The Semi (01-31-2000)

Fuller Theological Seminary

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Hey God, Who Will Win the Super Bowl?

God must have a tough choice on His hands. Which team is He going to root for to win the Super Bowl XXXIV? Is He going to jump on the bandwagon and go with the feel-good story of the NFL year? After all, Kurt Warner, quarterback of the St. Louis Rams, has credited God in each step of his improbable journey to pro football’s biggest game. In 1994 Warner stocked shelves at a grocery story. In 1998, he toiled in a NFL Europe team. Warner never wavered or succumbed to the temptation to give in. He regularly walked through Amsterdam’s red light district to attend church and kept alive the faith that he would play in the NFL.

Now that he has led the Rams—formerly of Los Angeles, for those of you who still care—to the Super Bowl and won the NFL’s MVP award in the process, Warner credits his faith in Jesus Christ as the secret to his success. After defeating the Tampa Bay Buccaneers on Jan. 23, Warner declared to the 70,000 fans in the Rams stadium and millions more watching on TV, “I would like to thank my Lord Jesus Christ!” Surely, that must have sent some goose bumps up and down God’s arms, as well as earned some brownie points.

However, the Tennessee Titans, the other team in the Super Bowl, are not without their ardent followers of the Almighty. “The Good Lord’s been with us,” shouted a Titan player during a sideline interview after his team handily beat the Jacksonville Jaguars earlier that Sunday. And although they don’t have a miraculous story of an unknown leading his team to the Super Bowl, they have been blessed with a once-in-a-lifetime, “Oh my God, can you believe that?” play earlier in the playoffs that allowed them to stay alive and finally reach their first Super Bowl. People are calling that play “The Music City Miracle.” So maybe they are “destiny’s darlings” and God is on their side.

Wondering whom God roots for may be a moot point since most of you will read this after SUPER BOWL: Continued on page 7
Leadership, the Church and the Seminarian

By Kent Hodskins

One of my pastors recently handed me a quote from Nelson Mandela. It is powerful. “You are a child of God. Your playing small doesn’t serve the world. There’s nothing enlightened about shrinking so that other people won’t feel insecure around you. We were born to manifest the glory of God that is within us.... And as we let our own light shine, we unconsciously give other people permission to do the same.”

If we would only live in this kind of confidence and freedom! My heart’s desire to be a bold and gracious and motivating leader resonates deeply with Mandela’s words. I think of the verse in Daniel, “Those who know their God will be strong and do exploits.” May we be the kind of leaders that model for people—and draw forth from people—a life of joy and faith and the deeds of love.

For myself, learning to live this way is the project of life. And all of life supplies us with the opportunities for learning to be leaders. My marriage, my friendships, my classes... all these are situations in which I must learn to manifest the glory of God for the good of others. And, yet, my church here in Los Angeles is increasingly becoming a special context for my growth as the kind of leader who empowers others to fulfill their callings and thereby manifest God’s greatness.

I love my church, Mosaic, precisely because its leadership truly believes in—and practices successfully—a ministry of equipping the saints for works of service. Mosaic invests itself in developing lay leadership in an extraordinary way. The staff members give themselves completely to the ministry of empowerment. My experience there is convincing me that the local church can (and in most cases should be) the primary context for a seminarian like myself to develop as a leader.

I am thinking of young seminarians like me. Many seminarians are currently pastors or missionaries, well-seasoned in the ministry of equipping the saints. But some of us have not had much opportunity to be trained for a ministry of empowerment. But what better way for a seminarian to grow into this kind of leader than as a servant of an empowered, witnessing community in the city of Los Angeles?

Again, all of life supplies the context in which to grow into the kind of leader Nelson Mandela described. Certainly the seminary itself can be a place to learn about and practice leadership. Nevertheless, if as seminarians we are training to serve the local church, then the essential part of our training must be found inside a local church, with a special view to gaining the experience and insight necessary for a lifetime of successful empowerment of the people of God.

I am grateful that the M.Div. program requires me to invest myself in a church internship. As I serve in this way at Mosaic, it is clear to me that this internship is the most crucial element of my degree. I think that, as partakers of the community here at Fuller, we should be especially careful to invest also in the life of a local church, since it is for the sake of the churches that we have arrived at Fuller.

