Of Course! Some Perils of Passover, Passion Week

By Rabbi Stuart Dauermann

A Jewish man in his 60s, Harold attends the Messianic Jewish Synagogue where I serve as Rabbi. He has professed faith in Yeshua the Messiah for five months. Recently, a group of Missouri Synod Lutheran seminarians visited my congregation, curious to see how our ministry and context compares with their own ministry among Midwestern cradle Lutherans. To help them understand the differences, I introduced them to Harold, and asked him a most revealing question.

"Harold. Have you ever been beaten up as a Christ killer?" His response was immediate: “Of course!”

“Of course.” Since both of us are Jews over the age of 50, I had anticipated an affirmative answer from Harold. He did not disappoint me. For American Jewish men of our generation, a childhood experience of having been beaten up as a Christ killer is something of a rite of passage. It is a matter “of course.”

A friend of mine spends half the year in Eastern Europe providing humanitarian aid to thousands of poor Jews. In most cases, Eastern European Jews cannot work, are denied basic social services, and are unable to go to schools open to others. And in many cases, even in the 21st century, they are apt to be killed, often as scapegoats for a society in economic and political crisis. And “of course” the persecution and killings are justified. “After all, the Jews killed Christ and have been causing trouble ever since.” “Of course.”

I told a Christian businessman friend how things are for Jews in Eastern Europe. He decided to check out my perceptions with a Hungarian friend of his. Her response was telling: “Of course! Everybody hates them. The Jews and the Gypsies.”

No doubt these are discomforting and new thoughts for many reading this article. Even in the American Melting Pot, or Salad Bowl, or

RABBI: Continued on page 5

Columbine Remembered

It’s said that you honor the dead by remembering them. Adjunct Professor Steve Rabey has written a book to honor Rachel Scott, one of the 13 people murdered last year at Columbine High School, Littleton, Colo. In cooperation with Scott’s parents, Beth Nimmo and Darrell Scott, Rabey wrote Rachel’s Tears (Thomas Nelson, 2000). The book provides a glimpse into the spiritual journey of the slain Columbine junior. Rabey, who teaches the course “A Christian Perspective on Popular Culture” at the Colorado Extension site, answered some questions from the SEMI.

More Columbine coverages...

Rachel Scott’s journals showcase the slain teen’s ongoing dialogue with God.

SEMI: Why did you get involved in this project? Did you know the family or were you particularly drawn to this issue?

SR: I was asked to write the book by the agent who represents Rachel’s parents. Prior to that, I had been troubled by the Columbine tragedy but I still thought of it as somewhat abstract and not connected to me. Getting to know Rachel’s parents and particularly getting to read so many of her journal entries made me appreciate what a wonderful young woman she must have been. That enabled me to personally appreciate all the horrible losses.

SEMI: What have you learned or how have you grown personally and spiritually from writing this book?

SR: The two things that impacted me the most were these. First, I could see how Rachel’s parents helped guide her spiritual life. Things they had talked to her about when she was very young showed up in her journals years later. Second, I was impressed by Rachel’s mystical depth. Hers was not a superficial or even merely rational faith. She had a deep relationship with God, and she shared everything with him.

SEMI: How has the Columbine shooting affected you?

SR: As a Christian, I have been amazed at the spiritual strength exhibited by many young people today. Sure, there are many lightweights out there, but the sincere faith of people like Rachel Scott and Cassie Bernall has been inspiring to see.

Last year my wife and I were in Northern Ireland. When some of the people
Through the Eyes of a Child

Spring Quarter OCC Team

Yes, there have been staff changes in the Office of Christian Community (OCC). Doug Gregg, Cathy Schaller and Melissa Keeble have all moved to new ministries. Yes, OCC is still available and eager to serve you. There are both familiar and new faces at OCC. We are:

• Ruth Vuong, Director of Student Services, team leader
• Luci Gutermuth, coordinator of Barnabas Partners for Fall 2000
• David Thornton, coordinating worship and spiritual life resources
• Cindy Pierce, coordinating Ignatian Spirituality groups, graduating student survey, and office tech support
• Twyla O’Callaghan, coordinating OCC Hospitality Center, reception, and administra-

Barnabas Partners

Applications for the fall are now available on the OCC office board (second floor of the Catalyst). Please come by and pick one up. They are due May 1.

CORRECTION

The SEMI regrets the misspelling of the name of the chairperson of the Arts Festival in the Spring Week 3 issue. Her correct name is Dottie Davison.

Art Applications for the fall are now available on the OCC office board (second floor of the Catalyst). Please come by and pick one up. They are due May 1.

OCC team, from left, Vuong, Gutermuth, Thornton, Pierce and O’Callaghan.

