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The Semi (04-20-1992)

Fuller Theological Seminary

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ASC Election Agenda: Framework for Understanding

by Jeff Kreiser, SOT Student

"With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in..." Abraham Lincoln

This year has seemed full of presidential concerns. Many questions concerning the assassination of John F. Kennedy. The primaries that have doggedly pitted Clinton, Brown, Tsongas and others in a war of words and wills. Pat Buchanan's symbolic challenge to President Bush allowing voters in the early primaries to voice their dissatisfaction, and to cry for change.

As it is in the nation, so it is here at Fuller, with both the upcoming A.S.C. elections and the continuing presidential search. There was a strong turnout in the registration for student government positions, with multiple candidates in all races except one. The candidate list for Fuller's next president is down to only a few names. What will the chosen leaders face as they are poised to begin their tenure?

First, is the ever present issue of Fuller's diversity. Blaise Pascal said, "unity without multiplicity is tyranny, and multiplicity without unity is confusion." Fuller walks daily the line between these realities of unity and diversity. There are three schools within the seminary with unique, but conjunctive missions. Students identify themselves as coming from as many as 170 different Christian traditions, with an equivalent number of cultural and ethnic differences. International students from 59 countries add to the diversity. Our multifarious nature is exhibited in chapels and other school events that show different prayer and worship styles. Encountering such diversity is inherent in today's world. Fuller has in many ways been on the cutting edge of facing that reality, but diversity presents new difficulties to tomorrow's leaders in maintaining unity.

This rich diversity in our population would seem to be a strength, but the students on this campus are very different from those of twenty, ten or even five years ago. That today's student is far busier and isolated than in previous times is echoed by students, faculty and administration alike. The maxim, "if the devil can't make you bad he'll make you busy," seems to be more true today than ever before. The challenges of dealing with sources of money, prejudice, ministry, spouses, families, in addition to the work for which one came to Fuller, can be daunting. Suddenly, priorities can become dim and God's voice faint. Leading such a student population is an entirely new endeavor.

In addition to the complexities of diversity and the harried student, Fuller is now entering an era of dynamic institutional transition. In addition to the presidential search, the loss of several key faculty and the search for their replacements contributes to the sense of change. The third generation of leadership is a difficult time for any organization. The communication of mission and purpose can easily become clouded as the institution deals with the tension between the original mandates of the founders, and the needs of student, church and society today. Without a clear understanding of organizational mission and purpose at every level, individual sub-groups can quickly take up their own vision. The new leadership faces

continued on page eight
student focus

Elizabeth Achtemeier, 1992 Payton Lecturer, in response to a question about the upcoming Earth Summit: “Obviously, all of those efforts are very valuable. But what is the church’s voice in all of this? To what do we finally point when we’re talking about the pollution of the earth? I think the churches should be doing more than talking about not using styrofoam cups. We should be proclaiming our message, our Gospel—that finally, our corruption of the earth stems from the loss of our relationship with the Lord God.

Sueli Silva, one of Fuller’s International Student Advisors, recently decided to accept a temporary assignment to work for the United Nations on Earth Summit, the world wide conference on the environment being held in Rio de Janeiro, Brazil, this coming June. [See Box] Sueli’s decision is one small, but significant way of adding the church’s voice to this important conversation about the future of our planet. Sueli, who was born in the interior of Brazil, has seen firsthand in a variety of disturbing ways how the corruption of the earth stems from the loss of our relationship with the Lord God. As a part of the U.N. advance preparation team, Sueli is praying for opportunities to demonstrate and speak about the healing power that flows from acknowledging the Lordship of Christ, not only in personal relationships, but also in humankind’s relationship to the earth, which is God’s gift.

