The SEMI (2001-2010)

11-27-2006

The Semi (11-27-2006)

Fuller Theological Seminary

Follow this and additional works at: https://digitalcommons.fuller.edu/fts-semi-6

Recommended Citation
https://digitalcommons.fuller.edu/fts-semi-6/201

This Periodical is brought to you for free and open access by the Fuller Seminary Publications at Digital Commons @ Fuller. It has been accepted for inclusion in The SEMI (2001-2010) by an authorized administrator of Digital Commons @ Fuller. For more information, please contact archives@fuller.edu.
In the SEMI article published October 30, 2006, “Hidden Abuses in the Church: Breaking the Cycle,” Dr. Dale Ryan, Assistant Professor of Recovery Ministry and Director of the Institute for Recovery Ministry, addressed a topic of serious concern. Tragically, the events of the past few weeks only deepen our concern.

In his article, Dr. Ryan reminds us that the church needs to do much better in becoming part of the solution to abuses. He warns us, too, that the church is too often complicit in hiding the problems of abuse to avoid embarrassment and pain brought to light by the truth. I am grateful for Dr. Ryan’s work to address these difficult concerns.

Since the publication of this article, I received a call from Dr. James Dobson, who was discussed in Dr. Ryan’s article. In his call, Dr. Dobson expressed his love and high regard for Fuller Seminary, but he felt the SEMI article was very much a misrepresentation of his values and statements; his long-held commitments to fight against all forms of abuse, including sexual abuse; his advocacy for the safety and sanctity of children; and his books, radio broadcasts, and other encouragements for good parenting. Dr. Dobson shared that the article took an isolated quote which did not fully reflect his own opinion, and extended that to other concerns, which were also misrepresented. I regret our mistakes and I have made this known to Dr. Dobson.

I have also shared with Dr. Dobson.
In high school I was a member of every club imaginable: French Club, National Honor Society, FCA, Student Council, French Honor Society, Media Club. You name it; I had my picture in the yearbook for it. One thing I learned from my “club-hopping” days was the difference between old business and new business. No self-respecting club ever deals with new business until all old business is addressed. This is a great way of ensuring that all loose ends are tied up before moving on to new and exciting items.

That is exactly what we have in mind for this issue of the SEMI: old business. It is week 10 of the Fall quarter and time to wrap up loose ends. In this issue you will find several articles responding to topics we covered over the quarter. Dr. Mouw addresses Dale Ryan’s piece on “Hidden Abuses in the Church”, Stephen Dolson-Andrew responds to Dr. Scholer’s article on “Spousal Abuse”, and Laura Recotor chimes in on leadership. Often the issues we discuss are too big to fit in one SEMI but as a weekly newspaper we are forced to move on to other topics. That is why, every once in a while, we end up with a catch-all issue. This gives us the opportunity to extend dialogue and finish things up.

The SEMI will be covering some exciting topics next quarter but that is new business. And as you know, new business can’t be covered until old business is done. So read, enjoy, and I’ll see you next quarter.

Meeting Adjourned!

Michelle Harwell
SEMI Editor

We want to hear from you! If you would like to write for the SEMI or respond to something you’ve read, please contact us at: semi-editor@dept.fuller.edu. All submissions are subject to editing for length and clarity.

Fuller Fund Donations

Please help support the seminary by giving a gift to the Fuller Fund today. For any student donation of $10 or more, you will receive an ornament based on the McAlister Library’s stained glass window.

For more information, please contact LaNita Monroe, Office of Development, at 584.5344, or by e-mail at lanita@fuller.edu.
Dear SEMI,

I would like to respond to Laura Rector’s recent letter to the editor in the Nov. 13th SEMI. She calls for the husbands of Fuller students to join a group similar to the one already present for wives. That has already happened and it is called intramural flag-football.

I moved to Pasadena last summer so that my wife could begin her MDiv program. She met many other students in her classes and I met many other students while playing intramural football.

Furthermore, Laura does not only call for a group that could support husbands of Fuller students, she goes on to give an idyllic vision of a group of all men who would gather together and talk about ways to better support women in ministry in general. While I agree that women in ministry deserve more support than they currently receive, a group of men getting together to talk about it will not make much of a difference. The only guys who sit around and talk about their feelings already support women in ministry, so, in a sense, the group that she talks about would be preaching to the proverbial choir. The people Laura wants to go to this wonderful sharing group would not be seen in a group such as she presents it, they would much rather be playing football. So, you see, the group already exists as a football league. The one thing it lacks is genuine dialogue about issues of gender roles and supporting women in ministry. Therefore, I think Laura should join a flag football team and engage the husbands of Fuller on their territory rather than suggesting they adopt a foreign structure of community.