The Thursday Chapel will meet in Travis Auditorium at 10 a.m. David Thornton, Assistant to the Directors of OCC and Chapel, will speak. There will be a time of praise and worship led by the Chapel Worship Team.
By Chap Clark

Where were you when you first heard about Columbine? Having recently moved our family from the safety and security of life in suburban Denver, our kids were riveted to the talking "experts" on television trying to describe and unpack the horrific events of the day—"shots fired, several killed, more wounded, the exact motive for the attack and even the exact casualty count as yet undetermined...."

Later that night, the daughter of good friends was the "star" on Larry King Live. Youth pastors and Young Life staff I had trained were interviewed and quoted. Within days, most of the major Christian musicians and speakers/leaders came to town to offer the encouragement of song and story in the midst of mindless tragedy. In less than a week, every stripe of adolescent and cultural specialist found ways to get their message across. "The reason for Columbine was...."

One year later, where are we? What do we know about killer kids, and high school sociology, and the role of the Church in the lives of adolescents as the culture spins out of control?

What good has occurred

As awful as the events of Columbine were, there has been some positive movement in answer to these questions.

• The year has produced a much wider discussion regarding the needs of kids. There have been countless television specials, news reports, magazine articles, books and conferences that can be either explicitly or implicitly related to Columbine. Because of the shootings, adolescence has been, at least for a season, a "hot" item on many agendas.

• Those called and committed to youth ministry found new resolve, a renewed sense of urgency and a wake-up call to the essence of the task. The love of God is the only ultimate light in the midst of the darkness of the adolescent community.

• The victims, especially Cassie Bernall, became models for a generation with few heroes. Even in the midst of sometimes inappropriate and even blatant commercialism, the simple stories of those who died because they were followers of Christ captivated and empowered tens of thousands of young (and old) believers.

• Parents' role in the lives of their kids has received the spotlight it has needed for years. Parents are now aware of the insidious nature of unsupervised activity—whether that is on the Internet or at the gun shows. Clearly parents of both potential villains and potential victims are becoming more connected, more involved, and more committed to their role as leaders of the young.

What has not occurred

Because Columbine was so blatant and so evil in both its impact and implications, the door of discussion swung open widely. Many "youth" leaders, educators, officials and authorities with an opinion elbowed their way into the spotlight. Many of us hoped that out of this flurry of activity a comprehensive strategy for addressing the many needs of postmodern adolescence would emerge. But instead each agenda gained a brief hearing and was soon pushed aside when something more immediate, more newsworthy took center stage. Here are some of the issues left unresolved and unheeded:

• Few people are directly addressing the reason that there was (and is) so much animosity and hatred among the various groups of young people in almost every high school in America? The sociology of the high school campus has changed dramatically, and there are no long-term studies to date that are looking at this cultural powder keg.

• The social structure of the adolescent community has become far more stratified than even 15 years ago, and many of the "middle kids," those who have neither the skills to excel nor the courage to cause problems, find the school environment hostile at best. The majority of students on the high school campus are basically lonely, lost and struggling to forge their sense of self in a world that measures looks, achievement, performance and skill above character, uniqueness and potential. These "middle kids" make up the bulk of the student body, yet they go almost totally ignored. These kids may not explode in violent rage, but the simmering pain of abandonment will claim its victims.

• With the loss of family as an identifiable source of security and safety for kids, for many the school environment is the only opportunity left for finding a relational "home." But the institutional setting is so underfunded, so under-supported and even so organizationally defensive to outside help that there is little hope the school itself can bring hope to the bulk of lost kids. We must then ask, who else?

The call of the Church

Columbine is not the wake-up call for youth workers; it is the wake-up call for the Church. The Church has stood by and watched as Madison Avenue, Hollywood, the schools and even parents have systematically dismantled every social system designed to care for and nurture the young. Financial exploitation, performance-driven expectations, the fixation on the body and relationships as seen through the lens of a video camera are but examples of how far away we have pushed our young. But the church must be different!

"Let the little children come to me, and do not hinder them. For the Kingdom of God belongs to such as these...." Wonderful words, don’t you think? Perhaps the time is right for the Church to wake up and realize that Columbine is but a symptom of a society gone oh, so wrong. Maybe we need to quit talking about "those poor kids," quit hiring "experts" and begin reaching out where no one dares to go. Perhaps the time has come for the Church to envelop the young of our communities with the light, joy, peace, tenderness and compassion of the Gospel.

Chap Clark is Associate Professor of Youth and Family Ministries in SOT. He's also taught at Denver Seminary.

RABEY

Continued from page 1
asked where we were from and we answered "Colorado," they said, "Oh, that's where they shoot high school children!"

