor, the deviate would turn for help to a professional source outside the church. The problem here is immediately seen for any pastor. Where has the clergy failed in transmitting the forgiving, therapeutic love of God to the disturbed sexual deviate of our time?

Generally speaking, the average pastor is uninformed concerning the nature of sexual deviation and, in most cases, feels a frustration in attempting to counsel a deviate. This is because the church has traditionally ignored sexual deviates. Most pastors face the problem with revulsion. This revulsion probably stems from the pastor's understanding of the Judaeo-Christian concept of man and woman. Deeply embedded in the Scriptures is the teaching that man is a man and woman is a woman. All confusion between them is to be avoided, for did not God create male and female. There is no twilight zone of bisexuality or hermaphroditism in Holy Scripture. The pastor, being the champion of Scripture, must strongly defend this perspective. Defend it he should, but ignore the sexual deviate, no. However, he has ignored the deviate.

The church and the pastor must look long and hard at their knowledge of and attitude toward sexual deviates. The problem here is vast. The pastor has largely shied from this area of counselling. The young pastor who would repent of the errors of his brothers of the past has very few tools with which to work that would reveal precedent work done in this area of pastoral counselling. The fact is that there is a lack of trained clergymen actually able to successfully aid the deviate. Another problem is personal fear within the pastor himself concerning his own psychosexual self. In counselling with perverted personalities, the pastor is often fearful of the curiosity of his own sexual nature.
In one sense, whether justly or unjustly, the church oppresses the sexual deviate through theology, dogma, and threats of expulsion and damnation. When a pastor reads portions of Scripture like I Corinthians 6:9 or Jude 7-13, he must ask himself where the love and forgiving grace of Christ fit into these vindictives. Sexual deviation is one of the nation's worst problems; yet it is the pastor's most neglected area of Christian concern. This is to the shame of the church.

Many sexual deviates possess characters of the highest sort and are doing moralistic works of an unlimited variety. One must face the question, which is a worse sin in a church fellowship, a prating female trouble maker or a quiet, genial usher whose sexual delights extend to an abnormal use of fetishes. Neither practice is defended, but it is immediately obvious which evil would be considered worse by the bulk of Christendom. Herein is where the church has failed. In the Scriptures the problems of sex are given no greater prominence than other sins. As the world has glorified sex, so the church has glorified the sin of sex. Somehow we have the idea that one of the brethren, discovered in sexual deviation, has committed the worst of sins. This idea has been transmitted through the pulpit and by our attitudes so that Christians who find themselves involved in deviation cannot face the church as a forgiving institution as they can with other sins. They are forced to run to the obscurity of the world with their secret.

The sexual deviate is as spiritually hungry as any other individual. He needs and wants to know of God's love for him. He is often desperate for help. He may associate himself with a church and its organization, though he is constantly aware that should his true nature be revealed, it is very unlikely that his church friends will continue to welcome him. The pastor and congregation must ask themselves if they are willing to allow sexual deviates to worship in their midst while the deviates are undergoing counselling. The question finally narrows to whether the church is truly a fellowship of sinners of every kind, or is it a fellowship of sinners who set the rules as to what kind of sinners are permitted? The average sexual deviate cannot be placed in the same category as a murderer who is decidedly a public enemy. Only when the deviate violates another individual without his permission can he be considered a public enemy. One might ask, even in the name of Christian love, is it right to allow an overt sinner the fellowship of the Christian community? Is not there always the danger of his or her involving a weaker brother or sister? Indeed, there is the chance, but sin of every degree potentially spreads like this if the Holy Spirit is not in complete charge. It is indeed no small matter for the church, and most certainly for the pastor who must counsel the deviate, when it comes to deciding whether the deviate should worship and work in the life of the church while so vexed.

