3-8-1999

The Semi (03-08-1999)

Fuller Theological Seminary

Follow this and additional works at: https://digitalcommons.fuller.edu/fts-semi-5

Recommended Citation
https://digitalcommons.fuller.edu/fts-semi-5/270

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 (1991-2000) by an authorized administrator of Digital Commons @ Fuller. For more information, please contact archives@fuller.edu.
Our preparedness
By Lee Merritt, Vice-President for Finance

What is Fuller Theological Seminary’s response to the Y2K discussion? This question has surfaced twice this year on the President’s Cabinet agenda. Also, the seminary’s Information Technology Committee considered the question at the January 20 meeting. Fuller has received representations from key vendors and suppliers which indicate Fuller Theological Seminary is well positioned to avoid major problems. A quick review of the vendors providing assurance follows.

Financial and Academic Accounting: SCT Corp. supplies a software package known as the Banner product. Fuller Seminary and more than five hundred universities and colleges use this product. In January, Fuller installed the most current version of Banner—this version is Y2K compliant.

Bookstore: Last year the Bookstore inventory and sales systems were upgraded with a new product which is Y2K compliant.

Housing: Last year Housing Service installed a new accounting package which is Y2K compliant. Also, Guest Housing systems are Y2K compliant.

Telecommunications: Fuller’s telephone switch gear, an AT&T Definity G3, is a fully compliant system.

Computer Center: Last year Fuller acquired a new Digital Equipment Corporation Alpha computer which is Y2K compliant.

Fuller has also received verbal assurances from Bank of America, payroll processing services, and other investment firms regularly tracking Fuller Theological Seminary or The Fuller Foundation accounts which all report Y2K compliance. My personal impression of this issue is that only a few minor disruptions will be noticed on January 1, 2000. Perhaps restocking earthquake preparation boxes would be a prudent response to the issue. I recommend a modest approach to personal preparedness. Certainly, this will not be an apocalyptic event. We will enjoy a very special Rose Parade. The weather will be more of a variable on January 1, 2000, than the impact of Y2K.

Y2K has become a major topic, as anyone who pays attention to the news will know. The SEMI wanted to know about how Fuller would be affected by the coming new year. We got a chance to ask Andrea Butala, who works for the City of Pasadena, about the impact Y2K will have on those living in the Pasadena area.

MS: Andrea, how is your job connected to Y2K?
AB: I have been assigned as Y2K coordinator for the City of Pasadena, and it’s my job to oversee the project. I have a team of about thirty staff members who are working on the project. They represent all the departments—there are 16 departments in the city—plus special functions, meaning there may be multiple people from one department. I was assigned this job on November first of November of last year, so its only been a few months, but the city had been working on it in pieces. What we wanted to do is make sure we had a coordinated effort; I put together the methodology and database; I trained all of our staff, and that was the effort.

MS: What has Pasadena been doing as far as preparation for Y2K?
AB: We did a complete inventory of everything we thought could possibly have any Y2K problems. So that included all facilities and everything within those facilities—which would be fire alarms and elevators and other systems. We did a complete inventory of our PC network infrastructure—modems and printers and routers and servers... We also inventoried the products that we produce, our applications, and our admission critical data files that could have date processing in them. That inventory was completed in December. Right now they are in the assessment portion of the project, and that’s due to me next week. In that assessment they have to go through and decide if something is compliant or not compliant through different methods.

MS: What has Pasadena been doing as far as preparation for Y2K?
AB: We did a complete inventory of everything we thought could possibly have any Y2K problems. So that included all facilities and everything within those facilities—which would be fire alarms and elevators and other systems. We did a complete inventory of our PC network infrastructure—modems and printers and routers and servers... Also, we inventoried the products that we produce, our applications, and our admission critical data files that could have date processing in them. That inventory was completed in December. Right now they are in the assessment portion of the project, and that’s due to me next week. In that assessment they have to go through and decide if something is compliant or not compliant through different methods.
Lauryn Hill at the Grammys

By James S. Kim, Production Editor

Did you catch Lauryn Hill’s act? Wasn’t she so fresh at the Grammys? Didn’t you die when Hill bust open her Bible and read Psalms 40? That lady was on! Serious props to the Hip Hop Queen! So how come there’s a nagging tug in my heart? How come I’m not 100 percent down with her? How come I’m not about to shout back to her, ‘one love’?

Hill reading Scripture was bold, so rad! I was tired of all the “Thank God” platitudes said today. Win an Oscar—thank God. Win the Super Bowl—thank God. Win an acquittal—thank God. Throwing in a “thank God” has become the latest fashion statement, much like wearing the cross was a few years ago. It is the thing to do. But Hill went further and carried her Bible onstage, opened it and read from the Psalms to millions of viewers. Sure we see people carrying the good book around all the time, but rarely do we see people opening it. (The president comes to mind here.) But Hill showed that the Bible is not just an accessory; she actually used it. She showed that the Word was alive, relevant in her life today. How fresh is that?! Solid!

