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“Faith in the Future”

Inside This Issue

“The choice basically boils down to what I term a ‘heart versus head’ choice…”
—see page 3

“So now I hear voices in the shower and obey them religiously.”
—see page 4

Dates to Remember

Friday, Oct 27  Last Day to drop classes  President’s Forum  10–11 a.m.
Harvest Festival  5:30–8:30 p.m.

Saturday, Oct 28  Women’s Seminar on Leadership

Tuesday, Oct 31  TGU Café  6–11 p.m.

Gotcha!

Where was the best place to meet and mingle with people with a mission? Why at the Global Missions Fair last week, of course! Here are some students learning about Operation Mobilization. OM sends hundreds of people around the world on their two ships, the Logos II and the Doulos, to minister to people living in port cities.

Imagine that you have been in bed for three and a half months. Not gotten up at all for three of those months, and been in the same room for the last two and a half months. Imagine that you have just recently begun to be able to lift your arms again, and that you have to use the side rails of the bed to pull yourself over onto your side, which you have only been able to barely do for a week, and that you can only sit up part-way, and only with help, and only very, very slowly, so as not to be entirely dizzy. So, so slowly that you want to scream. Except that you can’t scream, because you can’t talk, because you have had a tracheostomy (basically a hole surgically cut in your throat) for three months, because otherwise you would not have been able to breathe. In the past few days, you have been practicing breathing without the trach tube, and talking with a special valve in the trach hole, but it is still very scary to breathe on your own for any length of time. Now imagine that you are told that you are being moved to a new hospital in five, no, four, days, to begin acute rehabilitation. Now you are where I was on October 20, 1999, just a year ago.

Three and a half months earlier, I had gone to see my doctor because one morning, when I got out of bed, I slid to the floor, unable to stand up. As soon as she saw me, my doctor sent me to the emergency room and called the neurologist to meet me there. I was diagnosed with Guillain-Barre Syndrome there in the emergency room, and after a few days of various tests to conclusively rule out anything else, treatment began.

At this time last year, I had an unknown length of time ahead of me in rehab to get to an unknown point of recovery. One of the neurologists, I learned later, was quite convinced at the time that I was never going to walk again—although to be fair, the physical and occupational therapists were much more sure that I would recover well! (And they were a significant part of that recovery.)

November 1, 1999—my 45th birthday...a week after I moved to the rehab hospital, Casa Colina in Pomona. I’d spent the first week mostly tired and sad. I was worn out from being in a room with three other people whereas I had been in a room with only one at the other hospital—and she a very sick, completely silent person with very few visitors. My spirits were extremely low from being alone much more of the time, since I was now over 30 miles away.

Margery credits her experience with giving her a new outlook and a new understanding of God’s presence.
from my family and friends. When I had been in intensive and sub acute care for almost four months at the much closer Verdugo Hills Hospital, some friend or family member had been there most of the time that I was awake, and even some of the time I was asleep. (Not to mention many nurses and therapists “visited” me throughout the day and night.) Plus I was very discouraged by the slowness of my “rehabilitation”. My body didn’t seem to be getting the idea that this was “get up and go time”...

I try to adjust on the too-tight neck of my tee-shirt which the occupational therapist had just helped me to drag on over my head (this is “dressing training”, and has made me much more patient as my three-and-a-half year old daughter learns to dress herself!) It’s exhausting to do something that your mind knows how to do, but that your body doesn’t remember. In the process, I pull on the thin cotton band that holds the trach tube against the opening in the front of the throat. OOPS! I end up pulling the tube part-way out. I talked to myself, “Okay, relax, Margery, you are still breathing, and actually you are talking out loud, though very quietly, so you must be okay, for the moment at least.”

Ah, here comes the respiratory nurse with a student. He holds the trach in place, part-way out, while the nurse goes and asks the respiratory therapist about taking the trach out... The message comes back—“Sure! We were planning to take it out... The message comes back—

later that it is not all that unusual for patients in their right minds to “de-trach” themselves at about the right time...it just was mighty unnerving at the time!)

