The Semi (11-25-1996)

Fuller Theological Seminary

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The Discipline of Study and the Spirituality of Leaders — Part 2

By James Bradley, Professor of Church History

We have been considering the ways in which disciplined study contributes to the spirituality of Christian leaders. In biblical terms, thinking and devotion always go together, and when one strays from the first, the other is invariably slighted as well (II Cor. 11:3). If one concedes that the classical subject matter of theological education is important for shaping the lives of ministers (see last week’s SEMI), how might the discipline of study itself impact people in the preparation for ministry?

Nothing in the Evangelical ministry today is more needed than faithful and reliable servants who are committed to life-long ministry. Rigorous study in seminary contributes to a temper of mind that stabilizes one in the long haul. A qualified minister is one who can critically weigh evidence and render a competent, biblically-based judgment, and do so in the midst of rapidly changing values and mores. Study alone offers one the reward of a balanced perspective in bringing eternal truths to bear on matters that are time-bound. Moreover, discipline of the mind in the study of the Word is very akin to discipline of the human spirit in the practice of prayer. The one who deprecates the former will be tempted to engage the latter only insofar as it strikes one’s fancy or satisfies one’s curiosity. Richard Baxter once observed that the meditation of the Christian is intended “to direct you how to use your understanding for the warming of your affections, and to fire your hearts by the help of your heads.”

Study helps produce a temper of mind that is not only stable, but tough. Toughness of mind is essential to the minister of the Gospel, for only the constant exercise of one’s critical faculties can liberate one from the power of other people’s opinions. Study, in this sense, is the God-given means of maturity. Encourage “spirituality” at the expense of study, and I will tell you what you have encouraged: short-term ministries that collapse as soon as they encounter criticism, or, should they be praised, they come to believe the high opinions of others and so shape their discourse according to the tone of the time, or worse, the pleasure of the people.

Finally, disciplined study contributes to an outlook that is characterized by tolerance, for it fosters an appreciation for views other than one’s own. In this sense, study may be compared to a cross-cultural experience, in that it takes us outside of our own frame of reference, and it arrests our attention by telling us truths about ourselves that we may not want to hear.

Wisdom is the place where true Christian experience and knowledge of the truth meet, and wisdom, as one old saint put it, is achieved only with effort and only over a period of time. Some people are impatient with the time required for the cognitive half of wisdom, and they will end up as they began, moving in a hurry from one new experience to the next. But their haste has a price and it will hurt both themselves and others, for unless they slow down and “study to show themselves approved,” all they will ever have to offer others is half-truths, compounding their error with the retelling of shallow experiences.

So while there are inherent tensions within Evangelicalism between theory and practice, those who complain of too much academic work and too little spirituality betray a misunderstanding of both the purpose of seminaries in general, and the vision of this seminary in particular.
ATTENTION WRITERS!

LORD ACTON ESSAY CONTEST

The Acton Institute for the Study of Religion and Liberty is pleased to announce its 1997 Lord Acton Essay Contest. This year’s contest is based on the following quote from Lord Acton:

“Liberty is not the power of doing what we like, but the right of being able to do what we ought.”

Essays should be 1750-2500 words long and should expound on the themes captured in the above quotation, emphasizing the positive role religion plays in fostering and securing a society of free and responsible individuals.

Undergraduates and graduate students currently enrolled in a theological seminary, religious studies program, or those who have a demonstrated interest in religious themes are eligible to compete. The deadline for entries is January 15, 1997. Stop by the Office of Financial Aid for financial aid.

Financial Aid is located on the second floor of Stephan Hall and can be reached by calling (818) 584-5421.
Getting a Fuller Picture:
a look at the open-ended questions
by Laura K. Simmons, editor

During the latter half of this quarter, the SEMI has brought you several articles exploring the results of research done by Communicorp, an Atlanta-based public relations firm. As the series has progressed, we have become more and more aware of the difficulty of 'capturing' the bigger picture of those results for you. Seemingly obvious themes in the results, upon closer perusal, turn out to be more complicated than they appear. We have reported about some of the difficulties of how the research was conducted and how to read it.

This week, we take a look at the large body of responses to the open-ended questions on the student surveys. Last week we brought you Linda Mans Wagener's concern that the Review and Reflection Paper did not provide a wholistic view of ourselves as a campus. If there is a wholistic view to be found in the Communicorp results, it is in these open-ended responses. Granted, these are very subjective pictures of Fuller, and are not easily quantifiable; therefore, their statistical value is limited. However, their value in reflecting to us the wide spectrum of students' experiences of Fuller is significant.

