1966 FULLER ALMANAC

JANUARY
3. Classes commence (second quarter).
12. Day of prayer.
26. Faculty vote to require attendance at all class sessions after evaluating "survey" of fall quarter attendance.

FEBRUARY
6. Board of Trustees moves to begin the initial program of scholarships for FTS students.
17. The name of the seminary is officially changed to the Fuller Theological Trade School.
18. Marked increase in number of applications for admission to the BD program.

MARCH
4. Because of the transition to the core curriculum, seniors will be required to learn Akkadian for use in the unity of the Bible course.
7-11. Registration for third quarter.
30. Administration announces the possibility of tuition increase.
31. Day of prayer.

APRIL
18. Plea made by academic committee of student council for a "green sheet" on first day of class which states each professors' requirements and the criteria for grading conditionally accepted pending fuller discussion.
27. Dr. John Temple arrives to assume the responsibilities of Dean of Students.

MAY
9. Faculty vote to have muffler installed on Library air conditioner.
13. A list of the specific improvements made for students in the last half-year and of the projected improvements for the fall is published.
27. Faculty-Senior Dinner.
29. 11 AM Baccalaureate Service.
30-31. Annual meeting, Board of Trustees.
31. 8 AM Senior-Faculty Communion Service.
31. 7 PM Commencement.

JUNE
1-3. Quarterly examinations.
14. FTS receives Annual Institutional Meals Award from the National Starch Institute. CONTINUED ON PAGE 2
SEPTEMBER
(Many fall dates are unavailable, pending publication of 1966/67 catalogue).
22. Jewett & Jewett take the Fuller Badmitton Sweepstakes held on Earth's (Garth's?) Garth (apologies to Brunner and to Heim).

OCTOBER
3. Because of the failure of other measures, Faculty move to withhold grades and transcripts until the student has completed all degree requirements in residence.

NOVEMBER
8. Fuller purchases First Congregational Church for use as chapel.
10. Board of Trustees vote to destroy church building and replace it with a commercial parking lot and gasoline station (either Humble Oil or Pure).

DECEMBER
5. Under heavy fire, the attempt to make The Semi a piece of YELLOW journalism is dropped and it becomes BUPF-er.

* * * *
THE ONES WHO REALLY CARE
by Ron W. Ohlson

The other day while studying in the library, my eyes focused on the verse printed on the back wall and it registered in my mind: "The Spirit of the Lord is upon me...the Lord hath annointed me to preach good tidings to the meek. He hath sent me to bind up the broken-hearted."

The more I thought about it, the more profound those words became and the more foreign they became to the walls of this seminary. For like most Protestant seminaries, we are being trained to minister not to the meek, but to white Anglo-Saxon Protestants, to fit neatly and comfortably into a clerical nitch in the phenomena of American Christianity.

We could care less about the truly meek and broken-hearted around us. We are far too busy contemplating our doctrinal apology, and playing intramural and extra-curricular "field work" games to get truly involved with the meek and broken-hearted who constitute such an outrageous blot on our society.

Does it really concern you that farm laborers in Delano, California are forced to live in substandard housing and work for wages that are below the national minimum, exploited by the "good, church-going" farmers who live in their palatial homes and drive to church in their big Cadillacs? Does it make your blood boil to see Negro people disinherit from the main stream of American life because of their skin color, held fast in their ghettos by the social and economic brutality of the while power structure? Does it hurt you that even if a Negro did go to seminary the only place in which he could get a

CONTINUED ON PAGE $
Who is God? Down through the ages thinking men have always asked this vital question. The answer that God is God bears a wide variety of meanings for the theologians and the philosophers. To the traditional Christian Church, God is God who alone can be called as such; He is the God who is wholly Other—the Creator and Lord of the world. Special emphasis is given to the proclamation of the Scriptures on: "I am God, not man; the Holy One in your midst," (Hos. 11:9), "I am who I am," (Ex. 3:14), "I am the Lord," (Ex. 6:2). Thus, God is God alone; and His essence as Creator differs from the world. The early Christian theologians speak of God as the One who has all the incom­ municable attributes of aseity, immutability, infinity, simplicity and immensity. He is Omniscient, Omnipresent, Almighty, Righteous and Holy. He is the God who transcends time and space.