Ironically, many people think of Northern Ireland as a violent place, but these Irish had an unsavory impression of Colorado. Still, I don't think of Columbine as a Colorado problem, but rather as a barometer of some of the moral and spiritual problems children, families and schools are facing today.
Less Experts, More Friends

By Ben Martin

Columbine... Columbine is our state flower. It was the name of the late President Dwight Eisenhower’s plane. Columbine is a high school in Littleton, Colorado 15 minutes down the road from the church in which I serve as youth pastor. If you mention Columbine to the average person, he or she thinks of tragedy. I watched the events unfold on the TV screen in the conference room at our church. Two Columbine students are involved with our youth ministry. After repeated attempts to contact both students, I was relieved to find them safe with their parents.

Then, I froze. I thought of the anxious parents and frightened students and teachers, and I wondered what to do. I would love to reminisce about my expedient, gutsy, decisive action to fight my way to those needing my calming influence. I can’t. I drove, with incredible trepidation, to the scene to offer my services, whatever they may be. A police officer denied my access—parents and emergency personnel only. I wondered if flying was ethical in this situation, but decided against it. I felt helpless. “Nobody warned me about these kinds of things,” I thought....

It has been almost a year since Columbine. Students again roam the halls, go to lunch and check out books in the makeshift library. There are parties and teen-age romances. The football team won the state title, and the basketball team had a great year. While few students can forget April 20, 1999, life goes on. For the students, that is. Everyone else wants to analyze, dissect and evaluate Columbine. Everyone has a theory as to why it happened. Everyone has an idea for preventing this from happening again. And, everyone knows that it could. The question has never been “Why?” It has always been “Why not?”

Students in many inner-city schools brush shoulders with armed students every day, and many die in the streets after the school doors are locked. One of the urban students in our youth ministry wondered why nobody cries when their classmates get gunned down. The response from many inner-city kids was similar—“Now you know how it feels....”

The response from area churches, especially youth pastors, was outstanding. Many youth workers lost friends at Columbine, and God used them powerfully. Many students rose to meet this challenge, and the momentum of spiritual awakening continues. I was blessed to be a part of it. Columbine taught us some important principles, and reminded us of others.

First, the doors of the church are located in many small, “outpost” ministries, like the one Eric Harris and Dylan Klebold went to on the Saturday night before the killings. Those guys, and others like them, would never have walked through the doors of my church. It is time for the distinction of “para-church” to end. Young Life is a much-needed element of our ministry to students. They reach out to kids who would never spend a Sunday morning at church. They are an example of what I term a “front-door ministry.”

Second, I was reminded of a major reason for putting relationships before programs. In times of crisis, students need someone they trust. Many Christian “headliners” offered to “clear their schedules” to give us a hand. While I’m sure their intentions were pure, they misread the need. As youth workers, we had been with these students—we knew them and they knew and trusted us. Students didn’t need to hear explanations, they needed their friends. They still do.

Third, parents need our support, too. When the sons took their lives after the damage had been done, many, even some in the Christian community, shifted the outrage toward the parents. They seemed easy targets—bombs in the garage, guns in the rooms and e-mails and videos prophesying the coming storm. “They should have known!!!” echoed throughout the world. I thought of all the parents in our church struggling with their students. Do they know I am praying for them? Do they hear my words of encouragement? Do they see me as an ally? I hope so....

Much has been offered since Columbine. The church reacts well to adversity. It just doesn’t always plan for it well.

Ben Martin is the Director of Student Ministries at Colorado Community Church in Englewood, Colo., and a soon-to-be graduate of Denver Seminary with an M.A. in Youth and Family Ministries. Ben, who studied under SOT Professor Chap Clark when Clark taught at Denver Seminary, lives in Castle Rock, Colo., with his wife, Holly, and their three children and one dog.

Voices

Question of the week: What is your Easter tradition?

Jesus R. Herrera, SOP, Psy. D.

• Sunrise service (which, we as kids, loved to attend).
• Communal early breakfast (menudo or posole were usually served).
• Met at a local park at noon. Had lunch together as a church and then played sports the rest of the day.

Casie Danielson, SOT, M. Div.

My family went to church, had a brunch with our extended family, and had an Easter egg hunt. We continued to have an Easter egg hunt even when my sister and I were in college.

John Del Housaye, SOT, Th. M.

Growing up, Easter was a time when “everyone else” came to church with new suits and floral dresses. I always wondered why they come just once a year. A pastor’s kid, I had to go every Sunday. Good Friday service was never so popular. Later, I learned that Good Friday was between God and myself and that those new clothes pointed toward more than my own self-judgment.
William T. Barton, SOT, MAT Pastoral Ministries

1. Campus improvement. With a little attention, I believe that Fuller's campus could be a much more enjoyable place to be. I would like to see more and better places to sit and study around campus that are not made of plastic. The quality of a campus reflects the quality of education.