In short order after this, rehabilitation becomes a happening reality...my body must have been ready to go. Finally. The next six weeks I move from being totally dependent on everyone for everything to being able to do almost everything with no help at all, and walking with just the help of a walker. I sign myself out of the hospital for an evening pass on December 11th to go to the benefit concert some good friends are putting on for me—scaring the nurses who come on duty after I am already gone, because the doctor had forgotten to put my pass in my file so they didn’t know where I was! And then, I sign myself out for good on the 15th.

Being in the hospital. It was a very interesting experience, one which I would not wish on anyone, nor do I wish to repeat it. However, I did learn a lot about presence and patience—yours, mine and God’s—from the time I spent last year in the hospital. And I am glad that I had a circle of friends who spent time with me there, both physically and emotionally, both in presence and in prayer.

Some people have asked me what they could do for someone who is physically incapacitated and/or suffering like I was. What I say is just be there for your friends and family—you don’t need to know what to say, trust me, just be there. Still amazing to me is how important it was for me to know that someone was there in the room or nearby—even if they were off having dinner, their presence was real. In the long dark nights (well, hospital nights aren’t all that dark actually, but they felt dark), I was also aware as I never have been before that many people must be praying for me.

In the middle of one dark night, I was struggling with the erroneous neurological messages which my brain was getting that my feet and legs were down inside my bed. Even though I kept trying to lift them up onto the top surface, if I relaxed when they felt like they were finally there, my brain informed me that they had fallen back inside again! It didn’t seem to matter that I could SEE them on top of the bed. After several hours of this, I was actually crying (tears trickling down into my ears), and I finally prayed, “God, I cannot handle anymore of this, please will you help me?” Immediately, I felt a big hand underneath me, between me and the bed, that was keeping me on top of the bed. Now, I had never before felt the hand of God, but it was surely present then.

Many other times in the five and a half months that I was in the hospital, when I was not actively praying myself, I would feel a peace come over me at some moment or other, and KNOW that someone was praying for me....Those of you who prayed for me—did you know that you were part of my recovery in such a clear way? You were! And those who came to visit, and just sat there being with me, did you know how important you were? You were! And the ones who sent and brought the flowers, and the cards, and the books, and the tapes, and the coupons for Baskin Robbins when I was better, and the ones who did laundry and made meals for Allen and Mallory, and those who prepared and those who sang at the concert, and the groups that came to the hospital and sang to me, and the ones who came to read to me, and to bring me the Lord’s Supper and the oil of healing, and the ones who prayed when I came up on their prayer list in their quiet times, or in class, or...may I say it in another way? Never underestimate what God is doing with what you are doing.

Margery Corben has worked and gone to school at Fuller since 1981. She is happy to be recovering from Guillain-Barre Syndrome, and wishes her feet didn’t still feel like they were always just waking up from having been asleep. She also encourages you to read Greg Parker’s article, The Reality of Compassion (which ran in the last SEMI) if you haven’t already.
**Weighing the Decision**

By Sandra Furukawa

By the time you read this, I will have had to make a very tough decision. I’m in what is described as a “no-win situation,” “stuck between a rock and a hard place,” and “having to choose between the lesser of two evils”—or in this case, the better of two goods. This all comes from the simple fact that I cannot be in two places at one time. (I’m sure most, if not all of you can relate to this at least to some extent.) The choice basically boils down to what I term a “heart versus head” choice: a personal, emotional, love-based option versus an arguably more sensible, practical, logic-based option. I’m sitting here trying to determine which one I would regret not choosing more.

It all started yesterday with a message left on my answering machine informing me that someone I knew had died. Actually, no, it really all started back years and years back when I was a small kid, growing up in a little church, surrounded and cared for by people who knew me better than by my own flesh-and-blood relatives. (It made sense—after all, I spent almost every weekend growing up with my church family and only saw my relatives during the holidays, if that.)

