5-20-1996

The Semi (05-20-1996)

Fuller Theological Seminary

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What happens to Fuller students after they graduate?

Many students yearn for graduation with all the anticipation of the Second Coming. The graduation ceremony is known as “Commencement,” since it marks a beginning and not simply an end. But the beginning of what? What happens to Fuller students after they graduate? Surprisingly, not all of them join pyramid schemes or go to Vegas in hopes of paying back their student debt. We spoke with six recent grads from all three schools to hear their perspectives on life at and after Fuller.

“Like turning a kid loose in a candy store,” was how Greg Holden (Ph.D., SWM-ICS, 1994) described his time at Fuller. Granted, the candy bars at this store are $700 a pop, but his chance for “academic exploration into real-world issues was an invigorating time.” Greg was already a seasoned church planter upon coming to Fuller, but he finds that in his current work training Asian missionaries, “I daily use concepts that were generated at the School of World Mission.” In addition, “friendships which were made and deepened while at Fuller continue to be a point of encouragement to me.”

Anthea Butler (M.A., SOT, 1995), echoes Greg’s emphasis on relationships while at seminary. Anthea, now studying Pentecostalism and the American Church for a Ph.D. at Vanderbilt, misses the community at Fuller. “We always fussed about it, but there’s really not a community like Fuller anyplace else, and you can have community some places, but it won’t be the same thing that ties you like Fuller...it’s that common quest to know God, and to serve Him.”

By contrast, “at Vanderbilt, in the Divinity School, you can believe whatever you want to believe and still be in their religion department.”

Larry and Taryn Markee (both Ph.D.s in Clinical Psych, 1994) met and were married during their time at Fuller, and are now serving a post-doctoral fellowship in neuropsychology at UCLA. Taryn feels that her coursework, internships, and supervision have equipped her well: “I’ve trained with people from a variety of different programs, and I have to say that I feel that Fuller provided me with a very well-rounded education.”

On the issue of integrating faith and psychology, Taryn said, “I think that people coming to Fuller for integration have to know that there aren’t going to be any hard and fast answers to be handed out.”

Larry has reflected much on this tension: “One of the things that disturbed me was the number of people in the School of Psych who ended up rejecting their faith as a result of their experience at Fuller...the more people got entrenched in their professional practice, the more they strayed from their faith.” Why was that? “When you’re studying a discipline like psychology, one of the major issues is your concept of evil - how does God fit into all of that — and people who can’t come to terms with God and evil end up rejecting God.” And yet integration is “a very hard thing to teach; it’s hard to integrate that into a curriculum - you have to come to that on your own.”

Another grad seeking to integrate faith and real life is Mark Swamer (M.Div., SOT, 1995), who was just ordained as an associate pastor in Crown Point, Indiana. Mark felt that his coursework was “academic, abstract at the time, [but] a lot of those things are coming in handy now” — such as the question of suffering. For instance, a member of that church died of cancer just a week before this interview. How parishioners continued on page 4
A testimony from Rik Stevenson, Ph.D. Candidate  
Assistant Director, African American Ministries

Under the headline ‘Texans Lynch Wrong Negro,” a Madisonville newspaper reported on November 21, 1895 that a Negro was lynched by an angry mob for allegedly harming a little white girl with his horse. The real perpetrator got away. Sam Holt, another Negro male, was burned at the stake because he was thought to have murdered a white man and molested his wife. In the early 1950s, a young boy named Emmett Till was violently beaten and murdered by a group of angry white vigilantes because he allegedly looked at a white woman ‘as if he desired to rape her.’

For more than two hundred years, men of African descent have been harassed, held hostage, and incarcerated by white men and women’s accusations of alleged sexual misconduct. Black men have been lynched, castrated, murdered, and burned at the stake. Some have had their fingers or ears cut off by vigilantes and the Ku Klux Klan, often because of inaccurate accusations made against them without their having any means of legal recourse. Many black men realized that some whites were simply looking for an excuse to harass them. They taught their sons to look away from and to shy away from conversation with white women.

