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Love and Marriage...
by Seth Zielicke, SEMI Editor

...does it always fit together like a horse and carriage?

Our pastors always encouraged us to love one another and support world missions. But have you ever tried dating the pastor’s daughter? Some girls (even pastors’ daughters) have told me we could not date because of my brown complexion. Their families were deeply committed to world missions, but quickly changed their attitude toward my culture when their daughter and I tried dating. Apparently it’s okay to evangelize my people, just don’t let them become part of the family.

Interracial dating relationships indicate how people really feel about certain cultures. I see this when churches welcome (and even parade) ethnic diversity during their worship service only to have people segregate as they form their cliques, leave and have lunch. Who we warmly invite into our homes or have lunch with reveals whether or not we consider this person part of our church “family.”

Some families don’t think much about this until their son or daughter becomes a teenager. When Suzie decides she would rather have lunch with boys after church instead of the family, mom and dad become uneasy, encouraging Suzie not to hang out with boys from other ethnic groups. After all, such relationships, “never work.” Suzie hears an unspoken assumption which says, “We consider ourselves better than them.”

I sometimes wonder if Jesus thought about Suzie while talking with the woman at the well or when praying that the church might become one in John 17—one of the few prayers Jesus prayed that was never answered.

This week’s Valentine’s SEMI explores a pressing, overlooked relational issue—interracial dating and marriage. When we see interracial couples, may we remember Jesus’ words and pray, “Lord, make us one.”

Cross Cultural Dating and Marriage
by Tanory Ateek

In the United States, cross cultural and interracial dating and marriage have dramatically increased over the last decade. My parents do not have any friends with spouses from a culture or country different from theirs. Heck, they do not have many friends who have dated or married someone from a different state. My siblings and I, on the other hand, have many friends who have dated or married someone from a culture different from their own. My own cross cultural relationship with my husband began almost eight years ago, and we have been married for almost three.

My mother used to say, “Marriage is hard, honey. Why make it even harder by marrying someone with major differences from you?” Was my mother right? Well, from my experience thus far, yes...and no.

First of all, every marriage is, on some level, cross cultural. We all know people who grew up on opposite ends of the same town, whose marriages are nevertheless challenged by basic worldview differences. All marriages require remarkable amounts of grace, understanding, forgiveness, and good communication skills. In one way, people entering a cross cultural relationship have an advantage because they can recognize from the first meeting how much understanding of the other needs to take place, while people from the same culture are often surprised at how different they really are.

Peeling Pears
by Agnes Lee

I had a witty, poetic friend in college. When I told him I was conducting a long-distance relationship with a guy from Korea who had never stepped foot on American land, he scoffed, expectedly, like all the others. He added some interesting commentary though, something to the effect of, “do you peel fruit for him, making sure that the knife is kept close to the skin, allowing for the maximum amount of flesh to be served...?” I laughed it off, but cringed a little inside. To this day, I can’t shake the image off.

Peeling fruit. Ah, yes. Nothing wrong with that. Growing up in a culturally Korean home, I saw it all the time—at my house and at other people’s houses. The best fruit to serve was always the Asian pear, known to Koreans as bae. It’s sweet, juicy, and kind of fun to peel. The problem is, I never saw a man peel a pear. Well, maybe I did, but I never saw him peel a pear for a woman. Maybe he’d take a knife, camping-style, and ruggedly pop large slices of pear into his equally large mouth. There was always
So, You Wanna Be a Parent?

by Becky-King Cerling

Having walked with my husband through the last few years of his Ph.D. work (including waiting next to the phone for his call after his dissertation defense), Dr. Beaton’s article, “So, You Wanna Do a Ph.D.,” seems unnecessarily one-sided. It occurs to me that perhaps the best way to respond is with this:

So, you wanna be a parent?

Kids have become cool accoutrements—or at least that’s the way it seems lately. Everybody at Fuller has gotten into “family values,” and apparently the secret is out: churches are much more likely to hire a pastor with cute, submissive children. Here are a few observations for those considering the road to a family:

Let’s begin with a few easy ones:

**Workload:** Wow! You will have to work harder than any Ph.D. candidate you’ve ever met. And it will last a very long time (18-50 years, depending on when you start and how long you live). Gee, seven day weeks and 24-hour days should just about get you through. On top of that, you will have the ever present fear of failure.

**Cost:** Double wow! The average cost of raising one kid to age 18 these days is upwards of $150,000. But one must also consider the time lost in your relationships with your spouse and other grown ups. The stresses on you and your spouse are significant: **beware.** Too many marriages end up in divorce after the kids leave home.

