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Fuller Theological Seminary

H. Jeffrey Silliman

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the opinion is published the first Thursday of each month throughout the school year by students at Fuller Theological Seminary, 135 N. Oakland Ave., Pasadena, Calif. 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.

Editor in chief . . . . . . . H. Jeffrey Silliman
Literary Editor . . . . . . . Belden C. Lane
Consulting Editors . . . . . Robert L. Hubbard
                               Gerald T. Sheppard

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AN EDITORIAL

Student unrest is not some sort of disease which is attacking college and universities campuses across the land. Students everywhere are asking deep and searching questions about the current structure of academic life in their particular institutions. Such concern is very much a part of the life of students at Fuller Theological Seminary. Many students here are deeply concerned about the value of the level of education they are receiving at Fuller. Some question certain courses or emphases. Others question even more deeply the entire educational model on which Fuller bases its courses of study. Articles in this issue of the opinion show both of these levels of concern.

It is the earnest hope of the opinion that such questions will result in a creative discussion of the issues raised. Concerning such discussion we would like to remind all involved of several things.

To those who maintain and operate the institution, we would say two things. First, educational policy cannot be maintained only with an eye to ideals of what a theologically educated person should be. Careful checking must be done to find out if such ideals have been realized in the ministries of graduates of the seminary. Usefulness is certainly not the only yardstick, but certainly if ideals never even come close to being realized, then certainly the hours spent in pursuing that ideal in seminary were wasted hours.

Secondly, although educational institutions change slowly, the student turnover is rapid. We say this simply to call to mind the fact that lives are involved in education. Malfunctioning segments of the curriculum affect not only the life of the institution. Lives of students are decisively affected. Needed changes cannot be put off because there will always be "students" enrolled. "Students" are individual persons, and every year 35 or 40 graduate with crippling gaps in their education. Thus, when thinking of change, think not only of the life of the institution, but of the lives of students - and be as hasty as possible.

To those who question, we would also say two things. First, stick to it. Graduation may take some of you out of the picture and hence relieve the pressure you have brought to bear. To maintain the pressure, share your concern, experience and wisdom with those who will stay. If you are coming back next year, use the summer to do some hard,
critical yet constructive thinking. Whoever you are, stick to it. Perceptive proposals persistently presented will produce profitable pressure.

Secondly, those who maintain and operate the institution are people - not just "administration" or "faculty" or "other students". Most of them are concerned about theological education or they would not be here. Therefore, any confrontation with issues must be a Christian confrontation; one based on Christian love. Pressure cannot be avoided. Power is a part of the world in which we live. However, the Christian, whoever he is, must always be Christian in his use of power.

Out of all of this, the opinion earnestly hopes that constructive changes can be complemented in the life of the seminary. We urge the use of our pages to that end by all concerned. In the end, may God be glorified by any changes made that will produce truly educated persons for effective ministry in today's world.

HJS

RESULTS OF THE STUDENT QUESTIONNAIRE

Introduction

At long last the results of the questionnaire are tabulated. We of the Student Education Committee thank those of you who took time to respond to the questions and who offered many additional comments.

Of the 216 students presently enrolled in the B.D. program, 136 replied to the questionnaire (as well as 8 graduate students in either the Th.M., M.A., or Ph.D. program). Because of this high percentage of response, we feel the results of the questionnaire have great validity and must be listened to attentively.

In addition to the percentages and other "numbers" we are also including a list of comments made by many students in response to some of the questions. Several students wrote pages of comments expressing their concern about the educational system at Fuller. We did not want these comments to be overlooked or ignored.
Those of us who composed the questionnaire are well aware of its many inadequacies. As we collated responses we often remarked how poorly a question was stated or how "loaded" was its phraseology. However, if we had taken time to produce a "perfect" questionnaire, we would have produced nothing.

A word about some of the features of the tabulations:

(1) On the questionnaire we often gave you a series of numbers from 1 through 10 to express your agreement or disagreement. In order to put the questionnaire on "punch" cards (for easier collation) we had to list the responses as "No" (or "disapprove" or "disagree") and this includes numbers 1, 2, 3; "Middle" includes 4, 5, 6, 7; "Yes" includes 8, 9, 10.

(2) The percentages of "No", "Middle", and "Yes" are percentages of RESPONSES. If there was no response to a question it was listed as "No response", but the "No responses" were not given a percentage. On most questions the number of no responses was insignificant; on some, e.g. vocational goal and denominational preference, the number of no responses is significant and should be noted.

Please read the statistics carefully; we have not underlined figures that we feel are important. Our purpose now is to merely present the facts; evaluation will come later. If you notice any trends that you think significant, please write them down and submit them to a committee member. If there are further collations that you think would be significant (e.g. how many students who feel the faculty and administration are insensitive to student concerns described themselves as highly motivated students), please submit them to the committee.

The next issue of the opinion will provide an excellent opportunity for students, faculty and administration to make studied evaluations of the questionnaire, proposals for change, and defenses of the present system. Moreover, an open meeting will be held in the near future to formulate specific recommendations to present to the faculty.

Many students devoted many hours to this project. However, Sue Ellen Porter and Doug Matthews contributed an unusual amount of time, and their efforts deserve special attention.