My simple encouragement, especially to this year’s new students, is this: You have come to seminary for training. In addition to the training your academic program offers, seriously consider where and how you can seek training through serving in the local church. Don’t fritter away your time by visiting around and casually attending. Seek out a church that can teach you how to empower and mobilize God’s people to build the church and reach the world, since our calling to equip the saints means just this.

This is the kind of ministry Mosaic is modeling for me. And my prayer is that, through what I learn by serving there, Mandela’s words would increasingly describe my life and work: “(You) were born to manifest the glory of God.... And as (you) let your own light shine, (you give) other people permission to do the same.”

Kent Hodskins is about half done with his M.Div. He comes from Texas and his wife, Kristen, is from Arkansas. (Both states are much more modern than most people imagine!) They met at Baylor University in the infamous city of Waco. Kent and Kristen don’t know exactly where they’re headed in the future but intend to minister full-time together. His email is <Kenthodskins@juno.com>.
The Challenge of Forgiveness

By Brian Lim

The recent symposium on the integration of faith and psychology focused on a curious, at times uncomfortable, and yet critical topic: forgiveness. Titled “The Virus of Forgiveness: Christian Concepts, Scientific Tools and the Infection of a Culture,” this symposium intended to examine several aspects of culture, unforgiveness, forgiveness, reconciliation and transformation through the use of lectures and responses by various faculty, students and alumni.

As I reflect upon all that transpired during this three-day conference, a host of images comes to mind, but two in particular seem especially salient. The first is of the guest lecturer, Everett Worthington, Jr. He serves as a Professor and the Chair of Psychology at Virginia Commonwealth University and is an internationally acclaimed researcher, writer and speaker on forgiveness. However, even beyond his impressive academic accomplishments, I was struck by his willingness to authentically share himself with us. Throughout the lectures, he spoke about the importance of empathy and “other-centeredness,” and in his own warm, unassuming way he modeled these qualities. He identified humility as a key component in forgiving others, and he himself seemed easygoing and humble, maybe to a fault. Perhaps more than anything, I will remember how after speaking at length about the importance of being Christ-like, he became transparent and shared, at times through tears, a painful and powerful account of his own journey toward forgiveness.

The second image is a more symbolic one. Those who experienced this symposium will remember seeing a display of Rembrandt’s “Return of the Prodigal Son.” In this moving work of art, three people are shown witnessing the reunion of a father and his long-lost son. One witness in particular stands silhouetted in the background, as if not yet accustomed to the light that surrounds the healing embrace. The shadows hiding this person’s face seem to suggest that, at best, the encounter is still very much a mystery.

At one point, somewhere between a lecture and a conversation with a friend, it occurred to me that much like this obscure individual, there is a part of each one of us that struggles to understand what it means to forgive and be forgiven. Perhaps at some level, this topic is quite foreign or strange to us, if not difficult or annoying. And if so, this symposium would be an opportunity to familiarize ourselves a little more with this often elusive concept. Reflecting upon this, I found myself hoping that we as a community would allow God to move us toward an even deeper understanding of this mystery. And as a sort of prayer, I imagined Him drawing Rembrandt’s stranger, so to speak, a little further into the healing light.

The first lecture revolved around Worthington’s understanding of why James Cameron’s “Titanic” was such a hit. Liking this movie to a parable of both our culture and the Christian faith, he sought to identify several perceived needs of modernity. On the one hand, the grandeur of the ship represented the seemingly unshakable security that has been ascribed to ever-increasing gains in technology. And on the other, the unexpected demise of this great vessel symbolized the notion that the ideology of modernism, like the “Titanic,” has sunk.

And yet its legacy is still very much with us. As such, Worthington predicted that the 21st Century will be marked by a burgeoning sense of interpersonal disconnectedness, even as technological advances make long-distance contact more and more possible. Coupled with this, he described how values have replaced morals, truth has been localized, and now small isolated communities are the latest lifeboats for those who struggle to find hope. Against this backdrop, he drew out implications for how Christian leadership, particularly in therapeutic endeavors, will require multidisciplinary competence, wisdom and a focus on other-oriented love.