Sueli was born on a farm near Aracatuba, Brazil, where her mother worked as a housekeeper. She might have spent the rest of her life in this quiet setting, but her mother’s death when Sueli was sixteen thrust her suddenly into bustling Sao Paulo City, the third largest city in the world. Her mother’s employer sent her to Sao Paulo with enough money to pay for training as a vocational nurse so she could survive in the city alone. At twenty, Sueli became a Christian and enrolled in a Bible School in Sao Paulo State. She earned her tuition by serving as the school nurse. After graduation, she took a job for a mission organization by day and attended Ibero-American University at night, earning a B.A. degree in Translation and Interpretation. However, there were few opportunities for professional development for women in her mission organization, so at the encouragement of Dr. Paul Pierson, Sueli came to Fuller in 1986. Again, Sueli worked and studied, until she was granted her M.A. degree in Missiology in June, 1990.

During her years at Fuller, what Sueli calls her “big dream” began to take shape. She began to see herself called to work with non-Christians in an intercultural setting, encouraging people in secular efforts to improve society while at the same time bringing a Christian perspective to critical issues and offering a Christian relationship to her co-workers. “Earth Summit is my re-entry to a secular setting,” Sueli says, “and perhaps a step on the way to my big dream.”

Earth Summit has been in the planning stages for two years. Sueli will be part of an advance corps of less than 100 people preparing for the conference on-site in Rio. By June 1, there will be 1500 workers. “My task will be program planning and logistics,” Sueli explains. “I don’t know continued on page nine
Financial Aid Opportunities

1991-92 Loan Deadline
Are you considering an end of the year loan for the year (1992)? If so, turn in your application by April 27th to ensure adequate processing time.

Loans Pending for Summer Preregistration
If you wish to be on the loans pending list for Summer, you must have a complete loan application on file in Financial Aid by Thursday, April 30th.

Fukushima Memorial Scholarship
These competitive scholarships assist Master’s level students preparing for Christian ministries. Applications must be requested by mail. Inquire at Financial Aid.

Opportunity Opportunities

Doubletree Graduation Discount
The Doubletree Hotel is offering a special Graduation Discount rate of $79.00 per room to the Fuller Community (regular rate is $125.00). This rate is good only for Friday and Saturday, June 12 and 13. To receive this special discount you must make reservations by May 22. Simply phone the Pasadena Doubletree Reservation Desk (818-792-2727) and tell them that you are from Fuller and would like to take advantage of the Graduation Discount.

Ultimate Frisbee
Guess what, it’s Ultimate time! Yes, it’s back and casual! Come and check it out, even if you have never played. It’s great exercise and a chance to hang with some Fullerites. We will play every Saturday, with games at 9am and 10:15am at Gwinn Park, located at the corner of Orange Grove and Sunny slope (southside). If you signed up, check the I.M. Board. If you didn’t, come out anyway.

Missions Opportunities

African Enterprise
We are looking for team members for West Africa to do itinerant evangelical ministry—people who have a passion for the souls of Africa’s people. Especially interested in people returning to West Africa. Contact Malcolm Graham, (818)357-8811 and/or see brochure at Nancy McRae’s desk—SWM.

Overseas Ministries Study Center
Hosts a fine study and furlough program from June 92-June 93, with workshops and seminars: Challenge of Third Culture Kids; Christian-Muslim Relations; Church/State conflicts and Missions; Resolving Cross-Cultural Conflicts, etc. There is/was a $2000 scholarship available as of March 25th. See brochure on SWM bulletin board in Garth or in Nancy McRae’s office, SWM.

A Call from Kenya
One of SWM’s alums—Dr. Robert Lang’at—is requesting help for Kenya Highland Bible College, where he helps train young people for Christian work. They need teachers of Bible, Theology, English, and business courses. Please see Nancy McRae in SWM for address.

Training Your Short-Term Mission Teams
Learn how to train your short-term mission teams at an innovative new weekend seminar to be held here on the Fuller campus May 15-17. Led by Fuller grads Doug and Jackie Millham, this seminar will be invaluable for youth leaders, mission pastors, and anyone else leading mission teams to any part of the world. Academic credit available. For brochures or more information, please stop by Glasser Hall, room 202 or call the Millhams at x5390.