2. More integration. I think that there is a lot of misunderstanding between the three different schools. Diversity is not simply about skin color, it's about finding the value in different interpretations and ways of doing things.

3. Make the ASC known. What does that $28 go to anyway? Do students think that they're getting more than their money's worth out of their student government? I hope that they would.

4. More community events. By my count, there have been only two events on campus in the time I've been here that had a good turnout. I would like to see more.

Stephen W. Peterson, SOT, M. Div.

Thank you for the opportunity to present myself to you. Hailing as a mid-degree M. Div. student, I bring a familiar combination of both past experience and future anomic. With crystalline hindsight, and obfuscated foresight, I believe that I might very well be an able representative of your concerns. Allow me to offer a few thoughts on items worthy of attention at Fuller.

1. Departmental strength and effectiveness—all efforts to increase the speed and convenience of administrative operations are important and should be encouraged and recognized.

2. Strong relations with the City of Pasadena—to promote student and campus welfare, liaison work with the mayoral and city council offices is valuable.

3. Facilitation of an atmosphere of intellectual exchange—stimulation of dialogue on topics of significance furthers growth in all sectors of the campus.

Uncontested Positions

ASC President: Marion D. Skeete, SOT, M. Div.

It might very well have to do with my treasured undergrad degree in communication, but I am convinced that communication is the key to resolving many of the challenges that we face here at Fuller—be they cross-cultural or interpersonal. Merriam-Webster's appropriately defines the word communicate in two ways: "to transmit information, thought or feeling so that it is satisfactorily received or understood; to open into each other." How can we have better communication among students, between faculty and students, between administration and students, and among the diverse cultures represented at Fuller? We must go beyond merely transmitting information, thought and feeling; we must be willing to open into each other. We are not here to merely get our degree or do our job, I believe God has commissioned us to pour into someone else's life and allow him or her to pour back into us. He has called us to make our time at Fuller an eternal investment. Simply put, my role as ASC President is to facilitate the pouring.

This past year I had the pleasure of serving on the TGU Cabinet, the Spiritual Life Council, the Multicultural Dialogue Group and the Fuller Follies Committee. (Hey, I like a good laugh once in a while.) So I have a real sense of the pulse of this campus and some of the pressings concerns. To this end, I am committed to leadership development, by supporting and encouraging the ASC leaders as well the other more "grassroots" leaders as we together seek to build community by investing into the lives of each other at Fuller.

TGU President: Jack Kelly, SOT, MAT Biblical Studies

I have to be honest with you, I love Fuller: the people, the place. I'm eager to see more of the good things that have been happening here. I want to encourage and enable more cooperation between our three schools, seek out ways to promote more of an atmosphere of Christian community. We are a place of wonderful diversity in cultural as well as denominational background. I want to encourage more bridge building across these lines. For the on-campus student and commuter alike, I want to create an even more inviting atmosphere for students, providing a strong resource for direction and practical help for student needs. It's my desire to serve the Lord in this way: by being an enabler in the lives of students, to help, empower and encourage all in their experience here making it the most powerful, God-filled and blessed time of their lives.

TGU Vice President: John V. Hansen, SOT, M. Div.

Since returning from two years of missionary service in China, Fuller has become my home. The TGU has played a crucial role in helping me to thrive at Fuller. I wish to serve in the TGU as Vice President so that I may give in the way that I have received. As TGU VP I will do all that I can to serve the TGU and ASC in carrying out plans that will help every SOT student know that they are supported and cared for as part of a community. I will do my best to listen to the concerns of fellow students and bring those issues before the TGU council and the Dean. I will also aim to further mutually beneficial partnership between the SOT and SWM, so that we grow in missiologically informed theology.
Vote for PGU Clinical Co-President

Daryl Schrock, SOP, Ph. D.

Next year is a critical period of transitions in the SOP. In the selection of a new clinical director, I would vigorously advocate for a qualified professor who would enrich the diversity of the SOP faculty and bring a wealth of clinical expertise to the position. I am committed to raising the level of multi-cultural sensitivity and awareness and to increasing the sense of community that students experience in the SOP and Fuller at large. I am very concerned that student opinions are vigorously represented before the faculty and administration, and have been active in addressing the parking dilemma on campus this year in my role on the PGU Cabinet. The financial burden that many SOP students carry also concerns me, and I will advocate for increased funds for students through grants, scholarships and research assistantships. I would appreciate your support in my bid for the PGU co-president position.