The breadth evident in the responses strikes the reader within a page or two. Students answering a question about what information they wish they'd had about Fuller before coming respond in the following ways: "Much of the liberal accusations against Fuller come from it being a safe place to ask questions without being ostracized." "I didn't know Fuller was becoming so liberal in its theology. If I had known this, I would have thought twice about coming." "I was from a fundam entalist background...I was relieved to discover how unliberal Fuller is!" During orientation week my first year at Fuller, one of the speakers told us, "All of you came here against somebody's objections. Someone told you Fuller was too liberal, and someone else told you Fuller was too conservative." So what is Fuller: liberal or 'unlibERAL'? Students' survey responses reveal how difficult it is to pin this place down to anything 'black and white.'

Take the issue of community, as another example. If you look at the quantitative results from a multiple-choice question about community at Fuller, you find extremely confounded information, including the startling fact that over one-quarter of the respondents did not even answer the question. In the open-ended response section, though, the enormous variety of definitions and experiences of community emerges. Quite a number of students indicate that they see Fuller as a commuter school and, as such, either do not seek community here or do not think it realistic to find it here. Another student responds, "Fuller has been a major source of community for me..."—this is, in fact, the experience of many other respondents. Others suggest that "There is no such thing as 'Fuller community.' People are responsible for finding, developing, maintaining their own sense or need for community. Most of the institutional efforts to promote 'community' are forced, artificial, and largely ineffective." So what are we to conclude in trying to discern Fuller's identity: is it a place of great community, of little or no community, or a place where you get what you seek out: seek and ye shall find, don't seek and—surprise, surprise—you won't find community?

Peter Harkema, the Vice President who commissioned the Communicorp study, came to Fuller last year from predominantly Dutch-Reformed Calvin College in Grand Rapids, Michigan. During his first several months here, a slightly-dazed Dr. Harkema could be seen around campus, flabbergasted by the sheer complexity of Fuller. Whenever you asked him how he was adjusting, he'd say something like, "I can't believe how complicated this place is!" The Communicorp study has been criticized for 'not telling us anything we don't already know.' We already know Fuller is complex and sometimes may seem self-contradictory. So how can we use this study to help us better understand ourselves and better relate to one another?

One of my professors said during the first lecture of the class, "As you can see, I'm comfortable with ambiguity..." That phrase struck me at the time and has stayed with me. How many of us really are comfortable with ambiguity? I think sometimes that much of our discomfort with Fuller (or with some churches, some relationships, some individuals) comes from not being able to pin it down. It is easier to see something in purely black-and-white terms so we can stick a handy label on it and put it on the shelf. Individuals, processes, concepts and institutions which defy easy labeling annoy us. They stay in the center of our attention instead of moving to the periphery, those shelves where we put them so we don't have to deal with them.

Are we willing and able to 'hold in tension' Fuller's strong community and obvious lack of community, its liberalism and its conservatism, its academic strengths and important practical components? If we label it one of those things, that makes us unable to see or appreciate the elements of the other that are often present. If we label and reject Fuller as liberal, we may never explore the safety of asking questions that really do need to be asked. If we label Fuller as a place where we cannot find community, we may never notice it sitting next to us in class, or working in the same building, or emerging from a chapel service. If we label Fuller as primarily academic, we may miss the incredible self-confrontation and growth that comes from an assignment requiring us to grapple with a conflict in our church or a parishioner struggling with
Dear Ed,

Letters to the Editor

Re: The Communicorp Series
The SEMI received this letter at press time from a Fuller student. We have withheld the student's name out of respect for the issues addressed in the letter.

I entreat you not to take the less aesthetically pleasing parts of the Fuller picture, as generated by the Communicorp analysis, "with a grain of salt." In a context where it is heresy to challenge the conventional wisdom, the survey was the only way for some students to anonymously air their grievances without fear of censure or reprisal.

As you might guess, I am one of those students. My Fuller experience has been less than sunshine and rainbows, and my faith has been shaken by those who are eager to invalidate my experience and to disqualify my pain. Such persons should instead count their blessings and consider themselves fortunate for never having to suffer similar experiences or to make difficult choices.

The point I am making is that perhaps the most pervasive problem at Fuller is the "see no evil, hear no evil, speak no evil" mindset. What is needed instead is a mindset of "fear no evil," where faculty and students embrace reality, however unpalatable, in order to create a more aesthetically pleasing picture of Fuller. As we say in the School of Psychology, "People cannot change unless they are able to own their problems."