**Future Prospects:** Triple wow! After all that time and money, the kids leave home. Your goal and the sign of your success?—children who are capable of existing without you. And whatever you do—don’t go into debt for all this! Children live in the here-and-now and will demand shoes that fit them—but not your salary. You do—don’t go into debt for all this! Children existing without you. And whatever you will have the ever present fear of failure.

**Bottom line?** Life can be rough no matter what path you take. But for every difficult moment on a top ten list, there are 100 moments of joy, and as Seth Zielicke put it in his article, you can enjoy the journey. You “wanna do” a Ph.D.? Go for it.

Becky King-Cerling (SOT, MAT) lives with her husband (whose Ph.D. defense was successful) and two wonderful young children. Her son Brendan is pictured here with her.

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### All Seminary Chapels

**Wednesday, February 18**

Guest lecturer, Ann Ulanov, Ph.D., will be speaking on, “The Living God and our Living Psyche,” at the SOP Integration Symposium. Info can be obtained from the SOP office.

**Thursday, February 19**

From 5:15-5:45 pm, a Taizé style time of prayer will be held in the Library Chapel. This meditative service will be facilitated by Tim Howerzyl and sponsored by the Brehm Center.

**Friday, February 20,**

Join us from 12:30-2:00 pm in the Preaching Arts Building for a time of worshiping Jesus in an informal WORSHIP CIRCLE. All are welcome. Bring your instruments, amps, voice, and heart. Session facilitated by Brad Griffin and Luke Hyder.

**Wednesday, February 25**

An Ash Wednesday service will be led by Edmund Gibbs and Clayton Schmit. This will be a powerful service exploring repentance and forgiveness out of ashes. Music, led by Brad Griffin and Fred Davison, will include the Fuller Vocal Ensemble, and Jeff Harwell on bass guitar. There will be a mini ART GALLERY in the SOP faculty lounge from 9:00-11:30 am featuring student, staff, and community work by Helena Synodinou, Sam Kho, Peter Huang, Tregenna Myrabo, and Cindy White.
Strangers from a Different Shore
by Philemon Mitsuno Chen

It wasn’t just a sleight of hand that Takaki’s book title for a history of Asian Americans snuck into this article. About a year ago, I read this book for the first time and remember how it rid me of pride and prejudice toward second, third and so on generations of Asian Americans. It helped me, as a fob, empathize and sympathize with the Hsie Han (struggles or literally blood sweat) of the Asian immigrant.* But as I listened to the resonating tone of a stranger from a different shore, I realized the familiar voice was not only for the native Asian or Asian Americans but for the Christian. These stories told by the strangers summarize how we too are on a journey, longing to be reunited with Christ.

There are many strangers in the Bible: Abram, Moses, Esther, Ruth, even Jesus to name a few. Now the Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you.” Many Fuller foreign students can identify with Abram who had to leave the familiar and become a stranger in a new land.

Some wonder why Koreans and other ethnic peoples keep in such tight socio-familial circles. It’s easy to say that our perspectives are not multicultural but parochial and narrow. LA county is surrounded by Little Saigons, Koreatowns and Chinatowns marking their territory with names like Supreme Dragon Hang Kook Supermarket and Pho ’79.

When I walk into these towns I am reminded of the familiar, the same porcelain teacups, the same cash-only registers, the same brutally expedient service, the same ambient chattering, the same dirty sidewalks, the same gossip and the same tight parking spaces of back home. Grief from being stripped away from the usual population densities into a lonesome suburban community and nostalgia for the familiar is what motivates us to search for familiar faces. If losing family obliges the African American to find new family, then leaving family obliges the Asian to find new family. This new family cannot always be the family that is our blood, but the family that can become our blood.

But why should a Christian feel sentimentally strange to his or her home? Similar to the notion of Christians in America being in exile, or to identify with the remnant, we are not only strangers living in a different shore—we are sojourners living in a different world.

The socio­economics and politics in culture tells us “love don’t cost a thing” (but divorce does), that we’re not to love our neighbors or turn the other cheek but to step on our neighbor’s foot to get a share of his/her wealth. There is a tradeoff. In exchanging our well acquainted comfortable lives, we face what Van Engen says of bi-cultural people...an identity crisis. But did Jesus not in some sense estrange Himself from his divinity for the salvation of our humanity? Did Jesus not grieve and sweat blood (Han Hsie) as he laid down the railroad tracks of grace so we might hop on the salvation train?