In the mid 1950s and ‘60s, social action pervaded almost every aspect of the African American’s existence here in the United States. We were tired of riding in the back of the bus, tired of working longer hours for less pay. Numerous grassroots organizations sprang up in an attempt to inform the government that we were no longer satisfied with being second-class citizens. My dad, to whom I owe much of my social savvy and tenacity, was one who was socially and politically aggressive. He and my mother both participated in the Freedom Movement. It never ceased to amaze me how they would march and stand up against racism, but never encouraged us to hate white folks.

When I entered the work force, I decided I would never associate with a white woman outside the work environment. I promised myself I would not let my sons date, marry, or even associate with white girls; I could not permit them to be in relationships where a woman’s word could quickly send them to death row. Truth seldom plays a role in the guilt or innocence of black males in America; we are assumed guilty until proven innocent. Susan Smith’s recent false testimony that a black man abducted her children (whom she herself drowned) is one example. It is interesting that, after all the media hype during the search for the alleged perpetrator, not one of the TV networks offered an apology or a documentary on the number of black men who have been charged, prosecuted, and jailed under false accusations.

continued on page 6
You may have noticed recently, upon visiting the library, a bank of computers where the card catalogs used to be. This week I'm going to take a look at the new “computer card catalog” system at the library. Some of this instruction will seem very basic, so if you’ve already used the system, bear with me. We will discuss a few more advanced features towards the end.

Just use that “mouse” which is sitting to the right of the keyboard to move the little arrow around on the screen, point it at whatever you want to do, and click on the left button. For example, on the initial search screen, just point the arrow at “Author,” click, then type in the name of the author you are searching for. Press the return key, and within a few seconds, you will get the results of your search in a “window.” If more than one author matches your request, a list of them will come up. Then you point the arrow at the one you want and press the left mouse button. This will reveal four other searches: “Author words,” “Title words,” “Subject words,” and “Series words.” These searches allow you to find items, not by exact title/subject/etc., but by single words or a few words in the title. If you are trying to find a book, but don’t remember the exact title, use the “Title word” search, type in words which you think are in the title, and this will pull up any book titles which contain these words. This is very helpful, for it allows you to do searches which would be impossible in a standard card catalog.

Note that articles in periodicals are not included in this computer catalog at present. The titles of various periodicals which the library has are included, but not specific articles. Also, some books even have the table of contents on the computer, so if you do a “title” search, you can sometimes get information on specifics within the book. This is especially helpful in anthologies, where several authors have contributed to a single work. But remember that this info is stored under the Title, not under author, at present. So sometimes you will want to search for an author’s name using a title search.

Most importantly, remember to use the resources available for help if you need it. There are information sheets by the computers to help figure things out, and the reference librarians are always willing to help as well. Happy computing!

Michael Beetley
mbeetley@fuller.edu
http://private.fuller.edu/~mbeetley
Next week students will be receiving a survey either in class or in their mailboxes. This is a chance for every student to have direct input into how things are done at Fuller. I see this as an opportunity for your voices to be heard as to what really goes on for each of you while attending Fuller. The administration, staff, faculty, and trustees will carefully consider what you have to say. I say this because I have had no experiences this year which tell me otherwise. At this time of the quarter I believe it is difficult to take time to do anything because of the pressures and deadlines which are upon us, but I ask that each of you prayerfully consider filling out this survey. Your honest and candid answers are being sought out so as to best identify student needs, thoughts, and feelings regarding our experience here at Fuller. This survey is being conducted by the institution and its results will be shared with all levels of our community. Please take the time to thoughtfully express your own thoughts and feelings regarding your experience here so that everyone will have a chance to understand the student perspective.

God Bless,

Gino Vaccaro
ASC President

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LIFE AFTER FULLER? - from page 1

can recognize God's presence is one of the "real questions people have." Another member asked, "Does God punish people now for things?" Mark reflected that "unless you've thought through that [theologically]...who knows what you'll say." Mark's personal advice was, "Don't neglect your own growth spiritually, personally, emotionally. These are the kinds of habits that if you don't already have are going to be harder to do later on...set the patterns to take care of yourself."