William Shedd, in his Dogmatic Theology (Vol. I), starts his treatment of the Doctrine of God with the definition of God. He uses John 4:24, "God is a Spirit," and expounds on the transcendent reality of God. Adhering to the Westminster Confession (II.1), he writes:

In defining God to be "a most pure spirit without passions," it must be remembered that the term "passion" is used etymo­ logically. It is derived from pathos, to suffer. Passion implies passivity. It is the effect of an impression from without.

God has no passions...creatures are passively correlated to each other, and are made to be affected by other creatures; but the Creator is self-subsistent and independent of creation, so that He is not passively correlated to anything external to Himself.

Shedd admits that the Scriptures attribute feeling to God, and nearly all forms of feelings common to man. To him, such emotions which are attributed to God as of fear (Gen. 3:22-23; Ex. 13:17; Deut. 32:27); of jealousy (Deut. 32:21); of grieving and repenting (Gen. 6:6-7; Ps. 95:10; Jer. 15:6); must be regarded as metaphorical. "The criterion for determining which form of feeling is literally and which is metaphorically attributable to God," says Shedd, "is the divine blessedness." Love and wrath are the two fundamental forms of feeling that are literally applicable to God. And there is no possibility of the feeling of pain, agony or distress in the Being of God.

Shedd is a good example of the traditional theologian who holds to the transcendence of God and the doctrine of divine impassibility which speaks of the God who cannot suffer.

The assertion of the divine impassibility is based upon the historical development of the attributes and nature of the transcendent God. Here, the Greek philosophical concept of God, as the One who is not immanent in the world, has been taken into the theological formulation of the doctrine of God. Behind the whole doctrine lies the
THE ONES WHO REALLY CARE (continued)

job would be in a Negro Church? Who are the meek but those who must
live daily in the jobless indignity of the welfare dole, and who are
the broken-hearted but those who look at the great wealth of America
realizing that they have no hope in ever being a part of it. These
are the meek and broken-hearted, but we don't care. We are too busy
with our doctrines, our church buildings, our clerical status, our
security: too infatuated with the task of "saving lost souls" to
worry about meek and broken-hearted people.

But God is not bound by our lack of concern. When we fail Him,
He raises up a new people of God to preach good tidings to the meek
and bind up the broken-hearted. And I am afraid that the WASPs
would not give much credit to these unique people of God, for they
don't care much for nice cars, walnut furniture, haircuts, fancy
clothes, or middle class values. All they care about is people—
meek and broken-hearted people—and justice. You will find them
every day, sixteen hours a day on the picket lines in the migrant
labor strike. You find them in Watts tutoring Negro children or in
Jackson, Mississippi facing death at the hands of hooded white
"Christians." You find them sitting in jails for non-violently dis-
obeying unjust laws. The "good tidings" which they preach are a
decent wage and living conditions, a fair share in the American way
of life, a chance to make a "go of it" without the fetters of race
or national origin. They preach the exceedingly good news of a sense
of worth and dignity in this life. They are content to let God and
the seminary students worry about the next life. They go to jail to
protest injustice. We go to chapel.

In Luke 11:42, Jesus condemns the Pharisees for neglecting jus-
tice and love of God. While we have concentrated on the love of God,
this unique people of God in CORE, ACLU, SNCC, NAACP, Farm Workers
Association, etc. have concentrated on justice and mercy. Perhaps
we should get together.

At the new student retreat we were handed a list of practical
work possibilities that listed every possible "evangelical" organi-
zation. I submit to you that the organizations listed above, while
admittedly not ostensibly carrying on "in Jesus' name," are far more
evangelical in a sense than we who are so anxious to preach the
gospel, but so slow to do the good news for the truly meek and
broken-hearted.