Apology for the Crack-Up Party
Susan Corkus was not able to come due to her change in schedule.

New Fuller Punk’inbabycutefaces!

Andrew Preston was born, on 2-19-92 weighing in at 9lbs and 21 1/2 inches in height, to David and Millie McKinnon (SOP MFT).

Wendy Rose was born, 3-11-92 weighing in at 7lbs 6 oz and 20 1/2 inches in height, to Matt and Diane Gorman (SOT M.Div.)
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**Philosophy: Modern or PostModern? You Decide!**
The TGU presents a Post Modernity Debate between Dr. Nancey Murphy and Dr. Richard Muller on Tuesday, April 21st, at 10 A.M. Come watch the sparks fly and the brains churn in Payton 101. The entire Fuller community is invited to attend. A standing microphone will be provided for questions and munchies for hungry onlookers. Bring your thinking caps, aspiring theologians!

**Bill Dyrriess/Student Dialogue**
On Tuesday, April 21, from 12:00 to 12:50 pm, Bob Munger invites Bill Dyrriess, SOT, Dean and Professor of Theology and Culture to his office to share and to discuss with students what he has learned and is learning about Christian life and ministry. All students are welcome to join Bob and Bill for this time of reflection and sharing. Bring your lunch, thoughts and questions to Bob Munger's office, Carnell Hall 104.

**Free Anti-Assault Class**
Monday, April 20, 7 am in Payton 101 a practical awareness skills class, easily applied by anyone, will be offered. No athletic ability required. Instructor Michael Oyler, SOT student, has taught this class many times before. Take advantage of this opportunity — it cost a lot less money than elsewhere (ITS FREE!!). Just show up, no advance registration required.

**Listen, Hear the Silent Cries in the Darkness**
A special series designed to help you in your ministry to survivors of abuse. On Thursday, April 23, our speaker will be Fr. Leo Walker of Churches Against Ritual Abuse, and we speak to us about ministering to Ritual abuse survivors. All presentations are brown bag lunches (12 noon to 1 pm) in Payton 101. For more information, contact Tammy Ichinitsu or Kathy Lawrence at (818) 584-5555. Sponsored by Women's Concerns of the School of Psychology and ASC.

**Eastern Europe**
A weekly meeting of people interested in ministry and/or networking in Eastern Europe meets Mondays, from 10-11 am at 527 East Union #103 (behind the Prayer Garden). The April 20th meeting will focus on Hungary. For more information, call Kaarina Ham at 818-795-2636.
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SWM Spring Cookout!!!
Attention all SWM students and families, faculty, and staff! Our Spring Cookout is Friday May 1st, in Barker Commons from 5:30 to 7:00pm. Games and activities for children. Its Free! Come join us for fun and fellowship. Sponsored by SWM-GU.

Resume Writing Workshop!!
Lots of practical advice and examples will be given for those seeking permanent jobs after they graduate in church or psychology related positions. Information applicable to part-time, local, and internship seekers as well. Students, spouses, and staff are welcomed to attend. Wednesday, April 29, 7pm to 8pm or Thursday, April 30 10am to 11am. The same workshop is offered both times in Payton 302.

Denominational Meetings
Monday, 10 a.m.

American Baptist: Finch 116
Anabaptist/Mennonite: Library 205
Assemblies of God: Finch 311
XnMissionary Alliance: Library 203
Church of Christ: Glasser, 205
Episcopal/Anglican: Preaching Chapel
Evangelical Pres: Catalyst
Foursquare: Payton 302
Lutheran: Finch 314
Moravian: Barker Commons
Messianic Jews: Glasser 109
PC(USA): Payton 301
RCA/CRC: Finch 120
Seventh-Day Adv.: Payton 303
UCC: Congregational Ch.
Methodist/Wesleyen: Finch 130
Vineyard: Travis Auditorium
Roman Catholic: Catalyst Conf. Rm Wed at 12 noon

PC (USA) Events
Students, Faculty, and Staff, you are invited to our Monday morning meetings in Payton 301 from 10am to 10:50am. Our April 20th meeting will be an informal time, focused on God, including prayer, singing and fellowship. On April 27, join us when Nancy Walker, Director of Interactive Ministries at First Presbyterian Hollywood will be sharing.