David Foxgrover, Chairman
1. Student Profile

Class response: Juniors, 39.6% (49/121)
    Middler, 62.7% (37/59)
    Senior, 100% (36/36)
graduate students, 8 responses
15 who turned in questionnaire did not answer this question

Degree program: Religion-Philosophy, 15% (18/123)
    Science, 72%
    Liberal arts, 63%
    No response, (21/144)

1. Undergraduate school:
   Secular 46% (of 138 responses)
   Christian 54%
   No response, 6

2. Denominational Preference:
   Pentecostal 3% (of 119 responses)
   Congregational 10%
   Lutheran 8%
   Methodist 11%
   Presbyterian 29%
   Baptist 39%
   Uncategorized and no response, 25

3. Reasons for coming to FTS:
   theology, 84 - 37%
   recommendations, 89 - 40%
   location, 53 - 23%

4. Integration of undergraduate major and theological studies:
   not at all 38% (of 136 responses)
   middle 36%
   great deal 26%
   no response, 8

5. Vocational goal:
   Pastor 43% (of 137 responses)
   Teacher 13%
   Missionary 5.1%
   Youth worker 10.9%
   Psychology 9.5%
   Other 14.5%
   No response, 1
6. How do you rate yourself as a student?
Highly motivated achiever: 31% (of 134 responses)
Average: 51% " " " "
Unmotivated: 11% " " " "
Grade grabber: 7% " " " "
No response, 10

7. How do you describe your academic life-style?
Turned-on: 30% (of 129 responses)
Apathetic: 15% " " " "
Searching: 51% " " " "
Meaningless: 2% " " " "
Hostile: 2% " " " "
No response, 15

8. The balance of student involvement and faculty direction in academic affairs:
academic affairs: 26% (of 121 responses)
thought student involvement should be 50% or more. (No response, 23)

non-academic affairs: 88% (of 120 responses)
thought student involvement should be 50% or more. (No response, 24)

II. Curriculum Comments

9. Is the core-curriculum adequately preparing you to meet your vocational goals?
No: 20% (of 133 responses)
Middle: 50% " " " "
Yes: 30% " " " "
No response, 11

Of the juniors responding: 17% replied No (8/48)
Of the middlers responding: 16% replied No (6/37)
Of the seniors responding: 33% replied No (12/36)
Of the grads responding: 13% replied No (1/8)
Of the juniors responding: 38% replied Yes (18/48)
Of the middlers responding: 27% replied Yes (10/37)
Of the seniors responding: 25% replied Yes (9/36)

10. For whom should the faculty focus their teaching thrust?
(1) Future teachers: 2% (of 135 responses)
" psychologists: 0%
" pastors: 35% " " " "
No response, 9
(2) Gifted students 5% (of 134 responses)
Average students 35% " " " "
Fair students 7% " " " "
Should include all 47% " " " "
Gifted and average 4% " " " "

(3) Religion majors 9% (of 135 responses)
Liberal arts 30% " " " "
Science majors 1% " " " "
Should include all 60% " " " "

11. I feel that the content of core courses is:
(a) relevant for my life
No 20% (of 140 responses)
Middle 52% " " " "
Yes 28% " " " "
(b) relevant to contemporary theological thought:
No 8% (of 138 responses)
Middle 46% " " " "
Yes 46% " " " "
No response, 6
(c) relevant to the secular world
No 30% (of 137 responses)
Middle 60% " " " "
Yes 10% " " " "
No response, 7
(d) relevant to my learning who I am as a person
No 58% (of 138 responses)
Yes 42% " " " "
No response, 6

12. The language program:
(a) Generally speaking, how do you "feel" about the language program?
Dislike 31% (of 133 responses)
Middle 38% " " " "
Approve 31% " " " "
No response, 11
(b) How well are language study and theology integrated in the core courses?
Poorly 31% (of 125 responses)
Middle 48% " " " "
Well 21% " " " "
No response, 19
Of the juniors responding 13% replied "poorly"
Of the middlers responding 35% " " " "
Of the seniors responding 53% " " " "

7
Of the juniors responding 42% replied "Middle"
Of the middlers responding 51% " " " "
Of the seniors responding 44% " " " "

Of the juniors responding 27% replied "Well"
Of the middlers responding 14% " " " "
Of the seniors responding 3% " " " "

(c) Will language be valuable in your ministry?
Not at all (1, 2, 3) 74% (of 138 responses)
Low middle (4, 5) 19% " " " "
High middle (6, 7) 19% " " " "
Very valuable (8, 9, 10) 38% " " " "
No response, 6

Of the juniors responding 19% "not at all"
Of the middlers responding 32% " " " "
Of the seniors responding 28% " " " "

Of the future pastors responding, 12% replied "not at all" and 44% replied "very valuable"
Of the future teachers responding, 11% replied "not at all" and 89% "very valuable"

Of those responding "not at all",
1 advocates B.D. as is
16 advocate 2 B.D. programs
12 advocate B.D. requiring Greek only
5 advocate alternative adapted language programs

Of the juniors responding 40% "very valuable"
Of the middlers responding 46% " " " "
Of the seniors responding 33% " " " "

Of those responding "very valuable"
28 advocate B.D. as is
11 advocate 2 B.D. programs
7 advocate B.D. with Greek only
4 advocate alternative programs
2 had no response