Chris Nelson

Fuller’s Husbands Club
The first step to Christian leadership is to get over the fact that you are a Christian leader. I really mean that. Christian leadership is a horizontal relationship, not a vertical relationship. If anyone had the right to act like a dictator, it would have been Jesus, God in the flesh. Instead, Jesus called his followers, “Friends.” He ate with such publication written mostly by students like the SEMI. There are no student committees like the Peace & Justice Committee and the Women’s Concerns Committee. When attendance in chapel fell, the administration forced students to go to chapel as a class requirement, rather than listen to the students about their needs or change chapel traditions.

Students lose something as a result. They lose the chance to think critically. They lose the chance to learn from those who oppose them. They lose the chance to practice their freedom in Christ. Leaders lose something, too. They lose the chance to connect with students’ hearts. They lose the chance to build a community of voluntary, heartfelt worshippers. They lose the chance to model a Christlike dialogue of reconciliation.

Fuller, for the most part, seems to operate with a different form of leadership. Our community practices horizontal leadership in a humble way. Dr. Mouw is to be commended for reading Stasi McAteer’s recent comments in the SEMI with a listening heart before defending himself. He is to be commended for building an environment where students feel safe dissenting at times. Professors are to be commended for having students come to their homes, taking time to dialogue with them in the Garth or at local restaurants, and treating them like adults and like equals. The SEMI is to be commended for giving students a voice.

This week, I was faced with two ministry situations with college women. One was thinking of leaving college. The other was thinking of joining the Army, something which does not match my political or theological views. I had a choice. I could be a dictator and say, “You will not leave school” and “You better not join the Army!” or I could listen to their views, offering advice, not commands. In the end, neither woman did what I hoped. One dropped out of college. The other signed papers to join the Reserves, but because I took the time to listen, treating them like the equals they are, even as I offered them my perception of truth on these matters, we can continue to dialogue in the future. If I had been an authori-
Puller News


Please be on the lookout for a white male in his late 50’s-mid 60’s, between 5’10”-6’0”. He has thin gray hair, blue eyes, a pudgy face, thin eyebrows, a stocky build and weighs 280-300 lbs.

This person approaches people at Fuller, engages them in lengthy theological conversations (he knows the Bible well) and asks them to prove their faith through acts of trust. At some point, he tries getting people to go to their bank and withdraw money. He is very manipulative and can become intimidating. He seems to target people who appear to be international students, and it is possible he may have one or more accomplices. Seminary members are advised this person’s sole interest is in their bank account, not their faith.

1. Never give your bank information to strangers, withdraw money for them or allow them to accompany you to your bank.
2. Avoid lengthy conversations with strangers, especially when they become manipulative.
3. Do not hesitate to leave immediately anytime you feel uncomfortable or suspicious. Move as quickly as possible to a safe place.
4. Report without delay any suspicious persons to the Pasadena Police Department at 744.4501 and Campus Security at 584.5444. If you feel threatened, call 911.

Just a reminder, classes for the winter quarter begin on Tuesday, January 2nd. See you next quarter!

Reflecting continued from page 1

Dr. Mouw has a family. He focuses on it sometimes.

Leadership continued from page 4

Horizontal leadership seeks a voluntary following and remains open for future dialogue.

I was on the cusp of college and joined the Army, but I would have lost two friends and future opportunities to share with them. Horizontal leadership seeks a voluntary following and remains open for future dialogue.

A few weeks ago, I failed to show this type of leadership. A friend didn’t comply with my way and I got extremely upset with him. Neither of us would yield to the other. One of us retreated into isolation when things weren’t going well. The end result was little growth, little respect, and little dialogue.

I learned something from both experiences. Horizontal leadership gains respect by relationship, not by dictatorship. It looks at the inward condition of the heart, not the outward conformity to rules. Horizontal leadership offers compassion to the opposition and opportunities for further dialogue. It does not fail to speak the truth, but it does so out of love, not demanding a following. It is humble enough to say, “I’m sorry,” and strong enough to withstand criticism. My prayer for our community is that we will continue to show this type of leadership, recognizing our failures at times and asking the Lord for his continued grace to help us do better. A chain of command sent Jesus to the cross, but his humility and his love for us kept him there, allowing him to talk to a thief and show grace to another even as he was dying (Luke 23:42-43). “Lord, may we model the love and gracious dialogue of Jesus in our leadership and our friendships. Amen.”