In his second lecture, Worthington took a more explicit look at the topic of forgiveness, particularly by examining the phenomenon of unforgiveness. Using Clint Eastwood’s character in the movie “The Unforgiven,” he suggested that unforgiveness is a naturally uncomfortable state that nevertheless can become an enduring part of one’s personality when harbored. In particular, he believes that both forgiveness and unforgiveness are fundamentally embodied, emotional experiences. The former consists of warm, positive emotions (like empathy, humility or love) toward a transgressor. The latter is marked by cold, negative emotions (like bitterness or hatred) that initially began as hot emotions (like anger) and have undergone sufficient rumination. Thus, for Worthington, both forgiveness and unforgiveness, take place within the individual as fundamentally intrapersonal experiences.

This understanding of forgiveness as an individual matter of the heart is important for understanding Worthington’s model of how unforgiveness is eliminated. On the one hand, there are many ways other than forgiveness to reduce unforgiveness, such as seeking punitive justice or denying that the offense occurred. The alternative, however, is to forgive, or replace negative emotions with positive ones in such a way that the negative can no longer be felt. Again, because this takes place within the individual, it does not necessarily require confession or repentance on the part of the perpetrator. In fact, to the extent that such a confession would change the experience from an intrapersonal (within the individual) to an interpersonal (between individuals) event, it would begin to look more like reconciliation than forgiveness. According to Worthington, reconciliation will have taken place when trust has been restored to a previously damaged relationship.

In his final lectures, Worthington shared a series of helpful examples of how he continues to help people take practical steps toward forgiving and reconciling. In particular, he described the REACH model of forgiveness that he has developed with his students. Among these were creative suggestions such as the use of letter-writing from the perpetrator’s perspective, drafting a “certificate of forgiveness” or physically plunging one’s hands into a punchbowl to symbolize the notion that one has been cleansed from the burden of bearing a grudge. In addition, he asserted that it is undesirable to forgive and forget, and briefly outlined a procedure for seeking reconciliation, provided such a goal is “safe, prudent and possible.”

As a final encouragement, Worthington shared his heart for further research in forgiveness by comparing advances in this area to current research on synthetic viruses that may soon be used in medicine to promote cellular functioning. The notion therefore, was that in the midst of what seems to be an increasing amount of conflict at the local, national and international levels, application of forgiveness research could be one way in which social scientists might be able to promote healthier relationships and combat un-
Vertical, Horizontal Reconciliation

By Richard Lee

What we call “The Lord’s Prayer” is not the Lord’s prayer. It should really be called “The Disciples’ Prayer” since our Lord gave it to them for their benefit. Luke 11:1 records that the disciples asked, “Lord, teach us to pray....” Quite simply, what we call “The Lord’s Prayer” is composed of entreaties which Jesus had no need to pray for. “Forgive us our sins” is for us, and not for the blameless Son of God. The actual “Lord’s Prayer” is in John 17, and it is a prayer that none of us could ever pray.

In John 17:5 our Lord prayed, “So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.” Certainly a prayer that we could never pray! In our Lord’s prayer, the will of God for the disciples is unfolded for us to witness. On behalf of the disciples, Jesus prayed for protection from the Evil One, He prayed for their sanctification and He prayed for their unity so that the world would know that the Father sent the only begotten Son into the world. Explicit indeed is the theme of reconciliation.

Reconciliation is no doubt a vague concept that each of us thinks about from time to time, and perhaps we feel that we “ought to be doing it.” However, I have seen little in the way of the type of reconciliation that I wish to really see. First, I’ll attempt to be more concrete as to what I mean by “reconciliation.”

Reconciliation is a concept that has vertical and horizontal aspects, and it is these two aspects that we as Christians and Fuller students must consider as we respond to the Lord’s calling on each of our lives.

The aspect of vertical reconciliation is the Lord’s calling the world to salvation and new life in Christ. Throughout John’s Gospel, we witness that it is the Lord who calls lost humanity to reconciliation to God. However, in John 17:14, we are told that the disciples (and us included) do not “belong to the world.” The duty of the Church of Jesus Christ is a clarion call to repentance and redemption. It is God who reconciles lost humanity to Himself. As the Church, we are instruments through whom the message of vertical reconciliation is sounded. However, as the Church, we are merely in the world and not of it. As witnesses to a post-Christian society, we are to exhibit Christ’s love and compassion, yet we are still “separate” in a sense. As the evangelical Church committed to the Gospel, we are to eschew secular values hostile to biblical values. Full horizontal reconciliation (the Church with lost humanity) is not possible without first the vertical reconciliation between God and lost humanity.