The SEMI is indebted to the following people who contributed to our fall quarter issues:

Dan Payne • Richard J. Mouw • Barbara L. Eurich-Rascoe • Meg O'Brien • James Guy • William Dymess • J. Dudley Woodberry • Peter M. Harkema • Ruth Vuong • Carmen Valdés • Robert K. Johnston • Robert Banks • Raedorah Stewart Dodd • J. Robert Clinton • Tom Rennard • Cathy Schaller • Nancie Murphy • Eddie Elliston • Paul Pierson • Doug Friesen • Susan Harris • Ted Walter • Rev. Greg Ogden • Gwen Ingram • Jeff Bjorck • Sandra Furukawa • Allen Corben • Bob Freeman • Karen Peacock • Eddie Gibbs • Stephen Peterson • Laura Meyer • Kathryn Gibson • Charles Scalise • Hendrika Vande Kemp • William Pannell • Nancy Thomas • Jude Tiersma Watson • Dan Shaw • Mike Milburn • Janice Strength.

Clarification Letter
SWM faculty member Jude Tiersma Watson sent us this note in response to Laura Simmons' article "Thus Saith Comuni-corp..." in issue #8.

A thought on missiologists and missionaries. You follow the word ‘missiologists’ with ‘academics.’ Actually, missiology must engage (or engage the word) action or it has no value as missiology (Verklí, quoted frequently by Van Engen.). Thus, ideally, we prefer not to separate academics and practice (action/reflection). This is how I see myself, certainly, and most of our students. I think this is what most students are looking for. And that the reflection engage heart as well as mind, i.e. the whole person.

Jude Tiersma Watson,
Faculty, School of World Mission

Day of Prayer Thank You Note
For each of us involved, it was a labor of love to plan and orchestrate the Day of Prayer activities. We now express our sincere thanks to each administrator, faculty member, staff, student, family, and friend of Fuller who participated in prayer, presence and on the program. Additionally, your blessed affirmations and loving suggestions (sent by e-mail, voice mail and grapevine) are greatly appreciated and most valuable for planning future prayer gatherings. Again, thank you for your prayerful support.

Sincerely,
Raedorah Stewart Dodd
and the
Day of Prayer Team

Introducing:
R. Daniel Shaw!

Courses you teach:
Anthropology, especially research methods, social anthropology & theory.
Translation, discourse and semantic structure, methods and principles of translation, cultural issues, theological issues, etc.

Have you won any awards recently that we should know about?
Spring 96-Winter 97 sabbatical

What is your favorite snack food?
dried fruit

What are you listening to these days?
Classical — especially Bach.

What do you do in your spare time?
Hah! Sit in my spa and putter around my yard.

Dan Shaw is a professor in the School of World Mission.
What’s That Rhinoceros Doing in this Church?

By Nancy Thomas,
SWM Ph.D. Student, staff member, adjunct faculty member

Everyone loves to hear a public person stick her foot in her mouth. I especially enjoy it when it happens in church. In fact, those have been some of the most moving worship services for me. They’ve moved me to laughter, and, occasionally, to profound insight.

Sometimes it’s only a slight slip of the tongue, so close to the real thing you almost think it’s right. Like the time the preacher prayed, “Lord, bless our bodies, wherever they may be.” Or the comment during a monthly business meeting that “if the Apostle Paul were alive today, he’d turn over in his grave.”

Other times, the person really thinks he knows what he’s saying. Years ago another pastor was dull,192 and weary of hearing all the parables and miracles of Jesus. I just barely caught it, on the fly:

And it came about that Jesus, King, was passing through the grasslands of Burundi and as he entered a village ten leopards approached.

Slinking between the huts, pad-padding down
The paths on great pudding feet,
Ten shadow beasts brought low by mange and
Malice came near and said to the King of Cats,
O Master, Jesus, have mercy on us,
We know if you will, you can make us clean,
Heal our hide, sharpen our claws, restore our
Terror names, and Jesus, Beast, said, I will, be clean, and straightway the ten
Leopards were healed and with leaps and holy
Yowls they departed, but one, when he saw He was healed, returned and crouching purred
His praise, a gravelly grace song, and Jesus, Cat, twitched his tail
While all the skies of Africa sang.

One more example. This one occurred in a Sunday school class, and the teacher didn’t make a slip of the tongue at all. I had a slip of the ear.