(d) Which program do you advocate?
47% (of 120 responses) advocate B.D. as is
31% advocate 2 B.D. programs
22% advocate B.D. requiring Greek only
16% advocate alternative programs

8
Of the future pastors 32% advocate 2 B.D. programs
Of the future teachers 33% " " " " " "

Of the future pastors 26% advocate B.D. requiring Greek only
Of the future teachers 5% " " " requiring Greek only

13. a. Which grading system do you advocate?
   present system 18% (of 129 responses)
   all courses on pass-fail basis 46%
   core courses graded; electives pass-fail 24%
   no grades and year-end comprehensives 9%
   no response, 15

b. Students have to wait too long before receiving grades on individual assignments and quarter grades
   yes 96% (of 139 responses)
   no 11%
   no response, 9

c. Teachers should return final exams to students
   yes 96% (of 142 responses)
   no 4%
   no response, 6

d. In order to remove unconscious bias the same instructor should not make the assignment and grade it
   yes 17% (of 137 responses)
   no 83%
   no response, 11

14. Work load
   a. In light of my other activities my academic load is
      unreasonable 19% (of 136 responses)
      middle 43%
      reasonable 38%
      no response, 8

   b. Is the core curriculum realistically geared to a 3-year program?
      no 35% (of 127 responses)
      middle 41%
      yes 24%
      no response, 17
c. My problem areas
(1) too much reading in courses
   - no 46% (of 135 responses)
   - yes 54%
   - no response, 9
(2) too much emphasis on reading hours, pages numbers, rather than on the quality of work done
   - yes 61% (of 136 responses)
   - no 39%
   - no response, 8
(3) must work too many hours to stay in school
   - yes 26% (of 133 responses)
   - middle 32%
   - no 47%
   - no response, 11

d. Which of these proposals would help to solve your problems?
(1) independent research elective
   - 28% (of 144) replied "it would"
(2) academic credit for field work
   - 44% (of 144) replied "it would"
(3) more scholarship aid
   - 37% (of 144) replied "it would"
(4) required field work
   - 9% (of 144) replied "it would"
(5) study projects related to field work
   - 49% (of 144) replied it would

III. Classroom comments

15. I am motivated by my classroom experiences:
   - Not at all 22% (of 139 responses)
   - Middle 53%
   - Very much 25%
   - No response, 5

   Of the juniors responding 17% replied "not at all", 31% replied "very much"
   Of the middlers responding 16% replied "not at all", 19% "very much"
   Of the seniors responding 33% replied "not at all", 17% "very much"

16. Motivation factors in the classroom: (Approve and disapprove were the only 2 categories.)
   a. grading 42% (of 141) approve
   b. reading logs 22% (of 141) approve
   c. weekly quizzes 43% (of 141) approve
d. mid-term exams 70% approve
e. final exams 75% approve
f. group projects 64% approve
g. syllabus of class lectures: 90% approve
h. oral exams 52% approve
i. lectures 66% approve
j. discussions 94% approve
k. choosing problems of own interest 82% approve
l. large classes 7% approve
m. use of student assistants 63% approve
n. linking theology study to field work 84% approve
o. students read papers in class 47% approve

17. Class attendance: which system do you prefer?
   a. set number of cuts 6.7% (of 148 responses)
   b. instructor sets number of cuts 19.6%
   c. unlimited cuts for all classes 69%
   d. others 4.7%

IV. Miscellaneies

19. In view of recent reforms the cafeteria is satisfactory?
   No 48% (of 84 responses)
   Middle 35%
   Yes 17%

21. How do you view the requirement of single students to live on campus
   Disapprove 77% (of 74 responses)
   Middle 15%
   Approve 8%

22. The present parking ticket system is acceptable?
   No 57% (of 91 responses)
   Middle 23%
   Yes 20%
23. I feel that faculty and administration are sensitive to student concerns

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<td>Yes</td>
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Of the juniors responding 31% replied No, 39% Yes
Of the middlers responding 41% replied No, 21% Yes
Of the seniors responding 86% replied No, 8% Yes (2/36)

24. I think that "Ivory Tower" education

- a. is the most expedient program available
- b. is less efficient than work-study programs
- c. is appropriate for scholars but not pastors
- d. produces ministerial misfits in society

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<td>b, c, and d</td>
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a was checked a total of 11 times
b""""""""""""""69 times
c""""""""""""54 times
d""""""""""""59 times
no response, 28

25. Would recommend

- a. a student-faculty confrontation concerning some of the immediate problems mentioned in this questionnaire especially 33% (of 122 responses)
   yes 57% " " " "
   no 10% " " " "

b. A presentation to students of the long range educational reforms proposed by the administration.
   especially 40% (of 121 responses)
   yes 52% " " " "
   no 8% " " " "

c. A general program informing students of developing alternative educational approaches especially 21% (of 113 responses)
   yes 69% " " " "
   no 10% " " " "

12
d. Student activities concerning educational changes should be given course credit next quarter
   especially 18% (of 93 responses)
   yes 41%
   no 41%

26. I feel that this questionnaire has raised the basic immediate problems of Fuller education
   yes 49
   no 3
   partially 73

Ed. Note: the opinion wonders about the results of the question concerning Dr. Schaper's mustache.