“Auntie Jean” Chacon was one of my Sabbath School teachers. Around age seven or eight at the her play the piano as fingers fly nimbly and piano keys and her length hair swing side to side in time had a radiant smile of us kids feel going into sixth to the school where teacher’s aide. It was a much easier by her presence. much-needed sense of by all the kids at school as she was time, I recall watching we sang in class—her confidently over the smooth, shiny, waist-rhythmically from with the music. She and made every one special. When I was grade, I transferred she worked as a hard transition made She provided me with a familiarity and was as beloved at our church.

Well, I grew up and my interactions with Auntie Jean became less frequent but, just like with family, our affections never lessened. I eventually went off to college and it was there that one day that I heard that Auntie Jean’s husband had found her crying. She had sat down at the piano to play but couldn’t remember how. She had accidentally stepped on the gas instead of the brake and hit another car while driving. Their electricity and phone service had gotten cut off because she hadn’t paid the bills. Her hair, now cut short, was uncombed. She looked unkempt. The signs had been there for months but weren’t recognized because she was only in her forties. Only in her forties but with advanced Alzheimer’s.

It wasn’t a death sentence but in some ways it was worse. Auntie Jean’s smile was replaced with a vacant, haunted, sad look. She stopped recognizing church members... and then one day she didn’t recognize her family. She walked slowly, then stooped, then came to church in a wheelchair, slumped over and silent. One day she stopped coming because she could no longer sit up. Her once vibrant and happy family slowly fell apart. At first our church family rallied around with encouraging phone calls and visits, donating dinners for every night of the week, but as the months turned into years, the encouraging got harder to do and the donations became less frequent and finally stopped altogether.

It’s been almost 15 years now and I just got the news that Auntie Jean passed away on Saturday. Her funeral is on Friday, the day this SEMI comes out. The day that I am supposed to go on a retreat for a class in which I am not doing well and could use all the “brownie points” I can get. I’ve already been advised by my instructor to make the class a top priority. And now that I’m no longer working full-time, I’m relying on financial aid and must keep my GPA at a certain level.... But what would I regret not choosing more? What would you choose?
The Faithful Workings
Of Prayer
by Matt Cromwell

The majority of my spiritual journey has been spent experimenting with prayer. I have prayed silently, softly, loudly, in a closet, on a street corner, written prayers, hummed prayers. I’ve prayed in the shower, on the toilet, in bed, standing, sitting, laying down, in a box with a fox, here or there—anywhere! Through all of this I have not learned a whole lot about method, but suddenly “Faith without works is dead,” actually means something to me.

I do not mean to get into a philosophical debate concerning monist versus dualist theories of human composition at all, but I have to say that it takes two to tango. Two of many things. It takes a pray-er and a hear-er. It also takes a subject and an object (just as any decent sentence does). And this, I believe, is separate from pray-er and hear-er. I believe, as does my community, that we often have these roles reversed. We typically believe that we pray to a God who hears and answers us while claiming that God is the subject. That doesn’t seem to add up right. Instead, we propose, that God is the pray-er who speaks prayers to us, the hear-ers. Secondly, God is the subject and the world is the object. (Faith and works connection coming soon, I promise).

With this setup God truly is the subject in both senses of the word. As the pray-er, God is the one doing the asking. But the asking of God is an asking with authority. This has some wonderful effects on our ideas of spirituality and discipleship. Assuming that we must make requests to God assumes that God was unmoveable until we asked, as if God didn’t want to mess with us until we gave permission to do so. Assuming that our prayer for a person’s healing makes God care enough to heal them makes prayer to be more of a magic wand than a spiritual discipline of obedience.