It was a hot summer morning, and the class, unfortunately, was rather boring. The teacher was droning on, at one point reading aloud a list of the miracles of Jesus. I just barely caught it, on the periphery of sound. The healing of the ten leopards? Why had I never hear that before? It not only salvaged the Sunday school class, it made my whole week! Here’s the poem:

The Cleansing
And it came about that Jesus, King, was passing

In the most unlikely circumstances.
He is there by invitation, a first-class pas­senger,
Built in siren and parasite disposal system; he is a
Friend that sticketh closer; such devotion in any
Context is rare; respect is due. Never stand in
An open field when a rhinoceros is flying overhead.

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The Cleansing
And it came about that Jesus, King, was passing
Come and join us this and every Wednesday at the First Congregational Church at 10 a.m. for a time of worship. This week, November 27, we will be honored to have Dr. Warren Brown, a professor in the School of Psychology, give the message.

♦  ♦  ♦

The Thursday Chapel for this week will not be held, in honor of the Thanksgiving holiday.

Calling all Writers!
Is there something you’ve wanted to write for a while, but haven’t? Are there areas of campus life you’re wanting to explore in print? Consider writing a piece for the SEMI! Our winter quarter deadlines begin on December 10. Contact our editor, Laura, at 584-5430 if you’re interested in writing or have a topic we should pursue.

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Separated at birth?

Bookstore employee Susan Templet...
- and actress Faye Dunaway?

Official Executive Assistant to the President Nancy McDonnell...
- and unofficial Executive Assistant to the President Hillary Rodham Clinton?

In the Week 7 issue of the SEMI, we solicited responses to a short reader survey. So far we’ve only received a response from one person! Read & enjoy!

If you could...
* be a “fly on the wall” of the dining room of any Fuller professor, who would it be, and why?

Marianne and John Thompson’s dining room because they both have great senses of humor. I would love to hear them do “normal” things with their kids.

* teach any class at Fuller, which class would you most like to teach and why?

Ethics of Everyday Life and include the way one treats others, other people’s property, and the rest of the stuff Rob teaches because it impacts lives.

Theology and Contemporary Literature ‘cuz I love literature.

* design the menu for the Refectory, what would you add? What would you take away?

Add: a salad bar that would rival Ralph’s on Lake/Walnut or Wild Oats, and much healthier food.

Delete: all Chinese food — they can’t do it! Food is also grossly overpriced.

* work in any Fuller department, which one would you choose and why?

SOT Advising because I love students and the School of Theology.

* Who’s the coolest person on campus?

Ruth Vuong!
ASC — Your Representatives to the Board of Trustees
by Meg O'Brien, ASC President

The Fuller board of trustees held its fall meeting on campus, November 10th through the 12th. The trustees are the people ultimately responsible for the integrity of Fuller — financial integrity, as well as continued commitment to Fuller’s vision and statement of purpose. They make decisions such as the hiring of the seminary president and provost, as well as approval of curriculum, program, and degree changes and faculty hiring. These Christian men and women are well known in their fields, and are trustees because they are deeply committed to the mission of Fuller and because of a combination of work experience, wealth, and wisdom. The trustees are not paid, but give of their time, energy, and resources throughout the year.

Every institution has a board of trustees, but Fuller is unique from other institutions, not only in the quality of persons on our board, but in the invitation for student participation and input. Most other institutions do not allow students even to attend board meetings, but Fuller’s board invites student leaders to sit on nearly every board committee. The Student Affairs Committee gives the four Graduate Union presidents and the ASC President over an hour to present student concerns, needs, and visions to the trustees. These issues are then brought by the chair of the committee, Anne Huffman, to the plenary board meeting (a meeting of all of the trustees). Fuller’s trustees also uniquely honor students by inviting the ASC President to speak at the plenary session.

The invitation to student representatives to attend trustee meetings is unique to Fuller’s board of trustees, but it is not unique to Fuller. This institution invites student representatives from the ASC to sit on nearly every committee Fuller has — we are even included in Joint Faculty Meetings! It is good to know that Fuller’s administration is so open to students, student perspective and opinion. Being valued as a colleague, I believe, prepares every student representative for Christian leadership beyond Fuller.

Some of the student concerns brought to the board of trustees this quarter include the high cost of attending Fuller and the lack of comparable increases in grant-in-aid. The trustees were made aware of the subsequent need for more and more students to supplement their grants with subsidized loans as well as with unsubsidized loans. I believe that this concern was clearly heard by the trustees, and that they will focus on this need in the future. Another big concern raised was the desire of students to have more access to courses in all three schools. The Graduate Union presidents and the ASC will be in dialogue with the deans of the three schools on this issue. The third point brought out was the desire of the ASC for all of Fuller, including trustees, faculty, and administration, to take seriously the 1996-97 ASC vision and biblical concept of Sabbath — making this a place in which rest and play are chosen as important parts of one’s schedule and Christian life.