I have witnessed attempts at reconciliation in which I believed that the means and ends were not biblical. Many mainline denominations (with some adherents denying the authority of Scripture) have endeavored to make the Church’s existence “relevant” to society and in the process rejected the authority of Scripture. Dialoguing with people who hold to different beliefs and morals (various groups as diverse as Buddhists to the gay community) is certainly appropriate for the Christian Church, but this does not extend to embracing practices that contradict the Bible’s exclusive claim to speak authoritatively on matters regarding faith and morals. This includes the controversial issue of embracing homosexual practice as compatible with Evangelical orthodoxy, while assuming that the authors of Scripture who address this issue were ignorant products of their time. This is one example of misplaced reconciliation. Much of the divergence between different opinions on this one issue really is a later result of the fundamentalist/modernist controversy. How one views Scripture is often how one frames moral ideology.

On the other hand, many conservative churches went to the opposite extreme. Separation from the world meant isolation—both socially and intellectually. Consequently, many fundamentalist (later, the more respectable appellation “evangelical”) churches retreated into a sectarian isolationism which shunned intellectual pursuits and social responsibility. “Holiness” meant personal moral behavior rather than expressing concern over societal injustices. Hence, the need for “horizontal reconciliation” among the mainline and conservative expressions of the Body of Christ. This is the mark which our Lord said the world would know that God had sent him: “I in them and you in me, that they may become completely one” John 17:23.

Reconciliation among diverse Christians need not entail doctrinal “compromise” or the abolition of denominational distinctiveness. Rather horizontal reconciliation means that we of every kindred, tongue and tribe who name the name of Jesus Christ and who respond to His call of discipleship are to be one in purpose. Our differences, whether doctrinal, ethnic, class or political, should be a source of dialogue and learning from each other in the Body of Christ.

The fact is that so-called “progressive” mainline churches and conservative “fundamental” type churches have much to learn from one another. Mainline churches have been forums for social involvement on matters such as the environment, poverty and corporate greed, while often ignoring the need for personal repentance, taking individual responsibility rather than blaming “the system,” and the need for spiritual salvation and the consequences of eternal judgment. Theologically conservative churches have often limited social concern to abortion issues (concern for people before birth) and preached spiritual salvation for people after they die, but ostensibly have had little concern for people in between the womb and the tomb. Certainly the Christian Church has much to discuss among itself!

The church hour is often called the most segregated time of the week. This segregation is not only by race, but by class and political beliefs. I know this firsthand because I have seen it all too often. Blue-collar working class people disproportionately make up the worship of fundamental and Pentecostal churches while white-collar professionals with advanced education are more likely to worship in mainline denominations. Liberal mainline worshipers are more likely to be Democrats, while conservative white Pentecostals are more likely to be Republican. This does not seem to reflect the general American population, where blue-collar people are more likely to be Democrat and white-collar people are more likely to be Republican. Pentecostals seem to like country music; mainliners like classical music.

Oftentimes, class and politics are used to politicize Christianity, even in the churches. In my Pentecostal background, throughout the years I have seen pastors frequently address personal morality, but seldom or never addressed social justice issues. I believe that balance is in order here. Furthermore, I cannot count all of the Christian Coalition voters’ pamphlets that I have seen in the church foyers! It can be confusing: who

RECONCILIATION: Continued on page 6
SWM Dean’s First 6 Months Have Been Busy, but Good

By James S. Kim

Sherwood Lingenfelter has been quite busy in his first six months as the Dean of SWM. He keeps a packed day planner while learning the structure and function of the Fuller Community. He thoughtfully rattles about his pocket full of dimes, being careful how he spends those valuable resources. And Lingenfelter continuously faces the transition tension that accompanies settling into a new job, including moving to a house that is within a 15-minute walk to the seminary. Still, he enjoys his role and is staying on course with his agenda. A couple days before he is officially installed as the SWM Dean on Jan. 26, Lingenfelter said, “I have not had any major disappointments. I have not had any major surprises that would make me change anything substantially than what I told you last fall.”