Evangelical Covenant Students
Dr. Robert K. Johnson, Dean of Northpark Theological Seminary will be visiting on campus Thursday April 23. He will be available in the Church Relations Conference Room from 8:30am to 4:00pm for individual appointments for those interested in ministry with the Evangelical Covenant Church. The sign-up sheet is posted in the Church Relations Office, 2nd floor, Carmell Hall or call 584-5580.

Fuller Theological Seminary
Women's Lectureship
Our speaker this year is Dr. Jacquelyn Grant. Dr. Grant teaches systematic theology at Interdenominational Theological Center, where she is founder and director of Black Women in Church and Society, a program geared toward the leadership development of Black women and their enhancement in the church. (She has her MDiv from ITC Atlanta, her MPhil and PhD from Union Theological Seminary and is an ordained minister at Flipper Temple African American Episcopal Church in Atlanta, GA) She is also author of White Women's Christ and Black Women's Jesus, Black Theology and the Black Woman, and Task of a Prophetic Church. Dr. Grant will speak to us concerning the the experience of Black women and how that can influence our answer to the question of Jesus, “Who do you say that I am?”. These lectures are on Tuesday, April 28 10am and Wednesday, April 29 10am in Travis Auditorium, and on Wednesday evening 7-9pm in Payton 101.
editorials:

Why We Must Not Reject ‘Our Father.

by John Nicholas Prassas

Since coming to Fuller two years ago, I’ve been most impressed—and most saddened—by the widespread avoidance of “Our Father” (or any mention of the Father) in the public prayers of students and professors. While I appreciate the sincere motivations of this practice, I believe it’s a mistake on four counts.

Firstly, to discard “Our Father” for feminist reasons is unnecessary and unwarranted. It’s unnecessary because God expressed himself as a radical feminist, through the actions and attitudes of his Son. Jesus affirmed, uplifted and loved women in a most striking and unprecedented way. He gave women full respect, dignity and honor as God’s precious daughters. To punctuate this point, women were involved in Jesus’ life and ministry, from beginning to end! The apostle Paul, also, radically countered cultural norms to affirm women as co-equal human beings (especially in Christ), co-laboring ministers and church leaders. I believe we need to celebrate these New Testament realities, and aggressively teach about them to men and women, to set the biblical record straight. But we must not reject “Our Father,” to do so. This is unwarranted, given the centrality (and reality) of the Father to both Jesus and Paul. (If anything, our inexperience with this reality should be demanding our attention.)

The second mistake is to discard “Our Father” because of painful experiences with male authority figures, or abusive fathers. To do this only leaves the revolutionary impact of Christian conversion unrealized. We must comprehend that we are no longer mistreated orphans or “children of wrath” in Adam’s “dysfunctional” family. We are adopted children in God’s royal family! We have a “perfect” Father, whose nature is revealed through Jesus. We’ve become brothers and sisters in a new order of family life, based upon love, mutual submission and edification. We’ve been filled with the Holy Spirit who testifies to this truth (and makes it possible), and who wells up the intimate cry of “Abba! Father!” in our hearts. Like Jesus, we can experience God the Father. This isn’t chauvinistic rhetoric, it’s spiritual reality!

The truth is, when we avoid “Our Father,” it’s often an avoidance of forgiveness. We haven’t truly forgiven our debtors, or repented of our bitter judgments against them. As sons and daughters of a Matthew 6:14-15 heavenly Father, however, we (both men and women) need to forgive the fathers (and others) who neglected, rejected, molested or otherwise sinned against us. This can be a very painful process (which we need to help each other work through), yet it’s integral to full conversion and a liberated life in the Spirit. We need to “forgive” God for allowing such evil, too. But we must not despise our birthright as children of God.