Lisa Craig (MFT, SOP, 1995) now works at Olive Crest, a foster family agency in Pasadena, working to place foster children with qualified families. While she is not doing formal therapy, "we use the same principles." Her current position has her "taking a kid out to ice cream - less boundaries, more variety." Lisa benefited from the fact that MFT students move through the program together. "One of the things I liked was just going through the program with a group of 30 people - we were all in one class, so it was a family experience." Lisa advocates finding "at least one really close friend." In the MFT program, "you're doing so much introspection and self-searching and everyone felt like, 'Hey, we're going through some deep stuff;' [but] there was at least one person who went through that with me."

So when you leave Fuller's campus, you don't leave Fuller's community. Anthea put it best: "you can keep coming back and saying, 'I was a Fuller grad,' and you have that common bond...if you say you're from Fuller, it puts you in an automatic family, and you've got family all over the world. And that's the most important thing; you need to know that's why you're there. Don't look at it as, 'I need to come in to class, get what I've gotta get done and leave.' Make friends with the people who are around you."

From these interviews, two themes emerged: these alumni finished financially poor yet relationally rich. Is this a worthwhile tradeoff? The fact remains that despite the high cost, men and women continue to consciously choose Fuller over other schools for its spiritual and relational vitality. And that says a lot.
In The Style of Jesus—

Service is the most distinctive quality of Jesus' lifestyle and ministry. "Whoever wants to become great among you must be your servant...the Son of Man did not come to be served, but to serve." (Matt. 20:26-28) Jesus calls his followers to serve one another in this same manner.

Jesus demonstrated service to his disciples in an unforgettable way by wrapping a towel around his waist, kneeling down before them, washing their feet, and drying them with the towel that was wrapped around him (John 13:3-17). Peter was horrified. This did not fit his notions of Jesus' royalty. The act of washing the feet of a tired traveler was so humble that even Jewish slaves were not expected to perform this most menial act of service. "You shall never wash my feet," Peter declared. "Unless I wash you," Jesus answered, "you can have no part with me" (v.8). Jesus was helping Peter (and us) understand that we meet God at the place of service. We meet God as a foot washer or we do not meet him at all. The towel becomes the mark of those who have let the King serve them, the symbol that distinguishes those who know and follow the Servant-King. After washing and drying their feet with the towel, Jesus told his disciples to listen carefully to what he had to say: "Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you....Now that you know these things, you will be blessed if you do them" (v. 14-15, 17).

We cannot be servants without personal involvement ("You also..."). We are to act with Christ-like unselfishness that goes against the grain of our pride and desire for control ("I have set you an example"). We are to be obedient in our service ("Now that you know these things, you will be blessed if you do them"). Servants in the style of Jesus will not escape pain and suffering but they will have the ultimate joy of knowing Christ's presence.

John Woolman, an 18th-century Quaker, during the thirty years that preceded the Revolutionary War, traveled up and down the eastern seaboard visiting Quaker families with slaves. He asked them what their ownership of slaves did to them as moral persons and what example it set for their children. In a gentle and loving way he persuaded people one by one that a wrong could be righted by individual action. His clear vision resulted in abolition of slavery as an accepted practice among the Quakers. If, in those days, there had been thirty or fifty John Woolmans, might this have broken the grip of racism and slavery in this country and prevented the Civil War a hundred years later with its 600,000 casualties?

Vladimir Lenin, prime architect of the Russian Revolution, said near the end of his life: "I made a mistake. Without doubt, an oppressed multitude had to be liberated. But our method only provoked further oppression and atrocious massacres. My living nightmare is to find myself lost in an ocean of red with the blood of innumerable victims. It is too late now to alter the past, but what was needed to save Russia were ten Francis of Assisis."

Our service cannot change the past, but it will affect the future. In serving there is real joy, happiness, and good fruit, multiplying thirty, sixty and a hundred fold (Mark 4:8), pouring over to bless the whole world. We can be people who make a difference, people of servant vision who can call others to responsible participation in solving injustices and inequities of our time, women and men determined to live the servant lifestyle of Jesus.

God has called us to be servants, nothing more, nothing less. He invites us to a wedding feast and the invitation comes with an R.S.V.P. The response that says, "Hey God, I'm coming" is our radical service, our availability to be shaped and empowered and used by God for his Kingdom purposes. We are to be rivers of living water, workers of signs and wonders; but even more, we are to be the works, the wonders. In our humility, availability, and service we are to reflect the brightness of Christ.