Vote for SWM Vice President

Jolene Kinser, SWM, M.A. Inter-Cultural Studies

I love interacting with people, finding out what life experiences have shaped them, and helping where I can. Although I tend to do this naturally, I find that when I have a job like the SWM-GU Vice President position, I become more focused, assertive and intentional in my relationships.

My goals as the SWM-GU Vice President would be to get to know you and your needs to effectively advocate for you and pray. I would work closely with the SWM-GU President, the faculty and other ASC officers to make this coming year at Fuller an educationally satisfying and personally rewarding time for you, to the extent that we are able. Ultimately, I hope to be someone who cares, listens and acts in response to your concerns.

Macmillan Kiiru, SWM, Doctorate of Missiology

As we enter the new millennium some of the areas that can be followed through in the seminar include the celebration and incorporation of diversity in every aspect of the life of the seminary. We have tremendous potential (gifts/talents, expertise, experience, backgrounds, etc) that is God given among students, faculty and staff that need to come alive among the Fuller community. In addition, as a management and marketing consultant there is an area that needs to be brought into focus in preparation for all of us to impact the world in terms of business approach for ministry. We need special equipping to mobilize the resources that God has/will put in our charge for greater and more effective ministry. God willing I would like to bring these perspectives as well as my background and experience to the new SWM-GU team.

Uncontested Positions

MFT Co-President: Rebecca Smith, SOP, MSMFT

My vision for Fuller’s 2000-01 school year is to encourage unity between the two departments of psychology and to work with the staff to find innovative ways to finance student tuition. Possible ways to facilitate these goals include:

- Combined committee meetings to discuss and implement issues promoting unity.
- Hosting more joint activities.
- Assisting in the development of the bridge program from MFT to Clinical Psy.D.
- Encouraging more classes available to MFT and Clinical students in areas of integration and clinical issues.
- Finding paying practicum sites and more sources of student scholarships.

I want to be available to both MFT and Clinical students for input.

SWM-GU President: Kristina Lee, SWM, MACCS

This is my vision for SWM in the school year 2000-01:

1. I want to see SWM as well as the rest of Fuller continue to grow as a community of worship, restoration, empowerment and accountability.

2. “Ministry flows out of being.” I believe that a missionary is someone who lives with “mission-mindedness” wherever she/he is. Therefore, I want to develop concrete opportunities for SWM and Fuller to be involved in our locale, namely Pasadena and Los Angeles area.

3. I would like to establish a program that encourages students to become involved in international and domestic short-term missions during their degree programs.

4. I would like to see SWM grow in areas of partnership and networking with other mission institutions.
Mosaic as it is now called, the Jew next door carries within herself a cultural memory and reaction to Christian symbols utterly foreign and most often antithetical to that of her non-Jewish Christian neighbor. The Easter season, a time of family bonding and spiritual reassurance for Christians everywhere, is for Jews a time when we feel most keenly our “otherness” with respect to the Christian world around us. I know a Jewish leader who has been a servant of Christ for nearly 50 years. He still cannot bring himself to go to Easter services at his church. The sense of foreignness and estrangement is just too strong.

Easter is not only strange to Jews—for almost 2,000 years, it has been a perilous time of year. Historically, Jews were often pillaged and killed during the Easter season, often by crowds inflamed by services where the rhetoric and liturgy told them that the Jews killed Christ. Sometimes, cross-bearing clergy led these crowds.

Sadly, these incidents are not simply vestiges of a distant past. Recently, when Pope John Paul II made his historic visit to Yad Vashem, the Holocaust Memorial in Israel, a Polish Jewish Holocaust survivor marveled that he had lived to see such a day. He remembered how in his childhood, when Christians conducted processions Holy Week through his village, the priests and crowds forbade the Jews to even look in the direction of the elevated host.

Even into the 20th century, the Blood Libel resurfaces at Easter time. This is the medieval legend that states that Jews use the blood of Christian babies to make unleavened bread. And until a few years ago, Roman Catholic Passion season liturgies would routinely point to the Jews as the killers of Christ. No wonder this can be a most unnerving season for Jews, a time when we are apt to most keenly feel our “otherness.”

I remember as a boy playing with my Italian Catholic friends in Brooklyn. One day, in the middle of a stick ball game, the bells rang at St. Francis of Assisi, the local church. My friends dropped what they were doing and paused for what seemed an hour of silence. It was probably 15 minutes. Afterward, in response to my question, Joey Bertone explained the meaning of the event. “This is the day that G-d died,” he said. Somehow I knew that it was best I not ask any further questions.