Now, the faith and works connection. The reason that we say that the world is the object rather than the subject has at least two reasons. One, to flee from personal piety (often confused as holiness). Prayer is not our escape from the evils of the world into a heavenly bliss but rather our tool to anchor us into those evils in order that we overcome them as victoriously and compassionately as Christ did on the cross. Two, to obey God’s will for our lives. The world is the object of God’s affections. Jesus came to heal the sick not those who are well. If we are to hurt as God hurts, love as God loves, then those pains and joys must be directed toward God’s work in the world. In searching the meaning behind James’ infamous passage we often separate faith and works to say “In order to have faith we must do this and that,” or “In order to be disciplined and do work for God we must believe this and that.” Rather, it seems that James’ whole struggle is to express that the two are totally inseparable. Faith does not accompany works, or vice versa, faith is works as works is faith. Don’t get all riled up about saved by grace arguments though. If we can believe in the Trinity we can believe in a faith made of two parts as well. If James is talking about apple pie, then works is the apple filling held together by the crust of faith.

Practically speaking, what type of prayer is one that does not lead one to act on the subject lifted? If I pray for my brother’s financial situation and do not help when able, or keep him accountable in his spending, or at least give him a handkerchief; then what is my prayer worth? A man who prays all day long and does nothing lives exactly as he believes—he believes in nothing. A woman who does things all day long without listening to the pray-er accomplishes exactly what she believes in—nothing. By living the prayers that we hear and respond to we can start to see the work of God in the world more clearly which helps us hear God more clearly in God’s prayers to us. Of course, there are still the prayers of those who mourn, those who rejoice in the Lord, those who repent and many others, but that is a whole different slice of pie.

So now I hear voices in the shower and obey them religiously. I help my neighbor which helps me hear the pray-er more clearly. And I enjoy apple pie as if it were communion wine.

Matt Cromwell is a second-year MAT student with a concentration in ethics. He actually isn’t very fond of apple pie at all, but loves a good analogy.
“[Charles] Fuller wanted to create a ‘Cal Tech of the evangelical world,’ .... Founded in 1947, Fuller Theological Seminary...began to attract a faculty unlikely to be satisfied with providing the kind of education offered at, for instance, the Moody Bible Institute.”

This and other observations are found in “The Opening of the Evangelical Mind” by Alan Wolfe in The Atlantic Monthly, October issue. Fuller is featured in this lengthy (21 pages!) article as one of the best illustrations of an institution “transformed by the arrival of serious scholars who are widely respected in the academic world.” The article includes contributions on this subject from President Mouw, Jim Guy, Jack Balswick, Lewis Smedes, Jayakumar Christian, and other individuals associated with Fuller.

“Iceland is Site of Discussion on Science and Religion” in Science, August 25. This article discusses a recent conference held in Reykjavik, Iceland, which “focused on ways in which science and religion can contribute jointly to sustaining and enhancing our world in the future.” [SOT’s] Nancy Murphy, professor of Christian philosophy at Fuller, was in attendance at this conference which addressed many issues including “theology and physics, cosmology, social change and religion, whether religious belief stands firm or has been weakened by scientific thinking, and whether more religious guidance is necessary when complicated moral questions arise due to new possibilities science presents.”

“Religion on the Hustings: Signs of Shift in Attitudes Suggest Blurring of the Line Between Faith and Politics” by Gustav Niebuhr in New York Times (various editions), Los Angeles Times, Pasadena Star News, San Gabriel Valley Tribune, The Detroit News (MI), Minneapolis Star Tribune (MN), Whittier Daily News (CA), on September 1. Senator Joseph Lieberman’s recent controversial statements urging a greater role for religion in public life has caused some to question whether the U.S. can allow more religion in politics. President Richard Mouw comments on the “growing interest among Americans in hearing the personal narratives, not simply the technical ideas of their leaders.” He states that people wonder “what kind of person is this, what kind of leader will he be,” and that “people want to hear (their) story.”

“Who Will Heal the Healers” by Larry Stammer in Los Angeles Times, September 2. [SOP’s] Dr. Archibald Hart is quoted in this article discussing preacher burn-out, especially in regard to pastoral counseling. Hart states, “most congregations don’t have a sense of the stress ministers are under,” that it is “a vocation of crisis.” The article states that pastors most often are not prepared to face such issues and pressures, and moreover refuse to seek help when needed, worrying this might be a sign of weakness. As a result, “sick pastors create sick congregations,” according to Hart. The article urges pastors to seek help and realize that “this is really God’s work and it doesn’t all depend on me.”