SELECTED COMMENTS FROM QUESTIONNAIRE

I. General Student Comments:

This questionnaire hinted at extremely important issues but was a very poor example of serious investigation because of its ambiguity. I don't see how it could be very helpful in ascertaining anything concerning future changes. Be specific - ask about individual classes and professors. Let's be serious about it. How can we replace lectures? I can't support something that is so nebulous that I can't define its function. Definitely we need changes in many of the areas mentioned - specific changes!

Some of the questions were obviously loaded. It seems to me we need the possibility to react on more on-campus issues besides the food, administration and similar questions concerning the theology of FTS.

Forward some copies of this questionnaire to those people who have already graduated from Fuller and compare and correlate their responses with present students. Even if the results between the two groups are dissimilar, this says something concerning the transitional nature of FTS's program.

Let alumni comment on the problems of their seminary training.
Chapel not covered on questionnaire ... one must be internally motivated to attend.

I have a bit of hostility toward students trying to play God to faculty. We are a bit too finite to do so. Often the faculty have assigned things that I resented and felt would not help only to find it of great benefit later.

I recommend ... that the students wo are seriously working on this try to be as sensitive to faculty positions and responsibility as they are trying to be to student ones.

This questionnaire considered changes only within the present system. I'd like some other alternatives considered.

We need specific evaluation systems of courses and teachers. Final exams do not show:
1. learning in spite of teaching difficulties
2. areas of desired student emphasis
3. the profitable effects of better teacher-student communications
4. what per cent of assignment was really mastered

2. Problem Areas
   a. Grading

   My impression of the faculty is that they value what a man produces rather than what he is. I wish it were not so.

   The grading system of (A...F) is inadequate for graduate students.

   Is the grade rating a commentary on how valuable a person we are in the specified area, or on how well one is able to fit into another man's structure? Which is it? How do most people regard it?

   Less stress on grades and greater freedom to really study, less time devoted to classes ... and greater stress placed on research and in-depth study. I often feel that you can get good grades and still be poorly educated.

   It is the educational philosophy I disagree with here at Fuller. We have been subjected to the same concept that a person learns by taking down notes and regurgitating them back on the final since first grade. I'm tired of junior high methods to put across more ample material. What ever happened to creativity?
The honor system of reading encourages lazy reading. I am opposed to a pass-fail system. If a grade represents my work I gain satisfaction from it.

We should consider the Guatemala extension seminary's approach to grading - evaluation of students by the score of the laymen he teaches in a work-study program.

b. Diversity, flexibility, and creativity

It is impossible to teach a class slanted to both pastorate and teachers at the same time.

Core courses do not appear to be directly tied to the individual needs and his practical work.

More practical life-related courses without lowering academic standards. Some ivory tower years are necessary if students are to have anything worth giving to others.

Rather aimless wandering between scholarship, field experience and social relevance on the part of many students and faculty alike.

The basic question is what kind of an educational program should a seminary offer. Meet a variety of needs or prepare men to be pastors?

Independent thinking could be greatly increased, especially in the 3 quarters of systematic theology.

The pre-determined curriculum which does not allow a chance for individual expression and creativity makes us begin to react as we did to our college work. I can't wait to graduate so I can get to studying what I really want to. There's got to be more room in the curriculum for the student to do his own research and his own thinking and some answering of the questions he's asking.

Biblical courses require 4 credit hours. Theology courses require only 3.

The ideal of 2 to 3 hours per 1 hour of class is always exceeded.

Need for some type of work-study program.
Forums of faculty members meeting with student for discussion on relevant theological and pastoral questions.

More seminars, smaller classes, 1-1 contact, discussion groups.

That we immediately dismiss the lecture method as an archaic second choice to better methods, e.g. small seminar discussion groups.

Need more freedom within class structure and pursue problems - theological and practical.

Tutorial approach should be considered in 10-year plan.

Dr. Carnell was the only prof that made me "search deeply".

Main problem is financial in that the school is forced to take on more students than is expedient for training in order to keep the school going.

Present system is great.

Need greater flexibility and offer several degrees below Masters.

I feel academic pressures are such that I have little time for family, friends, etc. I am not free to give myself to others.

I recommend that the concept of community at Fuller be re-examined.

Psych students spend 3/4 of their time studying theology.

Problems of psych students: language requirement; grading psychology on same (or harder) curve than theology. Recommend a different theology degree for psych students (S.T.B.?)

This questionnaire completely ignores the educational problems that psych students encounter. Drastic reform is needed in this area and there is little awareness of these problems among non-psych student body.

3. Curriculum

Less critical studies and more emphasis on theological content and relevance to the world today.

Need more Bible courses and exegesis work.
Ministry core class is too often irrelevant and trivial and/or unchallenging. Biblical Studies class is 60% 'busy work', ... Greek should be used for study of current theology and ministry questions not rote and mechanical language exercises.

Language work saps too much time.

The language program is particularly ill suited to integration into personal use because of poor teaching methods used in the summer course (except by Dr. Bush) and because of the type of class use required in theology classes.

Need Latin elective ... graded exams discussed in class.

Need more thorough integration between theology, psychology, and missions departments.

Integrate a supervised internship into program. I recommend a field work program like Pittsburgh Theology Seminary (Pres.) and a Christian Ed program like Union in Va.

Publish syllabi and lecture notes for course first day. Meet in small or large groups for discussion.