The third mistake is to discount Jesus’ teaching about the Father as optional or cultural. The fact is, he didn’t just say God is like a father, or that we should pray, “Our Father” only when it’s culturally correct. He said God is “your Father,” and to pray this way! Why? We don’t know for sure. We can only speculate why, out of all the possible expressions available, he revealed the holiness and nearness, the power and compassion, the discipline and love of God in terms of fatherhood. Do we want to suggest that Jesus didn’t know God or humanity well enough to pick the best, or that he was “culture

In Response to Elizabeth Achtemeier’s Rejection of The “Divine Feminine”

by Margo Houts, Box 1000

As I listened on April 7 to the first two Payton lectures, I found much to agree with. I welcomed Elizabeth Achtemeier’s neo-Barthian critique of contemporary theologians who espouse various forms of monism, pantheism and panentheism. Achtemeier is right to unmask theologies which so emphasize divine immobility that divine transcendence is denied. Somehow, we must maintain the Bible’s insistence that God is, mysteriously, both wholly other and yet wholly with us. While I concur with Achtemeier’s point that the Creator must never be confused with or inextricably tied to the creation, I reject her conclusion that the divine feminine in the Bible contributes to the problem of Creator-creation confusion.

Achtemeier holds that, in order to maintain a distinction between Creator and creation, biblical writers intentionally avoid speaking about God as birthing the world (she treats Ps. 90:2 as an isolated text). She reasons that if God birthed the world, then there would be no distinction between God and the universe. In fact, to use birthing imagery of any kind forges an indissoluble link between Creator and creation such that divine transcendence is forfeit.

When I raised the point that biblical writers do use divine birthing imagery with regard to both Israel and Christians (e.g., Dt. 32:18, Isa. 42:14, 46:3-4, Jn. 1:3-8), Achtemeier countered with a different argument, namely, Roland M. Frye’s linguistic distinction between simile and metaphor.3 Simply put, Frye’s thesis is that whenever the Bible associates God with motherhood, similes are used; whenever the Bible associates God with fatherhood, metaphors are used. Biblical writers, the argument runs, did this intentionally, knowing that metaphors have the power to name, whereas similes merely compare. Since metaphors are transparent to personal identity in a way that similes are not, masculine “metaphors” in the Bible are intended to be more expansive and less restricted than feminine “similes” for God.

In answer, then, to my comment about Isa. 42:14 where God is likened to a woman in labor, Achtemeier suggested that, because it is couched as a simile and not a metaphor, the birthing image is far enough removed from the divine character as to be “safe.” Achtemeier is advancing a spurious linguistic argument in order to hold together a theological judgment that masculine imagery does not carry the same risk of conflating Creator with creation that feminine imagery carries.

The Frye-Achtemeier linguistic argument is based upon a 1898 work by E. W. Bullinger where the cognitive distinction between metaphor and simile derives from surface grammatical structure (i.e., the presence or absence of “as” or “like”). Janet Martin Soskice has soundly refuted this type of distinction as well as the misconceived idea that metaphors are transparent.

It is troubling to me how often evangelicals appeal to linguistic arguments as a way to deal with, if not dispense with, the divine feminine in the Bible. Donald Bloesch and Vernard Eller also do this.3 Not only is their appeal linguistically unsound, but it (1) ignores the importance of imago dei for God-language, (2) downplays the tradition’s appropriation of the divine feminine, (3) plays into the Platonic scheme whereby feminine gender represents what is earthly/fleshly/immanent and masculine gender represents what is heavenly/
1992 ASC ELECTIONS—A FULL SLATE OF CANDIDATES
by Craig Detweiler, interim ASC secretary