And yet, I can’t bring myself to embrace her. For starters, I learned about her only a month ago during a small group discussion for one of my classes. (Who said those times are not educational?) I don’t really know what’s up with her, what’s her story, what she got, where’s she been. I’ve read her bio in TIME mag (she made the cover) but what I’ve learned unnerves me.

Sure Hill is down with God, enough to read his Word at the Grammys, but she seems to be down with other stuff too. I am disturbed that she’s an unwed mother of two: 1-year-old Zion and 3-month-old Selah. So Hill, what do you mean by: “We haven’t been in front of a minister yet, but we will be soon. Our marriage right now is more a spiritual one.” That’s a little too free-thinking for me. Haven’t we learned that line doesn’t work, and that spirituality and holiness are not synonymous? So the question is, how solid is her theology? And I’m not talking about the negotiables here, like free will vs. predestination; inerrancy vs. contextualness; tongues or no tongues; pro


Lauryn, is Jesus just a cool bro to you whom we should all hang with? Is he just a good buddy we should let in and chill with? Is God just someone we should give props to as we give the peace sign? As for the Holy Spirit, is that just a metaphysical high? So what is it Lauryn? Are you home-brewing a signature batch of religions, rituals and rites and calling it spirituality? It can’t be all that. Jesus doesn’t go hand-in-hand with free love, express yourself and whateverism. It’s not all good. Doesn’t work that way, not even for the freshest Hip Hopper on earth.

It’s not about one love; it’s about Jesus. Is he part of the miseducation of your life? Or is he the re-education: the one source who re-educates, not one of many that miseducates? Got to know before I’m down with you and say we’re tight!

Maybe I’m coming down too hard. I feel like a Pharisee, confounded that Lauryn doesn’t fit in the evangelical box; demanding she play by the established rules or leave her Bible at home; or thinking that when she starts quoting Scripture, she’s on my turf. I’m the expert here. Damn, I don’t like this feeling!

So what am I to do with Lauryn Hill? I doubt I want her to address my youth group. Nor would I make it a point to attend if she spoke at the Thursday chapel. I just might though, for the first time. She’s relevant, smack dab in the middle of post-modernity—however that’s defined. Someone said she connects with her audience, and is a voice of her generation, as well as for it. She’s definitely in play. When she got onstage at the Grammys and spoke the Word and later told people they need Jesus (I missed this part), she was giving an evangelical message that connects with today’s youth. She matters and is a lot more relevant than that Teletubbie hater. Yet, being relevant is far from synonymous with being righteous, although there’s power when they walk hand-in-hand.

Well, the jury’s still out on Hill. I give her serious props for reading the Psalms at the Grammys. But I need to know how she reads the Gospels, Romans, Hebrews, and the other books in the Bible before I call her sister.

THE SEMI

Director OSS: Ruth Vuong
Managing Editor: Carmen Valdés
Editor: Martyn Smith
Production Editor: James S. Kim

The SEMI is published weekly as a service to the Fuller community by the Office of Student Services, Fuller Theological Seminary, Pasadena, California 91182. For more information, contact the SEMI office at (626) 584-5430.

Articles and commentaries do not necessarily reflect the views of the Fuller administration or the SEMI. Final editorial responsibility rests with the Director of Student Services.

The Mission of the SEMI: Staffed by students and sponsored by the Office of Student Services, the SEMI serves as a connecting point for the entire Fuller community. It is a forum and a voice for issues, information, and events of interest to the community.

Announcement Information: Notices may be submitted to the Editor (Kreyssler Hall, 2nd Floor) by noon (12 p.m.) on Tuesday, ten days prior to the date of publication. No late notices can be accepted.

In-house users will be charged for notices from their departments which exceed 50 words in length or which run longer than two weeks.

Advertisement Information: Notices from individuals or churches for events not directly sponsored by a Fuller office or organization will be printed in the “Ads” section and charged per word.

ALL SEMINARY CHAPEL

Come and join us this Wednesday, March 10, in the First Congregational Church at 10 a.m. as we hear a message from Janice Strength, Assistant Professor, Marital and Family Therapy.

The Thursday Chapel meets in Travis Auditorium at 10 a.m. Deepak and Alice Babu, M.Div. student, will speak. There will also be a time of praise and worship led by the Chapel Worship Team.
An interview with Bob Laemmle by Martyn Smith

Many in the Fuller community may have noticed the construction that has been going on a few blocks away from campus on the corner of Colorado and El Molino, and you may have noted the transformation from hole in the ground to concrete walls to colorful building. Now open on that site is the new Playhouse 7 Theatre owned by Laemmle Theatres. This is welcome for several reasons, not only is it a theater within easy walking distance from campus, but it is also one of the best art film theaters in the Los Angeles area. The SEMI interviewed Bob Laemmle, the owner of this theater chain, about the history and philosophy of his company. This is one of a continuing series of articles on "Getting to Know Our Neighbors."