There appears to be a lot of opportunity for intellectual study and growth, but I sense a lack in the area of personal and spiritual growth. I would suggest small intimate groups consisting of faculty and students who read Scriptures, pray and share experiences of Christ together. I think we need to think seriously about the corporate dimensions of the Christian life.

Too much stress on pietistic sacredness of this place ... I'd like more courses that aren't so strongly geared to the pastor. We all don't want to be pastors, because some of us think the pastorship is on the way out - and some of us just don't have the interest in that area.

... more emphasis on academic discipline and less stress on field work, etc. More integration of theology with "secular" subjects - literature, art, science, etc.

Courses take too much for granted about our college studies. There are various individual needs in philosophy, history, sociology, literature, etc. which cannot be met (in courses at other schools) as long as the seminary draws all my finances.
Need electives from other (secular schools), more team
  teaching, faculty debates, more student learning projects.

4. Specific Proposals

I suggest 'new blood' in refectory and business office
  (management level).

The policy regarding the furnishing of Bel Air housing is
  unreasonable.

Mimeograph all class notes.

I recommend more student discounts at the book store.

Don't let Dr. Harrison retire!

Students and faculty must go beyond an exchange of views
  about problems and needs, an activity which might "fulfill"
  question 25-a. There should be an immediate and thorough-
  going attempt on the part of faculty and administration to
  bring in responsible students as regular members of all
  faculty committees that have jurisdiction over areas that
  affect students' life and education at FTS. Also, there
  should be joint faculty-student committees established to
  evaluate curriculum (including particular departments and
  courses) and propose necessary and desirable changes. There
  should also be a joint committee to study instructional
  methods and to propose alternatives to large group lecture
  approach. Some specific needs: full-time field work director
  and supervised field work. Institution of new course in the
  ministries division to take over the work now done by the
  Church-in-Mission committees (i.e., to plan and produce 3
  annual conferences to educate students about aspects of the
  church's ministry both here and overseas).

5. Additional Reactions

The school does not make itself attractive to incoming, new
  or struggling students ... It is rudely slow in answering
  requests, questions, etc. of new students. We were terribly
  uninformed as to what we were getting into when we came here.

Administration and teachers ignore and are apathetic to
  student problems.

I would like to feel that this institution gives a damn about
  me! I would like to see the concept of grace and concern be
  more a living part of the institution and the educational
  process. I know that the professors and "caretakers" are
busy and under tremendous pressure, but the way they react or fail to react to students trains their students to be the same way under equal pressure.

Married students are not really getting "in" on the "Fuller family".

FULLER SEMINARY AND THE CHURCH
by Belden C. Lane

In a recent survey of the Senior class at Fuller, the opinion set out to find answers to certain questions regarding the relation of Fuller Seminary to the Church. We hoped to learn something about the following questions from the survey:

1. Is Fuller Seminary serving the denominational Church?
2. Are we primarily serving the evangelical (separatist) wing of the Church or the liberal (traditional) wing?
3. Are the students being properly related to their denominations?

Though we have certain definite opinions in regard to how these questions should be answered, we sought only to find out what the existing situation is. Here are the results and the conclusions we have drawn from them.

RESULTS

1. Regarding denominational and theological range of students

Denominations:

- 1 Brethren
- 1 Church of Christ
- 1 Congregational
- 4 Conservative Baptist
- 1 Covenant
- 2 Independent
- 1 Lutheran
- 1 Mennonite
- 8 Presbyterian
- 2 United Church of Christ

Students from generally conservative home churches: 59%
(churches which tend to oppose evolution, ecumenism, movies and dancing, while favoring dispensationalism)

Students from generally liberal home churches: 41%
(churches which tend to line up opposite above, being more concerned with social issues and ecumenism.)

Belden Lane is a senior at Fuller Theological Seminary and is Literary Editor of the opinion.
2. Regarding student attitudes toward the denominational Church

--54% anticipate "para-Church" ministries such as I-V, teaching, counseling, etc.
--41% anticipate working within a denominational structure
--5% are undecided

--50% have not attended a church of their own denomination while in seminary
--63% have changed or seriously considered changing denominations since being in seminary
--41% are planning to leave their former denomination

--Direction of change in denominational preference:
  From Presbyterian to Baptist (3), to Independent (1), to Quaker (1)
  From Conservative Baptist to A.B.C. (2) to Presbyterian (1)
  From Covenant to Presbyterian (1)
  From U.C.C. to Presbyterian (1)
  From Independent to Lutheran (1)
  From U.C.C. to Covenant (1)

3. Regarding student relations with denominational bodies

--50% have kept in contact with their denominations
--59% feel that their denominations have made little or no effort to keep contact with them
--95% expressed a desire for change in the seminary's relations with denominations - by means of more field work guidance, polity courses, and student denominational meetings.

CONCLUSIONS (These must, of course, be very tentative due to the relative narrowness of the survey.)

1. We seem to be recruiting students from the conservative wing of the Church more than from the liberal.

2. Many of these students do not seem to be going back into the conservative structure.

3. In fact, over half of our students don't seem to be planning to work in a denominational structure of any kind. Students seem to be quite dissatisfied with the institutional Church.
4. Almost two thirds of the students have changed or considered changing denominations. This is probably to be expected in an interdenominational seminary; yet it seems high. The general loss of interest in the Church may seem to indicate that we are becoming a non-denominational seminary.