The problem of treatment of a sexual deviate is the most thorny in medical therapies. Especially is this true of the homosexual. The average deviate does not really realize that a clergyman can help him. In many cases he is probably right. The basic therapeutic problem is that the need for sexual perversion is a sexual desire. The need for cure is a non-sexual, spiritual desire. These are at constant war with one another as in Paul's "old man" and "new man" conflict. The writer of The Homosexual in America (Cory) indicates that homosexuality is "entirely involuntary and beyond control because one did not choose to want to be homosexual." This may be too broad a generalization, however, it is no secret that there are extremely few cases on record of homosexuality ever having been cured. "Cure" for most homosexuals usually means better adjustment as a homosexual. If caught early enough in adolescence, there may be a permanent cure.

The pastor must not despair at the failure of modern psychiatry to bring about total cure in the life of the deviate. The pastor must remember that he has resources available to heal a deviate instantaneously. If he does not believe this, he is not worthy of the cloth.
It is seen that the pastor who would undertake the responsibility of counselling sexual deviates faces a most challenging task. He must continually remind himself that there are those members of his congregation who are involved in sexual deviations of some nature. He must be aware that this is destroying their spiritual effectiveness and will lead to serious consequences. Where the pastor suspects problems, he should prayerfully and tactfully probe his suspicions. The pastor must never naively assume that all is going well with his people because there are no overt problems. The sexual sins of modern society are forcing the pastor to meet the challenge of the sexual deviate as never before in the history of our nation.

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I KNOWS DE BIBLE

author unknown

A former Dodger fan in that depressed area known as Brooklyn desired to enter the ministry. He went to a minister to be examined and the following took place.

"Can you read, Joe?"
"No sir, ah can't read."
"Can you write?"
"Well, no, ah can't write, but me wife is pretty good at writin'."
"Well, do you know your Bible, Joe?"
"Yeah, ah'm pretty smarts in de Bible, ah know de Bible from lid to lid."
"Tell me, what part of the Bible do you prefer?"
"Ah likes de Noo Testament de best."
"And what book of the New Testament?"
"Da book of Mark."
"What do you especially like about Mark?"
"Ah like de parables best."
"And which one of the parables is your choice?"
"Well, de parable of de Good Samaritan is Mah especiality, ah like dot one de best."

"Well Joe, will you tell us the parable of the Good Samaritan?"
"Yes sir. Once upon de time a man was goin' from Jerusalem to Jericho and he fell among thorns. Dese thorns grew up and choked him and he went on an' didn't hab no skins. An' he met der Queen of Sheba, and she gib him one tousant talents of gold and a hundrett changes of raiment. An' he got in de chariot and drove furiousely. An' when he was drivin' under a big juniper tree, his hair got caught in a limb ob de tree an' hung dere, an' he hung dere many days and da ravens brought him food to eat an' water to drink, an' he et five tousant lobes and two fishes. An' one night while he was hangin' dere his wife Delilah came along an' cut off his hair an' he dropped. An' he fell on stony ground but he got up an' went on an' it rained forty days and forty nights, an' he did hide himself in a cave, an' he lived on locust and wild honey. Den he went on till he met a servant who said, "Come take supper at my house. But he makes excuse an' sez, " Naw I won't. Ah married a woman, ah can't go." An' de servant went out in de highways and hedges an' compel him to come in. An' after supper he went out an' come to Jericho. An' when he got there he lookt and saw Queen Jezebel sittin' down away up high in a window an' she laf at him an' he sez, "Trow 'er down out o' dere," and dey trowed 'er down. An' he sez, "Trow 'er down out o' dere again," an' dey trowed 'er down agin. An' he sez, "Trow 'er down some more." An' dey trowed 'er down seventy times seven. An' de fragments dey pickt up twelve baskets full an' said, "Blessed are the peacemakers." Now whose wife do you think she'll be in the judgment day?"
It's great not to fall asleep reading literary criticism. Turning from the usual species of literary criticism which is often no more than disguised autobiographical dribblings of minds immersed in a sea of detail, of trivia, the reader approaches with immense pleasure the exciting intellectual adventure of Auerbach's *Mimesis* which proceeds at a level of excellence that at once achieves broadly meaningful synthesis and yet retains the precision characteristic of the trained historian, sociologist, political scientist and linguist. Yet, for all that, his meticulous erudition builds a monument of sensitive prose whose every page contains Proust-like "privileged moments" of truth and understanding which it is the reader's pleasure to share. To read *Mimesis* is to forget all the gray, excreta dullness of academe and to enter into the exciting realism of Western Literature explained by an artist-critic who loves Western Civilization and the masterpieces it has produced.