MS: How did Laemmle Theatres get started? Is it something of a family business?
BL: It is a family business. We started in 1939 when my father and his brother came to this country from Europe. They got into the exhibition business here in Los Angeles when they bought an existing theater, and basically we’ve been in exhibition continuously since then. Right now we are celebrating our 60th year in Los Angeles. My dad and his brother continued in the business until the early fifties with several neighborhood-type theaters. When television hit the industry, several of those neighborhood theaters closed down and my dad’s brother got out of the business. My dad stayed with the theater business. Before I got into it there was only one theater. Then when I got into the ownership aspect of the business we started our expansion, which began in the early sixties when we built the Esquire Theatre in Pasadena. From there we expanded more.

MS: How is the Laemmle chain different from mainstream theaters?
BL: We’ve always been sort of a niche exhibition company. We show specialized films, dating back forty years ago when we showed mostly European films. At that time there wasn’t much of an American independent film scene, although we did show some even then. The typical Hollywood theater circuit plays all of the studio-type films, and the same film will be showing at every multiplex around. We offer an alternative type of programming. That has been our strength and our specialty over the years.

MS: What is the type of film that you look for?
BL: We look for good quality films. No matter where it comes from, we try to stress quality. I have no objection to playing Hollywood studio-type films, in fact, one of our opening films at the Pasadena Playhouse was Rushmore from Buena Vista, the Disney company. We felt it was the equivalent of an art-house film, even though it was a studio released film. So we will try to present top quality films, and if they come from the major studios, that’s fine, we have no objection.

MS: How do you make the decision to show a film? Do you screen them first?
BL: We try to screen most films. There are some occasions where we will book a film sight-unseen. Oftentimes that is based on the reputation a film will get from showing at various film festivals, when you feel you almost know the film without having seen it since you’ve read enough about it. In the case of Rushmore I happened to see that film at the Telluride Film Festival back in September, and here we are now in February when the film finally has opened. At the time I saw the film in September, I thought it was an art house-type film.

Continued on page 8

The following groups will be meeting on Monday mornings from 10 to 10:50 a.m., with exceptions as noted.

### Denominational Groups
This time is set aside to worship, for support, to network, and to connect with denominational issues.

- **American Baptist**  
  Psych. Bldg. 116
- **Assemblies of God**  
  Psych. Bldg. 311
- **Charismatic Episcopal**  
  Tuesdays, noon-12:50 p.m.  
  Library Chapel
- **Presbyterian Church (U.S.A.)**  
  Payton 303
- **Reformed Church (U.S.A.)**  
  Payton 303
- **Middle Eastern Prayer Meeting**  
  Glasser Hall 101

If your denomination is not meeting at this time and you are interested in starting a group, please come by the Denominational Relations Office on the first floor of Carnell Hall or call (626) 584-5387.
They have sent out letters or made phone calls to the vendors or suppliers that we use. They are following up on the mission-critical vendors. We have way too many vendors to contact all of them personally. And some things you can do without. You have to decide: do I have to have to do business? We have to have fuel for our police cars and fire engines, so the company that supplies the fuel to our tanks has to be able to provide. Those are the kind of things we are looking at.

**MS:** Are most of the Pasadena's critical areas Y2K compliant?

**AB:** I won't know that until after the assessment. A number of things we've checked. We've got vendor letters that say compliant. But, you know, everything's not completely sure. We'll be pretty sure of anything, but there could be some little thing that was missed, or a vendor thought their product was compliant—when it was not. I would never say that we will be 100% compliant. We are working to be compliant, and we'll make sure that all our health and safety service issues are compliant, but little things we just won't deal with. We may choose to ignore something because it might not matter... who cares if the date is wrong? The product may still function, it may just have a date stamp on it that's wrong.

**MS:** It sounds to me then that most of the big matters like water or electricity or gas will be compliant by the time the new year comes around. Is that right?

**AB:** The water and power department is huge. Rufus Hightower, who's the director of that department, has stated that he feels he could produce 85% of the power if Edison went down. We are in a situation where everybody is linked with power, you don't run completely on your own—they call it the "grid system." A lot of our power things are still manual and some things have been updated. But that is a huge, huge task. We brought in an outside consultant to review the inventory for water and power to make sure we didn't miss anything, and we have a consultant assisting with the assessment. But that assessment is not complete... so at this point I'm not going to say definitely. But this is obviously of great importance to us. We have the uniqueness in Pasadena of having a couple million people on our streets that night, and it will be more than we usually do because it's the "millennium party." So we are especially sensitive to this need. Gas I can't answer to because we don't supply gas, the Gas Company does.

**MS:** Bottom line: do you think life is going to go on as normal January 1st, 2000?

**AB:** I think there will be some interruptions of some services or some inconveniences. I don't think it's something to panic over. In fact, I think that the reaction of panic will cause us more damage than the actual issue. Cities and companies are spending tons of manpower, resources, and money on this. The United States is way ahead of the game. It's still not entirely compliant, but in terms of countries, I actually think it will be more interesting to see what's happening with the other countries and how that may affect us.