In view of the historical and biographic-all baggage we all bring into this season, and in view of the differing perceptions Jews and Christians bring to this holy season, how might the concerned non-Jewish Fuller seminarian best relate to Jewish friends and acquaintances, and to the juxtaposition of Passover and Easter? Some suggestions:

1. In your dealings with Jewish people, be sure to indicate respect for Passover as a valid holiday apart from its Christian connection to the Last Supper. It is a mistake and a manifestation of theological arrogance to treat Passover as significant only as it points to Jesus Christ. No, at the Passover season, Jews celebrate our deliverance from Egyptian bondage in the loins of our ancestors. The historical deliverance of the Jews is worthy of celebration apart from any Christological overlays.

2. Begin now to cultivate a deeper awareness of how distasteful and triumphalistic Jews find any discussion of the Church being “the New Israel” or the heirs to Jewish rites. When Christians tell Jews how the Mass or Holy Communion is based on the Temple rites of the Jewish people, we are not reassured. Instead we hear the hidden message: “We Christians have the updated version of what you Jews lost.” I well remember how the same Joey Bertone, upon hearing of my coming to faith in Christ as a teen-ager, congratulated me on “having become one of us.” I was not flattered, nor was I comfortable.

3. Express curiosity about Passover. Ask your Jewish friends what the celebration is like in their family, and listen to what they say. Learn to ask questions instead of giving answers. Only the very good listener will earn the right to speak of his faith “in the fullness of time.” And if you are invited to attend a seder, a liturgical Passover meal, by all means accept!

4. Examine your own convictions. Do you see the Jews as “of course” responsible for the death of Jesus? Study the portions of the New Testament that attribute the Crucifixion to Divine initiative, to the Savior’s own will, and to the Romans. Ponder how Peter exonerates the Jewish leaders saying that “had they known what they were doing, they would not have crucified the L-rd of glory.” Examine yourself for attitudes that “of course” blame the Jews for the death of the Savior.

5. Recognize that your Jewish friend sees the Christian faith as totally “other” and antithetical to her Jewish identity. When the occasion arises to discuss your faith, try to present it as something Jewish that enriches your life.

6. Take seriously the Scriptural admonition to rejoice with those who rejoice and to weep with those who weep. Rejoice with your Jewish friends as they celebrate their deliverance from Egypt. And weep with them for the historical legacy of woe that has existed between the Christian and Jewish communities.

In this, all Christians everywhere would do well to mirror the humility of Pope John Paul II, as he lamented and confessed the culpability of Christians in their inexcusable hostility and violence toward Jewish people. Especially during this season of repentance, it is appropriate for Christians to look at the “of course” assumptions they have about Jewish people.

If I understand it correctly, Scripture promises there will come a time when, in massive numbers, Jewish people will recognize the Nazarene as bone of their bone, flesh of their flesh, the Holy One of Israel. In that day my people will say, “Of course Yeshua is the Messiah.” Until then, other “of course” usually obscure His face from our view. This can mean only one thing for Christians—that “of course” much work remains to be done.

In addition to being Rabbi of Ahavat Zion Messianic Synagogue, Stuart Dauermann is an occasional Adjunct Professor for SWM, and helps coordinate relations with the Messianic Jewish community. He serves as President of Hashivenu Inc., a foundation with the mission statement “To ward a Mature Messianic Judaism.” In cooperation with the seminary, they are founding Messianic Jewish Theological Institute, which will offer classes on campus in December. Stuart, who is earning a Ph.D. in SWM, lives in Altadena with his wife, Naomi, three children, and an entire menagerie.
Desert Sojourner

By Lorinne Kon

At Fuller, our minds are constantly stimulated and our extant repositories of knowledge challenged and fed. While I relished it and often hungered for more, it wasn’t long after, when my spirit began to feel a distancing from God that gathered momentum at such alarming velocity, that it startled me. Previously, my moments of solitude with God were jealously guarded times of silence, reflection and loving communion. But lately these times of solitude with Him were often a perfunctory and dank groping about in the dark. I felt the hitherto firm embrace of God loosening and shuddered at the possibilities that might follow.

On better days, comfort did come, but fleetingly and only in patchy moments of intimacy with Him. One night a paralysing irrational fear gripped me—that of completely losing the God I so dearly loved. Anguished, I fell to my knees and cried out to Him: “Cast me not away from your presence, and take not your holy Spirit from me. Restore unto me the joy of your salvation, and grant me a willing spirit” (Ps 51:11,12).

But soon, the intensity of remorse defied words. Oftentimes, it is out of the depths of one’s despair that God mercifully speaks. His reply was unsurprising. Nonetheless, it pierced my heart and convicted me: “Choose the better part.” Then in a quick succession of small yet significant miracles, God unexpectedly opened the way for me to spend five days during the Spring Break in solitude and quiet reflection with Him at the Sisterhood Evangelical of Mary in Phoenix.