(Incidentally: there doesn't seem to be any particular direction in which students tend to be going in regard to denominational change. The Baptists are becoming Presbyterians and the Presbyterians are becoming Baptists.)

5. Students are not being properly related to their denominations. Communication between students and denominational representatives is extremely poor.

6. Student dissatisfaction is high in regard to the failure of the school to provide sufficient field work guidance and other means of relating students to their churches.

SUGGESTIONS

1. We need more comprehensive and accurate surveys of this kind, attempting to assess the situation and problems of all present students as well as alumni. This one may be too narrow in scope to be really meaningful.

2. We must radically alter the woefully inadequate field work program. Professional guidance is needed.

3. We must work toward better relations with all denominational bodies represented in the student body. Perhaps a committee could concern itself with building lines of communication with the Churches.

4. We need a greater concern in the classroom for the relevance of our studies to the practical ministry of the Church. It is in the classroom as well as in field work that we ought to learn to love and to serve the Church.

One senior remarked that he was thinking of dropping out (of the Church). "It's indifferent, impersonal, and irrelevant," he said. This seems to be a growing consensus of opinion. What, if anything, are we to say about it?
Theology and Psychology
are not really juxtaposed
but only when we mention
Hebrew - does Clinician X want to come to blows.

He spins his mind and
threads a woven pattern
of grammar and syntax
which he really does respect,
but all the while pondering
with earnestness of "how does
psychology
relate to
the
Hebrew
text?"

Are there esoteric and jewelled
prophets that remain in disguise -
only to be revealed by Hebrew
which Clinician X begins to despise?

Or are the ancient personalities
and troubled minds so very different
from those of today
to make Clinician X think
twice and maybe not want to stay?

It costs so much and is used so
little that Clinician X nearly cries,
especially when he finds
only policy and not democracy
no matter how hard he tries.

LaMont Lee is a first-year psychology student who is now
following the regular course in theology at Fuller Theological Seminary.
HOW IS SOCIETY CHANGED*
by Thomas A. Wolf

The third type of answer for social change is reconstruction. With revolution, reconstruction shares two controlling premises: that social change is best attained by alteration of cultural environment and that political action is the best means of altering the social context. The line of demarcation between the two perspectives is that revolution aims at immediate, violent, and complete innovation, while reconstruction works for eventual, legislative, and partial emendation. For illustration of the reconstruction motif we may look to the Roman Empire and to American politics.

While the Empire of Rome in the west was disintegrating in chaos, the eastern Empire, centered on the fortress-port of Constantinople, was distilling the great corpus of Roman law by codifying it. It was under emperor Justinian I (d. 565) that the Corpus Iuris Civilis was brought to successful conclusion. For his administration of the final codification of the Roman Law Justinian is still remembered today. 'The Justinian Code', as it is called, is acclaimed the greatest legal achievement in Western civilization. The grandeur that was Rome is ample testimony to the fact that herein lies a large portion of the problem of social change. Still the foundation of Western jurisprudence, the Code reveals the basis of legal social amendments: "Justice is the constant and perpetual desire to give to each one that to which he is entitled .... The following are the precepts of the Law: to live honestly, not to injure another, and to give to each one that which belongs to him." In the tension between Justice and Law, the Code exemplifies the reconstruction method of change by means of eventual, legislative, and partial alteration of society.

In American politics today it is generally consented that Law is a realistic means "to give to each one that which belongs to him". Thus, whether it is a Roosevelt who seeks a New Deal, a Kennedy after a New Frontier, a Johnson guiding a Great Society, or a Nixon vanguarding a New Leadership, all agree: the means to the end is legislated change of the social environment.

In all the varieties within the Roman and American experiments, there is a common throb: civilized living is ordered living. In sociological terminology, just as all

*This is the second part of Mr. Wolf’s article. The first part appeared in the January 1969 issue of the opinion.
human behavior is learned behavior, so too all social living is structured living. It is this stress on structure and continuity that is the particularly important contribution which the reconstruction motif offers. Nonetheless, there is a serious weakness in such a strategy, as the next two schools point out.

Revaluation locates evil in ignorance, not the social structures. Stupidity, not sin or situation, is the basic fault of man. If ignorance could be eradicated, man could, from the resources available, build the brave new age. Emphasizing man's superiority to animals and the inanimate world, revaluation stresses moral education, dialogue, and persuasion as effective means to social change. For real 'evil' is partial vision, error, foolishness. And what man really needs is clarification of his real interests, what the distant results of his deeds will mean. If this information is provided, man will choose it and external control be reinforced. Will Durant makes these summarizing remarks concerning Plato's thought:

Behind these political problems lies the nature of man; to understand politics, we must, unfortunately, understand psychology. "Like man, like state" (575); "governments vary as the characters of men vary; ... states are made out of the human natures which are in them" (544); the state is what it is because its citizens are what they are. Therefore we need not expect to have better states until we have better men; till then all changes will leave every essential thing unchanged. "How charming people are! - always doctoring, increasing and complicating their disorders, fancying they will be cured by some nostrum which somebody advises them to try, never getting better, but always growing worse.... Are they not as good as a play, trying their hand at legislation, and imagining that by reforms they will make an end to the dishonesties and rascalties of mankind - not knowing that in reality they are cutting at the heads of a hydra?" (425)