**MS:** What do you think about the plan some people have of hoarding food and water for the new year? Is that a good idea?

**AB:** I think you should be prepared for an earthquake. That's what we as the City of Pasadena have always tried to tell residents. In fact, we have a disaster coordinator and he goes out and does neighborhood discussions and tells residents how to prepare. If you are prepared for an earthquake you are prepared for three or four days when you don't have water, you don't have power, and you can't get to the grocery store. We are talking about things you should do everyday, like don't let your gas tank get below a quarter of a tank, make sure you have bottled water and that you've got stuff for your dog, and that you don't get low on things. That's what we will be stressing when we provide information to the residents and business owners. We do want you to be prepared, but we're not thinking you're going to be months without something.

**MS:** Is there an emergency plan in case things go worse than expected?

**AB:** We are going to be having a practice exercise through our Emergency Operations Center on April 29, and those will be Y2K issues. Those of us who are on the team have pagers and we're expecting to meet at the Police Department. We just roll out and go to business no matter what the disaster is. On the 29th, though, we will be practicing for what we think may be Y2K problems, which could be similar to an earthquake since we could lose power. It could be some other kind of threat. It could be as simple as we can't issue paycheckst to any of our staff... so how are we going to pay them? Are we going to set up typewriters and start typing out checks? What we'll be doing is testing those things out and coming up with what they call "contingency plans." And so we will have contingency plans in place for all of our main systems and services. If we lost power for three days, what are we going to do?—and we'll have a plan. If the sewer system gets messed up—we have a plan. And if we can't print pay checks—we have a plan. That is part of the whole project, not just going through and testing everything—because we can rest to our hearts content, but that doesn't mean it's going to be perfect. We are linked to other people—vendors and suppliers—and if they can't get us something we have to be prepared to respond.

**MS:** Where will you be on January 1st, 2000?

**AB:** I will probably be here. I wear two hats. I am also a Situation Status Leader. So I am the one who keeps track of all the incidents that come in. And as Y2K coordinator I also have all the information on where our weak points are. So I will probably be at work. In fact I was just talking to my boss about accommodations for those of us who will probably be here the weekend. My family and I were planning to be on the beach somewhere—in Tahiti or something—but as things got more complicated we thought, well maybe we should just stay home...
The Importance of Community

By Katie Price Foster, Associate Director for Residential Community

I've been intrigued by recent literature regarding communities and Y2K. Headlines have grabbed my attention such as: "Y2K: Social Chaos or Social Transformation?" and "Community is the Answer to Every Question Y2K Raises."

These sources and others are positing that Y2K is a technological problem whose primary solution is through social means. The technological transformation that has dominated our recent societal advancement is now showing its inadequacies with the millennial bug. We must come out from behind our computer screens and get to know our neighbors and vendors, recognizing that we depend upon them. According to this body of literature we must reinstall our system hardware and software to include the person and the community, giving our societal system a needed reboot and re-calibration.

As a community minded person, I find these theories fascinating. Instead of focusing on what may go wrong as a result of Y2K, these viewpoints challenge us to consider constructive community results. These voices are proposing that our over-reliance on a technological system needs to be augmented, or overhauled, with a concomitant essential social system.

Yet even as I'm writing this article, I feel tension in knowing how to respond in a practical and pastoral way. There is an underlying assumption in these theories that Y2K will present a problem and there will need to be correctives. We will not know with certainty all of the outcomes or non-outcomes of the Y2K bug before it happens. But the reality is that the potential for some disruption to our daily routines has brought insecurity for some in our community. How might we respond pastorally in a way which neither inflames nor ignores, and most of all treats brothers and sisters with love?

I have encountered, as you probably have as well, a spectrum of beliefs and responses to Y2K among family and friends. On one extreme, a friend's family is putting pressure on her to join their family's near-militant survivalist compound. Obviously, this alarmist response is consumed with fear, playing more into social chaos than social transformation. Other more moderate responses include my father-in-law who reasons that setting aside some modest monetary and food preparations is like taking out a small, reasonable insurance policy. Or friends who have organized neighbors to co-op a small supply of food and water, including some to share with others, in the event of any disaster, Y2K or otherwise. Then I have spoken with some others who might be classified as extreme avoidants of the issue, in some cases perhaps as consumed with the fears of the first group as the first group itself.

From my reading and discussions, I've compiled a preliminary list of some pastoral implications for our communities and Y2K. You may be able to add others:

• This is a further opportunity to get to know our neighbors. We have an opportunity to encourage and pray for neighbors who may be anxious, being a voice for calm response. An increased sense of security comes from knowing your neighbors.

• We have an opportunity to recognize and be thankful for the many people and services which are foundational to our lifestyle but may be taken for granted: such as utilities, communications, food delivery, etc.

• We may take this opportunity to examine our lifestyle and simplify or reduce our consumption and materialism.