The 1992 Presidential race has dominated the news for months. Now, Fuller will stage its own elections, April 20-24. Perhaps the lamentable options of national presidential choices has inspired the Fuller community to respond with such a strong slate of candidates. It suggests that Fullerites will be well-represented before faculty, trustees and administration in 1992-93. An unprecedented number of students are running for positions in the ASC, the TGU, the PGU, and the SWM GU. Thirty students are vying for just ten roles. A demographic study reveals a preponderance of males in the elections. Is the men’s movement gaining a new consciousness and visibility at Fuller? Current ASC President Antonio Barro expressed surprise and pleasure at the broad interest. Hopefully, voter turnout will be correspondingly high. Candidates will display posters in the Garth. Look for statements from these candidates in your post office box. Most of all, please ‘voice your choice’ by voting in the Garth during the week of April 20-24.

Tired of Pasadena? Try Jerusalem!
Do "A Chronological Study of the People and Land of the Bible" through the American Christian Trust in affiliation with the Hebrew University of Jerusalem. You can obtain 8 units of credit during any one of three sessions offered in Israel. The summer session runs from June 8 to July 4, 1992. The winter session lasts from Dec. 28 until Jan. 23, 1993. A special session for ministers will be held from Feb 8 to Mar. 6, 1993. The program cost of $3300 includes tuition, housing, field study, meals and round trip airfare from New York. Scholarships up to $1000 are available. Stop by the ASC office on the first floor of The Catalyst for brochures and information.

Psychological and Spiritual Dimensions in the Treatment of MULTIPLE PERSONALITY
A Seminar:
May 16, 1992 9:00am-4:00pm
Featuring:
James G. Friesen, Ph.D., author of Uncovering the Mystery of MPD (1991) and More than Survivors: Conversations with MPD Clients (Summer 1992).

In order to better treat abuse victims suffering from Multiple Personality Disorder, Dr. Friesen is offering an important seminar to develop MPD teams and networks for the support and treatment of victims.

Dr. Friesen's experience as counseling center director, national conference speaker, and doctoral level instructor will insure that every attendee gains valuable and practical insights into this rapidly expanding area of ministry.

REGISTRATION:
Full Time Students (with ID) Before May 1............$40
After May 1..........$60
Other Attendees Before May 1............$60
After May 1..........$70
Send checks and Name/Address/Agency/Church To: MPD SEMINAR Valley Park Baptist Church 16514 Nordhoff Street 16514 Nordhoff Street North Hills, CA 91343-3700

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Thea's Excellent Adventures
"Wonderful Waterfalls"
by Thea W. Wilshire, SOP Student

Thomas Carlyle once said, “Wonder is the basis of worship.” Personally, I find one of the best ways to invoke wonder and induce worship is to head to one of my favorite waterfalls in the area. Now, with the recent rains, is a great time to explore the full-flowing falls before the summer heat. Wear clothes that can get wet, so you can stand under the falls if you feel like it. If you want a great resource book for hikes in the area (with map), consider buying Trails of the Angeles: 100 Hikes in the San Gabriels by John W. Robinson. This column will highlight five local waterfalls, some of which can be accessed in less than 30 minutes (including the drive and one-way hike).

First, although mentioned in a previous article, I want to direct you again to the waterfall in Millard Canyon. This fall is the closest to school, has the shortest hike (3/4 mile) on a relatively flat trail, and is probably the easiest trek for smaller children. Go mid-week if you can—it’s horribly crowded on the week-ends. The second closest waterfall to school is in Eaton Canyon. This fall can be accessed by two routes: from the Eaton Canyon Nature Center (about 1 1/2 mile walk) or from the Mount Wilson Toll Road (about 1/2 mile). You might want to explore the Nature Center (1750 N. Altadena) while you’re in the area. It’s open Mon.-Sat. 9:30-5 with guided family nature walks on Sat. at 9 am and special monthly outings. To get to this waterfall you’ll need to jump the creek at least a dozen times—plan on getting wet. A third waterfall you might enjoy is First Water in Sierra Madre. This is actually more of an on-going rushing stream than a waterfall—it drops in small increments down a narrow, steep-sided rock canyon. With the water mark high right now, there are great spots upstream for both public and more private bathing. Bring drinking water to this hike as the dusty and exposed 1/2 mile trail gets rather hot.