Doug Gregg
Director, OCC

The Office of Christian Community may be reached at (818) 584-5322, or FIS Box 243, and is located on the second floor of the Catalyst building.
Reconciliation is HARD WORK! - from page 2

The Lord has a strange way of teaching us who’s really in charge. In 1988 I was introduced to a young woman who was the president of the Theology Graduate Union at Fuller. She asked me if I would consider being a member of her cabinet. Without even thinking or praying about it, I immediately told her no. “Why not?” she asked. She said this would be a wonderful opportunity for me to get involved with the student government of the seminary. I shared with her that I didn’t associate with white women after working hours, and definitely not on a social basis.

During my prayer time that night I struggled just to enter the presence of God. It was as if there was a giant wall there, and I was unable to climb over it. Upon reflection, I recalled the conversation I’d had with this young lady; needless to say, as soon as the thought entered my mind I knew what was blocking me in prayer. I was overcome by a sincere spirit of confession and repentance. God revealed to me that I was in no position to reject the people and instruments he has sovereignly chosen to open doors for me. I immediately located the TGU President’s number and called her to apologize and ask her forgiveness.

We arranged to meet the next day; I remember the awkward and uncomfortable feeling I had walking across campus with her. I remember glancing frequently over my shoulder hoping that no one would see us and assume we were a couple. I prayed that none of the black students would see me and think I had sold out. I recall how difficult it was to find the words to express my fear and total discomfort. Suppose someone saw me and assumed I was interested in her? How could I explain that to my wife and family? They were all-too-familiar with my disdain for white women, and now this! “God, what are You trying to do to me?” I asked, “My reputation is at stake here.” I discovered that God was doing nothing within me. He was making me realize that I was a new creation, and so was this white woman, and old things really did have to pass away to make room for the new.

That incident was the beginning of a series of events that changed the direction of my ministerial career. I finally realized that part of my calling was to be an historian when I studied under a white woman, a visiting professor and historian named Ruth Tucker. She showed a genuine concern for my issues, and she encouraged me to write and tell the story of African Americans and their involvement in the church. Even today, one of my closest and dearest friends is a professor at Cal State University, Long Beach, a white woman who has prayed for me when my closest friends or family were not available to do so.

My life has been blessed tremendously by these three white women; at one time in my life I would have despised them on sight. God has taught me that I must be careful not to let the world and its values prohibit the movement of His Spirit in my life. I shudder to think how deprived I would be if I had remained angry and bitter. If I had not yielded to the Holy Spirit, I might not have remained at Fuller. That young lady who invited me to be part of her cabinet also introduced me to my doctoral advisor, Dr. Cecil Robeck. He has been a true friend, a colleague, and a confidant. We might never have met if I had not agreed to follow the Lord by apologizing to one of God’s children.

Let me close with a question and a statement. What is the one thing you hate or despise about another person or group of people? What prevents you from being truly reconciled to God and all of humanity? Be sure not to hold that grudge too long and too close to your heart; while reconciliation is painful and uncomfortable, it is also liberating. The very thing you despise may well be the tool God uses to bring you to a new level of understanding about His grace and a new understanding of what it means to be reconciled both to God and to your brothers and sisters who are different from you.

Join us for discussion on this article or reconciliation in general from 12:15-1:00 on Tuesday, May 14 in the Faculty Commons.

All-Seminary Chapel

On Wednesday, May 22, there will be a special Student Awards Convocation. We will gather at 10 am at the First Congregational Church.

On Thursday, May 23, Fuller student and staff member Erin Dufault-Hunter will be sharing a testimony after a time of praise and worship led by the Chapel Worship Team. The Thursday All-Seminary Chapel meets in Travis Auditorium at 10 am.
Is Fuller Meeting Your Expectations, or Not?
We’d like to know. During the week of May 20, all students will receive a questionnaire designed by Communicorp, our marketing research and communications firm. Your candid (and anonymous) answers about your experiences here will help us develop new communications materials and will affect future decisions about the seminary. Fuller needs to hear what you have to say; thanks in advance for your participation! If you miss the survey during class or do not have a box, please see your dean’s office to complete the survey.