If Y2K is of interest or concern to you, stay up to date with the latest and most reliable information. Information that is even months old may be out of date and will be a disservice to our community to pass along. For instance, much of the more alarmist material which introduced the topic to us years ago may now be unreliable given more recent research and tests.

We can use this opportunity as a catalyst to make common sense preparations in the event of any natural disaster or earthquake. The American Red Cross and city officials generally recommend that all citizens be prepared at any time for 72 hours without basic services. Guidelines for these preparations may be found with either agency mentioned, or in the front of your phone book.

Regardless of what you believe the substantive outcome of Y2K to be, living with neighbors who may be processing Y2K in a variety of ways presents us with opportunities to love one another. May we find ways to contribute to networks of love, overshadowing any social chaos to provide an even higher ground of social transformation.

WE'RE SORRY!

Somehow—we're not quite sure how—Dr. Jim Furrow of the School of Psychology was accidentally left out of the new 1998-99 Photo Directory. To make matters worse, it turns out that this was the second year in a row that he was left out! Our apologies to Dr. Furrow for this oversight, and our assurances that we'll make sure it doesn't happen again.

Janice Ryder, Director of Publications
David Kiefer, Registrar

James Furrow, Psychology
Y2K Fever and N.T. Apocalypse

By David M. Scholer, Professor of New Testament

As I sense and feel it, Y2K apocalyptic fever is a type of doomsday alarmism; it plays on the fears of people and is presented as a negative potentiality. Further, it calls for emergency and crisis intervention. Some of this Y2K apocalyptic fever and fervor, both secular and religious, is associated with the New Testament Apocalypse, the book of Revelation, with the suggestion that the doomsday predictions of the Y2K prophets are parallel to and/or even fulfillments of the prophetic words of John in Revelation.

No! The New Testament Revelation is fundamentally a prophetic, positive word of hope and a deep call and encouragement to faithful discipleship. Revelation is not a doomsday document nor an eschatological exotica. Revelation is a text about God and Jesus Christ, their victory over Satan and evil and their vindication and deliverance of the “faithful witnesses of Jesus” (the Church). Revelation calls the Church to worship and to follow the Lamb in obedient, faithful discipleship. Although Revelation is about ultimate destinies, including the glorious “marriage supper of the Lamb,” and is thus an eschatological text, Revelation is more than anything else a call to faithful discipleship for the believers in the seven churches addressed who are in danger of compromising their devotion to Jesus Christ with participation in the imperial cult of worshiping the Roman Emperor.

Revelation has been abused throughout the history of the Church; Arthur W. Wainwright’s Mysterious Apocalypse: Interpreting the Book of Revelation (Nashville: Abingdon, 1993) and Paul Boyer’s When Time Shall Be No More: Prophetic Belief in Modern American Culture (Cambridge/London: Harvard University Press, 1992) are readable, insightful volumes documenting this abuse. The Y2K apocalyptic fever/fervor runs this risk of abuse. In the hands of some Y2K “handlers” and “spin doctors” the vengeance and violence in and the symbolism of Revelation are exploited.

Revelation as a written text belongs to the stream of Second Temple Jewish apocalyptic literature, of which 4 Ezra is probably the most important example and parallel. This apocalyptic literature attempts to face with absolute seriousness the deep and disturbing questions: Why do God’s faithful people suffer at the hands of the wicked oppressors? Does God not care? Would there ever be vindication for the faithful?

Apocalyptic literature in its very character presents its answers in deeply symbolic language that the faithful would be able to understand (and, perhaps, that the unbelievers might not grasp). It speaks to their present suffering and sense of defeat by declaring that God will intervene, usually through an agent (the “messianic deliverer), and deliver and reward the faithful. The Jewish apocalyptic tradition also carries with it the symbolic language, born of its cultural history, of vengeance and violence, and so it appears in Revelation (e.g., Revelation 19:11-16).

A significant part of the power of apocalyptic literature is its very symbolism. In Revelation, for example, the person of Jesus Christ is rarely called by that name; usually he is identified as the Lamb. The symbol of the slain yet powerful Lamb is what makes Revelation compelling and cogent. The same points could be made in ordinary, prosaic terms, but then the power and intrigue are lost. In some ways, C. S. Lewis’ famous Narnia Chronicles are a wonderful example of the compelling power of symbolic language. For Lewis to have written the “truths” of these stories in “literal” or prosaic language would have destroyed their appeal and power.

Apocalyptic fever and fervor in the history of the Church (the Y2K type or its many other manifestations) abuse the symbolism and violence to create fear, terror and the sense that only a privileged few can “crack the apocalyptic code” of interpretation. In the hands of such apocalypticists, Revelation can be presented as the precise prediction of any crisis or set of human events—and most certainly that of the current predictor! Church history alone shows that such forced interpretations have always been wrong.

Rather, Revelation is common early Church theology addressed to a particular situation of potential compromise within the Church. In its apocalyptic-symbolic clothing, Revelation’s theology could perhaps be summarized in four affirmations.