During the 19th century many in the missionary movement worked from the presupposition that 'civilization' of the native populations by means of education was the proper way to Christianity. When coupled with the theory of inevitable progress, it often was conjectured that the millennium of enlightenment was just around the corner of the next graduating class. World War I was a sobering experience, and World War II was smashing.
C. S. Lewis appears to reflect not only mature historical evaluations but also the tone of the times today when he says: "Education seems only to make man a more clever devil." In the revaluation answer, because of the stress on the accessibility of truth and morality to all, the next motif, regeneration, criticizes the lack in all revaluation mutations of an in-depth grasp of the biblical insight of the radical nature of the irrational and insurrectionary characteristic of human nature as it now is.

Thus we turn to the final answer under consideration: regeneration. Regeneration says that evil is intrinsic. William Golding has captured the essence of the position in describing his work, Lord of the Flies: "The theme is an attempt to trace the defects of society back to the defects of human nature. Before the war, most Europeans believed that man could be perfected by perfecting his society. We saw a... lot in the war that can't be accounted for except on the basis of original evil." The core of the regeneration motif is spiritual revamping. That is to say that the basic unit of social renewal and change is personal reorientation through the impact of God in Jesus Christ in forgiveness and freedom. This is distinctively Christian. This is an approach open to none but turned-around men; men given a fresh direction by the saving relationship with Jesus the Lord. Thus can we better appreciate the words of Henry:

Evangelism and revival remain the original wellsprings of evangelical humanitarianism and social awakening. To ignore or lay aside this chief armor of apostolic Christianity for reliance on other social dynamics means retreat from the peculiar glory of the New Testament to the world-wisdom and world-power of the Greeks and Romans. Those who in social agitation sponsor a morality of compulsion, or simply trust the word and will of unregenerate men, thereby betray their skepticism of the adequacy of spiritual reserves latent in the Christian religion. This gnawing doubt is manifested in the notion that social problems are not wholly responsive to spiritual solutions. Consequently, the Church has often turned aside from its evangelistic and missionary priorities attempting to chart a socio-political thrust alongside rather than in and through the evangelistic thrust. Such direct engagement of the Church in politics and economics when it relies on earthly endowments and energies alone, has no biblical mandate. It neglects the Gospel's relevance and indispensability to the whole of the Church's work, including its mission to society.
Therefore, while there have been those in the Christian community who have raised the cry for revolution and violent attack on the demonic elements of their society, such have always been rejected as being those who did not hear aright their Master's voice, who had assured them that his reign was not of this Age. And while there have been others who have gone to the other extreme of renouncing (supposedly) all and retreating either into their medieval monastery, their fundamentalistic-disensational-separatist Community church, they too have had the world too much with them and have not sufficiently learned that although it is true that the Christian is not of the world, it is also true that the Jesus disciple is to be in the world — in fact, he is commissioned into the world. More of the Christian community has at one time or the other chosen either education or legislation to principally effect social change as being the Christian way. Since the two World Wars and the restatement of the man's wantonness and irrationality in existentialism, neo-orthodoxy, and contemporary arts, the didactic approach of revaluation has fallen rightly into disrepute.

Not so, however, with reconstructionism's legislative approach. It would be instructive indeed for one to take stock of the programs commended by many Christian leaders as being the locus of "where the action is": sympathetic sit-ins in the South, picketing for grape-pickers, the Peace Corps, VISTA, urban plunges, etc., etc., etc. The common denominator in all these projects improving the environment of the underprivileged, most often through eventual legislated action. With great emotion one may announce that he is more interested with the great social issues of the day than with individuals' pecadillos (such as whether he has slept with a woman, or cheated on an exam, etc.). But it should be noted that such was not arrived at by good exegesis, as even a nodding acquaintance with Galatians 5, Romans 1, 1 Corinthians 5 and 6, II Corinthians 12, Ephesians 4 and 5 or Colossians 3 reveals. This is not to say that Christians should not or have not evidenced positive contributions and even leadership in the legislative fight against poverty (cf. Wilberforce and Shaftsbury) and the wrong of war (cf. McGovern and Hatfield) and racial prejudice and enslavement (cf. Zachary Macaulay and Martin Luther King). But it is to say that the Church as the Church can never adopt such a course as her divine contribution to social change. For some time now the Southern Baptists have confused evangelism with revival, and we have all smiled at them. But now an increasing number of Christians are confusing social action with evangelism ("mission"), and someone needs to seek out a smirk for their naivete. Hendrik Kraemer is helpful:
The denunciation of "activism" ought to give place to the right kind of activism. The theocentric fellowship of Christ, the Church, if true to its essential nature cannot but express its service of God in service to man, just as Jesus Christ expressed it. If it lives by this inspiration, all its social and cultural aims will come from a deeper source than direct social and cultural aims can provide. It is not fired by utopianism, because it knows the world and what is in it, but it lives and acts by the love of God and by the desire to fulfill His will in a spirit of humility, longing for His kingdom that transcends all kingdoms and societies.... Therefore Christianity will not and cannot pretend to realize ideal cultural, social or political conditions. It has no revealed social or political or cultural programmes nor has it a ready-made set of eternal principles....