Fall Film Festival
Look ahead! The third annual City of the Angels Film Festival is on the horizon. This year’s topic is “The Search for Meaning in Film.” Funded in part by Fuller, the Festival fosters conversations about spiritual perspectives in film. October 17-20, 1996, at the Director’s Guild of America Theaters, Hollywood.

Student Awards Convocation
The Student Awards Convocation will take place during the Wednesday chapel hour on May 22, from 10 to 11 am, at the First Congregational Church. A reception will follow immediately at the conclusion of the convocation in the adjacent parlors. Please come and join us in applauding your fellow students for their academic achievement and service to the Fuller community.

Fall QTR Hospital Chaplaincy
Chaplain John Hubbard, from Queen of Angels Hospital, will be on campus Tuesday, May 21, from 9:30-12 noon, to meet with students interested in doing hospital practicum during the Fall quarter. Sign-up sheets are located in Carmell Hall. For more information, contact the Field Education Office, 584-5377.

New Student Orientation Needs YOU!!
The Office of Student Services (OSS) is looking for 7-10 people to work before, during and after New Student Orientation which will take place September 16-20. These are temporary positions which will entail 15-40 hours a week for 2 weeks. If you are interested in welcoming new students to the Pasadena campus, please contact Carmen at 584-5436 or come by the OSS (second floor of the Catalyst) to pick up an application.

Write for the SEMI!!
Interested in writing for the SEMI next year? Drop us a note with your name, box number, phone number, topic(s) of interest and what quarter you would like to write. Thanks!

Movie of the Week
Mark your calendars for the following movies in the CFD Resource Center (465 Ford Pl.): Harvey, showing at 3 pm on Friday, May 17, and Field of Dreams, showing at 3 pm on Friday, May 24. As always, admission is free!

Disneyland for Only $23!
Get into Disneyland for only $23.00 ($11 savings off the Regular price). Epworth Christian Preschool is participating in Disneyland’s “School Spirit Days.” Epworth receives a portion for every admission ticket purchased through them. Good for the month of June only. Order your tickets at Epworth school, 500 E. Colorado Blvd, 568-9502.

Open Mic - Bar-B-Q
Everyone! Please join the Arts Concerns Committee for an open mic/Bar-B-Q to celebrate a great year and a successful Arts Festival. Saturday, May 18 at 6:00 pm in Barker Commons (behind the Catalyst). All are welcome. There is no charge. To get on the performance list, call the Arts Concerns Office at 584-5215.

SWM Graduation Banquet
Don’t miss the annual School of World Mission Graduation Banquet, to be held on Thursday, June 6. Punch will be served at 6:15 pm, and dinner will begin at 6:30 pm in the Fellowship Hall of the Westminster Presbyterian Church. Invitations are in your boxes, so please fill one out and turn it in today to the SWM Academic Advising office. You must submit a response by May 24th to attend! Also, don’t forget to nominate your fellow students for the “Glasser Award” to be given at the banquet. For further information, call the SWM GU Office at 584-5453.
Getting Engaged? Or just want a reliable jeweler? Many Fuller students have come to us and it has been a privilege to help them. We do not sell to the general public. Walter Zimmer Co., wholesale manufacturers of jewelers with 78 years’ experience. Call 213-622-4510 for hours, days open and directions. Ask for Mel or Ken Zimmer. (Mel is a member of Glendale Presbyterian Church and is active in the healing ministry.)


Christians need cars too! SIDCO Auto Brokers serves Christian Colleges, Missions, Staff/Students/Alumni. This is our 10th year serving the Christian community. Fuller Hotline 909-949-2778 or 1-800-429-KARS. “A good name is chosen rather than riches.” - Proverbs 22:1

For Rent: Vacation Get-Away at the Harmony House. 4 bedroom retreat center (sleeps 10-12) in beautiful Lake Arrowhead. $295/weekends, $650/week. Call Dr. Janet Harms 909-394-9990 (Fuller choir director) for brochure and reservations.

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