Even though God is already waiting for us at the heavenly arrival platform, we know his Kairos has not yet come. The subtle nostalgia that Christians feel is like what Augustine would call in His Confessions, “my love is my weight.” That encapsulates our love for God and that longing and excitement we feel when we are longing to be reunited after a long journey.

*For immigrants, the term fob means, “fresh off the boat.”

President Richard and Phyllis Mouw got married on July 18. Phyllis says they’ve been married 10 years. We weren’t math majors, so we didn’t ask any questions.

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Tell me and I forget. Teach me and I remember. Involve me and I learn.
—Benjamin Franklin

Last summer the Fuller administration, in an earnest attempt to comply with federal law, erected three flagpoles on campus with the intention to fly an American flag along with various flags of countries represented by our student body. The faculty responded with grave concern since this decision was made without their input. As a result, the administration elected to discontinue flying the flags until the issue could be resolved.

What remained a mystery, however, was the big difference between the professors’ and the students’ reactions. The students seemingly responded with disinterest, closing the matter for themselves as “out of sight, out of mind.” It remains unclear why the faculty would have such a strong reaction to the flag flying, while most students didn’t seem to react at all.

Perhaps the faculty sees something the student body does not. Try this—ask someone nearby these questions and see if you agree with their answer: Should American flags be present on seminary campuses...in sanctuaries...on the altar? Does the flying of a flag equate an endorsement of American ideals...American businesses...American foreign policy? How does a religious denomination interact with national allegiances? With this in mind, a deeper issue looms.

Flagpoles on our campus present an opportunity ripe with teachable moments about theology, philosophy, politics and the ministry field we will enter. At times the training cannot be simulated in the classroom, but must be seized when it presents itself. I fear the teachable moment may pass by without students learning from the community decision-making process that now takes place amongst the faculty. But there is hope that we can still take part in, and learn from, this real-world theology.

Later this year, a forum is planned to address the implications of flying a United States flag at Fuller Theological Seminary. Different sides of the issue will be presented and students will finally have the chance to offer their viewpoints. If you would like to submit your ideas, or participate in that discussion in some way, please contact one of the committee members. They are: Drs. David Augsburger, Jeff Bjorck, Ryan Bolger, and Ron Kernaghan.

Rob Swanson (SOP, Ph.D.) is currently in his 5th year at Fuller.
The etymology of the word symposium denotes a drinking party. So I’m looking forward to this drinking party.” Thus began Dr. John Goldingay’s lecture of the superpower in the Old Testament on Thursday, January 29, part of the America, Church, and the Gospel symposium series.

With his usual wit and academic vigor, Goldingay, the David Allan Hubbard Professor of Old Testament, elucidated his thesis that the prophetic books suggest an account for understanding not just particular Old Testament superpowers, but “superpowers as such.”

The words superpower and YHWH formed the central portion of Goldingay’s lyrical delivery. Goldingay organized his talk along eleven points that can be grouped into four major sections.

First, Goldingay described the superpower as YHWH’s agent in fulfilling YHWH’s destructive and positive purpose. The superpower rises because of its own ambitions, believing it can make its own plans. Yet YHWH is the one making the plans.

Goldingay went on to describe the character of the superpower. The superpower, according to Goldingay, is tough, lacks compassion and fails to see whose it is.

Then Goldingay described the inevitable end of the superpower—it must be put in its place. YHWH uses one superpower to put down another. “In the OT, the superpower never dreamed it could fall from power or be defeated, which was one reason why God saw that it was.” YHWH’s action rescues the rest of the world from the superpower that often sees its rule as beneficial, though the supposed beneficiaries see things differently.

The good news for a superpower, Goldingay asserted, is that if it listens to YHWH’s call to repentance, God will gladly change his plans. The professor reminded his audience that if it seems implausible that God would be so flexible, to re-read the story of Jonah. “Calamity is never God’s last word,” Goldingay proclaimed.

Goldingay ended with an emphasis on the action of God’s people to disassociate themselves from a superpower facing judgment. When asked what he meant by disassociating from the superpower, Goldingay, after some thought, suggested the church become an alternative community. If we withdraw from the materialist culture and “stop being as driven... that would imperil the assumptions about being human” that are deeply held in our culture.

The talk constituted the fourth lecture in the America, Church, and the Gospel symposium series, the stated purpose of which is to maintain Fuller’s commitment “to think through issues of culture theologically.” An ad hoc Fuller student group organizes the symposium.