It was an honor, as the ASC President, to be invited to speak to the entire Board. I felt that I was accepted and supported, and what I presented was heard and will be thoughtfully considered. These people truly care for students!

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20% discount on dry cleaning to all Fuller students and staff!

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Need a break from studying? Want to get off campus but don’t know where to go?

I am planning several FUN outings for Fuller students (especially international students who may not feel as comfortable exploring the Los Angeles area). One will be in November and one will be in December (after finals are over). Some of the ideas I have are: visit the LA County Art Museum and La Brea Tar Pits (close by), Little Tokyo/Olvera Street (ethnic areas), Study Day at the Beach, Descanso Gardens in La Canada. These are just a few of the infinite possibilities!

We’re in the heart of one of the most beautiful and culturally diverse areas of the country — let’s take advantage of it! If you’re interested in exploring with us, call Karen Peacock (818) 797-4873. Drivers especially needed!

A Fuller Picture
continued from page 3

divorce or homosexuality.

If you are someone who has trouble being ‘comfortable with ambiguity,’ and you read nothing else of the Communicorp results, I strongly advise you to read the responses to the open-ended questions. No, they are not statistically quantifiable. Yes, they are very subjective. Of course, many of them reflect strong agendas, even anger and bitterness on the part of some students. But they also reflect the joy, the wonder, the personal growth and change, the highs and lows and surprises of life at Fuller Seminary. This is the document which may give us the most accurate picture of Fuller: seemingly contradictory, impossibly complex, a place of great joy and inescapable sorrow, of intense excitement and unrelenting exhaustion and frustration. These are the statements that help us understand why two-thirds or more of our students would choose Fuller again if they were beginning their seminary education next week.

F. Scott Fitzgerald was once told that the mark of a first-rate intelligence is the ability to hold two diametrically-opposed ideas in one’s mind at the same time. Can we—will we—do this with Fuller?
Have you thought about going to Urbana?” asked my boss one autumn morning in 1987. “What’s that, a city in California?” I replied. “No, it’s the location of the University of Illinois and every three years, between Christmas and New Year’s Day, it’s the home of the Urbana Missions Convention.” That exchange began an hour-long conversation in my boss’s office.

I learned a lot about Urbana that day and in the weeks to come. It wasn’t until I experienced it for myself that I began to grasp the enormity of opportunity that Urbana presented. To call it just a missions conference is an injustice. Urbana is the largest Christian convention and retreat in the world! Like most retreats, it’s not a time to rest but to be exposed to life-changing experiences while being sheltered away from the normal schedules of life. Attending Urbana has been aptly likened to “taking a drink out of a fire hydrant!” With over 200 specialized seminars on almost every avenue of Christian service to choose from, not including the main sessions, you can decide how often you’ll stand in front of the information flow, but you cannot escape the flood of input all about!

Urbana is not just about missions. Urbana is about mission — God’s mission. This mission takes many forms to serve the needs of our world. Psychology, theology and world mission students can all discover many paths of opportunity to serve God globally, from American cities to remote villages. God is constantly doing new things. Urbana provides the opportunity to talk with folks who are ministering in various ways so that you can join them, support them or synthesize a new ministry out of your experience and exposure.

Assembled at Urbana is the largest gathering of Christian ministries and churches you will probably ever encounter in one place at one time. The doors to guidance, training and resources are open here for you to choose from. Urbana is virtually a one-stop shop for new vision, ideas, ministries, networking, purpose, passion, and prayer. Prayer is what makes Urbana powerful. People are assigned to pray for each participant. What better way is there, as a Christian leader, to be exposed to ministries that could shape your life, or through you the lives of others? Urbana was the largest gathering of Christians (20,000) I participated in until I attended Promise Keepers at the Coliseum.

You may ask, “I’m already in seminary. Can this help me?” Yes! Urbana weaves together testimonies with teaching, worship with workshops, presentations with prayer, and community with Bible study and accountability in an environment that prevents you from focusing on anything but God’s call to you.

“Have you thought about going to Urbana?” This question launched me on an exciting journey of self-discovery of God’s purpose for my life that has lasted nearly a decade. Want to “make a difference for Jesus”? Urbana is “unlike anything you’ve ever experienced.” It’s “five days that will radically change your worldview!” In a culture full of hype, these quotes from the Urbana brochure are just the simple truth. Pick up a brochure posted on the Missions Concern Committee’s board outside by the Garth. International students are encouraged to also attend a second conference immediately following Urbana.