Laura is a PhD student in Christian ethics. When she has nothing else to do on Friday nights, she writes last-minute articles for the SEMI.
A Response to Dr. Scholer

A Reflection by Stephen Dolson-Andrew

I write in response to Prof. David Scholer’s article in the SEMI (Week 6) entitled “The Shame of Spousal Abuse in the Church and Our Obligation.” I would like to address two major errors in the piece—one having to do with Scholer’s characterization of Augustine’s position on spousal abuse, and the other with Scholer’s characterization of the views of contemporary traditionalists/complementarians.

The important point is that the Council on Biblical Manhood and Womanhood absolutely and unequivocally opposes all forms of spousal abuse. The book in question explicitly condemns the “epidemic” of abuse.

We all share Scholer’s abhorrence of spousal violence. He has, however, a larger agenda than the simple acknowledgment of the evil of spousal violence. What he really wants to demonstrate is the incredible thesis that “beat[ing] the fear of God into [a wife’s] head” has been a respectable and “long tradition in the church,” and that complementarianism is the ultimate culprit.

He begins with Augustine’s Confessions. The claim is made that Augustine praised his mother’s “submission to her pagan husband Patricius, even though that meant she had to endure abuse of various kinds from her husband.” In response: First, it appears that Patricius did not physically abuse Monica. While it is true that Patricius was a philanderer, he did not beat Monica, and he cannot therefore be used as evidence of a long and hallowed tradition of wife-beating in the church. Second, since Patricius was a pagan, his abuse of Monica cannot be claimed as evidence of a long-standing “tradition in the church.” Third, nowhere does Augustine condone Patricius’ abusive behavior; instead, he condemns it. Finally, the submission that Augustine praises is not, contrary to Scholer’s implication, a biblically mandated submission to abuse, but rather submission based on the “legally binding documents” of the secular “matrimonial contract.”

Scholer continues his disparagement of Augustine via reference to Letter 262; the claim is that Ecdicia “was married to a Christian man who abused her.” According to Scholer, Augustine “was sorry for the abuse, but chided her for not being properly submissive to the wishes of her husband.” Here are the facts: As a married woman, Ecdicia had taken a vow of sexual abstinence without first obtaining consent from her husband (1 Cor 7:1–5). Ecdicia then insisted, against her husband’s will, on going around in a widow’s mourning habit. Then she unilaterally—that is, without even consulting her husband—gives away “everything or almost everything you possessed to two unknown wandering monks,” thereby depriving their son of his inheritance. Angry with her for this betrayal, Ecdicia’s husband eventually committed adultery. Despite Ecdicia’s abuse of her husband, Augustine nevertheless condemned the man’s adultery, calling it a “great evil” and even lamenting that he had been “lost to God” in a state of “perdition.”

Scholer also blames contemporary complementarians for contributing to spousal abuse. He believes “this reality [of spousal abuse] and the traditional silence of the church on this issue actually affects the way many traditionalists read the Bible.” He says there are too many male Christian leaders “who counsel women who receive abuse that it is their biblical duty to endure it.” In the very next sentence Scholer cites the complementarian book Recovering Biblical Manhood and Womanhood. There are many contributors to this book, including several women. I challenge Prof. Scholer to cite a single instance in which any of these contributors counsel women that it is their biblical duty to endure physical beatings or adultery.

The important point is that the Council on Biblical Manhood and Womanhood absolutely and unequivocally opposes all forms of spousal abuse. The book in question explicitly condemns the “epidemic” of abuse. In fact, the egalitarian counterpart to CBMW, Christians for Biblical Equality (CBE), refused to join with CBMW in its statement condemning spousal abuse. The statement can be found at http://www.cbmw.org/resources/articles/abuse_statement.php

One final note: Complementarians will agree with Scholer on all of the following points: (1) Women reflect God’s image; (2) Christ died for women; (3) Women who have been physically abused by their husbands have no biblical obligation to “submit” to it or endure it; (4) Adultery is grounds for divorce; and (5) Spousal abuse should be condemned in the church. What Complementarians will disagree with is egalitarians’ erroneous proof-texting of Gal 3:28. I note that the logical extension of egalitarianism’s expansive interpretation is support for homosexual marriage. If there is no place for gender distinctions in the church—if behavior (i.e., role distinctions) cannot be evaluated on the basis of gender—then homosexuality must be okay. But for Paul, normative gender distinctions are rooted in the natural distinctions between man and woman that God designed from the very beginning.