While Sturtevant Falls is the highest waterfall in the area (50 feet), it’s also one of my least favorite hikes because of the hot and steep “death hill!” you have to climb on your way out of the canyon. Besides that last 1/4 mile uphill, though, the 1 1/2 mile walk is beautiful and flat. There are lots of cabins in this canyon and some folks think they’ve run out of trail, but don’t get discouraged or give up. This, as with most of the falls in this article, is a canyon with the waterfall at the end—keep going and you’ll have to hit the falls, there’s no other way. There is a marked uphill side trail you can take to the top of the falls if you so desire. This waterfall is a great place for a picnic. Finally, a bit longer drive up Angeles Crest Highway will take you to Switzer Falls, one of the more famous waterfalls in the area and formerly a wilderness resort from 1884 to 1959. Depending on how low on the Switzer road you find parking, this is a relatively flat 2 mile walk as well. Finally, to build on Carlyle’s quote in the introduction, I close with G. K. Chesterton’s profound statement, “The world will never lack for wonders, only for wonder.”

Millard: go N on Lake Ave till it ends, curve L onto Loma Alta. Go about 2 miles till you see the flashing yellow light at Chaney Trails, turn R. Proceed up the mountain about a mile till the road splits, go L (down into the canyon). There is a parking lot at the bottom of the hill; follow signs to the box canyon and waterfall. Eaton (from Mount Wilson Toll Rd.): go N on Altadena Dr. till it begins to curve W, turn R on Pinecrest Dr., & park at the locked gate. Proceed past the gate, down the hill, and climb down under the white bridge to begin your hike up the canyon. First Water: go N on which will curve L and become Mira Monte. The first R is Mount Wilson Trail Dr. Park on Mira Monte, proceed 150 yds up Mt. Wilson Trail Dr. to the marked trailhead on your L. Begin hiking, pass through the car gate, and go 1 1/2 miles till the trail splits. The right hand trail goes along the stream that makes up First Water. Sturtevant: go N on Santa Anita Dr. till you reach Chantry Flats. Park and proceed down the Gabriellino Trail into the canyon. Cross the Winter Creek Bridge and proceed up the canyon to the falls. Switzer: go N on Angeles Crest Hwy for 10 miles to the junction of Angeles Crest and Angeles Forrest highways. Stay to the R, proceed 1/2 mile to the Switzer Picnic Area, go R & drop down to the parking area. On foot, cross the bridge and proceed 1 mile down canyon to the Commodore Switzer Trail Camp. About 1/4 mile further is an unmarked junction, go L dropping into the gorge, and then turn upstream 1/4 mile to the falls.

The Day Fuller Paused for Prayer

Many Fuller people paused April 14 at “the center of the universe,” as Provost Mouw so aptly put it, for a community day of prayer. Sponsored by the OCC and ASC, the purpose of the day was to bring the concerns of the campus to the Lord. The day began with Father Sam Gantt moving his daily morning prayer from the chapel to the courtyard. The high prayers of the liturgy helped the congregants to enter the day in the majesty and mercy of the Lord.