Our mission theme was "Born to Care." Let us be thankful for
the missionary activity of these unique people of God who are in-
volved in social action: they show that they really care. ////

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THE TRANSCENDENCE OF GOD AND THE DOCTRINE OF DIVINE IMPASSIBILITY

(continued)

presupposition of divine blessedness. Since God is absolutely per-
fekt in His own nature, it follows that His life must be a perfectly
blessed one. Sufferings and pains in the life of God cannot be
allowed. God is free from the life of the world. He is independent
from the emotions and passions of life. He is Spirit. Therefore,
any anthropomorphic description of God must be interpreted metaphor-
ically. In the Bible only those that do not contradict God's nature
as transcendent and divinely blessed are to be taken literally.

But in order to have a true Christian concept of God, one must
CONTINUED ON PAGE 5
accept the Biblical presentation of who God is. The Bible is the
source and norm of all theological thinking about God. It is the
revelation of God to man. We can only know God insofar as God reveals
Himself to us in His Word through the inspiration of the Holy Spirit.
And in the Bible, God is the God who is known in His relationship with
the world. He is not God who is an abstract Platonic God whom man has
philosophically conceived and speculated. He is not the cold, dead
God who is static, immobile and passionless. The God of the Bible is
the Living God who has created the world and has entered into rela­tions with His creatures. As Karl Barth teaches, God is who He is in
the act of His revelation, in the act of his works.4
The Bible testifies that God enters into the activity of His
created world. He is the personal God who acts in correspondence with
man. Therefore the Bible not only speaks of His love (Deut. 4:27;
7:17; Jer. 31:3; Hos. 11:1-4; Jn. 3:16; Rom. 5:8) and His wrath (Ex.
32:11; Deut. 9:8; Jer. 4:4; Rom. 1:17), but it also tells us that He
changes His purpose (Ex. 32:10-14; Jn. 3:10). He turns from His
anger (Deut. 13:17; II Chron. 12:12; 30:8; Jer. 13:3, 10; 26:3); He
hides His face (Job 34:29; Is. 64:7; 54:8); He does not sleep (Ps.
121:4); He performs miracles and creates new things (Is. 42:5ff).
God causes the natural phenomena like thunder (Ps. 29), the rain
(Deut. 28:12). He feeds the beast of the earth (Ps. 147:9; Matt.
6:26); He cares for man (Ps. 23:1; Matt. 6:30).
The fact that God is immanent in His relationship with His created
world does not destroy the reality of the divine transcendance. For
it is primarily because of His transcendance that He is immanent.
Thus, He can have the emotions as men have; He can feel as they feel,
act as they act and think as they think, yet remain the Sovereign
Lord. Although He is exalted above the limitations of time and space,
He reveals Himself to man in history. The Bible speaks of absolute
freedom of God in transcending all that is other than Himself and,
hence, being immanent in fellowship with His creatures.
God in His absolute freedom in Himself is never prevented by His
own nature from doing what He wills. For God Himself suffering can
benefit nothing; He is perfection; He cannot be changed or improved
by it. But He suffers. He wills to feel the pain in suffering for
the created world which is in sin and tribulation. He participates
in the midst of their tribulations and has become the refuge and sal­vation to those who call on Him (Ps. 40, 50, 100). Because He loves,
He has continually been sympathetic with the suffering humanity. And
in the Bible, we learn of His climactic act of feeling the sufferings
of the world in need of redemption. Emmanuel, God with us, is the
full expression of it as manifested in the Incarnation of His Son,
Jesus. God's compassion for the suffering sinners has compassed Him
to extend His righteousness and mercy by living the way of the Cross,
participating in the human lot of misery and pain, even death. There­fore, God in Jesus Christ offers us the reality of His sufferings.
For the sufferings of Jesus Christ means the suffering of God Himself in re­lation to the world. And this suffering of Jesus becomes our assur­ance for knowing that God continues to suffer with us and for us even
now (Cf. Heb. 4:15). He is the God who is transcendent yet passible
in His Being insofar as He has this true living relationship with the
creatures of this world. He suffers because of the sins and disobe­dience of His people, believers and unbelievers alike. He is with
them all the time.
However, the time will come when there will be no more of the
possibility of God. Revelation 21:1-4 rightly prophesies, at that
CONTINUED ON PAGE 6
life in the new heaven and the new earth, "the dwelling of God is with men. He will dwell with them, and they shall be His people, and God Himself will be with them." And the blessed reality of no suffering but all heavenly bliss and perfect happiness will come true. For there, "he will wipe away all tears from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away." (Rev. 21:4). Then the transcendence of God will be magnified upon His creatures who are redeemed through the vicarious suffering of the Lamb. And the doctrine of divine impassibility will be recognized forever.