To conclude, Prof. Scholer has every right to champion the cause of women’s rights in the church, as he understands them. But it is to be regretted that in so doing he has badly mischaracterized the views of St. Augustine and contemporary Complementarians.

Readers who are interested in a more thorough treatment of the issues raised by Scholer’s piece are invited to consult my expanded essay on the Board of Declaration.

Stephen L. Dolson-Andrew (SOT, Ph.D.—Systematic Theology)
Friday Night Music
Fri, Dec 1, Coffee by the Books
Kyle Megginson is in the house and ready to rock and roll.

SOP Free Therapy
The School of Psychology is offering free individual therapy to a limited number of students and their family members on a first-come, first-serve basis. Therapy is provided by supervised students earning a doctoral degree in clinical psychology. Ideal for relationship issues, life transitions, personal growth, stress, sadness, anxiety, self-esteem, and identity issues. Duration of therapy will be determined by need, limited only by the duration of the academic year. For more info, contact Fuller Psychological and Family Services at 584.5555.

Tickets to Amusements Parks
Student Life and Services sells tickets to Disneyland ($50 adults, $45 for children 3-9), Universal Studios ($35), and Legoland ($34). Call 584.5435 for info.

Integrational Small Group
Do you have the heart to integrate psychology, missions, and theology? Do you care about the mental health and spiritual needs of missionaries? Join a community of students every other Thursday night for thriving discussion and fellowship. For time, location, and speakers, contact Jeff Simons (buck-rogers@cp.fuller.edu) or Hana Shin (hana.shin@cp.fuller.edu).

The 19th Annual Hispanic Summer Program
HSP is an ecumenical program in theology and religion. Two weeks of study and fellowship with Hispanic peers from June 16-29 at Duke Divinity School in Durham, NC. Financial aid will be available to cover part of the expenses for travel, room, meals and tuition. Applications completed before January 31 will receive special consideration. To obtain an application and for more information, please contact the Hispanic Church Studies Department at 584.5586.

The Primitivo and Pilar Scholarship
Announcing the Primitivo and Pilar Scholarship for pastors and leaders working with the Hispanic community. To apply and for more information, please contact the Hispanic Church Studies Department at 584.5586. The deadline to apply is January 11.

how does the gospel move you?
we’re asking too.

www.brehmcenter.org
**SERVICES**

**Massage Therapy**! Massage is excellent self-care! Susan Young, nationally certified massage therapist, now working in Arcadia and La Cañada. 296-3245.

**Auto Repair**. Engine repair, tune-ups, oil change, brakes, batteries, etc. Complete service. Hrant Auto Service. 1477 E. Washington Blvd, Pasadena. Call 798.4064 for an appointment.

**Auto Collision Repair**. 5 minutes from Fuller. Owned by family of Fuller graduate for 25 years. Discount! Columbia Auto Body. 323.258.0565. Located at 1567 Colorado Blvd. in Eagle Rock.

**Pasadena Tire**. All major brands. New/used tires, alignment, brakes, struts/shocks. 1070 E. Walnut St. 795.7240. Mon-Fri 8-5:30, Sat-8-1.


**Rings, Diamonds, and Things**! Walter Zimmer Co. is a jewelry design, manufacturing, and repair business founded in 1917 and located in the jewelry district of downtown Los Angeles. Owner Mel Zimmer is a longtime member of Glendale Presbyterian Church. Because of our appreciation of Charles Fuller and the Seminary, we consider it a privilege to serve Fuller students. Phone Mel's son Ken at 213.622.4510 for information. Also visit our website: www.walterzimmer.com.

**Thinking of Buying or Selling a Home or other real estate?** Call Fuller alumnus David Tomberlin at Sun Coast Real Estate at 590.1311.


**Sex Addiction Therapy** group for men recovering from sex addiction: facilitated by Sam Alibrando, PhD. For more information, please call 577.8303.

**Interpersonal Therapy Group**. For men and women interested in an intensive growth experience: facilitated by Sam Alibrando, PhD. For more information, please call 577.8303.

**Interested in Spiritual Direction?** Office sessions are anytime between 4-8 pm on Tuesdays. Close to Fuller. Call for Wil for appointment: 318.6696.

---

**GRACE PASADENA**

Join us Sundays at 4:30pm

Gathering followed by Q & A discussion

Q & A topic: What will a missional church look like in Pasadena?

Meets at Throop Unitarian, 251 S. Los Robles Ave.
For additional gathering times visit gracepasadena.com

Grace Pasadena is a PCA church plant and part of the Redeemer Church Planting Center, NYC.