The day continued with a time of supplication in Travis Hall led by a blend of campus personalities and had the flavor of the world Church as prayers were offered in different languages. At 12:30 a free lunch was served as small groups shared and prayed together. The day was rounded out by thanksgiving and prayer led by Julie and Rob Banks. Throughout the day the prayer chapel was the center of activity as various members led and shared in prayer, and kept up the 24 hour prayer vigil. The day was a reminder to the campus of Thess. 5:16-18, “Rejoice always, pray without ceasing, give thanks in all circumstances, for this is God’s will for you in Christ Jesus.”
Student Focus: Sueli Silva

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the complete assignment yet. They will put me where they need me most, depending on my skills. As a Christian, one thing I bring to the advance corps is religious diversity. The conference is heavily dominated by New Age groups. All religions will be involved in the events at Earth Summit: Spiritists, Muslims, Hindus, Buddhists. “I feel it is important for Christians also to be involved,” Sueli adds. “Christians must exercise leadership in caring for the environment, to be present in society, not to lose this kind of opportunity. We must be there to apply the perspective of God’s creation. We can’t get disconnected from reality.”

Sueli invites the Fuller community to join in prayer for Earth Summit, praying that the conference will be effective—not just resolutions on paper, but a real step toward restoring the earth. Other prayer requests include that she will learn fast, be alert to opportunities to bless the people she meets in the name of the Lord, and be open to what the Lord wants to teach her through working among non-Christians.

The invitation to work at Earth Summit gives Sueli the opportunity to enhance in a very pluralistic setting the skills she has developed for the past five years working in Fuller’s International Student Services Office. “It integrates my missions studies and my work experience in ISS with secular life,” she says. “Fuller has invested so much in me—I know what I am taking with me. I am not sure yet what I will bring back to Fuller when I return. I hope I bring back a deeper understanding of the world in which we serve and what God wants us to do in it. I want to give what I have received. I have received so much here. Not just materially, but in my inner life. This opportunity is not glamorous. It is not an easy step. It is scary to work completely outside the Christian environment. I want to be able to do this without fear. But it is a struggle to obey—to leave my comfort zone, my security. But there is no security, really—just each day of life as a gift from God. So I have to give back what I have been given. It is like the Indian proverb says: All that is not given is lost.”

ASC Election Agenda

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coordinating, confirming and communicating Fuller’s mission and purpose amidst diversity, and with sensitivity to the student.

It is certainly an interesting situation that the potential leaders face, but they do not face it alone. Throughout the year, the drumbeat from many sectors of the campus has been community. This word can be spoken so much that it is hollowed of meaning. President Kennedy spoke in his inaugural address of 1961, “ask not what your country can do for you, but what you can do for your country.” Today, this statement needs reflection by each student. In your diversity, what do you bring; in the community, what do you receive? Community happens with this type of dynamic give and take. Fuller is unique in that it seeks leaders and elects leaders as a community of leaders. It is incumbent upon each individual student to ask about their niche, their part in the fabric of Fuller. Really, this is a new casting of an old image outlined well in I Cor. 12, Rom. 12, and Eph. 4. The leaders will lead, but each individual must take part for the whole to function. What is your part?

Don’t Reject “Our Father”

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bound?” Do we think our alternative formulations improve upon the Lord’s revelation? I wonder if our real problem isn’t arrogance!

The fourth and final mistake is to reject the gift of “Our Father.” What an amazing privilege we have, through the Holy Spirit, to experience the creator of the universe as “Daddy!” How awesome that Jesus revealed God so personally and understandably! How incredibly intimate we can be with “Our Father!” This scandalizes formal religion and revolutionizes life. Jesus gave us a good gift intended to heal us and bring us into wholeness of life.

Must we reject this gift, this teaching, this converting revelation, in order to affirm each other, become united or be contemporary? I think not. In fact just the opposite is true! (Diane Tennis’ book, Is God the Only Reliable Father? is one of many helpful to understanding this.) I urge you, therefore, brothers and sisters, to consider this important subject prayerfully, as you seek the wisdom and will of our perfect and heavenly Father.

The ‘Divine Feminine’: Response to Elizabeth Achtemeier

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spiritual/transcendent, and (4) obscures the fact that none of our language about God is transparent; all biblical descriptions of God are accommodated and limited. Revelatio does not remove the mystery.

NOTES


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