(1) God and Christ are victors in the struggle of life and death, good and evil; the victory is already achieved in Christ and, therefore, there is genuine hope for the future. Think of the power of one of the opening words in Revelation at the end of the first century in the Roman Empire during the reign of Domitian, the first Caesar to use for himself the titles “Lord” and “God”: “... Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth” (1:5 [NRSV]).

(2) The people of God, the Church, “the faithful and true witnesses of Jesus” (as they are called in Revelation) will be vindicated and will know the glory of eternal presence and fellowship with God and Christ. The closing words of the body of Revelation’s visions are powerful — and connect with the text just noted above (1:5)—“... and they [God’s servants who worship the Lamb] will reign forever and forever” (22:5).

(3) The people of God do suffer, face opposition and difficulty, and even death; there is a reality to the power and work of Satan against God’s people. Much of Revelation consists of various symbolic pictures of the attack of Satan and Satan’s agents, on the Church.

(4) The people of God are called to be faithful and true. In this sense Revelation is in the deepest and ultimate sense a call to discipleship. In its first century setting it is calling believers to follow and worship only the Lamb; they are not to follow the false teachers who encourage believers to worship...
Hope for the Jubilee Year in North Korea

Dae Ryeong Kim,
Ph.D. Student, SWM

One of the top stories in the world news for 1998 was that Chung Ju-yung, the founder of the Hyundai company who fled to the south with just one cow sixty-five years ago, returned to North Korea across the heavily armed border on June 16, bringing 500 head of cattle as a gift. The message being communicated by this human drama is that the two Koreas, North and South, have a family-tie no matter what the political reality.

In the international community North Korea is often described as a troublemaker, a land with food shortage, and a country with one of the most unreached populations in the world. But I wonder if these are complete portraits of North Korea. The rest of the picture is that North Korea is a nation with hope for the jubilee year, a land blessed with the most beautiful scenery and rich natural resources, and a country whose capital city was once called “the Oriental Jerusalem.”

My early spiritual formation is much associated with my love toward North Korea. When I was a soldier, I would pray one hour every evening for that nation against whom I was duty bound to bear arms. I was not alone in this prayer movement. I saw and heard thousands of my fellow Korean Christians praying for North Korea early in the cold morning, all night on the cold floor, and sometimes during their fasting. This prayer they have been continuing for fifty years! I am often amazed by the intensity of this prayer movement.

If we could visit North Korea in the first half of the century, we would find a land that was not spiritually barren, but fertile. Christianity was so flourishing in the country that its capital city Pyongyang had won a reputation as the “Oriental Jerusalem” within a few decades of the arrival of the first Protestant missionaries. Before the division of the Korean peninsula in 1945, two thirds of Korean Christians were northerners. Their churches numbered 2,934.

It was in 1949 that the new Communist regime began to close churches by force in North Korea. The Korean War, which broke out in the following year marked the physical disappearance of the Christian churches in the land. Some churches still managed to survive without sanctuaries until 1958, when the remnant Christians of the underground church suffered martyrdom or banishment to concentration camps. Until 1980 it was generally believed that no church could survive under the circumstances, but then the existence of the underground church was exposed to the outside world.

The first sign of hope for the suffering Church in North Korea was the Communist regime’s 1986 decision to allow the printing of the New Testament and hymnbooks. In 1988, the regime opened up two Christian church buildings—one Protestant and one Roman Catholic. The two notorious signs of hope in 1998 were that North Korea accepted a medical mission from South Korea for the first time, and a church building project in Najin, a northeastern port city, provided by funds from South Korean churches.

North Korea as a nation appears to be a prodigal child who has long left the Lord for historical materialism. But in our prayers we hope that her people will return in realization of their spiritual starvation, and we know the time is coming when, in a time of reconciliation, we will see them in their best robes, rings on their hands, and sandals on their feet. Indeed, now is a high time to declare the jubilee year for the suffering Church in North Korea.
**Laemmle Theaters**

Continued from page 3

MS: Have you been to the new Pasadena Theater?
BL: Oh sure...
MS: Have you seen a film there?
BL: No, actually I have not sat down to watch a film. We’ve only been open two weeks, so when I’m out there I’m walking around and checking this and looking at that. My wife sat down and watched *Rushmore* for a second time, but I was busy checking things. So I’m looking forward to the opportunity of actually relaxing.
MS: How long has the theater been in the works?
BL: We started wanting to have a multiplex location in Pasadena, I would say over ten years ago. This particular location we started negotiating on six years ago. At first we thought we had a deal almost set, but then it didn’t work out. Nothing much happened for a couple of years, and then we revisited the project and were finally able to make it work. Six years seems like a long time, but it has finally happened.
MS: Is there a continuing partnership with Vroman’s?
BL: No, there is no partnership at all. We purchased the property from them. We’re friendly neighbors, and we tried to design our building so it would be compatible in style with their building. We do share a paseo or a little courtyard between the two properties that the city purchased, and which the city developed. Other than that there is no linking relationship continuing.