On the morning of my departure, my daily Scripture passage from the Daily Bread read:

You will call upon me and come and pray to me, and I will hear you. You will seek me and find me; when you seek me with all your heart, I will be found by you ... (Jer 29:12-14)

“Canaan in the Desert,” the Sisterhood’s home, is a tranquil and peaceful retreat up north in the desert land of arid Phoenix. The land is parched, the trees stripped of foliage and the earth barren. It almost seemed as if I was entering a totally different world—a world not unlike Fuller organically since both share similar faiths in Jesus, yet outstandingly pure, evocative and visceral. A peaceful calm and quiet descend upon me—not merely a sensual feeling but an inner inexplicable peace known only in spirit.

My room at Canaan is small. At the far end, a single bed. Lining the pristine white walls are a small study table and wash sink. Pretty lace curtains drape cooly on both sides of the solitary window. A small vase of freshly plucked flowers and a simple welcome note greet me warmly. It conveys the unspoken message: “You WILL find your Shabbat here.”

Supper is simple: a couple of slices of bread, cheese, ham and boiled Swiss chard. I rest. My first day.

After a bitingly chilly night, I awake to the delightful warmth and glow of the morning sun that has just majestically emerged from the hills of the Phoenix Mountain Preserve. The dawning of a new day never fails to evoke torrents of thanksgiving, praise and worship from me. Birds fly in formation across the clear cloudless blue sky, desert palms bend low from the gentle morning breeze and picturesque mountains burst out in song and praise, lifting and echoing the glory of God across the vast expanse of the earth. What an awesome privilege it is to be His created beings on this earth.

Throughout most of my time at Canaan, my Bible, journal, pen and Methodist Book of Hymns are my constant companions. For the first time in months, I am able to sit in solitude and silence, to soak in His presence and to allow the Holy Spirit to illuminate His Word in any way He so chooses. Surrounded by the peace and serenity of God’s wondrous creation, the Word of God “acquires” a purity that has lately eluded me—a purity that is neither twisted nor manipulated by the internalities of a disquieted and distracted spirit or the externalities of an uncooperative world that compete for one’s attention. Yet it is not an abandonment of the utility of biblical scholarly work or our God-given intellect. In fact, the revealed Word embraces all of that, however, not through the engaging but paradoxical emptying of our wills to be eclipsed only by the operating of God’s will.

In my five days at Canaan, two words—simplicity and purity—often resonated in the air. Observing the sisters in action daily helped give greater clarity and depth to what I believe life in Jesus requires of us—simplicity, Simplicity in daily living, in thought and in faith. Indeed, simplicity in all that life in Jesus entails, and therefore simplicity in every fiber of our being and in all facets of our lives. From my short time spent with them during meals, prayer, chapel, conversation and Bible study, their simplicity of faith and living were reflected in the reality of their lives lived in Christ. Simplicity simply entailed total submission of their lives back into God’s hands so that their paths toward conformity in the image of Christ would be apprehended by God Himself.

In their submission, the purity of their faith seemed such an unsurprising result. The sisters had literally laid all before the feet of Jesus and given the Holy Spirit full warrant in their lives. And in this way, their wills were completely aligned to the will of God. Yet, I detected no striving. There was unconditional release—that of humble and willing spirits that both recognized and accepted their human weaknesses in the holy presence of God. Indeed, even the exercise of “wills,” having been submitted to God, came not from within them, they were a gift from God.

My nights at Canaan were particularly precious. Silence and solitude are such priceless commodities and companions. It has been a long while since I last enjoyed the placid quiet of the night, away from the distractions of ringing phone and foot-high piles of books on my floor to just merely gaze in awe and bask in the glory of the celestial and symphonic beauty of the night sky. How astute of Abraham Lincoln when, looking at the starry sky one night, he said to a friend: “I can see how it might be possible for a man to look down upon earth and be an atheist but I cannot conceive...”
CAMPUS EVENTS

Recruiter Visit
Mon, April 17
Mike Ladra, of First Presbyterian Church in Salinas, will be on campus to interview students for several positions in his large, seeker-sensitive church, including a Minister to Singles, Women, Junior High, and a one-year Youth Internship. Non-presbyterians are encouraged to apply! For more information or to make an appointment, call Jay Thompson @ 584-5387 in Career Services.

ASC Women's Concerns Committee
Wed, April 19, noon-1 p.m.
The Women’s Concerns Committee will meet in the Faculty Commons. All Fuller students, faculty and staff are welcome. Questions? Call Molly @ 584-5215.