Coming from Biola, where he served as Provost and Senior Vice President, Lingenfelter brought specific plans to build SWM into “the place of first choice.” In the Fall Week 2 Issue of the SEMI he detailed his desire to “put more money into faculty,” to strategically recruit more students and effectively deliver on the promised top-notch education. And in his installation message, Lingenfelter said he wants to help build “a community where dissenters are welcome, where enemies are loved, where grace is unlimited and where people do not keep score.”

All that takes time, but Lingenfelter knew he would be busy—as hard work is not new to anyone at Fuller. “The scope of this job requires a lot more time spent with people. That’s the joy of it and it is also the pressure of it. The pressure is you cannot meet everyone’s needs; the joy is you have an opportunity to serve,” he said.

In addition to his responsibilities as the dean, Lingenfelter also taught two classes last fall. “That’s part of the reason why I was swamped,” he said. “One of them was a last-minute thing that I decided to pitch in and help out with. But they were good. I really enjoyed the students and the opportunity to teach.”

Those classes allowed Lingenfelter to see the broad spectrum of the Fuller students and their far-reaching ministries. “One thing that I am learning after having taught for a quarter is how many diverse and significant people we have in our student body. I see that our ministry is touching the world. I anticipated that but now I have experience,” he said.

The SWM dean recounted several memorable moments last quarter that helped him become acclimated to the Fuller community. The first one came in a classroom. “The first session of our MI520 class in integration was a very important time, where I had a chance to share my testimony with students and a chance to hear the testimony of my colleagues who were working with me and a chance to listen to students’ testimonies,” Lingenfelter said. “It was the beginning of the discovery of the wonderful people we have here and the significance of the community we are working in.”

Another key moment came in a Wednesday chapel. On Oct. 20, Chuck H. Kraft, a longtime SWM Professor of Anthropology and Intercultural Communication, was installed in the Sun-Hee Kwak Chair of Global Mission. Speaking of the significance of that moment, Lingenfelter said, “It was really the combination of the installation service but also what that meant in terms of our relationship with Dr. Kwak in (South) Korea, what it meant in terms of the integration of the whole ministry of missions around that chair.”

Lastly, the SWM dean said he has been touched by the Thursday chapels, where he is a regular. “I especially enjoyed some of the chapels where I heard students’ testimonies. Those have been very enriching.”

James S. Kim, a 2nd-year MACL student in SOT, is editor of the SEMI. He regrets not having enough time to take SWM Dean Lingenfelter’s class on anthropology and leadership last quarter.

VOICES

Question of the week: What has Dean Sherwood Lingenfelter brought to SWM?

J. Dudley Woodberry, Dean Emeritus of SWM and Professor of Islamic Studies

Dean Sherwood Lingenfelter brings proven administrative skill, the spirit of a learner, additional contacts with mission personnel, expertise in his academic field and a love for the Lord and His mission.

Laura K. Simmons, Director of Academic Programs, SWM

I appreciate Dr. Lingenfelter’s leadership, his humility, his wisdom and his love for God. He has a lot to offer the students, faculty and staff, and we’re blessed to have him. He is one of the most godly men I’ve ever met, so I’m profoundly grateful for the opportunity to work under his leadership.

Dorothy J. Sitther, SWM-GU President

Change, change, change! By the very nature of the transition in leadership there are a lot of changes in SWM and the new dean is just caught up in the midst of it. And Dr. Lingenfelter has definitely carried a “listening ear” with him as he takes time to interact with those around him. When you are in conversation with him he keenly listens to you. And this is excellent for the need of the hour—clear vision in the midst of transition.
While I pondered this question, I reflected on the very moment that I was overwhelmed by the memories of people's graciousness towards me. The many people and images in my mind were not only Black people. I was recalling every person who I had been touched by, appreciating each one without discretion.