The author's immense subject is "the representation of reality in Western Literature." Auerbach feels that when everyday reality is blended with tragic seriousness, the resulting combination constitutes the highest form of art. This highest art in literature is best exemplified in the New Testament, Dante and the modern novel, a somewhat bewildering concatenation, to be sure, which becomes increasingly sensible as the exposition develops and various epochs of literature and civilization are explained. In contrast to these peaks of realism lie the floating clouds of "the high style" or classical tradition and far below those clouds the fallow plains of the comic "low style" both of which ignore the serious treatment of the every day and consequently significantly distort reality.

The first chapter begins with a discussion of an incident in the *Odyssey* which is compared with the Genesis account of Abraham and his sacrifice of Isaac. There are no preliminary definitions. Through this comparison he points out the various differences between reality as depicted in the "high style" of the Greek epic and as embodied in the Old Testament view of reality. By an examination of the Greek epic, Auerbach elucidates certain of its characteristics among which are: the Ancients' particular view of history as an unchanging commodity within which a stable order is maintained; the view that literature depicts only the life of the upper class; that the characters in that class, although their circumstances change, never show any development either of themselves or their personalities; the view that fate always enters the world and acts as a decisive outside force which is completely undetermined by any real historical processes of the world itself; that finally, everyday life and the life of the common people are treated only in a humorous "low style" whose sole purpose is comedy. In marked contrast to these bi-polar depictions, Auerbach feels that the Old Testament grapples with and depicts many of the physical and psychological realities of life which include: the obvious admission of historical progression; the emphasis on the history of personalities whom God chose as examples; and, perhaps most important, the enoblement of the everyday event. This enoblement is the result of God's personal concern and action with the everyday event which merges his sublime realm with the realm of physical reality.

Auerbach shows that the New Testament even more completely expresses reality and that it destroys the Greek separation of styles forming one style which elevates the ugly, undignified and common and gives to each a deep spiritual and eternal significance. Its world view which enables it to accomplish this is manifest in the following: The New Testament primarily presents

DICRAN ARAM BERBERIAN was graduated from Columbia University with a B.A. in 1963 and is a junior at F.T.S.
the possibility of personal resurrection, the certainty of rebirth, the insistence upon transformation of the individual, and the assurance that God does transform life. The New Testament emphasizes the importance of every creature in the sight of God who views them all equally, cares for each of them, loves each man, and even extends his care and concern to his natural creation; it also mentions the historical existence of various epochs and ages: that of faith, justice, the law, now the age of grace, and in the future that of power. Its message is not directed to a small class but is written expressly to and about every man, and at the centre of the Gospel is the fact of God's incarnation as man. This last point is especially important. The fact that God chose to take upon himself the form of a man and, that not of a prince, but of a lowly carpenter, born under the most arduous, undignified conditions, living among the common elements of society and equally concerned for each individual, that fact enables the entire human race and every individual within it. To that fact are added the heroic aspects of Christ's death and the consequent heroic and tragic possibilities of each individual's life even though he may be a fisherman.

After the first Christian era, realism seems to have gone the way of the Roman Empire (Christian thinking is swallowed by Classical models of thought). It did not reappear again until Dante resurrected it for his use. Nevertheless, it did rear an arm here and a leg there throughout the Middle Ages. Despite the very limited historical view of Gregory of Tours, his writings do convey the very "smells" of life under the Frankish rule of Gaul, and his style is earthy, tangible and alive with the immediate and sensory and lends itself to concrete comprehensions. By the time of the Chanson de Roland, style becomes very rigid; only a very narrow world is represented: characters serve mainly as figures or symbols, and issues are seen in terms of black and white. These traditions continue throughout Courtly literature which, however, often provides a rich picture of a single class although many values such as nobility and greatness are shown to have no relation to common everyday reality. In the life and writings of St. Francis, we see a temporary mixture of two elements or styles, "sublimitas" and "humilitas." But it is only with Dante that this mixture fructifies in a profound expression of realism.