Ministry Enrichment Seminar
Tues, April 25, 10-11:30 a.m.
SOP Professor Archibald Hart will present “Managing Stress and Burnout in Ministry” in Payton 101. Hart will discuss stress management as a spiritual discipline, as well as provide some insights on how to manage stress in specific ministry situations.

International Festival
Fri, May 5, 5:30-8:30 p.m.
Come enjoy the taste of India, the festivities as provide some insights on how to manage stress in specific ministry situations.

Be a Star at Universal Studios!
The Office of Student Services is offering discounted tickets to Universal Studios in Hollywood. Tickets are $31 for adults (save $8!) and $25 for children ages 3–11 (save $3). Children under 3 are free. Tickets are good through Jan. 31, 2001. All tickets can be purchased from the OSS on the second floor of Kreyssler Hall. Checks preferred. For more information, call Twyla at 584-5435.

Extended Admission Hours
The Office of Admission has extended its business hours: Mon.–Thurs., 8 a.m.–5 p.m.; Fri., 9:30 a.m.–5 p.m. The office will be closed (10–11 a.m.) for chapels on Wednesdays and Thursdays.

ANNOUNCEMENTS

Need Money?
Students participating in short-term missions can receive funds through the Sheri Harthoom Memorial Student Missions Fund. Applications will be available in the ASC office beginning April 17. For more information, call 584-5452.

Children/Youth Ministry Opportunity
Come volunteer every Friday 4–6 p.m. to work with kids from Fuller families. Positions available to work with both Jr. High and K–6th graders. Even if you cannot commit every Friday, please come for a short time. You can also earn your field education internship. For details call D. Kinoti Meme @ 577-6742.

Cokesbury Christian Bookstore

Is Here For You!!!
Offering leading Christian titles and a variety of ministry aids, Cokesbury offers you everything you need to enhance your church ministry as well as your personal spiritual growth.

Save 20% on most items in the store with your Fuller Student I.D.

Cokesbury Bookstore
117 North Lake Avenue
(626)796-5773

Lorraine Kon is a first-year Malaysian-born Chinese in the SOT MA in Biblical Studies and Theology. She learned about the Sisterhood Evangelical of Mary in Phoenix after reading books by its founder Mother Basilea (Klara Schlink). Mother Basilea’s book The Holy Land Today served as an important source of meditation during her visit to the Holy Land in 1996.
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.

**JOBS**

In-home childcare needed. We’re expecting baby #3. And we need assistance in our Pasadena-area home. Three mornings per week. $8/hour. Days are negotiable. Call Herrons @ 289-3187.

Tutors Needed. Best Home Tutoring is seeking quality tutors for K-12 grades in different subjects. Bachelor’s degree and tutoring/teaching experience required. Especially need tutors to teach high school math and science. Korean bilingual or ESL teaching experience a plus. $18/hr, 4-20 hrs/week, after school hours and summer. To apply, fax your resume to (818) 548-7642, or call Ellison @ (310) 314-1057 (day), (818) 550-0720 (eve.).

Order Takers and Drivers Wanted. Flexible days, lunch (11–1:30) and/or dinner (5–9:30 p.m.). Many Fuller students have worked for us and gone on to lead happy, normal lives. Resturant delivery service. Call 405–1101.

Pianist Wanted Small evangelical Lutheran Church in downtown Pasadena seeks pianist for Sunday morning worship (a paid position) contact Pastor Steve @ 796-8526 or email <ilbc_pasadena@juno.com>.

Administrative Assistant M-F, 1–5 p.m. $10/hr, must have car. Woman to work with consultant in Pasadena home office. Important: Reliability, attention to detail, communication & computer skills. Please contact Janet Brown @ 797-3074.

**SERVICES**


Dental: Receive Free Dental Services (cleaning and/or fillings) as a patient for the dental board exam. Please call Vena for details at 447-9215.

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

Computer Help. Free consultation. Hardware and software upgrades and installations. System diagnostics and virus protection. Special education classes available. Call 396–1574 or email <kalem@mail.com>.

Therapy. Fuller alum provides therapy for those struggling with depression, anxiety and/or unresolved pain and conflict. Sliding Scale available. Supervised by Bonnie McLaughlin MFCC# MFC31478. Call Jane Han M.S. at 568-7517.


---

**Run For Shelter**

**volunteers needed before and during the race!**

For more info: Call Bill at (626) 683-0524

**Saturday May 1**

---

**White Rose Cleaners**

115 North Lake Ave.

20% Discount on $10 or more of dry cleaning to all Fuller students, faculty and staff

(626) 583-8080

---

**Family Dentistry**

Dentistry in a Caring Environment

Corner of El Molino and Walnut 626-795-1985