It occurs to me that not only have I been touched by many "Us's. I am many "Us's. For a moment, I was able to celebrate and appreciate all the "Us's around me and "Us's that are me without conflict. No "Us" had to be diminished so that another might live. This is the freedom and life Jesus came to give us. I am apprehensive of some of the multiculturalism being promoted today, which really attempts to create unity by conforming everybody to a safe, controllable standard, comfortable, with no remembrance of the past, with no risks and no possibilities of conflict or tension. At my moment of reflection and revelation, I was Black, male, American, a descendant of a slave, Christian, human, a Fuller student and a Los Angeles native. I was able to recall having been affirmed in each of those "Us's through the love, words and deeds of people. I was able to be everything that I am without pressure to be any one part more than any other. I have been confirmed by the friends and loved ones instead of being conforming by them. In a moment of reflection, my heart burst into celebration, appreciating those who had encouraged me to be each of the "Us's that I am.

Likewise, you are many "Us's. all of them worthy of affirmation and celebration, according to the compassionate, forgiving eyes of God. When you see the theme "Celebrate Us" on a banner or flyer, just choose one of the "Us's that you are, remember those who helped you to become it, and call forth the joy you experience in your freedom to be it. Your celebration will likewise turn into worship to the God who also celebrates you. He makes it all possible by bringing us and keeping us in His infinite love and goodness. If the theme still rubs you the wrong way, remember this, the expanded version: Worship God for who we are, give Him thanks for constantly loving and making us us, and appreciate and see the beauty in all of those that God has placed around you to fulfill this purpose. Even if you are not of African descent, during the month of February find the common "Us's between you and people of African descent and come together with us, to celebrate our common "Us's.

Kevin Washington will complete his M.A. in Biblical Studies in June 2001. He plans to pursue a Ph.D. in History of Religion at UCLA. He's currently the secretary of Fuller Graduates of African Descent.

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is right? Did God want Pat Robertson or Jesse Jackson to be President? Religious Right or Left? Both quote Scripture!

As controversial as socioeconomic and political issues are to many in the Church, these differences need not be divisive. Rather, they can be informative. Reconciliation need not mean that we should lay aside our differences; quite the contrary. I need to know why you are different if I am to understand you.

If we can understand, for example, why blue-collar Republicans (an oxymoron?) worship differently than white-collar Democrats (another oxymoron?) then maybe we can take one step toward horizontal reconciliation. Sadly, I have not seen much firsthand as far as horizontal reconciliation is concerned. If we understood others' view on eschatology for example, then maybe we can understand why they feel the way they do about other issues. An example I can think of is some fundamentalist views on the environment. Some believe that if the earth is going to end anyway, then why should we be ecologically responsible? Some thought President Reagan's Secretary of the Interior, James Watt, a Pentecostal, believed this. Many such issues are sources for dialogue.

We at Fuller Seminary have a unique opportunity which may never exist for us again after we return to our denominational "ghettos" where others in our churches are too much like us. Let's take the initiative to learn about that other church across town that baptizes with less water. (Perhaps they are trying to be ecologically sound!) Let's sponsor forums in our churches that seek to reconcile with other Christians whose beliefs on class and politics are not our own. Future pastors, will you be truly fishers of humanity seeking to help reconcile lost humanity to God and reconcile Christ's disciples with each other or be mere keepers of the aquarium? Will you be content to remain isolated in your church and ignore the concerns of your fellow pastor across town? I challenge you as future pastors or wherever God will place you to initiate dialogue on controversial issues that divide us, and change them into issues that eventually unite us. Let us fulfill the Lord's prayer "that they may become completely one" and let it begin with us!

Richard Lee is a third-year M.Div. student who planned on coming to Fuller since the late 1980's. Prior to his arrival, he has engaged in active ministry for 12 years, including a traveling and T.V. ministry.

MONTH: Time for Celebration

Continued from page 1

of African descent over the past 400 years. However, it is not meant to be an exclusive celebration but a celebration for all of humanity. Would "Us" make it too exclusive? While I pondered this question, I reflected on the very moment that I was overwhelmed by the memories of people's graciousness towards me. The many people and images in my mind were not only Black people. I was recalling every person who I had been touched by, appreciating each one without discretion.

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CAMPUS EVENTS

Ministry Enrichment Seminars
Finance Workshop
Tues, Feb. 1, 3–4:30 p.m.
Tom Nelson will present "Balanced Living with Your Finance: Personal Financial Issues for Pastors" in Payton 101. Tom, a financial consultant, will discuss the particular financial management and budgeting challenges faced by pastors. This is important information for anyone entering the ministry.