“Talking Heads: Some Psychologists See Benefit in Video Counseling” by Roger Harris in Camarillo Star (Ventura, CA), Oxnard Star, Ventura County Star, Simi Valley Star, Moorpark Star, Thousand Oaks Star on August 21. [Former SOP Dean] Neil Clark Warren comments on the growing trend in the psychological profession to utilize internet conferencing technology in the therapy room. The article discusses that although there are benefits in using this technology, there are also some substantial dangers such as “patient privacy, the legality of therapists treating patients in other states and the efficacy of online therapy.” Warren comments that “it is generally recognized within the field of psychology that serious errors can be made in cases where information is sparse, and especially in cases where the client or patient has not even been seen face to face.”

“Spiritual Divide: Different Levels of Religious Fervor Can Strain Marriage” by Ervin Dyer in Pittsburgh Post-Gazette (PA), August 29. This article seeks to address the “dangers of ‘unequally yoked’ relationships,” as an emerging widespread problem among believers. [SOP’s] James Furrow states that “shared faith is important because when dissatisfaction creeps into a marriage, any religious differences can become exaggerated,” and couples can end up “labeling each other as ‘pious’ or ‘damned.’” Churches are now making a concerted effort to combat this problem by establishing marriage policies which communicate that churches “support marriage” and give young couples “a picture of what a successful marriage can look like.”

If you have questions or comments about these articles, contact Fred Messick of Public Relations at 584-5367.
Snapshots

Campus Happenings

(Clockwise) A People discover if they can tell their left feet from their right feet—or if they just have two left feet—as they learn a Jewish dance at the SWM Kickoff (open to the whole campus) on Friday, Oct. 13. B Attired in honorary Outback regalia, Dr. Eddie Gibbs amused the audience at the Kickoff with a reading of Dr. Seuss’ Oh, the Places You’ll Go! C Part of the Omran Bus Tour, Jesuit priest Simon Harak spoke with students on Oct. 9 about the effects of economic sanctions in Iraq. D Payton lecturer Kwame Bediako inspired and educated attendees with insights on the importance and application of African theology in World Christianity Oct. 10-12. E People spent hours discussing their mission in life at the Global Missions Fair held on Oct. 11 and 12.

No more climbing the walls—and sitting on them! These benches that recently appeared in the SOP patio area are the first step in a redecoration project being sponsored by one of our Fuller trustees. Tables with umbrellas will soon follow to provide you with a nice, shady place to chat, eat, relax, zone, and/or cram those last few bits of info in your mind before your test.

Tuesdays @ 10

“Making Space for God.”
10-10:45 each Tuesday in the Catalyst.
All are welcome.

The following awards are now available:
1. Grace Foundation Scholarship application deadline is October 31. Application criteria are as follows:
   A) must be from China or Southeast Asian country with preference given to those planning to return to minister there
   B) at least 3.0 GPA and at least 500 on TOEFL
   C) financial need
   D) completed at least one year at an accredited four-year college or university
2. PEO Grants and Loans for women. Grants of $1500 and loans of up to $7000 at 4% interest. Applicants must be female U.S. or Canadian permanent residents or citizens within 2 years of degree completion.
   Deadline is not until December 1, but requires interview and detailed application process before that date.

***Check your current status through Campus Pipeline or call 584-5421.***
CAMPUS EVENTS
When Does God Laugh?
Thursday, October 26
7:30 p.m., Travis Auditorium
Share an evening of creativity and laughter with Steve Tompkins (co-producer of "The Simpsons") and Reel Spirituality present the "FIs" episode that delivered an apostolic and spiritual twist.