R. J. (SOT MAT) hopes to get his Ph.D., despite some recent, well-intended contrariwise advice.

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“An Evangelical and Latter-day Saint in Dialogue”

Sunday, February 22, 7:00 - 9:00 pm
The Church of Jesus Christ of Latter-day Saints
770 Sierra Madre Blvd
Pasadena 91107
Free Parking and Open to All

“I am very enthusiastic about the ongoing public dialogues between Robert Millet and Greg Johnson. Their friendly discussions of the differences between Mormonism and Evangelical Christianity is long overdue. These two model what the New Testament writer calls for: ‘Be ready to make a defense...for the hope that is in you; yet do it with gentleness and reverence.’” (1 Peter 3:15-16)

- President Mouw
Cross Cultural Dating and Marriage - continued from page 1

Secondly, marrying someone from a culture different from your own is definitely an adventure. For me, I have visited places and met people that I never would have seen. Literally overnight, I was adopted into a culture and given the gift of relationships that would have taken me years to form. Each family member that I meet (and there are A LOT!) represents a lifetime of fascinating stories that I would never have heard without being married to Sari.

Marrying Sari and being adopted into his culture has challenged me on many levels and has opened, in a short amount of time, new and vastly different ways of seeing God, the world and especially myself and my own culture. I do not think this kind of growth would have happened on such a fundamental level apart from an intimate relationship with someone from outside of “my world.” For us, cross-cultural marriage is fun, fascinating, challenging and has brought positive transformation in both of our lives.

Cross-cultural marriage is not, however, an adventure to be entered without careful consideration. It can be a very frustrating, dissatisfying and even agonizing experience if you do not know as completely as possible “what you are getting into.” Here are some important considerations to undertake before marrying someone from a culture different from your own:

Family: How do your families really feel about you dating this person and possibly marrying them? Include your family in your dating relationship and encourage them to express their feelings in a respectful but honest way. It is vitally important to be honest with yourself and with each other about your families’ responses. If your family’s reaction is less than favorable, God may help their hearts change, but then again, they might never change. Can you and your spouse live with the unfortunate possibility of never completely being accepted into one another’s families?

It is also important to know how big a role family plays in the “other” culture. Will you be expected to live near your in-laws? How often does the family get together? Will family ever be moving in with you? Will family ever be expected to honor him/her by staying in their culture? These are just a few of the many questions regarding family that should be considered in cross-cultural relationships.

Travel together: Spend time in the “other” culture. If you meet in a third culture, spend time in both of your respective cultures. Although you may agree to live in one of your cultures, there is always the possibility that you will end up in the other culture. Realistically, can you live in that culture? Notice the ways that your potential spouse is different in his/her culture. The changes may be slight, but they can make a huge difference.

Be aware of the cultural expectations of you. In spending time in the “other” culture, you will recognize the “ideal” wife or husband in that culture and see the ways that you will not and do not want to measure up. Sari is not interested in becoming a doctor, a lawyer, a member of a country club, the rotary club or any other club. He does not hunt, fish, like football, he does not have an SUV or a southern accent and will never be a good ole’ southern boy.

I am not interested in cooking, sewing, having lots of children, or staying primarily at home to raise my children. I do not know Arabic and even though I can learn a lot about language and culture, when it comes down to it, I am not and never will be an Arab. The reality is that when Sari and I enter each other’s cultures, we will never live up to the expectations. It is important to be honest about this and especially about how you will deal with the tension this can cause.

In addition, spending time in the “other” culture will help you recognize what stereotypes exist about you and your culture. In my culture, few people have met a Palestinian, so we have to constantly deal with the misconception that all Arabs are Muslim and all Arabs are terrorists. We also have to deal with the stereotype that American women take Arab men away from their families, are materialistic and divorce your in-laws become elderly or sick, will you be caring for them? If your spouse were to die, are you expected to honor him/her by staying in their culture? These are just a few of the many questions regarding family that should be considered in cross-cultural relationships.

“In one way, people entering a cross cultural relationship have an advantage because they can recognize from the first meeting how much understanding of the other needs to take place...”
Peeling Pears - continued from page 1

something messy about it. On the other hand, I had seen legions of women slicing pears with an uncanny dexterity and speed. I can do it, too. I’ve seen it so often, I barely had to practice to get it right. But having grown up in the US, and having become a feminist, I peel pears for myself.

Time passed, and I met another guy. He told me he supported my call to ministry, that he loved it. I believed him and eventually we talked marriage.

One night, I found myself peeling pears for him in the kitchen. He loved fruit. They were Bartlett pears, though, not as fun to peel. If they are ripe, and you apply too much pressure, they turn to mush in your hands.