Worship Workshop
Wed, Feb. 2, 1–3 p.m.
Darrell Johnson, David Thornton and Janette Carothers will present “Putting the Pieces Together: Planning Effective Worship” in Payton 101. This team from Glendale Presbyterian Church will explore ways that worship can be coordinated so it is both pleasing to God and a blessing to the congregation.

Wedding Workshop
Thur, Feb. 10, 11 a.m.–12:30 p.m.
The Rev. Kirk Mackie, Pastor of Fullerton First Baptist Church, will present “Weddings From A to Z: Pre-Marital Counseling, Planning and Performing the Wedding” in Payton 101. Come hear an experienced pastor address issues that pastors need to know about doing weddings.

ASC Women’s Concerns Committee
Wed, Feb. 2, noon–1:30 p.m.
The ASC Women’s Concerns Committee will meet in the Faculty Commons. All Fuller students, faculty and staff are welcome! With questions, call Molly at 584-5215.

SUPER BOWL
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the Super Bowl is over and the winner declared. Surely, God must have wanted that team to win. After all, even Rams owner—and astrology follower—Georgia Frontiere said, “It’s up to God.” But presently on this side of the Super Bowl, on this side of the Eschaton, I cannot help but wonder how that win is going to take place. And so, back to the original question, I wonder whom God is picking for His Super Bowl pool.

Artist Workshop
Fri, Feb. 4, 1–4 p.m.
If you are looking for new ways to connect with God or are exploring new mediums of art, consider coming to “The Artist Loft”. Artist and theologian, Doug Gregg will demonstrate and discuss his art and how it integrates with our theological and spiritual selves. There may be an opportunity for some to even explore the artist in themselves. For more information call Mikiko Kumasaka at 792-4464.

President’s Forum
Fri, Feb. 11, 10–11 a.m.
President Mouw will present an overview of happenings at Fuller. Students, staff and faculty are invited to Travis Auditorium to hear Mouw’s address and ask questions.

Faculty, Staff Awards Convocation
Wed, Feb. 16, 10–11 a.m.
All are invited to come to this year’s awards convocation in the First Congregational Church. A reception will immediately follow the ceremony in the SOP Breezeway.

ANNOUNCEMENTS

Spiritual Direction
The SOT Spiritual Direction program is offering the opportunity for students to receive spiritual direction with students in the second year of the Spiritual Direction program who are undergoing supervision as a part of their training. For more information call Alison Houghton-Kral at 584-5658.

FORGIVENESS
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healthy ones. Furthermore, he challenged us as Christians to seriously consider the implications of forgiving, not only because it can be personally freeing to let go of bitterness, but also because Christ Himself has set the ultimate example by forgiving us.

While most of this article has been devoted to briefly summarizing the content of Worthington’s talks, the lectures themselves comprised only a part of the entire symposium experience. The other part consisted of a rich series of dialogues between the speaker and certain respondents who have contributed in various ways to ongoing endeavors related to forgiveness and reconciliation. These discussions, along with a significant amount of audience participation generated a number of additional questions that have remained with me as I continue to contemplate how I may be called to forgive. For example, is there a place for what SOT Professor David Augsburger has termed “nonforgiveness” in situations where a perpetrator refuses to repent? Or to what extent does a power differential need to be considered when victims (like abused women or children) are instructed of a legal crime, should this be accompanied by a refusal to prosecute? Lastly, is it possible that, for example in the case of heinous crimes like ethnic genocide, a decision to forgive could risk a trivialization of evil and wickedness?

Admittedly, these questions continue to vex me even as they strike me as harmful to avoid. And yet I resonate with Worthington’s notion that forgiveness is always healthy, that it is never bad to forgive. And my desire to align myself with this thought grows as I consider once again the truly supernatural story of how he forgave when the circumstances made it all but impossible. Indeed, there is a costly sort of hope that results when one counsels you to do as he or she has already done.

Brian Lim is in the second year of the clinical program in SOP. He is a student in SOP Professor Al Dueck’s class on forgiveness.
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