**Y2K Apocalyptic Fever**

Continued from page 6

the Emperor in the imperial cult in combination with worship of Jesus.

Apocalyptic doomsday prophets notwithstanding, Revelation should be understood within the historical and literary contexts of its author and original recipients. The theological points of Revelation should never be lost; they are always valid and true for the people of God: God vindicates the people of God in and through conflict; thus, the people of God should remain faithful and receive God’s salvation. Any conflict which tests and challenges the Church and believers can and should be read against the historical and theological grid of Revelation. Revelation can give meaning to such experiences faced throughout history by the faithful witnesses to Jesus Christ. But, the historical and theological grid of Revelation is neither a guide or “chart” to the unfolding of human history nor a presentation of the literal and/or chronological details of the “end time(s)” of human history. That was never its purpose in terms of its original setting, occasion, form and message to the seven churches of Asia.

Revelation is a constant message of hope and call to discipleship for the Church, which is—from the apocalyptic perspective of John—always in a situation of crisis, persecution and pressure to compromise the gospel. To the extent and degree that Revelation speaks of the actual climax of human history and the inauguration of the final judgment, salvation and the eternal union of the Bride and the Lamb, it is speaking beyond John’s knowledge and that of his original hearers/readers. Apart from the certainty of this climactic victory of God, it is also speaking beyond our understanding as well. It would be arrogant and hermeneutically dishonest to think that we know this second level of meaning before the fact. As is the case with the incarnation, death, resurrection, and messianic fulfillment of Jesus, these events were a/the hermeneutical key to the Old Testament only after the fact!
CAMPUS EVENTS

On-Campus Interview
Tuesday, 3/9 @ 10 a.m.—5 p.m.
Rev. Allen Likkel of Christian Reformed House Missions will be on campus March 9 to recruit and share about New Church Development. Lunch will be provided. R.S.V.P. at Office of Career Services at (626) 584-5576. More information and a sign-up sheet are in the lobby of Camell Hall.

Working on Venus and Mars
May 12-13
If the title grabbed you, you will not want to miss the 16th annual Women’s Lectureship on May 12-13 at Fuller. Watch the SEMI for more information or call Randy Parks at (626) 584-5435.

Fuller After 5
Mondays, after 5 p.m.
Feeling tired or rushed from a long day of class or work? Come be refreshed through worship and prayer in the Catalyst. Mondays after 5 is a great place to wind down or gear up (whichever you need most!) with other sisters and brothers at Fuller. Free food, too!

ASC Missions Concerns
Tuesdays, 9—10 a.m.
We meet every Tuesday morning at Geneva Room (Payton 2nd Floor) to pray for the unreached peoples of the world. There is a presentation on a different people group each week. This will continue into the Spring quarter. Come join us in prayer.

ANNOUNCEMENTS

Students With Disabilities
Students with disabilities are asked to bring a detailed copy of your Spring Registration schedule by the OSS office by Friday, March 19, to receive appropriate accommodations for Spring Quarter. If you have questions or wish to look into gaining academic accommodations for the future, call Randy Parks at (626) 584-5435.

S.U.P.P.O.R.T.
All student wives are invited to the S.U.P.P.O.R.T. Bible Study and Fellowship class held every Wednesday from 9:15—11:30 a.m. at the Pasadena Presbyterian Church on the corner of Colorado and Madison Ave., 3rd floor. Child care is provided. For more information, call Simone Baroldy at (626) 744-0371.

Public Service
Volunteer students wanted for the Pasadena POPS’ Concert Assistance Program (concert dates: 7/3, 7/18, 8/7, 8/28 and 9/18, held at Descano Gardens). For more information, call (626) 792-7677.

Post-Finals Hike
Celebrate your completion of finals with a beautiful Spring Hike to Chantry Flats. The hike is mild and the waterfall is spectacular! Meet on Saturday, March 20, in the SOP parking lot at 9 a.m. Bring a snack and water. We will return at 1 p.m. A donation of $1 for gas/parking is suggested. To sign up or for more information, call Randy Parks at the OSS at (626) 584-5435 by Thursday, March 18, at 5 p.m.

Santa Barbara Beach Campout/Hike
Need a great getaway? Members of the Fuller community will be beach camping, hiking, worshipping, and taking in some sidewalk culture in beautiful Santa Barbara on Saturday, April 24, and Sunday, April 25. The trip is sponsored by the Genesis Wilderness Group. For more information, call Randy Parks in the OSS at (626) 584-5435.

Dear SWM students,

We are the newly elected SWM-GU officers for the rest of the academic year 1998-99. We look forward to hearing from you—your ideas, questions, suggestions, and concerns regarding SWM because we are here to serve and represent you.

The SWM-GU office is located on the third floor of the catalyst and office hours are: 5-6 p.m. on Mondays and Thursdays, and 9-10 a.m. on Wednesdays and Thursdays.

The SWM-GU cabinet meetings and prayer meetings are held from noon-1 p.m. on Thursdays at the back room of the Catalyst (east side) alternatively.