Historically, the Church has mobilized for great ministry at the end of the last two centuries and it is doing so now. Urbana exists for mobilization. I recommend attending Urbana at least once in your life. It’s a commitment that you won’t regret. Pray about attending Urbana this year. It won’t be back until 1999. It may just guide you on the journey of your life!

“Have you thought about going to Urbana?”
CAMPUS EVENTS

Adoption Support Groups
Groups for adult adoptees will be forming from now until January 7, 1997, at FPFS. Topics that will be addressed include self-esteem, search and reunions with birth relatives, and spiritual needs. Group leaders are Paul Conditt and Wendy Dawson, supervised by Linda Mans Wagener, Ph.D.. Call Beth at FPFS, (818)584-5555.

South Asia Fellowship
Saturday, 12/14
If you are connected with what the Lord is doing in South Asia, you are invited to our X-Mas get-together, Saturday, December 14. For more information, call Sam at (818)796-9951.

Reading Group Available
Tuesday, 1/7 @ 11:30 a.m. - 12:50 p.m.
Beginning Tuesday, January 7, 1997, the ASC Women's Concerns Committee will host a weekly reading group. The first book will be Femininity and Shame: Women and Men Giving Voice to the Feminine, by Barbara Euirch-Rascoe and Hendrika Vande Kemp. What is “masculine”; “feminine?” Why use them? Are there better words? Time: 11:30 a.m. to 12:50 p.m., place TBA.

Free Therapy
The Division of Marriage and Family is offering 10 free counseling sessions, starting the first week of the Winter Quarter, to engaged/married couples or families who wish to improve their interaction patterns. For more information call Denise at (818)584-5415. Space is limited. Not available to SOP students.

ANNOUNCEMENTS

Discount Disneyland Tickets
Epworth Christian Preschool is offering discounted general admission tickets for Disneyland to the Fuller Community. Tickets are only $24 ($10 off the regular price) and are good from November 1 through December 20, 1996 (excluding Nov. 28-30 and Dec. 14-15). Call (818)568-9502 to order your tickets today!

Week 10 Hike
Wednesday, 11/27 @ 9 a.m.
November 27, Stoddard Peak, easy 6 mile hike. Bring lunch and water. Meet at the La Canada Carpool Point, Angeles Crest Hwy., north of the 210, park on Angeles Crest Hwy.; rain and mudslides cancel.

Children's Kingdom
Children's Kingdom family home daycare for Fuller students/staff is taking newborns to 10-year-olds from 8-5 weekdays. Call (818)793-3700 or stop by 289 N. Madison Avenue.

Actors Wanted!
The Fuller Acting Co-op is pleased to announce that performers and crew are being assembled for a winter quarter production of A Mystery Play. We know that it's still Fall, but you won't have much time between the start of winter classes and auditions, and we wanted this to peak your interest early. Watch for advertising during the first week of winter, but take a moment now to register your interest with Stacy Tomson at (818)405-8036.

Open your home to the World!
We are looking for families to host international students from Cal State Los Angeles for Thanksgiving. Thirty-five families are needed. Please call Mimi Khoury at (818)576-4641 for more information.

He Writes Music, Too?!
David Thornton has released a full-length album! CDs and Cassettes are available for purchase in the Office of Christian Community (upstairs from the Catalyst). They'll make great Christmas gifts for the one(s) you love!

Conditioning Hikes
Mondays 7-9 p.m.
Every Monday night except Veteran’s Day. 5.6 mile round trip on Mt. Wilson Toll Road. Meet at 6:55 p.m. at the gate opposite 2270 E. Pinecrest Drive, Altadena. Be prompt as the gate locks at 7 p.m.

Writing Academic Papers
If you missed Dr. Nancey Murphy’s seminar on “How to Write an Academic Paper,” pick up a tape cassette of the lecture from Media Services in the library. The cost is only $3.50.

First-Year Students:
The SEMI would like to hear from you! Please take a few moments to fill this out and bring it to the SEMI office, upstairs from the Catalyst, or drop it in campus mail addressed to the SEMI, Box OSS.

What’s been the most fulfilling part of your first quarter here at Fuller?

What have you found most challenging?

Is there anything that has surprised you about Fuller?

Any other comments about your first quarter or experience here?

I am a student in (check one): □ SOP □ SOT □ SWM
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