So, then, it is very pertinent to the present situation that the Church be what it is: the witnessing and winning community of the One who revealed Himself in Jesus Christ in the power of the Holy Spirit, i.e. the Triune God. The distinctive message of the Church lies not in the crushing overthrow of the existing order; nor in the pious withdrawal into sanctified separation; nor in the civilizing of the non-Christian world through the classroom, though the educational thrust should not be neglected; nor even in the passing of new statutes, though good legislation should be advocated and upheld; instead, the unique contribution of the Christian Church to social change is one singular among the motifs of men, for it is the pattern of God: the Good News concerning His Son, Jesus Christ. "What then was the New Testament social program or message?" asks Floyd V. Filson. "It centered in and derived from the gospel message and the life of faith. The basic need of all men was spiritual; therefore they needed first of all to hear the gospel and believe. Conversion and spiritual renewal were the hope of the world and of society as well as of individuals. Thus the New Testament never departs from a fully justified individualism, which seeks first of all to spread the gospel and win individuals to faith in Christ."
Thus it is that the regeneration motif alone grapples earnestly with the fact that evil is intrinsic. The beast lies not in the political parties, the social structures, the lack of law, or the ignorance of the masses. Instead, the problem is the person, the corruption being both core and corporate. And, if this be so, then MacWarren is right: "We evangelize men and women, not situations, not humanity, not abstractions of any kind but only flesh and blood." For while it is true that no man is an island, no man lives alone, it is true that each man is a peninsula. Each man is at the same time like no other man, like some other men, like all other men. We are man as we are related to others in the human matrix of social, economic, political, and kinship bonds. Yet in all those relationships stands man the peninsula, the man in relationship who yet extends alone before the challenging Christ.

When all is said and done, however, the converted man is still the cultural man, the Christian Faith has always insisted that the godly man is the good man, and the man who has truly turned to God will compassionately turn to his fellows. What, then, is the relation of the regenerational motif to society at large? Donald McGavran is succinct and clear:

Because man is a sinner and connot of himself do justly, God’s mission maintains that his chief need is not justice but forgiveness and a clean heart within. The just order he strives for will disappear as he fashions it, unless he strives as a godly person. He is to be more concerned with being just than receiving justice. Patriots and guerillas, partisans and revolutionaries can drive the foreign imperialists from the soil of the motherland, with hunger strikes, marches, bombs, and terror. They can seize power, burn cities, and shoo domestic aristocrats and foreign oppressors. But these tactics will not drive evil from the hearts of their people or themselves. Only another sinful society can arise out of rapacious men setting up a new framework which is supposed to guarantee the people justice. A peaceful and righteous society (and this only in muted measure) can arise only out of redeemed men seeking to implement what they conceive to be God’s will.

Therefore, mission of the Church, the distinctive contribution of the regeneration perspective, is to bring justice to the state by bringing righteousness to the cities; to bring righteousness to the cities by bringing uprightness to the neighborhood; to bring uprightness to the neighborhood by bringing wholeness to the family; to bring wholeness to the
family by bringing faithfulness to the members; to bring faithfulness to the members by bringing purity to the heart; and to bring purity to the heart by bringing the heart to Jesus Christ. This means, then, that the greatest thing a minister can do is not to lead his people into the world, but to lead his people into the Word (which he is supposed to be best equipped to do) and allow the Holy Spirit to carry his applications and exposition even further in the lives of those whose vocations better fit them for implementing the Gospel in and through their vocations. In the regeneration motif lies the distinctive answer of Christian faith to social change: that what the social order most desperately needs is a new breed of men - men not simply conditioned by new learning and new laws, but men singularly captured by new life in Jesus Christ, the risen Lord, loving their Lord and doing good to all men.

NOTES:


19. TIME, June 22, 1962, p. 64.


From the numerous instances in Scripture where mention is made of a purpose or plan, it seems fair to conclude that God, in His strictures, is not arbitrary but purposive - that is, He has a reason for His rules. (Eph. 1:9-11, 3:11)

If we know the reason, that is the purpose, for a command, then it seems quite obvious that we are better able to understand what the command is and obey it. Thus, it follows that if God's commands are purposive, then to better understand them we must interpret them in light of their purposes. We can know God's purposes. (Eph. 1:9)

In I Cor. 6:9-10, it is written: "... Be not deceived: ... fornicators, ... shall not inherit the kingdom of God." The purpose of this stricture seems to be that which is evidenced in the following passages:

In Genesis 12:3 God said, speaking to Abraham, "... in thee shall all families of the earth be blessed."

In I Timothy 3:4 God says blessed is the man "... that ruleth well his own house, having his children in subjection with all gravity ..."

Ephesians 6:1 says: "Children obey your parents in the Lord: for this is right."

Exodus 20:12 - " Honour thy father and they mother; that thy days may be long upon the land ..."

Thus, it would seem that the purpose of the prohibition of fornication is to prevent the natural production of an adulterous relationship, that is - children, from being brought into the world outside of a family. That is, God proscribes fornication because of the possibility that children will be produced without a natural family to take care of them.

My conclusion, then, from all of the above is that God does not condemn sex between unmarried persons when the use of modern contraceptive methods, unknown in Christ's day, eliminate the possibility of children.

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