THERE SHALL NO MORE BE ANYTHING ACCURSED, BUT THE THRONE OF GOD AND OF THE LAMB SHALL BE IN IT, AND HIS SERVANTS SHALL WORSHIP HIM; THEY SHALL SEE HIS FACE, AND HIS NAME SHALL BE ON THEIR FOREHEADS, AND NIGHT SHALL BE NO MORE; THEY NEED NO LIGHT OF LAMP OR SUN, FOR THE LORD GOD WILL BE THEIR LIGHT, AND THEY SHALL REIGN FOR EVER AND EVER. (Rev. 22:3-5)

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2. Ibid., pp. 171-172.
3. Ibid., p. 175.

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OPEN LETTER

the opinion exists for the publication of your opinion, your thought and your interest. Thus, it is most effective when you participate in it through the contributions of articles and letters to the editor. Contributions are most welcome from students, faculty, staff, alumni, and from students from other seminaries.

Articles on campus issues, current theological debate, social issues and ecclesiological issues are welcome. The articles may occur in the form of essays, book reviews, short stories, poetry, plays, etc.

Each article must be signed and no articles written against individuals on the Board of Trustees, administration, faculty, or staff can be allowed. They must be no longer than four double-spaced typed pages. All contributions are due 1½ weeks (Friday 5PM) before the first Wednesday of each month.

Future issues of the opinion will have a changed format and will include a special column as a regular feature. The February issue is scheduled to deal with "The Church and the Secular City."

Bruce O. Braman

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THOUGH I SPEAK

by William H. Walker

O Spirit of Muse,
So long have you been distant
From this parch in my soul,
So long in flowing through this red of my life.
Once I was in ecstasy at your beckon;
Now no longer am I your slave.
You have left me in perilous straits
Which long have exacted their toll.

(Perhaps there are other spirits...somewhere.)

Yet, again a faint glow throbs my rose-red of life
In the grip of your pulsing bosom.
You come on the tide.
On the roaring of the waves is your life.
You speak to me through the stillness of twilight.
In the hush of dawn caress with mystic softness.

(Could there possibly be other spirits?)

But like the tide you leave.
Hulks and bones are your fare --
Leaving me to wander in the sterile emptiness,
My soul hung to dry on the stake of God Vicarious.

(Might there be another spirit...less fickle?)

And I searched great shores with naked longing.
High mountains did I clamber up.
With expectant heart did I travail long.
Till suddenly, it sprang from my depths with flowing--
Filling my passion with the murmur of its soothing voice.
I've found you at last!
That which can make me whole again.

(And I prayed I shouldn't loose this reality.)

What richness have I when entranced by her voice--
When captured by her tangling tresses
Which brings this beauty to my soul--
Pouring out of my being the liquid of ecstasy
Which has healed the bareness of many before--
Spirits such as I who have sought the concrete of existing.

(Ah! Sensuous spirit....captivate me forever.)

Yet, alas did I strive
From green valley to luscious mountain peak.
I felt the power of her urging,
Yet emptiness again rode the winds of my passion.
Too soon did I seek new life.
Too soon did my passion spend me on the beaches of banality.

(And I cried again for another spirit.)

Perhaps there is another...somewhere.
the opinion is published the first Wednesday of each month throughout the school year by students at Fuller Theological Seminary, 135 North Oakland Avenue, Pasadena, California. the opinion welcomes a variety of opinion 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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