May 19, 1960

Dr. Eugene Peters Philips Univ. Enid, Okla.

Dear Eugene,

Thank you for your cordiality. We are looking forward to coming to Enid quite eagerly.

We expect to come up there for a couple of days June 6-7 to look the housing situation over. At that time I will look forward to chatting about plans for fall with you. I want to fit into your plans, curriculumwise, as conveniently as possible. We will look forward to lunching with you and Damaris.

Yours truly,

Thomas C. Oden

I am called to help. They agree that the only kind of love which makes one know that he is already always loved in his situation is a love which forgives him in his lovelessness, and that such is the love declared in the ministry of Jesus Christ. For both theologians, the demand of the moment always formally requires that man love as he has been loved, that he act mercifully toward his neighbor as he has been the recipient of the merciful action of God, and that he deal with the neighbor as God has dealt with him. But what this may concretely entail in the moment cannot be abstractly prescribed by rule or reason. It must be left to the actual encounter with the neighbor.

IX. An integral doctrine of Christian obedience must ceaselessly concern itself with interrelating gospel and law, indicative and imperative, grace and demand, since the Christian understanding of obligation is always rooted in the kerygmatic proclamation of God's grace, and since this proclamation carries with it implicitly the requirement that one understand himself anew and order his life in terms of it.

For both Bultmann and Barth, the bas: imperative of the Christian faith is "become who you are", i.e., choose, in your <u>de facto</u> existence, to become who you are <u>de facto</u>.

They agree that any authentic Christian imperative is based on the indicative proclamation that man is made ane. in the deed of God in Jesus Christ, and that indicative and imperative form an indivisible unity in the New Testa-