Dante seems to have chosen the term of Comedy for his masterpiece because he felt he wrote in the "comic" style and because his narrative proceeded from a sad beginning to a happy conclusion. His characters are both figurative and real. His poem is a virtual encyclopedia including every aspect of ethics, history and politics—of all levels of reality. He portrays the entire universe and he shows that universe moving by a divinely ordered plan. His infusion of God into every realm of possible activity gives dignity even to the grotesque and ugly. A unity of fision and ultimate purpose holds together the disparate and multiple aspects of Dante's realism which also transcends time.

After Dante, realism is again swamped by the highly self-conscious Late Medieval period and finally is almost sunk by the Renaissance and Enlightenment. Boccaccio anticipated the materialistic and erotic merchants whom he precedes. Rabelais exalts the final triumph of the physical body, nature and its function, exaggerating their capabilities by his use of gigantic proportions. Montagne's introspection and his awareness of life and death recall Augustine and his Confessions. Montagne's presuppositions imply that the tragic is available to the common individual, although he failed himself to embody this theme. According to Auerbach, Shakespeare, for all his delineation of character, treats only the nobility with tragic seriousness. Molière's realism is in the moral and psychological realms; his exaggeration of individual traits to grotesque extremes may have won for him the favor of the King, but that exaggeration disparages reality. Corneille and Racine submit themselves to the very unreal world of the French court completely severing the tragic from the everyday—something of
an irony, for their very audience was to experience daily tragedy in less than one hundred years. Voltaire is described in all his evil chicanery of simplifying reality to an absurd extent in order to exaggerate one particular aspect and thus to render his subjects ridiculous. And Saint Simon stands as perhaps the one man "uncorrupted" by the court and able to draw from him random selection of detailed composite figures who display their personalities on their skirts or by a gesture of the hand. Finally, with Stendhal and Balzac the modern novel takes shape virtually liberating realism from its centuries long, strong-box imprisonment.

The modern novel has become, in the hands of its various practitioners, many things exposing multivariable levels of reality. Stendhal and Balzac enmesh their characters in a particular sociological setting without which they could not operate. Flaubert senses the essence of life which moves beneath the current of the obvious event and whose motion is dynamic and provides the tension of life. The Russian novelists treat all their characters with a "Christian" respect for each one's own individual dignity before God. Virginia Woolf makes each moment of time a depository of reality and perhaps for the first time makes it possible for the reader to view novelistic characters as he would a man in the street, having to decide for himself what sort of man he is—decide what is his real essence—from the wealth of seemingly arbitrary impressions which he is given. Perhaps at last we are in a position to see and to understand the common life of mankind. This is Auerbach's final suggestion, and it does not seem to be such a leveling social device as it may sound. Or on the other hand, perhaps for the first time we approach, for good or bad, that common life.

As these last thoughts suggest, Mimesis is a great deal more than literary criticism. One could say it is Auerbach's attempt to give order and meaning to an entire civilization which he sees falling apart before him. It is an attempt to explain the presentiments of doom which he felt and of which he was victim, but his conclusion is hopeful of a world community. Perhaps the reader may question his method of attributing to all authors a somewhat common literary purpose. Or perhaps Auerbach makes too much of class and class differentiation throughout his historical analysis. However, these objections are quite minor in the face of Auerbach's staggering understanding of Western Literature, his discussions of that literature which force one to reread and, above all, to rethink the original material he explains.

It is difficult to understand why Mimesis has not been included on the reading list of several courses in the curriculum—could it be that it remains unknown by our professors? In any case, my own understanding and appreciation for the very words and style of the Biblical texts were increased tenfold by my reading of Auerbach's first two chapters, which I reread from time to time. It is certain that a pint of light is worth more than an ocean of befuddlement—a happy thought for all English Bible students. It is of somewhat dubious value to spend all one's time in finding answers to questions which are no longer being asked; can we properly minister to a life which we ourselves don't understand? It is too often true that for Christians art is in a frame, and life is in a box; perhaps a careful reading of Mimesis will begin to affect a lasting cure in the mind of the devout reader.