For more information, call the SWM office at 584-5453 and leave a message. If you are interested in joining the cabinet, please contact us right away.

Serving Christ,
Dorothy Sitther (president)
Lisa Lee (vice-president)

<table>
<thead>
<tr>
<th>Spring 1</th>
<th>Deadline</th>
<th>Publication date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spring 2</td>
<td>March 16*</td>
<td>to be published April 2</td>
</tr>
<tr>
<td>Spring 3</td>
<td>March 30</td>
<td>to be published April 9</td>
</tr>
<tr>
<td>Spring 4</td>
<td>April 6</td>
<td>to be published April 16</td>
</tr>
<tr>
<td>Spring 5</td>
<td>April 13</td>
<td>to be published April 23</td>
</tr>
<tr>
<td>Spring 6</td>
<td>April 20</td>
<td>to be published April 30</td>
</tr>
<tr>
<td>Spring 7</td>
<td>April 27</td>
<td>to be published May 7</td>
</tr>
<tr>
<td>Spring 8</td>
<td>May 4</td>
<td>to be published May 14</td>
</tr>
<tr>
<td>Spring 9</td>
<td>May 11</td>
<td>to be published May 21</td>
</tr>
<tr>
<td>Spring 10</td>
<td>May 18</td>
<td>to be published May 28</td>
</tr>
</tbody>
</table>

*Issues 1 and 2 have early deadlines due to seminary and printer schedules. 
This section of the SEMI is for the announcement of events or services not directly offered by a Fuller office or organization. For information about rates, contact the SEMI at (626) 584-5430. Note: Each person is responsible for checking on the quality and type of service before contracting or using it. The SEMI and Office of Student Services do not personally recommend or guarantee any of the services listed.

SERVICES

Need a typist, transcriptionist, or editor? Simply bring your papers, reports, etc. I’ll give you the personal touch. LOW rates. 15 years of experience. Call Robbie at (626) 791-1855.

TaxTimetTax preparer, licensed and bonded, specializing in ministers, Fuller students, and staff. Reasonable prices. Ask for Tom Dunn at (818) 352-8237.


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 manufacturing jewelers with 82 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 active in the healing ministry).

Christians need cars too! SIDCO Auto Brokers serves Christian Colleges, Missions, Staff/Students/Alumni. This is our 12th year serving the Christian community only. Fuller hotline (909) 949-2778 or 1-800-429-KARS. “A good name is chosen rather than riches.” Proverbs 22:1

First Presbyterian Church

We are a fast-growing, seeker-sensitive, very innovative, and Jesus-focused church of 1,700 members near San Francisco which is adding several new positions. Come join our innovative staff at a very unusual Presbyterian church, doing a modified Willow Creek style of worship with film, drama, spectacular music, and relevant preaching.

Pastor of Women’s Ministries

We are seeking a person to develop a contemporary and seeker-sensitive ministry to women. A sizable lay-led ministry exists, but the time is ripe to be innovative. We need leadership in developing targeted Bible studies, weekend seminars, and support groups targeted to women’s needs in the 90s. This would include single and single-again women, and might include collaboration with the Singles Pastor we intend to hire. We believe that women are a receptive group in America today if new models of ministry are developed. Primary gifts needed are teaching, vision, organization, and this person must be an extrovert with people. Experience is necessary. Please contact Pam Yanez in writing at the church address, or by calling (831) 775-2429 (daytime) or e-mail: pamyanez@aol.com.

Pastor of Family Ministries

We are seeking a person who is a dynamic communicator of Scriptural principles for marriage and family life. We need a person who loves to teach the Bible and who is gifted in application to contemporary needs. This ministry would include leadership development, discipleship, lay-led seeker Bible studies, monthly family worship/fun nights, and occasional marriage events. Primary gifts: teaching, preaching, vision, and discipleship. Please contact Jeff Kasavan in writing at the church address, or by calling (831) 424-3362 (evenings), or by e-mail: kasavan@compuserve.com.

830 Padre Drive • Salinas, CA 93901

Coming up in Spring

Fuller Missions Fair ‘99
When: Wed., April 28, 1999 All Day
Where: Fuller Campus
Focus: The Unreached People
Sponsored by SWM, SWM GU, Chapel, and Mission Concerns Committee

1999 Calendar

Celebrate Him!
Meditate on a different Name of God each day in the year

Lingua House
Preaching Arts 101 (Dr. Brewster’s office)
584-5276
gordillo@fuller.edu

NEED A DJ/MC FOR YOUR WEDDING RECEPTION, PARTY, OR SPECIAL EVENT?
SOUND ON THE ROCK
specializing in Disc Jockey services

- 15% Discount to Fuller Community
- All Music Styles (including Christian, Top 40, Oldies, Disco, Swing, Country)
- Experienced: Established 1983
- Call for Appt., Rates, Dates Available

Steve Sherman
M.Div. student
(949) 874-4767 (cellular)
(949) 733-3363 (voice)

830 Padre Drive • Salinas, CA 93901