President's Forum
Friday, October 27
10:00-11:00 a.m., Travis Auditorium

Harvest Festival
Friday, October 27
5:30-8:30 p.m., Campus Mall
Games, booths, rides, food, and costumes. Come celebrate fall with your family or friends.
Food—$6 adults, $3 kids Kid rides—$3 Snacks—$2

Women's Lectureship Seminar
Saturday, October 28
All Day, In the Catalyst
The Women's Concerns Committee is hosting its first Women's Lectureship Seminar entitled "Woman and Leader," presented by Rev. Betty Hanna-Witherspoon. On the agenda: 8-9 a.m. Women's Intercessory Prayer; 9 a.m. Breakfast; and 10-Noon the seminar. Please RSVP no later than October 22 to 584-5215 for the breakfast. Contact Gwen Ingram for information about Ministry Enrichment credits.

ANNOUNCEMENTS
Sabbath Worship
Please come and praise God in Payton 101. Every Saturday from 10-Noon, followed by fellowship and potluck. Open to all: faculty, students, staff, regardless of religious or ethnic affiliation. For more info, call Mamiko at 564-8893

All-Seminary Worship Jam Session
Every Wednesday from 5-6:30 p.m. in Payton 101. Bring yourself, your instrument of choice, and your music—and join fellow music lovers. Sponsored by the Chapel Office. Call Kristina Lee at 584-5560 for more information.

Fundraising Positions
Join a great team and earn extra money! The Office of Development is seeking callers for the Fall 2000 Phonathon (Nov 6-16) to help raise money for grant-in-aid and other Fuller Fund needs. $8.50/hour. We'll be calling Monday-Thursday, 5-9 p.m. and we'd like you to work 2-4 nights per week. Paid training provided. Come to Human Resources (next to Amy's) for an application or contact Barbara Clavo in the Office of Development at 584-5490.

Immediate Job Opening
The International Student Services Office has two opportunities for flexible part-time work serving new and returning international students. These positions must be filled ASAP. For more information, please contact Brenda at 584-5394.

COMMUNITY NOTICE
• Olive Brown (retired ITS librarian and wife of SOT Professor Colin Brown) thanks the Fuller community for their overwhelming love and prayers during her recovery from surgery. She wants everyone to know that she is doing remarkably well, and she is deeply grateful.

• On Thursday, October 26, the chapel speaker will be T.L. Osborn. A Pentecostal evangelist, Dr. Osborn will be at the Seminary to donate 26 volumes of material, culled from his fifty-year international ministry, to the David DuPlessis Archives. He will be interviewed by Russ Spittler. Students in attendance will receive free copies of Dr. Osborn’s book Soul Winning.

The campus chaplains are available for prayer support after chapels and Tuesdays@10. They can also be reached at the Chaplains’ Office (next to OSS).
584-5322

In case of emergency, dial 911. If you’re off campus and need assistance, call the Chaplain’s Office (next to OSS) at 584-5394.

CLASSIFIED ADS
Group Therapy Sessions
Announcing two therapy groups facilitated by Sam Allbrando, Ph.D., and the Professionals Therapy Group for mental health professionals and pastoral counselors; and, 2. Sex Addiction Recovery Group. For information, call 577-8303.

Used Appliances For Sale

Queenie’s Salon
Haircut specials for men $10 and for women $15, and 10% off all other services. Located at 1644 E.Walnut Street at Sierra Bonita. Call 796-6484 for an appointment or just walk in.

Mountain Retreat
Beautiful country-style cabin, 2 bedrooms, sleeps 6 to 8, located in the Big Bear area, available to the Fuller community. Rates: $125 per weekend, $295 per week, $45 per weekday. Call John Hull (D.Min. office), 584-5312.

Ride Auto Insurance Services
20th Annual Fall Book Sale!

The Archives Bookshop

will celebrate its 20th birthday
Wednesday, Nov 1–Saturday, Nov 4
10 a.m. to 6 p.m.
Come celebrate with us!

All books reduced to 20% off
1000's of books reduced to 1/2 price

Buying and Selling, New and Used Bibles,
Theology and Biblical Studies,
Philosophy and Church History

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