Don’t get me wrong, he never asked me to change, or compromise, or sell myself short of anything. But the more I tried to become what I thought he wanted his wife to be, the less I thought of myself. Many women struggle with this. They find themselves unwittingly bending into their men. Call it the “Punishment of Eve”: “…and your desire will be for your man again. I will, out of love. What it comes down to is this: I love myself. I have fought too hard and too long to become what I am, that resounds in my mind and certainly in my experiences. Knowing this, do I still allow myself to go through the pitfalls of this punishment?

Time and time again, I find myself reverting to a role set for me by centuries and centuries of tradition. A man, any man, looks at a bowl of pears and looks at me, and I know what to do immediately.

Not that I will never peel a pear for a man again. I will, out of love. What it comes down to is this: I love myself. I have fought too hard and too long to become what I am, humble as it might be. These set roles often oppose my goals of becoming a woman pastor. My healthy desire for a man becomes unhealthy when mixed with some bad aspects of culture and, dare I say, sin.

I won’t deny compromise is a large part of maintaining relationships, but setting up non-negotiables is an important way to differentiate oneself from the other. There has got to be a way for me to feel that “loving feeling” but not lose what I deem as important in my life. This is what I’m still looking for, and not without contentment, the search wears on.

Agnes Lee (SOT, M.Div.) is a 3rd year student who likes short walks on the beach and prose. She also exegetes problem verses like Eph. 5:33.

Cross Cultural Dating and Marriage - continued from page 6

easily. Can you live with always having to face those? Can your spouse?

Communicate, Communicate, Communicate: Communication is important in all marriages, but even more important in cross-cultural marriages because of the ample opportunities for misunderstanding. Read books about cross-cultural communication and conflict. Read books about your potential spouse’s culture. Ask questions. You must both be willing to become lifetime students of the others’ culture.

Counseling: Finally, the most important thing to do before and after marrying cross-culturally is to have good cross-cultural counseling. Try to find a counselor who is experienced in dealing with cross-cultural marriages who or who is in a cross-cultural marriage. Make sure that both of you are open to counseling whenever it may be needed. Be assured, it will be needed.

In the three years I have been married, I have realized that the cliché is true: marriage is not necessarily about making me “happy,” but about growing and transforming both of us into the people that God created us to be. God brought the perfect person into my life to help that happen, and he just happens to be from another culture. For us, cross-cultural dating and marriage have been challenging, stretching and enriching. We would not have it any other way!

Special thanks and recognition to Raisuke Ufodike, Russell Kirby, and Lizz Barton for their helpful insights on this subject.

Fuller’s Seiler Runs Marathon

Carsten Seiler, employee in the ATC computer lab, recently ran the San Diego Marathon on Sunday, Jan. 18th and came in 354 out of 1,655. His time was 3:48:58.
Living Intentionally:
More than a place to live...Cooperative living in shared home and cohousing apartments. Mid-year openings in a few of Fuller Housing’s five Intentional Communities (ICs). Apartments as well as rooms are available. ICs offer a vibrant opportunity to integrate community living with your learning experience. Information is available from Housing Services or at www.fuller.edu/housing.

Group Therapy for People Struggling with Anxiety:
Fuller Psychological and Family Services is beginning a 10-week course of group therapy for people struggling with anxiety. The group will meet on Thursday evenings and cost $10 for all ten sessions. Open to the public. For more info please call 584.5555.

Wanted: We need your help with the upcoming phonathon! We will be contacting alumni/ae and friends of Fuller Seminary as part of a campaign to raise awareness about campus developments and to solicit donations for the Fuller Fund, particularly student grant-in-aid. The phonathon will run March 29 - April 17, Mon - Fri 5:00 - 9:15 pm, and Saturday 10:00 am - 3:00 pm. Pay is $8.50/hour. Callers must be able to work at least two days per week. There is a mandatory training session prior to the phonathon. We are looking for people who are articulate, friendly, enthusiastic, persistent, punctual, dependable, and have strong listening skills. You must speak fluent English. For more info come to Human Resources (next to Admissions) or contact Melanie Burzynski in the Office of Development at 584.5499, or by e-mail: mel@fuller.edu.

Financial Aid

Georgia Harkness Scholarship: Deadline March 1. Must be full-time, female over the age of 35 who is a certified candidate for ordained ministry as an elder in the United Methodist Church. Applications available in the Financial Aid Office.

USA Funds Scholarships: Deadline March 15. Must be full-time, US Citizen or permanent resident with an adjusted gross family income of $35,000 or less. Applications available at www.usafunds.org.