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FAREWELL

(Miss Allen our efficient librarian for the past sixteen years has resigned from Fuller to take a library position at San Francisco Theological Seminary in San Anselmo. We would like to express our sincere appreciation for her capable service to the seminary. Under her leadership, Fuller has developed an outstanding theological research library. Her leaving is a significant loss to Fuller. We also would like to extend to her our prayerful interest in the position to which she has been called. Below is a letter she has addressed to the student body. ed.)

Words cannot express my appreciation for your thoughtfulness in giving me the beautiful hostess tray. I really love it.

After sixteen years it is difficult to say goodbye. In spite of haggles over noise in the reading room, overdue books, and huge fines the cooperation from the student bodies and individuals through the years has been an inspiration. Whenever we needed encouragement there has always been some students who gave it.

I have built a great portion of myself into this library, and now as I leave I bequeath to you the students not only a beautiful and practical new building, but a great library. Use it thoroughly and wisely that you may all be workmen that needeth not to be ashamed, who bringeth glory to the name of Christ.

Please remember me in prayer as I follow our Lord into new avenues of service in His mission field, and rest assured that you all are constantly being remembered before his throne.

Miss Clara Allen

INAUGURATION

I was anticipating attending the Inauguration Tuesday evening until I read in the Semi that the entire student body "will be expected to march" in the procession. I heartily object and ask these honest questions.

1. Why should the students have the best (or the worst seats, as the case may be) at this special event? There will be honored guests in attendance who should have choice seats.
2. Why can't married students have the personal choice to sit with their wives? Why not have the wives march?
3. Why should we be ordered to attend the Inauguration as if we wouldn't do it in honor of Doctor Hubbard?
4. Are we as students considered children or adults who have to be herded here and there and told where to sit?
5. What is the precedent for having students march in academic processions? Do they do it at other schools?

Also, why are students required to stay and "march" in the graduation ceremonies? Presumably the reason is that when the seminary was small in number, a larger audience was appropriate for the graduation ceremonies. Now there is scarcely room for all the guests in the First Congregational Church (where it is usually held.)

Furthermore, the courtesy of having the women students enter first is not acknowledged. They struggle in at the end of the line with the MRE class. Many students with whom I have talked agree with the above in principle.

Mary Enos
STUDENT COUNCIL CORNER

Since man is made in the image and likeness of God, we learn to know God through personal contact with men. Such a personableness we find in Dr. Hubbard who makes every effort to keep us from being a soulless cog in the seminary production line. At this time of Dr. Hubbard's presidential inauguration, we affirm our confidence in his executive ability. We offer our support as he vigorously guides us up the roads of rigorous scholarship and wholesome Christian commitment. We welcome Dr. Hubbard as an astute leader and a true friend.

The Student Council also wishes to express Fuller Seminary's appreciation to our head librarian, Miss Clara B. Allen. For sixteen years her matchless service to the student, faculty, and staff has encouraged us in our theological studies. Her tour de force in organizing the operation of our new library is suggestive of her admirable abilities. We desire for her an enriching experience as she assumes her new position at the San Francisco Theological Seminary Library.

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IMMANUEL

O'er the reaches supernal He humbly trod
To creation defiled; to the creature beguiled,
And the animate throb of the heart of our God
Was enwreathed and enwombed in the flesh of a Child.

All the hosts of His angels stood awed as they said
From the skies, "Peace on earth," (sent to herald His birth),
And the shepherds, who fled to His raw strawy bed,
These things published; while Mary sat pond'ring their worth.

All the love of eternity freely was poured
Down on Bethlehem Town, free as yet of renown,
When our peerless, pure LORD (though by angels adored),
Deigned to empty Himself for a thorn-woven crown.

All the wonder of aeons - Immanuel's grace!
With us, God of the ages - predicted by sages;
Born to proffer His place for the sin of our race;
Life we have as His gift; death He takes as our wages.

Louis Moesta